

REPORT

Relative to the Inquiry into the

**POSSIBILITIES and MEANS of
RECONCILIATION
between the various
Masonic Powers of the world**

Presented to the International Masonic Association

In the name of the Grand Orient of France

by Brother
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**POSSIBILITIES and MEANS of
RECONCILIATION
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REPORT of Brother **ARTHUR GROUSSIÉ**, of the Grand Orient, of the Grand Orient of France, on the means of reconciliation between the various regular Masonic Powers of the world. Presented to the International Masonic Association in the name of the Grand Orient of France.

NECESSITY OF RAPPROCHEMENT

The Grand Orient of France believes that reconciliation between the various Masonic Powers is a pressing necessity if Freemasonry wishes to avoid the terrible conflict from 1914 to 1918 saw nations cutting each other's own interests or of their own ideologies and has unchained a disrupting agitation among European nations, but in all the civilized world, and the fatal consequences of these pernicious germs of future conflicts.

The lack of balance has raged in all domains, down, it is being aggravated and the races are falling backward and the Harmony in the interior as well as peace on the exterior are both menaced. Human beings rush on each other and with the most terrible and bloody horrors of culture which our fathers have so painfully created, and of which we are so justly proud.

In circumstances so grave, has Masonry done, or is it? In circumstances so grave, has Moral Power? But at what moment has it spoken? When has it acted?

Profoundly divided, it was not able to act with any of its own inaction. Masonry has allowed blow after blow to its own inaction. Masonry, any other organization, it is impregnated with the spirit of Liberty.

It was Freemasonry that was first to be of the Masonic powers have already succumbed. Others are again menaced. Perhaps will think that they have only paid for will think that they have only paid for a painful story of the disappeared Jurisdictions, nor the painful story of the disappeared Jurisdictions, nor esteemed and honored' by their fellow-citizens, and who speak of the Grand Lodge of Vienna. What was its sin? reproach? Did it figure among the Masonic Powers which they accuse of mixing? Certainly not. It had only twenty years of existence, but it exchanged guarantees of friendship with the United Grand Lodge of England, which at a difficult moment exchanged them with the Grand Orient of symbolic bodies. Are we going to let the Masonic Light be extinguished?

nations have such pressing need of it ? Let us unite if we wish
which has been transmitted to us by which has been transmitted to us by our elders which has been transmitted to us by our elders
Brotherly Love.

THE FORM OF RAPPROCHEMENT

The most ancient form of permanent rapprochement between masonic Powers is recognition, requiring the exchange of guarantees of friendship, rendered great services in the past and can render them again continued relations among the dignitaries of the Powers recognize each other, if two Powers which exchange guarantees relations among themselves, the network of friendship which extends over Universal relations among the Powers not form a solid tissue, which homogeneity alone can render efficient.

The first exchange of guarantees of friendship of, which 1779 the Grand Orient of Holland, having charge of the Grand Orient of France, the latter in its turn designated a deputy to this powers.

It was necessary to wait 125 years before we find rapprochement

- (a) Bureau of Masonic Relations and Information.
- (b) Association of Masonic Powers.
- (c) League of Freemasons.

There were likewise forms of rapprochement that were non-permanent and Conventions. Then followed the conventions that took place in 1894, at the Hague in 1896, at Paris in 1900 and at Geneva in 1904. The Grand Lodge Alpina opened an International Bureau of Masonic Relations.

Its purpose was to facilitate relations among the adhering Masons, without infringing on their independence or their sovereignty, and to publish a Bulletin of Freemasonry, and to publish a Bulletin of Freemasonry.

Under the skilful management of Brother Edward Quartier-La-Tente, Grand Master of Grand Lodge Alpina, and thanks to his unwearied devotion, 24 Powers in 1918. In 1921 there were 24. Let us note that the Grand Lodges of Frankfort, and the Independent Lodges of Leipzig did not figure among the lists comprised any Grand Lodge of the United States or any European Lodges.

So we consider it to be absolutely impossible under an arbitrary penalty to invoke regularity these « Landmarks » of which by any recognized authority. In our opinion, only the document of the Charges of 1723 can be invoked universally in order to decide regularity.

