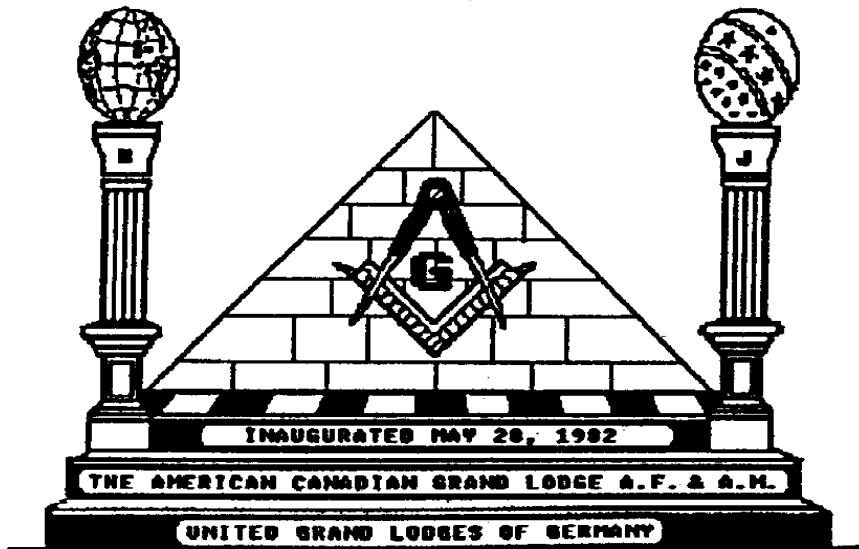


PYRAMID LODGE OF PAST MASTERS 962
American Canadian Grand Lodge
Under the Jurisdiction of
United Grand Lodges of Germany

The Pyramid Texts



Ne Lux moriatur

Volume IV

❖ ON ADMISSION OF BLACK AMERICANS TO FREEMASONRY

by Steven Allen Schwartz, MPS
The Philalethes - December 1990

How can we say that all men are Brothers when we actively or passively exclude Black Americans from Freemasonry? How can we say that we meet our fellow man "on the level," if we fear that admitting the first Black will lead to Freemasonry being taken over by Blacks. That's not putting much faith in a Black Freemason's judgment. How can we say that our Freemasonry upholds human or civil rights, if we are content with the fact that Blacks have their own Masonic Lodges?

Why do we wonder why our membership is continually declining, whereas the population is growing? What is happening to discourage young people, educated and talented young people, from being interested in Freemasonry? Could it be that our actions are inconsistent with what is taught to these fine young people in public and private schools? Given the personal struggles with injustice in our own lives, can we really say with pride that we belong to a Lodge, group or club which discriminates solely on the basis of color?

What is noble and American about discrimination on the basis of color? How can we expect young people to see their membership in Freemasonry as being positive and affirming when Freemasonry is so blind to the principles of equality which we see applied every day in stores, in restaurants, at work and on TV. What does this aspect of ourselves look like in the eyes of an educated and informed society?

Do we judge a man on the basis of his character, or his color? Is that how most of us behave in our private lives? Is it really a mystery that our membership continues to decline? And if you think that each and every Black American is inadequate to be considered a member of Freemasonry, then consider that each and every Black American was considered adequate and equal when it came time to defend our American way of life in World War II (among other wars). Some of these men died for our country. I personally have a problem with segregationist social institutions when I consider this point. So are we really following our own principles of democracy? Is it really fair to discriminate in Freemasonry on the basis of color?

Who among us has had the courage to speak for these concerns? And who is afraid to speak out for fear of being ostracized? Is this what it means to be a responsible Freemason and American? Do the American ideals to which we pledge allegiance only apply to Whites and not to Blacks? And if we question our motives more deeply, what do we find?

❖ OBITUARY FOR A LODGE

Presented by Gus J. Elbert, GC, ACGL
ACGL District 9 Workshop - April 1994

Last week another Lodge “bit the dust.” Of course, it didn’t simply die leaving the Brothers without a place to meet. It merged with another, more vigorous and larger Lodge. The same could be said almost monthly for Masonic bodies at all levels. This is a tragedy.

Presumably, members of that Lodge joined *that* particular Lodge because they felt a very special relationship with it. But except for the very few, most of them did little more than pay their annual dues afterwards. These, past lessons teach us, probably dropped away entirely, not even paying dues anymore; and thus the numbers decreased.

Economic conditions have little to do with it. During the Depression, which extended into the 1930s at its deepest point, many members were lost to Masonry through simple inability to pay dues. Following the recovery, which began in the late ’30s, a growth period started for Masonic activities and exploded in the 1950s. Since then the decline has been steady. Why?

WHAT DO MASONS DO BESIDES MEET TO PAY THEIR BILLS AND MAKE OTHER MEN MASONS?

If a man has been a Mason for more than a very few years, he has almost certainly been asked that question in one form or another. Unfortunately, for most Masonic bodies, at whatever level, the answer, if truthful, would have to be: “Oh, we do lots of things: We attend Masonic funerals. We have fascinating stated meetings, at which, in addition to paying our bills, we discuss who is sick and/or incapacitated; we review items of old business and discuss items of new business, particularly how to get more members; and when we meet, we eat!”

There have been many speeches and articles about the place of boredom in the destruction of the Masonic superstructure. I won’t belabor the issue any further.

My thought has to do with another problem of Masonry: the proliferation of so-called appendant Masonic bodies; and the implied, if not obvious, elitism which accompanies these bodies.

Through the 18th century, particularly in France, at one time there may have been as many as 2,200 so-called “eccossais” (Scottish) degrees being conferred. For many of the Scottish Masons who were exiled in France following the Jacobite rebellions in Scotland, the creation and selling of these degrees to new Masons was a way of supporting themselves and their families.

Ultimately, cooler heads prevailed and the Scottish Rite degrees were reduced to approximately thirty with the formation of the first Grand Orient in Charleston, South Carolina.

Today, I doubt if there is anyone who can provide a record of all of the so-called Masonic degrees which can be conferred. There are several organizations which were formed for the purpose of research and Masonic education. With few exceptions, even these have created new rituals and become degree-conferring organizations. The degrees, and

orders, being conferred, range from the sublime (such as the Order of the Temple, the Super Excellent Master, the 32nd Degree, etc.) to the almost profane and certainly ridiculous. (I happen to be a member of Kennel #1 of the Yellow Dogs). A man would need to have a fortune to be able to pay dues if he were to attempt to belong to all Masonic-related organizations. Certainly, he would need to have more time than is available in the average day, week, month or year. His wife would truly be a “Masonic widow” and his children “Masonic orphans.”

However, the average Mason avoids the problem through another facet of the system.

HOW SHOULD MASONS MEET?

We all know the answer, to that, we hear it at the close of every Lodge meeting. My mother, a former school teacher, had a favorite saying: “Your actions speak so loudly I can’t hear what you say.” How true this is of so many of these appendant bodies. Membership in many of them is by invitation only, and may be restricted to a relatively few so that vacancies occur only upon death or transfer. A very casual, and brief, survey of the leadership of those bodies demonstrates a vast duplication of names. The end result is that many Masons who might be interested and possibly have talents useful to such organizations never get an opportunity to demonstrate that they have something to offer. The reason, ultimately, is that one has to be “somebody” with money before he is even invited to look at the possibilities of these other organizations. A brief survey of the meetings during the “Masonic Week” in Washington, D.C., is a good illustration of what I am saying.

There are ways that the problems of boredom and elitism can be reduced, if not overcome. We might take a lesson from some of our European Brethren.

One of the problems of our American culture is a firm belief in “bigger is better.” When I was Master of my Lodge, five of the ten largest Lodges in the state, including the largest, were located in that same community. All had memberships near, or above, the one thousand member level. Looking at the largest Lodge, there probably was not more than one or two nights a year when they would have as much as 10% of their membership present.

There has been at least one state in the United States whose Grand Lodge had a policy that if a Lodge had more than 250 members, they should seriously consider splitting into two or more Lodges. In today’s society, it is almost impossible to maintain close relationships with even that many men and families. Freemasonry is supposed to encourage close social relations among its members. How can you maintain close social relations if you don’t know who is sitting next to you?

In Europe, it is quite common for Lodges of even less than one hundred members to be encouraged to split. There is an element of discipline in European Lodges that is lacking in American Lodges: there, one is expected to attend meetings and is subject to censure if, for no good reason, he fails to attend. They don’t kid about it in the European Lodges.

Furthermore, advancement isn’t automatic. You are expected to wait for a period of time before you advance to even the second and third degrees. Meetings, in most of those Lodges, are conducted in the Entered Apprentice Degree because that is where the bulk of the membership lies. One earns the right to advancement, but with a small membership if

one applies himself, he not only may advance, but he has a good opportunity to become an officer. In a smaller Lodge, one rapidly becomes very well acquainted with all of the members, and there is incentive for social interaction outside of the Lodge.

Successful Lodges don't just meet to "pay bills and make Masons." They have programs that make it worthwhile for members to attend. As horrible as the thought may be, there might even be educational programs - since education was one of the original purposes for the existence of Lodges'. Young men might be more interested if there were something for them to do besides sit on the sidelines and watch their elders perform.

When I speak of elitism, I do not deny the reason and attraction for individuals to be honored for special contributions which can benefit the Fraternity or society in general. The conferral of honor is an essential part of all society, not just ours.

However, if the ritual requires that an organization have only a limited number of members, and the organization or order has a truly beneficial purpose, what is to prevent the formation of more Chapters of that organization to allow others who might be interested and able to become members? If the proliferation of Masonic-related organizations is of value to the Fraternity, then there is no reason to exclude men who have already established their credentials by being elected to membership in the Blue Lodge, ever bearing in mind that no Mason is a higher Mason than he who has achieved the Third Degree of the Blue Lodge.

Unless we practice what we preach, in today's society there will be plenty of people to point fingers at us and sneer.

[Editor's note: This material is a condensation of an article that appeared in Knight Templar magazine, May 1993. The author of the original article is Sir Knight Donald L. Dorward.]

OH, FOR THE GOOD OLD DAYS OF YORE!

Presented by Gus J. Elbert, Past Preceptor, Bodyguard of the Grand Master of the Great Priory of Germany

Arabia Preceptory #6 educational paper - May 1994

The Knight Templars became one of the most powerful armies of the Middle Ages because of its tight discipline whether on the march or in battle. Their horses and arms were always ready for combat and they were the last to flee the battlefield. To become a Knight Templar was the object of many young men who were ready to pledge themselves to fight with all their might against the infidel.

Initially calling themselves The Poor Fellow Soldiers in Jesus Christ, this long and unwieldy title was eventually superseded by The Knights of the Temple of Solomon and, finally, by the more common Knights Templar.

Their battle cry was “Non nobis, Dominus, non nobis, sed nomine tua, da gloriam.” (Not unto us Lord, not unto us, but to Thy name give glory).

The aspirant seeking membership in the Order of the Temple, underwent lengthy examinations during which he took vows of poverty, chastity and obedience; swore never to suffer any unjust and unlawful abuse; and obligated himself to unquestioning obedience to the commands of his superiors.

At the conclusion of the ceremonies, the new Knight committed himself with the familiar phrase: “Yea, Sir, if God pleases,” and he commenced his new vocation with the admonition: “Go, and may God make you an honest man.”

The new Knight was outfitted somewhat more liberally than our ritual suggests. His uniform consisted of: two shirts, two pairs of pants, two tight fitting breeches, a tunic, a jacket, a cape, a spare mantle, a surcoat which went over the hauberk, chain mail for the legs, iron shoes, iron shoulder pieces and an iron hat.

He was armed with a sword, a lance, a mace, a dagger, and a large shield (plain and undecorated).

The Knight Templar's field equipment included a bread knife, an all-purpose knife, a cooking pot with a basin for measuring out barley and a pestle for crushing it, two drinking cups, two flasks, one dipper of horn, one spoon, one hatchet, one grater, two leather straps (one with a buckle, one without), three wallets (one for himself and two for his servants), a small tent, the customary high saddle.

The daily life of the Knight Templar - at least when not in battle - was governed by the Canonical Hours (or Offices), the first of which was at midnight when they were roused to hear Matin, following which, after saying thirteen paternosters, they would inspect their horses, and, if necessary, hold speech with their squires. Then, after one more paternoster, they could return to bed.

The Office of Prime awakened them for prayer at 4 AM in the summer or 6 AM in winter. This was followed at 9 AM by Tierce, the Hour for the Holy Spirit. Breakfast was not eaten until after the Office of Sext which occurred at noon. In mid-afternoon was the Office of Nones.

After Vespers (6 PM) the Knights supped, and later assembled at 9 PM for worship at Compline, the final Canonical Office of the day. If a Knight missed one of the services, he was required to take mass at a makeup session.

Between these mandatory prayer services, the Knights would occupy themselves with overhauling their arms and accouterments, tending their horses, and instructing their squires. Drills were conducted daily. Discussions were to be confined strictly to business and conducted with politeness. The Knights were to keep check on each other, and not practice absenteeism, for they were required to keep fighting fit.

The Knight Templar might not bathe, take medicine, bleed himself, or walk abroad without permission. The Brethren slept two by two, in cells bare but for palliasses or two small carpets. There were one sheet, two blankets, and a coverlet apiece. Each Knight had a small chest with no lock, and a lamp that remained lit throughout the night. They were required to sleep wearing their shirts and breeches with their girdles well fastened.

Meals were taken in three communal sittings, with the Master served first with a goblet of glass, a luxury usually reserved for those of importance, but also as a precaution against poison. Next came the Chaplains, the Seneschal, the Treasurer, the Drapier and the Turcopolier.

Next were the custodians of a fragment of the True Cross. The rest of the Knights ate at a second sitting, and the upper Knights took the third. Silence was enjoined during the meal and necessary communication made in sign language. During meals the Scriptures were read or a lecture presented. Since these were conducted in Latin few Knights understood them.

Fresh meat was served twice a week - poultry or fish at other times. (Fish and poultry were classified as the same, as God created fish and fowl on the same day.)

Discipline was strict and penalties severe, ranging from expulsion (for treachery and cowardice) to suspension of membership up to one year for lesser offenses. Lesser offenses included throwing off one's mantel in a fit of anger or keeping undesirable company. Defections from Brotherly Love were more punishable than defections from chastity, which included rape and sodomy.

Senior Templars who had outlived their usefulness were provided with gentle mounts and delicate foods. Special housing was provided, and invalids were given every dietary advantage. Those who had contracted leprosy were not expelled without money, clothing, and an ass to bear them away.

The typical Templar community was self-sufficient. It had orchards, springs, pastures, vegetable gardens, fish ponds, salt mines, mills and, in some cases, contained wooded areas within its confines. It usually had a natural harbor and a shipyard. It could support, as a minimum, fifty Knights, thirty sergeants, fifty turcopolos, three hundred arbalestiers, eight hundred and twenty squires, infantry and slaves.

In addition, the Templar community was populated with bookkeepers, translators, carpenters, smiths, shepherds, gardeners, rope makers, engineers, millers, cooks, dairymen and masons. There were also tent-makers, armorers, field hands, laundry workers, vintners and grooms.

GLOSSARY

arbalestier	a soldier armed with a powerful medieval crossbow or who operated a kind of catapult.
Canonical Hours (or Offices)	certain periods of the day set aside for prayer and devotion. They were matin, prime, tierce, sext, nones, vespers, and complin.
complin	the last of the seven canonical hours, or the service for it, occurring after the evening meal - usually at 9 PM.
hauberk	a piece of armor originally intended to protect the neck and shoulders, but eventually becoming a long coat of mail reaching below the knees.
matin	the first of the seven canonical hours, or the service for it, beginning at midnight.
nones	the fifth of the seven canonical hours, or the service for it, occurring at mid-afternoon (3 PM).
palliasse	a mattress of straw.
prime	The second of the seven canonical hours, or the service for it, fixed for the first hour of the day (6 AM).
seneschal	an officer in the household of a medieval prince who had full charge of domestic arrangements, ceremonies, and the administration of justice.
sext	The fourth of the seven canonical hours, or the service for it, fixed for the sixth hour of the day (noon).
tierce	the third of the seven canonical hours, or the service for it, fixed for the third hour of the day (9 AM).
vespers	the sixth of the seven canonical hours, or the service for it, occurring in late afternoon or evening - usually at 6 PM.

[Editor's note: The primary source for this material was an article entitled *The Knights Seigneurs*, which appeared in the January 1994 edition of *Knight Templar* magazine. The author was Sir Knight W. Duane Kessler, a member of Reed Commandery #6 in Dayton, Ohio.]

OLD LEGENDS OF HIRAM ABIFF

by Paul T. Hughes, Southern Arizona Research Lodge

MSA Short Talk Bulletin - February 1986

According to an ancient Greek historian, Hiram Abif was “a son of a man of Tyre and whose mother was a Jewess of the House of David” - that is, of Judah. I Kings, VII, 13-14, tells us that he was a “widow's son of the Tribe of Naphtali, and his father was a man of Tyre.” In 11 Chron., 11, 13-14, he is described as the son of a “woman of the daughters of Dan.” The stories of his skill and “cunning” as an artificer and metal worker are told in scripture, as well as Masonic lore, and myth and legend.

The central character which he plays in Masonic teaching and ritual needs no repeating. The legends which exist about him, but which are not incorporated into Masonic work, form a fascinating and illuminating picture of a man about whom little factual knowledge exists.

He may have been a member of the cult of Dionysian Artificers.

(1) One old legend tells that prior to the start of construction of the Temple, King Solomon held a contest and offered a prize for the best design which could be drawn by any of the prospective workman. It was Hiram who drew the figure which we know as an illustration of the forty-seventh problem of Euclid.

He displayed and used the trestle board about which we hear in our ritual. It was a table of wood coated with wax. On this he drew his designs with a stylus of iron. Upon seeing the figure of the 47th problem and recognizing its significance, Solomon, with joy, laid the foundation stone of the Temple.(2)

There is a Moslem account that the jewel worn about the neck of Hiram Abif was inscribed with the “word.” He wore this jewel on a chain of gold; and when he was attacked, he threw it down a well to prevent his assassins from obtaining it. It was later recovered from the well, which gives us yet another version of the “recovery of the word.”(3)

Part of the credit for obtaining materials to enrich and adorn the Temple is given to Hiram Abif according to another old legend. Four years before construction of the Temple began, he purchased some curious and precious stones from an Arabian merchant. He was told that they had been found on an island in the Red Sea. He traveled there to investigate and was able to discover great quantities of topaz, which later was imported by ships of Hiram of Tyre in the service of King Solomon.(4)

There is an interesting legend of a Temple workman whose name was Cavelum. He was kinsman of King Solomon and was the house of David; thus he had high status among the other workmen. In the process of inspection of work in progress on the north wall of the Temple at a place where the north gate was to be, Hiram Abif accidentally dislodged a stone. It fell and struck Cavelum, who was killed. Hiram Abif was so overcome by grief that he ordered the north gate sealed and closed forever. (5)

This legend was once used as the basis for a degree called Fellow Craft Mark. Dr. Albert Mackey has stated that this was an early trace of the present Mark Master degree.

The Gothic Constitution Manuscripts, Chaphan and Colne No. 1, refer to Hiram and "Hiram of Tickus, a Mason's sonne." In another old Masonic writing there is a gap or a blank, which Masons of today (and we may assume of past days) would immediately fill with the name "Hiram Abif." Many authorities on this subject are of the opinion that the name of this man at one time had an esoteric significance, and it was forbidden to put it in written form. In other writings, substitute names are used. It is curious to note that the oldest of the ancient manuscripts often refer to him as "son of the King of Tyre."

There is also confusion about the name of Hiram because of a variety of spellings used in translations. The reference "Hiram, my father" is confusing. Many older writers failed to distinguish between Hiram of Tyre and Hiram Abif. There is also a legend that there were two workmen named Hiram who were actually father and son, that one was an architect while the other was a metal worker. Advocates of this theory point to the spelling of "Huram" and "Hiram."(6)

In spite of our legend of the Third Degree (and it must be emphasized that it is legend and not history), the death of Hiram Abif is poorly documented. Consequently, many other legends have developed. Ancient stories of the Talmud tell us that at the completion of the Temple all the workmen were killed so that they could never build a temple to a heathen god—or according to some versions, so that they could never construct another building which would rival the Temple in magnificence. In still other versions, which come to us from Rabbinical lore, Hiram was the one of all the workmen who escaped death by being taken up into heaven like Enoch and Elijah.

Legend and conjecture lend a greater air of mystery to the circumstances of the death of this man, and scholars have called attention to the account by Virgil of the death of Polydorus as a possible source of the substance of our Third Degree Hiramic legend. In this story King Priamus of Troy sent his son, Polydoris, to the King of Thrace, where he was killed and secretly buried. Aeneas discovered the body on a hillside because he pulled up an unrooted shrub at the site of the grave.

There is a legend which indicates that Hiram, King of Tyre, was not at the building site of the Temple in Jerusalem, but was in Tyre when the death of Hiram, as we know the legend in the Third Degree, occurred. Solomon was concerned, for Hiram Abif was an important individual and a citizen of Tyre. Solomon followed a cautious, diplomatic course by keeping Hiram of Tyre well informed of the capture, examination, and confession of guilt from the ruffians; and he inquired of King Hiram his wishes in the matter of the penalty that should be imposed. King Hiram replied to Solomon and the sentence was imposed and carried out as he directed.

This account appears in an old ritual, and the ruffians are identified by the last letters of their names. When combined, the letters form the mystic word of certain Eastern cults, "OAM." Certain mystic writers have made much of this coincidence.

One of the so-called Masonic rites which arose in the eighteenth century but has now faded from the scene was the Rite of Misraim, which consisted of more than ninety degrees. In this work, the legend was altered; and according to his version, Hiram Abif returned to Tyre when the Temple was completed. There he lived out his days in peace and contentment, surrounded by the material wealth with which he had been compensated by King Solomon.

This account finds some support in the writings of the Jewish historian, Josephus. He tells us that after the Temple was completed, the two great Kings remained friends. They often posed riddles to each other; and the King of Tyre obtained assistance in solving them from Hiram Abif, for whom Josephus uses the name Abdemon. Josephus also tells us that Hiram Abif spent his old age in Tyre.(6) In 2 Chron. 11, 14, we are told that Hiram Abif could "find out any device which should be put to him."

An Oriental legend traces the lineage of Hiram from Adam through Tubal Cain and Nimrod, the builder of the Tower of Babel. It deals with fantasies concerning various marriages of men to Oriental spirits and emphasizes an Eastern belief that all smiths were related to spirits of fire.

When Saba, the Queen of Sheba, visited King Solomon, she was much attracted to Hiram; and Solomon became jealous. He arranged with three workmen-Fanor, a Syrian Mason; Amru, a Phoenician carpenter; and Metusael, a Hebrew quarryman-to disrupt the casting of the brazen sea. The spilled molten metal would have killed Hiram, except that he was saved by the spirit of his ancestor, Tubal Cain.

Saba and Hiram fled. Hiram threw his jewel down a deep well, but he was taken by the assassins and killed by a blow to the head. They buried his body on a hill and planted an acacia bush on the grave.

Three masters later discovered his body. The account of the exclamations made by those who found the body of Hiram are the same as those given in an exposure of our ritual in the early part of the eighteenth century. There is even an account of an agreement concerning future action by masons to compensate for the loss of the word which had been inscribed on Hiram's jewel.

This legend continues with the finding of Hiram's jewel, which Solomon had placed on a triangular altar in a secret vault under the Temple. The vault was concealed by a stone, in the shape of a perfect cube, placed to seal the entrance.(7)

This account comes to us from writings of Sheite Moslems who were responsible for the taking of the American Embassy and the holding of its personnel captive in Iran in 1981.

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OUR MORAL MISSION

by David Randel

[source unknown - date unknown]

[This article was written for Masons in response to statements by James C. Holly of Beaumont Texas who addressed the June '92 convention of Southern Baptists in Indianapolis. Holly, reported by the Associated Press, said that "Masonry is non-biblical, anti-Christian, wrong in its doctrine about God" and practices "occultism."]

Periodically, we, as Masons are attacked by various religious leaders, who presumably have never taken a single degree; and thus know nothing of Masonry's inner purposes. While the terminology of their attack demonstrates their ignorance of our Order, so does the weakness of our response indicate our own lack of self-knowledge.

While we know that we are not a Satanic cult; not anti-Christian; not even a religion; and several other 'nots'; we have difficulty stating what we are. What is our purpose? Beyond (definitively) stating that we require a belief in God; that we are (theoretically) tolerant of all religions and nationalities; and (abstractly) that we exist to make good men betterÖwe have only our ritual to fall back upon for further explanation. Here we meet with our great difficulty.

The usual response by Masons who hear of an attack is amazement, a little curiosity, and then dismissal. In a way, this is good for the greater number of occurrences; for no response is better than a weak response. One of our detractors, an ex-Mason, stated "Most Masons are not knowledgeable of what they are participating in and they don't take seriously what the Lodge officially says." Most Masons' gut reaction would be to say 'Hey, who does this guy think he is' and then let the accusation fall to the side never taking issue at any depth. But I agree with him.

Most Masons live as social fellows. While this aspect, (or should I say opportunity), is only one of the many fruits of the Masonic tree, it by no means represents the root. Further, if one only enjoys the fruit and cares not for the root, then the tree will die.

To continue the analogy, the trunk of the tree may be represented by our ritual. Here we find another group of Masons who attend only to this great support of Masonry. But again, this is not the root. The ritual gives us our tools, it is only the delivery system. With these tools we may tend to our Masonic garden; expanding the girth of our ritual trunk; improving the multitude of branches that connect us all; and profiting from the many fruits. But the root requires digging.

What is really in the depths of our ritual? What is the nutrient that we would use to make "a good man better"? What is the emphasis of our ritual? What should a man understand from our allegories? What is our mission? To whom? These questions must be answered before any reasonable response can be given to someone outside of Masonry.

The answers are found in a study of morality. To many this is a vague word representing 'doing or being good'. It is a word used synonymously with ethics. As a study, it is a branch of philosophy. Opinion relating to moral issues have both created and divided governments. Morality is the foundation of religion; the strength of nations; and is the tap-

root of Masonry.

Historically, as thought developed through the centuries, definitions of what is 'good' or 'moral' have not remained the same. Societies reflect change in moral forces; as moral forces change from societies reflections. At one time, what was good was defined only by the church. Determinations by the Pope became the law of the land. 'Rules' of moral conduct were debated in Rome and delivered by messenger to the ignorant masses. Breaking the moral laws of church resulted in at best, excommunication; at worst torture and the stake. The church in Rome was not the only body that determined right and wrong. Kings of every land made laws that reflected their personal or social belief systems. Morality was legislated.

When Luther nailed his 95 thesis to the door of the Castle Church in 1517, other doors opened in minds of men. Several major belief systems arose regarding moral issues. Some systems based their belief on principles rather than laws. The philosophies of the Greeks, Socrates and Aristotle, began to shine in European' minds.

By the time of The Age of Enlightenment (1700's), men realized that morality stood of its own accord with Reason as guide. Morality became an individual's responsibility and he was held accountable to his own reasoning powers and methods. Morality began with self-determination and self-guidance. Philosophical movements of the time where aimed against superstition, ignorance, traditional knowledge and wisdom. Critical interpretation of the scriptures brought about a weakening of religious orthodoxy.

The Enlightenment was a time when men broke away from the strict grasp of the church. Pure philosophy and science along with art for art's sake became the theme of the day. Reason, to the Enlightened man, was sharpened by logic and 'natural philosophy' (the Liberal arts and sciences). With it he could "trace nature through her various windings to." The universe was seen as a vast machine whose connecting proportions could be viewed and discovered with delight by the aid of mathematics. Newton's 'Principia' had penetrated the public mind; popularized by men like Ben Franklin, Voltaire and Rousseau.

Literary clubs and salons became popular. The Freemasons, the Illuminati, the Rosicrucians and many other 'Enlightened' societies had their beginnings here. Circulating libraries and periodicals fed the public hunger for knowledge; knowledge previously held captive by the church. A time of profound philosophic expansion. When the individual was empowered through experiments like liberty and democracy. This was indeed a hot-bed for Masonic growth.

Classical Enlightened thought appeared incompatible with orthodox Christianity. Modern secular faiths such as positivism, materialism, rationalism, ethical culturalism, and humanism; all of which reject pure Christian dogma, each began during the Age of Enlightenment. Deism, expounded by Voltaire became quite popular. "If God did not exist, it would be necessary to invent him," was one of Voltaire's favorite aphorisms. No wonder the church felt so threatened. They were losing control.

This is our Masonic beginning. The church, both Catholic and Protestant felt aggression from the Age. Today they still battle any type of secular Humanism. Masonry began in the Age of Enlightenment, passed its childhood in the Age of Reason and spent its

adolescence in the Age of Romanticism. Our ritual abounds with the reflections of these ages. Deism, natural philosophy, the liberal arts and sciences, illumination, liberty, equality, are captured in our ritual for perpetuity; much of which can be found in our second degree lectures.

This is the perspective necessary to understand why we are periodically attacked by the church. We represent the belief that man can guide himself with reason and science. That divine knowledge can be unlocked by the intellect; within the realm of natural sciences. That enlightenment is attainable by mans effort. The church teaches that salvation is attainable through either their prophets, saints, priests or the church itself (depending on the denomination); but in no ways-the individual self.

Yet, while the Age of Reason (1790's-) mocked Christianity, setting up Reason as the only true deity. As the Bishops of France wore Liberty caps instead of miters - Masonry resisted this approach to atheism. A deeper study of what was retained in our ritual will reveal the same morals found in the 'pre-enlightenment' church. The Cardinal Virtues; Faith, hope and Charity; many of our lecture symbols; the Saints John; are all Christian. Actually, our philosophic views more closely resemble the Gnostic Christian; in that God is knowable. But the Gnostics were persecuted by the church also.

Philosophically, a study of the Virtues would prove most enlightening. Virtue itself is an old-fashioned term to most people. It represents personality traits as what make up 'character'. Virtues are things such as honesty, kindness and conscientiousness. These things are believed not to be innate, but must be acquired by teaching or practice.

Moral virtues must be distinguished from moral principles. The Age of Enlightenment sought principles in all things, it attempted to reduce all the universe to numbers that could be put in a book. The Age of Romanticism retaliated against this by saying:

“Enough of science and art:
Close up these barren leaves;
Come forth, and bring with you a heart,
that watches and receives.”

- (Wordsworth 1801)

During this Age of Romanticism, the Virtues flourished. Yet there was a difference of opinion regarding how to achieve moral good. While the philosophers agreed that morality is concerned with various values, they differ at how to arrive at an application of these values. Some say goodness is arrived at through objective activity (by principle), others say through subjective reality (by being). Saying 'Virtue' represents the choice of being. Plato and Aristotle viewed morality this way; that morality should not be conceived of as rules and principles, but with the cultivation of traits and character. The moral issue is not to 'do', but to 'be'. Or as we say, "to make a good man better."

To say that our four virtues are 'Cardinal' virtues is to say that these are the root virtues from which all others flow. This is no off-the-cuff statement, this is obviously thought out. The words in our rituals, while quite archaic to some, are indeed specific. Philosophic (speculative) science is vary exact; Cardinal virtues mean 1) they can not be derived from one another and 2) all other moral virtues can be derived from or shown to be forms of them. Plato and the Greeks conceived of four virtues also: Wisdom, Courage,

Temperance and Justice. A little different from ours.

The Church has seven Cardinal Virtues, three theological ‘Faith, Hope and Love (a biblical study will show that in various versions of the bible Love and Charity are interchanged, see 1st Cor, 13:1) and four ‘human’ virtues “Prudence, Fortitude, Temperance and Justice” Today many secular moralists have reduced the Cardinal Virtues down to two, benevolence and justice. Compared to most post-industrial materialistic philosophies, we Masons and the Church are not too extreme from each other.

Another point of similarity in moral approach is that known to philosophers as the ‘moral ideal’. An ingredient of morality again geared toward defining morality as a way of being, rather than doing. This is through ‘emulation’ of traits found in other exemplary persons like Jesus or Buddha. We choose our ancient Grand Master. In the appendant bodies of the York and Scottish Rite, there are many exemplary personages we are taught to emulate. Mostly all biblical. At the apex are included the Knights Templar, being highly Christian in origin. Moral ideals of chivalry and duty are found in all of our degrees.

A march through the Ages will reveal that those who wish to find conflict will do so. To those who demand conflict, there is no response other than maintaining our Square of Virtue. But to those who would listen we have this message to tell, each in our own words:

Freemasonry has ever sought harmony. Harmony in an age that rebelled from the Church. We have preserved the best from all Ages and have accepted the role as archivists of moral truth and the virtues. We have preserved our integrity when others swayed with the winds of time. We accepted Reason as a guide, but we did not make it our God. We support human equality, liberty and education; but not to the exclusion of the Church. Unlike some in the Church who would exclude us.

We have a moral mission. For within our ritual are embedded the Virtues, a point of view, and teachings that are at once spiritual; and yet not exclusionary of the other aspects of our being, particularly the intellect. There may come a time, perhaps even now, when what we have locked in the repository of our breasts will need to come to light.

We are the keepers of that Age of Enlightenment. The age when man learned to stand on his own two feet and began traveling westward. Masonry will ever be that mystic temple in the west, at the boundary of wandering. It's mission- to deliver that message to the future that says, “Go no further, and stay within due bounds!.” Ever preserving the Square of Virtue for future generations saying, 'Be thisÖ'.

If the leaders of the Church continue to attack they will be stopped by their own hearts, for therein lives our common God, who is the cause of all things in existence, both known and unknown. Although we believe in the acquisition of ‘Truth’ through the attainment of ‘knowledge’; and they, that God is unknowable; we are only separated in this. Let us continue to search; and they continue to wait. But let us all live in harmony.

OUR MASONIC PENALTIES

by Lloyd Worley, FPS

The Philalethes - June, 1993

Ö Despite what Mr. Salmon asserts, I never in my article give the “meaning” of any so-called “Masonic Penalties.” and, despite what Mr. Salmon alleges, I never suggested that university degrees were required to understand the so-called ObPs-I only said that the Mason who doesn't understand the ObPs should discuss the matter with an old Past MasterÖ [Here is] what a Modern believes:

- a He believes that our Masonic forefathers were not very smart, practicing as they did “ schoolboy nonsense, “ and he believes that today's Masonic candidates are not very smart either-certainly not smart enough to understand the metaphoric meaning and significance of our OB.
- b He believes that the rituals of Freemasonry should simply “say what they mean and mean what they say”—rather like a cookbook, I suppose, or an instruction manual for auto repair; it's too bad, really, that John Salmon thinks that it is “gobbledygook” or “weird and wonderful” for me to say that Freemasonry consists of allegory and symbols which allow for various interpretations. I guess he's never heard the term “the Symbolic Lodge.” Ö The classic definition of Masonry [is] Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols. Or maybe he just doesn't believe it. Ö It may not be the idea of allegory and symbol he hates, but the idea of various interpretations-after all, Masonic political correctness abhors interpretive variety.
- c He believes that with his “Ö twenty years involvement in Masonic Research,” he has a really good grip on how Masonic Ritual came about. For example, Salmon asserts that the “Baltimore Convention of 1843 “ made changes in the American Masonic Ritual-and he asserts this pretty strongly too. Interesting. I suppose that in his “twenty years” he never stumbled across either Mackey or Henry Wilson Coil, both of whom very clearly (and correctly) say that the Convention “amounted to very little “ (Coil).

By the Masonic Rituals from the 1600s, I assume that Salmon refers to the Gothic Constitutions and the Charges found in such manuscripts as the Regius, the Cooke, the Grand Lodge MS of 1583, the Antiquity, the Buchanan, the Harleian, and the Sloan. I have seen those (sometimes only parts thereof), and none are what I'd call “rituals,” and none of these has a so-called ObP-except for occasionally calling down God's “Holy doome,” which would be fairly effective, I imagine. At any rate, one has to be careful if one calls upon history to eject the so-called ObPs. You see, those men were operatives, and not only had they no so-called ObPs, they had no three-degree system either! Ö

Additionally, many of the exposures of the 1700s that I have examined certainly have so-called ObPs-and without Grand Lodge approval, too. Oh, those Masons, what will they do next?

- d One more thing: Mr. Salmon believes that it's perfectly OK to quote part of the GL of England's OB in a public forum like The PhilalethesÖ

Ö You know, I really wish Mr. Salmon wouldn't hold up as a sterling example the United

Grand Lodge of England, which, following the example of the Moderns who went before them, set the example for Masonry's destruction after caving in to the fulminations of anti-Masons. The so-called ObPs of the GLE didn't disappear in 1813-they disappeared in the last ten years. At least that's what the Masonic press has reported.

The enemies of Freemasonry know very well that the OB is the heart of Masonry-it's what makes a man a Mason; therefore they know that if they can just mutilate the OB, then they have mortally injured Masonry. All these demands for change originated with Masonic religious (and political) enemies- certain fundamentalist Baptists, certain Roman Catholic bishops, certain Lutheran Sects, certain Methodists, and with certain political hacks: Khomeini, Hitler, Franco, Hussein, Brezhnev, and others-not with Masons themselves (at least not originally). These demands are part of the anti-Masonic movement, not part of the Masonic movement.

So now it's the Antients and Moderns all over again. The Antients (like me) say that the Moderns (like John Salmon) are changing Masonry into something else, something that eventually will be unrecognizable as Masonic. The Moderns are saying, "Why times are a-changin'. We gotta conform Masonry to theuppies and the puppies. Get outta the way, ya old fogies! " (This old fogey is 46 years old, a Ph.D. in British Literature, and a full professor at a university, a Democrat, a member of Amnesty International who votes liberal-some old fogey!)

Meanwhile, the Moderns seem to be getting their way (United Grand Lodge of England, Pennsylvania — where else?) They plan together, stay in touch. So I say to those who might be interested, it's time for us Antients to stay in touch: let's form an Antients' League," not a reactionary pack of conservatives, but a non-dues, non-ritualistic correspondence circle open to all Freemasons who are tired of Masonic political correctness and submission to anti-Masons, a league whose purpose would be to be critical of pointless change and capitulation and to hold calm and rational discussion regarding our ritual, its history, purpose, and development, so that we can provide accurate information and can speak sensibly and rationally to those Grand Lodge officers who may be considering Modernization. Those who are Antients and who may be interested, please write or FAX me — Lloyd Worley, FPS.

OUR MASONIC PENALTIES

by David Crockett, MPS

The Philalethes - April 1993

My rebuttal to the comments made by Bro. Worley with reference my article, "Our Masonic Penalties":

In my thirty years as a member of the Craft, along with twenty of involvement in Masonic Research, I have heard many weird and wonderful statements made as to the meaning of our "Masonic Penalties," and I must say that the meaning given by Bro. Worley takes the cake. Isn't it about time that our penalties "mean what they say-and say what they mean?"

Why is it necessary for a candidate to have degrees from at least six of the most prestigious universities in the world before he can understand the so-called true meaning

of our penalties? And what is all this “gobbledygook” about Freemasonry's being made of metaphors and symbols which allow multiple interpretation? Once again, it's about time that we start “saying what we mean and meaning what we say.”

[The penalties] were not handed down from on high, nor were they included in our ritual by the Grand Lodge of England. They were made up and added to by different members of our Order over a period of many years, about thirty + to be exact. There was no meeting held in Grand Lodge to get the approval of the members. Every time someone made up a new ritual, he included a newer version of the penalties. That is how they were included. It was not through the wisdom of our forefathers as claimed by Bro. Worley.

Our Masonic ritual has been an ongoing thing for 300 and more years. Are our Brethren of the 1600s and 1700s not as good Masons because there was no penalty in their ritual? Ö what about the changes made to the American Ritual by the Baltimore Convention of 1843? Are they any better or worse Masons than those of the rest of the world because of these changes? Of course not.

It is about time that we all come down from our cloud and start to realize that what was good 300 years ago is not necessarily good today. It was not unusual for someone to get life in prison for stealing a loaf of bread at the time that our ritual started including penalties in the Ob. The reasons for these hard penalties was to impress upon the candidate the seriousness of the Ob. As people today do not get life in prison for stealing a loaf of bread, it is not necessary to have these penalties included in the Ob.

Our Brethren of 1813 realized this when, at the formation of the United Grand Lodge of England, a “non-physical penalty” was included in the Ob. And this non-physical penalty was made up not by just one person, but by a group appointed by the Grand Master to standardize the ritual. These Brethren, in their wisdom, realized that we had to have a penalty which could be inflicted if necessary; in other words, a penalty that would “mean what we say-and say what we mean. “ If one would read this non-physical penalty very carefully, one would see that the penalty does just that.

The Non-Physical Penalty

These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of being branded as a willfully perjured individual void of all moral worth, and totally unfit to be received into this or any other worthy and warranted Lodge, or the society of men who prize honor and virtue above the external advantages of rank and fortune. So H.M.G., and keep me steadfast in this my great and So. Ob. of an E.A. FmÖ “

During that part of the ritual where the secrets are explained to the candidate, after he has been shown the “sign” for that degree, he is informed that “It is called the P.S. and alludes to the P. associated with the Ob. in ancient times, which was that of having your Ö etc. “ He now understands how to make the sign, the meaning of the sign, and its origin.

It's about time we do away with some of the school-boy nonsense with reference to the penalty, and start “saying what we mean-and meaning what we say.”

OUR MASONIC PENALTIES - ANOTHER VIEW

by Lloyd Worley, MPS

The Philalethes - December 1992

In regard to the article "Our Masonic Penalties" by Brother John Salmon, MPS in the April, 1992, issue of The Philalethes, I cannot pass up this opportunity to respond.

First, let me say that I am opposed to the relocation of any of the so-called "penalties" from any part of our ritual. My opposition comes not from an appeal to antiquity, but primarily because I believe such moves to be based upon the schemes of the enemies of Freemasonry not upon the opinions of its friends. Our enemies believe that Masonic metaphors mean exactly what they say and nothing else. In other words, our enemies believe that Masonry is composed of "signs" like "stop" and "yield" traffic signs or the "exit" sign over a door. To them, signs mean exactly what they say and are not liable to interpretation. But the fact is that Freemasonry is made up of metaphors and symbols which allow multiple interpretation. Indeed, some Masonic metaphor is so powerful and so personal that written or spoken language fails- hence we say that some of Masonry is "ineffable." When a man comes into Masonry, his life changes (or should change) from the dead letter of "sign" to the living letter of metaphor. The metaphoric content of Freemasonry is signaled to the proto-Mason exactly where it should be-at the OB, the most solemn, emotional, and impressive part of the initiation, where the whole man is involved, not at some other "explanation" part where only the intellect is concerned.

Furthermore, the obligation does not impose the so-called "penalties" that some of our "modern" and politically correct Brethren think. What is said is "under no less a P than Ö" That is, the P of the OB is minimal! "Under no less Ö" means that there is something even more imposing, even greater than can be exacted from the perjured and unworthy Mason. If a Mason is so dull-witted that he cannot imagine what the greater P might be, let him go to the oldest Past Master of his Lodge and ask. That Past Master will know.

Now, are these physical Ps? Only if we are dealing with "sign." The "tongue" is and has always been a symbol and metaphor, as have the "heart" and the "bowels." The candidate obligates himself under a metaphor, not a sign. He has already been told that the OB contains nothing contrary to moral, civil, and religious duties. That should settle the mutilation question that so bothers our politically correct Brethren. That should also settle the question for our enemies as well - except that nothing but the total destruction of Masonry will satisfy them.

Brother Salmon's article concludes with a sorrowful litany of Grand Lodges that have caved in to the enemies of Freemasonry, Grand Lodges that have begun the deadly process of "demythologizing" and stripping the metaphoric life from Masonry. "Hey!" Brother Salmon's article suggests, "Everybody else is doing it, so we should do it too!" Really? Are Freemasons lemmings? If a Grand Lodge wishes to explain the P of the OB, let it be done along with the working tools, or at the final lecture. However, the Grand Lodge should not insert the word "symbolic" somewhere before the P and think that it has done its job, because to most men, the word "symbolic" means "merely" and "without actual meaning." Further, the explanations should not suggest that symbols and metaphors are merely bloodless abstractions. Rather, let the explanation suggest-or say directly- that symbols are life-transforming powers to be pondered over a lifetime. We

know that most men retain only a vague memory of their OB, but they remember the P vividly. Good-it is the P that starts the Mason pondering, reflecting, and speculating about the OB and then about Masonry itself.

Thus I appeal to all Grand Lodges to ignore our enemies and to keep our OBs exactly as they are. I do not appeal to antiquity for this. After all, if we go back far enough, we will not find a MM Degree! Shall we, then, also eliminate HAB? No! Rather, let us respect the wisdom of our Masonic forefathers who knew the transformative power of Masonry and who placed at the very heart of Freemasonry's OB a method of compelling the new Mason to ask, "What can all this mean?"

ON SENATE CONFIRMATION OF MEN AND MASONS

by Judge David B. Sentelle

MSA Short Talk Bulletin - April 1988

[In the spring of 1987, Judge David B. Sentelle was nominated to fill the vacancy on the United States Court of Appeals for the District of Columbia Circuit. The nomination was held up in the Senate because Judge Sentelle was a member of the Masonic Fraternity. Fortunately Judge Sentelle is a man of integrity and honor and stood up for his Masonic principles. Several Senators also had the courage to speak out forcefully in support of their Masonic membership. Judge Sentelle has shared with the Fraternity the story of his nomination and we would like to thank him for doing so. Bro. Sentelle belongs to Excelsior Lodge #261, Charlotte, N.C.]

As you know, I have succeeded Justice Antonin Scalia in his former position on the United States Court of Appeals for the District of Columbia circuit. Normally this would not seem a topic of Masonic interest. Indeed, I would formerly have thought that it had nothing to do with Freemasonry whatsoever, except insofar as the teachings of our Order and the examples set by our Brethren as ancient and modern as George Washington, both Roosevelts, and Gerald Ford instruct us in how to conduct ourselves in public life as well as private. However, as some of you know, my fitness to serve in this office was questioned by certain senators because I am a Mason and, therefore, you as Masons may have some interest in what went on. Indeed, perhaps, you may have a right to know.

The story begins in early June of 1986. At that time, I had been a United States District Court Judge for the Western District of North Carolina for approximately seven months. I was very happy in that position. One morning, I received a call from Washington, D.C., specifically from an assistant attorney general, who informed me that Judge Skelly Wright of the United States Court of Appeals for the District of Columbia Circuit had announced that he was retiring. I found this fact to be of more than passing interest since Skelly Wright is viewed, or was viewed, as one of the more liberal members of that court and his retirement would present the opportunity for President Reagan to appoint a more conservative judge to take his place. I did not, however, immediately understand why the Assistant Attorney General was calling me. However, he quickly let me know the reason. "The Administration would like to know," he said, "whether you are at all interested in elevation to the Court of Appeals to the District of Columbia Circuit."

At that point, a lot of things went through my mind. The circuit courts of appeal are the

second highest courts in the United States. They are, in short, one step below the United States Supreme Court. The circuit for the District of Columbia is considered by many to be the most prestigious of the circuits. It is often referred to as the No. 2 court in the land. It isn't the Supreme Court, but you can physically and metaphysically see the Supreme Court from there. In my career, four judges of that court have been nominated to be Justices of the United States Supreme Court. Appointment to that Circuit Court is an opportunity that would come but once in a lifetime and it's an opportunity that one does not lightly turn down.

I concluded at that point that the discussion of the position with me was a compliment; that I would go to Washington and be further complimented; have a pleasant conversation; fly back to North Carolina; and receive polite assurances that I had been duly considered but that someone else had been chosen for the appointment. I flew to Washington. As I had anticipated, I was shuttled all day long among various officials of the Department and the Reagan Administration; being asked the same questions over and over about my background, my general philosophy, and my thoughts on moving to Washington.

I flew back to Asheville and learned that night that Chief Justice Burger was retiring from the Supreme Court; that Justice Rehnquist would be named to take his place; and that Judge Antonin Scalia of the District of Columbia Circuit was being nominated for elevation to the Supreme Court thereby creating a second vacancy. Not long after that, the Assistant Attorney General called me again, advised me that the list of nominees was being shortened, at which point I assumed that I was about to be told I was no longer to be on the list. Instead, he told me that I was about to be included on the short list of nominees that would remain, but before my name was put on that list, they had to know if I would take the position if it was offered. I said yes, if the job is offered to me, I'll take it.

My nomination was then duly sent to the United States Senate. The ABA conducted an investigation of my qualifications. They do this for all Federal Judicial nominees. The results are classified as unqualified or qualified. In a minority of cases, the ABA goes on to say well qualified, in a very few rare instances, exceptionally well qualified. The ABA's investigating committee did not find me exceptionally well qualified, but I am flattered to say that they unanimously voted me well qualified. Therefore, the Administration did not expect any difficulties with the confirmation hearing and advised me that I would need to have no witnesses present at the hearing, that very few senators would probably bother to attend, and that I might as well bring my family and enjoy a day or two in Washington, D.C.. That's not quite the way it happened.

They were right that not many senators attended. Only two members of the Committee showed up, Senator Leahy, who was presiding, and our Brother, Senator Strom Thurmond. As to what happened next, well, the editorial page of The Wall Street Journal reported it this way:

"During the hearings on the Judge nominated to succeed Antonin Scalia on the D.C. Circuit Court, Sen. Leahy asked Judge David Sentelle if he planned to resign from a club that discriminated against blacks.

"Judge Sentelle hadn't expected this sort of controversy. There was none in 1985 when he was made a Federal District Court Judge in North Carolina. The American Bar

Association rated him "Well Qualified." Only Sens. Leahy and Strom Thurmond bothered to show up for the early April hearing. Sen. Leahy began by urging Judge Sentelle's wife and daughters not to miss the cherry blossoms. He told the Judge, 'by all accounts that I have read, you served with a great deal of distinction in your home state.'

"Then came the kicker. Sen. Leahy asked if Judge Sentelle belonged to any organizations that 'discriminate against members of minority groups.' 'not to my knowledge,' Judge Sentelle replied. Sen. Leahy noted that Judge Sentelle was a Mason. He charged that according to his information, Masons must be 'male, white and believe in a supreme being.'

"Judge Sentelle protested that 'there are black Masons.' Sen. Leahy stood his ground: 'Do you feel that a judge should be allowed to hold membership in an organization that discriminates on the basis of race?' Judge Sentelle allowed as how they shouldn't. The code of judicial conduct prohibits 'invidious discrimination,' which Judge Sentelle said proscribes fraternal groups that discriminate by race."

At this point, let me interrupt The Wall Street Journal since they don't give the full report and they could not since the transcript of the Senate Proceedings occupies 47 pages. Senator Leahy asked me the following question: "If your nomination is confirmed, do you plan to maintain your membership in these Masonic Organizations?" At that moment, if I had told the Senator that I did not intend to maintain my membership in Excelsior 261, in the bodies of the Scottish Rite, and the Oasis Temple of the Shrine, not only would I have been saying that I had been doing something wrong to have held two judgeships for four years as a man and a Mason, but I would have been repudiating the principles that led my father and my grandfathers and my uncles and my brother into this Fraternity. I would have been reflecting on the judicial character of the late Judge Warlick and dozens and even hundreds of other judges who are our Brothers and whom I admire. It was then that I stated my intention to remain a Mason. After a little more arguing back and forth between Senator Leahy and myself, it became Senator Thurmond's turn. I don't know if you know our Brother Senator Thurmond personally, but by this time, he was quite agitated. His prematurely orange hair was standing on end and Senator Thurmond asked: Do you know of a Mason that has been accused of discrimination just because he joined the Masons?

"Judge Sentelle: Not to my knowledge, not before today, Senator.

"Sen. Thurmond: I have been a Mason since 1925.

"Judge Sentelle: Yes, Sir. "Sen. Thurmond: I am proud to be a Mason.

"Judge Sentelle: I am, too, Senator."

As things developed then, Senator Leahy blocked the Senate vote on my confirmation for the next few weeks. Interestingly enough, a Knight of Columbus and a non-white Mason were approved by the Committee without holdup and without question of their membership during that period of time. After my nomination cleared the Committee, and again interestingly enough, Senator Leahy did not cast a vote against it, I was unanimously passed by the Committee. My nomination then went to the Senate Floor where Senator Simon of Illinois placed a hold against that nomination saying that the hold was placed to give him time to inquire of the ABA as to whether or not my membership in

the Masonic Lodge offended the ABA's standards for judicial nominees. Their response was:

"As you know, the American Bar Association has already approved Judge Sentelle as "Well Qualified" for the Federal Judiciary, first on August 5, 1985, in connection with his nomination to the United States District Court and most recently on February 3, 1987, in connection with his nomination to the United States Court of Appeals. Our Committee is not in a position, nor would it wish, to comment further on his qualifications."

During the pendency of Simon's hold on my nomination, I heard from Masons from North Carolina, West Virginia, from as far away as Colorado, and so I might add, did Senator Byrd.

Finally when the senate recessed in August, the nomination was still on hold. I was still hearing from Masons around the country, so I understand, was Senator Byrd. Byrd's frustration with the Senate's lack of progress was growing daily.

When the Senate reconvened in September, a roll call vote was taken to confirm my nomination by a vote of 87 to 0. Senator Byrd stood up and declared that it had been his intention to have a roll call vote on that nomination ever since he first heard it was held up because of my membership in the Masonic Lodge. He said it was his intent to put that question to an end in the U.S. Senate. Then Senators Helms, Thurmond and Allan Simpson all spoke on their membership in the Masonic Lodge and how much it meant to them.

As it happened, I was in Washington that day and Senator Helms' staff had called me into the gallery to see the last of the roll call. When I came down to the cloakroom to call my wife and tell her it was over, Senator Helms brought Senators Byrd and Dole, all our Brothers, in to congratulate me and all did with warm and fraternal and, I think, sincere enthusiasm. And indeed, it was over.

Now let me say that throughout this whole process I have not viewed myself as either a hostage or martyr. But whether or not I was confirmed for the higher office, I can still get up every morning and when I shave I don't have to look away from the mirror because I know I can look in the eye of the same man and the same Mason that I was before I ever met Senator Leahy or Senator Simon. And I would rather be able to do that and meet on the level with my Brethren than to hold court in any courthouse in this land.

OUR TRUST IS IN GOD

by The Committee on Masonic Research and Education of the Grand Lodge of Minnesota.

MSA Short Talk Bulletin - April 1981

The Church and Masonry are two subjects with great similarity, but also striking differences. When one considers them together, there are certain basic truths that should be recognized. To review these truths is to recognize the true relationship between them. In Masonic terms and for this paper "God," "Deity," "Grand Architect," "Supreme Being," and other similar references to the Holy Father are varying ways to refer to the "One and Only," according to individual preferences, without infringing on the preference of his particular church. Similarly, all individual churches are, in Masonic terms, considered as the Church. George Bernard Shaw said, "There is only one religion, though there are a hundred versions of it." Yes, each denomination has its own belief in what the Church should be. Masonry takes no preference in this separation of thought about the Church, but accepts the universality and the individual member's preference.

Two principal truths should be recognized about the Church and Masonry. First, Masonry does not replace the Church in worship of God; and secondly, a spirit of cooperation and understanding is to be encouraged in both the Church and in the Masonic Temple. Since any misunderstanding is more likely to be on the part of church people looking at Masonry, rather than Masons looking at the Church, it becomes the responsibility of Masons to take positive and affirmative steps to ward off any misunderstanding. To avoid misunderstanding, it is essential that no Masonic activities be scheduled at a time or place that would interfere with activities of the Church. Scheduling rehearsals, for example, or scheduling any program is restricted by the Codes of many Grand Lodges.

In Minnesota, for example, the Grand Lodge Constitution states: "No Lodge shall hold any communication upon the Sabbath or first day of the week, except to conduct the Masonic funeral services of a deceased Brother." In 1978, this was amended to permit an afternoon or early evening ceremony on the Sabbath for public installation of Lodge Officers. But the well-meaning intent of Masonry is to avoid Lodge activity that would in any way conflict with customary Church activity.

Masonry is not a religion, and does nothing to interpret or effect various persuasions or faiths of its members. Masonry teaches, and has preserved in ancient purity, the cardinal tenet of the old primitive faith, which underlies, and indeed is the foundation of religion, which is that God is One, and that every member must have a firm and abiding faith in that fact.

Masons are encouraged to be active members of a church. It is generally recognized, and many churches have discovered, that the outstanding leaders and officers of a church are often active Masons in their Lodges. Masonry and the Church do not compete as far as their basic teachings are concerned. They seek to strengthen and support each other.

Masonry insists that every member have a firm belief in God, but does not interpret what the God is like. This is the purpose of the Church, and is clearly the distinct and separate reason why Masonry and the Church can and do work together. They have different

purposes.

Historically, during periods of the rise to power by dictators and other forms of government that demand individual minds to cease to think, and to turn allegiance to demands of the central government, Masonry has been among the first organizations to be persecuted. Churches more often have been allowed to function under controlled patterns of influence, using directed church leadership as the forum for new thinking.

Masonry is one of the most powerful influences and forces for maintaining in the citizens, principles of freedom of thought, freedom of conscience, the right to learn, the desire to follow truth, understanding, and what we symbolically call Light. This is what the Church does also, but in a different way. Both are working toward a common end.

Masonry in America, since the inception of the American Constitution, has supported the theme of a public educational system. Education existed since early ages of mankind, later was undertaken by the Church as one of the fundamental elements. Many schools and universities all over the United States were started as an outgrowth of religious men and women concerned about education of youth.

A member of any Masonic body can never be “saved,” religiously speaking, by being in Masonry. Both Masonry and the Church, however, use the Bible as the source of Light, the source of inspiration. The Mason will be a better churchman, and have a stronger faith by having received Light in Masonry and the Light of the Holy Bible, and will find in it the way for the soul's welfare and salvation. The Holy Bible has sometimes been referred to by such terms as “book of life,” or “the operating manual for living,” or “trestle board of life,” because of its complete and all-encompassing nature of providing a solution to every problem. For example, when the missionary, John Eliot, completed a huge undertaking to translate the complete Bible into the Algonquin Indian language in the mid-seventeenth century, he is quoted as saying, “The word of life is now your own,” as he gave the first copies of this first American Bible to his people. Therefore, the Light that is found upon the Altar in a Masonic Temple is the basis of our faith, and of our life. Spiritually, mentally and morally, a member finds source for strength in both the Church and in the Masonic Temple. But, because of his understanding, he never lets one take the place of the other. Knowing the respective places of each, one can be a better Mason because of being a faithful member of the Church, and likewise be a better member of the Church because of being a Mason.

Masonry and the Church, like the pillars Jachin and Boaz, provide two very strong foundations on which one builds a life. From these foundations rise landmarks of humanity which have called upon the skill of writers throughout the ages, and incite meanings, construct allegories, invite continuing study, and incite the imagination into what one can become. Masonry is not a religion, but both Masonry and the Church invite men of all religions to war against wrong, uphold truth, and covet charity, or love. This universality of the Church is recognized by Masonry and, as noted earlier, Masonry takes no preference in individual denominations but accepts each member with whatever denominational relationship he may have. In so doing, every Mason is reminded of duty and obligation. His lips should be sealed against vulgarity and falsehood. His life will attract good men to follow the same road.

In the end, the good Mason will be that person who can look upon death, and see in its

face the same countenance with which he hears its story. He will endure all the labors of his life with his soul supporting his body, and amply returning to the world the fruits of his gifts from God. His crowning glory then, will be that his Church will mourn his passing with the knowledge that one of their greatest supporters has passed the test of time. To reach this height, Masonry invites its members to be equally familiar with both the landmarks and instruction of Masonry, as well as with landmarks and instruction of the Holy Bible. Dr. Henry H. Halley, recipient of the Gutenberg Award and author of a noted "Bible Handbook," noted the widespread neglect of the Bible "Ö we talk about the Bible, and defend the Bible, and praise the Bible, and exalt the Bible. Yes indeed! But many church members SELDOM EVER EVEN LOOK INTO A BIBLE Ö indeed would be ASHAMED to be seen READING the Bible." Masonry will share the burden of such neglect if it does not continue to share encouragement for reading and studying the Bible as well as Masonic literature.

In summation of these thoughts concerning a Masonic relationship with the Church, the words of an unknown poet are most appropriate:

THE LODGE ON HIGH

When you've passed on to that Far Land Beyond the skies and take your stand
Before Jehovah's Great White Throne, Clad only in a gown - alone;
A pilgrim tired, without one cent To show for all the time you've spent,
The work you've done down here below In this old strife-torn vale of woe-
My son, I'm sure the Lord won't care If you were poor or millionaire.

And when we've ceased our daily grind, Left all our worldly goods behind
And landed safe above the clouds, We'll look alike in snowy shrouds;
With feathered wings and hand in hand We'll both enroll in Heaven's Band.
And, son, I know that we won't need To fuss about our race or creed
Or if we took some high degree As Mason, Moose or K. of C.

If you've believed in one true God, The straight and narrow path have trod,
No matter what your Lodge may be, Your politics or pedigree,
You'll need no word or paid-up card To pass you by the outer guard.
There's just one Order I surmise The Lord of Hosts will recognize,
The biggest Lodge since time began- And that's the Brotherhood of Man.

OUR TWO MASONIC POWERS

by Joseph A Walkes, Jr., FPS President, Phylaxis Society
The Philalethes - October 1989

[Editor's Note: On July 8, 1989 a unique Masonic meeting was held in Des Moines, Iowa. Joseph A. Walkes, a well-known Prince Hall Mason addressed a meeting of Iowa Research Lodge Number Two. Representatives from both the Grand Lodge of Iowa and The Prince Hall Grand Lodge were in attendance. This is the paper which Brother Walkes presented.]

It is indeed a privilege to be invited before Research Lodge #2 to make this presentation, which I call our "Two Masonic Powers." As president of the Phylaxis Society, the research arm of Prince Hall Freemasonry, I bring you greetings.

There was a time when such a gathering as this would not have taken place, a rarity indeed, whereby mainstream Freemasonry would invite a member of the Prince Hall Masonic power over for a chat. The Phylaxis society used to keep track of this type of event but it is happening all across the country today, to the point where we no longer keep tabs on it. It is a renaissance of a sort, a reaching out if you will; an attempt to bring an end to the long nightmare of darkness that has brought shame to American Freemasonry.

Those of you who have read my book "Black Square And compass," will find the events that led up to the formation of the Phylaxis Society, how it grew from the pangs of hostility and hurt to the presentation this year of medals from our counterparts of the Philalethes Society.

Things change and we make adjustments in life as maturing takes place. I wrote in my "Prince Hall Masonic Quiz Book" which Research Lodge #2 published that the most segregated institution in the country was "American Freemasonry, to its shame!" However, today we see sweeping changes being made as our two Masonic Powers come ever closer together and this will hopefully bear good fruit for the Craft.

I am not a spokesman for Prince Hall Freemasonry and like most Masonic historians, scholars, writers. I am not without my critics within my own Fraternity, because I do have a sharp tongue and a sharp pen. But that is the nature of the beast for those who dwell in Masonic research and Masonic truths.

The ancient Greeks accorded a sincere and due respect to that body of knowledge we now term liberal arts and sciences by honoring nine beautiful female deities with the title of "Muse," a title indicating thoughtful intellectual skills.

Clo, appropriately known as "The Proclaimer," became the muse of history. She never resigned her post throughout the centuries, and she still reigns over those of us who call ourselves historians. She carries a heroic trumpet, with which she proclaims events of the past, and a water clock with which she measures the passage of time.

Her mother, if you can remember, is named Memory. The tempting muse of history has been courted by writers and scholars of Masonic history with only varying degrees of success.

Fidelity to the muse is often painful; history accurately understood and recorded is at best a difficult partner, one whose demands never cease and whose companionship often grates at the truth of life.

But the fidelity is difficult, the terror created when the muse is scorned is far worse, and she wreaks a vengeance upon all individuals and institutions who would belittle or change or ignore her.

She is however a reality and continues to seek knowledge and in our Research Lodges around the world, be they Quatuor Coronati in London, or Iowa Research Lodge #2 or Lux E Tenebris Research Chapter of the Phylaxis Society, we come together under the sound of her trumpet to open the eyes of the Craft to the pure beauty of Freemasonry.

If it were true that the absence of historical knowledge truly protects, then the only logical

course would be to abolish historical investigation. If the absence of historical knowledge protects, then our muse's trumpet sounds a false note. Understanding history is difficult because while historical understanding has the virtue of giving a sense of cohesion to a particular community, it has the view of dividing the community also.

Masonry in America mirrors mainstream America and recorded American history itself has reflected the division of the communities. In other words we do not view history as you do, and you do not view history as we do. Perhaps we bring our cultural baggage with us, but the muse is only interested in historical truths, but man seems not to understand.

For some reason when mainstream America looks at blacks, they first want to identify any one with a suit on as some sort of preacher. I do not come here like a preacher with fire and brimstone, to scream and yell, and jump and pound to make a point.

Hopefully, one need not bray like a jackass to make intelligent men understand. I do not necessarily fit that mold because I am a Mormon, or Latter Day Saint if that is of any interest to you, and if you know anything about Mormons, they come with a still voice of reason. Therefore I hope I will be able to open your minds and to give you a glimpse of our thoughts. Those of closed minds may just as well leave, for they are hopeless and lost not only to us, but to American Freemasonry as well.

Dr. W. E. B. Du Bois, my mentor, the greatest African-American ever born on these shores, a Prince Hall Freemason, said it best when he wrote:

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

Ebony magazine editor, Lerone Bennett, Jr., recorded it correctly when he noted that:

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

It means simply that Thomas Jefferson and Thomas Jefferson's slaves lived a different declaration of independence, a different revolution and different America.

Black America was therefore present at its own creation. It was not only present, it was present and acting - it helped to make itself and we must never lose sight of that fact. And while just last week America celebrated its 213th year as a nation, Prince Hall Freemasonry celebrated its 214th year of existence.

And so this separation is reflected in American Masonic history and while we of the Prince Hall Craft are well aware of mainstream Masonic history and your men of mark, you have very little knowledge of their true anti-Masonic nature. Let me explain.

Jerry Marsengill noted in his preface to my book and I quote: "While editing the book, I found myself offended at some of the statements and some of the quotations. I was especially disturbed when Louis Block, one of my Masonic heroes, was quoted as saying, in effect, that Negroes were not mentally or morally qualified to be Freemasons. When I looked up the reference I was even more disturbed; at BlockÖ"

Some years ago I wrote an article for the Phylaxis Magazine which was titled "Regular Freemasonry and the Ku Klux Klan" where I traced the history of Klansman Albert Pike and the role of the Supreme Council, Southern Jurisdiction, which wrongly calls itself the Mother Supreme Council of the world, and its involvement with the anti-Black, anti-Catholic, anti-Jewish, anti-American Klan.

Many were shocked by my article and I can remember while doing research for it, I found a book on Pike in the library of congress, and in it the author wrote that it could not be true that Pike had any role in the Klan, yet the facts were there for anyone who wanted to take the time to do the necessary research. And so we have Albert Pike not only buried in Washington, D.C., in the house of the Temple and there is also a statue of him on one of the streets in this predominately black city, which whites call "Washington," and blacks call D.C. and the black kids call "Chocolate City."

Our muse of history would surely drop her head in shame and so should Freemasonry. For history demands the truth! In a word Pike comes with blood on his apron!

I was always curious in reading Albert Mackey's "Encyclopedia of Freemasonry" why he was so opposed to Masonry for blacks, and wanting to get to the bottom of it, I began to track his life and I was later to learn and record in my book "Black Square And Compass" that during the Civil War, Mackey has to go before black union troops and plead with them to save his city and later witness these black soldiers march through and occupy his home town of Charleston, S.C. and while Dr. Mackey would take on the mantle of Negro phobia; had he been a true follower of the muse he might have learned that with these black union troops a Prince Hall Masonic Lodge was attached. A Lodge that had been meeting within the union lines and obviously had the blessing of their white officers, many who were Freemasons as it is recorded in the history of that black regiment.

Our muse of history demands the truth! The Caucasian Grand Lodge of Massachusetts, which bears responsibility for the separation of our two Masonic powers, claims it was founded in 1733, while all of universal Freemasonry knows that this is not true and the fact that she failed to extend the fraternal hand of friendship to Prince Hall and his African Lodge. Nevertheless, we are here, a Masonic power, older than the United States itself, and we are here to remind all of the falsehoods of the past in what Bro. W. E. B. Du Bois called "the propaganda of history" that is "lies agreed upon;" the gathering up of a vast number of materials and then the selection of those materials which support one's thesis, while discarding others.

Our muse of history demands the truth, or as Bro. Du Bois would write:

As a student of science, I want to be fair, objective and judicial: to let no searing of the

memory by intolerable insult and cruelty make me fail to sympathize with human frailties and contradiction, in the eternal paradox of good and evil. But armed and warned by all this, and fortified by long study of the facts, I stand aghast at what American historians have done to this field.

Our muse of history demands the truth, and what does this say to you, members of a Research Lodge, to be honest, to take the required time to do proper research, and present your facts as truthfully as you can.

As I read the works of mainstream Masonic writers, published in the "Philalethes Magazine" and a number of Masonic Lodges of research, I have come to the conclusion that most of the authors do not know what they are talking about, and especially if they are attempting to write about Prince Hall Freemasonry.

As scholars of this Iowa research Lodge, do you recall Melvin M. Johnson's book. "The Beginning of Freemasonry in America" where he wrote:

Nothing can justify the deliberate concealment of a reliable document or the publication of that which is manifestly fraudulent for the purpose of bolstering up an argument in support of some pet theory which the Fraternity is asked to believe.

I mention this because in the recent editions of the "California Freemason" has been running an article titled "Our Separated Brethren Prince Hall Masons: Part I Of The Story Of a Slave Who Became A Mason." The author, a Past Master from New Zealand, describes how Prince Hall was seized in some part of West Africa as a lad between 11 and 14 years of age, brought to New England by a slave trader and sold as a slave.

As a reference this author, who has let his imagination run away with him, gives only one, that is to an article by George Draffen, Past Deputy Grand Master of the Grand Lodge of Scotland entitled Prince Hall Freemasonry.

What our New Zealand author was not aware of was the George Draffen was an honorary fellow the Phylaxis Society, and the article in question was published simultaneously in the transactions of Quatuor Coronati Lodge 2076 and the "Phylaxis Magazine," and that Bro. Draffen made it known that this was only his view, in a word his personal view, and that there was no documentation to back up this view. Yet our New Zealand author made it a point not to mention that fact.

And it is for this reason that I say that mainstream Freemasons should not write about Prince Hall Freemasons. For you bring shame to the muse of history.

Harold Van Buren Voorhis, John Sherman, Edward R. Cusick, Henry Wilson Coil, Sr., Alphonse Cerza, Albert Pike, Albert Mackey and others who are held in high esteem by mainstream American Freemasonry, are held in contempt by Prince Hall Freemasonry, for they know us not!

While they often write about our patron, Prince Hall, and attempt to pass judgment on him, none ever record his words, and if you want to know the measure of a man, read what he writes, read what he says.

June 24, 1797, Prince Hall ends his charge to African Lodge:

Live and act as Masons, that you may die as Masons; let those despisers see, altho'

many of us cannot read, yet by our searches and researches into men and things, we have supposed that defect; and if they will let us we shall call ourselves a chartered Lodge of just and lawful Masons; be always ready to give an answer to those that ask you a question; give the right hand of affection and fellowship to whom it so justly belongs; let the color and complexion be what it will, let the nation be what it may, for they are your Brethren, and it is your indispensable duty so to do; let them as Masons deny this, and we and the world know what to think of them be they ever so grand; for we know this was Solomon's creed, Solomon's creed did I say, it is the decree of the Almighty, and all Masons have learnt it: Tis plain market language, and plain and true facts need no apologies.

And who can forget in the same charge these moving lines by Prince Hall:

Among these numerous sons and daughters of distress, I shall begin with our friends and Brethren; and first, let us see them dragged from their native country by the iron hand of tyranny and oppression, from their dear friends and connections, with weeping eyes and aching hearts, to a strange land and strange people, whose tender mercies are cruel; and there to bear the iron yoke of slavery and cruelty till death as a friend relieve them.

Or again from the same charge:

Patience I say, for were we not possessed of a great measure of it you could not bear up under the daily insults you meet with in the streets of Boston; much more on public days of recreation, how are you shamefully abused, and that at such a degree that you may truly be said to carry your lives in your hands, and the arrows of death are flying about your heads; helpless old women have their clothes torn off their backs, even to the exposing of their nakedness, and by whom are these disgraceful and abusive actions committed, not by the men born and bred in Boston, for they are better bred; but by a mob or horde of shameless, low-lived, envious, spiteful persons, some of them not long since, servants in gentlemen's kitchens, scouring knives, tending horses, and driving chaises'. Twas said by a gentleman who saw that filthy behavior in the common, that in all the places he had been in, he never saw so cruel behaviors in all his life, and that a slave in the West-Indies, on Sunday and Holidays enjoys himself and friends without any molestation. Not only this man, but many in town who hath seen their behavior to you, and that without any provocation - twenty or thirty cowards all upon one man - have wondered at the patience of blacks; tis not for want of courage in you, for they know that they dare not face you man for man, but in a mob, which we despise, and had rather suffer wrong than to do wrong, to the disturbance of the community and the disgrace of our reputation: for every good citizen doth honor to the laws of the state where he resides.

Isn't it strange that those who attempt to write about Prince Hall Freemasonry, never, but never, record the words of Prince Hall. I ask you, Brethren of this Research Lodge, be honest to the muse of history, do the proper research, and above all, be truthful!

Let me share this thought with you, it is taken from my book "Black Square And compass," Part I of chapter 9, titled the Masonic Philosophy of Samuel W. Clark. Taken from his book "The Negro Mason In Equity," written in 1886:

Masons of the world, wheresoever dispersed, the Negro Mason of America stands

before you today as a just and upright Mason, and as such demands that you shall try him by the square of virtue, and having tried him and found him just and true, he further demands that you deny him not, but that you receive him and accept him, accord unto him all of the rights that may belong to him. He does not make this demand because he is a Negro, neither does he ask that you do this as a favor, but he demands it because he is a Mason as you are, and because his right to the title of Free and Accepted Mason is equal to yours, no more, no less!

And Bro. Clark also wrote:

As Negro Masons, we need expect no recognition from organized white American Masons. I plead for none; I care for none at the sacrifice of honor and dignity. I stand as just, as true, as pure a Freemason as ever trod God's green earth. My title is as perfect as that of the Prince of Wales or the President of the United States, as he who travels with the caravan over the desert or he who dwells on the plains of the far west. Wherever he may be upon the continents of the land or the islands of the sea. If he be a Freemason he is my Brother and can not deny me if he would!

In other words render unto Caesar the things which are Caesar's.

Brethren of the Research Lodge, be faithful to the muse of history, do not insult her by being untruthful. Do your homework, do the necessary research into your Masonic subjects, leave no stones unturned in the search for the truth. Do not be like your Brethren of the past and tell half truths and falsehoods.

Do not allow your imagination to run away with you, like Mackey and his so-called 25 landmarks.

And should you decide to write about this Masonic power called Prince Hall Freemasonry come to this side of the table to learn the other side of the issue. Come to those Prince Hall Masonic scholars who have eaten well at the table of Masonic research, leave your baggage on the other side of the table, and come and walk in our shoes.

Or the muse of history will look at you with contempt and pity and Prince Hall Freemasonry will pass judgment on you and the Phylaxis Society will tell the world that you know not!

We who are Masonic historians, scholars, writers, have an obligation to the Craft to do our work well.

Let me close with this thought, I am proud to be a Prince Hall Freemason, I am proud to carry the torch that Prince Hall lit before this country was born, I am proud of those millions of Brethren who continued the heritage, from that day, through the days of slavery, through the Civil War and all other wars that have been fought by this nation, through the days of darkness, of evil, of hatred, of persecution, of discrimination, of racism, of Masonic separation, and I am here to say to all within the sound of my voice.

I am proud, proud, proud to be a Prince Hall Freemason, and in the words of the Prince Hall credo, "I believe in Freemasonry, that corporate adventure in universal Brotherhood, despising kinship with no child of the All-Father. I believe in Prince Hall Masonry - a door of benevolence - securely tiled against the unworthy, but open wide to men of good report, whether Aryan or Hottentot. I believe in Masonic vows - the troths of true men

plighted in their better selves."

PRIME BELIEFS OF FREEMASONRY
by Norman Williams Crabb, MPS
The Philalethes - April 1993

The four prime beliefs of Freemasonry are the Fatherhood of God, the Brotherhood of Man, Relief to Others, and the Search for Truth. If these four points are all any person gets out of being a Freemason, knowing a Freemason, or even knowing that there is Freemasonry, then Freemasonry has served its mission on earth.

Freemasonry is a philosophy. The basis of Masonic philosophy is that there is a Supreme Being and that all men are of the same family. The existence of a Supreme Being is taken in the broadest sense. Many of the great religions of the world fit into the Freemasonic parameters of subscribing to the existence of a Supreme Being. This is also the reason that Freemasonry is not a religion. Its tenets accept most major religions; therefore no one religious belief takes precedence over another.

The Brotherhood of Man is exactly what it says. All men are created equal in the eyes of the Supreme Being; be they white, black, Christian, Jew, Moslem, European, African or Asian, all are Brothers. Our duty as Freemasons is to practice Brotherly Love and friendship by transcending the differences in men and finding similarities.

Relief means that Freemasons are obligated to help others less fortunate than themselves when it is possible to do so. Charity, whether it be on a one-to-one basis as need arises, or as one of the many charities Freemasonry and its related bodies perform, is most important.

The Search for Truth is a Freemasonic mainstay. In all of our worldly endeavors we are reminded to be truthful to others, to follow the path of truth, and even to look for truth in our daily lives.

While in a Masonic Lodge anywhere in the world, a Mason cannot discuss politics or religion. This is to assure that first and foremost there is harmony among the Brotherhood while in Lodge assembled.

If Freemasonry has done nothing else, it has and will continue to shape world events by bringing together men of different races, creeds, and nationalities under the auspices of Freemasonic teachings of Brotherly Love, Friendship, Relief, and Truth. In doing this one act it will have served mankind on a grand scale by promoting a dialogue with all members of the human race.

PRINCE HALL
by Ralph A. Herbold
Southern California Research Lodge - December 1991

The Quarterly of the Virginia Research Lodge #1777, quoted from a letter from K. W. Aldridge, Grand Secretary of the Grand Lodge of Quebec, to M.B.S. Higham, Grand

Secretary of the United Grand Lodge of England, in part:

"This Grand Lodge wishes to go on record as being badly disappointed with the myopic decision made by your Board of General Purposes Ö concerning the prohibition of visitations by members of your Grand Lodge to Lodges in North America currently recognizing Prince Hall Grand Lodges in their own territorial jurisdictions for purposes of inter-visitations between the two bodies.

"There is no uniform state of recognition in the world and further there is not one Grand Lodge in North America that can be said to recognize every Grand Lodge recognized by its sister Grand Lodges with whom it is in amity. As a consequence, to be fair your Board should have expanded its decision to include every Grand Lodge in North America because in every Grand Lodge recognition is extended to many Grand Lodges not recognized by the United Grand Lodge of England."

(RAH: As a point of reference, the Grand Lodge of England recognizes the Grand Orient in Brazil and does not recognize the state Grand Lodges while our Grand Lodges recognize the state Grand Lodges of Brazil but not the Grand Orient.)

Because of interesting information in the November 1991 Washington Masonic Tribune, I called the editor, James O. Wood, P.G.M., for further details. The first item mentioned was "There are eight Grand Lodges in the United States as of this writing that recognize Prince Hall Grand Lodges." My information, as you know, has been seven. He told me that in September the Grand Lodge of Idaho granted full recognition to the Prince Hall Grand Lodge of Oregon as that Grand Lodge had Lodges in Idaho.

Quoting now from the Tribune:

"The External Relations Committee of the Board of General Purposes, United Grand Lodge of England, which is responsible for visitation policy for members traveling abroad, is keenly interested in solving the Prince Hall recognition problem. I just learned in a telephone conversation with Brother Oscar F. Boehringer, Chairman of the committee, that for some time they had been attempting to learn more about Prince Hall Masonry in the United States but their inquiry had been directed to the Grand Lodge of Massachusetts and since that Grand Lodge does not now recognize Prince Hall Masonry, nothing was accomplished.

"The purpose of the call from Bro. Boehringer to me from England on October 11, 1991, was to ask if I would serve as an interface to secure information necessary for procedures to pursue recognition. This to me is a great start and I will be very pleased to keep you informed of developments as they unfold."

In the conversation Brother Woods told me that he had further contact with Brother Boehringer and was asked to have the Prince Hall Grand Lodge frame a letter, and he was working with them on this, to the United Grand Lodge of England, explaining their position. This should be a great help in bringing this particular problem or situation to a successful conclusion one would hope.

PRINCE HALL - CANADA - QUEBEC

by Ralph A. Herbold

Southern California Research Lodge - April 1992

The Grand Lodge of Quebec, A.F.&A.M. has apparently made a very detailed study of the Prince Hall organization, witness that they, together with their position paper, sent a California Prince Hall Grand Lodge roster listing their Grand Lodge officers and the location and Secretaries of their 89 Lodges with some 6500 members. Another tabulation discloses 43 U.S. Prince Hall Grand Lodges with 4566 Lodges and 257,252 members. Canada has one Prince Hall Grand Lodge, the second oldest Grand Lodge in Canada, and several Lodges chartered by U.S. Prince Hall Grand Lodges.

The Dialogue Team approving the position paper of the Grand Lodge of Quebec included the Grand Master, two P.G.M.s, M.W. Bro. K. W. Aldridge, P.G.M. and G. Secty., with whom we corresponded, and the Deputy Grand Master of the Grand Lodge of Quebec and the Grand Master, two P.G.M.s and the Deputy G.M. of the Prince Hall Grand Lodge of Ontario and Jurisdiction.

Several points included in the position paper:

"Prince Hall Freemasonry is regular but not at the moment universally recognized. The same may be said of some other regular Grand Lodges."

The positions of a number of U.S. Grand Lodges and the Grand Lodge of England are analyzed and at times questioned.

"The central question vis-a-vis the M.W. Prince Hall Grand Lodge of Ontario and Jurisdiction is not 'Will we recognize it for fraternal inter-visitations.' The question is 'When will we recognize it.'

Also included was a copy of a Provisional Resolution of the Most Worshipful Prince Hall Grand Lodge Province of Ontario & Jurisdiction that included:

"That the Most Worshipful Prince Hall Grand Lodge, Province of Ontario & Jurisdiction, in order to establish a more perfect Brotherhood, hereby agrees to accord fraternal recognition for purposes of inter-visitation to all, or any, of the above mentioned Canadian Grand Lodges (nine) of Ancient, Free and Accepted Masons which may wish to accord reciprocal fraternal recognition to the Most Worshipful Prince Hall Grand Lodge, Province of Ontario and Jurisdiction."

PRINCE HALL FREEMASONRY AND THE GRAND LODGE OF CALIFORNIA

by John L. Cooper III, PM

Northern California Research Lodge Quarterly Journal - October, 1992

At the one hundred forty first Annual Communication of the Grand Lodge of California the Grand Lodge had before it a proposal to recognize Prince Hall Freemasonry in California. In that year Resolution No. 90-7 (Recognition of Prince Hall Lodges) was submitted by the then Junior Warden of Paul Revere Lodge #462, Delaney E. Lauderback. The proposed legislation was never voted on, however, because the

proponent agreed to withdraw the resolution with the understanding that the newly elected Grand Master would appoint a committee to study the issue, and to report to Grand Lodge on the subject at a subsequent Annual Communication.

Accordingly, Most Worshipful Ronald A. Sherod, elected Grand Master at the 1990 Annual Communication, appointed the Price Hall Recognition Study Committee, chaired by Paul Hodiak, then the Inspector of the 638th Masonic District in San Diego, and a respected business leader. Brother Hodiak met with the committee to draw up guidelines for pursuing the question of recognition, and then arranged for the first contacts between representatives of the Grand Lodge of California and Prince Hall Freemasonry that had ever taken place in this state. This unprecedented action on the part of both organizations is of keen interest to students of Freemasonry, and although the study has not been brought to a conclusion, it is of great interest to many to learn more about the part that California is playing in the unfolding drama of recognition of Prince Hall Freemasonry across the nation.

The Grand Lodge of California, F.& A.M., came into existence in 1850, the same year that California entered the Union. Only six years later the Prince Hall Grand Lodge of California was organized, giving it a history in this State of only slightly fewer years than the senior Grand Lodge. They have existed peacefully side by side for approximately 136 years, each following its own path and its own understanding of "Freemasonry." Neither has ever had any official dealing with the other, and indeed, the rules of each forbid its members to associate as Masons with one another. While each was aware of the existence of the other, there was no official or unofficial way for either to recognize the other as "Masonic." Yet a similar situation in several other Grand Lodges in this country has been significantly modified to the extent that the Grand Lodge which the Grand Lodge of California recognizes in eight other American states, and two Canadian provinces, have some form of official relationship to Prince Hall Freemasonry in their grand jurisdictions. While the form of "recognition" varies from jurisdiction to jurisdiction, it is clear that the "separate existence" of two or more Grand Lodges within one state is coming more and more under challenge.

The first actual meeting between leaders of our two Grand Lodges in California took place shortly after the close of the 1990 Annual Communication, when Most Worshipful Ronald A. Sherod, Grand Master of Masons in California, invited his counterpart, the Grand Master of the Most Worshipful Prince Hall Grand Lodge of California, Inc., to a meeting in the Grand Master's Office at the California Masonic Memorial Temple in San Francisco. The meeting was also attended by the Grand Secretaries of the two Grand Lodges. Its purpose was to inform the Prince Hall leadership of our new committee, and to work out an agenda for future meetings.

The Grand Master of the Prince Hall Grand Lodge responded favorably to our request to conduct a study of mutual recognition, and appointed a blue ribbon committee of Prince Hall Masons to meet with our committee. Over the next 18 months several meetings were held, both to acquaint one another with the basic structure and workings of each organization, and to develop goals for the project. Three goals were identified, and have absorbed the energies of both parties since early in 1991. They are:

1. Joint understanding of history and evolution of each entity.

2. Joint documentation of joint actions of other Grand Jurisdictions.
3. Joint understanding of the term "recognition" and of its meaning and application as used in Freemasonry.

These goals were in compliance with the understanding reached when Resolution No. 90-7 was withdrawn in 1990, namely that the issue of "regularity" of Prince Hall Freemasonry be studied, with the possibility that once this issue had been resolved, some sort of "recognition" would follow.

The Prince Hall Recognition Study Committee issued an interim report to the 1991 Annual Communication of the Grand Lodge of California, and a similar report was made to the Annual Communication of the Prince Hall Grand Lodge, both in 1991 and again in the summer of 1992. Much documentation on the history and origin of each Grand Lodge has been assembled, and the issue of "regularity" and its meaning is being seriously examined by both sides. Our committee is expected to report its progress to our Annual Communication in October, 1992.

There are really two issues which will ultimately need to be resolved if some sort of mutual recognition is to be achieved. The first, and most difficult, is the question of "exclusive jurisdiction." Each of the two Grand Lodges occupies the same territory, although the Prince Hall Grand Lodge does have one Lodge in Hawaii, while the Grand Lodge of California no longer has Lodges outside the boundaries of the State. There are approximately 133,000 members of Lodges under the jurisdiction of the Grand Lodge of California, while the Prince Hall Grand Lodge of California, Inc., has approximately seven thousand members. The California Masonic Code, the basic law of the Grand Lodge of California, sets forth its jurisdiction in this manner: "The jurisdiction of the Grand Lodge includes all Lodges and Masons within the territorial limits of this State, all Lodges and their members without this State, acting under its authority, and members of Lodges of this jurisdiction wherever residing." (1975 C.M.C. _7) In order for another Grand Lodge to be recognized within the bounds of this state this section would need to be changed, or (at least) reinterpreted.

The second issue is that of "regularity." In Masonic terms, "regularity" means that a Grand Lodge has a legitimate heritage extending back to the early days of Freemasonry. However, the question of "regularity" is not a simple one, and the reader who desires further information is referred to one of the best contemporary books on the subject, *Regularity of Origin*, by Christopher Haffner (Published by The Paul Chater Lodge of Kong, 1986), and available on loan from the Grand Lodge Library. Readers interested in this subject should consult this well-written, and thoroughly-documented book on the subject of "Masonic regularity."

While "regularity" is of great interest, the most practical question to be resolved will be that of "exclusive jurisdiction." It might seem from the section of our Masonic law quoted above that the issue would be a simple one. But it is far from simple. Haffner's book discusses the question of "exclusive jurisdiction" as well (particularly Chapter 8), and the reader is referred to his excellent discussion of the subject for a comprehensive examination of the issues involved. However, it should be noted that the Grand Lodge of California takes, as its official stand on this subject, a "double standard." Reference to Annotation "7b" in the 1975 C.M.C. That section outlines our understanding of the

“American Doctrine of Exclusive Jurisdiction” by stating that we have one standard for “Öthe United States and its territories and Ö British America Ö,” and another for “Öother countries including the Latin countries.” The reader is referred to that particular annotation in the California Masonic Code for the complete text of our position.

This “double standard” is not peculiar to California, and reflects the reality that the issue of “Territorial exclusivity” is differently understood in other parts of the world, including our Latin American neighbors to the south. For example, the Grand Lodge of California recognizes the York Grand Lodge of Mexico which has Lodges in many states of that country, while also recognizing a number of state Grand Lodges in Mexico. And, closer to home, we recognize both the Grand Lodge of Alaska and the Grand Lodge of Washington, where the Grand Lodge of Washington has Lodges within the State of Alaska! In fact, if the latter case is an example of two Grand Lodges occupying the same territory, then the “American Doctrine” is breached even within the United States.

What of the future? Christopher Haffner notes that the sharing of Masonic jurisdiction has a long and honorable history, and while not free from problems, at least has the benefit of being a part of Masonic “history” rather than an untried “innovation.” Most shared jurisdictions have divided their territory along linguistic or racial lines (Czechoslovakia once had two Grand Lodges, one for Czech citizens and one for those of German descent and language). The Prince Hall question, however, is different, and is being worked out in a very different context in those Grand Lodges which have undertaken to resolve the problem. California is grappling with the issues as well. Perhaps our caution and due deliberation, on the part of both the Grand Lodge of California and the Prince Hall Grand Lodge of California, Inc., will result in the difficult issues being resolved permanently. At the very least, students of Masonic history are watching the developments in California very closely as “history-in-the-making.”

PRINCE HALL LODGES Ö HISTORY - LEGITIMACY - QUEST FOR RECOGNITION

by Joseph E. Moniot, Walter F. Meier Lodge of Research #281
[source unknown - date unknown]

The reader should be aware that, unlike the abundance of writings and records of the white Lodges and Grand Lodges of America, those of the Prince Hall Lodges and Grand Lodges are of extremely limited supply. Those that are available must be considered unreliable and viewed with suspicion until verified, if that be possible.

During the past two hundred plus years, there have been a certain few writers and historians, of both the black and white races, who have altered or adjusted facts to serve their own purposes. Often there will be more than one version of certain data or events and neither can be proven. When this occurs, both will be included, any opinions formed will, of necessity, be those of the reader.

On March 6, 1775, in a Lodge of Freemasons at Castle William, Boston Harbour, (later called Fort Independence) Prince Hall and fourteen others were initiated by the Master of Lodge #441: a traveling military Lodge of Irish Registry attached to the 38th Foot (Regiment) under the command of General Gage. The Master of Lodge #441 was

Sergeant (or Sergeant-Major) John B. Batt.

From an address by John V. DeGrasse to the Prince Hall Grand Lodge of Massachusetts, on June 30, 1858:

"One year later (1776) According to a statement which I have in his (Hall's) own: handwriting, in the company with Thomas Sanderson, Boston Smith and others, he organized and opened: under dispensation granted by this British Traveling Lodge, the first Lodge of Masons composed of Colored Men in America."

Sources differ as to the work performed by African Lodge, #1 (so designated by Prince Hall) from the time of its formation until the receipt of its Warrant in 1787. One source states that work began immediately and up to forty-one degrees were conferred.

In a letter written by Prince Hall to the Grand Lodge of England (Modern) of March 2, 1784, applying for a warrant, there is no mention of work having been performed. It stated only, that they had "a permit to walk on St. John's day and bury our dead."

A "Warrant of Constitution" was issued for African Lodge #459, by the Grand Lodge of England; Signed and sealed on September 29, 1784 under the authority of His Royal Highness Henry Frederick, Duke of Cumberland, Grand Master, by R. Holt, Deputy Grand Master and attested by William White, Grand Secretary.

After several delays for various reasons, the Warrant was delivered to Prince Hall on April 29, 1787 by Captain James Scott, a seafaring man of London. It was said that this captain was a brother-in-law of John Hancock, one of the signers of our Declaration of Independence. In addition to the Warrant, Captain Scott delivered a bound copy of the Book of Constitutions as a gift from the Grand Secretary, William White.

African Lodge, #459, was organized under its Warrant on May 6, 1778, with Prince Hall as Worshipful Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden.

On May 17, 1787, Prince Hall acknowledged the receipt of the Warrant and thanked the Grand Secretary for the gift of the Book of Constitutions. He advised that he would be sending a copy of their By-laws and roster of the Members.

The records of the Grand Lodge of England show that African Lodge, #459 made contributions to its charity fund in 1789, 1792, 1793 and 1797. Apparently, the English law left it to the Lodges themselves to determine what sums the "circumstances of the Lodge" justified them to contribute to the Grand Charity.

In 1792, the Grand Lodge of England renumbered its Lodges. African Lodge was advanced to #370, however, all the records since that time appear to use #459. It is highly possible that African Lodge, #459, never knew of the change in its number.

African Lodge, #459, remained on the English Registry until 1813, when at the Union of the Grand Lodges of the "Ancients" and "Moderna" into the present United Grand Lodge of England, it and all the other Lodges in America on the English Registry were erased.

P.G.M. Charles Griswold, in the Proceedings of the Grand Lodge of Minnesota of 1877, p.58, put the erasures by the Grand Lodge of England in such a comprehensive form, it deserves being quoted in its entirety:

"In making said erasures, the Grand Lodge of England evidently recognized the fact that her American children, African Lodge among the rest, were of age and well able to take care of themselves. At that time, they all had their own Grand Lodges in this country, and, in their formation, virtually severed their connection with the parent Grand Lodge. The action of the Grand Lodge of England was simply a recognition of this fact. Prince Hall Grand Lodge proper was formed in 1808, five years before the said erasure took place. When the attention of Bro. Hervey, Grand Secretary of the Grand Lodge of England, was first called to this matter, he gave it his personal opinion in a letter to Bro. C. W. Moore, that said African Lodge, as a result of its erasure, had become irregular; but when, upon further examination, he found that all American Lodges upon the English Grand Lodge register were erased at the same time, he evidently saw his mistake, and, in a still later letter, recalled his first opinion. In the *Masonic News* of Canada, January last, Bro. Jacob Norton says: 'In conversation with Bro. Hervey about the two letters sent by him to Bro. Moore, Bro. H. told me personally, that upon reflection, he really could not distinguish the difference between the legality or illegality of the Massachusetts Grand Lodge, or the Prince Hall Grand Lodge!'"

In 1792, the present Grand Lodge of the Commonwealth of Massachusetts was formed by the union of St. John's Grand Lodge (Modern) and Massachusetts Grand Lodge (Ancient). At this union the last named body voted "that this Grand Lodge be dissolved." The reason: the only two Lodges in Massachusetts which possessed charters emanating directly from the mother country took no part in the organizing of this new body - St. Andrews, the oldest of the "Ancient" Lodges warranted by the Grand Lodge of Scotland and African Lodge #459, the only Lodge that ever existed in Massachusetts which possessed the warrant of the Grand Master of the "Moderna," or the Mother Grand Lodge of the World."

St. Andrews Lodge was pressured for years to become a member of the new Grand Lodge but refused to do so until 1809. African Lodge, #459, was never invited to become a part of the Grand Lodge of Massachusetts.

The African Grand Lodge of North America was formed on June 24, 1791, when a General Assembly of Colored Masons was convened at Mason's Hall, in the Golden Fleece, Water Street, Boston, with the following officers:

Prince Hall, Grand Master,
Cyrus Forbes, Senior Grand Warden
George Middleton, Junior Grand Warden
Peter Best, Grand Treasurer
Prince Taylor, Grand Secretary

It was set up as a Provincial Grand Lodge under warrant of the Grand Lodge of England. It is said that the only copy of the Warrant was destroyed in a fire in Philadelphia along with numerous other records of the Philadelphia African Lodge. Available references are silent as to whether this warrant was ever issued.

Whether Prince Hall was actually appointed a Provincial Grand Master, or not, he was addressed as "Right Worshipful Brother" by William White, Grand Secretary of the

Grand Lodge of England (Modern) in a letter dated August 20, 1792. Which letter requested Prince Hall to investigate and report on the status of a list of Lodges established by that Grand Lodge in the Colonies of New England.

The application of the term “Right Worshipful” differed between the two Grand Lodges of England prior to 1813. The “Ancients” applied that form address to the Masters of subordinate Lodges. The “Modern” Grand Lodge, that warranted African Lodge, #459, reserved the use of the salutation “Right Worshipful” for the Provincial Grand Masters, District Deputy Grand Masters and its own Grand Officers.

On page 13 of “Negro Masonry in the United States,” by Harold Van Buren Voorhis, is an illustration of the cover of a pamphlet, owned by the Grand Lodge of New York, of a “Charge” delivered to African Lodge on June 25th, 1792 showing it to be “By the Right Worshipful Prince Hall.”

The provincial Grand Masters commissioned to the Commonwealth of Massachusetts, Henry Price, Joseph Warren, John Rowe, etc., were all addressed as “Right Worshipful.”

About six months after the death of Prince Hall, a Delegate Convention of Negro Masons was held at Boston, July 24, 1808, with representatives of the Lodges at Boston, Philadelphia and Providence: present. The Deputy Grand Master, Nero Prince, was elected Grand Master and the name of the Grand Lodge was changed to “Prince Hall Grand Lodge” in honor of their first Master and Grand Master.

During Prince Hall's tenure as Grand Master, he had warranted two Lodges:

African Lodge, #459, at Philadelphia on June 24, 1797.

Niram Lodge, #3, at Providence, Rhode Island, date unknown.

From 1808 to 1813 the Prince Hall Grand Lodge warranted, at least, four more Lodges:

Union Lodge, #2, at Philadelphia.

Laurel Lodge, #5, at Philadelphia.

Phoenix Lodge, #6, at Philadelphia.

Boyer Lodge, #1, at New York.

Mo Lodge appears with the number of 4.

Who was Prince Hall? The version of his biography that is most often quoted and accepted is as follows:

“Hall was born on September 12, 1748 at Bridgetown, Barbados, British West Indies. His father, Thomas Prince Hall, was an Englishman and his mother of French descent. He was apprenticed as a leather worker - came to the United States in 1765 at the age of 17 - applied himself industriously to common labor during the day and studied privately at night. Upon reaching the age of 27, he had acquired the fundamentals of an education. Saving his earnings, he had accumulated sufficient funds to buy a piece of property. He joined the Methodist Church in which he passed as an eloquent preacher. His first church was located in Cambridge, Massachusetts, Ö”

The author of this biography was William H. Grimshaw, a Past Grand Master (1907) of the Prince Hall Grand Lodge of Washington, District of Columbia. It was included in his “Official History of Free Masonry Among the Colored People in North America,”

published in 1903. Prince Hall historians have denounced his “official” history and consider the biography “a figment of his imagination.”

Who, then, was Prince Hall? No one seems to know. What little information there is about him is sketchy, some contradictory and most confusing.

The few items relative to Prince Hall's personal background that have proved reliable are the records of his marriages, the Boston Assessor's tax rolls, and a few petitions and depositions that became public record in the Commonwealth of Massachusetts.

A historian, John M. Sherman published an article, in 1963, containing a copy of an old notarial record of 1770 which reads:

“This may certify it may concern that Prince Hall has lived with us 21 (date unclear - may be 25) years and has served us well upon all occasions for which reason we maturely give him his freedom and he is no longer Reckoned a slave but has always accounted as a freeman by us as he has served us faithfully upon that account we have given him his freedom as witness our hands this ninth day of April 1770.

William Hall

Margaret Hall

Witnesses

Susan Hall

X (Elizabeth Hall's mark.)”

This copy of, what might be called, a Certificate of Manumission has been challenged for many reasons; from the fact that there was known to have been, at least, three (3) Prince Halls living in the vicinity of Boston about 1745 to 1749; to the fact that the document was not an original but a copy kept in the diary of Ezekiel Price, the Recorder.

The records of the School Street Church of Boston contain the following entry for November 2, 1763:

“Prince Hall, neg. svt., William Hall & Sarah, neg. svt., Francis Richie.”

This record could possibly validate the “Certificate of Manumission” we have just seen; Prince Hall, a Negro servant of William Hall married Sarah, a Negro servant of Frances Richie.

From “Black Square and Compass” by Joseph A. Walkes, Jr.: “In the August 31, 1807 deposition of Prince Hall concerning John Vinal, he wrote, 'I was a member of his church (Andrew Cromwell), being in full communion therewith, for a number of years, having been received into the same in the year of our Lord one thousand seven hundred and sixty two in Nov'r.” (Suffolk County Registry of Deeds)

This wife died in 1769, and was buried in the Copp's Burial Ground, Boston. Engraved on her headstone is:

“Here lies the Body of Sarah Ritchery Wife of Prince Hall died Feb. the 26th 1769 aged 24 years.”

The preceding documents, among others similar to these, containing information concerning the Prince Hall, in whom we are interested, pose certain questions:

1. Would two separate families have allowed a marriage between two slaves or indentured servants, in 1763: without one or the other having been sold or freed?
2. Would two slaves have been married in a church in 1763?
3. Would it be possible that the so-called “Certificate of Manumission” was a fabrication? If so, why?
4. Would a Slave or indentured servant have been a member of a church “being in full communion therewith” in 1762?

Prince Hall married again in 1770 and the notice read: “Prince Hall of Boston and Flora (Gibbs) of Crouchester Married by the Rev. Samuel Chandler, August 22, 1770.”

This announcement did not mention race or occupation. Nothing is known of this wife, when or where she died or was buried.

Hall married for a third time to Zilpoy Johnson on June 28, 1804. This wife outlived Prince Hall who died in 1867.

He may have been buried in Copp's Burial ground next to his first wife. On the Reverse of Sarah's gravestone is carved: “Were lies ye body of Prince Hall First Grand Master of the Colored Grand Lodge of Masons in Mass. Died Dec. 7, 1807.”

Some sources state a belief that this engraving was done several years after his death, disputing his place of burial.

The actual date of Prince Hall's death was 4 December 1807, and his obituary appeared in several Boston newspapers on December 7. An extract from the “Boston Gazette”:

“DEATHS, On Friday morning, Mr. Prince Hall, aged 72, Master of the African Lodge. Funeral this afternoon at 3 o'clock from his late dwelling house in Lendell's Lane; which his friends and relatives are requested to attend without a more formal invitation.”

The subject of the legitimacy of the Prince Hall Lodges has been argued since the first meeting of African Lodge at Boston in 1776. It is as complex as the personalities of the Brethren, writers and philosophers of the white and Prince Hall Lodges and Grand Lodges, their religious and geographical heritages, and the two hundred plus years of changes in life styles combined.

For these reasons and a multitude of others, we must guard against a tendency towards over-simplification. Therefore, we shall bring up only a few of the objections most often heard, that the reader may form his own judgments.

1. Freeborn versus Free,
 2. Violation of the “American Doctrine” or “Doctrine of Exclusive Jurisdiction,”
 3. Prince Hall Lodge, #459 was erased by the Grand Lodge of England in 1813 - 1814.
1. In “THE CHARGES OF A FREE-MASON (1721), Section III OF LODGES, is the following:

“The Persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bond-men, no Women, no immoral or scandalous men, but of good Report.”

The Grand Lodge of England, in 1845, replaced the word "free-born" with freeman," although it remains "freeborn" in our obligations to this day.

2. Simply put, the "American" Doctrine of Exclusive Jurisdiction is the subordination of All Lodges and the right to ALL potential candidates for Masonry within a jurisdiction (State) to one Grand Lodge. No other Grand Lodge to be formed within nor trespass upon that jurisdiction. This doctrine was unheard of until the formation of the Grand Lodge of Virginia in 1778. For our purposes, Massachusetts adopted the same philosophy in 1792.

It would be difficult to assume there was a violation of the Grand Lodge of Massachusetts' exclusive jurisdiction for two reasons:

First: In 1784, when the Grand Lodge of England warranted African Lodge #459, the Grand Lodge of Massachusetts did not exist. There was no exclusive jurisdiction to violate.

Second: At the formulation of the Grand Lodge of Massachusetts, African Lodge, #459, was not invited to participate nor become a member of that Grand Body. The African Grand Lodge of North America was ignored when it was formed in 1791. After the death of Prince Hall and the change of name to the Prince Hall Grand Lodge, in 1808, there were still no charges of violation to the doctrine of exclusive jurisdiction.

3. In 1813 - 1814, the two rival Grand Lodges of England, the "Ancients" and the "Moderna" united into the present United Grand Lodge of England. This necessitated the re-numbering of the combined subordinate Lodges. Since the Masons of England put great importance in their Lodge's high position on the registry, lots were drawn to see whether the "Ancients" or "Moderna" would have the coveted "No. 1," then the remainder were allotted alternating numbers. As an additional step in attempting to secure the high numbers, each of the now-united Grand Lodges struck from its rolls every Lodge that was not positively known to be active and/or desiring to remain with the United Grand Lodge of England. This action included every English Lodge in America that had EVER been on the rolls of either Grand Lodge, and many in other countries, including some who did not wish to lose their ties with the Mother Grand Lodge. Some of these Lodges, including African Lodge, did not discover they had been dropped (erased) for several years.

William James Hughan (Voice of Masonry, Nov. 1876) lists some seventy American Lodges, "Moderna" and "Ancient" that were removed from the rolls immediately before the union of December 1813.

A book of massive proportions could be compiled in an effort to bring to its readers a chronological listing and explanation of all the petitions, letters, documents and papers that have been prepared in the past two hundred years on the subject of recognition of the Prince Hall Masons by the white Masonic bodies in America.

Some historians and writers have said that Prince Hall began these efforts by approaching Joseph Warren, Provincial Grand Master, at Boston prior to his death at Bunker Hill on 17 June 1775. True or not, Warren's death negated that attempt.

In September 1846, a petition from Lewis Hayden, later to be a Grand Master of a Prince Hall Grand Lodge, and others was submitted to the Grand Lodge of Massachusetts

"praying to be healed and legalized as Masons." At the Annual Communication, December 9; 1841, it was resolved that "the petitioners had concluded to obtain a charter from African Lodge in Pennsylvania. Accordingly, they had leave to withdraw."

When, in 1869, Prince Hall Grand Lodge petitioned the Grand Lodge of Massachusetts for Masonic recognition, they placed before the committee, to which the petition was referred, records to prove the continuity of regular meetings during the years of their existence. The appointed committee refused to examine those records.

At the Annual Communication of the Grand Lodge of Illinois, 4-7 October 1870, "The Sections 81 and 82 of the Bylaws were debated and finally decided to be expunged from the By-Laws, in order to leave the subordinate Lodges free to exercise their discretion of admitting persons of color, to visit them or otherwise, as they may in their judgment unanimously decide."

This activity goes on and on through the many Grand Lodge in the United States.

At the Congress of the "Union of Grand Masters" held at Darmstadt, Germany, in 1875, "it was decided to recommend to the German Grand Lodges the recognition of the 'Colored Lodges of the United States'." This was done and was also recommended to the Grand Bodies of Hungary, Switzerland and Italy.

The Grand Lodge of Ohio received a "proposition to recognize Lodges said to exist among the colored people as legal Lodges" in 1874, but postponed any action until the convening of the Annual Communication in 1875. At that time, an assigned committee reported that "they are satisfied beyond all question that Colored Freemasonry had a legitimate beginning in this Country, as much as any other Freemasonry; in fact, it came from the same source."

The committee offered the following resolution for adoption:

"Resolved, Ô that this Grand Body will recognize the so-called Grand Lodge of Colored Free Masons of the State of Ohio as a legitimate and independent Grand Lodge, on Condition that the so-called Colored Grand Lodge shall change its Constitutional tide, so that it May read as follows: 'The African Grand Lodge of Free and Accepted Masons of the State of Ohio'."

This recommendation was defeated in the White Grand Lodge by a vote of 390 to 332.

The remarks, in reaction to that defeat of the resolution, Wm. H. Parham, Grand Master of the Colored Grand Lodge of Free and Accepted Masons of the State of Ohio are much too long to be included here, but his last paragraph speaks volumes:

"Having been taught among my first lessons in Masonry to stand erect as a man, I shall endeavor to continue in that attitude. Whenever recognition and acknowledgment are offered with a humiliating 'condition precedent', I am bound to refuse it. I shall never consent to accept the title of Negro or African Grand Lodge - we are neither, but American citizens with all the term implies. Brethren, you have my position. Here I plant myself and here I will stand, God helping me. I cannot otherwise."

Perhaps one of the most dramatic action/reaction episodes relating to the history of "Quest for Recognition" began at the Annual Communication of the Grand Lodge of Washington in 1897, when a letter was received from Conrad A. Rideout and Gideon S.

Bailey, who claimed to be "Free and Accepted Masons of African descent." They prayed that the M.W. Grand Lodge of Washington "devise some way whereby we (the writers of the letter) as true, tried and trusty Masons, having been regularly initiated, passed and raised, can be brought into communication with, and enjoy the fraternal confidence of the members of the Craft in this State."

A committee consisting of Past Masters Thomas M. Reed and James E. Edmiston and Deputy Grand Master William H. Upton was formed to study the request and report to the Grand Lodge in June 1898. The report was duly prepared and submitted. A very simplified summary of the resolutions is as follows:

1. That Masonry is universal and neither race nor color are among the tests to determine the fitness of a candidate for the degrees of Masonry.
2. That the Grand Lodge does not see its way clear to deny or question the right of Constituent Lodges, or the members thereof, to recognize as Brother Masons, Negroes who have been initiated in Lodges which can trace their origin to Prince Hall Lodge, #459, organized under Warrant issued by the Grand Lodge of England in 1784.
3. That this Grand Lodge recognizes no difference between Brethren based on race or color but is aware of the proclivity of the races, in social matters, to remain separate and apart. For this reason, this Grand Lodge deems it to be in the best interest of Masonry, if the Masons of African descent so desire, to establish Lodges confined wholly to the Brethren of that race. Said Lodges to be established in strict accordance to the Landmarks of Masonry and Masonic Law. If, in time, these Lodges were to find it necessary to form a Grand Lodge for better administration, said establishment would not be considered an invasion of the jurisdiction of the Grand Lodge of Washington.
4. That the Grand Secretary be instructed to forward a copy of the printed Proceedings of the Annual Communication to Mr. Hideout and Mr. Bailey as a response to their communication.

Before the Grand Lodge Proceedings had been returned from the printers, the Associated Press, it is said, had the news on the wires to the East. The headlines of the Eastern newspapers told the world that the Grand Lodge of Washington had recognized Negro Masonry; without including any of the qualifying details contained in the resolutions.

The Grand Lodge of New York was the first of nineteen (19) Grand Jurisdictions to terminate Masonic relations with the Grand Lodge of Washington. West Virginia, Kentucky, Arkansas, Texas, Alabama, Indiana, South Carolina, Delaware, North Carolina, Pennsylvania, Florida, New Jersey, Tennessee, Mississippi, Wisconsin, Nevada, Wyoming and Louisiana followed in that order.

The Worshipful Master of one of the Lodges in Seattle, for some unknown reason, took it upon himself to write letters to, apparently, all the jurisdictions requesting telegraphic responses to the actions of the Grand Lodge of Washington. Twenty-eight responses were returned with remarks ranging from "Our Grand Lodge refrained from action against Washington, having full confidence that our Washington Brethren would correct their serious error upon sober reflection" from the Grand Master of Kansas to "Washington's course has abrogated the whole system of American Grand Lodge sovereignty. It must

destroy harmony and produce confusion and anarchy. Bring Washington back" from the Grand Master of South Carolina.

A Special Committee, consisting of seven Past Grand Masters, was formed and reported at the Grand Communication in June 1899. In that report was included a "Declaration" in response to several requests from the M.W. Grand Lodges of Maryland, Rhode Island, Virginia, Utah, Massachusetts and Maine concerning the adoption of the four Resolutions, relating to Negro Masonry, at the Communication of 1898.

The Declaration consists of ten (10) sections and, for the purpose of this paper, it is unnecessary to quote them in their entirety. Thusly:

SECOND, That it trusts its sister Grand Lodges appreciate the fact that these requests are presented to it at a time when it is facing attacks upon its autonomy and sovereignty which, if successful, would result not only in its destruction of its Masonic independence, but, ultimately, in the abrogation of that principle of local self-government, subject to the Landmarks only, which had prevailed among Masons from time immemorial; and that these assaults are connected with the resolutions to which our good Brethren allude, this Grand Lodge would hardly be blameworthy if it declined - so long as an enemy is at its gate breathing threatenings and slaughter to take any step that might be construed as a concession to threats, or that might encourage similar attacks upon it or upon others, in the future.

FOURTH, That accordingly it has carefully reconsidered its said action and resolutions of last year, with the results stated below.

FIFTH, That this Grand Lodge does not see its way clear to modify in any respect the first of said resolutions, but reaffirms the same.

SIXTH, That it is manifest to this Grand Lodge that the second of is said resolutions, while entirely clear to all the members of this jurisdiction, has been generally misunderstood elsewhere; and, in particular, that latter part of it has been erroneously understood to accord recognition to certain organizations incidentally mentioned therein. Therefore, with the hope of removing all misunderstanding, and satisfying every reasonable objection, said resolution is hereby repealed. And whereas, the relations of the Grand Lodge of Washington with the present M.W. United Grand Lodge of England during the whole existence of this Grand Lodge have been and now are of the most fraternal and cordial character; in view of this and other circumstances, including its own descent, the comity due from one Masonic body to another, and its duty to preserve harmony among its own members, this Grand Lodge does not see its way clear to deny or question the right of its Constituent Lodges or of members thereof to recognize as a Brother Masons any man (otherwise in good Masonic standing) who has been regularly initiated into Masonry by authority derived, regularly, and strictly in accordance with the laws of the Masonic Institution, from the United Grand Lodge of England or from either of the two Grand Lodges which joined in forming that United Grand Lodge in 1813, so long as the regularity of such initiations remains unquestioned by the United Grand Lodge of England; provided, always, that such initiation conflict with no law of the Masonic Institution, and that the old Landmarks be carefully preserved.

SEVENTH, That whereas, the third of said resolutions has been widely - though erroneously, as this Grand Lodge believes - supposed to encourage the establishment

of a second Grand Lodge within the State of Washington; and whereas, it appears to be open to the objection of pledging this Grand Lodge to a course in future years which may not be consistent with the judgment of the Brethren composing the Grand Lodge; and whereas, this Grand Lodge is not insistent upon any one plan for dealing with the matter to which this resolution relates, but is willing to consider any plan that may preserve harmony and subserve the ends of truth and justice; and whereas, the publication of that resolution for one year has served - with our own members and with all by whom the meaning was intended was understood - all necessary purposes, and its further publication might lead to further misapprehensions; therefore it is for now,

RESOLVED, That said third resolution be repealed.

The report elicited but brief discussion, and on motion, was adopted by the Grand Lodge with only two dissenting votes.

The last of the Grand Lodges who had ceased Masonic correspondence with the Grand Lodge of Washington did not return to the fold until 1907. Still the search for recognition by the Prince Hall Masons continues.

Other efforts by concerned members of regular Lodges, not all by any means, include California in 1875 and 1878; Massachusetts who approved recognition in 1947 and rescinded it in 1949; Wisconsin in 1979 and continuing through 1985; none of which at this writing have been successful. The reluctance of Prince Hall Masons to surrender their traditions and identity in a much larger organization seems to render solutions by way of recognition or merger difficult to attain.

In Closing, I would like to quote the Creed of the Prince Hall Masons.

I believe in God, Grand Architect of the Universe, the Alpha of the unreckoned yesterdays, the Omega of the impenetrable tomorrows, the beginning and the ending. I believe in man, potentially God's other half, often faltering in his way upwards, but irrepressible in the urge to scale Annapurnas*. I believe in Freemasonry, that corporate venture in Universal Brotherhood, despising kinship with no child of the All-father. I believe in Prince Hall Freemasonry, a door of benevolence, securely tiled against the unworthy, but opening wide to men of good report, Whether Aryan or Hottentot. I believe in Masonic vows - the truth of true men plighted to their better selves."

[* Annapurna, one of the principal massifs of the Himalayas and one of the highest in the world, situated in North Central Nepal. Thirty-five miles long consisting of two peaks, one 26,502 feet high, the other 26,041 feet. Scaled for the first time in 1950 by Maurice Herzog, a French mountaineer.]

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PRINCE HALL MASONRY

by Charles H. Tupper, MPS

[source unknown - date unknown]

It is beyond doubt that there were some informal Masonic communications in Boston Massachusetts prior to 1733 but the official history begins around July 30th of that year. (It may have been as late as the end of August, however) The first Provincial Grand Lodge of Massachusetts was founded at that time with Henry Price as Provincial Grand Master (supposedly with a deputation from Right Honorable Anthony Browne, Viscount Montagu, Grand Master of England from April 19, 1732 to June 7, 1733) This Grand Lodge was founded at the same time as the "Old First Lodge" (#126 on the roll of the Grand Lodge of England). The Lodge was erased from the UGLE roll in 1813 along with African Lodge #370 and a host of others.

The second Provincial Grand Master deputation in the English Grand Lodge minutes is to Roger Lacy by Viscount Weymouth, Grand Master, 1735-36 for a Lodge at Savannah,

Georgia. The third was to Robert Tomlinson to be Provincial Grand Master of New-England by the Earl of Loudoun, Grand Master 1736-37. There is no mention of the deputation of Henry Price in the Grand Lodge of England Minutes and it is not mentioned in the list of those sent beyond the seas in Anderson's Constitutions of 1738. The deputation of Daniel Coxe by the Duke of Norfolk is, however, in the minutes of June 5, 1730 as Provincial Grand Master. The Coxe deputation was for a period of two years and included Pennsylvania, New York and New Jersey and the Provincial Grand Master was to be locally elected upon the expiration of the term.

William Allen succeeded Coxe and probably only presided over one Lodge in 1731-32 and he was succeeded by Humphrey Morrey. In 1734 Benjamin Franklin was elected and he wrote to Henry Price and requested clarification of Price's Provincial Grand Master status as related to area. His answer came as a newspaper article in the "American Weekly Mercury" of Philadelphia. It said that Franklin had been appointed by Price as Provincial Grand Master of Pennsylvania.

Franklin never used this appointment, probably because he questioned its authenticity. The only authority that could appoint Provincial Grand Masters was the Grand Master of England. A provincial Grand Lodge could, and can, only warrant Lodges.

Robert Tomlinson was appointed Provincial Grand Master by the Earl of Loudon, Grand Master of England 1735-36 and it seems that this deputation superseded that of Price.

Tomlinson died in 1740 and was succeeded by his Deputy Grand Master Thomas Oxnard. In 1743 John, Viscount Dudley and Ward, Grand Master of England made him official as Provincial Grand Master. Poor Ben Franklin was again appointed Provincial Grand Master in 1749 by Oxnard but Oxnard did not have the authority to do this either. In 1750 Lord Byron, Grand Master of England appointed William Allen Provincial Grand Master and he appointed Benjamin Franklin Deputy Grand Master, which he did have the power to do.

Thomas Oxnard died in 1754 and good old Henry Price became Acting Provincial Grand Master. In 1755, Jeremy Gridley was appointed Provincial Grand Master by James, Marquess of Carnarvon. Gridley died in 1757 and Price again took over the reins until 1768 when John Rowe, Gridley's Deputy, was elected, confirmed from London and, on November 23, 1768, Rowe was installed as Provincial Grand Master of North America. (except were no Provincial Grand Master had ever been appointed)

Rowe was the first Grand Master in the United States to be popularly elected and execute the prerogatives of the office. By 1772 there were about 70 Lodges which had sprang from the original Provincial Grand Lodge.

The thing that should be noticed from all of this is that no proof has ever existed that Henry Price was, in fact, the Provincial Grand Master in 1732. His name does not appear on the English Engraved List until 1770 as a Provincial Grand Master of North America. He is responsible for the founding of Old First Lodge. As a side note it should be said that Peter Pelham, Grand Secretary in 1750 supposedly copied Price's alleged Deputation and this Deputation gave Price the authority to constitute Lodges.

In 1752 a group of Masons began to hold meetings in the Green Dragon Tavern in Boston, Massachusetts and opened a Lodge under Ancient Usage. (self constituted) Some

of these Brethren had been members of Old First Lodge and it is not known where the original Lodge membership of the others originates. In 1754 this Lodge petitioned the Grand Lodge of Scotland for a charter. The charter was issued in 1756 but was not expedited until 1759, probably because the Masonic credentials of some of the members was in question and possibly because the Grand Lodge of Scotland did not want any problems with the Grand Lodge of England. It was received in 1760 by the Lodge. This Lodge was named "Lodge of St. Andrew.

On March 6, 1775, Lodge #441, Irish Constitution, John Batt - Master, who was a sergeant in the British Army stationed under General Gage at Castle Williams, Boston, Mass., initiated Prince Hall and fourteen other Negro men of Boston into the mysteries of Freemasonry. From that beginning, with small additions from foreign countries, sprang the Masonry among the Negroes of America. These fifteen Brethren were probably authorized by the Lodge which made them to assemble as a Lodge. At any rate, they did so. It does not appear that they did any "work" until after they were regularly warranted. They applied to the Grand Lodge of England for a warrant, March 2, 1784. It was issued to them as 'African Lodge #459,' with Prince Hall as Master, September 29, 1884. The charter was not received until May 2, 1787. The Lodge was organized under the warrant on May 6, 1787. It remained upon the English registry until the amalgamation of the rival Grand Lodges of the "Moderna" and the "Ancient" into the present United Grand Lodge of England. In 1813, it and the other English Lodges in the United States were erased. Incidentally, African Lodge #459 had been renumbered #370 in 1792 but the Lodge was unaware of this.

Brother Prince Hall worked diligently in the cause of Freemasonry. From 1792 until his death in 1807 he exercised all the functions of a Provincial Grand Master. The year 1792 is noteworthy because this is the year that the Grand Lodge of Massachusetts was organized. Two Lodges were not part of this event: St. Andrew's Lodge and African Lodge. St. Andrew's Lodge was accepted into the Grand Lodge of Massachusetts in December 1, 1809 after years of negotiation and pressure from the Massachusetts Grand Lodge. The African Lodge was roundly ignored from the outset.

In 1797 Prince Hall issued a license to thirteen black men who had been made Masons in England to assemble and work as a Lodge in Philadelphia. Another Lodge was organized under his authority in Providence Rhode Island. In 1808 these three Lodges joined in forming the "African Grand Lodge of Boston." Negro Freemasonry in the United States was off and running.

The second Negro Grand Lodge was formed in 1815 and was called the "First Independent African Grand Lodge of North America in and for the Commonwealth of Pennsylvania." The third was the "Hiram Grand Lodge of Pennsylvania." These three Grand Lodges recognized each other formally in 1847 and formed a National Grand Lodge. Practically all Negro Lodges in the Country are descended from one of these three original Grand Lodges.

It should be noted that, in the early days, the African Lodge was freely visited by the white Masons. Gradually, especially after some white Grand Lodges, acting upon the slight information that was accessible in those days, questioned their standing. Over time, the advantages of exclusive territorial jurisdiction became apparent and visitation slowed

and stopped altogether. They had become more or less irregular until this became the rule of the land. It should also be noted that the term "irregular" is seldom utilized correctly. Prince Hall Lodges should be more correctly titled "unrecognized." This has nothing to do with whether or not a particular Prince Hall Lodge or Grand Lodge practices Freemasonry according to the Ancient Landmarks. It is simply a tool whereby Grand Lodges do not allow inter-visitation between the members of their jurisdiction and the Prince Hall Lodges.

Following is the text of the application for the English Warrant by Prince Hall:

Wm. M. Moody

Most W. Master

Permit me to return you my hearty thankes for your brotherly courtesy to my Brothers Read and Mene, when in a strange land and in a time of need, you was so good is to receive them as Brothers, and to treat them so cordially as they informed me you did. What you have done to them I luck upon as done to me and the hole of us, for which I give you meney thanks, and like wise to all the Lodge. I hope they behaved themselves as men and Masons with you; if not I would be glad if you would be so good as to let me know of it and they shall be dealt with accordingly. Dear Br. I would inform you that this Lodge hath been founded almost this eight years and had no Warrant yet But only a Permet from Grand Master Row to walk on St. John's day and Bury our dead in form which we now injoy. We have had no opportunity tell now of aplieing for a warrant through we were prested upon to send to France for one but we refused for reasons best known to ourselves. We now apply to the Fountain from which we received light for this favor, and Dear Sir I must beg you to be our advocate for us by sending this our request to His Royal Highness the Duke of Cumberland Grand Master, and to the Right Honorable Earl of Effingham acting Grand Master, the Deputy Grand Master and Grand Wardens and the rest of the Brethren of the Grand Lodge that they would graciously be pleased to grant us a Charter to hold this Lodge as long as we behave up to the spirit of the constitution. This our humble petition we hope His Highness and the rest of the Grand Lodge will graciously be pleased to grant us there. Though poor yet sincear Brethren of the Craft, and therefore in duty bound ever to pray, I beg leave to subscribe myself Your Loving Friend and Brother

Prince Hall, Master of African Lodge No 1

Following is the text of the original Warrant granted by the Grand Lodge of England to African Lodge #459.

To All and Every:

Our right worshipful and loving Brethren: We, Thomas Howard, Earl of Effingham Lord Howard; etc.; Acting Grand Master, under the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, etc.; Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, send greeting:

Know ye that we at the humble petition of our Right Trusty and well beloved Brethren, Prince Hall, Boston Smith; Thomas Sanderson, and several other Brethren residing in Boston, New England, and North America do hereby constitute the said Brethren in to a regular Lodge of Free and Accepted Masons, under the title or denomination for the African Lodge, to be opened in Boston, aforesaid; and do further; as their said petition and of the great trust and confidence reposed in every one of the said above named

Brethren hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden for the opening of said Lodge, and for such further time only as shall be thought by the Brethren thereof, it being our will that this our appointment of the above officers, shall in no wise effect any further election of officers of said Lodge, but that such election shall be regulated, agreeable to such by-laws of the said Lodge as shall be consistent with the Grand Laws of the Society, contained in the Book of Constitutions; and, further, that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such Rules, Orders and Regulations as shall be made for the good government of the same that in no wise you omit once in every year to send to us for our predecessors, Grand Masters or Royland Holt, Esq., our Deputy Grand Master for the time being an account of your said proceedings and copies of all such Rules Orders and Regulations as shall be made as aforesaid, together with the list of the members of the Lodge, and such sum of money as may suit the circumstances of the Lodge and reasonably be expected toward the Grand Charity.

Moreover, we will, and require of you; the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London under our hand and seal of Masonry, (seal) this 29th day of September A.L. 5784, A.D. 1784; by the Grand Master's command

R. Holt, Deputy Grand Master Attes: William White, Grand Secretary

John T. Hilton was Master of African Lodge and was Grand Master of the African Grand Lodge when the next phase in the evolution of Prince Hall Masonry began. He was probably the most efficient Master that African Lodge ever had, sensing the need for a Grand Lodge, attempted to accomplish this by a self-declaration of Grand Lodge status, at the same time attempting to escape the existing limitations upon him by declaring independence of all other Masonic bodies in the world. He became the first Grand Master of the National Compact.

By the time John Hilton did this, Mother Kilwinning and Lodge Melrose St. John had done the same thing previously so this was nothing that had not already been done. Kilwinning was chartering Lodges as early as 1749.

This phase in the history of the Prince Hall Grand Lodges was the forming of the National Grand Lodge, commonly called the "Compact" and formally named the "National Grand Lodge of Free and Accepted Ancient York Masons." This Grand Lodge was rife with discontent among the Brethren of the various Grand Lodges from the beginning. This discontent started at the convention at Boston, Mass. on June 23, 1847 where the Compact began. The Lodges had obstensively met, at the invitation of the African Grand Lodge of Massachusetts, to exchange ideas as to the fraternal relations between the various Lodges. Also, for the Brethren of the various Grand Lodges to celebrate St. John's Day with a parade and an oration. This was accomplished to the satisfaction of all involved. The Masons from Philadelphia arrived too late to take part in the business of this convention. They, evidently with the consent of the original callers of the convention, re-opened it on June 24, 1847. This group did, in fact, pass legislation and formed a Grand Lodge that set itself above all others that were formed from the original Prince Hall Lodge. It wrote a Constitution that made it the sole authority over the three symbolic degrees of Masonry. It also made itself the sole body that could warrant Grand Lodges in

the United States. This National Compact took no notice of any body but itself. It refused to listen to the constituent Lodges when they complained about the high handed way that it ran things. The various Grand Lodges that did not become part of it were invaded by it as it chartered Lodges in their spheres of influence despite having an agreement not to do this. In 1848 it established a Grand Lodge in New York which already had one. In 1855 it did the same in Delaware. Later, it did the same in Maryland, Rhode Island, Virginia, and other states. If there was a rival Grand Lodge in a State it constituted Lodges within the sphere of that Grand Lodge.

At a convention in Chicago, Illinois on September 4-6, 1877 a resolution was passed by fifteen Grand Lodges to dissolve the National Compact. It was ignored by that body, probably because there was nothing left of it by this time.

On May 10, 1878 another convention was held and it formed a union of Grand Lodges and again passed a resolution. This time asking the National Compact to disband. The power of the National Compact had been broken by this time and no Grand Lodges were present at the meeting in Wilmington, Delaware in 1877. It was, in effect, dead as an entity. The dates that the Prince Hall Grand Lodges withdrew from the National Compact and/or formed are as follows:

- 1848 New York, Boyer Grand Lodge, June 7 - reorganized with Nat. Compact Lodges to form the "United Grand Lodge" on December 27, 1878
- 1849 Pennsylvania, Hiram Grand Lodge, November 9 - Independent grand body, June 28, 1850 - United with Compact Lodges to form the presently named "Prince Hall Grand Lodge" on December 24, 1882
- 1850 New Jersey, Independent, April 29 - Consolidated into what is now known as the "Prince Hall Grand Lodge," December 29, 1875
- 1850 Delaware, Independent Grand Lodge, July 1
- 1867 Virginia, Independent grand body, October 14 - united with Compact Lodges formed what is now the "Prince Hall Grand Lodge" on December 15, 1875
- 1868 Ohio, September 21 and formed what is now known as the Prince Hall Grand Lodge."
- 1868 Ontario, Canada, Exact date unknown - Formed what is now the Prince Hall Grand Lodge.
- 1870 Tennessee, Independent, August 3, - reorganized with Compact Lodges on June 12, 1888 to form what is now the "Prince Hall Grand Lodge."
- 1871 Missouri, Independent, July 31
- 1872 Florida, Independent and Compact Lodges formed what is now the "Union Grand Lodge" on June 12, 1872
- 1872 North Carolina, formed what is now the "Prince Hall Grand Lodge," exact date unknown.
- 1873 Indiana, June 23
- 1873 Michigan, Compact dissolved, September 22 - formed with Unity Grand Lodge to form what is now the "Prince Hall Grand Lodge," September 23
- 1873 Prince Hall Grand Lodge, December 18
- 1874 California, Conventional Independent Grand Lodge and Compact Lodges

- consolidated into what is now the “Prince Hall Grand Lodge,” June 24
- 1874 Georgia, Independent formed, June 23 - consolidated with Compact Lodges to form what is now the “Prince Hall Grand Lodge.” June, 1888
- 1874 Louisiana, Eureka Grand Lodge and the Union Grand Lodge (Compact) consolidated to form what is now the “Prince Hall Grand Lodge,” exact date unknown.
- 1875 Kentucky, exact date unknown
- 1875 Rhode Island, Union Grand Lodge and Harmony Grand Lodge (Compact) reorganized into what is now known as “Prince Hall Grand Lodge,” October 17
- 1876 Kansas, King Solomon Grand Lodge formed what is now known as the “Prince Hall Grand Lodge,” between March 7 and 9
- 1876 Maryland, First Independent Colored Grand Lodge and Union Grand Lodge (Compact) reorganized into what is now the “Prince Hall Grand Lodge,” September 12

The main objection raised today against intervisitation between Grand Lodges in the same State has to do with a purely American doctrine - exclusive jurisdiction. This doctrine had its beginnings during and after the Revolutionary War when the Grand Lodges began to form. The various States began to form Grand Lodges and would then Charter Lodges only within the territory of their State and the areas that did not have an existing Grand Lodge. Gradually the concept of exclusive jurisdiction became the norm.