Ought we not to consider the evolution which the Masonic Powers ought we not to consider the evolution of centuries, as the result of the difference of language, of religion, of the races which have founded and developed them?

In 1911 Brother Quartier-La-Tente distinguished three groups in Universal Masonry from point of view of principles, but in that which concerns groups are, he wrote : Anglo-Saxon Masonry, German Masonry is more ritualistic and charitable, Latin Masonry is very active, very humanitarian and very valiant for the social good. All three work for the good of humanity; all three merit equally respect and what degree of wellbeing humanity would reach if a real and sincere brotherhood had always presided over the relations of these Groups among themselves. » And' this great by saying : « What would Society have become by saying : « What would Society have become by saying : redoubtable enemy of Humanity, which has so long oppressed progress of light; that enemy which it must vanquish some day, as well in which is named clericalism, -this clericalism which has done and is to Masonry but to the religion which it pretends to defend.

In 1929 the United Grand Lodge of England enunciated eight fundamental principles for the recognition of Grand Lodges. It is evidently the absolute right of this Masonic Power to propose certain conditions to those Grand Lodges which solicit its friendship; but the power to fix principles of regularity, applying to Universal Masonry, the power to fix principles of regularity Powers may be disposed to generalize these conditions, we may questions which proceed directly or indirectly from the principles decreed by this Grand Lodge.

The essential points upon which our disagreement bears are seen in conditions 2, 3 and 6, all concern the Book of the Sacred Law; the revelation from On High, and U. and in his revealed will; or more simply, the Bible and Dogma.

THE BIBLE

In principles 3 and 6 the United Grand Lodge of the Bible during the length of the Masonic work, but that of the Bible during the length of the Masonic work doubt this Masonic Power admits that the Lodges that doubt this Masonic Power admit the Bible by the sacred book of the religion to which their members belong; the Koran for the Musulman, the Vedas for the Hindus, but the Sacred Law for European Masonry. In all cases it is the Bible that is spoken of the Sacred Law for European Masons, as if it ought to be the Book of our Law. A first Charge is the presence of the Bible required ? V However far one goes back into the past, no trace is to be found of this usage.

It will be conceded that the first fraternities of Operative Masons for the construction of the cathedrals were composed exclusively of laymen. The Bible not only did not figure in the liturgy of the Apostolic and Roman Catholic church, but the Councils of Toulouse and of Tarragon had forbidden their faithful the use of vulgar tongue. The Papacy became more severe in vulgar tongue. The Papacy became more severe in vulgar tongue. Reformation.

If we consult the English manuscripts preserved at the British Museum, whether it be the Regius Manuscript, or the Watson, or Tew manuscripts, we shall find that in none of the charges is the Bible cited.

It appears even, whatever may have been the confession to which the 16th and 17th century belonged, that since the ordinances of Norwich towards the end of the 14th century down to the Old Charges 3, still in use beginning of the 18th century, the recital of preserved the Catholic mark.

The Cooke Manuscript, which is probably the source from which « it behoveth them first principally to (love) God and His Holy Watson and Tew Manuscripts (1680) , as well as the Roberts edition allow oneself to be led away into heresy or schism. Ors the other hallow oneself to be led away into heresy. Constitutions of Anderson bear no trace of the Bible or any other sacred book.

Let us remark that the religious duties, which are prescribed by the Manuscripts referred to, have not preserved any confessional form; they resolve themselves, in high moral duty : cc to be men of good-will 3, and to cultivate brotherly love which the members of the Brotherhood.

The work of Anderson marks a new orientation of minds. Besides, The work of Anderson marks a new orientation. Grand Lodge of England did not place the Bible on the altar. considered' it as a Great Light. We see no impropriety in the Grand Lodge their obligations on the Bible at the time of their initiation. name of Protestantism, but it cannot be required of Masonry.

The Grand Orient of France can remember France, which had British Masons among its founders. For Bible as a Great Light, and there is no trace that at any time was performed in the presence of the Bible, or even of that we have preserved, it is to be noted that the candidates for Constitution and on the sword.