In 1796 the Grand Lodge of New York passed a resolution stating that it would not issue a Charter to any group in a State where there was another Grand Lodge in existence. The concept spread by common consent and not rules as most Masons believe today. There were exceptions to this rule in the early days but they were all ironed out in the end. The important thing about this is that it is being used as a reason to not recognize the Prince Hall Grand Lodges in many jurisdictions.

Many books have been written about the Black Lodges in North America over the years. Probably the most read is “A Documentary Account of Prince Hall and Other Black Fraternal Orders” by Henry Wilson Coil, Sr. This book is the first of a series that I will use the arguments against regularity from and attempt to answer them. These objections are as follows:

Obj: “The supposed acting army Lodge, in recognition of the fact that Masonic degrees can be conferred only in a Lodge, turned out to be no more than a lone former sergeant named John Batt in the British forces who, having been discharged therefrom, enlisted in the American Army at Boston for a short period until he deserted. Since it was a financial venture for him, it is difficult to see why he selected Blacks for his prey, none of whom seem to have been overburdened with wealth, though the needs of White petitioners were supplied by the several Lodges in that city.” Doc: The supporting documents for these claims found in this tome are: 1) Reproduction of the record of the fees paid for the degrees, 2) Reproduction of the record of the degrees conferred, 3) Reproduction of British General Robert Paget’s Regimental Roster showing the discharge of John Batt on February 3, 1777, 4) Reproduction of War records of Col. Henley’s Regiment (American) showing enlistment and desertion of John Batt (enlisted 2/20/1778 and deserted 6/10/1778, 5)

Listing of John Batt's military services in 1777-78, 6) Listing of English Muster Rolls for John Batt for 1775-77, 7) Pay receipt for 5/28/1778 with John Batt's signature, and 8) War record of Henley's Regiment for enlistment bonus dated 5/28/1778

Ans: This claim is a very deliberate attempt to put the date of the initiation, passing and raising of Prince Hall and his fellows to a time when this could not have legally happened. A perusal of the documents show that the year of the event is missing and this makes the claim possible. It is reasonably certain that John Batt did, in fact, sell degrees in 1778 but nowhere is Prince Hall or any of his Brethren mentioned in the documentation. I submit that, since Military Lodge #441 was, in fact, active at Castle William in 1775 that it is not up to the Prince Hall Masons to prove that he was legally initiated, passed and raised at that time, as Prince Hall himself claimed but, rather, is up to those who do not believe this to disprove it.

It must be remembered that Masonic Records for this period are fragmentary in many places and the lack of a positive document to show the fact of conferral is missing for a great many men who are claimed by our Fraternity as true and trusty Brothers.

Obj: "African Lodge ceased after 1797 to pay Grand Lodge dues and to correspond with the London office, for which reason it was dropped from the joint roll of the UGLE in 1813 along with 352 or 363 other delinquent Lodges. In this or any similar case, those who "creep under the tent" to enter the Fraternity, by that very act, declare their lack of Masonic qualities, for no Masonic body rejects good material."

Ans: Oh really? It is an established fact that Grand Lodges throughout the United States have, for over two hundred years, rejected "good material" because of the color of their skin. This racial bigotry has even been, at one time or other, been written into the Masonic Code in many Grand Jurisdictions. Following are some representative examples: 1) Louisiana - 1924 - decision of GM - "A mixture of white and Negro blood made a man ineligible for the degrees" 2) South Carolina - Ahiman Rezon - "Öthat a candidate must be of free white parents." 3) Texas - Constitution and Laws - 1948 - "This Grand Lodge does not recognize as legal or Masonic any body of Negroes working under any character of charter in the United States, without regard to the body granting such charter, and they regard all Negro Lodges as clandestine, illegal and un-Masonic, and moreover, they regard as highly censurable the course of any Grand Lodge in the United States which shall recognize such bodies of Negroes as Masonic Lodges." 4) Illinois - Proceedings - 1899 - "Therefore to have Lodges exclusively of Negroes, would be dangerous to the high character of our Order. And, to associate them in Lodges with white Brethren, would be impossible." 5) Delaware - Proceedings - 1867 - contained in obligation of Master Mason - "of any Negro, mulatto, or colored person of the United States."

As can be seen from these examples it was impossible for the Negro to petition a Lodge for the degrees or for Negro Lodges to petition anywhere for entrance into any Grand Lodge in the Country. I submit that Freemasonry itself does not draw barriers on the basis of the color of skin. Since the general practice in the United States is to draw this line, the Negro Lodges are left with no choice but to be separate. Just who is the un-Masonic party here?

When the UGLE dropped the Lodges in the United States from the rolls in 1813, the

UGLE had a problem on their hands because every Lodge wanted a low number. The re-numbering process left out all Lodges that had not been regular in their Charity donations for a period of time. This had nothing to do with whether or not the Lodges were worthy of being Lodges.

Obj: "The Blacks failed to appreciate the honor and nobility of the Freemasonry which was being exhibited before their eyes in the Provincial Grand Lodges and Lodges in Boston."

Ans: When the two existing Grand Lodges in Massachusetts consolidated in 1792 there were two Lodges that were not invited: St. Andrew's and African Lodge. The Grand Lodge immediately put pressure on St. Andrew's to join which it did in 1809. African Lodge was totally ignored from the outset. I wonder what "nobility" "was being exhibited before their eyes in the Provincial Grand Lodges" in Boston? Is it any wonder that they did not wish to intrude? Is it any wonder that they felt the need to go their own way? I think they did what they felt they had to do under the circumstances.

Obj: "The Blacks, flouted the provisions of the very Grand Lodge which had so imprudently given them the warrant of 1784-87 and paid no heed to the English General Regulations of 1721-23, eventually ignoring the Grand Lodge itself." Ans: HRH and the Earl of Effingham evidently did not feel that it was "imprudent" to issue the warrant to African Lodge and there is no basis from which to make such a statement. Investigation was certainly carried out as to the worthiness of Prince Hall prior to the issuance as is the norm in Freemasonry. As to the rest of this, I wonder why the brush is only used to paint African Lodge and none of the other 352-363 Lodges that were in the same position at the time?

Obj: "Irrespective of the reasons, those Blacks occupied a depressed social, educational and economic position and lacked the number of men sufficient to maintain a Masonic Lodge. Hundreds of White Lodges have expired for the same reasons." "There are no preserved minutes of the Lodge between 1788 and 1807, inclusive, though minutes before and after that period are preserved. It was during this period that the communications with London ceased."

Ans: Hundreds of white Lodges and even some Grand Lodges have also resurrected after a period of dormancy. The most common occurrences were the time following the "Anti Masonic period" in the 1800's. I, personally, know of Lodges in my own jurisdiction that have lost minute books and they certainly are not being closed because they can not prove that they met for the years that are missing. Again, an attempt to paint the Negro Lodges with a different brush.

Obj: "The African Lodge took no notice of the erasure of its name and number from the Grand Lodge roll in 1813, though it could have petitioned for restoration."

Ans: Neither did the other Lodges that were stricken from the rolls who had their Lodges in the United States.

Obj: "African Lodge could not under regulations of the Grand Lodge do aught but make, pass and raise Masons, nor could it create other Lodges or a Grand Lodge."

Ans: Neither could Mother Kilwinning Lodge or St. Andrews Lodge but they, among others, did the same thing and I do not see them being attacked for doing it nor are the Lodges they chartered deemed clandestine.

Obj: "By this time, Prince Hall had become the forgotten man, His name is mentioned in no record or transaction from 1788 until the middle of the nineteenth century, when he was rediscovered. There were no Prince Hall Lodges or Grand Lodges, the first to bear that name coming in 1848."

The convention that formed the National Compact was then held.

"Then followed thirty years of considerable confusion and dissension, largely seeming to grow out of the disposition of some National Grand Masters to exercise their overlordship too vigorously and to alienate many of the state Grand Lodge officers. Although the National body met triennially and should have issued ten reports of proceedings down to 1877, only four were printed and made available to the public. This has enabled the Blacks of either establishment to circulate statements about their activities, many of which seem vicious or misleading. Unsupported rumor and propaganda were so widespread that the rebels against the National Compact who withdrew succeeded in setting themselves up as the conservative patriots defending states rights and claiming the Nationals to be frauds or clandestine. As proof of their Masonic purity of origin, they adopted after some years and one by one the name Prince Hall and asserted that the National Grand Lodge had been dissolved in 1877. The facts are that the Triennial Proceedings in printed form have been available in recent years and it is said that there are Compact subordinate Lodges in twenty-seven states."

Obj: Any statements made by one Grand Lodge to or about another during the time of the National Compact are not material to the regularity so I have no comment on this.

Every Prince Hall Grand Lodge can, and does, trace its ancestry to one of the three original Negro Grand Lodges and this is an attempt to mislead.

Since the various Grand Lodges had, by 1877, severed relations with the National Compact and the statement is "it is said" I submit that the National Compact did, in fact, dissolve in 1877. If proof of the contrary exists, why is the statement worded thus?

As for the Triennial Proceedings. The Prince Hall organization has had Proceedings of their York Rite Triennials right along.

In 1897 two Negro Masons named Con A. Rideout and Gideon S. Bailey wrote a letter to the Grand Lodge of Washington asking if there was some way that they could be recognized as regular Masons. The Grand Lodge appointed a committee consisting of MW Thomas M. Reed PGM, William F. Upton, DGM and James E. Edmiston PGM to investigate the regularity of their credentials.

In 1898 the committee returned their report and stated that indeed they were in order and their regularity was without doubt. The GL of Washington then voted on a four part resolution which, in part, stated that: 1) "neither race nor color are among the tests proper to be applied to determine the fitness of a candidate for the degrees of Masonry. 2) "in view of recognized laws of the Masonic Institution, and of facts of history apparently well authenticated and worthy of full credence, this Grand Lodge does not see its way clear to deny or question the right of its constituent Lodges, or of the members thereof, to recognize as Brother Masons, Negroes who have been initiated in Lodges which can trace their origin to African Lodge, #459." 3) "This Grand Lodge deems it to the best interest of

Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, Lodges confined wholly or chiefly to Brethren of their race, and shall establish such Lodges strictly in accordance with the Landmarks of Masonry, and in accordance with Masonic Law as heretofore interpreted by Masonic tribunals of their own race, and if such Lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge, having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of such Lodges of Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances; and will ever extend to our colored Brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art." 4) "The Grand Secretary be instructed to acknowledge receipt of the communication from Gideon S. Bailey and Con A. Rideout, and forward to them a copy of the printed Proceedings of this annual communication of the Grand Lodge, as a response to said communication."

This created a firestorm of protest and declarations of non communication with the Grand Lodge of Washington. Much to the shame of the Grand Lodge it buckled under and rescinded this resolution in 1899 bringing a cloud over Freemasonry for another 90 plus years in Washington.

The thing that is most interesting about this period is the investigation into the regularity of the Prince Hall Lodges. Much of the material contained therein is being used today as a basis for declarations of coexistence and mutual visitation in the various Grand Lodges that have recognized Prince Hall Masonry and those who are presently in process of considering doing the same. There are still portions of this Country, however, that stop acting like Freemasons when the question of Negro Masonry comes into the picture. They forget that Freemasonry only looks for the truth and is open to any good man, regardless of race.

Another interesting thing that happened in 1898 is that the UGLE issued a written statement that it did not want to discuss "Colored Masonry" with the Grand Lodge of Washington as it was not directly concerned with the question.

Following are the findings of the Grand Lodge of Washington which have proved to be accurate over the test of time and the objections and answers to those objections as found by the investigation.

Additional objections to the initiation of Prince Hall and his Brethren:

Obj: They were made Masons illegally because a Provincial Grand Lodge in Boston had forbidden army Lodges to initiate civilians.

Ans: This objection comes as an allegation that the UGLE issued this injunction but, even if true, the Brethren were regularized in 1784 by virtue of the Warrant issued by the Grand Master of the UGLE. Subsequent to the time of this objection, is falsity obvious, the objection was transferred to Provincial Grand Master Warren issued this injunction in 1773 but there is no proof of this. Failing in having this objection hold up a third surfaced. This one has the Grand Lodge of Ireland had a regulation prohibiting the practice where there was a "Town's Lodge" where the Regiment was quartered. Despite any injunction prohibiting the practice, any man made a Mason

within a regularly constituted Lodge of Masons is a Mason and this action is absolute. The Lodge may be reprimanded for the action but the man remains a regular Mason.

Obj: Negroes are ineligible to be made Masons

Ans: Excerpt from the "Grand Lodge MS, No. 2, circa 1650: "28. That noe person shall be accepted a free Mason but Such as are of able body, honest parentage, good Reputacon, & observers of ye Lawes of the Land."

These are some of the ancient rules that we follow in our Fraternity and they do not have a word in them about skin color.

Obj: The Lodge had no warrant or charter until 1787 and still met as a Lodge

Ans: This fact was abundantly clear to the Grand Master of the UGLE when he issued the Warrant as it was stated in Prince Halls prayer for a Warrant and he did not have objections to this. If he did not and issued the warrant, which he did, then no one has a right to object.

Obj: England lost the right to warrant Lodges in the United States when the independence of this Nation was recognized.

Ans: "To travel in foreign countries, work and receive masters wages." Masons work and receive their wages in Lodges of Masons. The objection is impossible if this is a fact. The UGLE does not do this as a simple courtesy today.

Obj: The warrant was an invasion of the jurisdiction of a Massachusetts Grand Lodge.

Ans: The American doctrine rears its head again. As I have pointed out before, this is not according to ancient usage. It is only an agreement entered into over time in North America.

Obj: African Lodge was never formally constituted

Ans: Read the warrant. The Lodge was constituted upon issuance of the Warrant. It states so on its face.

Obj: The organization of the Grand Lodge of Massachusetts in 1792 invalidated the further existence of African Lodge.

Ans: Exclusive jurisdiction again. Even the action of the Grand Lodge of Massachusetts in 1797 which stated that "The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this State, who hold authority under, and acknowledge the supremacy of, any foreign Grand Lodge," does not invalidate the existence. Besides, this was passed simply to coerce St. Andrews Lodge, which met at the Green Dragon, into joining. The wording in no way questions the Masonry of any other Lodge. It is probable that this injunction made the African Lodge unrecognized in Massachusetts as of that time.

Obj: That it surrendered its warrant to the UGLE in 1824. Ans: In 1824 African Lodge stated in a letter to the UGLE that they were Royal Arch Masons and that the warrant they had only authorized them to confer the first three degrees. They wished to confer the four RA degrees and so solicited the "Renewal of our Charter." There is no mention of surrendering any charter and the objection is not worthy.

Obj: African Lodge declared itself independent in 1827.

Ans: This came because African Lodge published in a newspaper, after being unsuccessful in communicating with the UGLE, the following:

"Taking all these things into consideration, we have come to the conclusion that with what knowledge we possess of Masonry, and as people of color by ourselves, we are, and ought by rights to be, free and independent of other Lodges. We do, therefore, with this belief, publicly declare ourselves free and independent of any Lodge from this day, and that we will not be tributary, or be governed by any Lodge but our own. We agree solemnly to abide by all proper rules and regulations which govern the like Fraternity, discountenancing all imposition to injure the Order, and to use all fair and honorable means to promote its prosperity, resting in full hope that this will enable us to transmit it in its purity to our posterity for their enjoyment." Ö "We did no more than the Massachusetts Grand Lodge did on the 6th day of December, 1782, when it, in full Grand Lodge, adopted the following resolution, and made it part of its constitution: 'That this Lodge be hereafter known and called by the name of the Massachusetts Grand Lodge of Ancient Masons, and that it is free and independent, in its government and official authority, of any other Grand Lodge or Grand Master in the Universe.' "

"Did this declaration of independence destroy the legality, if it had any, of the Massachusetts Grand Lodge? Was its existence brought to an end by this act? We believe not. Then why should it destroy the legality of African Lodge, or terminate its existence? We demand that you measure both of us by the same rule, and we will abide the result; any other course is dishonest, unfair and unjust."

At the time this was written the Lodge did not know it had been removed from the roll of the UGLE. Although it had acted as a Mother Lodge, it still thought of itself as a Lodge on the roll of the UGLE. The rest of the objection is put aside as the statement indicates. What is good for the goose is good for the gander.

Obj: Prince Hall Lodges can not be recognized because the Grand Lodge of Massachusetts has declared them "clandestine."

Ans: Even if there was such a decision it would be binding only on Prince Hall Lodges within the sphere of the Grand Lodge of Massachusetts. Since there is not and never has been, this fact is of no consequence. In order for the Prince Hall Lodges to become "clandestine" in Massachusetts the Massachusetts Grand Lodge must first officially expel some or all of the Lodges in the Prince Hall Grand Lodge. (Sort of like the Popes did when there were three of them) This, they have never done so the objection is without foundation.

Also, The GL of Massachusetts declared Prince Hall Masons "regular" In 1947.

Obj: That we should not be compelled to associate with Negroes on a basis of social equality- (i.e. bigots)

Ans: "Freemasonry unites men of every country, sect and opinion and conciliates true friendship among those who might otherwise remain perpetually at a distance."

No matter what ones opinion of the social standing of a Negro is, it is not Masonic to refuse to meet them upon the level based on this opinion. Freemasonry is not built upon the foundation of opinion, it is built upon the concept of the Brotherhood of man. Blacks come under that heading.

Let us take a look at differences and deal with Comity, right and wrong and the American Doctrine once again. Following is the text of the answer to these things as written by MW

William H. Upton PGM of Washington in 1899. This is as true today as it was when it was written and no one has ever said these things better.

." Ö I take it that it is undeniable that the unaffiliated Mason, and the Mason whose Grand Lodge has not bound his action in the matter, should accord to the Negro Masons just that standing which his individual judgment and conscience tell him they are entitled to,- neither more nor less. It seems to me, also, that as members of that Universal Fraternity the existence of which is too often almost forgotten, the individual Mason has certain rights and duties, and bears certain relations towards all other members of that Fraternity-even towards those who may be technically non-regular, from a Grand Lodge standpoint,-with which Grand Lodges ought to interfere as little as possible; and that, as our committee suggested last year, a Grand Lodge ought not, by "a mere majority vote upon what is largely a question of history and a matter of opinion, to bind each individual Mason of the Grand Jurisdiction either on the one hand, to spurn one who is in his judgment a true and lawful Brother, or, on the other, to converse Masonically with one whom he honestly believes to be a clandestine Mason."

"Subject to these limitations, I take it as fundamental that each Grand Lodge-Kentucky and South Carolina no less than England and Washington- ought to determine for itself, but of course for no one else, how it will treat these people and their organizations. This seems to me the only course consistent either with Masonic harmony or with that great principle of "self-government, subject to the Landmarks only" which lies at the very base of all Masonic law. I have no right or desire to bind the consciences or the judgment of my Kentucky Brethren; and they SHALL NOT bind mine. If this view be adopted, we must expect to see Negro Masonry accorded, as is the case to-day, a different standing in one State or country from that which it has in another. In jurisdictions where prejudice-I will not say against Negroes, but against Negro Masons, if you please-is the strongest, and the principles of Masonry the least appreciated, we may expect that, perhaps for another century, Negro Masons will be denounced as "clandestine and spurious," and all intercourse with them will be absolutely prohibited. In others, of a little higher order of intelligence, and where the light of Masonry burns a little brighter, while the Negro organizations may be treated as invaders, individual Negro Masons may be treated as unrecognized rather than as spurious Masons. In others, where darkness and error, passion and prejudice, have shrunk even more before reason and knowledge, "sweetness and light," it may perhaps be held that the rise of Negro Masonry in America-as the rise of "Ancient" Masonry did in England-divided our Fraternity into two distinct Societies, between which "there was very little in common, except the wearing of aprons and the cultivation and practice of charity"; but both of which were, according to their lights loyal members of one indivisible FRATERNITY. And, best of all, may we not hope to see-if not yet, still in the not too distant future-some jurisdictions wherein will exist that happy condition which Dermott longed for but did not live to see—"a general conformity and universal unity between the worthy Masons of all denominations"? - a condition which was wrought to pass, so far as England was concerned, in 1813, by the "happy union" of those who had theretofore regarded each other as "a mob of impenitent Schismatics." "The question whether-after we reach the stage of development which enables us to see that the Masonry of the Negroes is Masonry and has a right to exist-we should absorb them into our organizations or encourage them to maintain

separate ones, is beyond the scope of this paper. The American writers who have written most strongly against one of these plans would have written more strongly against the other, had that other been under consideration at the time:-their object being to discourage action of any kind. My own opinion is, that the former course is most consistent with the genius of the Masonic Institution and will ultimately prevail; but that there are few parts of America in which race feeling will not cause the latter to be preferred for a generation or two longer. I am entirely clear that each Grand Lodge must settle this question for itself; but agree that all information that might be obtained by a full discussion of both plans ought to be carefully weighed.

"Whether the rights of Negro Masons are finally to be recognized or denied; whether or not Masonry shall be able to vindicate its catholicity even when tried by the severe test of race feeling; whether we are destined to realize that the "two Societies" already alluded to are but branches of one Universal Fraternity, or are to see the breach between white Mason and black Mason widened into a gulf of hatred and war; until these questions are settled, there is a demand upon all true lovers of the Masonic Institution, for the exercise of the highest degree of patience, forbearance, toleration and tact. Upon this point- as well, I believe, as of the relative positions of the Past, the Present and the Future upon the main question is more affected by prejudice. Blood is thicker than creed. Differences of religious faith among Masons would not create one-tenth part of the commotion, as the raising of this question of race does. On this question of affiliation with races of all colors, or of one particular color, the men of the Past, the men of the Present, and the men of the Future have distinct ideas and feeling. The first say 'No' to the petition, 'under any and all circumstances, absolutely and emphatically, No.' The second say, 'We do not seek it; we do not object to it under some circumstances; with restrictions we would be willing, without restrictions, unwilling. In fact, we have not made up our minds.' The third say, 'We accept it, freely accept it, as the logical sequence of our being Masons, of our professing Masonry; for Masonry knows no race, knows all races alike.' The first has undergone ossification, is already fossil. The second is playing at tilting; see-saw; up and down; this way, that way; undecided; timid; too moral to do an injustice and defend it; too feeble in spirit to dare to be just. The third, positive, progressive, in harmony with the tendencies of the age, hopeful, full of faith, actuated by feelings in accordance with the doctrines of the common fatherhood, universal Brotherhood, and the claims of truth and justice to service and submission from every human soul. The first would deny justice to the colored Masons; the second would not deny, would not demand, would be under the influence of the first; the third would insist on the whole truth being told, on the admission of every proper claim."

"Where such differences as these exist; in a Fraternity whose boast has been that she formed a "center of union" between men who must otherwise have remained "at a perpetual distance," and has kept her votaries free from even the dissension's which flow from theological controversies, by "leaving their particular opinions to themselves," dogmatic assertion, intolerance of differences, threats, and anathemas are out of place. Washington cannot say to Kentucky, "Thou shalt;" nor can Kentucky say to Washington, "Thou shall not;" For the Brethren of Kentucky and of Washington are not only Free Masons, they are free men. Least of all can Kentucky say to Washington, "There is no question," for Washington hears the voice of Abel's blood crying from the ground. Nor can Kentucky tell us that another has settled this

question for us; for that is but the deceitful voice of the women who weep for Tammuz.

"It may be that in one State it is impracticable, yet, to even discuss the question of recognizing Negro Masons; that in another it is best that white and black Grand Lodges should profess ignorance of the other's existence; that in a third the practicable plan is to recognize one Fraternity, divided, temporarily, into two Societies-friendly or hostile, as you will; while a State may exist in which one Grand Lodge for all "worthy Masons of all denominations" may even now be possible. May it not be that our Brethren of the South know better than we what is for the best interests of Masonry in the South, as the South now is? May it not be that we, here on the shores of the prophetic Pacific, know better than they what is best for us? In any event, it is the immemorial law of Masonry that we should regulate our affairs; they, theirs. And have we forgotten that it is also the law that we should "judge with candor, admonish with friendship, and reprehend with justice;" and that, if "submission is impracticable," we must carry on our contention "without Wrath and Rancor," and "saying or doing nothing which may hinder Brotherly Love and good Offices to be renewed and continued; that all may see the Benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

Amen So Mote It Be"

In the past Grand Lodges have not recognized or had to really deal with the question of the regularity of the Prince Hall Grand Lodges for two reasons: 1) They had not been asked to and, 2) That the American Doctrine made it inadvisable to deal with it. Things change and we must be willing to change also. We are now faced with the question. What we do with it in the United States will not change the fact that the Prince Hall Grand Lodges not only live but, are prospering. They are not going to go away.

We need to remember that we have no room to complain about the existence of these Grand Lodges for they occupy a field that we have long abandoned. In most places in North America it has been the practice to admit only Caucasians into the Fraternity. This has been no more than an attempt to shut Freemasonry away from all but those who we would seem to be the most comfortable with. It has prevented us from truly uniting all men one with the other. From the earliest days of this activity the Prince Hall Lodges have fulfilled a need in our Fraternity to see that men of "Every Country, sect and opinion" have had access to our wonderful Fraternity and its teachings.

Since they occupy a niche that we have not cultivated it should mean nothing to us to recognize the existence of these Grand Lodges at the very least. This would go a long way toward making the Fraternity what it professes to be. This also should not materially affect the "American Doctrine" either for, as I stated before, we have ignored these men anyway and there is not a Grand Lodge in the Country that has not known about these Lodges for generations.

Prince Hall Grand Lodges in existence at this time are as follows:

The Most Worshipful Prince Hall Grand Lodge F&AM Jurisdiction of Alaska
P.O. Box 736 Anchorage 99510

Most Worshipful Prince Hall Grand Lodge F&AM Jurisdiction of Arkansas
4th & State St. Pine Bluff, 71601

Most Worshipful Prince Hall Grand Lodge F&AM of the State of Arizona and Jurisdiction, Inc.

2032 Calle Campana De Plata Tucson, 85705

Most Worshipful Prince Hall Grand Lodge F&AM of Alabama

1630 N. 4th Ave. Birmingham 35203

Most Worshipful Prince Hall Grand Lodge F&AM of the Commonwealth of the Bahama Islands

and Jurisdiction

P.O. Box F3121 Freeport, Grand Bahama, Bahamas

Most Worshipful Prince Hall Grand Lodge F&AM, State of California, Inc.

P.O. Box 8 Vallejo 94590

Most Worshipful Prince Hall Grand Lodge F&AM, Colorado and Jurisdiction

1244 Euclid Avenue Pueblo 81004

Most Worshipful Prince Hall Grand Lodge F&AM of Connecticut, Inc.,

106 Goffe St. New Haven 06511

The Most Worshipful Prince Hall Grand Lodge F&AM of Delaware

612 South Heald Street Wilmington 19801

The Most Worshipful Prince Hall Grand Lodge, F&AM, PHA, District of Columbia Inc.,

1000 You St. N.W. Washington D.C. 20001

Most Worshipful Union Grand Lodge Most Ancient and Honorable Fraternity

F&AM,

PHA, Florida & Belize

410 Broad St. Jacksonville, FL 32202

Most Worshipful Prince Hall Grand Lodge F&AM, Jurisdiction of Georgia

330 Auburn Avenue, N.E. Atlanta 30335

Most Worshipful Prince Hall Grand Lodge F&AM, State of Illinois

809 E 42nd Pl. Chicago 60653

Most Worshipful Prince Hall Grand Lodge, F&AM, Jurisdiction of Indiana

653 Northwest St. Indianapolis 46202

Most Worshipful Prince Hall Grand Lodge F&AM of Iowa and Jurisdiction

1340 Idaho St. Des Moines 50306

Most Worshipful Prince Hall Grand Lodge F&AM of Kentucky

215 E Walnut St. Midway 40307

Most Worshipful Prince Hall Grand Lodge F&AM for the State of Louisiana and Jurisdiction

1335-37 N Boulevard Baton Rouge 70821

The Most Worshipful Prince Hall Grand Lodge F&AM State of Maryland and

Jurisdiction

1307 Eutaw Pl. Baltimore 21217

The Most Worshipful Prince Hall Grand Lodge F&AM of Michigan

3100 Gratiot Ave. Detroit 48207

Most Worshipful Prince Hall Grand Lodge F&AM, State of Minnesota and its Jurisdiction

- 3832- 4th Ave South Minneapolis 55409
Most Worshipful Stringer Grand Lodge, F&AM, Prince Hall Affiliation, Jurisdiction of Mississippi
1072 John R. Lynch St. Jackson 39203
- The Most Worshipful Prince Hall Grand Lodge, F&AM of Missouri and Jurisdiction
4525 Olive St. St. Louis 63108
- Most Worshipful Prince Hall Grand Lodge F&AM of Nebraska and its Jurisdiction
2414 Ames Avenue Omaha 68111
- The Most Worshipful Prince Hall Grand Lodge F&AM of Nevada
2700 Colton St. North Las Vegas 89030
- Most Worshipful Prince Hall Grand Lodge F&AM, State of New Jersey
188- 190 Irvine Turner Blvd. Newark 07108
- Prince Hall Grand Lodge F&AM of New Mexico
P.O. Box 5358 Albuquerque 87185
- Most Worshipful Prince Hall Grand Lodge of the Most Ancient and Honorable Fraternity of F&AM of the State of New York
454 W 155th St. New York City 10032
- Most Worshipful Prince Hall Grand Lodge F&AM, Jurisdiction of North Carolina
1405 E. Washington St. Greensboro 27420
- The Most Worshipful Prince Hall Grand Lodge of Ohio F&AM
50 Hamilton Park Columbus 43203
- Most Worshipful Prince Hall Grand Lodge F&AM Jurisdiction of Oklahoma
5048 N Peoria St. Tulsa 74126
- The Most Worshipful Prince Hall Grand Lodge F&AM Province of Ontario and Jurisdiction
7141 Lancaster Ave Mississauga L4T 2PZ
- Most Worshipful Prince Hall Grand Lodge F&AM of Oregon, Incorporated
116-20 N.E. Russell St. Portland 97212
- Most Worshipful Prince Hall Grand Lodge F&AM of the State of Rhode Island
883 Eddy St. Providence 02905
- Most Worshipful Prince Hall Grand Lodge F&AM of the State of South Carolina
2324 Gervais St. Columbia 29204
- Prince Hall Grand Lodge F&AM of Tennessee
253 S. Parkway West Memphis 38109
- Most Worshipful Prince Hall Grand Lodge of Virginia F&AM, Incorporated
1800 Monsview Pl. Lynchburg 24504
- Most Worshipful Prince Hall Grand Lodge F&AM, Washington and Jurisdiction
306-24th Ave. E. Seattle 98144
- Prince Hall Grand Lodge F&AM of West Virginia
513 Elm St. Institute 25112
- Most Worshipful Prince Hall Grand Lodge, Incorporated F&AM of Wisconsin
600 W. Walnut St. Suite 30 Milwaukee 53209

Since this paper first appeared on the CompuServe Masonry Forum some additional

comments have been made in response to questions asked about it. Some of these will help to appreciate where the Grand Lodges and Freemasons in the United States stand on the subject today.

These additions are as follows: (comments by the author)

Question: We are in the year 1994, are we still practicing Masonry the way (ideals) they did it in the 1800's-1900's. Or do things change but really remain the same?

Unfortunately, in many places in this Country things seem to remain the same. In Washington, the PHGL and the MWGL have recognized one another, but only for visitation. Joining a Lodge in the other jurisdiction is prohibited unless one demits from the present one. The agreement here is not universally deemed as being good for the Masons or good for the Fraternity by Masons in both Jurisdictions. The MWGL of Oregon is not in fraternal amity with the MWGL of Idaho at this time because Idaho voted to recognize the PHGL with jurisdiction in Idaho. It happens to be the MWPHGL of Oregon and Oregon claims invasion of their territorial boundaries by this recognition.

Eight Grand Lodges at this time have mutual recognition and a few more are on the verge. Some are waiting to see which way the wind blows and some have decided that Hell will freeze first. Some Prince Hall Grand Masters feel this way also.

I visit Lodges a lot and visit at least two Prince Hall Lodges each month. I am the only non Prince Hall Mason who has his picture in the Washington Prince Hall Grand Lodge yearbook of Lodges for 1993. In my travels I see prejudice on both sides. This is not going to go away over night, even in states like this where we have visitation rights.

There are a great many Black Masons trying to bridge the gap between White Masons and Black Masons (PH or Non PH)

This is not a one way street. There are many white Masons attempting to do the same thing.

Where are we going?

Two of the main problems in States that are close to recognition are the ideas that the "elephant" is going to swallow the "fly" and that some unhappy camper will cause a problem that will make news. Part of this is due to the "history" of one GL or the other. No one wants their GL to merge with another. The same holds true in most Lodges. The other is possible if someone decides to resort to unscrupulous, illegal means to stop the process. It is a very real possibility in some places

In Washington (I keep using this as it is where most of my experience in the subject lies) the Prince Hall Lodges are outnumbered by a factor of over 10 to 1. This made it difficult to get together on how the recognition would take place. The process took eight years from the time the two Grand Jurisdictions held their first joint public meeting. Some of this time was due to the fear that the PHGL would lose its identity and some of it was due to the fact that it took that long to "soften up the troops" enough to give the resolution a chance at passage in both Grand Lodges.

The stampede to visit one another has not materialized and it has been almost four years now. Most of the time I am the only white Mason at the PH meeting and I have been told

that the mutual visitations are very rare. This, I feel, is unfortunate as we have much to offer one another, on both sides. You can lead a horse to water but you cannot make him drink.

Each year for the past three Thomas M. Reed Lodge #225 (where I am SW) has had a Prince Hall appreciation Table Lodge at a stated communication. The speakers are the DGM of the MWGL of WA and the GM of the MWPHGL of WA. The PHGM brings his retinue and we foot the bill for all. The visitation at this event by the Brothers of the constituent PH Lodges is dismal. We average about 85 to 100 Masons at this affair each year but there are about 10 PHGL officers and maybe, if we are lucky, 10 Brothers from PH. Periodically we take all of our officers and visit a Prince Hall Lodge together. Return visits are zero at this time. We are trying to bridge the gap but it is not easy. Distrust seems to permeate the whole process at the grass roots level.

The real problem are the grand bodies.

Ah, it were only that simple. We live in a country that has made a fine art out of prejudice for over two hundred years. 1964 to 1994 is a drop in the bucket in that time. Only one generation has grown to adulthood and the second are yet teenagers. The vast majority of the membership in the Fraternity is over sixty years of age. These men had already formed their opinions on the subject before Dr. King began to change the way the American Public deals with the issue. It is all very fine for you or I to say that this way or that way is the way it should be and perhaps we would be right. This all seems to go right out the window when the ballot is on the line. Like it or not, the Officers of the constituent Lodges are Grand Lodge and can do as they wish in any matter not in conflict with the landmarks recognized by that GL when the Grand Lodge convenes. This does not happen as most, in my experience, are sheep at the annual session and do as they are led to do, except when it comes to issues involving prejudice. This has nothing to do with what is right and proper in any circumstance.

Masons one on one make things work.

No truer thing than this. The converse is also just as true.

Grand bodies tell you not to speak to this group because they did not pay money to get into a "Book."

I am of the opinion that it is not up to any Grand Lodge to tell the Masons in their Jurisdiction who they can or can not visit. But, they do this and it is not within my power or yours to end the practice. The part about the "money" makes no sense as this has nothing to do with money. IMO, It has everything to do with territorial power. It is up to all of us to both know and understand the history and barriers and to help one another to see that future history changes and the barriers become a thing of yesterday.

Questions from Brother Edward Bloom, Indiana (Brother Bloom requested information on his Grand Lodge and the question of Prince Hall)

What I have learned about the subject here in Washington came from a great deal of research, time and effort on my part. I have gone through all of the Proceedings of the Grand Lodge looking for material, I have looked at every book in the King County Masonic Library and have purchased twelve books on the subject at various times.

Although other Grand Lodges have cropped up in the work, my actual knowledge of the inner dealings of them is sketchy. I do, however, have an accurate picture of how the Grand Lodges in the United States are dealing or not dealing with the subject. The actual specifics of each Grand Lodge would require an in depth study by someone with the time and energy to search out the available material in the Jurisdiction. This material is accessible to any Master Mason if he takes the time to look for it. If you have access to the Proceedings of the Grand Lodge of Indiana I suggest that you start going through the Grand Master's decisions such as the one in 1945 where the Grand Master ruled that a Lodge could not initiate a Chinese man because he was not a citizen of the United States. Many times the records are written to cloud the actual reasons for something that has happened.

In the process of your study on the subject I would caution you to always remember that history deals with the world of yesterday. People change and events change with them. In many Grand Lodges the Grand Lodge Officers would not be adverse to the recognition of the Prince Hall Masons but, until the younger Grand Lodge requests the older to recognize it, there is nothing that will be done.

When recognition is requested there comes a great deal of negotiation as the Grand Lodge is entering waters it is unfamiliar with. The Fraternity is over 275 years old and some things take time. This is not only because your Grand Lodge will be cautious but also the Prince Hall Grand Lodge will be. Both need assurances of their niche in the scheme of things in the State.

The paper I wrote had several examples of the actions of Grand Lodges in the past. This was done to point out that there has been, in the past, discrimination against the Black Masons in this Country. The today's of the Fraternity on this subject I will not get into on this forum. There are active Masons who are good men and true here that belong to Grand Lodges that they would not like to see dragged through the mud of accusation. Even though it can be documented.

Regardless of the fact that the GL of IN has never officially looked into the matter (as a GL at convention), surely the minutes of every meeting are detailed similar to a court room.

What is written down usually is that the subject was discussed. Nothing else. I would be surprised if the available minutes of any meeting where the subject has arisen say anything else unless a public statement was the result. If that is the case you will probably be able to get the text of the statement. Whether or not they should be they are usually written in the same form as you hear at the Lodge. i.e. This or that was discussed. So and so talked about. This was voted upon and the result was. Minutes are usually written like that. Unless there are papers that were used as the subject of discussion, I am afraid that the aforementioned type of information is all you will obtain. I have hit my head on this wall too many times to have much faith in getting hard information about the actual subject matter of any meeting. You may strike pay dirt though. There is always a first time.

I personally know several Masons who are openly against recognition of PHM and admitting a man of color to our Brotherhood. My mentor for the memory work even went so far as to say the "a man, free borne" was expressly put into the work to keep the men of

African decent out (he said that “Abe gave them their freedom, they weren’t free borne.”

I am glad that you brought this one up as I forgot to include it in the paper. To this charge the answer is as follows:

Halliwell Manuscript (Regius Poem)

Articulus quartus

The fowrye artycul-yys mofte be,
yar ye mayfter hym wel be-fe,
yat he no bonde mon-prentys make,
Hy for no couetyfe-yo hym take;
Ffor the lord that he ys bonde to,
May fache the prentes wherfeuer he go.

Which means:

Fourth Article

The fourth article this must be,
That the Master him well besee,
That he no bondman ‘prentice make,
Nor for no covetousness do him take;
For the lord that he is bound to,
May fetch the ‘prentice wheresoever he go.

This manuscript is the earliest known version of the original charges of Freemasonry. This manuscript does not call for a man to be “Free-born.” It only calls for him to be a free man.

Besides this, for the Black Mason of today the charge does not hold water. Only in the context of the origination of the Prince Hall Order could this have ever had any meaning. That meaning is blown out of the water by the ancient text. The idea of “Free-born” appeared in the Anderson Constitutions of 1723 and have been with us ever since. This does not make it a landmark in any jurisdiction, only a modern rule in those that have this.

I for one would welcome the change. I have met many men who are PHM's in my 13 year long military career. These men exhibited everything a Mason should.

Work toward this goal. You have herein stated the reason as well as anyone could.

I know that there would be wide spread disharmony if this subject would ever be brought up. I have heard that a low level discussion between several of the GLIN and PHMIN officers did take place with little good coming from it.

Usually the GL Officers have a pretty good feel for how the jurisdiction will react and will quietly go about either “selling” the idea to the Brothers or forgetting about it as it would only cause a rift in the GL. Keep smiling and do what you can to make the waves smaller. The water will never be smooth as glass but we work to make them safe for small craft.

I see the Fraternity with many members of an era where racial tension still exists. I personally do not see any changes coming until I am called to the Lodge on High.

I have a feeling that the pressures of acceptance will be brought to bear long before you

reach that lofty perch. People have a tendency to not want to look bad in this world and when this begins to happen you will see some changes.

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PRINCE HALL MASONRY, WHAT IS HAPPENING?

by Norm Senn, PDDGM

[source unknown] - March 1990

On March 3rd, 1990, I had the good fortune to be at a Board of Trustees meeting of the International Order of Job's Daughters in Omaha, Nebraska. On that occasion the cornerstone of the newly purchased International Center for that Order was laid by the Grand Master of Nebraska and his officers.

There were four things of note about the meeting of Grand Lodge. First, all of the Grand Lodge Officers attended at the cornerstone laying. These officers came from homes all across the state and were to be congratulated on the support of their Grand Master. Second, Grand Lodge was opened in Ample Form in Papillion Lodge Hall in the presence of the wives, guests and Job's Daughters in attendance for the ceremony. Third, the Grand Master left the East to address those assembled and spoke from the area of the Altar with eye contact to all. He introduced his officers, with anecdotes about each, and then gave a short, broad ranging address which was most enjoyable. Fourth, his address included a comment on the recognition of Prince Hall Masonry by the Grand Lodge of Nebraska.

This latter point was of considerable interest to me as I have recently placed a question in the Grand Lodge Bulletin and had been assembling material for an answer. I have read the letter from the Grand Secretary of Quebec informing other Grand Secretaries of the meetings currently occurring in that Province with representatives of Prince Hall

Masonry. I have read the reasoned arguments of the Philalethes International Society in a paper entitled "A Problem for the 90s; Prince Hall Masonry and the Question of Regularity" by Wallace McLeod. This paper was given at the Conference held in Toronto on September 23, 1989. The name of the conference was appropriately called "Vision 20/100: Bridging the Negatives." I had heard of the recognition of Prince Hall Masonry by the Grand Lodge of Connecticut and the almost immediate withdrawal of recognition by one of the Southern U.S. jurisdictions. Now here was another jurisdiction braving the storm.

I approached the Grand Master after the ceremonies were over and the almost 500 visitors had dispersed and was lucky enough to talk with M.W. Bro. John McHenry for more than a half hour. He explained that with little dissent but much discussion, the Grand Lodge of Nebraska had fully recognized Prince Hall Masonry. This allowed full visitation rights between the two Masonic bodies and freedom to apply for the affiliation across the two bodies. I asked about any problems they had encountered and he said that by doing all their homework prior to the meeting, the spurious arguments brought up by opponents were quickly laid to rest. He stated that Prince Hall Masonry seems to be as regular as many U.S. Grand Lodges and in fact more regular than some. He said the major argument was based on the artificial and man-made rule that no two jurisdictions can overlap in jurisdiction. In the case of Prince Hall Masonry of course, social and Masonic pressures have not allowed them to establish a separate jurisdiction and there is no space at the present for this to occur. He suggested that man-made rules can be changed to meet special circumstances.

M.W. Bro. McHenry suggested that it is the responsibility of Masons to practice what they preach. When this is related to the Brotherhood of Man all artificial barriers must be removed. He further pointed out that he was happy that the Masons of Nebraska have done what they thought was right in the light of Masonry. He concluded with the point that it is interesting to really listen to what those who are opposed to the recognition of Prince Hall Masonry are truly saying.

PYRAMID TEXT I

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - September 1994

PREFACE

Pyramid Text I consists of three parts:

the first part (pages 4 - 58) is a background paper developed by the Southern Baptist Convention (SBC) dealing with various aspects of Freemasonry;

the second part (A Report on Freemasonry, pages 59 - 62) presents the conclusions by the SBC's study group;

the final part (pages 63 - 80) contains footnotes and bibliography.

TABLE OF CONTENTS

Background for the Study on Freemasonry page 4

Introduction to Freemasonry page 5

Common Arguments Against Freemasonry	page 10
Difficulty in Reaching Objective Conclusions	page 10
Theories on the Origin of Freemasonry	page 18
Is Freemasonry a Religion or a Fraternity?	page 20
The Ritual	page 25
God	page 32
Jesus Christ	page 38
The Bible	page 40
Salvation and Future Life	page 42
Influence of Albert Pike	page 44
Anti-Masonry Movements	page 47
Other Denominations' Position	page 49
The Southern Baptist Convention and Freemasonry	page 50
Membership Trends of Selected Grand Lodges	page 54
Conclusions	page 54
A Report on Freemasonry	page 57
Footnotes	page 61
Major Books Consulted	page 72

SECTION 1 - BACKGROUND FOR THE STUDY ON FREEMASONRY

At the 1985 Southern Baptist Convention in Dallas, Charles Z. Burchett of Kirbyville, Texas, introduced a resolution: “Free-masonry [sic] Not Compatible with Baptist Faith and Message, Bold Mission Thrust, or Cooperative Program.” The resolution was referred to the Home Mission Board (HMB) for study.¹

The HMB reported back to the 1986 Southern Baptist Convention in Atlanta that “after a thorough study by the Interfaith Witness Department, it is the Board’s conclusion that Freemasonry does not fall within the scope of assigned responsibility of the Home Mission Board.”² The HMB report was accepted by the messengers to the Convention. The Christian Index reported that HMB leaders had concluded, “The Department of Interfaith Witness does not recognize Freemasonry as a religion.”³ During the 1992 Southern Baptist Convention in Indianapolis, James L. Holly of Beaumont, Texas, introduced a motion on Freemasonry:

The Southern Baptist Convention in annual session June 9-11, 1992, at Indianapolis, Indiana, directs the president elected at this convention, to appoint an ad hoc committee for the study of the compatibility with Christianity and Southern Baptist doctrine of the organization known variously as the Masonic Lodge, Masonry,

Freemasonry and/or Ancient and Accepted Rite of Freemasonry. This study is to encompass any and all branches and/or Lodges thereof. Furthermore, the Convention directs the president to appoint this committee within thirty days of the conclusion of this convention and to charge this committee with the responsibility of bringing a report with recommendation to the convention which is to meet in Houston, Texas, June 1993.⁴

Alvin Rowe of Rockledge, Fla., moved to amend the motion. His amended motion passed:

The Southern Baptist Convention in annual session June 9-11, 1992, at Indianapolis, Indiana, directs the Interfaith Witness Department of the Home Mission Board to study the compatibility with Christianity and Southern Baptist doctrine of the organization known variously as the Masonic Lodge, Masonry, Freemasonry, and or Ancient and Accepted Right [sic] of Freemasonry. The study is to encompass any and all branches and or Lodges thereof. Furthermore, the convention charges the Home Mission Board with the responsibility of bringing a report with recommendation to the Convention which is to meet in Houston, Texas, June 1993.⁵

Messengers at the 1992 Southern Baptist Convention approved a resolution "On Christian Witness and Voluntary Associations." While not mentioning Freemasonry, many observers concluded its intent was directed at Freemasonry. Resolutions are not binding on local churches, but represent the opinions of the messengers present and voting. Still, resolutions are often used as guides by local churches. The resolution stated:

WHEREAS, We are called to be in the world but not of the world; and

WHEREAS, We are called to maintain biblical standards of holiness and to avoid compromise of our Christian witness, or cooperation which would threaten that witness: and

WHEREAS, We are called to maintain Christian witness openly before the world; and

WHEREAS, We recognize the value of many social, fraternal, and philanthropic organizations.

Therefore, Be it

RESOLVED, That we, the messengers to the 135th session of the Southern Baptist Convention, call upon all Christians to maintain personal purity in all activities, associations or memberships; avoiding any association which conflicts with clear biblical teaching, including those teachings concerning the taking of oaths, the secrecy of activities, mystical knowledge, or racial discrimination; and

Be it further

RESOLVED, We affirm that biblical doctrine is to be open and public knowledge and that the Christian faith is to be a clear and public expression of the truth that Jesus Christ is the only means of salvation, that the Bible is our infallible guide, and that salvation comes by the Gospel [sic] of grace and not by works; and

Be it finally

RESOLVED, That we urge all Southern Baptists to refrain from participation or

membership in organizations with teachings, oaths, or mystical knowledge which are contrary to the Bible and to the public expression of our faith in the gospel of Jesus Christ, which must be above all reproach.⁶

The Historical Commission of the Southern Baptist Convention examined a comprehensive index of SBC annuals from 1845 to 1965 and found no mention of Freemasonry or any topic that appeared related to Freemasonry. No resolution on the subject of Freemasonry appeared in a list of resolutions between 1965 and 1992. The staff of the Historical Commission also examined titles of theses and dissertations in Southern Baptist theological seminaries, an index to the minutes to the Home Mission Board and the Executive Committee, and other sources in their library and archives. Lynn E. May Jr. concluded, “We cannot say with absolute certainty that the subject of Freemasonry does not appear in the Convention annuals in the past, but that appears to be the case.”⁷

SECTION 2 - INTRODUCTION TO FREEMASONRY

There are approximately 4 million Masons in the United States. Christopher Haffner gives the number of Masons worldwide as:

Regular Freemasonry: 5,500,000.

Prince Hall Freemasonry: 250,000.

Grand Orient “Masonry”: 90,000.⁸

A racial division in Freemasonry has existed in the United States since the late eighteenth century, when slavery was a social institution. Under the leadership of a black preacher named Prince Hall, a Lodge was formed in Massachusetts in 1784. As a result of Hall’s endeavor, a completely independent clandestine organization of Grand Lodges arose and spread across the United States to Canada, the West Indies, Liberia, and the British Isles.⁹

A “regular” Lodge is one recognized by the Grand Lodge of the state; a “clandestine” Lodge is not recognized by the regular Grand Lodge of the state. The regular Grand Lodge of each state generally refuses to recognize Lodges not affiliated with it, hence the term clandestine. A parallel in Baptist life would be an independent Baptist church, which is not part of a local Southern Baptist association. Neither the independent Baptist church nor the local Southern Baptist association recognizes the other as a cooperating entity, although each knows the other exists.

This division between regular Freemasonry and Prince Hall Freemasonry is slowly being broken down. Eight Grand Lodges (state organizations) in the United States, as well as the Canadian provinces of New Brunswick and Quebec, have officially recognized Prince Hall Freemasonry as regular. The U.S. Grand Lodges that recognize Prince Hall Freemasonry are Colorado, Connecticut, Idaho, Minnesota, Nebraska, North Dakota, Washington, and Wisconsin. Discussions are taking place in other Grand Lodges, and it is anticipated that mutual recognition will eventually occur.¹⁰ Some Prince Hall Lodges have not indicated a willingness for mutual recognition. Some Grand Lodges are refusing to accept this progress toward racial reconciliation. The Georgia Grand Lodge, for instance, does not recognize the Grand Lodges mentioned here, which have recognized Prince Hall Freemasonry as regular. According to Masons, this refusal to recognize Prince Hall Grand Lodges in each state stems from the position that there can be only one

Grand Lodge in each state, rather than simply a reluctance to recognize Prince Hall Freemasonry.

Blacks are also being accepted in some regular Lodges, such as the Grand Lodge of the District of Columbia, the Grand Lodge of Colorado, and the Grand Lodge of Washington. A photo in the October 1992 issue of The Scottish Rite Journal showed five black and five white Masons on a tour of the House of the Temple in Washington, D.C. Two of the five black Masons hold the 32nd degree.¹¹

A number of critics accuse the Masonic Lodge of racism. One critic quotes Albert Pike, who served in the Confederate Army during the Civil War, “I took my obligations from white men, not from Negroes. When I have to accept Negroes as Brothers or leave Masonry, I shall leave it.”¹² Some critics claim the Ku Klux Klan (KKK) was founded by Freemasons and supported by Masons. Stating a Masonic position, Jim Tresner writes, “Membership in the KKK is sufficient cause in many states, including Oklahoma, to deny a man membership in Masonry.”¹³ Tresner says he has personal knowledge of “men [who] have been denied membership to Masonry on the basis of KKK membership.”¹⁴

The Masonic Lodge has been slow to respond to the acceptance of blacks into its membership. The Lodge tends to follow the lead of the general society, rather than being a leader in racial reconciliation. However, racial reconciliation is slowly occurring in the Lodge.

A small group of Grand Orient “Masons,” living primarily in France and Belgium, do not require members to believe in the existence of God and so are not accepted by regular Freemasonry.¹⁵ This report will not address these Grand Orient Masons, since it is concerned only with American Freemasonry.

Men who become Masons join the Blue, or Symbolic, Lodge. It is usually called the Blue Lodge because the color blue is a primary symbol of Freemasonry.¹⁶ The origin of the use of the color blue by Masons is uncertain; perhaps it is an analogy of the blue sky or of heaven.¹⁷ The officers of the Blue Lodge include the Worshipful Master (president or chairman), the Senior Warden (first vice president or vice chairman), the Junior Warden (second vice president or vice chairman), the Senior and Junior Deacons (who serve as messengers during the ritual work), and the Senior and Junior Stewards (who assist the candidate during the initiation). The Blue Lodge also has a secretary, a treasurer, and a chaplain. The final officer is the Tiler, who sits outside the door and arranges the introduction of visitors and guests.¹⁸ These titles have been used for several centuries.

Men who wish to join the Lodge must request a petition, complete it, and submit it to a Mason who will sponsor him. Masons are not allowed to ask others to join, but this prohibition is sometimes abused. A person desiring to join the Lodge is investigated by a committee and then voted on by Masons in the Lodge. Election in most states must be unanimous. Several states have discussed requiring two black balls or cubes to reject a petitioner; Texas has already done so.

There are only three requirements to join the Lodge: the individual must (1) be a man (2) of good reputation who (3) believes in God. He is not required to define who he understands God to be.

The Blue Lodge consists of three degrees: (1) the Entered Apprentice, (2) the Fellow Craft, and (3) the Master Mason. A Master Mason in the United States enjoys all of the rights and privileges of full Masonic membership.

Approximately 80 percent of all Masons stop with the Master Mason degree; they do not proceed on to higher degrees in the Scottish Rite or York Rite branches. The Scottish Rite branch of Freemasonry was founded in France, not in Scotland as its name suggests. The American Scottish Rite branch, formed in Charleston, S.C., on May 31, 1801, consists of 29 numbered degrees (4th through 32nd); the 33rd, or highest degree, is an honorary degree given only to the most faithful Scottish Rite Masons. The administrative head of Scottish Rite Masonry in a state, or “Orient,” is a Sovereign Grand Inspector General, or S.G.I.G. A Master Mason joins Scottish Rite Masonry at meetings called reunions, where the degrees are presented in one-act plays, each exploring a different area of philosophy or human thought. Scottish Rite Masonry concentrates its charitable activities in three primary areas: college scholarships, childhood learning disorders, and various medical treatment and research endeavors.¹⁹ Local Scottish Rite Masons may sponsor other charitable activities, such as providing shoes to needy elementary school children through the Mercy Shoe Fund, as has been done by the Scottish Rite Temples in Knoxville and Chattanooga, Tenn., every year since 1960.²⁰

There are two jurisdictions within American Scottish Rite Masonry. The Southern Jurisdiction, with headquarters in Washington, D.C., consists of 35 states and the District of Columbia. The Northern Jurisdiction, with headquarters in Lexington, Mass., consists of 15 New England and Great Lakes states.

The York Rite designates its 10 degrees by name, such as Royal Arch Mason, Order of the Red Cross, and Order of Knights Templar Commandery. The York Rite degrees are based on traditions related to the Temple of Solomon and the Crusades of the Middle Ages. York Rite charitable activities include college scholarships. The primary charity of the York Rite is the Knights Templar Eye Foundation. The Grand Encampment of Knights Templar of the United States of America has sent Christian ministers to the Holy Land for the past 15 years. The first seven ministers were sent in 1977. In 1992, 117 ministers from 40 states were given the trip, for a total of 507 ministers from 42 states since the program began. The ministers do not have to be Masons to be selected for the trip, and their expenses are paid.²¹

Although it is common to speak of the “higher degrees” of the Scottish Rite or York Rite branches, it is also said that the “highest degree in Freemasonry is the Third Degree or the level of a Master Mason.”²²

The Ancient Arabic Order of the Nobles of the Mystic Shrine for North America is distinct from other parts of Freemasonry. It was created in the late 1800s as an organization strictly for fun and fellowship. In keeping with this purpose, Shriners refer to their leader with the pompous title of Potentate. The Shrine, as it is sometimes called, is often criticized for its obvious Arabic theme, with the red fez and black tassel and logo of a sword, crescent moon, and star. This is sometimes believed to refer to a belief in the Islamic religion. Shriners say that the Arabic theme, according to tradition, was developed after an American, Billy Florence, attended a party in Marseilles, France, which was hosted by an Arabian diplomat. Fascinated with the colorful surroundings at

the party, Florence is said to have created the rituals associated with the Shrine.²³ Shriners have earned a negative reputation for their rowdy, sometimes drunken, meetings. It would be, however, untrue to conclude that all, or even most, Shriners are drunken revelers.

Shriners operate 22 Shriners hospitals, 19 orthopedic hospitals, and 3 burns institutes. Their threefold purpose is treatment, research, and education. These hospitals are found in 17 U.S. states; Montreal, Canada; and Mexico City. Since 1922, when the first Shriners hospital was built, more than \$2 billion has been spent building and operating the hospitals. The 1992 budget was \$306 million - \$250 million of which was for the operation of the hospitals, \$20 million for research, and \$36 million for construction. The hospitals accept children up to age 18 if they can be helped and if treatment at another facility would place a financial burden on the family. There is absolutely no charge to the child, the family, or a third party for treatment. In 1991, the 22 Shriners hospitals admitted 21,015 children; another 197,882 patients were seen on outpatient or outreach clinic visits. The average length of stay at the orthopedic hospitals was 97 days; 103 days at the burns institutes. The hospitals are supported by an annual \$5 hospital assessment of each of the 717,461 Shriners in 191 Shrine Temples throughout the United States, Canada, Mexico, and the Republic of Panama.(24 An endowment fund provides additional support.

Real estate, securities, and life insurance are other sources of income. In addition, Shrine Temples conduct more than 1,800 fund-raising activities annually. There are two types of Shrine fund-raisers: Charitable fund-raisers, where 100 percent of the net proceeds benefit Shriners hospitals; and Fraternal fund-raisers, which benefit the Temples, which in turn may distribute funds as they decide, including to the hospitals.²⁵ All Shrine fund-raising promotional materials are required to list the purpose of the fund-raiser. For example, profits from the annual Shrine Circus are for Fraternal fund-raising and are not deductible as charitable contributions. The purpose is stated on the circus ticket. Only a Mason who has achieved the 32nd degree in the Scottish Rite or the Knights Templar degree in the York Rite can become a Shriner.²⁶ The largest Shrine Temple, with 17,762 members, is the Murat Temple in Indianapolis.

Masonic groups are involved in a variety of other social activities. The Pennsylvania Masonic Foundation for the Prevention of Drug and Alcohol Abuse Among Children in Elizabethtown, Pa., provided grants totaling about \$1 million during its first five years of operation. It has a 501 (c) (3) federal tax exemption.²⁷

The Eastern Star, which takes its name from the Star of the Nativity (Matt. 2:2), is open to women closely related to Master Masons, as well as Master Masons themselves. Its primary charity is the Masonic Homes for the Aged. The Eastern Star also provides scholarships.

The Royal Order of the Amaranth is similar to the Eastern Star. Its primary charity is the Diabetes Foundation.

Masonic youth organizations are the Order of the DeMolay, the International Order of the Rainbow for Girls, and Job's Daughters. The Order of the DeMolay, founded in Kansas City, Mo., in March 1919, is open to young men between the ages of 13 and 21. Its

headquarters is located in Kansas City.²⁸ The Rainbow Girls, headquartered in McAlester, Okla., is open to all girls between the ages of 11 and 21; no Masonic affiliation is required. Rainbow girls are taught “the importance of belief in the existence of a Supreme Being, and the value of the great truths taught in the Holy Bible.”²⁹ Job’s Daughters is open to young unmarried ladies, who are related to Masons and are between ages 11 and 20. These young people volunteer time for blood drives and at nursing homes. They provided baby-sitting services during Operation Desert Storm so families of military personnel could attend support groups. The Order takes its name from the Book of Job.³⁰

SECTION 3 - COMMON ARGUMENTS AGAINST FREEMASONRY

Masonry critics generally cite one or more of the following reasons for being opposed to Freemasonry.

1. Freemasonry is a religion.
2. It is anti-Christian or Satanic.
3. It is a “secret society.”
4. It teaches an unbiblical plan of salvation.
5. It is opposed to the Christian church. (This may be more specific, such as Freemasonry is opposed to the Roman Catholic Church.)
6. Its secret oaths are sinful.
7. It has horrible “bloody” penalties.
8. Christians cannot be linked with non-Christians.
9. It teaches the separation of church and state.
10. It believes in freedom of religion.
11. It uses blasphemous titles.
12. It uses childish titles and ceremonies.
13. It teaches that a Christian Mason’s first allegiance is to the Lodge, not the church.
14. Its secrecy provides cover to people attempting to overthrow governments.

This study will examine each of these criticisms.

SECTION 4 - DIFFICULTY IN REACHING OBJECTIVE CONCLUSIONS

A number of difficulties in reaching objective conclusions about Freemasonry have been noted by such writers as Robert A. Morey. Recognition of these difficulties is necessary to avoid arriving at misleading or false conclusions.

1. Many Masons and their critics begin with conclusions, which they then seek to prove. Larry Kunk points out “the tendency of humans to be limited by their paradigms.” A paradigm is a model that a person believes describes the truth about something. As Kunk points out, a person can be misled by his paradigm and make a false conclusion.

Many Masonry critics begin with the paradigm that Freemasonry is an anti-Christian religion. Kunk says, “The reader must look at Masonic writings from the perspective of someone who does not believe that Jesus is the only Son of God.”³¹ If you make up your mind before you take an objective look at

Freemasonry, you will probably arrive back at your beginning point because you stay within your paradigm, namely that Freemasonry is an anti-Christian religion.

On the other hand, many Masons are guilty of believing that “Light and Truth” can be found within Freemasonry because that is what they may have been told in the beginning. That is their paradigm. Both Masons and their critics can be misled by their paradigms. If someone believes Freemasonry is a religion, he can find numerous quotes to support his paradigm. If someone believes that Freemasonry is not a religion, he can also find numerous quotes to support his paradigm. It is difficult to conclude which paradigm is correct.

2. Both Masons and their critics have created fraudulent documents to prove points, such as the antiquity of Freemasonry, or to attack Freemasonry with the often-repeated claim that Freemasonry is a “secret Luciferian devil cult.”³² Morey cites numerous fraudulent documents that have misled many people about the history of Freemasonry.³³

Several critics cite a speech allegedly given by Albert Pike on July 14, 1889, to prove that the god of Freemasonry is Lucifer, “The Masonic Religion should be, by all of us initiates of the higher degrees, maintained in the purity of the Luciferian Doctrine. Ö Yes, Lucifer is God, and unfortunately Adonay is also godÖ but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil.”³⁴

That this quote is a hoax has been shown by Wesley P. Walters in “A Curious Case of Fraud” in The Quarterly Journal of Personal Freedom Outreach. Walters, although an anti-Mason until his death, writes that the quote is taken from a French publication of Abel Clarin De la Rive titled The Woman and Child in Universal French Masonry (La Femme et L’Enfant Dans La Franc-Maconnerie Universelle, Paris: Delhomme et Briguet, 1894).³⁵ The hoax was created by Gabriel Antoine Jogand-Pages, who was both an anti-Mason and an anti-Catholic, in an attempt to embarrass both groups. Raised in a Jesuit school, Jogand-Pages hated the Roman Catholic Church. Using the name of Leo Taxil, he attacked the Pope in his publication The Secret Loves of Pius IX. He also joined the Masonic Lodge but was soon expelled. Taxil began to write about alleged immoralities and orgies in the Lodge, during which the forged statements of Albert Pike first appeared. He also fabricated a Diana Vaughan, who claimed she was a daughter of a Satanist in Louisville, Ky., who was associated with Albert Pike. Taxil admitted his hoax in January 1897, but some Christian writers still use his hoax as if it were true.

Many Masonry critics believe almost anything, especially the most sensational stories, that shows Freemasonry in an unfavorable light. They repeat stories they hear without checking facts, and ignore any evidence contrary to their beliefs. An untruth repeated until it becomes common knowledge does not cause it to become true.

Likewise, most Masons believe their writers without verifying accuracy and documentation. Both Masons and their critics would do well to do real historical study into the charges against Freemasonry to determine which are true and which are false.

An estimated 100,000 books have been written on or about Freemasonry.³⁶

Readers experience the difficulty of reading and digesting such a vast amount of literature, especially when different Masonic books directly contradict each other. It is impossible to know which books or authors accurately reflect the beliefs of all Masons, or even a majority of Masons.

This is coupled with the fact that books on or about Freemasonry almost always have been written by individuals in one of two groups: one group, either non- or anti-Masonic, attacks Freemasonry as anti-Christian; the other group, committed Masons, defends Freemasonry as compatible with Christianity. There is virtually nothing written on or about Freemasonry by neutral or unbiased scholars. Critics of Freemasonry often are guilty of faulty research. The use of logical fallacies to prove false premises is common. One is led to conclude that even though most Masonry critics claim to do original research, many quotes and ideas are borrowed from earlier critics.

The Grand Lodges do not prohibit Masons from reading any books, no matter what the books teach about Freemasonry.³⁷ At the same time, the Grand Lodges do not conduct investigations to determine whether a Masonic author's book is acceptable. There is nothing to prevent a Mason from writing a book giving his personal views about religion, Freemasonry, or any other subject. This freedom sometimes comes back to haunt Masons, since some Masonic writers have their own agenda or personal ax to grind. Some Masonic writers have been non-Christians who write from a non-Christian world view. Some Masonic writers promote pagan religions. This freedom accorded Masonic writers provides critics with a wealth of material from which to develop their anti-Masonic positions.

3. Anti-Masons typically assume that Freemasonry is based on the writings of one person. Albert Pike (1809-1891), perhaps the most controversial of all Masonic scholars, is often said by Masonry critics to be the most authoritative spokesman for Freemasonry. However, few Masons own a copy of Pike's *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, and even fewer have read it. One Scottish Rite Mason estimated that fewer than 1 in 1,000 Masons had read *Morals and Dogma*. Masonry critics John Ankerberg and John Weldon surveyed 25 of the Grand Lodges in the United States to ask which authors and books were considered authoritative for Masons. Only 4 of the 25 Grand Lodges recommended Pike's *Morals and Dogma* as authoritative.³⁸

Traditionally, a copy of *Morals and Dogma* was given to each candidate when he received the 14th degree. This practice was stopped in 1974 and candidates have not been given *Morals and Dogma* since then. *Morals and Dogma* is still available for purchase by anyone, Mason and non-Mason alike. *A Bridge to Light*, by Rex R. Hutchens, was published in 1988 to replace *Morals and Dogma* and to encourage Scottish Rite Masons "to investigate more fully the profound teachings of the Rite and learn how to apply them in their daily lives."³⁹ *A Bridge to Light* is recommended by C. Fred Kleinknecht, Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction, and is unanimously approved by the Committee on Rituals and Ceremonial Forms for the Southern Jurisdiction.

Masons have never held that Pike's words in *Morals and Dogma* must be accepted by any Mason. In the Preface to *Morals and Dogma*, the reader is told, "Every one is entirely free to reject and dissent from whatsoever herein may seem to him to be

untrue or unsound.”⁴⁰ Still, it is apparent that Morals and Dogma is held in high regard by many Masons, especially Masons holding the highest degrees.

Albert Mackey’s 25 landmarks of Freemasonry listed in his Encyclopedia of Freemasonry are sometimes cited as the ultimate authority in Masonic activities. Mackey held that the landmarks were essential, unrepealable boundaries of Freemasonry. However, 14 Grand Lodges have created and adopted their own lists of landmarks, four Grand Lodges accept the “Old Charges” of Anderson’s Constitutions as their landmarks, and 13 Grand Lodges have adopted no list of landmarks.⁴¹

Masons insist that the only written authorities in Freemasonry are monitors and other books approved and published by the various Grand Lodges or other official bodies. Other books may be accepted by some or many Masons, but they ultimately are the opinions of the authors, not authoritative works that all Masons must accept.

When Ankerberg and Weldon conducted a survey of the Grand Lodges in the United States, 25 of the 50 Grand Lodges responded to the question, “Which books and authors have been recommended by the Grand Lodges as being authoritative for Masons?”⁴² Eleven, or 44 percent, of the Grand Lodges responded that Coil’s Masonic Encyclopedia, by Henry Wilson Coil, was authoritative. Nine, or 36 percent, cited Joseph Fort Newton’s The Builders; and eight, or 32 percent, responded that Albert G. Mackey’s Revised Encyclopedia of Freemasonry was authoritative. Ankerberg and Weldon list six other books cited by four to six (16-24%) of the Grand Lodges as authoritative. The other books cited were Introduction to Freemasonry by Carl H. Claudy (24%), The Newly-Made Mason by H. L. Haywood (24%), A Masonic Reader’s Guide by Alphonse Cerza (20%), History of Freemasonry by Robert F. Gould (20%), The Craft and Its Symbols by Allen E. Roberts (20%), and Morals and Dogma by Albert Pike (16%). No single book was cited as authoritative by more than 44 percent of the Grand Lodges responding.⁴³

Ankerberg and Weldon, in *The Secret Teachings of the Masonic Lodge*, repeatedly cite Jonathan Blanchard’s Scottish Rite Masonry Illustrated. They state that Blanchard was “a former Sovereign Grand Commander and a 33d Degree Mason.”⁴⁴ Art DeHoyos, in *The Cloud of Prejudice: A Study in Anti-Masonry*, responds:

In their recent book, *The Secret Teachings of the Masonic Lodge*, authors John Ankerberg and John Weldon seriously err in their selection of source-material for information on Masonic rituals. For information on the Scottish Rite rituals, for example, they relied on a reprint of Jonathan Blanchard’s outdated Scotch Rite Freemasonry Illustrated, which was actually an exposure of Cerneauism, a “clandestine” (illegitimate) pseudo-Masonic organization of the 1800’s. Most non-Masons would be unfamiliar with this fact and would likely accept its ritual as those of genuine Freemasonry. An examination of their endnotes reveals that Ankerberg and Weldon refer to Blanchard over fifty times in the book.⁴⁵

Both the Northern and Southern Jurisdictions of Scottish Rite Freemasonry deny that Blanchard was either a 33rd degree Mason or a Sovereign Grand Commander.

During his years as president of Wheaton College, Blanchard was an active anti-Mason. He founded the Christian Cynosure and the National Christian Association to support his anti-Masonic activities. With his son-in-law, Ezra A. Cook, he incorporated the National Christian Association to continue his attempt to destroy all secret societies, especially Freemasonry.⁴⁶

Haffner reminds us that “there is very little that is official or authoritative, and almost all the tens of thousands of books published about Masonry [sic] in this country [England] and overseas merely represent the personal views of individual Freemasons.”⁴⁷ It is apparent that Masons and their critics differ on which books are authoritative and how authoritative particular books are.

4. Many writers assume that Freemasonry is a monolithic organism, which can be traced back to a single origin. In fact, many individuals and groups have been influential in the history of Freemasonry. Likewise, not all Masons believe the same thing, nor do all Masons around the world hold identical views. Each of the 110 Grand Lodges around the world is completely independent of the others. Some Masonic groups, such as the Grand Orient Masons in Belgium and France, are not recognized by any of the 110 Grand Lodges. As Ankerberg and Weldon state, there is “no single definition of Masonry Ô accepted by all Masons.”⁴⁸ Freemasonry means different things to different people - for some a social club, for others a benevolent organization; for some a place to meet close friends, for others a religion. Freemasonry is not consistent in its specific teachings and rituals from country to country or even from state to state. Freemasonry has even changed through the years.⁴⁹

Stephen Knight, in *The Brotherhood: The Secret World of the Freemasons*, says that “Freemasonry is not a worldwide secret societyÔ although the British Grand Lodges recognize more than a hundred Grand Lodges (forty-nine of them in the USA), they have no control over them, and most reflect the character and political complexion of the country in which they operate.”⁵⁰ Knight admits that “Perhaps a better subtitle [of his book] might therefore be Freemasonry: An Interim Report, because in addition to being wide-ranging and complicated (though always intensely fascinating), the nature of Freemasonry is changing.”⁵¹

Morey examines the history of Freemasonry and concludes that it has changed its focus and teachings in significant areas. For example, Morey claims that a Christian interpretation of Freemasonry was the accepted norm until an anti-Masonic movement from 1826 to 1836 forced the conservative Christian majority to leave Freemasonry. Families and churches were scenes of raging controversy as Masonic church members were told to choose between membership in their church and the Lodge. More than half the Lodges in the United States were closed as thousands of Christians left Freemasonry. In this vacuum of leadership, according to Morey, non-Christian and pagan leaders assumed leadership and changed the direction of Freemasonry.⁵² Masons reject Morey’s theory.

Knight traces the history of Freemasonry back to the conclusion of the Gothic Age in the sixteenth century when Scottish, and then English, non-Mason gentlemen joined the dying Masonic trade unions. He argues that the “de-Christianization” of Freemasonry began immediately after the formation of the first Grand Lodge in

London. James Anderson's Constitutions, presented in 1723 and revised in 1738, contained only one reference to Jesus Christ, when, in the Preamble, he noted, "in whose Reign [Caesar Augustus] was born God's Messiah, the great Architect of the Church."⁵³ The Preamble was removed from the Constitutions in 1815, and with it, the reference to Jesus Christ.

In addition to changes in focus and teachings in Freemasonry through the years and differences among Grand Lodges, Masonic teachings are ultimately subjective. Knight concludes:

There is therefore no authoritative statement of what Masons believe or what the Brotherhood stands for in the first, second and third degrees, to which the vast majority of members restrict themselves. Even a 33d Mason who has persevered to attain all the enlightenment that Freemasonry claims to offer could not - even if he were freed from his oath of secrecy - provide more than a purely personal view of the Masonic message and the meaning to be attached to Masonic symbolism, since this remains essentially subjective.⁵⁴

Monitors are revised by Grand Lodges as needed. One edition of the Louisiana Masonic Monitor apparently includes quotes by Albert Pike and Max Muller.⁵⁵ The Louisiana Masonic Monitor in the HMB research library, copyrighted in 1988, does not contain either quote. In fact, neither Pike nor Muller is mentioned in the 1988 edition of the Louisiana Masonic Monitor.

5. It is usually claimed, by many Masons and their critics, that Freemasonry is a secret society. Other Masons counter that Freemasonry "is not a secret society, but rather a society of secrets."⁵⁶ To Masonry critics and many non-Masons, this is only a word game designed to hide Freemasonry's goals and objectives. Although symbolism, passwords, and rituals are used in Freemasonry, many books in academic and major public libraries detail the meanings and practices of Freemasonry. The passwords and rituals have not been changed in Freemasonry, even though they can easily be learned by non-Masons. To a casual observer, changing these would appear essential to a secret society, just as passwords are changed on computers when the passwords are compromised. Secret groups are popular among large numbers of people, from boys' clubs with passwords and rules ("No girls allowed" is usually at the head of the list of rules) to men's clubs for purely worldly ambitions. Initiation ceremony, oaths of secrecy, symbolism, and sometimes the awe of religious and moral elements are often included. One critic writes:

Masons need to understand that the Masonic secrets are known [sic] to others. We know their secrets, their signs, their Jewels, their secret so called "LOST WORD," their pass-words, their due-guards, the "Grand Hailing Sign of Distress," their land-marks and their rituals with blood oaths and torture penalties; all these are KNOWN BY US. The Masonic [sic] interpretations of their rituals and symbolisms are known far and wide by thousands of people, many of whom are very outspoken about them.⁵⁷

He is correct. Freemasonry is a secret society in name more than fact.⁵⁸ When a secret becomes known, it is no longer a secret to the person who has learned the secret. Masons point out that membership rosters are kept at every Lodge and it is

not difficult for non-Masons to learn who are Freemasons. In fact, Masons are quite eager to let non-Masons know of their Masonic membership. Names of Lodge officers are readily available. The Masonic symbol appears on Masonic halls and temples with no attempt to conceal their existence from the public. The Jewels, to which Wilkinson refers, are listed on pages 333-334 of Coil's Masonic Encyclopedia, a book readily available to anyone in any Masonic library, in some major university libraries, and for purchase from Masonic sources.

Some believe non-Masons cannot enter Masonic temples. This is not completely true. The Scottish Rite Temple in Guthrie, Okla., is open to the public daily for self-guided tours. The 1,760-seat auditorium, where the various Scottish Rite degrees are received, is regularly used by community groups. A Childhood Language Disorders Clinic is located in the temple. The House of the Temple in Washington, D.C., provides tours daily.

Masonry critic Adrian van Leen disagreed with Christopher Haffner's parallel between Paul's experience in Athens and opportunities in Masonry for religious discussions. Van Leen wrote that "Paul had no difficulty in addressing the Areopagus." But, Paul most certainly would not receive an invitation from a Masonic Lodge today.⁵⁹ First of all, Paul did not address "the Areopagus" - that was a location in Athens, also called Mars Hill, where anyone could speak, just as the Boston Common is a park often used by speakers to present their ideas. Second, Paul probably could have received an invitation from a Masonic Lodge to speak. During the research for this report, a meeting at the Atlanta Masonic Temple was attended by several hundred Masons and their wives. The public was also invited to the meeting. The speaker was a non-Mason. While non-Masons are not allowed to be present during rituals, they are welcome at other Lodge functions.

Many organizations have closed meetings. Each Lodge has an officer, called the Tyler, whose responsibility is to stand outside the door to prevent non-Masons, called cowans, from entering. The symbol of the Tyler's office is an unsheathed sword, but Masons insist it is only a symbol and not intended for use in keeping non-Masons from entering the temple or hall. Human beings are naturally curious individuals; the desire to spread and listen to gossip is a case in point. Masons should not be condemned for holding closed meetings. However, the secrecy of Masonic meetings will remain a point of criticism for many non-Masons, because, for a growing number of people, things done in secret are always associated with evil.

Secrecy is probably more harmful than helpful to Freemasonry. Probably very few men become Masons because it is a secret society or even a society of secrets. Better education of Masonic members and the general public would serve Freemasonry well. Many Masons realize this. Renewal Update, a publication of The Masonic Renewal Committee of North America, states, "Masonry cannot afford to be viewed as 'out of touch' with society; it cannot afford to be secretive, hostile, misunderstood and unknown."⁶⁰ The Masonic Renewal Committee of North America has held four strategic planning conferences with leaders from 31 Grand Lodges to produce "Blueprint 2000," outlining the future needs of the Fraternity.

The committee found that Masons were open to providing information requested.

Committee members were given full library privileges at three Masonic libraries. Questions were answered quickly and clearly. As with all organizations, including the Christian church, some individuals were better able to answer questions than others. In nearly every situation when answers appeared less than complete, it was believed the Mason was not aware of the answer or could not articulate his answer. On only a few occasions was an attempt to be evasive observed.

CONCLUSIONS

1. Both Masons and their critics should verify their sources to determine if they are historically valid and quoted accurately.
2. Better education of Masonic members and the general public is essential.
3. The secrecy of Masonic meetings will remain a point of criticism by many non-Masons.

SECTION 5 - THEORIES ON THE ORIGIN OF FREEMASONRY

No factual history on the origin of Freemasonry exists. John Hamill, writing in *The Craft*, said, “When, Why and Where did Freemasonry originate? There is one answer to these questions: We do not know, despite all the paper and ink that has been expended in examining them. Whether we shall ever discover the true origins of Freemasonry is open to question.”⁶¹ Theories by Masons and non-Masons range from fields of fantasy, to the possible, to outright fraud. Prospective members are told, and most Masons believe, that Freemasonry can be traced back to King Solomon and the building of the first Jerusalem Temple. Occasionally, it is reported that John the Baptist, John the Evangelist, or Noah were Masons. Some Masons believe Freemasonry was first revealed to Adam in the Garden of Eden. However, there is nothing in the Bible about Freemasonry. Albert Pike claimed that the Buddha was the earliest known “Masonic Legislator.” (62) Others speculate that Freemasonry can be traced to the Druids in England, the Essenes, or early Egyptian mythology. More recent Masonic writers seem to be more cautious about claiming an early origin of Freemasonry. As L.C. Helms writes, “This type of blind allegiance to the past serves Freemasonry no constructive purpose.”⁶³

Most scholars agree that modern Freemasonry can only be traced historically with sound documentation to the Grand Lodge founded in London, England, on June 24, 1717, when two ministers, Presbyterian James Anderson and Anglican John Desaguliers, encouraged Masons in four London Lodges to join them in a move toward centralization. By 1723, fifty-two Lodges comprised the Grand Lodge of London.⁶⁴ However, the existence of Masonry prior to this date is documented by other scholars. In *Masonry in Texas*, James David Carter mentions a report to Queen Elizabeth I of England in 1561 that “the business of Masonry is the cultivation of morality and science, harmony and peace.”⁶⁵ Carter provides the names of several Masons in the United States, including Quaker William Penn, as early as 1682.⁶⁶

Helms cites A.D. 926 as the approximate date for the origin of Freemasonry. He arrives at the date from “the oldest Masonic document yet discovered, the Halliwell Document or Regis Poem.”⁶⁷ However, Regis Poem, written about 1390, alludes to an organization of builders, not to an organization like modern Freemasonry.

Other scholars attempt to establish a connection between Freemasonry and the Order of the Knights Templar, founded in Jerusalem in 1118. Originally called “the poor Fellow-Soldiers of Christ and the Temple of Solomon,” they protected pilgrims on the way to and from the Holy Land. The Knights Templar became a wealthy Order before Roman Catholic King Philip IV of France, deep in debt to the Templars and with the support of Pope Clement V, arrested every Templar in France on October 13, 1307.⁶⁸ Fifteen thousand Templars were arrested and put in chains on Friday the 13th. The bull Pastoralis Preeminentiae issued by the Pope on November 22 stated that the charges of heresy against the Templars appeared to be true and that authorities could “spare no known means of torture” to secure confessions. Thousands of French Templars were hanged, beheaded, disemboweled, and quartered; their property was confiscated by the Roman Catholic Church. Three months later, King Edward I of England, after Pope Clement V issued a formal bull against the Templars, issued orders for the arrest of the Templars in England. However, in those three months the Templars in England had disappeared, along with their treasure and records. The Knights Templar was officially abolished by Pope Clement V in 1312.⁶⁹ John J. Robinson details a possible scenario that the Knights Templars survived as a secret Order until it later reappeared as the Freemasonry Fraternity after England officially became a Protestant country.

Robinson argues the Knights Templar history explains the secret nature of Freemasonry. With a death sentence issued by the king and the Pope, the Templars had to develop a means to identify each other, communicate with Templars they did not recognize, plan meetings, and screen potential individuals who could not be trusted. Literally, the Templars had to have a means to trust others with their life and property. Body signals, handshakes, items of clothing, and statements of cross-examination were developed to recognize fellow Templars.

Michael Baigent and Richard Leigh agree with Robinson that the deposing of pro-Catholic King James II and the crowning of anti-Catholic William of Orange as the king of England in 1688 was the catalyst for the emergence of Freemasonry. They, however, are not as convinced of the Knights Templar connection as is Robinson. They do not see the evidence that Robinson does.⁷⁰

Other Masons trace Freemasonry, including the name, to the stonemason guilds found in various European cities and towns from the tenth to the seventeenth century when building cathedrals and castles was widespread. Some stonemasons were also called “free masons” because they were free to travel from city to city in their occupation.

With the decline in the building of cathedrals and castles, the free masons in guilds organized social groups and began accepting members who had never been stonemasons. These men were called speculative Masons, rather than operative masons, since they never actually were stonemasons.

Freemasons, especially earlier writers such as Albert Pike and Albert Mackey, have hurt Freemasonry by their zeal to link Freemasonry with antiquity. There is, of course, no historical connection with these early religions - Jewish, Christian, or pagan.

CONCLUSION

Masons would stop much of the criticism of their Fraternity if they admitted that there is

no connection with early religions, if they rejected such ideas found in some of their writings, and if they taught their members that there is no connection.

SECTION 6 - IS FREEMASONRY A RELIGION OR A FRATERNITY?

The most fundamental question in this study is whether Freemasonry is a religion, as critics of Masonry charge and some Masons claim. Most books by Masons and their critics have produced more heat than light in answering this question. It is the contention of Masonry critics that Freemasonry is a religion, and that it does not conform to the beliefs and practices of the Christian faith. Since it is a religion and does not conform to the beliefs and practices of the Christian faith, it is a false religion. Since it is a false religion, critics contend, Masons are guilty of membership in a false, even Satanic, religion.

Most Masons are just as adamant that Freemasonry is not a religion. Carl Sanders states, “Freemasonry is not and has never been a religion—Freemasonry has never asked me to choose between my Lodge and my Church—Possibly there are those who have made a god out of Masonry. You can make a god out of anything - your business, your labor union, your civic club, your Lodge and even your Church.”⁷¹ Still, some Masonic writers and rituals exacerbate this controversy by comparing Freemasonry to obviously pagan religions.

Critics argue that Freemasonry is a religion for several reasons. They include the Masonic requirement that all Masons must profess a belief in God, that members are required to obey God, and that they are expected to pray for divine guidance before any important undertaking.⁷² The critics are correct that Masons are expected to believe in God, obey Him, and seek His guidance in life.

Part of the problem lies in the fact that humans are religious creatures. Darrell Robinson writes, “Humankind is incurably religious. In every person is a God-shaped void.”⁷³ If most Masons are Christians, as they are in this country, it would be out of character to expect them to leave their faith on the doorstep when they enter the Lodge hall. Quite the contrary, Christ expects, and ministers exhort, Christians to always be “ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence” (1 Pet. 3:15, NASB).

The 1992 resolution “On Christian Witness and Voluntary Associations,” cited on pages 2-3, states:

Be it further RESOLVED, We affirm that biblical doctrine is to be open and public knowledge and that the Christian faith is to be a clear and public expression of the truth that Jesus Christ is the only means of salvation, that the Bible is our infallible guide, and that salvation comes by the Gospel [sic] of grace and not by works.

Does this resolution establish the criterion for Christians to evaluate their free association? It could be argued that Freemasonry is not open and public, but exclusive and elitist. If Freemasonry is exclusive and elitist, then the Daughters of the American Revolution (DAR), the Veterans of Foreign Wars (VFW), and other groups are also exclusive and elitist because each limits membership to selected individuals. Neither do these organizations require belief “that Jesus Christ is the only means of salvation,” that

“the Bible is our infallible guide,” or that “salvation comes by the Gospel of grace and not by works.” If this is a reason for condemning Freemasonry, then Christians must reevaluate their memberships in all social and professional clubs and fraternities. This section of the resolution is describing the theology of the Christian church. It is not listing the required teachings of organizations such as DAR, VFW, or Freemasonry before a Christian may join. The resolution would apply to Freemasonry only if Freemasonry were defined as a religion or a church.

Albert G. Mackey defined Freemasonry as “a beautiful system of morals, veiled in allegory and illustrated by symbols.”⁷⁴ Mackey also wrote that “the religion of Masonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples.”⁷⁵ Another Mason stated that “Masonry is a system of ethics based on the divine command, ‘Thou shalt love thy neighbor as thyself.’”⁷⁶

Several critics have said that some Masons give more attention to their Lodge membership than their church membership. This is a serious charge. Masons admit this charge is sometimes true, but that the individual who is guilty should be criticized, not the entire Fraternity.

Masons write, “Regular attendance at Lodge is no faith substitute for regular attendance at church or synagogue.”⁷⁷ “The Lodge can never take the place of a man’s church, synagogue, mosque, or temple.”⁷⁸ Hutchens, in A Bridge to Light, wrote, “Masonry does not seek to take the place of religion but, like religion, acknowledges a higher law than that of man.”⁷⁹

Albert Pike’s statement that “every Masonic Lodge is a temple of religion; and its teachings are instruction in religion” is often quoted by Masonry critics.⁸⁰ In fact, it is probably the single most quoted passage from Masonic sources found in anti-Masonic sources. However, Pike, elsewhere in Morals and Dogma, wrote, “Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it.”⁸¹

Henry Wilson Coil, like Mackey, defined religion in a most general way, not in the same sense that a person speaks of Christianity, Islam, or Judaism. Coil’s Masonic Encyclopedia states:

There can be religion without any church and, indeed, without any congregation, or even one companion, save God. There can be religion without the recitation of any liturgy; and the recitation of a formula does not necessarily induce religion. In short, there can be much religion which is neither a religion nor one of the religions.⁸²

In a 1921 decision, the Supreme Court of Nebraska, in the case of the Scottish Rite Building Company vs. Lancaster County, ruled that Freemasonry was not a religion.

The true interpretation of the Masonic attitude in that respect [religion] is that no religious test at all is applied as a condition of membership. The guiding thought is not religion but religious toleration. The Order simply exacts of its members that they shall not be atheists and deny the existence of any God or Supreme Being. Each member is encouraged to pay due reverence to his own God, the Deity prescribed by his own religion—The Masonic

Fraternity, in other words, refrains from intruding into the field of religion and confines itself to the teaching of morality and duty to one's fellow men, which make better men and better citizens. The distinction is clear between such ethical teachings and the doctrines of religion.⁸³

William Schnoebelen, who acknowledges that he is an ex-witch, ex-Mormon, and ex-Mason, states in Masonry Beyond the Light that Freemasonry is a religion because it requires a belief in God, is highly ritualized, and has a code of ethics.⁸⁴ Other organizations have these same requirements but are not considered religions. They require a belief in God, but not all members are necessarily Christians, so they would not worship the God revealed in the Bible.⁸⁵

The Freemasons' Diary sets this priority for a Mason concerning his faith and religious practice:

A Freemason is encouraged to do his duty first to his God (by whatever name he is known) through his faith and religious practice; and then, without detriment to his family and those dependent on him, to his neighbor through charity and service. None of these ideas is exclusively Masonic, but all should be universally acceptable. Freemasons are expected to follow them.⁸⁶

Of course, not all Masons have their priorities in the correct order.

Southern Baptist Mason James P. Wesberry wrote, "Masonry is not a religion, nor a church. A good Mason keeps his priorities in order— For any person to allow Masonry to become his religion or to take the place of his church is a mistake and not due to Masonic teaching but to someone's misinterpretation or misunderstanding."⁸⁷ Many men make the Lodge their religion. While a survey was not conducted, these men most likely have been non-Christians searching for spiritual answers in the wrong place. The answer to every person's spiritual needs is found in Jesus Christ, not in the Lodge or any other human organization. Thomas A. Whelan, in the November 1992 issue of the Las Cruces (New Mexico) Scottish Rite Bulletin, shared with his readers, "We can reflect on our Masonic teachings and continue to support and attend the church of our choice." Ankerberg and Weldon state that Freemasonry is a religion because it has a creed, which they state is defined by Webster as "a state of belief, principles, or opinions on any subject."⁸⁸ This definition does not require that the creed be religious. The word creed come from the Latin word credo, which means "I believe." Credo is the first word of the Apostles' and Nicene Creeds in the Latin translation, "I believe in God the Father Almighty."⁸⁹ The Scottish Rite Creed was printed on the back cover of The New Age Magazine for years. Its statements are not religious in nature. Pike used the term in a different, more religious, way when he spoke of "the Masonic Creed: BELIEVE, in God's Infinite Benevolence, Wisdom, and Justice: HOPE, for the final triumph of Good over Evil, and for Perfect harmony as the final result of all the concords and discords of the Universe: and be CHARITABLE as God is, toward the unfaith, the errors, the follies, and the faults of men: for all make one great Brotherhood."⁹⁰ But Pike seems to distinguish between this Masonic Creed and creed in the sense of a confession of faith. He says, "To every Mason, there is a GOD; ONE, Supreme, Infinite in Goodness, Wisdom, Foresight, Justice, and Benevolence; Creator, Disposer, and Preserver of all things. How,

or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and Religions to inquire.”⁹⁰ Pike “allows every Brother of the Order to assign to each [great religious reformer] such higher and even Divine Character as his Creed and Truth require.”⁹¹ Elsewhere, Pike states that “Masonry propagates no creed except its own most simple and Sublime One; that universal religion, taught by Nature and by Reason.”⁹²

Ankerberg and Weldon state that Freemasonry is a religion because it teaches theology.⁹³ Masons insist they teach no theology, that “Freemasonry is religious; but it is not a religion, it is not a theology.”⁹⁴

Critics claim that Freemasonry teaches that one religion is as good as another because men of all faiths are admitted. As Baptist minister and Grand Master of the Grand Lodge of Massachusetts, Thomas S. Roy, wrote:

Freemasonry does not assert and does not teach that one religion is as good as another. We do not say that all religions are equal because we admit men of all religions. We refuse to apply a theological test to a candidate. We apply a religious test only. We ask a man if he believes in God, and that is a religious test only. If we asked him if he believed in Christ, or Buddha, or Allah, that would be a theological test involving a particular interpretation of God. Belief in God is faith; belief about God is theology. We are interested in faith only, and not theology. We do not set ourselves up as judges of the qualitative values of the theological interpretations of God.⁹⁵

Ankerberg and Weldon state that the ritual in Freemasonry is really worship, because “in actuality Masons are worshipping every time they practice the ceremonies of a Lodge.”⁹⁶ They quote Pike’s Morals and Dogma, “Masonry is a [system of] worship.”⁹⁷ Ankerberg and Weldon add the emphasis on is and the words [system of] to Pike’s quote. Masonry critics charge Freemasonry is a pagan religion because prayers are offered during Masonic rituals, usually without mentioning the name of Christ. Critics are correct that prayers are offered during Masonic rituals, usually without mentioning the name of Christ. At times, prayers concluded in Christ’s name may be voiced in Masonic meetings. The prayers are generally requests for God’s blessing and guidance. However, the U.S. Congress opens its sessions with prayer, usually without mentioning the name of Christ. No one has ever suggested that the U.S. Congress is a religion. Prayers or invocations are offered at the sessions of the U.S. Supreme Court, at meetings of Lions Club and Rotary Club, and at some corporation luncheons. Usually, these prayers are very general and routine. No one has ever suggested that these gatherings are worship services. It simply means that these organizations, like Freemasonry, are composed of religious people who believe that their religion should enter into all of life.⁹⁸

The title of the Lodge leader, Worshipful Master, is a point of criticism by most Masonry critics. Jesus said, “No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon” (Matt. 6:24, NASB). Masons insist Worshipful Master is a title of respect and honor carried over from late Medieval England and still used in England when referring to magistrates and certain others holding high rank. A Mason reminded the HMB Interfaith Witness Department staff that many Christian ministers are called “Reverend,”

while the Bible only uses the word in Psalm 111:9 (KJV) where the term is used of God's name, "holy and reverend is his name." Just as there is no implication of identifying the minister's name with God's name, there is no implication of giving a Master Mason the worship due only to God. Worshipful Master is an archaic title. Masons would do well to replace this title with some other title. Many Christians feel this practice violates the biblical admonition to call no man master, Freemasonry is called a religion by critics because many of its buildings are called temples. Many Christians are also offended when Masons refer to their buildings as mosques or shrines. The building in which the Lodge meets is often called a temple. Masons insist they call their buildings temples because they symbolize the construction of Solomon's Temple; it is "a symbol of the Temple of Solomon under construction, before it was consecrated for worship."⁹⁹ Masons see life as building character in members, as earlier masons constructed Solomon's Temple. Granted, the word temple causes most people to think of a Christian, Jewish, Hindu, Buddhist, or other place of worship; but Webster's New World Dictionary also defines temple as "a building, usually of imposing size, etc., serving the public or an organization in some special way [a temple of art, a Masonic temple]."¹⁰⁰ While the symbolic connection with Solomon's Temple is held, Masons would reduce criticism if they referred to their buildings simply as "halls" or "Lodges."

Lodges may elect not to "charge dues against Ministers of the Gospel, actively engaged in their calling."¹⁰¹

Masonic codes prevent Lodges from holding meetings on Sundays. "It is unMasonic for a Lodge to hold a communication, regular or special, on Sunday for the transaction of any business except conducting a funeral or holding a Lodge of Sorrow. And no Lodge shall let or lease its Hall on that day except for divine worship."¹⁰² Would Freemasons place such a restriction on the use of a Lodge if it were an anti-Christian religion?

No doubt, some non-Christian or non-church-affiliated Masons have had religious experiences in Masonic ceremonies or rituals, but does that make Freemasonry a religion? Religious experiences are not restricted to religious ceremonies in a church setting. People, even Christians, have spoken of the awe and closeness to God they have felt when they gaze into the vastness of the Grand Canyon in Arizona or walk among the towering Sequoias in California. That Masons claim to have had religious experiences in Masonic ceremonies or rituals speaks to the fact that people are religious creatures. Both Masons and non-Masons testify that this experience has led some unsaved Masons to a salvation experience with Jesus Christ and membership in His church.

CONCLUSIONS

1. Masons and their critics are divided about whether Freemasonry is a religion or a fraternity.
2. Masons use religious symbols, terms, practices, and items.
3. The term Worshipful Master is especially offensive to many Christians.

SECTION 7 - THE RITUAL

The ritual is particularly offensive to Masonry critics. For one thing, Masons are prohibited from discussing religion or politics during Masonic meetings. Therefore, no

proclamation of the gospel is allowed during the meetings. Given the nature of Freemasonry, which welcomes men of different faiths and cultures to become members, religious or political discussions could quickly become disruptive to the fellowship. Nothing, though, prevents Christian Masons from developing friendships during this time, which may lead to discussions and witness outside Lodge meetings. Discussion of one's personal faith and church membership is allowed at some Lodge meetings. Invitations to visit one's church may be extended to fellow Masons. Numerous articles appear in Masonic literature, testifying of one's faith in Christ for all to read.

The so-called "bloody oaths" are regularly cited by Masonry critics and non-Masons as objectionable. Masons prefer the word "obligation" rather than oath to describe what they promise to do. The penalty that follows the obligation is the symbolic consequences of failure to keep the obligation. The Freemasons' Diary states, "The physical penalties which are purely symbolic do not form part of an Obligation."¹⁰³

The "penalty" for the Entered Apprentice degree is:

All this I most solemnly and sincerely promise and swear, Ö binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I, in the least, knowingly or wittingly violate or transgress this my Entered Apprentice obligation.¹⁰⁴

The "penalty" for the Fellow Craft degree is:

All this I most solemnly and sincerely promise and swear, Ö binding myself under no less penalty than that of having my left breast torn open, my heart plucked from thence, and given to the beasts of the field and the birds of the air as a prey, should I, in the least, knowingly or wittingly, violate or transgress this my Fellow Craft obligation.¹⁰⁵

The "penalty" for the Master Mason degree is:

All this I most solemnly and sincerely promise and swear, Ö binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this my Master Mason's obligation. So help me God and keep me steadfast.¹⁰⁶

If John J. Robinson's and others' arguments are correct, the words of these penalties can be traced back to the Middle Ages when the Knights Templars were subject to arrest and death if their identity became known. The nature of the penalties remind the Mason of what actually happened to people for no other reason than that they belonged to an organization. As one Masonic source stated, "We do not ask you to die for Masonry, although down through the ages men have been persecuted and have suffered even death for claiming membership in our illustrious Order."¹⁰⁷

A movement has developed in Freemasonry to revise or even eliminate the penalties associated with the first three degrees. Some Grand Lodges, such as Pennsylvania, have revised the penalties; others are considering revisions. This is a step in the right direction.

Ankerberg and Weldon write, "It is a fact that no candidate entering into Masonry is told during the ritual that the penalties of the oaths he is swearing to are merely symbolic."¹⁰⁸ William T. Still states, "The following details of the initiation oaths of the first three degrees of Masonry are closely-guarded Masonic secrets. In fact, every Mason must swear to kill any fellow Mason who reveals them."¹⁰⁹ Masons insist Still makes this charge for the emotional impact it must surely have on his readers because there is no truth whatsoever in his statement. Masons contend that no Mason promises to cut anyone's throat or sever a body, even by implication. They contend that candidates are told penalties described are only symbolic and that they "may not be inflicted on a Mason by his Brothers."¹¹⁰ The obligations are seen as an undertaking between Masons and Almighty God, not a contract between Masons and the Lodge or any other group of men. They are held to be obligations, freely invoked, which cannot be broken. They are reminders of the serious consequences of being a Mason that have been experienced in the past, and which still could arise under dictatorial governments.¹¹¹ Even if symbolic, these penalties are very offensive to many Christians. Grand Lodges should either revise or eliminate the oaths and penalties.

The obligations in the Masonic rituals are taken seriously, while Masons argue that the penalties are seen as symbolic. That the Christian Mason takes the obligations by swearing on the Bible in God's name is a point of contention for many non-Mason Christians.

Likewise, while the ritual is memorized for the three Blue Lodge degrees, a great majority of Masons have no understanding of the meaning of the details of the ritual. Masonry critics underscore this weakness in Freemasonry and insist that the meanings of the ritual are intentionally withheld.

A Christian Mason who takes the higher degrees of the Scottish Rite will be exposed to beliefs and practices quite different from his own. For example, the candidate is introduced to Egyptian deities Osiris, Isis, Horus, and Amun; to Scandinavians deities Odin, Frea, and Thor; to Hindu, Greek, and Persian deities; and to Jewish Kabbalism. Masons state that a person studies how people through the centuries have attempted to understand God and His relationship to mankind in these degrees. It cannot be denied that some of the religions studied in these degrees are pagan and that their teachings are totally incompatible with Christianity. James D. Carter, in *Masonry in Texas*, states that "the great object of Masonry is not to tell a man what to think but to stimulate him to think for himself."¹¹² There is no requirement or expectation of commitment in these higher degrees. Little of the content of the Scottish Rite ritual is learned or retained, given the rapidity in which the degrees are granted. The 4th through the 32nd degrees of the Scottish Rite ritual are taken over a period of two days at the Masonic Temple in Atlanta. The ritual for each degree lasts from 25 minutes to 2 hours and 10 minutes.

The Altar in the Lodge is most certainly of religious origin, similar to those used in the Old Testament as places for sacrifices to God. Masons are not certain why an Altar was first used in the Lodge, except perhaps as a place for the Bible.

"Secret" passwords are used in Masonic degrees. The password for the Entered Apprentice degree is "Shibboleth" from Judges 12:6. According to the verse, those who

mispronounced it were killed. “Tubal-Cain” is the password for the Master Mason degree. In Genesis 4:22, he was “the forger of all implements of bronze and iron.” Other secret words include Maher-shalal-hash-baz (Isa. 8:3); Berith (Gen. 6:18), meaning covenant; Shaddai (Ex. 6:3), meaning Almighty God; Giblite (1 Kings 5:18); and Abaddon (Rev. 9:11). Mahabone is another secret word, but its origin is uncertain. Several Masons admit that too many meaningless words are used in Masonic rituals. Some words have been dropped from the rituals, or, if used, then only one time. The use of words such as Shaddai and Abaddon are especially offensive to many Christians.

Readers of Masonic literature will notice that dates such as 5993 A.L. are sometimes used. A.L. is an abbreviation for Anno Lucis, a Latin phrase for “the year of light.” Masons use it to date God’s creation of light (Gen. 1:3). It approximates Archbishop Ussher’s calculation for creation in 4004 B.C. Masons tend to round the date off to 4000 B.C., thus 5993 A.L. is A.D. 1993. Genesis 1:3 and the Masonic A.L. both refer to the creation of physical light, not the Light brought in the person of Jesus Christ. The Hebrew calendar, used since A.D. 360, also begins with creation, allegedly 3,760 years and three months before the beginning of the Christian era. Therefore, January 1993 on the Gregorian calendar, used in the United States since 1752, is the year 5753 on the Hebrew calendar. The Gregorian calendar, named after Pope Gregory XIII, replaced the Julian calendar in most Catholic countries in 1582. Other countries were slower to adopt the new calendar.

Critics charge that Freemasonry is a religion because it “uses symbols just like those found in a church or synagogue.” These symbols include the letter G, the Altar, the Volume of Sacred Law, and prayers.¹¹³ Certainly, Freemasonry uses symbolism throughout its various degrees and in its buildings. Symbolism is the heart of Freemasonry. Christians also use symbols to express their faith. The fish symbolizes Christ; the Easter lily symbolizes the resurrection. A butterfly symbolizes the change Christ brings in the life of a new believer; an equilateral triangle is sometimes used to symbolize the Trinity. Meanings given to these symbols are not shared by non-Christians. The butterfly is a common New Age symbol for self-transformation. New Masons are told that the meanings of the symbols are imperfect and incomplete. Individual Masons find personal meanings beyond their stated and original meanings. Sometimes Masons misapply the symbols; sometimes Masonry critics misapply the symbols. Given the nature of Freemasonry, this is a major problem that will not disappear, but Masons can lessen the problem by explaining more clearly the meaning of their symbols to both members and nonmembers.

The “All-Seeing Eye” is well known as a Masonic symbol for God. The psalmist writes, “The eye of the Lord is on those who fear Him” (Ps. 33:18, NASB). Proverbs 15:3 (NASB) states, “The eyes of the Lord [YHWH] are in every place, Watching the evil and the good.” This reminds the Mason that his actions do not go unnoticed by God. Masonry critics remind us that the All-Seeing Eye was also the Egyptian symbol for Osiris. Some Masons cite this use of the symbol, but others cite the biblical foundation of the All-Seeing Eye. It is uncertain when the All-Seeing Eye became a Masonic symbol. The meaning behind the All-Seeing Eye is analogous to the rainbow today. Followers of the New Age Movement have begun using the rainbow as one of their symbols. The Bible also points to the rainbow as a sign of God’s covenant with Noah after the flood (Gen.

9:8-17). Symbols can mean different things to different people.

A bride normally wears a veil at her wedding, although few know the origin of this practice. Centuries ago, it was believed a rejected man might try to place a evil spell upon the bride. The veil was believed to provide spiritual protection from the evil spell until the bride was protected by the sacrament of marriage received from the Roman Catholic Church. Most Christians also use the Christmas tree, and many participate in Easter egg hunts. Both the Christmas tree and the Easter egg were originally pagan symbols. Shall we dispense with these traditions because their origin is rooted in the occult?

In the Masonic ritual, a sword is pointed toward a candidate's bared heart. Masons believe this part of the ritual reminds the candidate that justice will come, even though our thoughts and actions may be hidden from our fellowman. The Monitor of the Grand Lodge of Texas reminds the Master Mason that the sword:

Ö demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that ALL-SEEING EYE Ö pervades the inmost recesses of the human heart, and will reward us according to our merits.¹¹⁴

Throughout the Bible, from Genesis 3:24 to Revelation 19:21, the sword is a symbol of God's judgment against His enemies. Masons specifically refer to Simeon's prophecy in Luke 2:33-35 as key in their use of the sword.¹¹⁵

Many Christians are concerned about the use of the lambskin apron because they believe it signifies works salvation and that a Mason believes he has already achieved a pure life essential for salvation. Masons insist they use the lambskin apron as an emblem of innocence, a symbol of the purity of life and moral conduct demanded of all Masons. They insist the lambskin does not bring salvation, but rather, "the purity of life" it symbolizes brings salvation. They use the lambskin as a symbol of Christ, who is "a lamb unblemished and spotless" (1 Pet. 1:19, NASB).

Masonry critic A. Ralph Epperson quotes Albert Mackey in his discussion of the Masonic teaching concerning the direction north: "The north is Masonically a place of darkness."¹¹⁶ Citing Isaiah 14:13, Epperson states that the direction north is associated with darkness in Masonry because "the God of the Bible sits in the north." Epperson claims that only when Lucifer assumes God's throne will Masons find light in the north.¹¹⁷ Epperson's claim is not based on any Masonic source. In the very next sentence, Mackey explains why "the north is Masonically a place of darkness." Using the symbol of Solomon's Temple, Mackey writes, "The sun in his progress through the ecliptic [its normal path across the sky] never reaches farther than 23° 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in the shadow at the hour of the meridian."¹¹⁸ In other words, the rays of the sun never shine on the north wall of Solomon's Temple.

Likewise, Israel's enemies were to come from the north. "Then the Lord said to me, 'Out of the north the evil will break forth on all the inhabitants of the land. For, behold, I am calling all the families of the kingdoms of the north,' declares the Lord; 'and they will come, and they will set each one his throne at the entrance of the gates Jerusalem, and

against all its walls round about, and against all the cities of Judah” (Jer 1:14-15, NASB). Repeatedly, Jeremiah says Jerusalem’s enemies will come from the north: “For evil looks down from the north, And a great destruction” (Jer. 6:1, NASB).

The sound of a report! Behold, it comes -
A great commotion out of the land of the north -
To make the cities of Judah
A desolation, a haunt of jackals (Jer. 10:22, NASB).

The directions of the compass are important in Freemasonry, as they are in the Bible. Ezekiel 40 - 43 describes in considerable detail the walls and gates of the chambers of the Temple, using the four directions of the compass. In his vision, Ezekiel saw that “the glory of the Lord came into the house [Temple] by the way of the gate facing toward the east” (Ezek. 43:4, NASB). After He entered the east gate, the Lord told Ezekiel, ““This gate shall be shut; it shall not be opened, and no one shall enter by it, for the Lord God of Israel has entered by it; therefore it shall be shut” (Ezek. 44:2, NASB).

The legend of Hiram Abif in the ritual for the Master Mason’s degree is criticized by Masonry critics. According to 1 Kings 7:13-47, Hiram Abif was a bronze worker in Solomon’s Temple:

Now King Solomon sent and brought Hiram from Tyre. He was a widow’s son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work. Now Hiram made the basins and the shovels and the bowls. So Hiram finished doing all the work which he performed for King Solomon in the house of the Lord (1 Kings 7: 13-14, 40, NASB).

The ritual for the Master Mason’s degree says that three workers in the Temple attempted to learn the secret Master’s Word from Hiram. When he refused to reveal it, they killed Hiram and buried his body secretly. The body was discovered after King Solomon ordered a search for it. Only “the strong grip of a Master Mason” by King Solomon could raise Hiram’s body from the grave. One critic writes, “After a lot of ritualized fussing around, Solomon takes the decomposing right hand of Hiram Abif by the ‘Strong Grip of the Lion’s Paw,’ the Master Mason grip, and hauls his carcass out of the ground, apparently resurrecting him (although this is never clear).”¹¹⁹ Contrary to what critics say, Masons insist Hiram was not resurrected from the dead; his body was removed from one grave and reburied in another. The ritual says they then “carried it to the Temple, and buried it in due form.”¹²⁰ Quoting the Masonic Book of Constitutions, Mackey writes, “after some time allowed to the Craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the Lodge near the Temple, - according to the ancient usages among Masons, - and long mourned his loss.”¹²¹

Schnoebelen argues that the Order of the Eastern Star could not have borrowed their logo, the “Eastern Star,” from Matthew 2:2. He rightly states that the Bible does not say “eastern star,” but rather “star in the east” (Matt. 2:2, NASB) and “the star, which they had seen in the east” (Matt. 2:9, NASB). Schnoebelen concludes, “Since the wise men were from the Orient (i.e., Persia), the star which they saw over Bethlehem could not have appeared eastern to them, but western.”¹²² Neither does the Bible say “western star.”

Schnoebelen accuses the Order of the Eastern Star of “playing with words.” He argues that the Eastern Star actually refers to the star Sirius, which “is sacred to the god, Set. Remember Set as the evil Egyptian god who killed Osiris? Set is probably the oldest form of Satan. The Eastern Star is the star of Set.”¹²³ He also argues that the star, with its single point down, is the inverted pentagram, which with the goat’s head inside, is the official symbol of Satanism and witchcraft. Again, symbols mean what the user intends them to mean; symbols can mean different things to different people. To the occultist, the inverted star or pentagram refers to the Goat of Mendes or Satan; to the Order of the Eastern Star, it refers to the miracle star that guided the Wise Men to the Christ child.¹²⁴ The Order of the Eastern Star teaches that the five points of the star represent the daughter of Jephthah whom he killed after taking a vow to God (Judg. 11:30-40). The Eastern Star rituals give this unnamed daughter the name Adah. The other points represent Ruth the Moabitess (Ruth 1:22), Queen Esther (Esther 2:17), Martha who was Lazarus’ sister (Luke 10:38-42), and Electa (2 John 1).¹²⁵

Masonic burial and memorial services are often the target of criticism. Indeed, burial and memorial services are the most public rituals conducted by Masons. Every Mason in good standing may request a Masonic burial service. The family normally makes the final decision concerning a Masonic funeral for a loved one. Baptist minister and Mason Don R. Long suggests to fellow Masons, “Do not force the issue of having a Masonic service if it is going to cause a great deal of hurt feelings among the family and minister. It is best not to have a Masonic service than to cause trouble and hard feelings.”¹²⁶ One cause of the misunderstanding that can arise between the Lodge and the minister over the funeral service is that many Lodge officers are not aware of funeral courtesies and how to work with the minister whom they may not know. The minister may resent the Lodge taking control of the service, which he believes is his responsibility. The American Legion and the Veterans of Foreign Wars will also conduct burial rites upon request. Funeral expenses will be paid by the Lodge if the Mason is indigent.

In the Louisiana Masonic Monitor, the ritual for a Lodge of Sorrow is explained. The Lodge of Sorrow “is intended to celebrate the memory of our departed Brethren.” It may be held in a church, public hall, or in the Lodge hall; non-Masons are permitted to attend.¹²⁷ Reference to “the ancient Egyptian ceremony of the Judgment of the Dead, or Judgment of Amenti” and the Egyptian Book of the Dead is made in the closing ceremonies of the ritual for the Lodge of Sorrow in the Louisiana Masonic Monitor.¹²⁸ To study about Egyptian religions is one thing; to incorporate teachings from the Egyptian Book of the Dead in a funeral, memorial, or Lodge of Sorrow ritual is quite another. For a Christian, this moves from the realm of the acceptable to the unacceptable. This closing ceremony will continue to be cited by Masonry critics, and rightly so, until it is removed. These references are offensive to many Christians and their use is incompatible with the Christian faith. References to Egyptian religion should be removed from this ritual. The reference to Egyptian religion was not found in any other monitor examined.

CONCLUSIONS

1. Even if symbolic, the penalties in Blue Lodge Masonry are offensive to many Christians. Grand Lodges should either revise or eliminate the oaths and penalties.

2. Masons would reduce criticism if they referred to their buildings simply as halls or Lodges, rather than temples, shrines, or mosques.
3. The use of words such as Shaddai and Abaddon are especially offensive to many Christians.
4. Masons could reduce misunderstanding and criticism if they explained the meaning of the symbols to both members and nonmembers.
5. Masons should find illustrations other than obvious pagan sources to use in lessons taught in the various degrees.

SECTION 8 - GOD

Every Mason is required to profess a belief in God, but each Mason is allowed to define his understanding of God as he wants. There is no doubt that Masons take belief in God seriously.

The North Carolina Lodge Manual speaks of a Mason's relationship with God in this way: "There are three great duties which, as a Mason, you are charged to inculcate - to God, your neighbor, and yourself To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator."¹²⁹

The letter G is a well-known Masonic symbol. It is found within the square and compass to form the most public symbol of Freemasonry. As with many symbols, Masons are uncertain when and why it was first used. Most Masons say the G denotes either geometry, the Grand or Great Architect, or simply God.

The true name of God has been the subject of speculation for both Jews and Christians. This problem arose because Old Testament Jews held that the name of God was too holy to utter, so the name Adoni, or Lord, was substituted for His name. The fact that the Hebrew alphabet did not use vowels until the sixth or seventh century A.D. caused the pronunciation of the Tetragrammaton, "YHWH," to be forgotten. Petrus Galatinus is often credited with creating an artificial word, Jehovah, in about A.D. 1520 when he combined the vowels from Adoni with the Tetragrammaton.¹³⁰ Many biblical scholars today believe the correct pronunciation of YHWH is Yahweh.

In Old Testament times, with many gods worshipped among the tribes in the Middle East, it was important to know which god men worshipped. It was thus necessary to know God's name to distinguish Him from the many other gods worshipped by non-Israelites. Micah 4:5 (NASB) reflects this belief:

Though all the peoples walk
Each in the name of his god,
As for us, we will walk
In the name of the Lord [YHWH] our God [Elohim] forever and ever.

L. James Rongstad, in How to Respond to The Lodge, says that the "rediscovered" secret name for God is "Jah-Bul-On."¹³¹ This, Rongstad says, is the Royal Arch Masons' "Trinity." He says, "'Jah' is an abbreviation for the Hebrew name of God: JAHWEH, or JEHOVAH. 'Bul' or 'Bal' is the name for the Assyrian deity, and is mentioned throughout the Old Testament as 'Baal' or 'Baal-peor.' (This is the idol God told the Israelites to avoid at all costs.) 'On' is the Egyptian sun god." Edward J. Decker claims

that “‘ON’ is the term used in the Babylonian mysteries to call upon the deity ‘OSIRIS.’”¹³² Osiris is an Egyptian deity, not a Babylonian deity. Ankerberg and Weldon also identify On with Osiris.¹³³ In other words:

Jah is from Jahweh or Jehovah.

Bul is from Baal.

On is from Osiris.

Masons insist that this argument is fallacious and that the derivation is incorrect. They insist the spelling of words are changed by Masonry critics to support their argument. Rongstad changes the spelling from Bul to Bal, which is closer to the name of the Canaanite fertility or storm god, Baal. It is a leap of faith to get “On” from Osiris since there is no “n” in Osiris.

Christopher Haffner traces this charge to anti-Mason Walton Hannah, who, in *Darkness Visible: A Revelation and Interpretation of Freemasonry*, wrote:

This word, JAH-BUL-ON, is explained in the Mystical Lecture as consisting of certain titles or attributes of divinity to which in English no-one [sic] could take exception. Yet this word is made up (as is also explained) of the Hebrew Jahweh coupled with the Assyrian Baal, so utterly repugnant to the prophets even as a symbol, and the Egyptian On or Osiris.”¹³⁴

Hannah offers no explanation or documentation for his charge. Haffner and other Masons insist the ritual for the Royal Arch degree, from which this identity allegedly comes, “says nothing of the sort.”¹³⁵ Still, this charge has taken on a life of its own and is commonly repeated. Masons point out that the name Bul is found in the Old Testament. It is the name of the eighth month of the Jewish lunar calendar. The building of Solomon’s Temple was completed in the eighth month, “And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans” (1 Kings 6:38, NASB). It was common to add an epithet to the Semitic term (El) for God in the Old Testament to distinguish whether El was referring to a pagan or false god, or to the true God of Israel. One of the Old Testament names for YHWH is El Elyon, or God Most High. Melchizedek was “a priest of God Most High [El Elyon]” (Gen. 14:18, NASB). El Elyon is identified with YHWH in Deuteronomy 32:8-9 and 2 Samuel 22:14. Another name for YHWH is Adon as in Exodus 34:23 (NASB), “Three times a year all your males are to appear before the Lord [Adon] God [YHWH], the God [Elohim] of Israel.” Adon refers to God’s eternal nature or His perpetuity. The name of God revealed an attribute about Him, such as Yahweh Shalom, meaning “the Lord of peace.”

Coil admits that Masons are divided over the origin of the “On” ending. Some say it refers to the sun-god Ra, whose center of worship was in On; others claim that On refers only to the name of the city.¹³⁶ On was an Egyptian word meaning “city of the pillar,” called Heliopolis or “city of the sun” in Greek, and Beth-shemesh or “city of the sun” in Hebrew (Jer. 43:13).¹³⁷ Coil writes:

Jah, Bel, and On appear in the American ritual of the Royal Arch degree on the supposition that Jah was the Syriac name of God, Bel (Baal), the Chaldean, and On, the Egyptian. But the last name seems was actually the name of a city, error having

arisen from the Biblical story that Pharaoh gave Joseph, for a wife, Asenath, who was the daughter of Potipherah [Gen. 41:45], priest of On, meaning priest of the city of On, not the god [text missing]¹³⁸

Haffner quotes Hannah, who says Jah-Bul-On:

Ö is a compound word, and the combination forms the word JAH-BUL-ON. It is in four languages, Chaldee, Hebrew, Syriac and Egyptian. JAH is a Chaldee name for God, signifying “His Essence and Majesty Incomprehensible.” It is also a Hebrew word, signifying “I am and shall be,” thereby expressing the actual, future and eternal existence of the Most High. BUL is a Syriac word denoting Lord or Powerful, it is in itself a compound word, being formed from the preposition Beth, in or on, and UL, Heaven or High; therefore the meaning of the word is Lord in Heaven or on High. ON is an Egyptian word, signifying Father of All, thereby expressing the Omnipotence of the Father of All, as in that well known prayer, Our Father which art in Heaven. The various significations of the words may be thus collected:

I am and shall be
Lord in Heaven or on High;
Father of All! In every age,
In every clime adored
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.¹³⁹

Haffner argues that Jah-Bul-On does not refer to three gods, but to Yahweh, who revealed Himself in the Old Testament. The epithet to the name speaks of specific characteristics of Yahweh, just as does Yahweh Shalom. Critics, of course, do not accept Haffner's interpretation. They see an obvious pagan origin to the name.

In the face of continued attacks by Masonry critics, as well as Christians within Masonry, over the use of Jah-Bul-On as a name for God, the Grand Lodge of England stopped using it in February 1989.¹⁴⁰ American Masons should follow the lead of their English Brothers.

Ankerberg and Weldon quote Martin L. Wagner, “This Great Architect as conceived by Freemasons is not identical with the Jehovah of Christianity, but Ö is another and distinct entity.” They further quote Wagner, that the Great Architect and Jehovah “are entirely separate and different, mutually exclusive and no syncretism can harmonize them.”¹⁴¹

However, the Monitor of the Grand Lodge of Texas, in the ritual for constituting a new Lodge, states, “I now solemnly consecrate this Lodge, to the honor and glory of Jehovah, the Grand Architect of the Universe.”¹⁴² Jehovah's name is mentioned two additional times in this ritual, including in the following prayer:

This Temple, designed and build [sic] by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah; which teaches us, in all our works, begun and finished, to acknowledge, adore and magnify Him. It reminds us, also, in His fear to enter the door of the Lodge, to put our trust in Him while passing its trials and to hope in Him for the reward of its labors¹⁴³

Haffner states that “Christian Freemasons have always identified the ‘Great Architect of

the Universe,’ with our Lord Jesus Christ, and far from shutting Him out of the Lodges, have felt His presence in accordance with His promise.”¹⁴⁴ The name Great (or Grand) Architect of the Universe, abbreviated G.A.O.T.U. or T.G.A.O.T.U., has been used by Masons from at least as early as 1730.¹⁴⁵ Masons, however, were not the first to speak of God as Architect. French reformer and theologian John Calvin (1509-1564) referred to God as Architect. In his Commentary upon The Book of Psalms, Calvin writes:

David shows how it is [in Psalm 19] that the heavens proclaim to us the glory of God, namely by openly bearing testimony that they have not been put together by chance, but were wonderfully created by the supreme Architect. As soon as we acknowledge God to be the supreme Architect, who has erected the beauteous fabric of the universe, our minds must necessarily be ravished with wonder at his infinite goodness, wisdom, and power.¹⁴⁶

In his Institutes of the Christian Religion, Calvin wrote, “Hence God was pleased that a history of the creation should exist - a history on which the faith of the Church might lean without seeking another God than Him whom Moses set forth as the Creator and Architect of the world.”¹⁴⁷ In the same book, Calvin wrote, “The former is exemplified when we consider how great the Architect must be who framed and ordered the multitude of the starry host so admirably.”¹⁴⁸

Masonic writer Wallace McLeod wrote:

Actually this phrase [the Great Architect of the Universe] entered Freemasonry by way of the first Book of Constitutions [sic], printed in 1723. The compiler was Rev. Dr. James Anderson, a graduate of Aberdeen University, and minister of the Scotch Presbyterian Church in Swallow Street, Piccadilly, London, from 1710 to 1734. He did not invent the phrase, but took it over from John Calvin, who uses it, for example, in his Commentary on Psalm 19; the heavens “were wonderfully founded by the Great Architect” (*ab apifice praestantissimo*); again, according to the same paragraph, “when once we recognize God as Architect of the Universe” (*mundi opificem*), we are bound to marvel at his Wisdom, Strength, and Goodness. In fact, Calvin repeatedly calls God “the Architect of the Universe,” and refers to his works in nature as “Architecture of the Universe,” ten times in the Institutes of the Christian Religion alone.¹⁴⁹

Even Masons admit that the term Great Architect of the Universe expresses an incomplete idea of God.¹⁵⁰ The Masonic Great Architect of the Universe appears more like the Aristotelian “First Cause” than the personal God who has revealed Himself in the Bible. The Masonic Great Architect of the Universe must be interpreted in light of the biblical revelation of God in Jesus Christ. While Calvin emphasized the importance of recognizing God as Creator and Architect, he also reminded us, “It was necessary, in passing from death unto life, that they should know God, not only as a Creator, but as a Redeemer also; and both kinds of knowledge they certainly did obtain from the Word.”¹⁵¹

It has been said that Masons have rejected God for “the lowest-common-denominator god.”¹⁵² It is true that God is not defined by Freemasonry; each Mason is given the freedom to define God for himself. Neither is God defined in the phrase “In God We

Trust” on the backs of Federal Reserve Notes. As Christians, we interpret that phrase as referring to God, who was revealed in Jesus Christ. But if that were somehow made official by an act of Congress, Jews, Muslims, and other non-Christian American citizens would immediately challenge the act. The Christian church is free to define who God is. But we must allow non-Christians the freedom to also define who God is.

One critic discusses the all-seeing eye above the pyramid on the back of \$1 Federal Reserve Notes. Referring to Masonic writers Carl Claudy, Albert Mackey, Manly P. Hall, Rex Hutchens, and Albert Pike, he concludes, without offering any specific documentation, that “some of these writers have reported that the sun-god was Lucifer. So, the all-seeing eye is a symbol of Lucifer, the all-seeing god of the universe.”¹⁵³

In response to this charge, the reader is reminded that Lucifer is a created being and not equal to God. The Bible, which must be the only source for our understanding about Lucifer, does not speak of Lucifer as having an all-seeing eye. Only God is described as having this characteristic. God, not Lucifer, sees all things. Job 28:24 (NASB) states, “For He [God] looks to the ends of the earth, And sees everything under the heavens.” Job 34:21 (NASB) says, “For His eyes are upon the ways of a man, And he sees all his steps.”

Psalm 33:13 (NASB) says, “The Lord looks from heaven; He sees all the sons of men.” Lamentations 3:50 (NASB) says, “Until the Lord looks down And sees from heaven.” Albert Mackey states that the All-Seeing Eye is “an important symbol of the Supreme Being, borrowed by Freemasons from the nations of antiquity.”¹⁵⁴ Mackey cites Psalm 34:15 (NASB), “The eyes of the Lord are toward the righteous, And His ears are open to their cry”; Psalm 121:4 (NASB), “Behold, He who keeps Israel Will neither slumber nor sleep”; and Proverbs 15:3 (NASB), “The eyes of the Lord are in every place, Watching the evil and the good,” in his discussion of the All-Seeing Eye. Epperson correctly cites Mackey as saying that “the Egyptians represent Osiris, their chief deity, by the symbol of an open eye.”¹⁵⁵ However, Masons insist Mackey was simply reporting that Egyptians represented Osiris with the symbol of an open eye; Mackey nowhere said Masons must believe this.

Another critic cites W. L. Wilmshurst’s allegorical interpretation of Matthew 2:15 (NASB), “Out of Egypt did I call My Son” in his effort to prove that the god of Masonry is Lucifer.¹⁵⁶ Christians will also recognize this as a quote of Hosea 11:1. Wilmshurst interprets the passage allegorically when he writes, “Out of Egypt have I called My Son” is, in one of its many senses, a biblical allusion to this passing on of the catholic Mysteries from Egypt to new and virgin regions, for their enlightenment.”¹⁵⁷

William E. Gordon concludes:

Wilmshurst’s statement, while blasphemous, does not indicate that Lucifer is the god of the Lodge. Nowhere does Wilmshurst state that Lucifer is the god of Freemasonry. Wilmshurst teaches his pagan concept of religion under the guise of revealing the deeper symbolism of Masonry.¹⁵⁸

Some critics quote Mackey in an effort to show an “intimate connection” between the Kabbala and Freemasonry, “The EN SOPH, therefore was compelled to create the world in an indirect manner, by ten emanations from the infinite light which he was and in

which he dwelt. These ten emanations are the ten Sephiroth.”¹⁵⁹ Gordon points out that “Mackey’s Encyclopedia of Freemasonry does not state that this is the Masonic understanding of God. Rather, he states that this was the understanding of God taught by the Kabbala.”¹⁶⁰ The Kabbala is a school of Jewish mysticism. En Soph is the supreme being of the Kabbala school. Mackey does find the 10 emanations of the Kabbala reflected in “the Masonic mysteries the Ladder of Kadosh, and lastly, the Theological Ladder of the Symbolical degrees.”¹⁶¹ As Gordon concludes, there is no proof that the god of the Lodge is Lucifer, but he does show that many influential Masons have attempted “to teach their pagan religious beliefs under the pretense of explaining the inner meaning of Masonic symbols.”¹⁶²

Mackey repudiated the idea of Masonic descent from “the Ancient Mysteries”:

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

In my opinion there is not the slightest foundation in historical evidence to support either theory, although I admit the existence of many analogies between the two systems, which can, however, be easily explained without admitting any connection in the way of origin and descent between them.¹⁶³

CONCLUSIONS

1. Freemasonry requires no specific belief about God, so there is a diversity of opinion among Masons concerning God.
2. American Masons should follow the lead of their English Brothers and discontinue the use of Jah-Bul-On as a name for God.

SECTION 9 - JESUS CHRIST

Masonry critics repeatedly say that “a Mason is not allowed to pray to or testify of Jesus in the Lodge. A Christian Mason cannot even share the joy of Jesus with a ‘Brother Mason’ in the Lodge.”¹⁶⁴ However, the Masonic Code of the Grand Lodge of Alabama gives instruction on the use of the name Jesus Christ in Lodge prayers. “A Mason offering prayer in the Lodge may pray to his God - observing his own conception of Deity. It is therefore proper and in accordance with Masonic law and tenets for a Mason who believes in the Christ or Jesus to offer prayer in the Lodge in His Name.”¹⁶⁵ However, a Mason must use the written prayers provided in the ritual in all ritualistic ceremonies. W. R. White, a past president of Baylor University and a Mason, wrote:

The Cross of Calvary is the symbol of our Order [the Red Cross of Constantine]. One part of it is vertical; the other part is horizontal. It signifies our instrument of victory.