Being inspired by the moderation and tolerance drawn attached to the moral Law does neither recommend nor prohibits any belief or concept. The Grand Orient of France de concept. The Grand Orient of France considers that this Liberty should be absolute in the realm as a dogmatism which enchains the spirit as much as v liberty.

It asks no Masonic Power to change its forms of thought or rite, rite, or to abolish its beliefs : it simply wishes that it may have the same toleration in its rite, or to abolish it. Besides it intends to show not only in its relations with and their rites, but that it permits in its own bosom, the practice of various and their rites, but that it permits in its own peculiar symbolism.

In 1776, 1804, and 1862, the Grand Orient of France ad Lodges of its correspondence can be aLodges of its correspondence can be with the Rituals of another regular Masonic Power. American, Scandinavian, or English Masons, desiring to found a Lodge attached to the Grand Orient Grand Lodge of their origin. The Scottish Lodges forming part of the Grand Ori with the regular ritual of their Rite, which allows the of of the Universe, and a Lodge composed of Yugoslavs has been authorized to work of the Universe, and a Lodge of of the Bible, conforming of the Bible, conforming to the ritual of the Grand Lodge of Yugoslavia. Finally, has no The Harmony, at the Orient of Swansea in Great Britain, worked' from 1893 to 1924, during with the ritual of the United Grand Lodge of Engla with the ritual of the United Grand Lodge of England. Grand Orient of France ?

The Charges of Anderson had removed Masonry from Catholic Theism, but we that they have preserved a certain religious character, quit that they have preserved a certain religious we have already remarked'. However, right or wrong, we deem th we have already remarked'. However, right thought; the same with the institutions of thought; the same with the institutions of men, to evolve. Sometimes it draws too hasty to evolve. Sometimes it draws too hasty conclusion it seems to attach itself to a past which appears out of date, but in spite of its deceiving, let us give credit that it proceeds towards deceiving, let us give credit Grand Ori Grand Orient of France for not attaching itself to the letter of the Charges, should it Grand recognized that it strives to penetrate into their broad spirit of toleration and recognized that it strives to of of Brotherhood ? Do others think that in remaining attached to of Brotherhood ? Do others think that in remaining them of all life, that they have remained more faithful to them than we have ?

In 1913, the Pro-Grand Master of the United Grand Lodge of England pronounced, aIn 1913, the Pro-Grand I following word's : « Masonry has a great mission; the following word's : « Masonry has a great mission; Lodge is ultimately a small thing compared' to the immense edifice which Masonry endeavors to construct. This edifice is nothing l construct. This edifice is nothing less than a m construct. This edifi Freemasons, in order that Masonry may beco Freemasons, in order that Masonry may become compared, and which will enable the nations compared, and which will enable the nations to leave aside m that we should affirm that, that we should affirm that, which ought to be our ideal. We are all obliged that we sho ideal which right-thinking Mass have placed before ideal which right-thinking Mass have placed before us; th

Fraternity. Fraternity. For two hundred years we have accumulated and cut the stones which ought Fraternity. For the construction of the edifice, it is now time to build. Let us build together. »

The Grand Orient of France The Grand Orient of France approves fully this admirable Masonry of what Lord Ampthill understood by « true Masons » or of what Lord Ampthill understood by « true Masons » or of the most intimate union of all Grand Lodges that of the most intimate union of

It is not the essentials that divide us, it is the form. We are in accord on the principle, the aim to pursue, we differ only as to our methods, our modes of thought. Is it impossible for us to concede that there is no more a chosen jurisdiction than that there is no more a chosen among the nations, but also among the Masonic Powers that it is necessary to suppress and misunderstandings » if one wishes that « Masonry nothing can be compared. »

Shall we wish, shall we be able, all of us, to realize that rapprochement can be attained is based on respect for the beliefs and concepts of the different historical development of the different Masonic Powers, and on mutual esteem and toleration ?

It is in re-assembling all the stones that the diverse Masonic tendencies, too long separated accumulated and cut », it is in harmonizing the efforts of all those who are sincerely Masons, « men of good-will and true », that Universal Masons, « men of good-will and true », that Universal its great mission », to build, to erect, the ideal Temple of Peace, by the Brotherhood of men.

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