We look up to the God revealed in Christ. That is our vertical direction or look. Our solid ground of hope is in Him. Here is the source of our faith and power.

The other part of the Cross extends horizontally. This is the outward or manward look. We are to see man as Christ saw him from the Cross - perverse and helpless without God. Yet, He saw man redeemable through sacrificial love. For the joy of that

potential, He endured the Cross, despising the shame.¹⁶⁶

Earl D. Harris, in his article on “Brotherly Love” in the Masonic Messenger, quotes Jesus by name, calls Him “The Great Teacher,” and capitalizes personal pronouns referring to Him.¹⁶⁷ The Masonic Messenger is the official publication of the Grand Lodge of Georgia. It is not true that Masons may never talk or testify about Jesus to their fellow Masons. Masonic codes disallow this discussion or testimony only during the ritual, and the fellowship immediately afterward.

Masonry critics often claim the name of Jesus Christ is never spoken in official Masonic rituals and ceremonies. This is not completely true. Other critics state, “Masonry absolutely prohibits all attempts by Christians to share Jesus Christ with other Masons.”¹⁶⁸ Masons insist this restriction exists only in official Lodge meetings and does not apply outside those meetings.

The ritual for the Fellow Craft degree in The Murrow Masonic Monitor used by Oklahoma Masons includes the “Doxology,” with the phrase “Praise Father, Son, and Holy Ghost.”¹⁶⁹

Also found in the Murrow Monitor, from the ceremony for laying a cornerstone, is, “According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jesus Christ.”¹⁷⁰ From the ceremony of the extinguishing of the lights, a Scottish Rite ceremony held on Maundy Thursday:

My Brethren, this is the anniversary of that Last Supper of which Jesus of Nazareth partook with His humble disciples, after which He was betrayed and crucified.

Who, of any creed, can picture to himself, unmoved, that noble and sweet countenance, which never looked on any thing in anger, pale with agony, and streaming with tears? His back was torn by the lash, His brow pierced by the thorns. He suffered, willingly, until it seemed, even to Him, that His God and Father had forsaken Him.

And yet, even then, bruised, hanged upon a cross, betrayed by one He loved, suffering and, for a moment, questioning, He still calls down not curses but blessings and a prayer for forgiveness upon those who had so treated Him. When any man might be forgiven for cursing or, at the least, indulging in self-pity, He thinks not of His own pain, but of the pain and suffering of others.¹⁷¹

From the 18th degree of the Scottish Rite: “That wherein they [older forms of religion] were deficient [Masonry] found in the New Law of Love, preached by Jesus of Nazareth, and which He sealed with His blood— We regard Him as our Master, and use such terms only as none can dissent from.”¹⁷² From the 26th degree of the Scottish Rite:

“In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through Him; in Him Life was, and the Life was the Light of mankind. The true Light, which lighteth every man that cometh into the world. And the Word became incarnate, and dwelt in man and they beheld His glory, a glory as of the Only-born of the Father.” Thus said the Ancient Christian Masons; and they said

also: “There are Three that bear record in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.”

When the morning was come, all the Chief Priests and Elders took council against Jesus, to put Him to death. And when Pilate would have appealed to the people to release Him, the priests incited the people, so that they shouted, “Crucify Him, Crucify Him.”¹⁷³

In the ritual of the Red Cross of Constantine, a system of degrees in the York Rite, we find Mark 16:1-6 quoted verbatim.¹⁷⁴

While critics can find examples where Masons have deleted the name of Jesus in books, it is not true that Freemasonry ignores or denies Jesus Christ. That Freemasonry does not refer to Jesus Christ as much as some critics would like can, in part, be attributed to the fact that Freemasonry sees itself as symbolically building Solomon’s Temple, constructed 10 centuries before Christ, within each member.

Ankerberg and Weldon state that ‘Pike asserted that Jesus was only ‘a great teacher of morality’ - but no more.’¹⁷⁵ They refer to page 525 of Pike’s Morals and Dogma. The quote actually states:

It [Freemasonry] sees in Moses, the Lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more: and allows every Brother of the Order to assign to each such higher and even Divine Character as his Creed and Truth require.¹⁷⁶

In this statement Pike did not, and Freemasonry today does not, see Jesus as the unique Son of God and Savior of the world. As Pike says on the same page, “It is beyond the domain of Masonry to decide.” Why? Masons respond that it is because Freemasonry is not a religion. Each Mason, though, as Pike states, is free to decide who Jesus is.

CONCLUSIONS

1. Masons are not supposed to talk or testify about Jesus during the ritual, and the fellowship immediately afterward. This prohibition does not apply at other times.
2. One Mason wrote that “perhaps Masons should be reminded that as we seek ‘Masonic Light,’ we find that Jesus is indeed ‘The Light of the World.’” (177) Christian Masons affirm that Jesus Christ is “the way, and the truth, and the life; no one comes to the Father, but through Me” (John 14:6, NASB).

SECTION 10 - THE BIBLE

“The greatest Masonic symbol of light, or truth, is the Holy Bible, the Great Light of Masonry”¹⁷⁸ is an often-stated Masonic teaching.

Critics charge that the Bible, for Freemasonry, is “only a symbol” and not the “rule and guide for faith and practice,” just as a flag is “a piece of cloth symbolizing freedom.”¹⁷⁹ The North Carolina Lodge Manual informs Masons that “the Holy Bible is given us as the rule and guide of faith.” (180) The Mason is also told that “the Bible is the light which enlightens the path of our duty to God.”¹⁸¹

“The Light is the open Holy Bible that is central on the Altar of every Lodge. The Holy

Bible reveals God's will and God's grace."¹⁸² "What does the first marker (Commandment) reveal to you about the mind of God? The answer is very important because the first marker is the one on which all the other nine markers depend. What does it reveal? "Worship no God. but Me." Ö Our Lord Ö said that the greatest Commandment is to put God above everything else in your life."¹⁸³

In the lectures for the Entered Apprentice degree in Louisiana, the candidate is reminded:

This Book [the Bible] contains the Word of God - the state of man, the doom of sinners and the happiness of believers. Its doctrines are Holy, its teachings are binding, is hostory [sic] is true, and its decisions are indisputableÖ Read it, my Brother - study it! It is God's plan of life. Live according to the light you find therein and you will indeed become a true Mason and merit the rewards God has promised. It points out the only way to salvation.¹⁸⁴

Each Grand Lodge has its own monitor; the text is not identical in all monitors. The Louisiana Masonic Monitor says about the Bible:

However they may differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous lifeÖ [Freemasonry] points to the open Bible thereon [on the Altar], and urges upon each that he faithfully direct his steps through life by the Light he there shall find, and as he there shall find itÖ Live according to its divine teachings, with its everlasting assurances of a blessed immortality.¹⁸⁵

continuing:

Take, then, my Brother, this sacred Volume, the symbol of our ancient Craft, and make it the rule and guide of your life and conduct. It is the one Volume which has lived in the hearts of the people, molding and shaping their destinies; and it leads the way to Him who is the Light of the world. Take its divine light into your very soul and you will be thereby enabled to mount from the humble estate of your earthly nature to the glorious heights of God's eternal truth.¹⁸⁶

It is well known that scriptures other than the Bible are used in some Masonic Lodges. For example, the Quran may be used in Lodges where Muslims are members or guests and the Vedas in Lodges where Hindus are members or guests. However, Christians are never required to accept scriptures other than the Bible as authoritative; they accept a fellow Mason whose accepted scripture may be the Tanach (Hebrew Bible), Quran, or Vedas. The Grand Lodge of Israel places the Tanach, the New Testament, and the Quran on its altars. In some Lodges in India and Singapore, several scriptures may be opened during the ceremony. While Christians may see this as an effort to make other scriptures equal with the Bible, Masons insist this is not true. Each Mason has the right to choose the scripture of his own faith and it is upon it that he makes his promises. To require a Mason to make a vow on a book in which he does not believe, Masons insist, would be hypocritical.

CONCLUSION

The Bible, along with the square and compass, are referred to as the Furniture of the

Lodge. Every faith, whether Christianity or non-Christian, holds its scripture as sacred. To compare scripture to a square and compass, even symbolically, is an affront to the faith. Masons should give the Volume of Sacred Literature the supreme place in the Lodge, rather than on par with symbols such as the square and compass.

SECTION 11 - SALVATION AND FUTURE LIFE

Many critics believe Freemasonry teaches a false path of salvation. For example, Ankerberg and Weldon cite the Tennessee Craftsman or Masonic Textbook concerning the lambskin apron worn by Masons to prove this charge:

In all ages the lamb has been deemed an emblem of innocence; he, therefore, who wears the Lambskin as a badge of Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above [heaven], where the Supreme Architect of the Universe [God] presides.¹⁸⁷

Masons find puzzling the use of this quote to prove that Masons believe in a works salvation. They insist that neither this statement nor its context says anything about salvation; rather, it simply states that the lambskin should remind the Mason that “purity of life and conduct” is necessary to obtain admittance into the Celestial Lodge.” This statement does not say that wearing the lambskin or doing good works brings salvation. “Purity of life and conduct” comes only from faith in and obedience to the Lamb of God, Jesus Christ.

Ankerberg and Weldon state that “Freemasonry is a religion because it presents its own plan of salvation.”¹⁸⁸ They ask, “At death, do all religious people believe as Masons do that they will reside in the ‘Celestial Lodge in the Sky’ for all eternity?”¹⁸⁹ This leading question is intended to draw a certain response from the reader. Do all Masons believe all Masons will reside in the Celestial Lodge in the Sky for all eternity? Masons emphatically answer no.

Masonic author Christopher Haffner, in his book Workman Unashamed, writes that a deep faith in Jesus Christ is essential for Masons since membership in the Lodge is inadequate for salvation.¹⁹⁰ The Monitor used by the Grand Lodge of Texas suggests the following presentation if a Bible is given to a Master Mason after receiving his degree:

Adopting no particular creed, forbidding all sectarian discussion within its Lodge rooms, but urging each to be steadfast in the faith of his profession, Masonry would take every good man by the hand, lead him to its Altar, point to the open Bible thereon, and urge that he direct his way through life by the light he there shall find.¹⁹¹

This Monitor includes a “mandatory” prayer to be offered by the Worshipful Master just before a candidate is “raised” to the Master Mason degree. The prayer concludes, “Yet, O Lord! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation! Amen.”¹⁹²

The Louisiana Masonic Monitor states that “the design of the Masonic Institution is to make its members wiser, better, and consequently happier.”¹⁹³ Masons insist that neither this statement nor any other in the Louisiana Masonic Monitor refers to a man finding salvation through Freemasonry.

The Monitor of the Grand Lodge of Texas gives several burial and memorial services, which may be used. Statements from prayers in these services include:

O Almighty and Eternal God! There is no number of Thy days or of Thy mercies. Thou hast sent us into this world to serve Thee, but we wander far from Thee in the path of error.¹⁹⁴

We place you [the deceased Mason] in the arms of our Heavenly Father who grants his love and protection to those who put their trust in him.¹⁹⁵

Because of an unshaken faith in the merits of the Lion of the Tribe of Judah, we shall gain admission into the celestial Lodge above where the Supreme Architect of the Universe presides.¹⁹⁶

The chaplain in the funeral service in the Masonic Manual of the Grand Lodge of Georgia says, “I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.”¹⁹⁷

Masonic writer Henry W. Coil said:

Freemasonry has a religious service to commit the body of a deceased Brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light. Many Freemasons make this flight with no other guarantee of a safe landing than their belief in the religion of Freemasonry.¹⁹⁸

Unfortunately, just as do many Masons, many church members make their flight with no other guarantee of a safe landing than their church membership. Former Mason Jack Harris wrote, “In all the rituals that I taught for eleven years, Masonry did teach how to get to heaven—Never at any Masonic ritual did they point out that Jesus is the way of salvation.”¹⁹⁹ Harris became a Mason in May 1961, became a Knight Templar, and later joined the Shrine. He held various offices, including being installed as a Worshipful Master of his Lodge in January 1968. Harris became a Christian in October 1970 and resigned from Freemasonry in May 1972.²⁰⁰ When he taught that Masonry would lead a man to heaven, Harris was wrong, for two reasons: It is not biblical and it is not Masonic. If any man is a Mason because he believes Masonry will take him to heaven, he is a Mason for the wrong reason. Harris was typical of other Masons who hope Freemasonry will take them to heaven. When they find salvation through Jesus Christ, they become disillusioned with Freemasonry because it failed to provide what they had hoped.

Harris quotes from the Entered Apprentice ritual, “A poor blind candidate, who desires to be brought from darkness to light and receive a part of the rights and benefits of this right worshipful Lodge, erected to God and dedicated to the Holy Saints John.”²⁰¹ Many critics interpret “from darkness to light” as “from lostness to salvation.” Coil gives a Masonic definition for this phrase:

Light is everywhere the symbol of intelligence, information, knowledge, and truth and is opposed to darkness which symbolizes ignorance and evil. So, in the ceremonies, the candidate is said to be brought from darkness to light.²⁰²

Nowhere is salvation or anything related to salvation mentioned in either the phrase quoted by Harris or in the definition given by Coil. Readers must be careful that they are

not guilty of reading something into a sentence that is not there.

CONCLUSIONS

1. It is indeed tragic that any Mason would base his hope for eternal life on his Masonic membership, as any Christian Mason would attest. Freemasonry does not save anyone. Any Mason who believes Freemasonry will save him will be eternally damned when he stands before God in judgment.
2. Masons would do well to emphasize that “Masonic light” does not refer to salvation, but to understanding, wisdom, and knowledge.

SECTION 12 - INFLUENCE OF ALBERT PIKE

While the average Mason knows little or nothing about Albert Pike, his writings have been tremendously influential in Freemasonry during the past 120 years. His writings are generally the first target for Masonry critics.

Albert Pike, born December 29, 1809, was the oldest of six children born to Benjamin and Sarah Andrews Pike. Pike was raised in a Christian home and attended an Episcopal church. Pike passed the entrance examination at Harvard College when he was 15 years old, but could not attend because he had no funds. After traveling as far west as Santa Fe, Pike settled in Arkansas, where he worked as editor of a newspaper before being admitted to the bar. In Arkansas, he met Mary Ann Hamilton, and married her on November 28, 1834. To this union were born 11 children.

He was 41 years old when he applied for admission in the Western Star Lodge #2 in Little Rock, Ark., in 1850.²⁰³ Active in the Grand Lodge of Arkansas, Pike took the 10 degrees of the York Rite from 1850 to 1853. He received the 29 degrees of the Scottish Rite in March 1853 from Albert Gallatin Mackey in Charleston, S.C.²⁰⁴ The Scottish Rite had been introduced in the United States in 1783.²⁰⁵ Charleston was the location of the first Supreme Council, which governed the Scottish Rite in the United States, until a Northern Supreme Council was established in New York City in 1813. The boundary between the Southern and Northern Jurisdictions, still recognized today, was firmly established in 1828.²⁰⁶ Mackey invited Pike to join the Supreme Council for the Southern Jurisdiction in 1858 in Charleston, and he became the Grand Commander of the Supreme Council the following year. Pike held that office until his death, while supporting himself in various occupations such as editor of the Memphis Daily Appeal from February 1867 to September 1868, as well as his law practice.²⁰⁷ Pike later opened a law office in Washington, D.C., and argued a number of cases before the U.S. Supreme Court. However, Pike was impoverished by the Civil War and remained so much of his life, often borrowing money for basic living expenses from the Supreme Council before the Council voted him an annuity in 1879 of \$1,200 a year for the remainder of his life.²⁰⁸ He died on April 2, 1892, in Washington, D.C.

Realizing that a revision of the ritual was necessary if Scottish Rite Freemasonry were to survive, Mackey encouraged Pike to revise the ritual to produce a standard ritual for use in all states in the Southern Jurisdiction. Revision began in 1855, and after some changes, the Supreme Council endorsed Pike’s revision in 1861.²⁰⁹ Minor changes were made in two degrees in 1873 after the York Rite bodies in Missouri objected that the 29th and 30th

degrees revealed secrets of the York Rite.²¹⁰

Pike is best known for his major work, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, published in 1871. *Morals and Dogma* should not be confused with Pike's revision of the Scottish Rite ritual. They are separate works. Walter Lee Brown writes that Pike "intended it [Morals and Dogma] to be a supplement to that great 'connected system of moral, religious and philosophical instruction' that he had developed in his revision of the Scottish ritual."²¹¹

Morals and Dogma was traditionally given to the candidate upon his receipt of the 14th degree of the Scottish Rite. This practice was stopped in 1974. *Morals and Dogma* has not been given to candidates since 1974.²¹² *A Bridge to Light*, by Rex R. Hutchens, is provided to candidates today. Hutchens laments that *Morals and Dogma* is read by so few Masons. *A Bridge to Light* was written to be "a bridge between the ceremonies of the degrees and their lectures in *Morals and Dogma*".²¹³ While recommended to Masons, we cannot conclude that Masons are expected to accept every thought in *A Bridge to Light*. Books by liberal theologians and writings by non-Christian philosophers are assigned by professors in Baptist colleges and seminaries. Students are not expected to accept the teachings found in these books and writings. Rather, they are assigned to help students understand the thoughts of men of the past and their struggle to understand themselves and their relationship to God. With exposure to these ideas, students can better form and defend their own understanding of these critical issues.

Texe Marrs' claim that "the Lodge encourages every Mason to consider [*Morals and Dogma*] as their basic guide for daily living"²¹⁴ is without foundation. Larry Kunk claims *Morals and Dogma* is "often called the 'Bible' of Freemasonry."²¹⁵ He does not cite any Masonic sources to support his conclusion.

Pike was deeply interested in mythology and comparative religions. He believed the history of man's thought was the only history worth studying. *Morals and Dogma* is a collection of his readings of mythology and comparative religions, which he believed revealed mankind's struggle to understand God. Pike's style of writing easily leads to misunderstanding. Even the Preface to *Morals and Dogma* hints at this. "In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite half its contents from the works of the best writers and most philosophic or eloquent thinkers. Perhaps it would have been better and more acceptable if he had extracted more and written less."²¹⁶

Morey says that "*Morals and Dogma* is nothing more than a presentation of the doctrines of classical Hinduism with a mixture of astrology, magic and reincarnation."²¹⁷ Morey finds Hindu-occult teachings in Pike's book as follows:

1. Man is divine and therefore a god.
2. Truth is relative and cultural.
3. Only God, or Mind, ultimately exists.
4. Evil does not exist.
5. Man's soul came from God and will return to God through cycles of reincarnation.
6. Astrology is part of the ancient religion of Freemasonry.

7. Buddha was the first Master Mason.
8. Magic or sorcery in witchcraft, Kabbala, and other occult arts are acceptable.

Morey is correct; Hindu-occult philosophy is found in *Morals and Dogma*. That Pike revered the Aryans of early India is beyond doubt. However, it must be considered whether Pike was teaching those doctrines as ones he personally held or was stating them as those held by some philosophers and religious teachers. For example, it is said that Pike rejected the physical incarnation of Jesus because of the following statements: “Light appeared in the darkness, but the darkness comprehended it not; according to the words of St. John. The Light could not unite with the darkness. It but put on the appearance of a human body, and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews.”²¹⁸

Masons point out that this passage does not prove that Pike rejected the physical incarnation of Jesus Christ. Rather, this passage is part of Pike’s discussion of the Manicheans, which began on page 565. The Manicheans were a third-century heretic Gnostic sect, which held that matter was evil; so, according to the Manicheans, it only appeared that Jesus had a physical body.²¹⁹

C. Fred Kleinknecht, the Sovereign Grand Commander of the Southern Jurisdiction of Scottish Rite Freemasonry, states the official position of Scottish Rite Freemasonry concerning *Morals and Dogma*: *Morals and Dogma* represents the opinions of Albert Pike. It does not represent dogmatic teachings for Freemasonry or for the Scottish Rite, Southern Jurisdiction, USA, of Freemasonry. Every interested person is encouraged to read, even study, Pike’s work, but should do so only after reading the book’s preface which was authorized by The Supreme Council, 33d, and printed in the very first, 1871, edition of the work. This preface has been reprinted in every edition of *Morals and Dogma* and still applies today.²²⁰

The Preface states, “Every one is entirely free to reject and dissent from whatsoever herein may seem to him to be untrue or unsound.”²²¹ Masons insist there is no requirement to read or accept any of the philosophical speculations contained in *Morals and Dogma*.

Pike affirmed this idea when he wrote, “What is truth to me is not truth to another— No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion.”²²²

Another Masonic philosopher often denounced by Masonry critics is Manley P. Hall. His 245-page book, *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolic Philosophy: The Secret Teachings of An Ages*, has been reprinted several times since it was first published in 1928 by The Philosophical Research Society, Inc., Los Angeles, which was founded by Hall. Masonic reviewer Earl D. Harris notes that “some of it [The Secret Teachings of All Ages] can be considered as controversial, offensive and even repugnant to orthodox Christian and Jewish teachings.” He cautions Masons to “be careful what, how and to whom you quote this book.”²²³

No one will disagree with the right to read any book a Mason wishes, but for the Christian, Paul’s recommendation may be in order: “All things are lawful, but not all

things are profitable. All things are lawful, but not all things edify" (1 Cor. 10:23, NASB).

CONCLUSION

Even though very few Masons will read Hall's difficult book, its recommendation is one of many reasons that non-Masons question the true nature of Freemasonry. Masons will continue to find themselves hard-pressed to defend their Fraternity as long as books such as Hall's, Pike's, and others are recommended.

SECTION 13 - ANTI-MASONRY MOVEMENTS

Freemasonry has had its opponents since the seventeenth century, earlier than the seventeenth century if Masonic tradition is considered. For example, Jacques de Molay was burned at the stake in 1314 because he was a Knight Templar, not because he was a Mason.

The earliest known printed attack on Freemasonry appeared in 1698 in London, England: "All Godly people in the Citie [sic] of London" were warned to "mingle not among this corrupt People lest you be found so at the World's Conflagration."²²⁴

John Robison, a professor at the University of Edinburgh, published a book in 1797 entitled Proof of a Conspiracy Against An the Religions and Governments of Europe Carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies, Collected from Good Authorities.²²⁵ Robison's attack was primarily on European Freemasonry, not English Freemasonry. The book appeared soon after the American colonies won their independence from England and the Church of England with the assistance of French Freemasons such as Marquis de Lafayette. As Robison's book suggests, opponents of Freemasonry fall into two general classifications: religious and political.

The following year, 1798, Jedidiah Morse, using ideas gleamed from Robison's book, preached a sermon in the United States. The sermon was later printed in pamphlet form and circulated widely in the northern states. Morse's sermon and pamphlet fueled an anti-Masonry movement, which has continued with rising and diminishing intensity until today.

In 1826, anti-Mason William Morgan mysteriously disappeared while in the process of publishing a book, which allegedly would have revealed Masonic secrets. Because some Masons in Canandaigua, N.Y., had made statements against Morgan, the public assumed they had something to do with Morgan's disappearance. William T. Still claims, "Morgan was killed by Masons shortly after obtaining a copyright for an expose on Masonry."²²⁶ While this is intriguing speculation and may have been true, it has never been proved. The alleged chief conspirator in the disappearance, Elihu Mather, was twice tried and twice acquitted of conspiracy in the disappearance. A motion for a third trial was denied by the state Supreme Court.

Out of this disappearance, a widespread opposition arose to all secret societies. Even college Greek fraternities, including Phi Beta Kappa, came under suspicion. The anti-Masonic feeling led to the formation of a new political party called the Anti-Masonic Party. The party held political conventions in 1830 and 1831, when it nominated William

Wirt of Virginia as its presidential candidate. Wirt carried only Vermont with seven electoral votes in the 1832 presidential election. With his defeat, the party joined with National Republican and anti-Andrew Jackson Democrats to form the Whig Party.²²⁷ In his newsletter, Concerning the American Underground, as recently as 1992, Wayne Lela called for the re-creation of the Anti-Mason Political Party.²²⁸

At the end of World War I, a German general, Eric von Ludendorff, organized a movement against Freemasonry charging that Jews were planning to take over Germany by using Freemasonry as their vehicle. He accused the League of Nations, forerunner of the United Nations, of being a Masonic conspiracy.

Freemasonry was outlawed in Russia in 1922 after the Communist Revolution of 1917.

Benito Mussolini, the Fascist dictator of Italy for almost 21 years, ordered members of the National Fascist Party to choose between the party and Freemasonry because “there is only one allegiance, absolute, and humble allegiance to the Duce [Mussolini] and other leaders of Fascism at all times.”²²⁹ Later, a law was passed in Italy providing for the immediate dismissal of public employees who were Masons. Masonic property was confiscated. Freemasonry was effectively suppressed in Italy until after World War II.

The National Socialist (Nazi) Party, under the leadership of Adolf Hitler, suppressed Masonic Lodges in Germany with a decree, “Jews, Freemasons and the ideological enemies of National Socialism.”²³⁰

Freemasonry was suppressed in Portugal in 1931 and the Grand Master imprisoned. Lodges in Austria were pillaged in 1938 and the Grand Master imprisoned. Masons were imprisoned in Spain by pro-Fascist dictator Francisco Franco in 1945 in an attempt to prevent his overthrow by secret organizations. Freemasonry was declared illegal in Hungary in 1950. Fidel Castro confiscated the Masonic Temple in Havana, arrested the Grand Lodge officers, and declared Freemasonry illegal in Cuba in 1962 after he overthrew the government of Fulgencio Batista. Even the Soviet dictator Nikita Khrushchev is reported to have said, “Freemasonry is the greatest threat to mankind today.”²³¹

SECTION 14 - OTHER DENOMINATIONS' POSITIONS

A number of Christian denominations have taken positions opposing Freemasonry. The Roman Catholic Church has been one of the most vigorous in its opposition. Pope Clement XII issued the first bull against Freemasonry on April 27, 1738. Different Popes issued six additional bulls before April 20, 1884, when Pope Leo XIII issued the encyclical Humanum Genus, the strongest and most comprehensive papal condemnation of Freemasonry. In it, the Pope attacked Freemasonry as a “wicked force” and a “contagious disease” because Freemasons (1) call for religious liberty, (2) call for separation of [the Roman Catholic] Church and state, (3) call for the education of children by laymen rather than the Church, and (4) believe people have the right to make their own laws and elect their own government.

Albert Pike, responding to the Humanum Genus in 1884, wrote, “This is clearly a manifesto against every other Church, calling itself ‘Christian,’ than the Roman Catholic Church, Ö The Pope has alone received ‘the Kingdom of Jesus Christ’ to protect. All

so-called ‘Christianity,’ except the Roman Church, is ‘the Kingdom of Satan.’”²³²

The Lutheran Church-Missouri Synod has been opposed to Freemasonry since at least 1948. It “has declared itself to be firmly opposed to all societies, Lodges, and associations of unchristian and anti-Christian character.”²³³ The Synod “requires that pastors of the Synod do not administer Holy Communion nor admit to communicant membership members of such organizations.”²³⁴

The Presbyterian Church in America (PCA), headquartered in Atlanta, asked its Masonic members to “reconsider their relationship with Freemasonry.” In particular, the Ad-Interim Committee to Study Freemasonry expressed the following serious concerns: “Joining Freemasonry requires actions and vows out of accord with Scripture; participation in Masonry seriously compromises the Christian faith and testimony and may lead to diluting of commitment to Christ and His Kingdom.”²³⁵ The General Assembly rejected an “overture” from the Missouri Presbytery that “no member of a Masonic organization be received into membership of the PCA and that any present members of the church be given one year to resign from the Lodge or the church or become subject to formal church discipline.”²³⁶

The Free Presbyterian Church of Scotland issued a ruling in 1927 that no member could be a Freemason. The Greek Orthodox Church condemned Freemasonry in 1933. The Church of the Nazarene condemned “oath-bound” societies in 1946. The Society of Friends, or Quakers, in Philadelphia declared itself against secret societies in 1952. The Church of the Brethren recommended in 1954 that its members not join Freemasonry.

The Wisconsin Evangelical Lutheran Synod has taken a position against the following groups for various reasons, not all of which are doctrinal: Freemasonry, Boy Scouts of America, Rotary Club, Kiwanis Club, and Lions Club. Members also have been cautioned about joining veterans organizations, labor unions, and fraternities and sororities.²³⁷

Other Lutheran denominations in the United States have provisions in their constitutions opposing “secret societies,” but do not mention Freemasonry by name.

The British Methodist Conference issued a report advising English Methodists to examine their consciences about whether Freemasonry and the Christian faith are compatible. The action did not bar Methodists from belonging to the Lodge.²³⁸

The Committee on Secret Societies of the Orthodox Presbyterian Church, in its report to the ninth General Assembly, June 2-5, 1942, concluded that “membership in the Masonic Fraternity is inconsistent with Christianity.” It also cited other popular orders, including the Benevolent and Protective Order of Elks, the Knights of Pythias, the Loyal Order of Moose, the Independent Order of Odd-Fellows, the Improved Order of the Red Men, the Woodmen of the World, and the Order of the Eastern Star.²³⁹

The Assemblies of God, the Reformed Presbyterian Church, and other Christian denominations have also taken positions against Freemasonry, or against secret societies without mentioning Freemasonry.

SECTION 15 - THE SOUTHERN BAPTIST CONVENTION AND FREEMASONRY

Numerous sources list prominent men in the history of our nation who were or are Masons, including as many as 14 U.S. Presidents.²⁴⁰ They range from liberal Chief Justice of the Supreme Court Earl Warren to arch-conservative U.S. Senator Jesse Helms.

According to the Historical Commission of the Southern Baptist Convention (SBC), Freemasonry did not appear as a subject of controversy at an annual meeting of the SBC until 1985 when a resolution by Charles Z. Burchett was introduced at the SBC meeting in Dallas.²⁴¹

However, this issue has divided Baptists for two centuries. In 1798, Charleston Baptist Association, South Carolina, examined Freemasonry and “found only one fault with the Order which would militate against ‘serious Christians’ joining it, and that was the vow of secrecy; yet it advised that the matter be left with the judgment of the individual.”²⁴² About the same time, Shaftsbury Baptist Association, Vermont, adopted a position similar to the position of Charleston Baptists.

Not all churches adopted such a tolerant view. Between 1822 and 1840, Freemasonry threatened the peace and harmony of many Baptist associations. Sandy Creek Baptist Association in North Carolina voted in 1827 to exclude Masons from church membership; this action was apparently ignored in later years. Many Baptist churches in Indiana adopted a similar policy. The controversy apparently died down after 1840²⁴³ and many well-known Southern Baptists have had Masonic membership since the formation of the SBC in 1845.

In 1991, the Home Mission Board submitted questions concerning Freemasonry in the SBC to Baptist VIEWpoll. Baptist VIEWpoll is a survey by the Corporate Market Research Department of the Sunday School Board, SBC, of 1,433 Southern Baptists (283 pastors, 430 ministers of education, 247 directors of missions, 202 deacon chairmen, and 271 church clerks). Of the 1,433 who received the questionnaire, 997 responded. One question was how important it was for the SBC to have an official statement on Freemasonry. A majority of pastors (60%), ministers of education (56%), directors of missions (72%), deacon chairmen (63%), and church clerks (74%) felt that such a statement was either “not very important at all” or had no opinion about whether a statement was needed. When asked if the issue of Freemasonry ever caused a problem in their churches/associations, the vast majority of each group responded that their churches/associations had never dealt with Freemasonry. Of those responding, 14% of the pastors, 5% of the ministers of education, 13% of the directors of missions, 18% of the deacon chairmen, and 12 % of the church clerks were or had been Masonic or Eastern Star members.²⁴⁴

An estimated 400,000 - 500,000 Southern Baptist men are Masons. Among this number are many well-known Southern Baptist leaders. No attempt will be given to naming living Southern Baptist Masons. However, following are some well-known Southern Baptist Masons from the past. Robert E. Baylor was one of eight Masons who petitioned for a charter for Baylor University in 1845. “Every president of Baylor University has been a Master Mason.”²⁴⁵ One president was William R. White, 33d, who served as president of Baylor University from 1948 to 1961. He served as pastor of First Baptist Church of Austin, First Baptist Church of Oklahoma City, First Baptist Church of Lubbock, and

Broadway Baptist Church of Fort Worth. He also served as executive secretary, and later as president, of The Baptist General Convention of Texas.

The first two missionaries sent by the SBC to Texas, James Huckins and William Tryon, were Masons.

George W. Truett (1867-1944), pastor of First Baptist Church, Dallas (1897-1944), president of the SBC (1927-1929), president of the Baptist World Alliance (1934-1939), and trustee of Baylor University and Southwestern Baptist Theological Seminary, was a Scottish Rite Mason. He was raised a Master Mason in 1920 in the Dallas Lodge #760; he received the 32nd degree in 1921. Of his Masonic membership, Truett said:

From my earliest recollection, sitting about my father's knees, who was a Mason, and hearing him and fellow Masons talk, I imbibed the impression in early childhood that the Masonic Fraternity is one of the most helpful mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy and vast hurrying years.²⁴⁶

Truett, in perhaps his most famous sermon, preaching on the steps of the U.S. Capitol in Washington, D.C., on May 16, 1920, addressed the 15,000 people gathered:

The right to private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown-rights of the Son of God. Every one must give an account of himself to God. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity.²⁴⁷

B. H. Carroll (1843-1914), first president of Southwestern seminary, was a member of Waco Lodge #92 and Herring Lodge #1224, both located in Waco, Texas.²⁴⁸ Carroll was instrumental in the creation of the Department of Evangelism of the Home Mission Board in 1906. Carroll was the author of more than 20 books, including *The Bible Doctrine of Repentance* (1897), *Baptists and Their Doctrines* (1913), and *Evangelistic Sermons* (1913). It is said that his favorite causes were evangelism, prohibition, home missions, and Christian education.²⁴⁹

L. R. Scarborough (1870-1945) was a member of Gray Lodge #329 in Houston, Texas.²⁵⁰ He served Southern Baptists as pastor of First Baptist Church in Abilene, Texas, from 1901 to 1908; professor of evangelism at Southwestern seminary from 1908 to 1914, when he became president of the seminary. He authored a number of books, most of which focused on evangelism, including *How Jesus Won Men* (1926), or were collections of his sermons.²⁵¹

W. W. Barnes (1883-1960), professor of church history at Southwestern seminary (1913-1953), was an active 32nd degree Scottish Rite Mason.

W. T. Conner (1877-1952), who taught theology at Southwestern seminary from 1910 until his retirement in 1949, was a member of Southside Lodge #1114 in Fort Worth until his death. James T. Draper Jr. referred to Conner as "perhaps the most famous theologian to be associated with Southwestern Seminary."²⁵²

William W. Hamilton, a Mason, was named the Home Mission Board's first head of the Department of Evangelism in 1906. He served as president of Baptist Bible Institute (BBI), now the New Orleans Baptist Theological Seminary, from 1927 to 1943. While president, he saved BBI from bankruptcy in 1932, when the school defaulted on \$353,000 in bonds. He was president of the SBC from 1940 to 1942.

Louie D. Newton (1892-1986), was president of the SBC (1947-1948) and vice president of the Baptist World Alliance (1939-1959), served 27 years on the SBC Executive Committee, and was a member of Joseph C. Greenfield Lodge #400 in Atlanta. He received his 50-year Masonic pin in 1980. He was also a York Rite Mason and a Shriner. He was the chaplain of the Yaarab Shrine Temple in Atlanta from 1939 to 1953, when he was succeeded by fellow Southern Baptist James P. Wesberry.

James P. Wesberry, who died in December 1992, was pastor of Morningside Baptist Church in Atlanta for 31 years, president of the Georgia Baptist Convention for 3 years, recording secretary for the Georgia Baptist Convention for 20 years, moderator of the Southern Baptist Pastors Conference, and executive-director of the Lord's Day Alliance.²⁵³ He became a Mason in 1927. He was a York Rite Mason, 32nd degree Scottish Rite Mason, and a Shriner. He succeeded Louie D. Newton as chaplain of the Yaarab Shrine Temple in Atlanta in 1953. Wesberry was succeeded as chaplain by another Southern Baptist minister, James C. Bryant, in 1981.

Joseph Samuel Murrow (1835-1929) was an appointed Southern Baptist home missionary to the Oklahoma Indian Territory, where he established more than 100 churches, according to one report. Called "the founder of Freemasonry in Oklahoma," he established the first Masonic Lodge in the Indian Territory, served as the Grand Master of the Grand Lodge in the Indian Territory, and wrote the Murrow Masonic Monitor.²⁵⁴ He was raised a Master Mason in 1867. He served as Grand Master of the Grand Lodge of the Indian Territory from 1877 to 1878 and Grand Secretary from 1880 to 1909.²⁵⁵

John T. Christian (1854-1925), a Knight Templar, was chairman of the informal committee of friends who met in 1915 to consider formation of BBI. He was professor of Christian history and librarian at BBI from 1919 until his death in 1925. He donated his personal library of 15,000 volumes to BBI. The library on the New Orleans seminary campus bears his name. Christian also pastored First Baptist Church, Chattanooga; First Baptist Church, Hattiesburg; Second Baptist Church, Little Rock; and other churches.

J. B. Lawrence, a Mason, was vice president of the SBC (1916-1917) and executive secretary-treasurer of the Home Mission Board (1929-1954). In 1943, Lawrence freed the Home Mission Board from debt for the first time.

Richard A. McLemore, president of Mississippi College in Clinton (1957-1968), was a member of Hattiesburg Lodge #397 and a 33rd degree Scottish Rite Mason.²⁵⁶

David E. Moore was a well-known pastor in southeastern New Mexico until his death in 1992 at the age of 103. He was pastor of Caprock Baptist Church in Caprock, N.M., for many years and was assistant pastor of First Baptist Church, Roswell, N.M., at the time of his death. On his hundredth birthday, he was honored with the title of "Honorary Past Master of Roswell Lodge #18."²⁵⁷

Some insist that “Christian Masons must decide today whether they will remain Masons and deny their Lord, Jesus Christ, or whether they will do the will of their Father in heaven and leave Masonry.”²⁵⁸ They call for Christian Masons to reject the “hypocrisy” of being a Mason and a Christian. “Either follow God or follow Masonry. Either live as a Christian or live as a Mason.”²⁵⁹

Taking an opposite position, a non-Mason Southern Baptist pastor writes, “The Masons I know are good Christians that are as active and perhaps more active than most church members and are instrumental in the spiritual growth of their peers in their respective churches.” He continues, “It is time for us to lay aside our prejudices against other organizations and denominations that differ from us, and focus on the mission of the church. That is to make disciples, to baptize them, and to teach them to reach others.”²⁶⁰

CONCLUSION

Obviously, there is no agreement among Southern Baptists whether Christians can, or should, be Masons. Many fine conservative, Bible-believing, soul-winning men can be found on both sides of this issue.²⁶¹

SECTION 16 - MEMBERSHIP TRENDS OF SELECTED GRAND LODGES

Masonry critic Robert Morey says, “Unless something radically happens to alter the present trends, Freemasonry will not enter the new century in a healthy state. To put it bluntly, Freemasonry is dying.”²⁶² It appears that statistics support Morey’s conclusion.

The Grand Lodge of Georgia reported a net loss of 16,157 members during the 10-year period from 1982 through 1991, or an average net loss of 1,615 each year. During the 12-month period from July 1990 through June 1991, 112 Lodges reported a net gain in Georgia, 292 Lodges reported a net loss, and 44 Lodges reported no change in membership.²⁶³

Masons in Indiana enjoyed their peak membership of 185,211 in 1957. They have lost members every year since 1957. In 1991, their membership stood at 133,026, a loss of 28 percent in 34 years. (264)

Masons in Arkansas reported a net loss of 1,197 in 1987; 1,354 in 1988; 1,081 in 1989; 1,103 in 1990; and 989 in 1991 - or 11.6 percent of their membership during those five years. Masonic membership in Arkansas stood at 35,598 at the end of 1991.²⁶⁵

Masons in Oklahoma enjoyed their peak membership of 86,883 in 1959. At the end of 1990, their number had dropped to 46,343, a decline of almost 47 percent in 31 years. Today, the average age of Masons in Oklahoma is 64 years.²⁶⁶

CONCLUSION

If Freemasonry seriously considered the concerns raised by many Christians, perhaps fewer men would resign and more would join, reversing the decline in membership.

SECTION 17 - CONCLUSIONS

Strong feelings have been expressed on both sides of this difficult issue. While some

Masonic writers and some Masons consider Freemasonry a religion, even their religion, the overwhelming majority of Masons reject the idea that Freemasonry is a religion. The various monitors of the Grand Lodges and statements from the overwhelming majority of Masonic leaders in the past and today deny that Freemasonry is a religion.

Since Freemasonry requires no doctrinal statement from members, other than the general affirmation concerning the existence of God, it is reasonable to expect that Masons profess a broad range of beliefs about religious matters. Pagan teachings are found in the writings of some well-known Masons, but there is no suggestion that Masons must accept those teachings. In fact, it would be impossible to accept all ideas proposed by Masonic writers; those ideas are too diverse and contradictory. Each Mason is encouraged to decide for himself his personal beliefs. While the vast majority of Masons are professing Christians, some Masons are non-Christians, a few are probably or have been anti-Christian. It is illogical to insist that the beliefs of one or more Masons constitute the beliefs of all Masons.

It was not found that Freemasonry is anti-Christian or Satanic, nor does it oppose the Christian church. While a few Masonic writers glorify non-Christian philosophy and religions, they are clearly a minor voice. Every organization, including the Christian church, has some individuals who espouse positions not held by the vast majority of members. Organizations must be judged by the positions of the majority, not those of a small minority.

The “secrets” of Freemasonry have long been known to anyone taking time to read any number of books presenting them verbatim. These secrets, centering primarily around methods of recognizing one another, are known by thousands of non-Masons. The penalties associated with the obligations are not taken literally by Masons. They are symbolic.

While a few Masons may believe that Freemasonry will save them, the overwhelming majority insist this is not Masonic teaching.

Each person must decide for himself or herself whether critics define Freemasonry as a religion and then condemn it because it does not accept and teach Christian theology, or whether Freemasonry is not a religion. Masons and their critics are both adamant about this issue. The answer to this question is not as black and white as critics would lead us to believe. Certainly, some Masons have made Freemasonry their religion. Other Masons are emphatic that Jesus Christ is their only hope for eternal life, that they have trusted Him alone for their salvation, and that Freemasonry is not their religion.

There are some who have found that membership in the Lodge provides Christian Masons opportunities to witness to people of other faiths that other opportunities fail to provide.

From pulpits and through every avenue from witness training conferences to Sunday School literature, Christians are encouraged to be witnesses in the marketplace and in places of leisure. Certainly, their hearts’ desire is that every Mason become a Christian. What better opportunities present themselves than those where they have become friends in Freemasonry. Witnessing relationships can be built by both word and deed (Matt. 5:16) as Christian Masons discover ways to proclaim the hope they have in Jesus Christ, “yet with gentleness and reverence” (1 Pet. 3:15, NASB).

Darrell Robinson suggests that “the masses of lost people will never attend the church’s meetings until someone has bridged the gap by going where the people are with the gospel of Christ.”²⁶⁷ Let us all recommit ourselves to the task of taking the gospel to all the people.

The Home Mission Board Interfaith Witness Department staff agree with Charleston Southern Baptists, who, in 1798, advised that the matter of Southern Baptist membership in Freemasonry “be left with the judgment of the individual.”²⁶⁸ They agree with George W. Truett who said, “The right to private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown-rights of the Son of God.”²⁶⁹

A REPORT ON FREEMASONRY.

WE REPORT:

That the Interfaith Witness Department of the Home Mission Board (HMB) has completed a study of Freemasonry and its various branches, as directed by the Convention, with special attention given to the compatibility of Freemasonry with Christianity and Southern Baptist doctrine. The study has been reviewed by the HMB Executive Council (president and vice presidents), by the Board of Directors’ Administrative Committee (officers and committee chairmen), and by the Board of Directors of the HMB. The study has now been published as a 75-page document and is available for purchase on a cost-recovery basis from the Home Mission Board and/or Baptist Book Stores.

WE FURTHER REPORT:

That the Administrative Committee of the Board of Directors has prepared this printed report to the Convention and that it has been reviewed and approved by action of the Board of Directors, meeting March 17, 1993, in Atlanta, Ga.

WE COMMEND:

The Masonic Order for its many charitable endeavors such as the operation of 22 Shriners hospitals, 19 orthopedic hospitals, and 3 burns institutes with noteworthy success in treatment, research, and education, often providing free treatment to children under 18 years of age. Also, we commend support of the Foundation for the Prevention of Drug and Alcohol Abuse Among Children and the Eastern Star sponsorship of Masonic Homes for the Aged. These, with many other charitable and benevolent endeavors, are commendable.

WE ACKNOWLEDGE:

That many outstanding Christians and Southern Baptists now are, and in the past have been Masons, including such notable past Southern Baptist leaders as B. H. Carroll, George W. Truett, L. R. Scarborough, W. T. Connor, Louie D. Newton, and J. B. Lawrence.

WE RECOGNIZE:

That many of the tenets and teachings of some Grand Lodges could be considered

compatible with, and even supportive of, Christian faith and practice, such as the strong emphasis on honesty, integrity, industry, and character and the insistence that every member believe in God. Some Grand Lodges have written into their monitors, guidelines, and rituals explicit references to Christian faith, including exact quotes from the Bible, such as in the ritual constituting a new Lodge in the Monitor of the Lodge of the Grand Lodge of Texas:

“I now solemnly consecrate this Lodge to the honor and glory of Jehovah, the Grand Architect of the Universe.” 270

Or the explicit reference to Jesus in the Masonic Code of the Grand Lodge of Alabama:

“It is therefore proper and in accordance with Masonic law and tenets for a Mason who believes in the Christ Jesus to offer prayers in the Lodge in His Name.” 271

Or the ceremony for laying a cornerstone found in the Murrow Masonic Monitor of the Grand Lodge of Oklahoma:

“According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jesus Christ.” 273

Or the ceremony of the extinguishing of the lights, a Scottish Rite ceremony held on Maundy Thursday:

“My Brethren, this is the anniversary of that Last Supper of which Jesus of Nazareth partook with His humble disciples, after which He was betrayed and crucified.

“Who, of any creed, can picture to himself, unmoved, that noble and sweet countenance, which never looked on anything in anger, pale with agony, and streaming with tears? His back was torn by the lash, His brow pierced by the thorns. He suffered, willingly, until it seemed, even to Him, that His God and Father had forsaken Him.”

“And yet, even then, bruised, hanged upon a cross, betrayed by one He loved, suffering and, for a moment, questioning, He still calls down not curses but blessings and a prayer for forgiveness upon those who had so treated Him.” 274

Or that found in the Scottish Rite 18th degree:

“Wherein they [older forms of religion] were deficient [Masonry] found in the New Law of Love, preached by Jesus of Nazareth, and which He sealed with His blood.” 275

Or the strong affirmation of the Bible found in the North Carolina Lodge Manual:

“The Holy Bible is given us as the rule and guide of faith — the Bible is the light which enlightens the path of our duty to God.” 276

Or that found in the Louisiana Masonic Monitor

“However they may differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life — It is the one volume which has lived in the hearts of the people, molding and shaping their destinies; and it leads the way to

Him who is the Light of the world.” 277

Or the words of the chaplain in the funeral service found in the Masonic Manual of the Grand Lodge of Georgia:

“I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.” 278

To be sure, not all Grand Lodges affirm Christian doctrine, and many do not declare Jesus as the unique Son of God; but many do, and for this we commend them. There is not complete uniformity in tenets or practice among Lodges.

WE CONCLUDE:

That many tenets and teachings of Freemasonry are not compatible with Christianity or Southern Baptist doctrine, including:

1. The prevalent use of offensive concepts, titles, and terms such as “Worshipful Master” for the leader of a Lodge; references to their buildings as “mosques,” “shrines,” or “temples”; and the use of words such as “Abaddon” and “Jah-Bul-On,” the so-called secret name of God. To many, these terms are not only offensive but sacrilegious.
2. The use of archaic, offensive rituals and so called “bloody oaths” or “obligations,” among these being that promised by the Entered Apprentice:

“All this I most solemnly and sincerely promise and swear, Ö binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and buried in the sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-five hours, should I, in the least, knowingly or wittingly violate or transgress this my Entered Apprentice obligation.” 279

Or that of the Fellow Craft degree:

“All this I most solemnly and sincerely promise and swear, Ö binding myself under no less penalty than that of having my left breast torn open, my heart plucked from thence, and given to the beast of the field and the birds of the air as prey, should I, in the least, knowingly or wittingly, violate or transgress this my Fellow Craft obligations.” 280

Or that of the Master Mason:

“All this I most solemnly and sincerely promise and swear, Ö binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this my Master Mason obligation. So help me God and keep me steadfast.” 281

Or that of other advanced degrees with required rituals considered by many to be pagan and incompatible with Christian faith and practice.

Even though these oaths, obligations, and rituals may or may not be taken seriously

by the initiate, it is inappropriate for a Christian to “sincerely promise and swear,” with a hand on the Holy Bible, any such promises or oaths, or to participate in any such pagan rituals.

3. The recommended readings, in pursuance of advanced degrees, of religions and philosophies, which are undeniably pagan and/or occultic, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins, W. L. Wilmshurst, and other such authors; along with their works, such as *Morals and Dogma*, *A Bridge to Light*, *An Encyclopedia of Freemasonry*, and *The Meaning of Masonry*.
4. The reference to the Bible placed on the Altar of the Lodge as the “furniture of the Lodge,” comparing it to the square and compass rather than giving it the supreme place in the Lodge.²⁸²
5. The prevalent use of the term “light,” which some may understand as a reference to salvation rather than knowledge or truth.
6. The implication that salvation may be attained by one’s good works, implicit in the statement found in some Masonic writings that “Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above where the Supreme Architect of the Universe presides.”²⁸³ Even though many Masons understand that the “purity of life and conduct” can only be achieved through faith in Jesus Christ, others may be led to believe they can earn salvation by living a pure life with good conduct.
7. The heresy of universalism (the belief all people will eventually be saved), which permeates the writings of many Masonic authors, which is a doctrine inconsistent with New Testament teaching.²⁸⁴
8. The refusal of most Lodges (although not all) to admit for membership African-Americans.

IN SUMMARY:

In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denomination’s deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God.

FOOTNOTES

- 1 “Proceedings,” 1985 Annual of the Southern Baptist Convention (Nashville: Executive Committee, Southern Baptist Convention, 1985), p. 69.
- 2 “One Hundred Forty-First Annual Report, Home Mission Board,” 1986 Annual of the Southern Baptist Convention (Nashville: Executive Committee, Southern Baptist Convention, 1986), p. 175.
- 3 The Christian Index, April 3, 1992, p. 2.
- 4 “Proceedings,” 1992 Annual of the Southern Baptist Convention (Nashville:

- Executive Committee, Southern Baptist Convention, 1992), pp. 60-61.
- 5 Ibid., p. 86.
 - 6 Ibid., pp. 89-90.
 - 7 Letter from Lynn E. May Jr., executive director-treasurer of the Historical Commission of the Southern Baptist Convention, August 14, 1992.
 - 8 Christopher Haffner, *Workman Unashamed: The Testimony of a Christian Mason* (Shepperton, England: Lewis Masonic, 1989), p. 23.
 - 9 Ibid., pp. 23-25.
 - 10 Jim Tresner, *Perspectives, Responses and Reflections* (Guthrie, Okla.: Unpublished manuscript, 1992), pp. 82-84. Tresner is editor of The Oklahoma Mason and director of The Masonic Leadership Institute. Two books on Prince Hall Freemasonry are recommended by Tresner. They are Joseph Walkes Jr., *Black Square and Compasses: 200 Years of Prince Hall Freemasonry* (Richmond: Macoy, 1979) and Henry Wilson Coil Sr., *A Documentary Account of Prince Hall and Other Black Fraternal Orders* (Trenton: Missouri Lodge of Research, 1982).
 - 11 The Scottish Rite Journal, October 1992, p. 36.
 - 12 Delmar D. Darrah, *History and Evolution of Freemasonry* (The Charles T. Pownier Co., 1954), p. 319.
 - 13 Tresner, *Perspectives, Responses and Reflections*, p. 78.
 - 14 Ibid., p. 79.
 - 15 Haffner, *Workman Unashamed*, pp. 27-28.
 - 16 Tresner, *Perspectives, Responses & Reflections*, p. 7.
 - 17 Henry Wilson Coil, *Cod's Masonic Encyclopedia* (New York: Macoy Publishing & Masonic Supply Company, Inc., 1961), p. 99.
 - 18 Tresner, *Perspectives, Responses and Reflections*, pp. 7-8.
 - 19 Ibid., pp. 9-11.
 - 20 Chattanooga Scottish Rite News, September 1992, p. 4.
 - 21 "15th Holy Land Pilgrimage," Knight Templar, May 1992, p. 18; Letter from P. Fred Lesley, co-chairman of the Committee on Holy Land Pilgrimage, Grand Encampment of Knights Templar of the United States of America, October 17, 1992.
 - 22 L.C. Helms, *A Modern Mason Examines His Craft: Fact vs. Fiction* (Richmond: Macoy Publishing & Masonic Supply Company, Inc., 1981), p. 51.
 - 23 "Who Are the Shriners and What Is the Shrine?" Undated pamphlet.
 - 24 Figures as of December 31, 1991, from phone conversation with C. Howard Bozeman, emeritus member, Board of Trustees, Shriners Hospitals for Crippled Children, October 1, 1992.
 - 25 "Shrine Fund Raising Policies and Procedures" (pamphlet), Revised February 1990, p. 2.
 - 26 Alhambra Temple newspaper (Chattanooga, Tenn.), Spring 1992; Knight Templar, May 1992, n.p. (insert).
 - 27 "The Pennsylvania Masonic Foundation for the Prevention of Drug and Alcohol Abuse Among Children" (undated pamphlet).

- 28 June 1969 issue of The New Age Magazine is devoted to the Order of the DeMolay. The Scottish Rite of Freemasonry, Southern Jurisdiction, introduced The New Age Magazine in 1903. The name of The New Age Magazine was changed to The Scottish Rite Journal in 1990, due to the increasing popularity of the New Age Movement and the New Age Journal. The New Age Journal promotes the New Age Movement's Hindu-based world view and includes the following disclaimer in every issue: "The publisher of NEW AGE JOURNAL has no affiliation with any fraternal organization."
- 29 "The International Order of the Rainbow for Girls" (undated pamphlet).
- 30 Tresner, Perspectives, Responses and Reflections, pp. 14-15; "The International Order of Job's Daughters" (undated pamphlet).
- 31 Larry Kunk, "What Is the Secret Doctrine of the Masonic Lodge and How Does It Relate to Their Plan of Salvation?" (Unpublished manuscript, P.O. Box 291, Fishers, IN 46038, 1992), p. 1.
- 32 Robert A. Morey, The Origins and Teachings of Freemasonry (Southbridge, Mass.: Crown Publications, Inc., 1990), p 12. This book was released by Harvest House Publishers, in January 1993, under the new title The Truth About Masons.
- 33 Ibid, pp. 7-9.
- 34 J. Edward Decker, The Question of Freemasonry (Issaquah, Wash.: Free the Masons Ministries, n.d.), pp. 12-14; James L. Holly, The Southern Baptist Convention and Freemasonry (Beaumont, Texas: Mission and Ministry to Men, Inc., 1992), p. 18; and Jack Harris, Freemasonry: The Invisible Cult in Our Midst (Towson, Md.: Jack Harris, 1983), pp. 24-25. Harris states the date of Pike's speech was July 4, 1889, rather than July 14, 1889. This quote is also cited by Muslim anti-Masons Muhammad Safwat al-Saqqa Amini and Sa'di Abu Habib in Freemasonry (New York: Muslim World League, 1982), p. 41. Gary H. Kah refers to the same quote in En Route to Global Occupation (Lafayette, La.: Huntington House Pub., 1992), p. 114, as do other anti-Masonic writers.
- 35 Wesley P. Walters, "A Curious Case of Fraud," The Quarterly Journal, vol. 9, no. 4 (Oct.-Dec. 1989), pp. 4, 7.
- 36 John Ankerberg and John Weldon, The Secret Teachings of the Masonic Lodge: A Christian Perspective (Chicago: Moody Press, 1990), p. 16.
- 37 When Walton Hannah's anti-Mason book, Darkness Visible: A Revelation & Interpretation of Freemasonry (London: Augustine Press, 1952) could not be located, a Mason loaned his personal copy.
- 38 Ibid., p. 17.
- 39 Rex R. Hutchens, A Bridge to Light (Washington, D.C.: The Supreme Council, 33^o, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, United States of America, 1988), p. vii.
- 40 Albert Pike, Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry (Washington, D.C.: Prepared for the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States and Published by Its Authority, 1964), p. iv.
- 41 Helms, A Modern Mason Examines His Craft, pp. 33-36.

- 42 Ankerberg and Weldon, *The Facts on the Masonic Lodge: A Christian Perspective* (Eugene, Ore.: Harvest House Publishers, Inc., 1989), p. 8.
- 43 Ibid., p. 9.
- 44 Ankerberg and Weldon, *The Secret Teachings of the Masonic Lodge*, p. 131.
- 45 Art DeHoyos, *The Cloud of Prejudice: A Study in Anti-Masonry* (Kila, Mont.: Kessinger Publishing Co., 1992), p. 4.
- 46 J. Gordon Melton, *Religious Leaders of America* (Detroit, Gale Research, Inc., 1992), p. 47.
- 47 Haffner, *Workman Unashamed*, p. 15.
- 48 Ankerberg and Weldon, *The Secret Teachings of the Masonic Lodge*, p. 11.
- 49 Ibid., p. 12.
- 50 Stephen Knight, *The Brotherhood: The Secret World of the Freemasons* (New York: Dorset Press, 1984), p. 3. The setting for Knight's book is England and Freemasonry in the British Isles. He discusses Masonic influence in various areas of English life, especially in the law enforcement and legal professions. He concludes that Freemasonry is not compatible with Christianity. The last section of his book discusses "the KGB's almost certain use of Freemasonry" to threaten Britain (pp. 297-303). This book was also published by Stein and Day in 1984. Knight rejected the Christian faith, became a Sannyasin, and changed his name to Swami Puja Deval in 1983. He died in 1985. (Haffner, *Workman Unashamed*, p. 224).
- 51 Ibid., p. 5.
- 52 Morey, *The Origins and Teachings of Freemasonry*, pp. 19-21.
- 53 Knight, *The Brotherhood*, p. 27.
- 54 Ibid., p. 16.
- 55 Holly, *The Southern Baptist Convention and Freemasonry*, p. 7.
- 56 Helms, *A Modem Mason Examines His Craft: Fact vs. Fiction*, p. 1.
- 57 Aubrey Wilkinson, "Wishing Freemasons the Best" (Kyle, Texas: Unpublished manuscript, n.d.), p. 7.
- 58 Ankerberg and Weldon, *The Secret Teachings of the Masonic Lodge*, p. 16.
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- 60 Five Ways to Make a Lodge Relevant," *Renewal Update*, December 14, 1992, p. 8.
- 61 John Hamill, *The Craft: A History of English Freemasonry* (Bedfordshire, England: Crucible, 1986).
- 62 Pike, *Morals and Dogma*, p. 277.
- 63 Helms, *A Modem Mason Examines His Craft*, p. 17.
- 64 Michael Baigent and Richard Leigh, *The Temple and the Lodge* (London: Jonathan Cape Ltd., 1989), p. 175.
- 65 James David Carter, *Masonry in Texas: Background, History and Influence to 1846* (Waco: Committee on Masonic Education and Service for the Grand Lodge of Texas, 1955), p. 3.

- 66 Ibid., pp. 21-22.
- 67 Helms, A Modern Mason Examines His Craft, pp. 7, 19.
- 68 John J. Robinson, Born in Blood: The Lost Secrets of Freemasonry (New York: M. Evans & Co., 1989), p. xiv.
- 69 Ibid., p. 59.
- 70 Baigent and Leigh, The Temple and the Lodge, p. 171.
- 71 Carl J. Sanders, "A Mason Without Apology," Freemasonry and Religion (Washington, D.C.: Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, United States of America, 1990), n.p.
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- 74 Carl H. Claudy, Introduction to Freemasonry, p. 8.
- 75 Albert G. Mackey, MD. An Encyclopedia of Freemasonry and Its Kindred Sciences (Chicago: The Masonic History Co., 1921), vol. 1, p. 301.
- 76 The New Age Magazine, LX, p. 488.
- 77 W. Kenneth Lyons Jr. "Freemasonry and Religion," Freemasonry and Religion (Washington, D.C.: Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, United States of America, 1990), n.p.
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- 81 Pike, Morals and Dogma, p. 161.
- 82 Coil, Coil's Masonic Encyclopedia, p. 512.
- 83 Scottish Rite Building Company vs. Lancaster County, 106 Nebraska 95, 184 N.W. 574 (1921), pp. 102-106.
- 84 William Schnoebelen, Masonry Beyond the Light (Chino, Calif.: Chick Pub., 1991), pp. 31-36.
- 85 Boy Scouts of America and Girl Scouts of America require members to believe in God, but not all Scouts are Christians. Baptist youth certainly do not worship the physical god of Mormonism or the impersonal god of Hinduism, yet they join with youth and leaders from these religions to earn religious emblems. They have certain rituals that identify them as Scouts anywhere in the world, such as the Scout sign with three upraised fingers and the handclasp using the left hand instead of the right hand. Scouts also have a code of ethics. See Webelos Scout Book, Boy Scouts of America [no copyright information], pp. 349, 352, 402; and "Girl sues Scouts over God reference in pledge," Journal of the American Family Association, January 1993, p. 2. The article reports that a 6-year-old girl and her father claim the reference to God in the "Girl Scout Promise" is a "religious test oath."

- 86 The Freemasons' Diary, 1992-1993 (London: Correspondence Circle Ltd., n.d.), p. 20
- 87 James P. Wesberry, "It Is No Secret!" Freemasonry and Religion (Washington, D.C.: Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, United States of America, 1990), n.p.
- 88 Webster's New World Dictionary of the American Language, Second College Edition (Fairfax, Va.: William Collins Publishers, Inc., 1980), p. 333.
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- 92 Ibid., p. 718.
- 93 Ankerberg and Weldon, The Facts on the Masonic Lodge, pp. 16-17.
- 94 Raymond L. Fetter, "Faith and Works!" Sermon preached at Harrisburg, Pa., December 27, 1989.
- 95 Thomas S. Roy, "An Answer to Anti-Masonic Religious Propaganda" (Boston: Proceedings of the Grand Lodge of Massachusetts, 1952), p. 224.
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- 97 Ibid., p. 18, from Pike, Morals and Dogma, p. 526.
- 98 Roy, "An Answer to Anti-Masonic Religious Propaganda," pp. 223-224.
- 99 Haffner, Workman Unashamed, p. 147.
- 100 Webster's New World Dictionary of the American Language, p. 1464.
- 101 Masonic Code (Montgomery: Grand Lodge of Alabama, 1963), p. 120.
- 102 Ibid., p. 87.
- 103 The Freemasons' Diary, 1992-1993, p. 21.
- 104 Ralph P. Lester, ed. Look to the East: A Ritual of the First Three Degrees of Masonry (Chicago: Ezra A. Cook Publishers, Inc., 1975), p. 31.
- 105 Ibid., p. 96.
- 106 Ibid., pp. 154-155.
- 107 Masonic Lectures, Compiled by the Grand Lecturers of the Grand Lodge of the State of Louisiana, March 1970, p. 47.
- 108 Ankerberg and Weldon, The Secret Teachings of the Masonic Lodge, p. 185.
- 109 William T. Still, New World Order: The Ancient Plan of Secret Societies (Lafayette, La.: Huntington House Pub., 1990), pp. 99-100. Still writes, "Fortunately for humanity, however, several brave souls" have published the obligations, or "secret work." He gives thanks to "these courageous men." Like most Masonry critics, Still implies that the texts of the obligations would not be available were it not for these "brave souls" and "courageous men." To the contrary, the texts of the obligations have been well-known for decades by anyone taking time to read them. Several Masons sent unsolicited copies of monitors to the Interfaith Witness Department during the course of this study. Anti-Mason books and books giving the rituals were found in Masonic libraries where non-Masons had access.
- 110 Roger M. Firestone, "Masonic Penalties," The Scottish Rite Journal, March 1990,

- p. 60. The bold word in the quote is found in the original text.
- 111Ibid., pp. 58-61.
- 112Carter, Masonry in Texas, p. 5.
- 113Ankerberg and Weldon, *The Facts on The Masonic Lodge*, p. 19.
- 114Monitor of the Lodge (Waco: The Grand Lodge of Texas, 1982), p. 90. See also Lester, *Look to the East!* p. 195.
- 115Helms, *A Modern Mason Examines His Craft*, p. 69. This teaching is also found in Bahnsen, North Carolina Lodge Manual, pp. 62-63.
- 116A. Ralph Epperson, *The New World Order* (Tucson: Publius Press, 1990), p. 51, quoting Mackey, *Encyclopedia of Freemasonry*, vol. II, p. 518.
- 117Epperson, pp. 51-52
- 118Mackey, *Encyclopedia of Freemasonry*, vol. 2, p. 518. This idea is also found in Charles Bahnsen, North Carolina Lodge Manual, p. 28, and in the Louisiana Masonic Monitor, p. 61.
- 119William Schnoebelen, *Masonry: Beyond the Light*, p. 149.
- 120Lester, *Look to the East*, pp. 184-190.
- 121Mackey, *Encyclopedia of Freemasonry*, vol. 1, p. 332.
- 122Schnoebelen, *Masonry: Beyond the Light*, p. 100.
- 123Ibid., p. 101.
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- 125Ibid., pp. 60-74-
- 126Don R. Long, "Masonic Funeral Courtesies," *The Texas Freemason*, Fall 1984, pp. 25-26
- 127Louisiana Masonic Monitor, p. 183. 128 Ibid, pp. 198-199.
- 128Ibid., pp. 198-199
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- 132Edward Decker Jr. *The Question of Freemasonry* (Issaquah, Wash.: Free the Masons Ministries, n.d.), p. 15.
- 133Ankerberg and Weldon, *The Secret Teachings of the Masonic Lodge*, pp. 119-120.
- 134Haffner, Workman Unashamed, p. 221 quoting Hannah, *Darkness Visible: A Revelation and Interpretation of Freemasonry* (Devon: Britons, 1975), p. 35.
- 135bid., p. 221. The Royal Arch degree in English Freemasonry is seen as a completion of the Master Mason degree while in American Freemasonry the

- Royal Arch degree is included in the York Rite.
- 136 Coil, Coil's Masonic Encyclopedia, p. 456.
- 137 Holman Bible Dictionary (Nashville: Holman Bible Pub., 1991), p. 1050. See also Numbers 16:1 and Ezekiel 30:17.
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- 139 Haffner, Workman Unashamed, p. 218, quoting Hannah, Darkness Visible, pp. 181-82. The copy of Darkness Visible used for this paper was published in 1952, but the page numbers coincide with Haffner's copy.
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- 142 Monitor of the Lodge, p. 148.
- 143 Ibid., p. 168. See page 163 for the third reference to Jehovah.
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- 147 John Calvin, Institutes of the Christian Religion, trans. Henry Beveridge (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), book 1, p. 141.
- 148 Ibid., p. 157.
- 149 Wallace McLeod, The Grand Design (Des Moines: Iowa Research Lodge #2, 1991), p. 108.
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- 152 Vladimir S. Borichevsky and Stephen N. Jula, "Masonry or Christ?" (Unpublished report sponsored by the Chicago Deanery of the Russian Orthodox and Greek Catholic Church, n.d.), n.p.
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- 159 Holly, The Southern Baptist Convention and Freemasonry, p. 23. Holly cites Mackey, page 167. The three passages cited by Holly are found on p. 376 in the HMB Interfaith Witness Department's copy of Mackey's Encyclopedia of

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- 168Ankerberg and Weldon, The Secret Teachings of the Masonic Lodge, p. 130.
- 169The Murrow Masonic Monitor (Guthrie: Grand Lodge of Oklahoma, revised 1988), p. 69
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- 172Ibid., p. 145.
- 173Ritual of the 19d to the 30d of the Scottish Rite (no publisher or date), p. 82.
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- 181Ibid., p. 58.
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- 183Ibid. Underlined words are underlined in the original text.
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- 187Ibid., p. 79.

- 188 Ankerberg and Weldon, *The Facts on the Masonic Lodge*, p. 14.
- 189 *Ibid.*, p. 16.
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- 191 *Monitor of the Lodge*, p. 97.
- 192 *Ibid.*, p. 83. Emphasis added.
- 193 *Louisiana Masonic Monitor*, p. 20.
- 194 *Monitor of the Lodge*, p. 207.
- 195 *Ibid.*, p. 211.
- 196 *Ibid.*, p. 212.
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- 199 *Ibid.*, p. 89.
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- 203 Walter Lee Brown, "Albert Pike, 1809-1891." Unpublished dissertation. (Austin: University of Texas, 1955), p. 716. Brown's 910-page dissertation on Albert Pike gives considerable detail on Pike's life, but is of limited help in understanding his contribution to Scottish Rite Freemasonry.
- 204 *Ibid.*, pp. 719, 721.
- 205 *Ibid.*
- 206 *Ibid.*, p. 720.
- 207 *Ibid.*, pp. 772-788.
- 208 *Ibid.*, pp. 852, 854.
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- 210 *Ibid.*, pp. 836-838.
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- 248 D. D. Tidwell, "Dr. George W. Truett," The Texas Grand Lodge Magazine, March 1960, p. 113, and letter from James D. Ward of Waco, Texas, December 9, 1992.
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- 254 Unpublished manuscript from Jim Tresner, ed., The Oklahoma Mason, n.d.
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- 256 The New Age Magazine, September 1968, pp. 35-36.
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- 258 Ankerberg and Weldon, The Facts on the Masonic Lodge, p. 44.
- 259 Ibid.
- 260 Letter on file.
- 261 A number of anonymous letters and articles were received during the course of this study. As a general rule, all unsigned mail was immediately discarded. However, one anonymous claim about evangelist Billy Graham required investigation. It charged, among other things, that William Franklin "Billy" Graham is a 33rd degree Scottish Rite Mason. However, neither the Northern nor the Southern Jurisdiction has any record that Billy Graham is a Mason. It seems certain that if he were a Mason, Masons would publicize his membership. The anonymous offset reasoned that if Graham were not a Mason, he would simply say so. Graham has evidently declined to respond to questions about whether he is a Mason. In some people's minds, silence is an admission of guilt. Therefore, they reason, Graham must be a Mason. Again, neither the Northern nor the Southern Jurisdiction can find any record that William Franklin "Billy" Graham is a Mason.-Letter stating Graham is not a Mason was from John Boettjer, editor of The Scottish Rite Journal, December 14, 1992.
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- 267 Robinson, *The Doctrine of Salvation*, p. 133.
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- 283 Louisiana Masonic Monitor, p. 79.
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PYRAMID TEXT II

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - October 1994

Pyramid Text II contains four articles:

The first, a companion piece to Pyramid Text I (September 1994), discusses the concept, goals and techniques of fundamentalism. As Masons, it is essential that we understand the mindset of our most serious and most consistent critics so that we may be better prepared to recognize their tactics and to counter their false indictments.

The second article calls upon us to constantly rededicate ourselves to our Masonic Obligations, lest by taking them for granted, “they become trite indulgences and lose their efficacy.”

The third article offers an interpretation of the important benefit Freemasonry bestows upon the Entered Apprentice and reminds us that the dependency of man upon man is the “greatest bond of society [and] the basis of His teachings of love and charity.

The final article describes the nature of Freemasonry as it is practiced in the Republic of France.

FUNDAMENTALISM, FREEMASONRY, AND THE SOUTHERN BAPTIST CONVENTION TODAY

by Dr. Gary Leazer

Scottish Rite Journal, July 1994

Ayatollah Khomeini’s rise to power in Iran in 1979. News reports of the 444-day captivity of the American hostages and the orchestrated demonstrations with chants of “Death to America” are etched indelibly in our minds.

In the same year, 1979, fundamentalists began their successful takeover of the leadership of the Southern Baptist Convention. I do not want to make a connection between Khomeini’s rise to power and the dramatic change in direction in the Southern Baptist Convention, except that both reflect a worldwide eruption of a fundamentalist mindset.

We can also speak of Catholic fundamentalists, Hindu fundamentalists, even Jewish fundamentalists. Within American Protestantism, one finds fundamentalist Presbyterians, Methodists, Pentecostalists, Lutherans, and so forth, as well as Baptists. However, I want to limit my remarks today to the fundamentalist movement in the Southern Baptist Convention and its current attack on Freemasonry.

Fundamentalism is primarily a 20th century phenomenon; it is not a return to the faith of the first Christians as fundamentalists want us to believe. Instead, it is a reaction to the dozens of critical American issues today: the assassinations of John and Robert Kennedy, the Civil Rights Bill, the withdrawal of our forces from Vietnam, the threat of nuclear war, the drug culture, the environmental awakening, the alleged death of God, the Beatles and Elvis Presley, immigration, television violence, the misdeeds of certain television

evangelists, and the rise of movements from homosexual rights to women's rights.

Fundamentalism appeals to individuals frustrated with and alienated from society. Southern Baptist mega-churches, for instance, attract a membership dissatisfied with and frightened of the urban setting. In many ways, these mega-churches, with their sports facilities, extensive entertainment programs, family worship, and private schools function as modern monasteries where people can escape from the "Satanic" world into a "heaven on earth" and isolate themselves, even for a little while, from complex social changes.

Given this environment, fundamentalism succumbs easily and regularly to the cult of personality. Television evangelists Kenneth Copeland, Pat Robertson, Jerry Falwell, and Charles Stanley promise simple solutions and have followings as dedicated as those who follow Michael Jackson or a daytime soap opera. Consequently from the 1980s, mega-church pastors were elected to the office of the president of the Southern Baptist Convention and continually invited to speak at convention meetings to draw a crowd. This is done in spite of the fact that most Southern Baptist churches have fewer than 300 members and do not have the financial resources or talent among members to put on the more expensive and varied programs of the mega-churches.

With pastors of the mega-churches held up as the ideal, it is not surprising that some have assumed almost unquestioned authority. W. A. Criswell, pastor emeritus of the First Baptist Church, Dallas, Texas, recently told a group of pastors in Mississippi that "The man of God who is the pastor of the church is the ruler." He said he told the leaders of First Baptist Church that "The pulpit is mine and I preach what God puts on my mind, and the staff is mine and I run the church." He claimed the authority of God gave him authority as ruler of the church; "They can quarrel with God over that, not me." Control is an integral aspect of fundamentalism and doctrinal agreement is required. The latter is enforced by an authoritarian leadership using threats of God's judgment against all who waver from the prescribed, narrow path.

This mindset reminds me of a Mormon saying, "When the prophet speaks, the thinking is done," or the Catholic saying, "Pray, pay and obey." It also reminds me of a bumper sticker sometimes seen on cars in the South. It reads "The Bible says it. I believe it. That settles it," - as if one's head is useful only as a convenient place to carry one's hat.

The fundamentalist point of view is essentially an alien mindset which has been imported into the Southern Baptist Convention by forces outside the convention. Baptists can historically trace their origin to dissenters who separated themselves from the Church of England or Anglican Church in 1606 and fled to Holland seeking religious liberty to worship God as they pleased. Traditionally, Baptists have been strong supporters of what are also Masonic ideals: religious liberty, the separation of church and state, and the priesthood of all believers which held that each person can approach God as he or she desires.

These Baptist distinctives are the very ones attacked by Pope Leo XIII in his 1884 encyclical *Humanum Genus* attacking Freemasonry. Each of these Baptist distinctives have been publicly criticized or openly attacked by fundamentalists since 1979. The Southern Baptist Convention in 1988, for instance, approved a resolution questioning the priesthood of all believers and the autonomy of local churches.

The priesthood of all believers concept also holds that no individual speaks for all Baptists. Even when the convention president makes a statement, it is not binding on any Southern Baptist.

It is strange, therefore, to hear anti-Masonic Southern Baptists argue that Albert Pike and other Masonic writers are embraced by all Masons as authorities. In my opinion, they know what they are saying is not true, but it works. Believing the end justifies the means leads some anti-Masons to change history, use literary license, and create misleading statements to arrive at their goal to condemn Masonry.

Most anti-Masons begin with the idea that Freemasonry is an anti-Christian religion. Their arguments are made to arrive at that conclusion. Truth is important to fundamentalists if it agrees with their understanding of what truth should be. If truth does not agree with their world view, it cannot possibly be truth.

In my study of Freemasonry, I referred to the 1921 decision by the Supreme Court of Nebraska that Freemasonry was not a religion. Not considering that he might be wrong, John Ankerberg countered that the Supreme Court was simply wrong.

Compromise or even negotiation is not a fundamentalist characteristic. Its aim is nothing less than the unconditional surrender or total destruction of its perceived enemy. One side or the other must win. It is customary for fundamentalists to attack their opponents by casting personal aspersions, by exaggeration, and by engaging in scare tactics.

Texe Marrs claims Masons were involved in the assassination of President John Kennedy. James Larry Holly says that a Mason becomes a god as he rises through the Degrees of Freemasonry and that Masons are worshippers of Satan. Anti-Masons create Satanic figures to keep the faithful faithful. Holly, for example, says “Lucifer is the god of the Lodge and that all worship in the Lodge is the worship of Satan himself.” Fundamentalists have referred to those who reject the fundamentalist mindset as liberals, infidels, and skunks.

There is a fine line between fundamentalism and toxic faith. Stephen Arterburn and Jack Felton, in *Toxic Faith: Understanding and Overcoming Religious Addiction*, say “faith becomes toxic when individuals use God or religion for profit, power, pleasure, and/or prestige.” They argue that toxic faith is abusive and manipulative. It reduces family and friends to insignificance as the individual is himself controlled by toxic faith. Certainly, the majority of fundamentalists could not be accused of practicing a toxic faith. However, a few persons who succumb to toxic faith can hold an entire denomination hostage and terrorize individuals who become their targets.

I once heard a fundamentalist pastor brag about how many so-called liberals left his church after he came; only those who were truly committed to God remained. Another fundamentalist said it would not matter if 500,000 Southern Baptists left the denomination. Holly, who believes Freemasonry is a heretical anti-Christian religion, argues that the Southern Baptist Convention will not experience revival unless it condemns the Fraternity and expels Masons from all leadership roles in Southern Baptist churches and convention agencies.

To a significant number of fundamentalists, it is necessary to accomplish this “purification” of the church, if not the whole world, as soon as possible because the

Second Coming of Christ is anticipated in the very near future. Thus, biblical prophecies are marshaled to bolster millennial thinking and to prove the last days are upon us. What better place to start this purification than with Freemasonry, Satan's supposed armed camp within the church itself?

Best estimates are that 20 percent of Southern Baptists are true fundamentalists; another 20 percent are moderate conservatives, while 60 percent in the middle are classical conservatives who have always made up the largest portion of Southern Baptists. The fundamentalists were able to take over the convention because they were well-organized, made use of popular pastors to draw people to their meetings, and convinced the classical conservatives that the time was drawing short to prepare for Christ's return. To be sure, not all fundamentalists are anti-Masons, but history shows they are easily persuaded with emotionally charged rhetoric.

After twelve years of fundamentalist victories in the denomination, moderate and some conservative Southern Baptists formed their own organization, the Cooperative Baptist Fellowship, in 1991. The fellowship has remained within the Southern Baptist Convention and acts as an avenue through which individuals dissatisfied with the fundamentalist leadership can support mission causes de-funded by the convention. Cecil Sherman, coordinator of the Cooperative Baptist Fellowship, summarized his feelings about why the moderate movement failed:

Moderates did not have enough moral energy to win. We could not bring ourselves to use moral language to describe our cause. Truth was butchered. We said nothing. Good people were defamed. We were silent. Baptist principles were mangled and Baptist history was replaced, rewritten. All the while, teachers who could have written about the problems in calling the Bible inerrant, did not. And preachers who could have called us to arms said nothing. The want of moral energy was the undoing of the moderate movement.

People like James Larry Holly and John Ankerberg are using the same strategy to attack Freemasonry which was used in the takeover of the Southern Baptist Convention. I urge you to study the fundamentalist mindset to learn why men like Holly and Ankerberg are intent on condemning Freemasonry. I also urge you to study the moderate response, or lack of it, over the past 15 years before the Holly-Ankerberg fundamentalist mindset succeeds in its "holy war" against Freemasonry. If Freemasons do not rise to the occasion, I believe you will end up like the moderates in my denomination.

The choice is yours.

[Editor's Note: The preceding article is a shortened version of a presentation given at the 1994 Scottish Rite Sectors Workshops, S.J., in Baltimore, Maryland, San Antonio, Texas, and Irvine, California. The presentation, in turn, is a condensation of a chapter in Dr. Leazer's soon-to-be-published book on fundamentalism and Freemasonry.]

Gary Leazer served over 14 years on the staff of the Interfaith Witness Department of the Southern Baptist Home Mission Board before his involuntary resignation in October 1993. His primary responsibilities included research writing and conferencing in 40 states and 4 foreign countries on interfaith issues. Leazer conducted the primary research and wrote the original study on Freemasonry for the Southern Baptist Convention.

The document that resulted from that study was distributed as Pyramid Text I in September 1994.]

HONORING OUR MASONIC OBLIGATIONS

by Charles B. Hummel, Chairman, Education and Lodge Services Committee, ACGL
Education paper - September 1994

This essay was not written to teach my Masonic Brothers what they do not know, but to remind them of what they already know and of what for them are well established principles. Yet, though these matters are well known and their truth apparent, so, too often, is their neglect.

To derive maximum benefits from our Masonic obligations, for instance, we must review them again and again and never forget it was upon the Volume of Sacred Law, found on the Altar of every Masonic Lodge, we assumed and sealed our obligations.

Obviously, our obligations are sacred, especially since they were taken "of our own free will and accord." We must treat them very seriously and strive at all cost, notwithstanding our human frailties, to live up to these binding agreements.

When we do, we become dynamic Masons, and very good things occur in our lives and in our beloved Order. Similarly, when we forget these vows or fail to practice them, we are seriously and negatively affected. If we are not making a wholehearted effort to live our Masonic vows, then we must recommit ourselves to these sacred promises and act on them.

Whenever we take these obligations lightly, they become trite indulgences and lose their efficacy. The Great Architect of the Universe cannot be mocked or fooled. He hears and knows our promises and obligations. Therefore, He is expecting us to strive with all our might to keep our part of these covenants with Him. Masonic obligations are not to be mouthed. They are to be applied.

- We are to practice Brotherly Love and affection.
- We are to pursue truth.
- We are to commit our lives to service.

We promised to serve the Supreme Master of the Universe. This duty we perform by serving His creations, particularly our Masonic Brothers, but others also. All vows must be kept alive. In order to do so, we are required to review them continually and recommit ourselves and our lives to these ideals.

During these special periods of reexamination, we will discover new meanings unrecognized before. Such Masonic discoveries are indications our consciousness is developing and we are beginning to realize our true mission on earth: to love and to serve.

We can perform these sacred objectives effectively only after we have authentically obligated ourselves and our lives through our Fraternity and through our individual religious faith. After these sacred obligations have been made, the individual Mason becomes a true temple in which the divine may dwell and through whom the Deity may perform His work.

Before we recommit ourselves and our lives to these binding agreements, we should

query and examine each obligation. From these self-imposed and continual dialogues, we discover new insights and new beginnings. Are we faithful, loyal, honest, and devoted in all the conditions of our Masonic obligations? What about our integrity and reverence?

There will be unpredictable situations in our lives which will certainly prevent us from honoring our sacred contracts. Even in defeat, however, continued courage is essential. During these difficult moments, our loyalty, tested but firm, will offer us opportunities to demonstrate our Masonic obligations. Certainly, we must not run from failures; rather, we are to grow from these apparent setbacks.

If, in contrast, we willfully neglect our Masonic covenants, we prove false to ourselves, our families, our friends, our fraternal Brothers, and to our noble Order. Promises made with our mouths must be fulfilled with our hands. To live properly is not an easy task, but setbacks we encounter in ourselves, our lives, and our Fraternity can be alleviated when we strive with all our heart, mind, and strength to live fully by our Masonic obligations.

[Editor's note: The preceding article, originally published in: The August 1994 Issue of the Scottish Rite Journal, was written by Julian H. Cambridge, 32^o, KCCH.]

THE RITE OF PASSAGE

by Zane K. Johnson, Senior Warden, Peter M. Rasmussen Lodge #916, ACGL
Education paper - September 1994

As with most undertakings of men, both great and small, it begins with curiosity. This curiosity may be initiated by a known Mason's warm dealings with a heretofore stranger, with the conduct and charity of that Mason, or with one's own father, as he bustles about getting ready "for Lodge." In any case curiosity is the driving force of humanity. It is the impetus to discovery, as a newly made Mason finds within the warm fraternal atmosphere in which he now belongs. The Entered Apprentice learns his first Masonic lessons to govern his conduct, using tools and implements of the builders trade to assist memory. The most important lesson, is that ancient lesson which teaches that every man is a builder. He is dependent upon other builders not only for the pleasures, but for the necessities of life.

Most of us do not have the skill or knowledge to construct the dwellings in which we live. Nor can we furnish them with water, gas or electricity. It only takes a few trips at 2:00 AM (bare-butted through the snow) to instill a devout appreciation for those physical builders who have gone before us. But as newly made Masons we learn of another type of builder, a spiritual one. We are taught to devote a portion of our time in spiritual labor for others. We are given a symbolic tool for use on our own spirit and its betterment. I cannot help but imagine a benevolent smile on the Great Architect's face as he guides us in our first faltering steps on the arm of a Brother. For as we guide the tools of our trade, we are indeed the tools for His guidance.

If we study nature itself we find that man, although more intelligent than the wild beasts, is also made helpless in his infancy. He will spend years in a dependency on others for shelter, sustenance and defense against the rest of creation. While it pleased the Grand Master of the Universe to make man independent of the brute creatures of the world, He made men dependent on each other. Dependence is the greatest bond of society, which is the basis of His teachings of love and charity. By following our Masonic teachings,

especially that of Entered Apprentice, we are doing His will.

A belief which is shared by many cultures is that good works result in reward, both in this life, and the next. These rewards do not necessarily have to be massive amounts of money or great political power, although these might be a part of them. A reward found in this life may not be the grateful thanks of a neighbor, nor may it be the twinkle in a child's eye. It is, however, the ability to appreciate what those thanks or twinkle represent. This ray of light in a darkened world is the greatest gift that the Creator may bestow. It is the only foundation capable of supporting the wall of happiness. This lesson, given to our new Brothers, is the greatest which we can impart. It should become an intricate portion of their lives, to their benefit.

From this first glimpse of light it is left to us to apply these symbolic tools for the betterment of both ourselves and others. The Craft requires of us a suitable testing to determine our understanding of these important lessons of life. When we have made this confirmation we are ready to take our next steps to our own fulfillment. We are then ready for the next growth period, which is Fellowcraft.

FRENCH MASONRY TODAY

by Michael L. Segall, MPS

The Philalethes, February, 1994.

Very little is known outside France, particularly in the English-speaking Masonic world, about French Masonry. It might be useful for our readers to have a description of French Masonry as viewed by a contemporary, experienced French Mason. Most French Masons do not think that there are any Masonic problems in their country, home of the second oldest Masonry in the world, if we speak in terms of Grand Lodge Masonry, possibly of the oldest in terms of Free Operative Lodge Masonry.

[Editors Note: The article from which the following has been extracted was written by a French Mason. Readers are cautioned that some of his concepts, principles and opinions, representative of French Freemasonry, and not in accord with those of our own VGLvD.]

MASONIC REGULARITY

One of the first questions often raised by people who consult a Masonic encyclopedia is about the regularity of Masonry in France. The French, and the majority of continental Masons, have their own definition of regularity, very similar to the one used by English-speaking Masonry and just as ancient.

To be regular, a Masonic body must:

- have male membership only and receive no women visitors in Lodge;
- work a regular, traditional ritual, to the Glory of the Grand Architect of the Universe;
- display in the center of the Lodge the Holy Bible, the Square and Compasses;
- be chartered by a Grand Lodge that was founded by at least three regular Lodges coming from a regular Grand Lodge;
- not be affiliated with any political party; and

- not be affiliated with any specific religion or Church.

Some of the Masonic bodies in France are regular, some are irregular. Some are recognized by US Masonry, some by UK Masonry, some by both, some by none. Some of the recognized bodies are definitely irregular; some of the unrecognized bodies are actually regular. The French pay very little attention to recognition by foreign Masonic bodies, and mostly think of their diversity as of an advantage: a man - or a woman - have the right to join the type and variety of Masonic body of their choice, in accordance with their philosophical, spiritual or even political views, and within the rules of admittance of that body. Therefore the French consider that the more bodies, the better.

THE NATURE OF FRENCH FREEMASONRY

There are today about 80,000 Masons of all kinds in France: 14% of the population. This is far less, percentage-wise, than in the United States or the United Kingdom, but France has nevertheless the greatest number of Masons of any continental European country. The reason behind the smaller number of members lies in the much stricter conditions of admission.

French Masonry is very different from its Anglo-American counterpart. In a welfare state with relatively heavy taxes, which support all hospitals, homes for the aged, and other charitable activities, involvement with charities is unnecessary beyond what every Brother does on his own. The main activity of French Masonry is intellectual. Most members are required to prepare once a year an original lecture dealing with historical, symbolic, moral, spiritual and philosophical issues. Most lectures are presented in Lodge, followed by a discussion during which questions are asked, additional information is presented, and different interpretations are proposed. A lecture of this type is prerequisite for advancement to each successive degree.

There are six major French Masonic bodies and half a dozen others with memberships of between 100 and 1,000. The major bodies are, by decreasing size:

THE GRAND ORIENT DE FRANCE (G.O.)

The G.O. has about 27,000 members in 650 Lodges. Very involved in social, political and some charitable activities, it is politically left-leaning and closely associated with the French Socialist party. Since 1877, most Lodges of the G.O. have abandoned all reference to the Grand Architect, as well as to the Bible. Recently, a number of its Lodges have started admitting women. For all these reasons, the G.O. is quite irregular and has very few international ties.

The G.O. works a variety of rites, the two main ones being the French Rite and a largely modified French Ancient and Accepted Scottish Rite. The subjects of lectures and discussions in Lodge are mainly problems of society, ecology, human rights, the condition of the working class, problems of public health, AIDS and so on. The members of the Grand Orient are extremely vocal in public life and politics. They take the heavy responsibility, deplored by all other French Masons, of projecting worldwide an atheistic, left-leaning, politicking image of French Masonry as a whole.

THE GRANDE LOGE DE FRANCE (G.L.)

The G.L. currently has about 22,000 members in 550 Lodges. Regular, and representative of the oldest and most regular Masonic tradition, it has existed in its current form for 100 years - in other guises for more than two centuries.

The G.L. works the traditional Ancient and Accepted Scottish Rite in all but two of its Lodges which work the Rectified Scottish Rite. With no political affiliation, the G.L. sets very high intellectual standards for its work, which is mainly philosophical, symbolic, moral and spiritual.

It is not currently recognized by either US or UK Masonry, but has wide international ties with many regular - both recognized and unrecognized - Masonic bodies. The fastest-growing Grand Lodge in France, among a fast-growing Masonry, its membership has doubled in size over the last ten years and the rate of growth itself is rapidly increasing.

THE GRANDE LOGE NATIONALE FRANÁAISE (G.L.N.F.)

The G.L.N.F. has about 13,000 members and 400 Lodges. Initially a very small Grand Lodge founded in 1913 by two irregular Lodges from the irregular Grand Orient, it was joined in 1964 by a number of Brethren from the G.L. Before that, most of its members were English and American military and some civilians. This caused French Masons to always consider it an Anglo-American colony on French soil rather than a French Masonic body.

The G.L.N.F. is currently the only Grand Lodge recognized by English and American Masonry. Being recognized despite its origins has rendered it extremely strict and rigorous - more so than even the United Grand Lodge of England. As an example, mention of the Grand Architect of the Universe is followed by the qualification "who is God" or "the Revealed God." The G.L.N.F. has relations only with the Anglo-American Masonic world and with other national Masonic bodies created by either US or the UK Masonry.

It mainly works the Emulation and Ancient and Accepted Scottish Rite rituals. Politically, it is moderately right-leaning. Working methods and lecture subjects are similar to those of the G.L. (because of the relatively large influx of G.L. members in 1964).

THE ORDRE MAÁONNIQUE MIXTE INTERNATIONAL DU DROIT HUMAINE (D.H.)

The D.H. has about 8,000 members, mainly women, in 120 Lodges. Created in 1893, it is quite widespread outside France, mainly in Europe, and notably in England.

The D.H. works a highly modified version of the Ancient and Accepted Scottish Rite and gives Lodges the right to decide individually whether or not to work to the Glory of the G.A.O.T.U. - most Lodges do not. The same is true of the Bible. The D.H. is irregular and has very few international ties, other than with Lodges it has itself created. In France it has very close ties with the Grand Orient and, like it, its lectures and discussions in Lodge are mainly about problems of society, ecology, human rights, the condition of the working class, problems of public health, AIDS and so on.

THE GRANDE LOGE FEMININE DE FRANCE G.L.F.F.)

The G.L.F.F. accepts only women candidates and currently has about 6,000 members in 150 Lodges.

It grew out of the Lodges of Adoption (related to the Order of the Eastern Star) created at the end of the 19th century by the Grand Lodge of France for the wives, mothers, daughters and sisters of its Brethren. In 1948, the G.L. helped these Lodges of Adoption federate themselves into the G.L.F.F. Despite the massive help received from the G.L. at the time of its creation, the G.L.F.F. reproaches the Grand Lodge for its refusal to accept women visitors and has preferential ties with the Grand Orient. Under the influence of the latter, which allows women in some of its Lodges, it has become quite left-leaning too. Also in common with the G.O. are the subjects of its lectures and discussions in Lodge, as well as feminine subjects such as contraception, abortion and feminism.

The rite of Adoption was abandoned for a modified Ancient and Accepted Scottish Rite. The wisdom for women to work a masculine ritual remains to be proven. In principle, individual Lodges have the right to decide whether to have the Bible and work to the Glory of the G.A.O.T.U., but very few do.

THE GRANDE LOGE SYMBOLIQUE ET TRADITIONNELLE

Formerly known as the Grande Loge Nationale FranÃaise Opra (because of the proximity of its building to the Paris Opera House), it continues to be called "G.L. Opra." The G.L. Opra has about 2,000 members in some 50 Lodges.

The result of a schism of the Grande Loge Nationale FranÃaise, it was created in 1958 by a number of Brethren who, while in agreement with the principles of regularity and with traditional Masonic teachings resented "the rigid and intransigent attitude of the G.L.N.F., as well as its blind submission to the United Grand Lodge of England." The G.L. Opra is perfectly regular according to the principles accepted by the vast majority of continental Masons.

Mostly of its Lodges work the Ancient and Accepted Scottish Rite, while the remainder use the Rectified Scottish Rite.

VISITATIONS

All this of course affects the matter of visits. The attitude of the Grand Loge de France concerning visits to other bodies is that of the vast majority of French Masons (except the Grande Loge Nationale FranÃaise). The French, and Europeans in general, consider that a Master Mason is implicitly mature enough to visit any meeting of any organization without being "tainted" in any way. Therefore French Masons go and visit any Lodge they wish, including, of course, women's Lodges. Only Brethren holding high office in the G.L. generally refrain from visiting irregular bodies, as their presence might implicate the G. L. as a whole. Regular French Grand Lodges receive only men in their Lodges and make sure that each constituent Lodge conforms to their standards of regularity.

RECOGNITION

The present status of mutual recognitions among the French Grand Lodges is a simple matter, since it is not necessary to recognize an organization to visit it. The notion of

recognition, as practiced by the Anglo-American world, does not exist on the continent. No one really recognizes anyone, officially. When high ranking Brothers from one Masonic Body visit another, this implies that one recognizes the other, but there is no elaborate paper signing. High ranking Brethren from a regular body will, of course, only visit regular bodies officially, but they too may visit any other body as simple Master Masons.

[Editor's note: the only French Grand Lodge recognized by the VGLvD / ACGL is the Grand Loge Nationale FranÃaise.]

IN THE OPINION OF FRENCH MASONS Ö

A final point that may be important if one is to understand continental Masonry in general and French Masonry in particular, is that most US- and UK-type Grand Lodges are small, recent and resented by local Masons as "foreign beach-heads." As an indication, the only recognized Grand Lodge in France, the Grande Loge Nationale FranÃaise, represents only 15 percent of French Masonry.

French and European Masons, who have paid an immense toll to persecution since medieval times and notably during the Second World War, when tens of thousands of Brethren were killed by the Nazis and the communists just because they were Masons, do not view at all kindly the pretension of a few overseas Grand Lodges, who were never in danger, never persecuted and know very little about them, to act as self-appointed judges of their regularity.

For the sake of world-wide Masonry it might be high time to implement the Fraternity we talk so much and do so little about, and accept each other as we are, with the imperfections that we all have, with our customs and our traditions, as bizarre as each might seem to the other side.

[Editors Note: The principal source for the preceding was an article entitled French Masonry Today that appeared in The Philalethes, February, 1994.]

PYRAMID TEXT III

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - December 1994

"Why Ethiopia?" was asked at one of our recent Communications. While on repat, our W. M. Ian MacLeod posed the question to his friend R. W. Brother W. Alan McWhannell, Immediate Past Provincial Grand Master of Dumbartonshire under the Grand Lodge of Scotland. His response appears in Part 1.

We also chanced upon a response to the question that had been published by Most Worshipful Brother Earl D. Harris, Past Grand Master of the Grand Lodge of Georgia, in the United States.

Pyramid Text III demonstrates the obvious fact that there are no simple answers - and in some cases no answers at all because of the Craft's long-standing penchant for secrecy that has denied us the luxury of written historical records - to many questions that can be asked about Freemasonry.

WHY ETHIOPIA? - PART 1

1 November 1994

Dear Ian,

I have been giving your question regarding Ethiopia some consideration. Your questioner is to be congratulated for stimulating my rapidly deteriorating gray matter. My research began confidently enough in Mackey's Encyclopedia. Unfortunately it was almost immediately a dead end. The only reference that I could find to "Ethiopia" is:

ETHIOPIA - A tract of country to the south of Egypt, and watered by the upper Nile. The reference to Ethiopia, familiar to Freemasons, as a place of attempted escape for certain criminals, is not to be found in the English or French accounts, and Brother Mackey was inclined to think that this addition to the Hiramic legend is an American interpolation. The selection of Ethiopia, by the old authorities, as a place of refuge, seems to be rather inappropriate when we consider what must have been the character of that country in the age of Solomon.

It would appear, therefore, that the question is one of merit.

I have conducted a quick (and perfunctory) trawl of the early French and English exposures, Anderson's Constitution, Covey Crump's History of the Hiramic Tradition, all in vain, which confirms the veracity of Bro. Mackey's statement that it "is not to be found in the English or French accounts."

It does, however, appear in the Scottish and American accounts and must, therefore, be true. This is not intended to seem immodest or to suggest a superiority of the Scottish system of Masonry. I believe that American Masonry was much influenced by Scottish Masonry from the beginnings.

There is a paucity of written information concerning early Scottish Masonry (operative and speculative). One reason for this may be the Bardic tradition of the Celts who communicated all historical fact, myth and legend by word of mouth from generation to generation.

Bro. Alex Horne refers briefly to the matter in his book "King Solomon's Temple in the Masonic Tradition" as follows:

JOPPA - the present day Jaffa - is a sea-port some eighty miles down the Mediterranean coast from Tyre, and was the port of Jerusalem until superseded by the new city of Tel-Aviv. In addition to being a natural point of entry for building materials destined for Jerusalem, it would also be a natural point of departure for any miscreant (let us say) desiring to make his escape by sea out of the country. However, whether such a trip, by sea, into the interior of Africa - for example, Ethiopia, by way of the Nile - would have been practical from a seafaring man's standpoint is a question we need not enter into here. It is conceivable that in the eighteenth century, when such a trip could have been contemplated as a physical possibility, our knowledge of the relevant geographical details may not have been very profound.

This again confirms that a good question has been raised but provides no answer. The search continues and I am again drawn towards the old charges and manuscripts for some possible explanation for this reference in our ritual. I shall contact you further if my efforts are rewarded with success.

Yours sincerely and fraternally,

W. Alan McWhannell

[Ed. Note: RW. Brother McWhannell's extensive Masonic career includes the following:

Past Master of The Athol Lodge #384

Secretary of The Athol Lodge # 384 for seven years

Deputy Provincial Grand Master of Dumbartonshire for 5 years

Provincial Grand Master of Dumbartonshire for 5 years

He is currently:

The Immediate Past Provincial Grand Master of Dumbartonshire

Senior Deacon of Lodge Century # 1291, a research Lodge in Glasgow.]

WHY ETHIOPIA? - PART 2

I have never heard an adequate explanation why the ruffians in the Hiramic Legend sought to escape by attempting to flee to Ethiopia. Such a trip, by ship or over the water from Joppa, seems impossible since Joppa is on the Mediterranean Sea, Ethiopia is on the Red Sea, and the Suez Canal (which now connects the two) is but a recent man-made structure. In Solomon's time there was no water route from the Mediterranean Sea to the Red Sea, and on to Ethiopia (other than around Africa).

Mackey's Revised Encyclopedia of Freemasonry suggests that, if Ethiopia is found in the American and not the English and French accounts of the Hiramic Legend, its inclusion must be an American interpolation.¹ In his Masonic Encyclopedia, Henry W. Coil fails to even mention Ethiopia in connection with the legend. Examination of over a dozen American monitors and exposÈ's from William Morgan's Illustrations of Masonry in 1827, to The Masonic Trestle-Board of 1843, to our own Masonic Manual, all support that part of the legend where the ruffians attempt to escape Solomon's kingdom by boarding a ship sailing from the port of Joppa bound for Ethiopia. However, nowhere did I find any explanation of why the ship was bound for Ethiopia.

Older English exposes, such as Samuel Prichard's Masonry Dissected of 1730, Three Distinct Knocks of 1760, and Jachin and Boaz of 1762, have no mention of such an attempted escape. The port of Joppa was mentioned in Three Distinct Knocks and in Jachin and Boaz, but only in the sense of being near where the ruffians were eventually captured. Neither the attempt to board a ship nor Ethiopia itself is mentioned in any of these English accounts.

Finding no support for any proposition in the literature available, a look at the geography and the political background may lend insight as to whether such a trip was even physically possible - that is a trip by ship from the port of Joppa to the land of Ethiopia. Of the African nations, only Egypt and Ethiopia can trace their history into antiquity. Most recent discoveries have confirmed the presence of men in the Ethiopian area as early as 1.5 million years ago. Bas-reliefs dating about 1500 B.C. at Thebes show Ethiopians cultivating myrrh and incense. Egyptian hieroglyphics indicate a civilization in Ethiopia as early as the 2nd millennium B.C., and it is known that Egyptian pharaohs bought spices, myrrh, incense and other such precious goods from the Ethiopians. It was called by the Egyptians "Punt," or Land of God, as they believed certain of their divinities came

from Ethiopia. It was also referred to as Habashat and, later, Abyssinia.²

From about 2000 B.C. to 1100 B.C. Ethiopia was ruled by the northern Egyptian empires.³ Known as Chus or Cush by the Hebrews, the Biblical Ethiopia was a region of the upper Nile basin, at times extending from south of the first cataract (near the present site of Aswan) and encompassing what is now lower modern Egypt and the Sudan, possibly extending into the northern parts of modern Ethiopia or Abyssinia.⁴

It is known that during the 21st Egyptian dynasty in the 11th century B.C., during the time of Kings Saul, David and Solomon, a powerful state was established in Biblical Ethiopia, with its capital at Napata, at approximately the third cataract in northern Sudan. Toward the end of the 8th century B.C. (less than 200 years after Solomon built the Temple) this State conquered Egypt and established the “Ethiopian” dynasty,⁵ eventually extending its influence across north Africa from the Red Sea to the Atlantic.

At this point several collateral items of interest may be considered: First, The Westminster Historical Atlas of the Bible discloses that in Egypt a canal from the Nile to the extreme northwestern arm of the Red Sea - what we now know as the Gulf of Suez - was dug long before Roman times.⁶ Could there have been a canal in Solomon’s time that connected the Nile with the Red Sea at the Gulf of Suez?

Next, it is known that Solomon’s contact with Hiram of Tyre included not only the supply of some of the materials needed for the Temple but also cooperation with shipping, for which the Phoenicians were famous. In all probability Solomon’s shipping contact with ports on the Red Sea was through his own port of Ezion-geber at the northernmost point on the western fork of the Red Sea on the Gulf of Aqaba. It was here that he built a fleet of ships for the Red Sea trade and a large smelter for refining the ores of Arabah.⁷

Solomon did obviously have contact with the Ethiopian culture, as especially witnessed by his visit from the Queen of Sheba. (Actually, she was from an area known as Saba, now a part of Yemen, then a territory controlled by Ethiopia.) The Arabian dynasty which began ruling in Ethiopia in the second century A.D. called themselves negus-nagast, or king of kings, in that they traced their descent to Menelik, whom they claimed to be the son of King Solomon and the Queen of Sheba.⁸ But, again, this does not solve the problem of sailing from Joppa to Ethiopia.

The answer to the physical problem of sailing from Joppa to Ethiopia has already been solved. Ethiopia in the Biblical sense was not Ethiopia of today. Its boundaries constantly changed. At times it was in the lower Nile region, even to lower modern Sudan and the northern part of modern Ethiopia. At other times it extended from the Atlantic Ocean, along the Mediterranean coast, down the Nile basin, across the Red Sea into Arabia. One hundred years before the completion of Solomon’s temple it is known to have had its capital at Napata, a place near the third cataract in the Nile. And less than 200 years after the building of the Temple it controlled all of Egypt and was expanding along the Mediterranean coast.

In Solomon’s time it is not unlikely to see that Ethiopia was expanding rapidly northward along the Nile and was probably at or near the First Cataract, near what is now Aswan. The practice of towing ships against the stream with draft animals was a well known

practice even to the Egyptians, and was relatively cheap. This could be done even over the cataracts; thus making commerce up the Nile, especially with smaller boats, entirely feasible. It would be no special feat to sail from Joppa across a corner of the Mediterranean Sea, up the Nile at least as far as the first cataract, and on into Biblical Ethiopia by the tow from draft animals.

Now that it can be seen that a journey could have been made by boat or ship from Joppa to Ethiopia (at least the Ethiopia of Biblical times), the question still remains: Why was Ethiopia chosen as the Ruffian's destination?

Although we find little mention in Masonic literature concerning Ethiopia, we do find it mentioned many times in the Bible. Beginning in Genesis and ending in the New Testament Book of Acts, we find Ethiopia mentioned not less than nineteen times. However, in almost every reference Ethiopia is associated with other countries, notably Egypt and Libya, and almost always as a place far away. It is first mentioned in the second chapter of Genesis as the land encompassed by the second river, Gibon.⁹ It is spoken of as a place of mighty warriors and men of violence.¹⁰ Even with a major seaport at Ezion-geber in the land of Edom on the Gulf of Aqaba of the Red Sea where Solomon had his Red Sea fleet of ships,¹¹ a journey to the land of Ethiopia from Jerusalem was long, perilous and rough - over wastelands, mountains and then the sea.

Though Ethiopia was one of the more far reaches of the known world, it had long been known as a gathering place of many races: a melting pot, where the Negro, Caucasian and Mongoloid, blended together.¹² A cross-roads for trade between Mediterranean countries and the East, Ethiopia also acquired many diverse customs and skills. In its ancient capital of Axum, stands evidence of the skills of stone masons of the past in many magnificent ruins and in more than 125 obelisks.¹³ As one of the more far reaches of the known cultures, and a place where skilled masons were obviously welcome, Ethiopia would be a most logical place for our three criminals to attempt to escape their sure reward for assassination. There they were far from the scene of their crime, could be accepted for their skills, and could blend into the ethnic and racial conglomeration with the hope of escape from an extended search by a the mighty King Solomon.

Why Ethiopia? Although our legend is largely fictional, Ethiopia would have been accessible by ship, even from Joppa, and was a practical choice. But as our legend is primarily a symbol or collection of symbols given to teach lessons, so too might the possibility of flight to Ethiopia be purely symbolic for the purpose of the legend.

Mackey, in his Symbolism of Freemasonry, has pointed out that Hiram Abiff is, in the Masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the Temple was "the visible symbol of the world, its builder became the mythical symbol of man, the dweller and worker in that world."¹⁴

He goes on to point out that man meets at least three obstacles in life's pathway that could very well assassinate his character and moral growth. These are "Temptations (that) allure his youth, misfortunes (that) darken the pathway of his manhood, and (that) his old age is encumbered with infirmity and disease."¹⁵

Philosophers through the ages, Masonic and otherwise, have pointed out that within

man's own mind come the Ruffians which must be conquered in order for man to rise from the plane of his mere animal existence to the place of spiritual fulfillment in harmony with his Maker. In his short talk on Ruffians,¹⁶ Brother Joseph Fort Newton reminds us that three of the greatest Greek thinkers identified what they said to be the three causes of sin in the human heart. Socrates said the chief cause is ignorance, in that no man does evil unless he is so blinded by ignorance that he does not see the right.¹⁷ Plato expanded upon this, saying that in spite of knowledge and the ability to see right and wrong, clearly man still may do wrong if in a dark mood. Passion, he states, "stirs up sediments from the bottom of the mind and so clouds reason that even clear vision fails."¹⁸ Aristotle identified the third Ruffian to cause us to do evil as "moral perversion, a spirit of sheer mischief, which does wrong, deliberately and in the face of right, calmly and with devilish cunning, for the sake of wrong and for the love of it."¹⁹

The Ruffians have been characterized as "none other than the symbols of those lusts and passions which in our own breasts make war on our characters and our lives," Ö "the enemies to be feared by the soul are from within, and are nothing other than its own ignorance, lust, passions and sins."²⁰

Brother Allen Roberts in The Craft and its Symbols states these Ruffians of the soul are man's constant companions, greed, jealousy and selfishness.²¹

Brother George H. Steinmetz in his book Freemasonry - its Hidden Meaning, explains that the first Ruffian "typifies material desires, greed, avarice and covetousness, which prompt the attempt to gain benefits regardless of the rights of others."²² The second "symbolizes the physical: those attitudes of the mind rather than the material desires that are responsible for intolerance, bigotry, hatred and envy."²³ The third he contends, arises when, not realizing that the Temple within him is incomplete, man allows doubt to strike down his faith.²⁴

Illustrious Brother Albert Pike identified our Ruffians as the enemies and assassins of the social progress and individual welfare of mankind in general, specifically: the Kingcraft, which "strikes a blow at the throat, the seat of freedom of speech;" the Priestcraft, which "stabs at the heart, the home of freedom of conscience;" and the Mob-craft, which "fells his victim with a blow to the brain, which is the throne of freedom of thought." Together they conspire to destroy liberty, without which man can make no advance.²⁵

The actual symbolism of the Ruffians may vary from interpretation to interpretation, from person to person, from situation to situation, from time to time, but such is the nature of symbols - and rightfully so. The general concept remains the same: the Ruffians are those negative attributes of man or mankind which have the tendency to assassinate, maim, kill, and destroy our ability to bring ourselves into closer harmony with our Creator and to create a better society upon the precepts that God has given us.

However these symbols are defined, when faced with TRUTH - DIVINE TRUTH - as symbolized by the judgment and wisdom of Solomon, when confronted with those eternal TRUTHS set forth by the Grand Architect of the Universe through the inspired writers of His Volume of Sacred Law, these Ruffians take flight. They attempt to hide in the remotest regions of man's own self (Man's internal Ethiopia), that place "to be found only

through one's own search for lost answers to the deeper and true mystery of what life's mission and eternity are and the failures of the weakness of the flesh."²⁶

With TRUTH from God, man can find, fight, cope with, and, finally, conquer his inner Ruffians.

Whether purely "an American interpolation"²⁷ to the Hiramic Legend, as contended by Brother Mackey when he pointed out that it was not found in the English or French accounts, or a genuine part of the Legend whose origins are lost in the mists of antiquity and simply not considered substantive by our English and French Brethren, "Ethiopia" did exist as a place that could have been reached by ships from Joppa and does add symbolic significance to our Legend.

WHY ETHIOPIA? IT IS ONLY LOGICAL.

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 25. Newton, pp. 117-118.
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PYRAMID TEXT IV

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - January 1995

Foreword

There has been considerable discussion about the “membership crisis” throughout Masonry. Some bodies are attempting to meet the challenge head on. The first article selected for this Pyramid Text describes the “solutions” adopted by the Grand Lodge of the State of Virginia in the United States.

But there's another type of problem that may be more insidious, perhaps even more critical, than those that have raised the alarm bells. After reading our second selection, ask yourself the following:

Will the solutions of the Grand Lodge of Virginia do anything to recover “that which was lost?”

Ö or Ö

Will they tend to exacerbate the malignancies that consume that “Spirit of Freemasonry?”

SOLVING THE MEMBERSHIP CRISIS

by R. W. Thomas F. May,

Grand Master of Masons in Virginia

That there is a crisis in Masonry regarding the decline of our membership requires no tabulation of our losses. Suffice it to say that, on a national basis, our membership is at its lowest level since 1920. In Virginia, our losses began in 1971 and, in the ensuing 23 years, have cost us 25% of our strength. What began as a trickle has now grown into a tide of deaths, demits, and suspensions for nonpayment of dues. Dire predictions have been made, based on computer projections, of the complete destruction of the Craft in Virginia by the year 2010, unless something is done.

What was needed was a comprehensive approach to the crisis. The time was long past for patchwork remedies or blithe continuation in our traditional course. In consultation with

the Grand Lodge officers, a 24-step program was devised for membership renewal. We recognized that considerations of available time and funds meant that all could not be accomplished in a few short months. Rather, a long-term approach, extending over several years, was needed to achieve the desired results. Nevertheless, initial indications make it probable that we will experience positive growth this year for the first time since 1971!

Several of the steps in our renewal program are based on projects earlier placed in operation. They have, however, been given stronger emphasis. Thus, Friendship Nights have been continued as mandatory programs, with a new videotaped version of our Craft's history made available to each Lodge. Scripts have been provided for the evening's presentation, as have brochures to be handed to attending prospects. It has likewise been made clear that it is perfectly correct for one to approach a person whom one believes would make a good Mason and give him an informational pamphlet on the Fraternity. The prospect is left free, of course, to choose whether he will petition.

This method of approach, approved by our Grand Lodge in 1990, has been further perfected, and an improved pamphlet is in the works. In the meantime, the Grand Master has personally written every member of the Craft in Virginia, enclosing a copy of an informational pamphlet and two petitions, urging him to seek out two friends whom he knows meet our qualifications. The results have been excellent!

The age of petitioning has been reduced to 18 years in the case of DeMolays and sons of Master Masons. Here, too, the statistics are encouraging as young men seek us out. Consideration is also being given to chartering new Lodges at various colleges and universities throughout our jurisdiction that would be sponsored and assisted by existing Lodges in neighboring communities to make the Craft directly available to our college youth.

A twofold program has been instituted with respect to Brethren dropped, or in danger of being dropped, for nonpayment of dues.

- First, an amnesty was declared for all suspended in the last 20 years,. Each member suspended during that period received a packet from the Lodge containing a personal letter from the Grand Master, a petition for restoration, and is told he may be restored by returning the application with a check for only the current year's dues.
- Secondly, every member in danger of suspension receives a personal letter from the Grand Master. It outlines the benefits he will give up by leaving the Craft. The replies have been most encouraging, but they also establish one thing beyond question: we lose many of our Brethren simply because we do not bother to keep in contact with them the Lodge level!

For the first time, a public relations program has been instituted under the direction of an appointed Grand Lodge officer, with a budget and the mission of making Virginia and its citizens aware of this great Fraternity. Radio spots have already been created, with professional assistance, billboards are planned on major highways, and other steps are being taken to counteract the vicious attacks of the hate mongers and bigots.

These programs are absolutely essential if the Fraternity is to survive. Surveys taken in

1988 and 1989 indicate only 25% of the public has heard of the Craft, and only 5% of men responding are interested in membership.

Times have changed, and the Craft's historic reticence must be laid aside if it is to attract new members. With the demands made on the modern individual in the workplace and at home, little time is left him for other activities. It will go to those which he is convinced have something to offer. And it is important we sell our story to him!

There are many other facets to our program:

- One-day classes may be considered in the future.
- There is an active program of recognizing all Eagle Scouts.
- Community service awards are available from every Lodge to local citizens who are not Masons but who have made a substantial contribution to their communities.

All these things help, but above all, if positive results are to be obtained, is the need to carry these programs forward year after year.

We did not get ourselves into this membership crisis in a day, and we will not get out of it in a day. What is demanded is leadership and cooperation, not only at the top but in every Masonic Lodge, district, and Appendant Body to overcome the inertia and resistance to change which has too often characterized this Fraternity in recent years. But, my Brethren, the task can be done. We have made a start in Virginia. It will continue, I hope, under my successors, who will offer their own improvements and variations, until at last - this year or in a very few years - we will see positive growth once more!

VIRGINIA GRAND MASTER'S MEMBERSHIP RENEWAL PROGRAM

1. Letter from the Grand Master with two Petitions for the Degrees and a brochure requesting each Brother to hand-pick two men who meet his qualifications to replace him in his Lodge.
2. Letter from the Grand Master to Brethren who may soon be subject to suspension for Non Payment of Dues, listing the rights and benefits that would be lost to him and his family should he fail to maintain his membership:
 - Masonic Home
 - Masonic funeral
 - Right to visit Masonic Lodges wherever so dispersed
 - Your home and family are under the protection of every member of this Fraternity, who has sworn to defend and protect yours, as you have sworn to defend and protect his.
 - Should you ever be overtaken by adversity or misfortune, the hands of every member of this great Fraternity will be stretched forth to assist you in your need.
3. Executive Order giving amnesty to all those suspended for Non Payment of Dues during last 20 years.
4. BRING A FRIEND NIGHT, with more professional video and brochure materials and a greater selection of scripts from which to choose.
5. Edict allowing 18-year-old sons of Master Masons and Senior DeMolays to petition for the Degrees of Freemasonry.
6. University Lodges on or near campus with reduced fees, assisted by existing Lodges

in area.

7. Contact all Boy Scout Councils in Virginia and express our desire to recognize all Eagle Scouts with Grand Lodge certificates. Also make Blue Lodges aware of the fact that many times the Scout adult leaders are active in other community activities and would be eligible for a COMMUNITY BUILDERS AWARD.
8. Redesigned the petition for the Degrees. This form previously cost the Lodges 25¢ each; now it is available at no cost to the Lodges.
9. Appointment of Director of Public Relations with budget and expense money.
10. Billboards on major and interstate highways, with such themes as Masonic Family Unity.
11. Radio spots and public announcements.
12. Purchase a professional Masonic float to be available to all on a first-come basis with a travel committee and budget for travel and maintenance.
13. Blue Lodge fellowship rooms with coffee, doughnuts, newspapers, etc.
14. Fellowship football bowl game between Virginia and West Virginia or North Carolina colleges.
15. Continue Blood Program.
16. Continue Child ID Program.
17. Continue COMMUNITY BUILDERS AWARD PROGRAM with professional assistance and video.
18. Grand Lodge booth at State Fair.
19. Statewide golf tournament.
20. Broaden Family Day.
21. Continue Blue Lodge open houses.
22. Offer the use of Lodge Halls during and after times of disasters, storms, or other public dangers; during these times, use Masonic buildings as distribution and collection points for donations of food and clothes. Also use Masonic buildings for voting and other appropriate civic activities.
23. Formation of a Grand Master's Task Force on Membership with the appointment of 12 Brethren to form 4 committees of 3 men each to travel north, south, east, and west to make contact with one possible candidate per month for each of Virginia's 345 Lodges.
24. Newspaper insert (4 to 5 pages) in all local newspapers explaining Freemasonry and the Craft's Appendant Bodies and how one becomes a Mason.

[Editors Note: The preceding was extracted from an article published in The Scottish Rite Journal, December 1994.]

THAT WHICH WAS LOST

by Sir Knight Thomas W. Olzak, Commander of Eu-Tah Commandery #66, Toledo,
Ohio

Knight Templar Magazine - [date unknown]

Brother Johnson slowly sealed the envelope he held in his trembling fingers. He tried to keep his hands still, but the powerful emotions filling him easily overcame his futile attempt. After all, the envelope contained a letter he didn't think he would ever have to write.

Seven years ago, Brother Johnson returned from a military tour in Germany. While in Germany, he was Raised to the sublime degree of Master Mason in a "military Lodge." It was a new Lodge (less than ten years old), but the spirit of Freemasonry was very strong there. For hours Brother Johnson sat talking with Past Masters and other Brethren about Masonry and its meaning. The spirit of Freemasonry that pervaded that small Lodge quickly filled Brother Johnson. Not only did he carry a dues card, he was also a Mason in his heart.

When Brother Johnson's tour in Germany ended, he returned to his hometown. It wasn't long before he made contact with a local Lodge. and quickly became a very active member. Attending Lodge helped fill a void in Brother Johnson's life - a void created when he left his Lodge in Germany. But something was missing.

It couldn't be the Temple. In Germany, his Lodge met in a small dining room in the back of a guest house. Every week they set up the stations before the meeting. When the Master closed the Lodge, all the Lodge paraphernalia was put away. This Lodge met in a beautiful old Temple

It wasn't the size of the Lodge. The membership numbered over seven hundred. In Germany, he was the ninety-eighth member added to the roles. Although that which was lost eluded Brother Johnson, he decided to petition for affiliation and was accepted by his new Masonic family.

For almost seven years Brother Johnson toiled in the quarries of his new Lodge. As time passed, that which was lost began to show itself. He caught glimpses of it when a Past Master refused to take part in the ritual because he had "already done my part for the Lodge" - even though several walking parts remained vacant during the Master Mason Degree. He saw it again each time a Brother complained that the Lodge hadn't repaid him with office or honors for his services. They owed him. Until they made it up to him, he just wouldn't come back. Again it showed itself each time the Master Mason Degree ritual was performed with disrespect. Each time a new Mason was cheated by the ritual work, the identity of that which was lost became more apparent. And finally, he caught a glimpse of it each time expediency and personal ambition won out over the needs and principles of the Fraternity.

Shortly after his election to the office of Senior Warden, Brother Johnson realized what it was that the Lodge had lost. It had been hard to find because it wasn't something tangible. It wasn't big and heavy like the ashlar that sat in the front of the Lodge room. It wasn't colorful and ornate like the chapters and globes that adorned the Fellowcraft pillars. On the contrary. It was simple and delicate. It can be found only in the hearts of those who

truly love the Craft. It was the Spirit of Freemasonry.

It is this spirit that makes a group of dedicated men a Lodge of Freemasons. You can easily tell the Lodge that has it. If you take away all the ornaments, the symbols, and all the other implements normally found in a Temple, the Lodge whose members still possess the Spirit of Freemasonry remains a Lodge in the purest sense. The Lodge without that spirit is lost.

Once Brother Johnson realized what it was that was lost, he began to see other things differently. He understood that he had been caught up in the maelstrom of Lodge politics. Like many of the other officers and the Past Masters, he had begun to see his role as an officer as a personal achievement - not as service to his Lodge. Brother Johnson had begun to ignore the Spirit that keeps Masonry vibrant, dynamic, and alive. While he looked outside himself for the fundamental problems causing the decline of the Lodge, he was allowing the Masonic spirit within himself to die.

This was a very serious revelation for Brother Johnson. After his God and his family, Freemasonry was the most important force in his life. He couldn't continue along the path he was on. For several weeks, Brother Johnson stayed away from Lodge. During that time, he searched his soul for the way back to the Freemasonry he had found in Germany. When the answer came, he knew in his heart it was the only way.

* * *

The Secretary opened the letter from his Senior Warden. "I hope I don't have problems with this one when he becomes Master," the secretary said to himself as he turned on his desk lamp and began to read Ö

Worshipful Brother Smith:

After much deliberation. I find it necessary to resign from my office as Senior Warden.

I do not take this action lightly. For several weeks I have struggled with an internal conflict between my desire to become Master of my Lodge and my desire to find a Lodge where the spirit of Freemasonry is still alive. I am happy to say the latter won.

I can no longer participate in an organization where the structure and form of the organization mean more to the collective membership than does the pursuit of personal growth. After all, isn't the journey down the path to personal and spiritual growth the purpose of our ritual and our Fraternity?

The Lodge where I was Raised understood this. Although the Lodge was only ten years old at the time of my Raising, the spirit of Freemasonry was so strong it permeated every part of the simple back room of a small guest house in Germany where we met. The purpose of the meetings did not center around who did this or that. Rather, it was more important to discuss the next charity function, or the welfare of those who could not be with us.

Then there was the ritual Ö we didn't have fancy paraphernalia or a projector for the lecture, but what degree work we performed! Each Brother knew his part word for word. As fun was an integral part of our stated meetings, so was solemnity an integral part of the degree work. It was not difficult to impress upon the minds of the Brethren taking part the importance of good ritual work. After all, they were sharing with a new Brother those truths that would allow him to join and share in the Brotherhood they

loved without reservation.

I know that somewhere there must be a Lodge where Freemasonry means more than a struggle for the existence of worn-out rules and traditions - rules and traditions that become more important than the Masonic spirit around which they were constructed.

I am not bitter; only sad. Sad that I was unable to share my vision of the art of creating the perfect ashlar with the members of the Lodge. I don't want there to be any misunderstanding. I am not perfect. Perfect men do not need a spiritual Freemasonry, a Freemasonry I will try to find again.

Fraternally,

Thomas Johnson, Freemason

The Lodge Secretary sat back in his chair. "Now what do we do?" he thought. "Well, we'll temporarily fill the chair and finish the year. The loss of one officer won't stop us from going on as before." He tossed the letter onto his desk as he stood to go to supper. He shook his head as he took one last look at Brother Johnson's letter, and turned out the light.

[Editors Note: The preceding was extracted from an article published in *The Knight Templar*, June 1994.]

PYRAMID TEXT V

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - January 1995

In Pyramid Text V, we consider issues of compatibility.

Our first article examines the question of whether Masonry is compatible with the culture of Saudi Arabia.

Compatibility with some of the values espoused in contemporary western civilization is discussed in the second article.

IS MASONRY COMPATIBLE WITH LIFE IN SAUDI ARABIA?

by Ian MacLeod,, Senior Grand Steward, ACGL, Master, Pyramid Lodge of Past Masters #962

St. John's Day paper - January 1995

First of all, we have to look at the environment here in the Middle East. We work alongside many different nationalities who have cultures and beliefs that are completely alien to us. The work hours spent in their company are long and can be frustrating, to say the least - but to whom? Remember, we are all contractors and are here to fulfill an obligation we assumed upon signing the contract to work in Saudi Arabia with a local populace assumed to be less informed or less skilled than we. According to their belief this community is living in the 14th Century. There is never a great deal of current local news - good or bad - that goes beyond their borders.

History shows the Saudi Arabs to be a nation of travelers who can move at a moment's notice and who are deeply involved in the clan or tribal system. They had storytellers to relate or lecture on current or historical events. This member of their society traveled

from village to village visiting many a campsite on his way, and was held in high respect by all. His only payment was the necessities of life: food, drink, and somewhere to lay his head. This profession was very demanding and called for a lot of commitment on the part of those who chose it. They were, in other words, upright men. The people then, as they do now, showed a belief in God and to the wisdom that had been handed down from their forefathers on how to live their lives. In other words, the tenets of their society have been passed down from generation to generation.

Consider, now, how Freemasonry relates to this environment. It is the oldest and largest Fraternity in the world. It is estimated that more than 100 million have taken the vows (obligations) of Freemasonry in the past 300 years, including thousands who were members of the clergy: ministers, priests, and rabbis. There are more than six million active Freemasons in the world today. Freemasonry has always been regarded as one of the oldest moral institutions that ever existed and, although it certainly is not a religion, it is definitely based on the great moral teachings of the Holy Bible and the initiates do have to declare a belief in a Supreme Being (God). Freemasonry is further distinguished for its loyalty and obedience to the just laws and institutions in every country in which it has flourished. It stands for good citizenship and goodwill to all. Its teachings are given by word of mouth in the form of lectures or stories related by designated Brothers within the Craft. Many hundreds of years ago these Brothers or Grand Lecturers had been known to travel from Lodge to Lodge sharing their knowledge and their stories with the less informed Brethren. All they asked in return was the necessities of life: food, water, and somewhere to lay their heads. Believe it or not the festive boards were intended to feed the Brothers who had traveled to attend the meetings. In some cases work was found for the lecturer until he traveled on to the next Lodge. He was indeed a traveler and a teller of stories with a total commitment to his profession and belief. Thus were the tenets of Freemasonry handed down from generation to generation as each strove with these ever present reminders for nobler deeds, for higher thoughts, for greater achievements.

Freemasonry is universal. Here in the 9th District we sit side by side with Canadians, Welshmen, Filipinos, Americans, Italians, Irish, English, Pakistanis and the Scots. Thank God for its universality. We should be deeply proud and grateful that there is in this world one organization in which men of all faiths, of all political persuasions, can sit side by side, enjoying simple fellowship with each other, confident in the knowledge that they can not be criticized or rebuked for being antiAnything, unless it be anti-evil and anti-tyranny.

Brethren, in talking about our environment and comparing the history of the people of Saudi Arabia with that of Freemasonry, there are certain words that appear in both: Traveler, Tenets, God, Lectures, Necessities, Obligation, and Commitment. With these links in our societies there should be a road ahead for us in Saudi Arabia. Unfortunately there is a fear of the unknown on both sides, so I'm led to believe. Is it really the unknown, Brethren? Our cultures did make contact many hundreds of years ago during the Crusades. Has some of that history been handed down? It has to us; how about to our Arab brothers?

Unlike us they like to be seen practicing their beliefs. They have calls to prayer morning, noon and night - or so it seems. But don't we have the same? Each Sunday at home I can hear our church bells ring out three times and also on such special occasions as weddings,

funerals, Christmas, and Easter. Their laws and practices seem cruel to our 20th Century eyes and conscience, but remember that they are living in their 14th Century. If we look back in our own history, were we so much different? I really don't think so. We have only to study the text of our Masonic obligations to learn of the penalties imposed for petty crimes in our own distant past to realize that maybe, just maybe, our cultures are parallel.

In conclusion, I would like to point out that although there are quite a few similarities, Freemasonry has many more years of development under its belt than our Arab neighbors. But that should not stop us from getting involved in the local community as we are charged to do. There are examples of Lodges within our District doing just that in the more tolerant recent past. Our more senior Brothers will recall the Zain Train, the rides at the October fairs, Santa's visits, Christmas parties for the children, and open support for Boy Scouts and Girl Scouts, to name but a few. Most of these activities involved the Muslim population. It has also been proved during the years we have existed in Saudi Arabia that our charity work is second to none. Many of our charitable efforts have helped to comfort people throughout the Middle East - no matter what their culture, religion, or politics.

Languages and dogmas are not, and do not have to be barriers to brotherhood. Sad to say, the narrow sectarianism and pious orthodoxy of religion have been many times in the forefront of those who would discredit Freemasonry. The voices of fundamentalist clergymen, narrow-minded bigots, and ill- or mis-informed zealots have been raised in violent opposition to Freemasonry, but many of the same voices have been silent in the presence of tyrants and the oppressors of the poor, as we had occasion to witness only a few short years ago during the Gulf War. Our Craft Lodges have operated peacefully for many years alongside our neighbors here in Saudi Arabia and as long as our expatriate community remains, I'm sure in my own mind that the Craft will endure in this part of the world.

The great Rudyard Kipling wrote volumes dedicated to the Craft he loved. He believed that Freemasonry nobly teaches the worth of those old virtues which we hope will never go out of fashion: to do one's duty, to live cleanly, and to serve cheerfully. If we can demonstrate those virtues consistently and sincerely in our daily lives, it will promote compatibility with the cultures of the Middle East.

[Editors Note: The foregoing was presented during a St. John's Day Celebration hosted by Arabian Lodge #882 in December 1994.]

IS FREEMASONRY OUT OF STEP WITH THE TIMES?

by Richard C. Friedman, MPS

The Philalethes - August 1994

This question was recently posed by a Brother in his mid-thirties who was struggling with his family over his involvement in the Craft. What follows is an attempt to address some of the issues which he raised.

Issue: Masonry is only open to men. Isn't that archaic?

Quite the opposite is true. In some ways you could say that Masonry is on the cutting edge of the "Men's Movement" initiated in large part by the Robert Bly book "Iron John." Men across the country are banding together to re-discover aspects of their

masculine identity. Masonry has never lost its masculine identity and has provided an outlet for men which, thankfully, does not include romping through the woods in a loin cloth. Masonry includes all of the key aspects of what makes the new “Men’s Movement” so popular: initiation rites, comradeship, sharing of feelings, and male bonding. In addition, Masonry gives a man a moral and spiritual focus as well as a respite from his daily pressures.

Issue: Do Masons really do what we say we do?

Not often enough. Each Brother as an individual, each Lodge, each District and each Grand Lodge must determine what the “enough” is for himself or itself. We must do more community service, more charitable work, more education of our members about our incredible history, and more talking about Masonic and spiritual issues within our Lodges.

In short, we, as Blue Lodge Masons, cannot rest on the laurels of our history or the work of our Concordant bodies. Our members and their families are looking at a community level for evidence of our Masonic labor. Make no mistake about it: people know more about what we don’t do than what we do accomplish. Concordant bodies are carrying the Blue Lodges on their backs in terms of community involvement and recognition. An act of local community service will be much more effective in making a man a member (and his family happy that he is a member) than distantly perceived charities.

Remember, however, that many of the same people who complain that we don’t do enough are the very same folks who complain that they are out too often as it is. You cannot please everyone with your focus. Masonry forces you to choose where to place your own emphasis and create your own niche. Men who tend to need an instruction kit for living, or who have a problem with remaining an individual within a marriage, probably will become frustrated with the Craft.

Issue: Masonry talks about being family-oriented. Is this really true?

If by “family-oriented” you mean that our wives and children should be directly involved in most aspects of the Craft then the honest answer is NO. We are a men’s organization. We meet past most young children’s bed times. Find me a teenager who would really enjoy or understand our meetings or ritual. [Ed. note: The author has apparently overlooked the Orders of DeMolay, Rainbow for Girls and Job’s Daughters.] Also, a key part of the importance of the Craft is its privacy and the sanctuary which it affords its members.

Families can be involved in many aspects of our experiences in Masonry. We need to do a better job of educating our families about what Masonry is, is not, and could be for them; but we also need to be honest in terms of what are the goals and objectives of the Craft.

We can and should provide a better mix of open meetings which can be of interest to and attended by spouses or significant others. Every Lodge could benefit from having more fun and purely social (no speeches) events which could include families. Masonic organizations of all types can become more attentive to the social aspect of Masonic membership and the benefits that the Lodge or Grand Lodge would reap by doing so.

There is room for change but change also means commitment - events take time,

money, planning, phone calling and work in order to insure success. Our members sometimes need to be reminded that there is no hidden “they” out there who just magically pop up and provide them with entertainment. Unlike using the now famous “clicker” on their TVs our membership must pay attention to the working aspect of fun and not just turn the channel the moment they become bored.

We need to understand and define our terms when we talk about family involvement. Masons are concerned with the sanctity of the family. It is against Masonic law to be a neglectful or abusive father or husband.

By improving oneself in Masonry we hope that a man will become better across the board - more honest, open with his feelings, have a strong sense of moral responsibility, and become a better communicator, with a desire to do his best to be the father, husband, son, friend, and Brother that the ritual enjoins us to be.

Our sincere hope is that by being an active Mason, a men will be inculcated with [sic] all meetings refreshed, invigorated, and more focused on the positive aspects of family life. We think we can accomplish this task by putting moral and ethical questions and thoughts continually in our Brother’s path - making him think about his life and evaluate how he is doing against the measure of the Plumb, Square, Compasses, Level and Trowel.

Issue: “They” won’t let me do what I want to do in my Lodge.

To be an active Mason means to accept personal responsibility for the commitment you have made. It means working from within the Craft to effect changes which you feel are important. This means that you must have the courage not to quit. Masonry is tough on a man because it goes against the current societal mode of pointing the finger at everyone else instead of evaluating and accepting your own part in being a factor impinging on success or failure.

Conclusion

I would say this to all my Brothers and to the “younger” men in our Craft in particular. I am not sure that Masonry should be totally influenced by the sociological pressures of any society at any given time. We need to constantly evaluate what positive aspects of our environment can be adopted by the Craft, because the Great Architect of the Universe made nothing which lives that does not adapt, change and grow. This does not mean craving to look like whatever the current fad of society is.

By virtue of its nature, Masonry will not be for every man. Nor will it be acceptable to every woman or family. The Craft makes demands on a man to think for himself, be a self-starter and hold on to beliefs which may not be in vogue, but that he knows in his heart are strong and true. The Craft makes demands on women by asking them to sacrifice some of their time with their men for their good, and hopefully his family’s and our society’s greater good. I know that this world will be a better place if our sons can enter the Craft to “be a builder, not of a material edifice but a Temple more glorious than that of Solomon: a Temple of Honor, of Justice, of Purity, of Knowledge and of Truth.”

I cannot help but believe that his family will be better off with him thinking about those principles.

If you think that having a men’s organization is outdated, if belief in God, country,

friendship, morality, and Brotherly Love is outdated, if sticking too your beliefs and working them through despite adversity is outdated, if revering history and tradition is outdated, if taking personal responsibility is outdated, and if being accountable for one's own part in creating a problem or offering a solution is outdated,

Then Masonry Is Outdated.

Thank God for that and so mote it be!

[Editors Note: The preceding was extracted from an article published in the August 1994 issue of *The Philalethes*.]

PYRAMID TEXT VI

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - February 1995

Among those who aspire to serve their Lodge as Master are many who believe that the only preparation required is to simply progress through the various offices. To serve well requires a much greater effort and considerable self-discipline. Pyramid Text VI has been prepared to dispel such naïveté. The principal article, *Traveling East*, is a comprehensive overview of the responsibilities and burdens borne by the Master. To complete the overview, we have included *The Ancient Charges and Regulations* which the Master promises to uphold during our Installation ceremony and that section of the Code of the American Canadian Grand Lodge that specified the *Powers and Responsibilities of the Master*.

We believe that this material will be not only of value to those who are traveling East, but that there may be the occasional Master or Past Master who may also profit thereby.

TRAVELING EAST

PREPARING TO BE MASTER

The greatest honor comes to any Brother with his elevation to the Oriental Chair of a Masonic Lodge. Few Wardens but look forward with mingled pleasure and anxiety to that day when in their hands will be placed the gavel of authority. He who early prepares to be a Master in more than name only arrives in the seat of authority with some confidence.

The wise Warden does not wait until elected Master to become familiar with the official books of his jurisdiction; the Proceedings of his Grand Lodge; the book of Masonic law - it has many names, such as Code, Methodical Digest, Ahiman Rezon, Constitution and By-laws, etc.; the Manual in which is printed all that may lawfully be put in type of the ritual and Ceremonies of the degrees, and most especially the by-laws of his own Lodge.

PROCEEDINGS

A Master is not only leader of his Lodge, but a member of Grand Lodge, in which august body he represents his Lodge. Familiarity with the Grand Lodge procedure, questions pending, legislation enacted, etc., gives him a perspective and enables him to act with intelligence and understanding. In the Proceedings of most (not all) Grand Lodges is the report of the Committee on Foreign Correspondence, under which apparently misleading

title an official reviewer summarizes the activities of other Grand Lodges. The Master who realizes that he is not only an important cog in his own Masonic machine, but an integral part of a world-wide Freemasonry, early grasps the real importance and responsibilities of his position. Study of the Proceedings gives a perspective on the activities of Grand Lodge, with special reference to its charity, whether exercised in Masonic Home, Orphanage, Hospital, Foundation, outside relief or other form.

BOOK OF MASONIC LAW

To be Master of a Lodge is quite different from being president of a club or society. The Master is called upon to decide questions of law and practice which he cannot leave to his Brethren; the honor of leadership carries also the responsibility. That his decisions be wise and just, and of such a character as will draw commendation, not condemnation, from Grand Master or District Deputy, he must know the laws of his Jurisdiction, his own powers and limitations. He can obtain this knowledge only from a faithful study of the book of Masonic law.

RITUAL

In some Jurisdictions only the Master may confer the Master Mason's Degree; in many he may empower either his officers, a Past Master, or a well qualified Brother to fill the East during the ceremonies of the three degrees. Never will the Master get the best cooperation in putting on a degree if he himself cannot "do the work." The Master who knows his ritual can lead; he who will not - or cannot - "learn the work" is in a poor position to criticize faulty performances by others. Hence, an early study is important.

The degrees of Freemasonry are among the beautiful ceremonies of the world. They should be inspiring, uplifting, heartening, lovely to hear. If they fall short of perfection the Master is responsible - aye, even if he have only inefficient helpers, his is the responsibility.

Both Lodge and Master owe service to those elected to receive the degrees. The elected candidate has signed his petition, answered the questions, paid his fees, stood his investigation, come when called, submitted to proper preparation. Now his Brethren-to-be are so to induct him into the mysteries that he may desire with all his heart to become "a good and faithful Brother among us." He is entitled to a degree which will impress him; he has a right to hear the grand old words so spoken that they will make a deep and lasting impression on his mind. What he sees and hears should convince him of the age, the dignity, the importance, the solemnity of the Ancient Craft.

All this is a Master's work. The wise Warden lets no time go by before preparing himself for those busy days ahead, and regards dignified degrees, well put on, as important both to Lodge and candidates.

FRIENDS

Few assets are more valuable to a Master than friends. In Freemasonry, as in the world at large, the art of making friends is encompassed in one phrase: "to have friends we must be friendly." Millions of men are so at heart; cold of exterior from no better cause than shyness. Many a man wants to extend his hand, wishes to say a cheery word of greeting, desires with all his heart to be "one of the fellows" — and does not know how.

Yet it is so simple! For the root of personal shyness is fear of laughter - and laughter, like thunder, has yet to hurt anything living! The shy Brother need only assure himself: "I will not be afraid of something which cannot hurt me - I will not think my Brethren are more critical of me than I am of them - I will not waste time and strength wanting and not doing, when to say a cheery word and put out my hand needs but a muscular effort!"

Friendliness begets friendliness. The Brother who is cordial will find hands springing out to meet his; will see smiles begetting smiles: will learn that genuine interest in a Brother produces real interest in him. The Warden who leaves the West for the East interested enough to know all regular attendees by name will enter his year of responsibility with an asset than which there is no greater for the leader of a Lodge.

POWERS OF A MASTER

The Master of a Masonic Lodge has more power than the presiding officer of any secular body. The "rules of order" under which business is conducted in other assemblies apply only partially in a Lodge. The by-laws of a secular organization may enclose a president or chairman as with stone walls, fetter him as with chains; in a Masonic Lodge no by-law which restricts the inherent powers of a Master can be passed, or, if passed, will be sustained by Grand Master or Grand Lodge.

Power is constructive only when used with knowledge. The Master who does not know his powers cannot use them intelligently. The Master who knows what he may and may not lawfully do will lead with wisdom, discretion and success.

Laws differ among Grand Jurisdictions, but certain powers of a Master are universally acknowledged. The Master is responsible only to the Grand Master, the Grand Lodge (or the District Deputy Grand Master) for his acts; consequently he must have full authority and, within limits, be the ruler of his Lodge. But while Grand Masters uphold Masters in all lawful exercise of authority, they are quick to frown upon arbitrary rulings.

With one or two exceptions, only the Master may call special communications of his Lodge. No one but the Master may preside over his Lodge, in his presence (except the Grand Master or his Deputy) unless by his order.

DEBATE

Masters have full control of debate. A Master may propose a motion, second it, put it, close discussion, refuse to put a motion, at his pleasure — but let him think carefully before refusing to put any motion. If the proposer of the motion which the Master refuses to place before the Lodge lays the matter before the Grand Master, the Master must have a good reason or may be convicted of arbitrary use of his power and disciplined.

APPEAL

No appeal lies from a Master's decision, either to the Lodge, to a committee, or to any Past Master. Some Masters are weak, and afraid they cannot sustain an unpopular ruling. These have been known to allow some Brother to "appeal to the Lodge" and have then abided by what the Lodge decided.

This is subversive of the dignity of the Master's station. It is not John Smith in the Chair who is thus over-ruled - it is the Master. He is a good Master who insists on all respect

being paid the dignity of the office. The Brother with the gavel is not only John Smith, but Worshipful* Master. To permit interference with the ancient usages and customs which surround the Master's Chair decreases reverence for tradition.

No motion to "lay on the table," "to postpone, to adjourn," "to close"; for "unanimous consent for a Brother to speak," for "the previous question" should ever be entertained, much less put. It is only for the Master to say whether this subject is to be discussed now or later. The Lodge is opened and closed at his pleasure (except that he must not do business at a Stated Communication at an hour earlier than that stated in the by-laws.

* "Worchnyp," old English for "greatly respect."

It is for the Master to say who may and who may not speak. He can be responsible for the "peace and harmony" of his Lodge only by controlling its deliberations. But he is also responsible for the Masonic fairness, charity, courtesy and reasonableness of his actions; while his Brethren may not appeal to the Lodge for redress for any wrong, real or fancied, they may appeal to Grand Lodge, Grand Master or District Deputy Grand Master.

The appeal, if sustained, may have serious consequences.

COMMITTEES

The Master has the sole right of appointing committees. The Lodge may refer a matter to a committee, but may not name its personnel. Were it otherwise the Lodge might control the Master, not the Master the Lodge. Too much care can hardly be exercised in appointing the personnel of committees and the minor officers. The Master whose appointments are made with care, forethought and particular reference to the fitness, by training and education, of certain Brethren for certain positions, will see his appointees grow to greater and straighter stature in the years to come.

The Master fills all vacant offices by appointment; if the Senior Warden is absent, the Junior Warden does not, of inherent right, assume the West. The Master sends him there, or puts another Brother or Past Master there, at his pleasure. But if the Master is absent, the Senior Warden does, by inherent power, occupy the East for that period; the Junior Warden, in the absence of both Master and Senior Warden.

MINUTES

The Master may not alter the minutes nor may he spend Lodge money without consent of the Lodge. The Master may refuse to permit minutes which he believes contain improper-to-be written material to be confirmed; if any Brother insists, it is for Grand Master or District Deputy to decide. The Master may decline to put the motion to confirm minutes which he deems incomplete, but he cannot change the account of facts so that they state that which is not so.

VISITS

The Master controls who may enter and who may leave the Lodge. There is a vast difference here between power and right. The Master has the power to refuse to open the door to any one - member or visitor (except the Grand Master or his Deputy). But he must have excellent reasons or subject himself to discipline. In some Jurisdictions the visitor must be admitted (supposing him to be vouched for or passing a proper examination)

unless some member objects; in others the matter is left wholly to the Master. The Master would run a risk of complaint should he admit a visitor with whom some member objected to sit.

The Master who is conciliatory, smiling, friendly and peaceable; who refuses to take offense; who does not exercise his great power unless he must; who rules justly, governing with Brotherly Love, and who believes that the dignity of his office is best upheld by that "harmony" which is the "strength and support of all well regulated institutions" is wise and successful.

DUTIES OF A MASTER

The duties of a Master may be summarized as: duty to the Lodge, duty to the members (including ill, absent and charity cases) and duty to the dead.

The Master's first duty to his Lodge is to lead it to success and prosperity. This requires a combination of the talents of the diplomat, financier, adviser, councilor, friend, critic, and executive!

Some Masters consider scheduling the work, getting out a monthly notice, and conducting the meetings, as "success." But these are but the skeleton; to clothe such a program with flesh the Master must provide entertainment, instruction, inspiration; his monthly notice should be of sufficient interest to attract attention and draw attendance. Successful presiding requires far more than merely answering salutes and putting motions.

LODGE NOTICES

Variously called "Monthly Trestleboard," "Lodge Notice," "Lodge Bulletin," etc., the Craft too often suffers under a plague of dull reading sent out monthly by Masters who then wonder why attendance is small. Certain routine matters must, of course, be in all Lodge notices, but to fill up the balance with alleged humor, pointless personal news and trite platitudes is to consign the Lodge notice to the waste basket in advance. Make them interesting, make them snappy, make them say something, and they will be read.

FINANCE

Careful consideration of, and attention to, Lodge finance is a duty too important to discuss with general statements; some thoughts on financial ways and means are developed in Chapter 9.

PLANS

Masonic entertainment, as opposed to singing, music, vaudeville, motion pictures, lectures on non-Masonic topics, pack the Lodge room whenever fairly tried. The Master must select the entertainment which pleases his Lodge and plan accordingly, or appoint a capable chairman of an entertainment committee to do it for him. Interesting Lodge meetings do not "just happen." Success follows the age-old instruction to Masters - "first program your work; then work your program." Plans for six months ahead (with sufficient elasticity to permit changes for unexpectedly and happily necessary degree work) are wise.

It should be emphasized that the duty of a Master is first to the members of his Lodge; the possibility of much "work" on many candidates should be a secondary consideration.

SPEECHES

Few Lodges successfully can compete with picture shows, vaudeville theaters, concert halls or restaurants. A member can see a better program or buy a better meal than his Lodge usually provides. The Master who depends only on amateur, or second rate professional, talent for "entertainment" need not wonder why he has empty benches.

One thing and only one thing a Masonic Lodge can give its members which they can get nowhere else in the world - that one thing is Masonry. Give the Brethren plenty of Masonry and they won't want expensive and hard-to-get secular entertainment.

I do not - most emphatically do not! - mean dry-as-dust addresses.

Some speakers can fill a hall to suffocation, electrify an audience, make the Brethren gasp with the beauty, humor, interest of their talks on Masonry. But how many such has the average Master on his staff? Too many "Masonic speeches" are mere words; few men want to be preached at in Lodge. If a speaker has history, law, symbolism, romance, humor, oddities of Masonry at command - yes. If all he has is an exhortation to practice Brotherly Love, better not use him.

But there is a way to sugar-coat Masonic instruction; to combine Masonry and human interest (see Chapter 7). The Master who provides such "good and wholesome instruction" need never complain of non-attendance.

HARMONY

A Master's paramount duty is to preserve peace and harmony, a matter on which no specific instructions can be given. The majority of Lodges are harmonious, without cliques or factions. Some are sharply divided; in these, criticism is often more fault-finding than constructive. Plain sailing usually follows a sincere effort to steer a middle course. The occupant of the East is Master of the whole Lodge, not just of the group with which his sympathies happen to lie. The Master whose rule is just and fair, whether it favors his own convictions or the opponents of his ideas, will gain respect and support even from those who do not agree with him.

No Master can afford a temper, and should not expect courtesy or consideration from his Brethren if he does not show both from the East. Luckily, few men attain the East without long experience which generates appreciation of the honor, and creates a desire to rule justly, fairly, impartially, courteously. The Master's great power increases with lack of asserting. The mailed fist is no less potent than it wears a velvet glove.

Alas, at times the velvet glove must come off. For the sake of the Lodge, a Master should not permit his acts to be questioned, his rulings flouted, his authority set at naught. When necessary, authority should be used fearlessly and firmly. The Grand Lodge is behind and will support such a Master. As a matter of course, a Master will avoid conflicts if it can be done with dignity; if radicals in Lodge must be controlled, Masonic control will be gentlemanly but iron-like in firmness.

PROMPTNESS

A Master's duties to his members - including candidates - are, specifically: to open on time, to plan interesting meetings, to provide dignified degree work, to preserve order and harmony, to promote Brotherly Love.

Brethren who know the gavel will fall at the specified hour soon get the habit of arriving on time. Those who are morally certain the Master will be late in opening are themselves late. An interested Master will arrive early enough to greet by name and handshake every Brother.

Similarly, a Lodge meeting should close early, except when a "large evening" of unusual entertainment value is planned. An early closing means much to many Brethren who wish to go home to read or retire; those who wish to stay can have an hour of fellowship after the final gavel falls as well as before.

Of such small details is success composed!

DEGREES

Masters of Lodges which pride themselves on beautiful degree work have an easy time. Many Lodges struggle with but indifferent success to attain that beauty, serenity, perfect coordination which makes a degree ideal.

But no Lodge need be without dignity in its work. Many Brethren possess no sense of drama; some workers can but speak their parts like parrots. The Master who can inspire his workers with an ideal, so that they are willing to rehearse; who is willing to step out of the picture whenever he can to let some able Past Master shine in the work he can do best; who is wise enough to intrigue into minor parts some Brethren from the benches; he can stage a degree which, whatever it may lack in beauty, will at least be dignified and smooth running. This he owes not only to his members, but to his candidates. Whether he is taking part, or watching his fellow officers do the work, no Master worthy the name will permit levity or talking while a degree is being put on.

No ceremony of any kind can be well done without rehearsals. The wise Master calls rehearsals for degrees and makes them so interesting his officers like them. But the responsibility is the Master's; it is not advisable to ask officers if they "want to" rehearse or "will rehearse" but to say "There will be a rehearsal" and expect officers to come. Most officers will be as proud of the results as most Masters.

BROTHERLY LOVE

How does a Master promote Brotherly Love? A question impossible to answer except in general terms. But much may be done by a "glad hand" committee of members or Past Masters. The enthusiastic Master who wants happy meetings, and can inspire a committee with the same feeling, will soon see a difference in the smiles of the Brethren. We are simple-minded animals, we humans; it does not take much to please us! We respond easily to suggestion, and Masons especially are usually easy to please. Give us a cordial word of greeting; see that we know by name the Brother sitting next us; ask us to sit with a visitor to play host to him; suggest that we say a word to old Dr. Brown, who is so deaf he can't even hear himself talk, but who has been in that same seat since the memory of man runneth not to the contrary, and we respond as men always do respond to leadership.

One of the delightful surprises - and they are many - which the East provides, is the quick response of Brethren to any attempt to make them feel at home, or secure their help to make others enjoy their evening.

Brotherly love is not a tangible commodity. We cannot touch it or weigh it, smell it or taste it. Yet it is a reality; it can be created, it can be fostered, it can be made a dynamic power. The Master who has it for his Lodge and his Brethren will find that Lodge and Brethren give it back to him. The Master too worried over the cares of his office to express friendliness need never wonder why his Lodge seems so cold to his efforts.

As has before been written, to have friends we must be friendly.

THE SICK

Problems presented by the ill, the absentees, the charity cases, are so different in city and small town Lodges that only the fundamentals, the same for all Lodges, may here be considered.

Freemasonry has a standing in the community, and the general public respects it. Respect and standing are predicated largely on the few points of contact which the profane world has with Freemasonry. One of these is the attention given to the ill.

What is too often properly called the "Sick Committee" - which should be a healthy Committee for the Sick - is frequently the reliance of a Master who thinks thus to eliminate from his busy days a duty not always pleasant. As such committees do not always function, the Master is well advised who insists on weekly reports.

At the end of the year he will be better satisfied if he has personally called on every Brother reported ill. This is not always possible in a big city and a Lodge with a membership in four figures; it is possible in most Lodges. Only the Master who has devoted his spare Saturday afternoons, Sundays, and many evenings to calling on the ill knows how it redounds to the credit of his Lodge. The sometimes pitiful surprise, the invariable pleasure, and the often lasting joy given by an unexpected fraternal visit are Master's Wages, pressed down and running over. The Master who has the fraternal care of his ill heavily upon his mind and often practiced will join the ranks of Past Masters well beloved.

CHARITY

Every Lodge is - and should be - a law unto itself in its methods of charity and relief. Some have special charity funds; others have a Committee on Relief; others leave such cases in the hands of the Master; still others want to act in stated meetings on every case. The essential thing from the Masonic standpoint is speed. No charity call should be put off.

Freemasonry is NOT a relief society, and no Brother, or his dependents, is promised charity by the Lodge. But Masons are charitable, and he belongs to a poor Lodge indeed who goes hungry or shelterless while his Lodge is in funds. Here, as in the world at large, "he gives twice who gives quickly."

In almost every Lodge is to be found the overly sympathetic Brother who sees only the immediate present. With mistaken but sincere zeal he wants to spend all Lodge funds on

relief. He thinks it "wasteful" to spend Lodge money on a "big feed" or "an entertainment" when "hungry mouths need food and the widowed and the fatherless have no homes." Such pathetic appeals not infrequently move other Brethren to action which saner counsels would prevent.

A Lodge is not held together with steel bands, but by the silken ties of Brotherhood, woven of interest, friendliness, good times, wholesome fraternal intercourse. A Lodge which spends all its money on charity and none on fraternal meetings will soon have no money to spend on anything. The same principle applies here; relief must be proportioned to treasury, and a fair allocation made to all legitimate Lodge expenses.

FUNERALS

To all Lodges and to all Brethren comes at times the sad duty of laying away the mortal remains of a Brother of the Mystic Tie, under the Sprig of Acacia of immortal hope.

It is important to the family that the Master conduct an inspiring service; because of the many who thus see Freemasonry on public view, it is of interest to Lodge and Master that the ceremonies be dignified.

As words read from a book are never so impressive as those spoken from the heart, the Master who takes the small trouble to learn the funeral services "by heart" just as he learns the work of a degree, embraces an opportunity to help the families of his departed Brethren, and impress the general public with the solemnity of Masonic ideals.

In Lodges so fortunate as to have little or no calls for funerals, it is wise to rehearse the funeral exercises at least once, preferably early in the year; the call may come at any time. The dignity and beauty of Masonry, in one of its few points of public contact, is the better exemplified after such preparation.

It is one of the privileges of a Master Mason to be laid to rest by his Brethren. To perform this last duty well is to be brotherly; to offer what small comfort may come from a noble service, nobly rendered, is to succeed in making Brotherhood manifest.

IN GENERAL

Important duties of a Master, in addition to these specified, include:

To obey, enforce, defend, the Ancient Landmarks, the laws, rules, edicts of Grand Lodge and Grand Master, and the by-laws of his Lodge.

To enforce and defend the prerogatives that belong to his office; never to permit any Brother to encroach upon these, no matter what feeling of personal modesty may dictate to the contrary. The Master has a duty to those who follow him to hand down the office with its dignity and its rights, its privileges and its responsibilities, unchanged.

To preserve order in his Lodge at all times; it is disagreeable to call a Brother to order, but it is unthinkable that any Brother be allowed to interfere with the solemnities of a degree.

To see that his officers learn, and perform, their work in a proper manner. The Master is responsible; it is the Master's part to demand and receive enthusiastic cooperation from his officers.

To train all his officers, and familiarize even the minor ones with Lodge affairs. A weekly meeting of all officers, at lunch or some officer's home in the evening, is a splendid way of getting opportunities to "talk things over." Where this is not practical, a half hour officers' meeting before or after a Lodge meeting is a means of providing unity of effort and ideals in conduct of Lodge affairs.

To preserve the secrecy of the ballot. This, not only that the statutory mandates be observed, but to lose no chance of impressing members with the importance of this bulwark of the Fraternity.

MASONIC LAW FOR A MASTER

It is the business of every Master to see that his Lodge abides by the laws, resolutions and edicts of his Grand Lodge, its own by-laws, and maintains and supports the Landmarks and "ancient usages and customs of the Fraternity."

WRITTEN LAW

The laws of Masonry, like the laws of nations, are both unwritten - the "common law" - and written. The written laws, based on the "General Regulations" and the "Old Charges," are the Constitution and by-laws of Grand Lodge, its resolutions and edicts, and Lodge by-laws. The Ancient Landmarks are written in some Jurisdictions; in others they are a part of the unwritten law.

In a foreign Jurisdiction a Mason is amenable to its laws as well as to those of his own, just as a person residing abroad is amenable to the laws of the nation in which he lives, while also expected to obey the laws of his own nation.

The "General Regulations" set forth in "Anderson's Constitutions of 1723" were adopted shortly after the formation in 1717 of the Mother Grand Lodge in England. It embodied the laws of Masonry as they were known to the members of the four old Lodges which formed the first Grand Lodge, and hence have the respectability of an antiquity much greater than their printed life of two hundred and twelve years.

In general, the "Old Charges" are concerned with the individual Brother and his relations to his Lodge and his Brethren; the "General Regulations," with the conduct of the Craft as a whole. The "General Regulations" permit their own alteration by Grand Lodge - the "Old Charges" do not.

ENFORCEMENT

Law in Masonry is so much more a matter of the heart than of the head, so much more concerned with setting forth conduct than in assessing penalties, that, thoroughly to comprehend it, a Master must be willing to revise his ideas of law as created by the enactments of legislatures.

Many civil laws are provided with measures of enforcement and penalties for infringement. Masonic law knows but four penalties: reprimand, definite suspension, indefinite suspension, and expulsion. These Masonic penalties for serious infractions of Masonic law may be ordered after a Masonic trial and a verdict of guilty, but mercy is much more a part of Masonic than of civil law. Infractions of Masonic law resulting in trial and punishment are rare, compared to the number of Masons, the vast majority of

whom are so willing to obey the laws that “enforcement” is seldom required.

UNIVERSALITY

There is no universality in Masonic law in all Jurisdictions. In the majority of essentials, they are one; in some particulars, they hold divergent views. A large majority of Grand Lodges in the United States adhere to the spirit of the “Old Charges,” and - so far as modern conditions permit - to the sense of the “General Regulations.”

It is, therefore, of real importance that a Master desiring to understand the laws by which his Lodge is governed, and the legal standards by which Grand Lodge measures its “laws, regulations and edicts,” should read both the “Old Charges” and the “General Regulations of 1723.” When he reaches the last (thirty-ninth) of the “General Regulations,” he will read: “Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real benefit of this Ancient Fraternity; provided always that the old Landmarks be carefully preserv’d,” etc.

LANDMARKS

The “old landmarks” or the “Ancient Landmarks” as customarily called, are those foundations of the law of Masonry which are not subject to change. Had the Grand Lodge which first adopted these “General Regulations” formulated the “Ancient Landmarks” it would have saved much confusion in the Craft. Apparently, however, the unwritten law of Masonry - the common law - was so well understood and practiced that it was then not thought necessary to codify it.

A great body of unwritten law which Masons customarily observe - “Ancient usages and customs” - are not specified in print. But the Landmarks have been reduced to print and made a part of the written law in many Jurisdictions. Mackey’s list of twenty-five Landmarks has been adopted as official in many American Masonic Jurisdictions; others have condensed his list into a lesser number, still keeping all his points; a few Jurisdictions have a greater number of landmarks, including some not specified in Mackey’s list. Those Jurisdictions which do not include a printed list of the Ancient Landmarks in their written law, usually follow and practice them as a part of their unwritten law. In a few instances, some of the Landmarks as listed by Mackey are not recognized as such; for instance, Mackey’s Eighth Landmark, the inherent right of a Grand Master to “make Masons at sight” was specifically abrogated by an early Grand Lodge in California. In general, however, whether written or unwritten, Grand Lodges adhere to the spirit of all of Mackey’s list.

The Landmarks may be regarded as bearing the same relation to Masonic law in general, including the “Old Charges” and the “General Regulations,” as the provisions of Magna Charta bear to modern constitutional law. Just as Magna Charta specified some of the inherent rights of men which all laws of all governments should respect, so the Landmarks crystallize the inherent characteristics of Masonry - those fundamentals which make Freemasonry Freemasonry, and without which it would be something else.

LAW MAKING

With these as a foundation, the “Old Charges” for precedent, the first “General Regulations” for organic law, Grand Lodges write their Constitutions and by-laws and

particular Lodges write their by-laws, which are usually subject to approval by Grand Lodge, a Grand Lodge Committee, or the Grand Master. Grand Masters, ad interim, formulate edicts and make decisions; often these are later incorporated by Grand Lodge into the written law of the Jurisdiction. All of these together, except where they conflict (as some of the early "General Regulations" necessarily conflict with later enactments made to supersede them) form the legal structure of Freemasonry, to understand which is a duty all Masters should be eager to perform.

Undeniably it is much looser than the similar body of law for the government of a nation. If a Master interpreted Masonic law wholly by the letter - as is necessarily the case in civil law - the government of his Lodge might often be as loose as Freemasonry's statutes. But as a matter of fact, the Craft is well governed. Its "ancient usages and customs" so soon win their way into the hearts of new Brethren that there is a great resistance to any attempt to change the old order, unless necessity shows that it is inescapable. Masons much prefer to whisper good counsel to an erring Brother, than to subject him to Masonic trial.

He is a capable Master who recalls the answer to the classic question: "Where were you first prepared to be made a Mason?" and delves enthusiastically into the sources of Masonic law of his Jurisdiction, that he may rule wisely, decide justly and lead his Lodge with real authority.

MASTERS SHOULD KNOW

Specifically, the Master must familiarize himself with Grand Lodge Law upon applications, amendments, ballots and balloting, burial, candidates (residence, qualifications, physical perfection, etc.), charges, correspondence with other Lodges, degrees, demits, dispensations (especially as to when they are necessary), dual membership, dues, education, elections, examinations, finances, installation, jurisdiction, membership, minutes, motions (when not in order), objections to candidates, offenses, petitions, processions, proxies, rejection, returns of Lodges, special communications, summonses, trials, visits and visitors, votes and voting, and waiver of jurisdiction.

Learning all this is not easy, but being a good Master is not supposed to be easy. To have been elected Master presupposes a willingness to labor, and here is labor and plenty of it.

Some Masters never look at the law, to their shame be it said! Not to know the law may plunge the Lodge into real difficulties. While study of the book of Masonic law of his Jurisdiction will satisfy almost all need for knowledge, the Master who will read a good volume on Masonic law and practice will have a much clearer vision of his problems.

THE ART OF PRESIDING

"Preside - to sit in authority over others." (Standard Dictionary.)

The first principle of successful presiding is to use authority without any one being conscious of it!

The presiding officer elected by a secular organization is amenable to its dictates, and may be removed by the electorate; an appeal may be taken from his decision to the body over which he presides; generally he is supposed to conduct its meetings according to the rules of order (usually Robert's).

None of this is true for the Master of a Lodge. While elected, he is not controlled by the dictates of his Lodge; he can only be removed by Grand Master or Deputy under authority of the Grand Master; no appeal to the Lodge may be taken from his awards; "rules of order," while followed in general, are actually the Master's will and pleasure.

MOTIONS OUT OF ORDER

In any secular body a motion to adjourn, for the previous question, to lay on the table, to refer to a committee of the whole, are always in order; in a Masonic Lodge, never. Only the Master can decide these questions, and even a Master should never permit the Lodge to resolve itself into a committee of the whole, since a committee presupposes a Chairman, and a Chairman is the servant, not the ruler, of the Committee.

With the usual business of Lodge: confirming of minutes, accepting petitions, ordering a ballot, putting motions to expend, etc., Masters have little trouble. It is when difficult questions arise; hard fought battles to raise dues; revision of by-laws; putting standing resolutions on the books; accepting and confirming a report which reflects on some officer, etc., that the Master must temper justice with mercy, and authority with discretion.

KEEP COOL

That rule is usually wise which avoids heated debates. When debaters become so personal as to forget brotherly acts in the warmth of partisanship, a Master is justified in closing debate for the time, to act on the question when cooler moments arrive. A Master may always call from labor to refreshment, to permit "cooling off." If he does this with a smile, and some remark about his own need for a little reflection, he will offend no one.

GAVEL

The Masonic gavel in the hands of a Master is all powerful. Brethren must - and with practically no exceptions always do - obey its mandate. Grand Lodge frowns upon the Brother who flouts the authority of Master; a Brother not willing to cease speaking when "rapped down," or who insists on speaking when not recognized, is subject to Masonic trial and punishment. Because of the power of the gavel the good Master uses it sparingly; he will never "rap down" a Brother if it is possible to avoid it. If a Brother insists on doing something illegal, the Master must, of course. But there is a vast difference in the way this is done by different Masters.

It is the difference between the hard and fast exercise of undoubted power which men are apt to resent, and the patient brotherly courtesy which Masons appreciate, which distinguishes the successful from the disliked presiding officer.

SNAP AND SPEED

Some men think like a lightning flash and others think slowly. Even the slow thinker can speed up his business meetings by having previously written notes before him. The Masters who depend on their Secretaries to tell them what to do next are legion - what would some of us do without those hardworked and loyal officials! But the Master who lets the Secretary do it all rarely has the respect or veneration of his members.

LET THEM TALK

A good Master remembers that he is Master of all the Lodge - not just those members with whom he is in sympathy. He knows that what is unimportant to him may be vital to some other Brother. Of course, there is a limit to all things, and a scheduled degree should not be delayed so as to keep the few faithful up half the night, sending the rest home without seeing it. But, within reason, the Master who encourages his members to speak, who calls on Brothers Smith and Jones for a few remarks about some question, will have a more unified and interested Lodge than he who is anxious to shut off debate.

WELCOMES

They are as different in different Lodges as chalk is from cheese. Some Lodges extend no special welcomes; in others a word of greeting to all visitors is customary, especially those vouched for by a committee after an examination. In some Lodges the Past Masters are known only by their jewels; in others the Master calls on each by name, says a pleasant word and offers him the pretty courtesy of a "seat in the East." Now and then a Master is so anxious to be courteous that he offers the "seat in the East" to every visitor, which rather destroys its value as a mark of special consideration for those who have borne the heat and burden of the day.

One small error many a Master makes with only politeness in his mind is to remove his hat whenever he speaks, especially when he extends a welcome.

The "hat snatcher," however well-intentioned, displays a fundamental ignorance of the meaning of the Master's hat. It is not, strictly speaking, a hat at all, but a badge of office. There is no more reason to remove it when speaking than there is to take off apron or jewel. A Master need remove his hat on but four occasions; when speaking of, or to, Deity; when speaking of a death; when the Grand Master or his Deputy comes into the Lodge room wearing a hat, or when tendering the gavel of authority to another to preside.

RESPECT

It is emphatically the Master's business to insist upon profound respect for his office. Many a modest man refrains from correcting a wrong Lodge action in the mistaken idea that Brethren will think he is "high hat." A Brother may be plain John Smith, but when John Smith is Master, he should receive the respect which that office demands.

The Brother who makes the wrong salute should be smilingly corrected - but he should not go unchallenged. The Brother who crosses between Altar and East should learn that Brethren do not use the space between Master and Great lights for a passageway because, as the Great Lights are in the Master's charge, he is entitled to keep them always in view. The Brother who speaks out of turn, the Brother who tries to leave the room during a ballot, the Brother who forgets a proper salute when addressing the East - all should receive some word of friendly counsel. Whether it be done before the Lodge, or by sending a message by the Senior Deacon, is for the Master to decide. His Brethren in the end will think the more of him if he passes his high station to his successor with its dignity unimpaired.

NERVOUS?

The Brother presiding for the first time in a Masonic Lodge who says he is not nervous is fooling himself, but no one else. But there is no need to continue to be nervous. In a

parliamentary jam the Master can always stop to look up the law or precedent, or call to refreshment while he consults some one. Go slowly; consult the agenda; depend on the Secretary for help; use the gavel sparingly; smile — and presiding becomes a pleasure.

ENTERTAINMENT AND ATTENDANCE

The Master whose entertainment program is strictly Masonic has to send to the basement for extra chairs for most of his meetings.

Most Masters find the attendance problem vexatious; especially is this true in a Lodge in which the members have to some extent lost interest. But attendance, in itself, is of no value if nothing is given those who attend. Ten thousand Masons may stand before a world series score board, but receive no Masonic light. Attendance is not an end, but a means. Any Lodge room can be packed by advertising to exhibit a pair of Siamese twins, or a tattooed man from Borneo, but merely "packing them in" is of no Masonic value. It is when the Master packs his Lodge room with Brethren eager for Masonic entertainment, which conceals instruction and information beneath a covering of pleasure and amusement, that attendance is important.

On the average, an attendance of ten percent of the membership is looked upon as a "good" turnout. Yet there are Lodges which have a much greater number at almost every communication.

EXTRA LODGE ACTIVITIES

The way to arouse interest is to do something different from what is normally done in Lodge. All Masters meet, in one way or another, proposals that the Lodge do this or that, support this or that, take part in this or that. And it is often difficult to decide where the line should be drawn between what a Lodge may do, and what its individual members may do.

Two safe tests to apply to any such proposal which involves Lodge activities are these:

Will acceptance of the invitation cause a difference of opinion among members which may disrupt the harmony of the Lodge?

Will it be a precedent which may cause embarrassment in the future?

If either question may be answered in the affirmative, the wise Master will avoid Lodge participation.

COMMITTEE

The Master is faced at the start with two conflicting principles; the more of his own members he can persuade to take part in entertainment, the more interest he can arouse among them and their friends; the more he goes outside the Lodge for amusement, the more he is apt to interest all its members, most of whom have heard the home talent before.

Any program of entertainment or instruction is best put in the hands of a competent chairman of a committee. Give him plenty of assistance, and then let him run it without interference. Some Masters appoint a chairman and then attempt to do all his work, or dictate how it should be done. A chairman should be a willing worker, and in sympathy with the Master's ideas, but unless he has ideas and initiative of his own, he is not

qualified to be a chairman; if he has ideas and initiative, he is not properly used unless allowed to employ them.

A small committee is better than a large one; if the plans are elaborate, the committee may divide itself into sub-committees with sub-chairmen, who may call to their assistance all the help they need. But a large central committee is difficult to handle; too many ideas and conflicting desires prevent success. An committee of three, or five at the most, is sufficiently large.

Masonic dignity and honors are not the first requisite in an entertainment committee chairman. The senior Past Master has not necessarily the most original mind; the Senior Warden may be an excellent officer and a prospective Master of charm and ability, without being constituted by nature to be a good chairman. Use the brains and enthusiasm of the younger members. It is easy to gain the cooperation of the older members, and of those the Lodge has honored, by asking them to give way to the young and untried that these may show their quality.

DISPATCH

In a Lodge which has much work and much business, the Master will add to the interest and the attendance if he runs the meeting with dispatch. The dragging business meeting, with a great deal of "hot air" from well-meaning Brethren who really have little to say, is often sufficiently boring to keep members away. It is not suggested that the Master shut off debate arbitrarily, or rap any Brother down. But it is perfectly possible to run the first part of the business meeting snappily, have a prepared speech or so, very short and interesting, and then have a couple of "planted" Brethren comment on the shortness and the snappiness. The round hand of applause which such comments usually draw will keep the prolix and the long-winded off their feet!

EDUCATION

It adds to the interest and, therefore, to the attendance, if the Master always has something to tell his Lodge. "Give them good and wholesome instruction" means what it says. A five-minute talk by the Master upon some matter of interest to Masons generally will prove an interesting feature. The Master must be careful not to "talk the interest to death." Nor should he ever be witty at the expense of his members unless it is that kindly wit which compliments at the same time it brings a smile.

It means work for the Master to get up some twenty little addresses during his year, but Masters expect to work - or else they are much surprised Brethren when they get in the East!

Source material for such talks is the copy of the Proceedings of Grand Lodge, which contains much of interest to all members. A clever Master will have no difficulty in finding in this volume enough topics for many five-minute talks.

BE DIFFERENT

Any Master may largely increase interest in his meetings by departing from the custom of previous Masters, doing what they did not do! This does not mean a criticism of previous Masters; what they did may also have been interesting and different. The new is always

interesting; that which is interesting usually stimulates attendance. With good reason, depart from the usual order of business; it is a Master's privilege.

“SET THE CRAFT TO LABOR”

The enthusiastic Master usually heads an enthusiastic Lodge.

No one can inculcate enthusiasm in others if he does not possess it. But many a Master is enthusiastic over his Masonry, his Lodge and its activities, who does not know the few parlor tricks of the East which inspire others.

It is trite but true: men like to work when they don't have to!

The Master who puts many Brethren to work at something - just what is not important - will have enthusiastic meetings.

PAY WAGES

The laborer is worthy of his hire. The only pay a committeeman can receive is Master's Wages. Pay them, pay them generously, pay them often. Make them stand up, tell the Lodge what good workers they have been, thank them. In especially meritorious cases have the Brother-to-be-thanked conducted to the Altar, and speak to him there. In the Middle Chamber the workmen received their wages in corn, wine and oil. Do not leave all the oil in the oil fields! A little poured from the East is good Masonic diplomacy.

FOR LOVE

Give the Brethren a chance to do something, anything, no matter how small or unimportant. A Brother convinced that he is helping is enthusiastic. One Master appointed a young Brother as assistant to an old, feeble and forgetful Tiler - who was much beloved. The young assistant did no more than bring out the aprons, sort out and put away the officers' jewels, but he was company for the old man for the half hour before and after the meeting. At the end of the year, thanking the lad, the Master said: "Doubtless you'll be glad that a new Master will give your thankless job to some one else."

"Glad? I'll be all broken up if he doesn't reappoint me!" was the answer. The boy had never missed a meeting and now that he has the habit, probably never will.

A certain old Past Master came only once or twice a year. It was said that "Brother Smith was a very active Master and now that he has nothing to do, feels lost in Lodge."

"I'll give him something to do!" determined the new Master, then offered the old Past Master the Chaplaincy of the Lodge. The old Past Master protested that he was too old; the Lodge had a minister (who could seldom attend); he had not done any work for years — the Master overrode him. The Past Master took the position, and the storm does not blow that can keep him away from his Lodge. Flagging enthusiasm was aroused by a small job, with something constructive to do.

A Master does not need much imagination to think up a thousand and one ways to interest his members in Lodge work, nor will he need more than two or three meetings to demonstrate the effectiveness of this simple and easy way to create enthusiasm, increase attendance, and swell to delightful proportions the pride and joy which men thus set to labor for the common good will find in their Lodge.

Try it - you'll be surprised!

SECRETARY, WARDENS, PAST MASTERS

A Master's greatest asset is a competent and loyal Secretary. A good officer to his left is a balance wheel, a touch with the past, a compendium of knowledge, a very present help in the time of trouble. On the other hand, a lazy, indifferent or incompetent Secretary, or one antagonistic to the Master, is a severe handicap.

MINUTES

It is usual to depend on a good Secretary for much, but it can be overdone. It is not the Secretary, but the Master, whom the Grand Master holds responsible for his Lodge. The Secretary writes the minutes, the Lodge confirms them, but the Master must shoulder the responsibility of seeing that they contain all things proper to be written, nothing not proper to be recorded, are accurate, complete, unbiased.

The Master may not confirm minutes. Nor may he alter, amend, delete or add to them, except as any Brother may, by suggestion that something was left out which should have been put in, something put in which had better be unrecorded.

But the Master may refuse to put a motion to confirm improper minutes, and Grand Master or Deputy Grand Master will invariably sustain him if he is right.

It is the Master's duty to oversee the Secretary's books, records and receipts. No good Secretary resents this; on the contrary, he knows that the responsibility shared is a responsibility halved.

WHO RUNS IT?

There are Lodges of which it is said: "Oh, the Secretary is really the Master - he runs it."

If true, it is because too many Masters have been content to slide through their term of office in the easiest way. The Master tells the Secretary: "You suggest the names of the committee on that petition," or "Tell me the best arrangement of the work for the next two or three months." "The Secretary obliges. After a while he does not wait to be asked - petitions are handed to the Master with the committee names already written; a ready-made schedule of work is handed to the Master. In a few years it is really the Secretary, not the Master, who controls the Lodge.

The Master who avoids responsibilities because the Secretary is willing to shoulder them hurts the Lodge, spoils a good Secretary and must leave the East with the feeling that he has done little.

The Master who is Master; who aids his Secretary wherever possible, asks his advice and receives his suggestions, but who makes his own appointments, schedules his own work, conducts his own Lodge as he sees fit, and lives up to all the responsibilities of his office, will increase respect for the Oriental Chair and finish his year knowing he was what he was supposed to be - a leader.

It is sometimes difficult for a new Master, perhaps a young man, to take from the hands of an old and respected Secretary work which generations of predecessors have shifted from their fingers to his. But the Master has always the comfort of knowing that Grand Master

(or Deputy) is behind him in “all his laudable undertakings” and that a good Secretary respects a Master who lives up to his job. Here, as elsewhere in Lodge, tact, diplomacy, the soothing oil of flattery and good nature, work wonders. While occasionally it is the Secretary’s fault if the relations between his desk and the East are strained, as a general rule it is the Master who must be blamed if he cannot get along with a faithful and tried officer to his immediate left.

WARDENS

The Wardens should be a Master’s right hand left hands. Perhaps no ancient usage and custom of the Fraternity is more universal than the government of Lodges by a Master and two Wardens. Not only are the Wardens essential to every Lodge, but they have certain inherent powers, duties and responsibilities. Mackey sets these forth substantially as follows: While a Master may use others than the Wardens in the conferring of the degrees, he cannot deprive the Wardens of their offices, or absolve them of their responsibilities.

TRIPARTITE

The government of a Masonic Lodge is essentially tripartite, although Lodges may be legally opened, set to labor and closed by the Master in the absence of the installed Wardens, the chairs being filled by temporary appointments. The Senior Warden presides in the absence of the Master, and the Junior Warden in the absence of both Master and Senior Warden.

No other Brethren in the Lodge have this power, privilege or responsibility. The Warden who presides in the absence of his superior officer may, if he desires, call a Past Master to the chair to preside for him, but no Past Master, in the absence of the Master, may legally congregate the Lodge. That must be done by the Master, the Senior Warden in the absence of the Master, or the Junior Warden in the absence of both.

DUTIES

Wardens are found in all bodies of Masonry, in all Rites, in all countries. Both its derivation, and its translations give the meaning of the word. It comes from the Saxon weardian, to guard, to watch.

The Government of the Craft by a Master and two Wardens cannot be too strongly emphasized. It is not only the right but the duty of the Senior Warden to “assist the Worshipful Master in opening and governing his Lodge.” When he uses it to enforce orders, his gavel is to be respected; he has a “proper officer” to carry his messages to the Junior Warden or elsewhere; under the Master, he is responsible for the conduct of the Lodge while at labor.

The Junior Warden’s duties are less important; he observes the time, and calls the Lodge from labor to refreshment and refreshment to labor in due season at the orders of the Master. It is his duty to see that “none of the Craft convert the purposes of refreshment into intemperance and excess.” It is his unpleasant duty, because he supervises the conduct of the Craft at refreshment, to prefer charges against those guilty of Masonic misconduct.

USE THEM

The importance of the Wardens has been set forth at length that no Master plead ignorance of their vital importance in Lodge affairs. The Master who considers his Wardens as only less valuable than himself will leave his Lodge a legacy for which it may thank him for years to come.

WHAT KIND OF MASTERS WILL THEY MAKE?

In the natural course of events, Wardens become Masters. The responsibility of preparing Wardens for their tenure in the East is not theirs alone, but that of their predecessors in the Oriental Chair. If he is so swelled in the cranium with the dignity of his position that he is unwilling to consult with his Wardens, they will have the less opportunity to become familiar with important Lodge affairs. If the Master takes counsel with his Wardens on every occasion, asks their advice in regard to Lodge policies, sees that they have all possible information of charity, relief, finances, membership, and puts a reasonable amount of outside work on their shoulders, they will arrive in the East with a broad vision of Lodge work and a Master's responsibilities.

The dignity of the office of Master adds to the stature of any man: no man is so important that he can add to the dignity of the office. No man may take from the dignity of the office of Master, although he may abuse it. Therefore no consultation with Wardens, no sharing with them of the problems of the East, can in the slightest take away from the importance, the dignity, the solemnity of the Master's position. The Master who plays a lone hand because he fears that Wardens other than figureheads will detract from his leadership displays a fundamental ignorance of the invulnerability of his position. He who uses his Wardens as they were intended to be used not only has secure props for his administration on either hand, but benefits his Lodge by providing well instructed - educated, if you will - candidates for the East.

PAST MASTERS

Fortunate the Lodge which has many; poor that body of Masonry in which Past Masters have lost the interest or perspective with which they once presided in the East!

The honorable station of Past Master is generally considered as second in importance only to that of the presiding Master. He is a good Master who sees that the Brethren in his Lodge understand that "Past Master" is no empty title, but carries with it certain rights and privileges, certain duties and responsibilities.

GRAND LODGE

A Past Master has no inherent right of membership in the Grand Lodge, such as is possessed by the Master of a Lodge. But in many jurisdictions, by action of the Grand Lodge, Past Masters are members of the Grand Lodge. In some Jurisdictions they are full voting members That a Past Master may receive such recognition at the hands of his Grand Lodge must be considered as one of the rights and privileges of a Past Master.

RIGHT TO PRESIDE

Past Masters are said by Mackey to possess the right to preside over their Lodges, in the absence of the Master, and on the invitation of the Senior Warden, or, in his absence, the

Junior Warden.

RIGHT TO INSTALL

The right to install his successor is inherent in the office of Master; the privilege of delegating that duty to another is within his power. He should not delegate the installing power to any Brother who has not himself been installed, in order that the succession of the Oriental Chair be unbroken, from regularly installed Master to Master elect, regularly to be installed. Therefore, in most Jurisdictions, the installation power, which is a right of the Master, may be considered also a privilege of Past Masters.

RIGHT TO ELECTION

A very important right of all Past Masters is that of being elected to the office of Master, without again serving as Warden. Perhaps no regulation is more jealously guarded by Grand Lodges than this, which dates in print from 1723 (Old Charges), that no Mason may be elected or installed a Master who has not been regularly elected, installed and served as a Warden.

JEWEL

Only a Past Master has the right to wear a Past Master's jewel, or a Past Master 's apron. He may possess neither, but he has the right to wear both, and these rights cannot be taken away from him except by Grand Lodge or as part of an act depriving him of other rights, as when he may be suspended, expelled, excluded from the Lodge, or dropped N.P.D. The giving of a Past Master's jewel by the Lodge is a beautiful custom, a recognition of devoted service, but it is not mandatory on a Lodge to present such a jewel if it does not desire to do so.

"THE SPIRIT GIVETH LIFE"

So much for law and custom. Far beyond these go the spiritual rights and privileges of the Past Master, great or small as the man is small or great. These are valued by the Brethren as the Past Master values them; and he must value them by a plumb line, like that which the Lord set "in the midst of my people Israel," erected within himself.

If he has been a hard-working, able, conscientious Master, sincerely desirous of the welfare of his Lodge and its Brethren, thinking only of their good, of his opportunities for service, of the humility with which he should assume the East and the dignity and wisdom with which he should preside, the honorable station of Past Master will be honored by its possessor, honored by those who know that he has earned it.

If he has been but a "title hunter," a Master who has "gotten by" with the least effort, his work poor, his presence in the East a brake upon the Lodge, he can hardly look with real pleasure upon his Past Master 's jewel nor can his Brethren give him much honor in his station.

One of the unwritten usages of the Fraternity, it is well known to all the Craft that the honors of Masonry are in the wearer, rather than in the conferring. The Past Master who has earned his title by loyal, faithful service will be honored for it all his life, though he wear no apron or jewel to show his rank. He who has failed to earn it may wear the largest and most expensive of jewels, the most be-decorated of Past Master's aprons, and receive

from his Brethren no recognition beyond that of formality.

FLEAS

There are - whisper it! - Past Masters who come to Lodge only to sit like buzzards, looking for what they may devour, ready to pounce on any act of the present administration, critical and fault finding. David Harum's famous saying "A certain number of fleas is good for a dog; keeps him from broodin' on being a dog," may be applicable; perhaps one or two such Past Masters are good for any Lodge. As a general rule, however, Brethren who have served long years in the chairs, presided in the East and stepped forward to join the ranks of Past Masters, have a broad tolerance, a humility, an understanding to add to their experience, which makes them very present helps in times of trouble.

The Master who makes it his first business to pay due honor to his predecessors, who consults with them, uses them, puts them on committees, works them, is reasonably certain of success.

A PAST MASTER SPEAKS

We are a jealous lot, we Past Masters! But our jealousy is not of the Master but for the Lodge we have loved and served. We want to see her succeed, go forward, grow bigger, better, finer, more useful to our Brethren. Most of us count no personal sacrifice comparable to the good of the Lodge; most of us will go to great lengths to serve again in any capacity, if by so doing we can help the old Lodge another mile forward on what we hope will be always an honorable path to glory.

Therefore, Worshipful Sir, use us, we who have had our little hour in the East. We have experience - make it count for you. We have learned to work - make us work for you. We have understanding of Lodge and membership problems - make it yours. Give us a job to do, a committee membership, a minor appointment; aye, give us the hard and unwanted jobs, and most of us will jump at the chance. And if you are reasonably gentle about it, and treat us with even a modicum of fraternal courtesy - such as the young should always offer the old! - some day we will welcome you as Immediate Past Master and make you one of the charmed circle without which no Lodge can function at its best!

LODGE FINANCES

If all Lodges had charity funds; if all Lodges put all fees for the degrees in special funds, and had dues sufficient to run the Lodges without recourse to fees; if all Lodges had budgets and lived within them; if all Lodges had members, all of whom paid their dues in advance, Masters would have little need to consider finances. Needless to say, all Lodges do not have such utopian arrangements!

A few Lodges are so well provided with high dues and large fees that they do not have to worry about money. The majority of Lodges, like other organizations, must plan expenditures to be within income.

A Master can do much in these matters; even with a wise and experienced Treasurer, a capable Board of Trustees, a hard-headed Finance Committee, a Lodge may spend more than it should if the Master does not keep his hand on the tiller which guides the ship

between the Scylla of parsimony and the Charybdis of extravagance.

BUDGET

Consider the advisability of a Lodge budget. The Master who goes into office knowing what the Lodge faces in fixed expenditures - Grand Lodge dues, rent, heat, light, taxes, salaries, average charity appropriations, average entertainment appropriations, and so on - can calculate just where he must cut corners, if any. It is some trouble to make a Lodge budget - but a Master gets accustomed to trouble. Most Masters have either a Finance Committee, or a Board of Trustees, or both; usually these are wise old Past Masters, who will like nothing better than to help prepare a budget! The wise Master, of course, will see to it that the budget is advisory, not mandatory, since sudden calls may come to any Lodge. Particularly is this true of the charity and relief calls.

DUES

Most Masters are plagued by the dues question; collection, on the one hand, remission on the other, often trouble sleep. A few Lodges have such by-laws as make both problems easier, but it is a Master's part to take the by-laws as he finds them, not remake them to his heart's desire.

There are just two classes of Brethren as regards dues; those who can, and those who cannot, pay. Those who won't pay until compulsion is exerted are still members of the "can" class.

The Master who continually emphasizes to his Lodge that Masonry is a privilege, that Lodge membership is a valuable property which members have bought and which is well worth preserving, will have less "won'ts" among his "cans."

No Lodge wants to drop Brethren for N.P.D. Most Lodges make strenuous efforts to make this unpleasant duty unnecessary. At times Lodges lean too far backward for the good of the Brother being "carried." A Brother suspended for one or two years N.P.D. does not face an insurmountable obstacle when he wants to return; he who has been "carried" for longer periods owes so much that it is often impossible for him to ask for reinstatement.

The Master who goes over his delinquent list with a fine tooth comb and the help of all his Past Masters can usually determine which Brethren, because they are really unable to pay, deserve to have dues paid by the Lodge, and those who could pay but are just careless, indifferent, or need drastic treatment.

PLANS

"There ought to be a law" is a national belief. In Lodge it often expresses itself in a new idea, plan, scheme which its proponents think financially desirable.

It is not the province of these pages to discuss the pros and cons of life membership, sustaining memberships, perpetual rolls, remission of dues to all who have been in good standing for twenty-five or any number of years. Ideas which are good for Lodge A will fail in Lodge B. But it is the province of any Master who faces a sudden proposal to do something different and drastic with Lodge funds, or who is opposed to some life membership or remission idea, to know how to meet it.

First, let him postpone action until "further light" can be had. Second, let him write to his Grand Secretary to learn what, if anything, Grand Lodge has said on the subject, and what other Lodges in the Jurisdiction have tried this or a similar plan. Third, let him learn the nation's experience; recourse to his Grand Lodge Library is indicated, or correspondence with those who will know. The Fraternal Correspondent of Grand Lodge will doubtless be able to put any inquiring Master immediately in touch with information regarding any one of dozens of financial schemes which have been tried in various Grand Jurisdictions.

BRAKE!

Let the Master faced by any revolutionary or startling financial proposal put it off, refer it to a committee, say he does not wish consider it at the time - then let him get competent and factual advice; then, and only then, should he let it come before the Lodge. Sentiment should never interfere with properly safeguarding Lodge funds. The same audits, bonding, double signatures, familiar to good business, are also indicated as wise protections for Lodge funds.

One of the important items in a Master's list of duties is to act as a brake upon the runaway enthusiasms of the well-intentioned!

THE IDEAL

An ideal is the perfection towards which we stretch eager hands - but never grasp.

The ideal Master has never presided in any East, for the ideal Master would be perfect and perfection is not given to human beings.

But the clearer and more attractive is the ideal before us, the more strenuously we may strive towards it, and the nearer we may approach it.

The ideal Master knows his Masonry. He has spent many years with many books. To him the romance, the history, the high lights of adventure, the great men who are Masons, the great Masons who have led the Craft are familiar. In spirit he has stood beside the king's Master Mason at the construction of one of the great cathedrals of Europe. He has supped with Ashmole and breakfasted with Sir Christopher Wren. He has sat in Lodge with Preston, Desaguliers, Hutchinson, Jeremy Cross, a thousand others. He has assisted at the initiation, passing and raising of Washington, and knelt with him at Valley Forge. He has learned Masonic Wisdom at Ben Franklin's feet. He has traveled westward with Freemasonry, from its first beginnings in Massachusetts and Pennsylvania, to the Pacific coast. Through Revolution, War of 1812, the Mexican campaigns, the Civil War, the Spanish War, the World War, he has seen Masonry work her gentle miracles.

He knows something of Masonic literature, what books to recommend to his Brethren, where to find the answer to the questions which will be asked him; the ideal Master has had a Masonic book in his pocket or at his bedside for years before he attained the East.

The ideal Master looks at his Lodge and sees it wholly harmonious. No rifts or schisms develop under him; peace and harmony prevail. He soothes the unhappy and brings together the parted friends. He caters to the cranky and makes them content; he avoids all jealousies. He is friends with every Past Master, every officer, every Brother.

The ideal Master leaves his Lodge better off financially than he found it; he spends less

than the income and for what he spends the Lodge receives full value.

The ideal Master pays great attention to the duties which are his in Grand Lodge; he faithfully attends, intelligently takes part in the deliberations, votes with the interests of his Jurisdiction at heart, is a constructive force in the governing body of Freemasonry.

The ideal Master has interesting meetings. He is willing to work, and work hard, arranging programs, planning events which will not only interest but instruct the Brethren. They are better Masons and therefore better men because of the hours they spend within the tiled doors of the Lodge over which he presides.

To the Craft the ideal Master gives "good and wholesome instruction. " No Brother goes from one of his meetings without something done or said which leaves a higher thought of Masonry in his heart. His degrees are dignified, well put on. His candidates have not only ritualistic instruction, but are told something of "what it is all about" that they, too, may "become good and faithful Brethren among us." His officers are given a mark at which to shoot when the slow wheel of time turns them, too, into the Oriental chair.

The ideal Master considers the ill and the sorrowing as his personal care, as well as that of the Lodge. No Brother takes to his bed or calls the doctor but the Master sees him to bring what cheer he may. No widow or fatherless child grieves for one gone to the Great White Lodge but has the comfort of a word, a tear, from the leader of his Brethren. As much as a man may do, he does for those bound to him and to his Lodge by the Mystic Tie.

No Brother or family of a Brother in want but is helped, so far as the Lodge may help. It may be that the only help is suggestion, advice, counsel - but it is a friendly touch in the hour of need. If it is food, clothing, medicine for those too poor to buy for themselves, the ideal Master makes it his business to know the facts and to bring a sympathetic report to his Lodge.

The ideal Master has no trouble preserving the dignity of his office, because Brethren respect Masters who respect the East. He hands on the gavel of authority unsullied by defiance to the Brother who succeeds him in the East.

The ideal Master counts not his personal pleasure, his social engagements, his hours of rest, recreation, aye, even his sleep, when his Lodge calls. He puts his Lodge and its needs before anything and everything in his life for this year, save only his family and his God. He is Master of the Lodge, but, in a very real sense, is servant of his Brethren, and takes pleasure in his service, knowing it to be honorable before all men.

The traditions of his Lodge and of the Fraternity are hallowed in his mind and practice. The Ancient landmarks are preserved, the laws, resolutions and edicts of Grand Lodge lived up to, the by-laws meticulously observed. The records of his Lodge are kept so as to draw commendation from authority.

The ideal Master is guide, philosopher and friend to many Brethren for many troubles; Brethren turn to a Master, at times, when they will go to no one else.

The ideal Master keeps constantly before him the need for seeing his problems through a tolerant smile of understanding. If he ever had a temper, he lost it for the year before he entered the East. He has constantly before him the thought that many men have many

minds, and that two Brethren of directly opposite views may both be honest and sincere. He does not take sides but is a balance wheel; he rules firmly and justly, but the firmness is tempered with kindness and the justice with mercy.

The ideal Master is enthusiastic about his work, and prayerfully conscious of his own limitations; hence he is quick to seek counsel and advice, and as slow to take it until he has thought it through.

The ideal Master is eager for suggestions - but he does not follow those which seem to him unwise, no matter how important the Brother who makes them. His is the responsibility, therefore his must the decision be, but he knows that two heads are usually better than one, and welcomes counsel when it is offered, seeks it when it is shy.

The ideal Master is primarily concerned with policies rather than details, and delegates the latter to carefully chosen committees. But he keeps ever before him his responsibilities, and knows what is going on. Too many Masters have become bogged in details, and thus lost the path to success. The ideal Master does not lose his way!

The ideal Master is an ideal Mason; Masonry is a part of him, as he is a part of Masonry. With all his heart and soul and strength he strives to live the Masonic life that all Brethren may see that here is no mere figurehead, but a vital force.

Finally, the ideal Master is humble minded. Not for him the arrogant pride of place and power, though he has both power and place. Not for him the big stick, though it is his to wield, but the silken string which leads where ropes may not haul. The ideal Master keeps ever before him the knowledge that although elevated to the most honorable position within the gift of his Lodge, he can really fill the Oriental Chair only if he thinks first, last and all the time of the Lodge and Brethren, never of self.

High? Of course it is high! All real ideals are too high to reach until we can reach out and touch the stars. But we can make the effort to reachÖ

Uneasy the Past Master's head which lies on a sleepless pillow, thinking sad thoughts of opportunities missed, of duties undone, of work which now can never be his to do. Happy the Master who lays down his gavel at the end of his year knowing he has done all that in him lies; mortal man may do no more.

[Editors Note: The preceding is an abridged version of an article published under the title: *The Master's Book*, the author of which is Carl H. Claudy - a noted American Masonic author during the first half of this century.

No information was available as to when, where, or how the original article was published.]

THE ANCIENT CHARGES AND REGULATIONS

- 1-. Do you agree to be a good man and true, and strictly to obey the moral law?
2. Do you promise to be a peaceful citizen and cheerfully to conform to the laws of the country in which you reside?
3. Do you promise to patiently submit to the law and constituted authorities and not to be involved in plots or conspiracies against the government?
4. Do you agree to pay a proper respect to the civil magistrates, to work diligently, live

creditably, and to act honorably by all men?

5. Do you agree to hold in veneration the original rulers and patrons of the Order of Masonry and their lawful successors - supreme or subordinate according to their stations - and to submit to the resolutions and awards of your Brethren in Lodge convened; in every instance consistent with the constitutions of our Order?
6. Do you agree to avoid private piques and quarrels, and to guard against intemperance and excess?
7. Do you agree to be cautious in your carriage and behavior, courteous to your Brethren at all times, and faithful to your Lodge?
8. Do you promise to respect genuine Brethren, discounting impostors and all dissenters from the original plan of Masonry?
9. Do you promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed, and to strictly conform to every edict of the Grand Lodge that is not subversive of the principles and groundwork of Masonry?
10. Do you promise to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art?
11. Do you admit that it is not within the power of any man, or body of men, to make innovations in the body of Masonry?
12. Do you promise a regular attendance on the committees and communications of the Grand Lodge upon receiving proper notice, and to pay a proper attention to all the duties of Masonry on all convenient occasions?
13. Do you admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance shall be given to any irregular Lodge - or to any person clandestinely made a Mason therein - as being contrary to the ancient usages of the Order?
14. Do you admit that no person can be made a Mason, or admitted as a member, in any regular Lodge, without first providing previous notice, and only after due inquiry into his character?
15. Do you promise that no visitors will be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge of Masons?

POWERS AND RESPONSIBILITIES OF THE MASTER

Section 2.38 of the Code of the American Canadian Grand Lodge

The Master of each Lodge shall have the responsibility of obeying and ensuring that the written laws of the Grand Lodge and his own Lodge bylaws are enforced within his Lodge, among the members, and to all visiting Brethren as applicable. He shall have the prerogative of directing and controlling all business and work of his Lodge, except when the Grand Master, or his District Deputy Grand Master, is present and presiding in the Lodge. With the exception of elections, the Master shall be entitled to an additional vote, if desired, when deemed necessary to break a tie vote on any proposal brought before the Lodge. His direction and control of the order of business and the work shall be construed to include any periods of refreshment, when concerned with Masonic matters. In addition to requiring the observance and

obedience to the laws of this jurisdiction he shall have the specific responsibility and duty:

1. To preside in his Lodge, except that he may permit any properly qualified Master Mason to occupy the East in his Lodge for purpose of conferring any of the three Degrees.
2. To convene his Lodge in accord with the Bylaws.
3. To discharge the executive functions of his office, ensuring that the duties of his officers and the members of the Lodge committees are faithfully and punctually performed, and also to see that all required reports, records, files and correspondence are submitted and/or maintained as required by this Code.
4. To appoint or remove any officer not required to be elected, in accord with this Code and the Lodge bylaws, and any committees or members thereof, in accord with the bylaws.
5. To issue all summonses requiring attendance of a member or members, over his signature, which shall require the attestation (signature and Seal) of the Lodge Secretary.
6. To represent his Lodge at all times.
7. When deemed essential, to rescind any actions taken by his wardens during his absence from the Lodge.
8. To admit visitors to his Lodge only after proper avouchment or examination, provided there is no objection placed by any member present, to the admittance of any visitor.
9. To admonish, but not reprimand, an unruly Brother whose actions within the Lodge warrant such admonishment.
10. To eject an insolent or disrespectful Brother or one whose actions or demeanor disturb the harmony of his Lodge.
11. To request the Grand Master to suspend an elected officer of his Lodge from the functions of that office, for cause.
12. To appoint a temporary replacement for any absent elected or appointed officer, from among the Brethren present in the Lodge, for that particular Communication.

PYRAMID TEXT VII

by Gus J. Elbert, GC, ACGL

Pyramid Lodge of Past Masters #962 education paper - February 1995

FOREWORD

As February is the month of George Washington's birthday, Pyramid Text VII is devoted to articles concerning this great General, President and fellow Mason

Most biographies of famous Freemasons, although interesting in their own right, have little to do with Masonry - typically they are stories of great men who were Masons rather

than of Masons who were great men. They invariably fail to illustrate how the Craft and its teachings influenced the subject's public - or private - life.

Our first article, George Washington: A Legend in His Time, is of that genre. It is included, primarily for those of our non-American Brethren who have not had the opportunity (as well as for any American Brethren who neglected their classes in American history) to learn of this great American and Brother Mason.

As often happens with the passing of the years, myths become inseparable from facts. So it is with George Washington. We have discovered three articles that debunk many of the myths surrounding him:

George Washington - A Grand Master?

George Washington - A General Grand Master?

The second of these will give you some insight as to why American Masonry ended with 50 rather than one national Grand Lodge.

The many other myths about George Washington, the Mason in Masonic Myths.

The final article, The Seven Wonders of the World, is about Washington: the city - more specifically, about two Masonic monuments, one found in and the other just across the river from Washington, DC.

GEORGE WASHINGTON: A LEGEND IN HIS TIME

by Dr. Fred Lamar Pearson, Jr., 32^o, KCCH, Professor of History, Valdosta State College

Scottish Rite Journal - February 1990

There are many Americans who deserve our respect, but no American is more entitled to enduring honor than our first President, George Washington. Recognized in his own lifetime as a great man, Washington's prestige has increased steadily with the passage of time, and his public life has served effectively as a yardstick of comparison for all those who would enter public service or hold elected office.

Each February we honor this great American by celebrating his birth as a national holiday. Accordingly, it is proper to inquire as to what kind of person he was in the private as well as the public sector. And we can safely say that in both areas his conduct withstands the closest scrutiny. He was not a perfect man, but he was indeed an honorable one.

George Washington was born a Virginian. He acquired the rudiments of an education while he developed a physical body of heroic proportions for the time. He learned in particular how to survey land, a valuable ability then as well as now. Washington inherited from his brother, Lawrence, the beautiful estate Mt. Vernon. Through his marriage to the widowed Martha Custis, he added substantially to his holdings. He managed his properties wisely and, ultimately, acquired substantial wealth. Childless himself, he developed a fond regard for his stepchildren.

Our Brother participated in the French and Indian War where he began to learn something about the art of military science. He served ably in the House of Burgesses in Virginia,

and, early in life, he became a Mason. Doubtless he soon observed the deterioration in relations between England and her colonies after 1763, and the American Revolution had begun by 1775 when the Second Continental Congress convened in Philadelphia. This Congress chose Brother George Washington to serve as Commander of the Army resisting the British in Massachusetts. And thus Washington embarked on an eight-year ordeal in which he placed life and fortune on the line. Had the colonials lost, the British, no doubt, would have made an example of him.

Washington had few resources with which to wage a war. There was no navy, no professional army, a poor financial base and no industrial system to support the war effort. Further, the Revolution was a decidedly minority effort. Probably no more than one-third of the colonists actively supported revolt. And of this percentage there were precious few General Washington could count on for long-term enlistments. Too many wanted to get crops plowed for the final time, serve only in the summer months, and then hasten home for the harvest and a snug winter by the domestic hearth.

Foreigners, notably the French, came to the rescue with loans, officers, a naval force on occasion and troops. Without this assistance independence could easily have been postponed. The names of Lafayette, Von Steuben, DeKalb and Pulaski stand out among those who came to help. DeKalb and Pulaski paid a dear price, their lives, in the cause of freedom. Lafayette, DeKalb and Von Steuben were definitely Masons and Pulaski may well have been. Von Steuben, in particular, during the terrible winter spent at Valley Forge, taught the Continental Army how to use bayonets. The troops who emerged from that ordeal were professionals indeed.

Washington defeated Cornwallis at Yorktown in 1781, the last decisive battle of the Revolution, thereby setting in motion a process which resulted in the Treaty of Paris (1783). This treaty ended the war and gave us independence. We were a weak nation governed by the Articles of Confederation, an arrangement which allowed the states large amounts of independence and which made it very difficult for the national government to raise taxes. The result was woefully inadequate services. States began to erect commercial barriers against the products of other states; navigational disputes occurred and a host of other problems.

Washington, Alexander Hamilton, James Madison and others knew something had to be done. Otherwise the gains of the 1775-1783 experience might be undone. There was confusion in the land; some feared chaos was not far distant. Conferences at Annapolis and Mt. Vernon did not attract the desired attendance, but a mood emerged that a conference of state delegates to amend the Articles of Confederation was needed.

In 1787 some fifty-five delegates from the several states went to Philadelphia. Washington was among them. He had not wanted to go; he wanted to live out his life at Mt. Vernon. However, friends prevailed upon him to attend, and he did. The delegates elected him President of the Convention, and he presided with that determined fairness that characterized his public and private actions. Meeting behind closed doors and windows and in hot weather (May to September), the delegates sometimes saw tempers flare. Through it all Washington steered the assemblage forward. The result was our Constitution.

Washington, who wanted very much to quit public life, did not get the chance. He was

elected President of the infant republic and had to make arrangements to live in New York City. He was elected a second term, and no doubt he is the most beloved President ever to serve the Nation.

Washington had experienced difficult times prior to 1789, but an incredible series of hardships now confronted him. He was painfully aware of the obstacles before him, and he knew that the survival of the Nation probably depended on the stewardship he and the Congress would provide for the electorate. Future generations would study his every action and these actions would provide standards of measurement and comparison for future administrations. Washington, himself, had nothing against which to compare.

It is here that the truly sterling qualities of the man increasingly emerge. He had a reputation for integrity already; men knew he had leadership ability; now these characteristics were displayed quickly and consistently and not for one but two terms of office. So sound was his judgment that the decisions have stood well the test of time.

First, President Washington dealt with the awesome question of finances. The foreign and national debts were huge, and there were sizable state debts. Secretary of the Treasury Alexander Hamilton announced a plan to pay these debts, and thereby he restored the confidence of creditors in our Nation's determination and ability to honor financial commitments. Thus the Washington administration gained instant credibility and the ability to borrow additional money if needed.

Second, regarding foreign affairs, Washington avoided America's becoming embroiled in the war going on between France and Britain. His resolute action established clearly our neutrality and kept us out of the Anglo-French conflict.

Third, in 1794 President Washington dealt with two very difficult problems in our northwest and northeast. Regarding the first, English agents had come down from Canada to trade with the Indians thereby violating our neutrality, and we did not have sufficient force to expel them. Jay's Treaty, negotiated in 1794, contained a clause whereby the British promised to remove their citizens from our soil on or before June 1, 1796. Britain honored its promise in the treaty.

The problem of the northwest territories was matched in seriousness by a situation in the northeast where Pennsylvania farmers, accustomed to convert excess grain into alcohol, reacted strongly against the government's decision to tax beverage alcohol. When apprised of the rebellious tendencies, President Washington called out the troops and prepared to use them if necessary to enforce the law. This did not prove necessary, for the threatened rebellion never got off the ground and America remained a united Nation.

Finally, in 1795 President Washington achieved a spectacular coup. He obtained in the Treaty of San Lorenzo, negotiated with Spain, a very special concession, namely the right of the United States to navigate the Mississippi River and the right of deposit at New Orleans for a three-year period. Thereafter, the deposit location would be re-negotiated, but the navigation rights held firm. This treaty had far-reaching implications in our western expansion, and it assured the rapid settlement of the present states of Tennessee and Kentucky.

Resisting a call to serve a third term, Washington could now retire from public service confident he had done his best. His administration had established a firm financial footing

for the Nation; he had kept the peace; he had gained respect for our territorial sovereignty, and he had obtained precious navigation rights. Success in one of these areas alone would have entitled a President to respect, but Brother George Washington had succeeded in all four.

[Editors note: This is an edited version of the original article that was published in the February 1990 issue of the Scottish Rite Journal.]

GEORGE WASHINGTON - A GRAND MASTER?

by William A. Brown, Librarian George Washington Masonic National Memorial
[source unknown - date unknown]

Visitors to the George Washington Masonic National Memorial, from all over the United States continue to say and believe that George Washington was the first Grand Master of Virginia. Strange as it may seem, it is very difficult to convince these Masons without hurting their feelings. Thus through necessity I was determined to find out how that story got started.

Virginia was the first of the Colonial States to form their own Grand Lodge. To begin the search it was necessary to go to the Proceedings of the establishment of the Grand Lodge of Virginia, to see just what happened. The following quotes and material are from the minutes of Williamsburg Lodge, and the letters and proceedings of those early meetings:

“Convention assembled in Williamsburg Lodge hall on June 23, 1777, (with officers from Blandford Lodge; Kilwinning Port Royal Cross Lodge; Williamsburg Lodge; Cabin Point Royal Arch Lodge, and Fredericksburg Lodge.”

James Kemp, read into the minutes the following.

“I have set forth the events leading to and transpiring in our convention to date. As the death of our Grand Master Peyton Randolph created a vacancy, and the reason for this convention, I would read from the minutes of Williamsburg Lodge, so that all may know of the events of his passing.

“Acknowledged and referred to as Grand Master on the Treasurers book of the Lodge held in Crown Tavern in 1762, Peyton was the first Master of Crown Tavern Lodge under the new English Charter of 1773 (Minutes of 1774 - referred to Peyton as Provincial Grand Master of Va.) At the death of our Provincial Grand Master Peyton Randolph Oct. 22, 1775 while attending the Continental Congress held in Philadelphia, the office of Grand Master became vacant. Due to strong feelings of resentment against the crown no Provincial Grand Master was requested Ö”

At this point we read from the minutes of Williamsburg Lodge, Dec. 3, 1776:

“ÖOn a motion made; Resolved that the Master of this Lodge be directed to write to all the regular Lodges in the state, requesting their attendance by their deputies at this Lodge in order to choose a Grand Master for the State of Virginia, on the first day of next assembled.

“Letters were written to Norfolk (Royal Exchange) Port Royal Blandford Fredericksburg St. Tammany Botetourt Cabin Point Royal Arch Yorktown “requesting they send deputies to a convention to be held in Williamsburg Lodge on Tuesday the 6th day of May 1777 Ö for the express purpose of choosing a Grand Master for the State of Virginia.”

At this point I skip to the meeting held June 23, 1777, as this was the first mention of George Washington as Grand Master.

“The convention was unanimously in favor of dispatching letters to each of the several Lodges in Virginia requesting each Lodge to consider the name of the proper person to be elected to the office of Grand Master, and in order to give dispatch to this business, this convention beg leave to recommend to their constituents and to the members of all other Lodges in this state, His excellency General George Washington as the proper person to fill the office of Grand Master of the same, and to whom the charter of appointment aforementioned be made. But should the Lodge prefer any other person to this office, it is recommended that the respective Lodge do elect some other person and notify the same to the Williamsburg Lodge. But in case such an appointment is not made by the first day of June next, then the convention are unanimously of the opinion that the several Lodges of this state should proceed to elect such Grand Master.”

But let us return to the subject of a Grand Master. Once more I quote from the minutes of Oct. 13, 1778 held in Williamsburg Lodge:

“Brothers at the last meeting of the convention it was agreed that letters be written to all the Lodges requesting them to submit names for the office of Grand Master, none were received. Also it was suggested the name of General George Washington be considered.”

“As you may remember, those of you who were at our last meeting, held June 23, 1777, General Washington’s name was submitted for consideration as Grand Master, Following the meeting a committee was appointed to approach the General and offer him the nomination. I have here the Committee Report.”

“Your Committee awaited upon General George Washington as directed, and presented the dispatches prepared by the committee, extending the nomination to the office of Grand Master of Masons in Virginia.

“General Washington was most gracious in receiving us into his busy schedule, and expressed pleasant surprise at being offered so honorable and distinguished a position.

“However on reflection, the General felt unable to accept the honor. His first reason being, he felt unqualified for the office as he had never served as Master of a Lodge, his second reason being the pressures and obligations as General of the Continental Army had to take precedence over all other duties, and he would be unable to fulfill the obligations of Grand Master.

“The General was so sincere and appeared so tired and burdened with the weight of responsibility to the Army and his country. We were ashamed to press the nomination upon him.

“We can only add to the report; We have lost a most valuable Candidate for Grand Master, yet our Country has a leadership of a most gallant and courageous General.”

“The chair then requested a name in nomination for the office of Grand Master?”

William Waddill responded “May I place the name of Rt. Worshipful John Blair into nomination? He is a Past Master of Williamsburg Lodge. A most able Brother to serve the Craft.” (Blair was also the Governor of Virginia.)

Everyone stood in agreement, and John Blair was elected First Grand Master of Masons in Virginia.

Now my Brothers that is what happened. So why do so many Masons believe and insist that Washington was the first Grand Master?

I now believe I have finally discovered the answer. Oddly the Jewel worn by all the Grand Masters of Virginia was designed and partially engraved before they found out that George Washington had declined the appointment, after which additional engraving was added. The following is what is engraved upon the back of the Grand Master's Jewel.

Original Jewel made in 1778 to be worn by George Washington as first Grand Master of Masons in Virginia He declined the offer being in command of the Army It was therefore first worn by Gov. John Blair who was the first Grand Master

During the last 200 years every Grand Master of Virginia has been very proud of the Jewel and have made a habit of showing it off where ever they wore it. Turning it over for everyone to read the inscription on the back of the Jewel. Very few ever read the entire inscription. They at least read the first five lines, and that is what they believe and tell others. Yes, there are those who may read the entire inscription, but George Washington as first Grand Master? They may know it is not true but they want to believe it. So as long as our Grand Masters continue to display the back of the Jewel, without explanation, we will never eradicate the story that George Washington was a Grand Master.

[Editors note: I do not know where this material was originally published, or, as is more likely the case, presented.]

GEORGE WASHINGTON: A GENERAL GRAND MASTER?

by William A. Brown, Librarian George Washington Masonic National Memorial
[source unknown - date unknown]

Masons from every State and every Country visit the George Washington Masonic National Memorial, and they ask questions. We expect this and try to inform them with correct answers. Yet, it is the statements our visitors make which are in error, and which we have a hard time convincing them, that they are in error Ö

Washington was a Grand Master.

Washington was a General Grand Master.

Washington received the 33rd when President.

Washington was a member of the Knight Templars.

Ö etc. on and on, ALL WRONG!

The question which bothered us the most ("Was Washington a General Grand Master?") and which might be answered yes - or no -, depending on the interpretation, made me research the entire story direct from the proceedings of the Grand Lodges of Pennsylvania, and Massachusetts.

As the following quotations from the proceedings of the Grand Lodges, and letters, reveal, I might say:

YES - Washington was elected General Grand Master of Masons in Americas, by the Grand Lodge of Pennsylvania, but, none of the other Grand Lodges concurred with Pennsylvania.

NO - Washington never served as General Grand Master. It is doubtful if he ever knew of the election or suggestion.

I hope you will enjoy knowing exactly what happened, without any interpretations. Pennsylvania's action on Gen. Grand Master from Proceedings of January 13, 1780:

“Grand Lodge of Emergency

“This Grand Lodge being called, by order of the Grand Master, upon the request of sundry Brethren, and also in pursuance of a motion made at the last General Communication, to consider the propriety as well as necessity of appointing a Grand Master, over all the Grand Lodges, formed or to be formed in these United States, as the correspondence which the rules of Masonry require, can not now be carried on with the Grand Lodge in London, under whose jurisdiction the Grand Lodges in these States were originally constituted.

“Sundry respectable Brethren being then put in nomination, it was moved that the ballot be put for them separately, and his Excellency, George Washington, Esq.; General and Commander in Chief of the Armies of the United States, being the first in nomination, he was balloted for as Grand Master and elected by the unanimous vote of the whole Lodge.

“Ordered, that the Minutes of this election and appointment be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested Ö”

Letter from the Grand Lodge of Pennsylvania To the Grand Lodge of Massachusetts.

“Philadelphia, Aug. 19, 1780

“Sir;

“I do myself the honor to address you, by order of the Grand Lodge of Ancient York Masons, regularly constituted in the City of Philadelphia. This Grand Lodge has under its jurisdiction in Pennsylvania and the States adjacent, thirty-one different regular Lodges, containing in the whole more than one thousand Brethren. Enclosed you have a printed abstract of some of our late proceedings, and by that of January 13th last, you will observe that we have, so far as depends on us, done that honor which we think due to our illustrious Brother, General Washington, viz., elected him Grand Master over all the Grand Lodges formed or to be formed in these United States, not doubting the concurrence of all other Grand Lodges in America to make this election effectual.

“We have been informed by Col. Palfrey that there is a Grand Lodge of Ancient York Masons in the States of Massachusetts, and that you are Grand Master thereof; as such, I am, therefore, to request that you lay our proceedings before your Grand Lodge, and request their concurrent voice in the appointment of General Washington, as set forth in the said minutes of January the 13th, (which, as far as we have been able to learn), is a measure highly approved by all the Brethren, as being for the honor and advancement of our Royal Art.

“Your answer, as soon as convenient, is requested, our humble servant, for the Grand Lodge of Pennsylvania.

William Smith, Grand Secy.”

Action of the Grand Lodge of Massachusetts on the letter:

"Friday, Sept. 1st, 1780

"The Worshipful Grand Master, laid before the Grand Lodge a letter dated Philadelphia Aug. 19th 1780, signed William Smith, Grand Secy., Inclosing a Printed list of the several Lodges in Pennsylvania under that jurisdiction, and Advising that they had in their Grand Lodge thought it Expedient to make choice of a Grand Master General for the Thirteen United American States, that they had nominated his excellency General George Washington, Requesting the Opinion and Approbation of this Grand Lodge whereon, Voted Circular Letters be wrote to the several Lodges under this jurisdiction Requesting Attendance of Masters and Wardens at the next Adjournment, for their opinion, or that they give Instructions to their Proxys, on the Subject."

Letter from the Grand Lodge of Massachusetts

"Boston, September 4th, 1780

"Sir; "Your agreeable favor of the 19th ult., I duly received the 31st, covering a printed abstract of the proceedings of your Grand Lodge. I had received one before, near three months from the Master of a travelling Lodge of the Connecticut Line, but it not coming officially, did not lay it before the Grand Lodge, but the evening after I received yours, it being Grand Lodge; I laid the same before them and had some debate on it, whereupon it was agreed to adjourn the Lodge for three weeks, to give instructions to their proxys here concerning their acquiescence in the proposal.

"I am well assur'd that no one can have any objections to so illustrious a person as General Washington to preside as Grand Master of the United States, but at the same time it will be necessary to know from you his prerogative as such; whether he is to appoint sub-grand or Provincial Grand Masters of each State, if so, I am confident that the Grand Lodge in this State will never give up their right of electing their own Grand Master and other officers annually. This induces me to write to you now, before the results of the Grand Lodge takes place, and beg an answer by the first opportunity.

"I do not remember of more Grand Masters being appointed when we were under the British Government than South Carolina, North Carolina, Pennsylvania, New York, and Massachusetts, but now it may be necessary Ö

"I have granted a Charter of dispensation to New Hampshire till they shall appoint a Grand Master of their own, which suppose will not be very soon as there is but one Lodge in their State. Inclosed I send you a list of the Officers of our Grand Lodge, and have the honour to be, with great respect and esteem.

"Your affectionate Brother and servant,

"Joseph Webb, Grand Master."

Letter objecting to Washington as General Grand Master from Trinity Lodge, Lancaster, Mass dated, September 19, 1780:

"To the Most Worshipful Master, Wardens & Brethren of the ancient Grand Lodge in Boston.

"On the receipt of a letter signed William Hoskins, G. Scry. directed to the Rt. Worshipful Masters, Wardens & Brethren of Trinity Lodge in Lancaster - requesting their concurrence & opinion on the choice of his excellency Gen. Washington as a Grand Master of the United American States, by the Grand Lodge at Philadelphia.

"On which subject, we would beg leave to offer such objections as appears to us, consistant with the constitution of Ancient Masonry - Not that we would mean to suggest that his excellency Gen Washington is not fit in every manner for the office of G. Master and deserving of every honor - but we do conceive that the Grand Lodge at Philadelphia had no right to make choice of a G. Master without a previous consultation of other Lodges in Americas and on full consideration, it appears to us to be a dangerous Innovation.

"Nathan Gaines Scry."

Yet; in all this can we really answer the question? The illusion was also perpetrated by a Masonic Medal, which was struck in 1797, having on its obverse side the bust of Washington in military dress, with its legend, "G. Washington, President 1797;" and on its reverse side, the emblems of Masonry, surrounded by the inscription, "Amor, Honor, et Justicia," and the initials, "G.W.G.G.M."

Nor was Washington's fame as a Mason, or the belief that he was General Grand Master, confined to this country; for, in 1786, two letters in French were addressed to him, from Cape Francois, as "Grand Mster of America," soliciting a Lodge-warrant for Brethren on that island; which letters Washington caused to be laid before the Grand Lodge of Pennsylvania, and they accordingly granted the warrant. As to why Washington sent the letters to the Grand Lodge of Pennsylvania instead of the Grand Lodge of Virginia - at that time Washington was a member of Alexandria Lodge #39 which held its warrant out of Pennsylvania.

However My Brothers this is all argumentative - something to tease the mind; but for us at the Memorial, when asked if Washington was ever General Grand Master, the answer is NO. If you should agree with us. Please help us stop the story.

[Editors Note: I do not know where this material was originally published, or, as is more likely the case, presented.]

MASONIC MYTHS

author unknown

[source unknown - date unknown]

Masonic myths and outright falsehood are continually spread concerning Freemasonry. This is an attempt to set and keep the history of the Craft straight. Throughout the centuries Freemasonry has taught its valuable lessons through allegory and symbols. The man from Galilee used parables extensively and well. Many historians and better speakers constantly employ anecdotes to illustrate the points they want to make. These methods emphasize the search for truth in an interesting and factual manner.

Myths on the other hand, can be innocent or dangerous. They can be outright lies or the perpetuation of distortions handed down through the generations. Many of these were invented by Masonic writers and speakers to enhance the image of Freemasonry. Some of these corruptions have caused the Craft problems with creditable historians because they were outrageous lies. Freemasonry, actually, requires no exaggeration to magnify its greatness. The simple truth is all that is required to tell its story.

George Washington has been the source of many Masonic myths and exaggerations for

more than two centuries. This is unfortunate. Of all the Freemasons we can eulogize he requires no embellishment. From his childhood to his death his extraordinary wisdom, industry and patriotism predominated. Let's try to set the record straight.

MYTH: All of George Washington's generals during the War for American Independence were Masons.

FACT: Thirty-three of the general serving under Washington were members of the Craft, a long way from "all."

MYTH: Washington insisted that the Marquis de Lafayette be made a Mason before he would promote him to general, and the same claim has been made about the Baron von Steuben.

FACT: Both Lafayette and von Steuben were Freemasons before they arrived to help fight the British. This was true of Lafayette even though he wasn't 21 years of age when he arrived in America. It's highly likely that Washington never knew they were Masons.

MYTH: The governors of the thirteen original colonies when Washington was inaugurated President of the United States were Freemasons.

FACT: From Lexington until the inauguration thirty different men served as governors. Of these ten were Freemasons. That's one-third! Wouldn't it be wonderful for the country if we could claim the same percentage today?

MYTH: George Washington was Grand Master of Masons in Virginia.

FACT: Washington never was a Grand Master. At the instigation of American Union Lodge he was suggested for the office of Grand Master of a National Grand Lodge - a non-existent body. The Grand Lodge of Pennsylvania and some others agreed, but too many others disagreed with the concept of a National Grand Lodge. Washington was appointed Master of Alexandria Lodge #22 in Virginia by Grand Master Edmund Randolph when that Pennsylvania Lodge requested a charter from the Grand Lodge of Virginia. The following year he was elected Master, but there is no record of his installation into this office, nor is there any record of him presiding over this Lodge. To keep the record straight, there is much evidence of his respect, and perhaps even love for Freemasonry. Proof? He was buried with Masonic rites!

MYTH. Washington acted as Grand Master when the cornerstone of the Federal Capitol was laid on September 18, 1793.

FACT. It was the Grand Lodge of Maryland that was called on to lay the cornerstone. Alexandria Lodge, of which Washington was a Past Master, held a place of honor. It was Joseph Clark, the Junior Grand Warden of the Grand Lodge of Maryland, who acted as Grand Master, pro tem. Clark placed the President between himself and the Master of Alexandria Lodge. The newspaper article reporting the event mentioned Clark as the Grand Master, pro tem. on several occasions. So did the Maryland historian in 1885. Washington didn't act as Grand Master, but without question he was the most honored and influential Freemason participating in the event.

MYTH. George Washington never was interested in Freemasonry. He rarely, if ever, attended Lodge meetings.

FACT. To keep the record straight, there is much evidence of his respect and even love for Freemasonry. True, he seldom attended Masonic meetings. This is understandable when it is realized that from the day he was made a Master Mason until shortly before his death he worked for his country. Did he love and respect the Craft? The ultimate proof - he was buried with Masonic rites!

MYTH: There are many aprons owned or worn by George Washington floating around.

FACT: The only documented apron owned by Washington was one presented by the firm of Watson and Cassoul. It had been made by nuns at Nantes. It was the only apron listed in Washington's inventory that was released after his death. The "Lafayette" apron, purportedly made by the wife of the Marquis, may be a fact as many authorities claim.

MYTH. George Washington renounced Freemasonry.

FACT. On the contrary he remained a member of the Craft from the moment he was Initiated into the Lodge at Fredericksburg, Virginia (#4) until the day he died. Even then his wife, Martha, asked the Freemasons of Alexandria, Virginia, to hold and conduct his funeral.

In 1837, at state expense, Joseph Ritner, Governor of Pennsylvania, endeavored to "save" the reputation of the first President. He had published a tract "proving" Washington had never participated in Masonic events. Earlier the Blanchards, father and son and heads of a so-called "Christian" anti-Masonic organization, were among the first "Christians" to "prove" Washington wasn't a Freemason. Much of the anti-Masonic diatribe they promulgated has been carried to the present day by crusading "saints" against "secret" societies.

MYTH. Washington was uneducated.

FACT. Uneducated - no; unschooled - yes. As far as we can determine Washington never attended any school. Through his father's vast library Washington learned the fundamentals of mathematics, surveying and many other subjects. At the age of 17 he earned a substantial wage as a surveyor. In 1749 he was appointed surveyor of Culpeper County, Virginia, having produced a certificate "from the President and Masters of William and Mary College, appointing him to be surveyor of this county." From the many military visitors to Mount Vernon he learned the principles of warfare. From the intellectuals he learned how to study and use his common sense. The history of his life proves he became one of the most knowledgeable men of his, or any, day.

MYTH. Lafayette presented George Washington with a Masonic apron embroidered by Madame Lafayette.

FACT. Highly unlikely. According to John E. Foster, a Past Grand High Priest of Connecticut:

"That Madame Lafayette embroidered the apron with her own hands is

possible but rather unlikely considering her status in society and family responsibilities, Ö But where did she find the symbols to copy? They are typically ‘English’ rather than pertaining to any French Rite. And that Mark degree emblem dated 1784 is pretty early.”

It appears this apron was first mentioned by Hayden in his Washington and His Masonic Compeers. (Remember Weems and the cherry tree that appeared in one of his late editions?) Remember, also, that Washington only mentioned one apron - the Watson-Cassoul apron.

[Editors note: Both the author and the original published source of this condensed article are unknown. Its tone and content suggest that it was written by Bro. Allen E. Roberts, Executive Secretary of the Philalethes Society.]

THE SEVEN WONDERS OF THE WORLD

by Herb Wadsworth, 33°

The Scottish Rite Journal - October 1991

The Pyramids of Egypt he seven wonders of the ancient world are wrapped in mystery and legend. Even the author of this early and enduring list is unknown. One story suggests that he was a most respected Byzantine mathematician and traveler named Philon.

In a series of arduous trips, he is supposed to have seen all of the civilized western world. Then he constructed a short but widely circulated paper entitled *De Septem Orbis Spectaculis* (The Seven Wonders of the World) in which he named the seven most spectacular sites he saw during his travels.

Included in Philon’s list are many examples of ancient architecture, two of which have special significance to Masonry. Here is the list excerpted from *The People’s Almanac Presents the Book of Lists*:

THE GREAT PYRAMID OF CHEOPS (EGYPT)

Begun as a royal tomb in 2600 BC., this largest of Egypt’s 80-odd pyramids, made of 2.3 million blocks of stone, is the only Wonder to have survived to this day.

THE HANGING GARDENS OF BABYLON (IRAQ)

This lush man-made garden was built in 600 BC. by Nebuchanezzar as a wedding gift for his new wife. Actually a square building 400 ft. high, it contained five terraces each densely planted with grass, flowers, and fruit trees, irrigated by pumps manned by slaves or oxen.

THE STATUE OF ZEUS AT OLYMPIA (GREECE)

The magnificent statue of Zeus, was sculpted by Phidias (who had done Athena for the Parthenon) some time after 432 BC. The statue was 40 ft. high, made of ivory and gold plates set on wood, decorated with jewels, and set on a golden throne, with his feet resting on a footstool of gold.

THE TEMPLE OF DIANA AT EPHESUS (TURKEY)

Reportedly Philon’s favorite Wonder, the temple, a religious shrine built after 350 BC.,

housed a statue of Diana, goddess of hunting, symbol of fertility. The temple, 225 ft. wide and 525 ft. long, was supported by 127 marble columns 60 ft. high. In 1874, after 11 years of digging, the English archaeologist J. T. Wood unearthed fragments of the original columns.

THE COLOSSUS OF RHODES ON THE ISLE OF RHODES (AEGEAN SEA)

This mammoth statue was erected by Ptolemy I between 292 and 280 BC., in honor of the sun god Apollo. The nude Colossus was 120 ft. tall, with its chest and back 60 ft. around, built of stone blocks and iron and plated with thin bronze. Contrary to popular belief, it did not stand astride the harbor, but stood on a high promontory nearby the entrance to the harbor.

THE TOMB OF KING MAUSOLUS AT HALICARNASSUS (TURKEY)

King Mausolus, conqueror of Rhodes, ruled over the Persian province of Caria with his queen, Artemisia. When he died in 353 BC. he was cremated, and his grieving widow drank his ashes in wine. As a memorial to him, she determined to build the most beautiful tomb in the world at Halicarnassus, now called Bodrum. She sent to Greece for the greatest architects and sculptors, and by 350 BC. the memorial was completed.

There was a rectangular sculptured marble tomb on a platform, then 36 golden-white Ionic columns upon which sat an architrave, which in turn held a pyramid topped by a bronzed chariot with statues of Mausolus and Artemisia. The monument survived 1,900 years, only to tumble down in an earthquake. What remains of it today is the word mausoleum.

THE LIGHTHOUSE ON THE ISLE OF PHAROS (OFF ALEXANDRIA, EGYPT)

On orders of Ptolemy Philadelphus, in 200 BC., the architect Sostratus of Cnidus constructed a pharos or lighthouse such as the world had not seen before. Built on a small island off Alexandria, the tiers of the marble tower - first square, then round, each with a balcony - rose to a height of 400 ft. At the summit a huge brazier with an eternal flame was amplified by a great glass mirror so that the fire could be seen 300 miles at sea. Half the lighthouse was torn down by occupying Arabs, who hoped to find gold inside the structure. The rest of the structure crashed to the ground when an earthquake struck in 1375.

As Masons we are builders and so it is fitting that we would be interested in, even fascinated by, these magnificent structures, the Seven Wonders of the Ancient World. Since only one of the Wonders, the great pyramid of Cheops in Egypt, can be seen today, it is significant to note that Freemasonry has erected what are possibly our best depiction of two others in our nation's capital city area.

They are the GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL in Alexandria, Virginia, patterned after the lighthouse near Alexandria in Egypt, and the HOUSE OF THE TEMPLE, national headquarters for Scottish Rite Masons, 33^o, Southern Jurisdiction, in Washington, DC., which drew its inspiration from the Tomb of King Mausolus in Turkey.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL

The George Washington Masonic Memorial is a commanding presence situated on a lofty

hill overlooking the Potomac River. It can be seen for miles and is easily one of the most distinguishing marks of the Washington metropolitan area.

The Memorial stands on a thirty-six acre tract atop Shooter's Hill, 108 feet above sea level. The site has colorful history of its own, having been deeded to the Shuter family at the founding of Alexandria in exchange for a portion of the river front. It is a little-known fact that the hill was selected by Thomas Jefferson and Alexander Hamilton as the site of our Nation's Capitol. Washington, however, vetoed that selection in favor of the Capitol's current location across the Potomac. During the Civil War, while Federal troops occupied the city, Shooter's Hill was the location of Fort Ellsworth. It is likely that the frequent target practice at Fort Ellsworth resulted in the change of the name from Shuter's Hill to Shooter's Hill.

The exterior of this impressive monument to our first President is based on what is known of the design of the ancient lighthouse at Alexandria, Egypt.

Having gained its inspiration from this famous structure, the architect of the George Washington Masonic National Memorial proceeded to add many symbolic elements of importance and interest to Masons. An example of this is the careful blending of all five orders of architecture: Doric, Ionic, and Corinthian, respectively, on the three exterior levels of the tower; Composite in the building's Memorial Hall; and Tuscan in the Assembly Hall. Doric is repeated again in the auditorium and on the portico.

Many believe that it is man's best representation of that magnificent structure enveloped in legend of a time long ago.

Our modern Masonic structure is constructed of Conway, New Hampshire, pink granite. The nine-story building stands 333 feet high and measures 168 feet wide by 248 feet long at ground level.

The movement to erect a Masonic Memorial to George Washington had its origin in a strong desire of the Masonic Fraternity of the United States to safeguard the Washington relics in the possession of Alexandria-Washington Lodge #22. Washington had served as the first Master of the Lodge under its Virginia Charter and served in that office while he was President of the United States.

The movement culminated in a meeting held in Alexandria, Virginia, on February 22, 1910 where, upon invitation of the Lodge, representatives from 18 Grand Lodges assembled to consider the subject.

It was to be another 13 years - November 1, 1923 - until the cornerstone was laid. It is interesting to note that the same trowel used to lay the cornerstone of the United States Capitol was used by President Calvin Coolidge, Supreme Court Chief Justice William Howard Taft, and the Grand Master of Virginia to lay the cornerstone for this magnificent structure.

Eight and one-half years later, on May 12, 1932, the Washington Bicentennial Year, the building was dedicated.

THE HOUSE OF THE TEMPLE

That same trowel was to be used later to lay the cornerstone for our Scottish Rite's House

of the Temple in the District of Columbia

The inspiration for the magnificent House of the Temple of the Supreme Council, 33 °, in Washington, DC., began almost two and a half millennia ago with the reign of King Mausolus, one of the most gifted and enlightened rulers of the ancient world.

A lover of liberty, King Mausolus freed his people from the rule of the Persian King, Artaxerxes. Also, the personal life of King Mausolus was famed for his reverence for the Creator which was matched by his devotion to his family. The king was so loving and loved as husband and father that at his death in 350 BC., his wife, Queen Artemisia, had a magnificent tomb, the Temple of Halicarnassus, constructed in his honor.

So widespread was the fame of the tomb of Mausolus that his name became associated with tombs in general, giving us the word mausoleum.

Thus, more than 2,250 years after his death, Scottish Rite Masons chose the design of his tomb to be the inspiration for the exterior design for the House of the Temple, our Scottish Rite's international headquarters, S.J., and shrine.

Its architect, John Russell Pope, one of America's foremost builders and the creator of some of the most beautiful monuments in our nation's capital, designed the building with much symbolic ornamentation, yet maintained the classic simplicity and unity of the original concept and ancient design.

Pope was also to design the Jefferson Memorial, Constitution Hall, the National Archives and the National Gallery of Art. They are among the magnificent contributions he made to his fellowman through his profession.

Pope used the very finest marbles and granites, bronze decorations and seasoned woods in the Temple. Everything in the building - from floor coverings to fixtures and furniture - was carefully designed and made under Pope's personal direction.

From its 33, thirty-three-foot-high monolithic exterior columns to its tessellated Temple Room floor, every detail of the building bears Masonic significance. For instance, the magnificent stairs rising from the street to the massive bronze doors ascend in groups of three, five, seven and nine.

When you visit Washington, try to see these structures which are possibly man's best representations today of two of the Seven Wonders of the Ancient World.

As magnificent as these buildings may be, however, let us always remember the inscription carved into the frieze above the entrance to the House of the Temple which is central to all of our endeavors —

FREEMASONRY BUILDS ITS TEMPLE IN THE HEARTS OF MEN AND AMONG NATIONS

[Editors Note: This article was published in October 1991 edition of The Scottish Rite Journal.]

PENALTIES - THINGS AREN'T ALWAYS WHAT THEY SEEM

by Harold J. Littleton, PGM, Delaware

[source unknown - date unknown]

Over the last 10-12 years there has been a growing tendency among some Grand Lodges to consider either elimination of the penalties from the obligation or to shift the penalties from the obligation to the historical lectures. By March 1990 three of the 57 Grand Lodges had removed the penalties from the obligation while four more had moved them to a separate explanation. (27) of the Grand Lodges surveyed, 52 of 58 have made no change except to insert the word "symbolic." Why have these changes been made? Partially to answer some of Freemasonry's critics, partially to modernize the ritual and partly because many Masons don't understand the significance of the penalties.

Two schools of thought have developed on this subject - one suggesting major changes and the other minor changes, if any. A committee report at the 1988 annual session of the Scottish Rite Supreme Council (N.M.J.) says, "Prompt, orderly and thoughtful reform is needed in the area of penalties sworn to in the obligation of all Masonic bodies." It is becoming increasingly apparent that thinking candidates are having trouble giving honest assent to the current Penalties contained in the obligations. Oaths required deal with "ancient" penalties which are obsolete, unbelievable, unacceptable and simply not relevant to today's society. Further, it rings very hollow to attempt to explain away a penalty as being merely symbolic in nature. Factually and usually, the oath is taken at an Altar and upon an open Bible. An oath taken anywhere on a Bible, be it in the courtroom or in one's church, is far from being symbolic in nature. It is exceedingly difficult to make the case to an intelligent young man as a candidate that solemn observance and announced assent are in fact meaningless." (29)

P.G.M. Singer of New York suggests that (a) the obligation binds a man on his word, not by some physical penalty and (b) the ancient penalties are not so ancient, were in fact not in the earliest Masonic Constitution, were not part of the original obligation and are not landmarks. (21) (2) His arguments reflect the view expressed in 1970 by the noted British Masonic scholar, the late Harry Carr. Carr suggests that "to argue that the penalties are only symbolical is sheer nonsense." He asks how can you take a symbolic oath "without evasion, equivocation or mental reservation." (5)

In 1978 the Grand Lodge of Massachusetts relocated the penalties from the obligation cipher commenting that previously "we have been less than intellectually honest with the candidate." (3)

A quote on this subject from DARKNESS VISIBLE by Walter Hannah, repeated in one Catholic report and by the Grand Master of Pennsylvania says, "Either the oaths mean what they say, or they do not. If they mean what they say, the candidate is entering into a pact consenting to his own murder by barbarous torture and mutilation should he break it. If they do not mean what they say, then he (the candidate) is swearing high-sounding schoolboy nonsense on the Bible, which verges on blasphemy." (5) Bear in mind that some of these critics have not been exposed to the full teachings of our Order - they may be taking part of the ritual out of context. There is no shred of evidence that the physical penalties have ever been inflicted! (4)

In 1986 England made these physical penalties optional. (12) At the Grand Lodge of Vermont in 1983 and 1984 there was a lengthy discussion on this subject. (7, 8) Among the Grand Lodges that have removed the physical penalties are Pennsylvania (10), North Dakota (16) Nebraska (17), New Zealand (11) and a few others.

The second school of thought suggests because these penalties are historical, symbolical and an essential part of the ritual, they should not be changed. When the penalties were inserted into the obligation in the 15th century they were similar to actual punishments carried out by English courts. Similar oaths were taken by mariners in the 15th century. (26) And in the recently published book, *BORN IN BLOOD*, there are noted many gruesome penalties. (28)

On the subject of penalties, Mackey says, "The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recreant to their vows and violate the laws which they are stringently bound to observe. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray." (1)

Included in arguments to retain the ancient symbolic penalties are a couple of overlooked facts. First, the penalties are preceded by the phrase "under no less a penalty than that." If a Mason violates his vow he would not receive the physical penalties, but being expelled from the Fraternity, with the knowledge that he is despised by whose whom he called Brother, is a more fearsome punishment. (8)

The other point, loudly proclaimed by those of the Christian faith, leads one to review the communion act - the act of consuming the body and blood of Christ which is the central mystery of the Christian faith. Is this act nothing more than an inducement to cannibalism? No reasonable man would make this suggestion because it is rightly seen, as a symbol of the relationship of God to Man and Man to God. Does the Eucharist mean what it says, or does it not? (14)

In 1950 P.G.M. J. Allen Frear in his address to the Grand Lodge made the following observation, "One of the charms of Freemasonry is our ritual. We are always intrigued with its quaint phraseology which links us to the past. The heart of the ritual is the obligations. They are designed to strengthen our Institution by setting forth standards of conduct and responsibility becoming a man and Mason. They also unite us with our Brethren in fellowship and purpose. They are vital to the Craft, but I strongly feel that the penalties of our obligations, as given in Delaware, weaken the obligations and lessen their effectiveness. In this modern age, it is doubtful that any candidate believes that they will be enforced regardless of the gravity of the offense."

"Considering serious obligations with absurd penalties, reminiscent of the pirates of old on the Spanish Main, given with equal solemnity, casts doubts on the sincerity of the whole proceedings.

"I understand that in some jurisdictions the candidate is told that the penalties are symbolic - not to be taken literally - that the real penalty of a violated obligation is that the violator stands debased and forsaken, a false man and Mason, in the eyes of his

fellowmen. Adding such comments will not affect the purity of our ritual. Certainly, it would strengthen and make more impressive our obligations and ritual as a whole.” (22)

At the 1951 annual communication a special joint report of the Committee on Work and the Jurisprudence Committee reported, “The Committees were unanimous in their decision that no change be made in our ritual itself.” However, they recommended that a new paragraph be inserted in the Charge at the Initiation into the First Degree which today we all take for granted. “As you progress in Masonry, you will find that it is a speculative art, taught by allegory, emblems and symbols. Even the penalties of the obligation, seemingly so severe, are not to be taken literally. They are meant to convey to you the mental suffering that would be your punishment if you should be base enough to violate your vows.” (23)

In 1988 Delaware added this same paragraph to the Secretary's charge to the candidates before they enter the Lodge. (24)

What do we conclude about ancient symbolic penalties? 1. Grand Lodges may have wasted a lot of time discussing a subject easily corrected by simple ritual revisions. Gordon Bennett P.S.G.C. of Canada says, “Our principles are God given, but our rules, customs, programs, lectures, structure and operating procedures are man made.” To that I would add that our obligations are also man made.

2. Changes in the ritual resulting from external pressures are inappropriate; our critics will never be satisfied. We should not allow our critics or our enemies to rewrite our Masonic ritual. (14) As Judge Sentelle told the Senate when debating his appointment, to reject his vows would he saying that what he had been doing in the past was wrong.
3. The symbolic penalties have never been inflicted; the only penalties Masonry inflicts are expulsion, suspension, or reprimand. (8)

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PRONOUNCE THE WORD OR PERISH

by Harold D. Elliott, II, PGM, New Jersey

The Philalethes - June 1989

It is a fraternal pleasure for me to come here today and to be a part of wonderful Lodge as you meet to discuss, not only the ancient traditions and the symbolism and the usages of the landmarks of the great Craft, but to share with each other Brotherhood. Freemasonry is above all a fellowship of men, an opportunity to sit in peace unless someone makes a motion to raise the dues or to pay for the lunch.

I finally figured out about the balloting. You had a half hour to spare. I was not to speak until 11:00. I turned and I said they're early and Past Master McCracken says they'll do something to draw it out. So I thank you for demonstrating your balloting procedures here in Virginia. When I return to New Jersey I will have now been educated on a different process than we use. Can you hear me in the back, Brother Tyler? You and I will have an agreement. You don't have to put this on the tape if you don't want to. When your mind has absorbed what your posterior can endure, would you give me the Grand Hailing sign of distress of a Past Grand Master? (Place thumbs in ears and wiggle fingers.) And I will act accordingly. First Worshipful Master, I am very honored to be invited to this Lodge and to address the Brethren. The heritage of this Lodge is well-known throughout Freemasonry. We who hold membership in other Lodges of Research enjoy the periodical literature pertaining to our great Fraternity and certainly the membership of this particular Lodge of Research is well respected in all departments of many Masonic Temples throughout the sister jurisdictions. And so when I was asked to address a Masonic Lodge of Research here in this great Commonwealth and to dare to cross the line between Pennsylvania and Maryland which was established by two great surveyors many many

years ago, I took the opportunity and accepted, and I'm enjoying the hospitality of you Brethren.

Last night I flew in from Philadelphia and landed in Richmond and my luggage was missing. And I appreciated the twelve Craftsmen who went north, south, east and west in search of the luggage because it was found. I immediately exclaimed: "Long lost now found," and out of the woodwork George Stevens appeared and said: "Holiness to the Lord." Then I knew everything was Masonically safe and sound.

But I have enjoyed being with the Babcock Lodge Brethren last night, and I certainly enjoyed a most delicious meal. I can't wait for the lunch. I'm sure it will be enjoyed and remembered. And secondly, I'm glad to be with Masons. Any time Masons gather, it's a happy occasion. It truly is. Renew old acquaintances, make new friends, enjoy the rich heritage and traditions of our great Craft, learn something new about the Fraternity, learn something new about its Grand Lodges and certainly appreciate above all the genuine fellowship exhibited among Master Masons. That alone makes a trip to my sister jurisdiction worthwhile. And I have come down into this Commonwealth on many many occasions, sticking in and sticking out, and not known that I was here except when Lloyd Jefferson and I reviewed a parade together at Virginia Beach and took several salutes from all different Masonic organizations. Of course there more that went through with sheets and a cross, I don't remember that in the ritual, but I enjoyed the opportunity to review it anyway.

And thirdly Brethren, how nice it is to sit in this Lodge and enjoy Freemasonry and to be in the presence of a dear friend Allen Roberts with whom I have shared in the destinies of this great Fraternity for a few years being now some 35 that's true. But it seems but a few years because I have enjoyed our friendship.

I want you to know my bags are packed and I will leave as quickly as possible when lunch is over.

A church needed some money in a hurry. They had already had an every member canvas to buy the new digital organ. (I mention digital only because of a digital calendar that a couple of you promised to buy and present to the Secretary.) And the minister called in the man in charge of financial problems of the church and he said the roof leaks and it's serious. But he said we can't do an every member canvas. We just did that. And people are going to start to rebel. They may even go to another church if we keep taking up money. And the elder said, I'll be back. I'll call a finance committee meeting.

Usually if you put it into committee, very little is done. Did you ever notice that in Freemasonry? And you always know the committee hasn't done anything when they report progress. Did you ever notice that? May we have a report from this committee? Progress. That means they did nothing. You learn that from experience having served on several of those committees. The church committee came back in about two weeks, and said, "We're going to sell Bibles. Everyone needs a Bible. Every family will buy a Bible even if they have a Bible they'll buy another one." Then every six weeks the minister asks, "How are we doing?" No one really knew. So the preacher says, "Well let's have a potluck supper, cover dish dinner, and we'll have everybody get up and give a report on just how we are progressing."

So they met. The cafeteria room was filled and the buffet selection was tremendous, similar to the luncheon we're going to have today. I can't wait. A Brother told me beans are featured. I'm glad because that guarantees that I won't run out of gas to get back to Jersey. And so the finance chairman said to the minister, how do you want to do it? He said call on a man, he'll stand up and tell how many he has sold. I will keep a record. And so he said all right, George Schmidt. George got up and he said, I have sold 25 Bibles and they all went hooray for George and they applauded. It was a magnificent moment. Clarence McGhee. 37 Bibles. Hooray for Clarence. And they all sang "How Great Thou Art." Then they called on Henry Green. And Henry stuttered. And Henry got up and said, "I-I sssso-ld 500 Bibles." The preacher asked him to repeat that. "Fffffiiivvw huuuundred Bbbibbles!"

"How did you did it?" the preacher asked. "It's marvelous. This is great." McGhee stuttered: "Well I walked up to the door and I knock and the lady opens the door and I say, Lady would you like to buy a Bible or have me read it to you?"

Brethren: My topic today is "Pronounce the Word or Perish." I've always been interested in something in Freemasonry because I don't know how our ancient forefathers figured it out. I've always been interested in the passwords of our Fraternity. They've always been interesting. Now we know about the early ones in the symbolic Craft with the left and right pillars because they're named. But I've always been impressed how many of them were selected in the different Bodies. What are their usage and what do they mean. And I've always been fascinated by one, and that is the password of a Fellowcraft Mason. Now I'll pause for 15 seconds while some of you review the catechism and try to determine which is the password of a Fellowcraft Mason.

As I told them last night at Babcock Lodge, I had to examine a Texas Brother for my Lodge. He was in the Philadelphia area and I live close to Philadelphia. He was there with some of the naval yard government workers and he had come up from Texas to talk to them about some specific areas of nuclear submarines or something with nuclear physics pertaining to shipping and he visited my Lodge, a small country Lodge. And the Master told me to examine him along with the committee. So I went out.

He remembered absolutely nothing about his Masonic sojourn. He could tell me nothing about the Entered Apprentice Degree. Absolutely nothing. I discovered in the Fellowcraft Degree he remembered nothing. I was going to ask him if he didn't remember walking a stairway. Then I was afraid he'd probably tell me that his Lodge didn't have stairs and so I thought I'd better not. Finally, we got to the Master Mason Degree and then I said to him well we've got to end this. We can't just sit here for a half hour and get nowhere. I want you to go into the Lodge. I want you to visit with us, sit with us, because we enjoy visitors. I said let's go right to the five points of fellowship. He said I know them, they're the tuscan, doric, ionic and composite. I said that's close enough. Let's go in. Did you think I was going to ask him anymore-you're crazy. That's the first answer I got out of him that sounded Masonic.

As I told them in Babcock Lodge, this fellow visits often. Every time he comes back he gets up and he says: "Brethren, if you want to give me an examination now, I'm ready. I went home and I reviewed the work because he said I was embarrassed. I was afraid I was going to visit some other Lodge and they wouldn't be as gracious and nice to me."

Brethren you never know what you're going to get for answers in the examination. And I always like to do it because I like to hear some of the answers they give me because I can use them later at a meeting such as this.

Can you hear me in the back all right? I asked that question to the Junior Deacon the other night in a Lodge. He got up, he says Past Grand Master I can't hear you. The Junior Deacon got up he said I can let's change places.

And I told them in Babcock Lodge I was speaking in the Egyptian Room in the great Masonic Temple in Philadelphia and I must have usurped my time as Past Grand Masters are Masonically privileged to do. Right? We always go past our boundaries. Don't forget. OK. when you smell the coffee for lunch let me know, because eating is what we do best. Right. And there I stood in Egyptian Hall speaking. And you know in Pennsylvania the Master doesn't sit. He stands all the time a Lodge is working. I thought that was rather stupid. You know, really, I mean in New Jersey the Master sits everybody else stands. But over there he has to stand. So usually before I speak I turn and say Worshipful Master if you would like to sit down, it's all right with me and then they go, "Oh thank God!" and then they sit down. Because you know if a Past Grand Master is speaking, he could be there for days. You must remember, Brethren, when a Past Grand Master speaks the first five minutes are wasted, then we start. It's one of our privileges.

Well, I must have usurped my time. He picks up the gavel and he goes to tap me. It slips, goes across the room, strikes the oldest Past Master on his bald head. As he's going down in the chair giving the grand hailing sign of distress, he uttered these words: "Would you hit me again, I can still hear him."

And so today I will speak on the word now that you've had 15 seconds to review your catechism. I want to speak about the word "Shibboleth." It's a very interesting word. Now you know it's taken from the 12th Chapter of Judges, first to the sixth verses. But the background is never discussed in the Bible except for a very slight review of the occasion. But having sat with some Biblical students and some scholars at some of the Hebrew schools in the City of Philadelphia, that city of brotherly "shove," that's located near my home, I discussed with them what really transpired at that particular instance and the causes and the results.

It's very simple, the children of Israel are threatened by a pagan nation, Ammon. And God has communicated with Jephthah, the great judge. Now all of you realize that up until the consecration and coronation of Saul as King of Israel they were ruled by judges, not by kings. And so Jephthah was the chief judge and God said to him, you are threatened unless things are done immediately, Ammon may conquer you as the chosen people. So Jephthah agreed and gathered a mighty army. And that's where I'm sure within the innermost recesses of his heart, like every good nation would react, he believed if God is with us who can be against us. He knew it would be a successful venture.

Now all of the tribes did not live together but they lived close by. There was a certain encampment, a certain arrangement. And across the River Jordan, just 80 yards across the River where it is the narrowest at that particular juncture is where the Ephraimites lived. It was part of a tribe which of course was part of a combination of a tribe that formed a larger tribe. And they saw Jephthah to go to war. But he never asked them to go with him. And that kind of hurt there feelings. They'd been friends for years. They struggled in the

wilderness together. They had trials and tribulations, and they thought this is a great battle and he didn't even invite us.

He went on to the battle. He won. You remember the great story that you who attend Eastern Star know. His daughter becomes one of the primary attributes of the points and becomes one of the lectures pertaining to that great organization of womanhood.

I was interviewed on television when I was Grand Master four times, four different channels, and I was always asked the same question by the man who was narrating it and interviewing me. Grand Master, why don't you let women into Freemasonry? And I always had the same answer. They can't keep a secret. I did, on television, right on channel six, ABC, in Philadelphia. And the man looked out into the camera and said, ladies write to him, don't write to me.

But certainly she is one of the great attributes. Ada was the daughter of Jephthah and you know as well as I do he had made a vow. "If I win the battle, if I conquer the pagan land, when I come back to my home whatever comes out the front door I will sacrifice." You know his daughter came out and she becomes one of the great heroines of the Order of Eastern Star. I'm not pulling any ritualistic background because everyone here probably has a copy of the Star ritual. I guess you attend Eastern Star. I guess you have to become members, though, here in Virginia. See in New Jersey, we can even visit and not join. It's not required because we're not members of the General Grand Chapter. We're one of the two states that do not belong. New York and New Jersey never joined the General Grand Chapter of the Eastern Star so we are unto ourselves. But if you ever come up Brethren, we'll be glad to see you. We'll let you in. In fact we may feed you and won't even charge you. And Brethren let me say something about that particular covenant that Jephthah made with God. You know from 1725 to 1738 in one of the Grand Lodges of England, and you know there were seven at that time operating within the area of London, they were rampant with Grand Lodge. In the Entered Apprentice Degree the perfect points of entrance were twelve not four like fortitude, temperance, prudence and justice, they had twelve points of entrance and they were named after the twelve tribes, and the seventh point was the obligation of the Entered Apprentice. That point was called Gad because that was the tribe that Jephthah came from and it was to illustrate the great covenant he made with God by taking an obligation of sacrificing whatever came out that house when he came back. There wasn't a greater example of a covenant with a Supreme Being than a man willing to fulfill his obligation by sacrificing his own daughter. So they used a Jephthah point in the tribe of Gad and so Brethren when he returned victoriously he fulfilled that duty.

Well here's this little Ephraimite tribe 80 yards across a river and they hear this return of victorious accomplishment. Jephthah was probably recorded, as some of the Hebrew scholars told me, as one of the greatest military geniuses ever recorded in the Bible of sacred writing. They say he was an astute leader. They said he knew how to regulate his troops and he is recognized for his ability.

Now you know as well as I do, neighbors are nosy. It's basic. Put a swimming pool in your backyard. You will have neighbors visit you whom you never knew lived in your area. I have a barbecue at my home once a year on the lawn for my neighbors. It's the only time I see the local police department to ask me how I'm doing. They come and enjoy my

festive board. Never see them any other time.

Well it's just like this victory. Ephraim was really incensed. It says that in the ritual in some states, they became incensed (I see some Past Grand Masters nodding so it must be the same in this state as in mine, that's how I can always tell how things are going. You look over at Past Grand Masters and if they're sitting there going shaking their heads, you're in trouble) Somebody asked me one time, how do you like being a Past Grand Master. I said it's great. You come into a Lodge with a Grand Master, you sit on the second row and all night you go "I didn't do it that way in my year." It's one of your privileges, you know. It's marvelous. I enjoy that. And then after the meeting you can walk out and you've had a free meal and nice fellowship because Past Grand Masters become the number one freeloaders in Freemasonry. We eat free forever. Isn't it great? Notice they didn't say no on that one. And look, they're all smiling too. Yeah, right, it's great. Well you may not get lunch today - but are we having lunch today? (Yes we are, because I'm going to watch the time.) What time do I finish? (Twenty minutes to twelve>) Oh, that's great. Well that's good, I'll finish part one and you can invite me back sometime and I'll do part two.

So you see my Brethren the nosy Ephraimites sent over some emissaries to see how they made out. Wanted to see the accomplishments. Did they really gain anything? Well they saw an added treasury, they saw accumulated weaponry, they saw extra silos filled with grain, they saw pabbel, they saw everything that had been confiscated which was to Israel's advantage and they went back and reported to the leader of the tribe and now he's furious. He said you know as a gesture of good will they could have at least invited us over and said well you've been friends for so many years, why don't you help yourself to a few things. So he said to his leaders, lieutenants, captains why don't we just go over and take what we want? They said attack Israel! Attack the tribe! Well he said, they're tired, they're not expecting us. And he said their weaponry is in need of repair, so let's cross. Now Brethren at that particular point in the River Jordan, all along the River the reeds are very, very high. But the River flows rapidly so they're going to have to cross at that particular point carefully. But he says they won't see us land. And so the Ephraimites crossed the River Jordan a short distance, not knowing that Jephthah always had guards posted. They reported the approach of the Ephraimites.

Jephthah said let them come in land, away from the river, and when they get at a certain strategic location, I will send a portion of my troops behind them and we will have them trapped. And that's exactly what happened.

Now everyone in this room looks similarly, eyes, nose, mouth, ears, arms and some Brethren illustrate that they enjoy eating in Freemasonry more than others but most of us look basically the same. But we don't all talk alike. You know as well as I do I talk with a nasal "A" because I come from south Jersey. See I don't say I'm going to Camden, You people down here talk a little bit differently than I do. Of course, you tell me that I speak with an accent. And then there are other people I'm sure when you get down closer to Roanoke you don't understand them either. And if you go up to Maine, (what a difference!) which means that we don't all talk alike and I like to talk to midwesterners because they get everything flat they talk like this and they have a flat tongue and I just enjoy talking to people from Indiana. Masonically the ritual's the same but you're not too sure when you hear it.

And that was the one problem because the Ephraimites decided if we're going to escape, and historians tell me this, we'll just disguise ourselves and look like everyone else. So they disbanded, broke up into small groups, mixed in with the villagers and the idea was that they would come back to the river every day and just a couple cross at a time. But they forgot one thing. The tongue of an Ephraimite is thick, very thick and right to the end, very slightly, it is split and because of that they could not pronounce any words that begin with a double consonant. They just can't. Well Jephthah, a smart cookie, knew this. So he said to his guards, "I will place you at the River Jordan and we know where they're going to cross, the shortest distance and Shibboleth means "fast flowing water." That's exactly what that word means and right at that particular spot the water moves quite rapidly. So he said let's use the word that means that. And you just stand there. It begins with "sh," it's a double consonant, so ask them to pronounce that.

So everyone that came down to the River Jordan, no matter what tribe he was all looking alike, the guard was to ask them are you an Israelite? And everybody would say yes, I am. And then he would say, pronounce the word "Shibboleth." And you know at the sixth verse and the last clause they said "Sibboleth" because they couldn't "frame" to pronounce the word "aright." They couldn't get their mouth in the right position. The tongue wouldn't do it. And so they said "Sibboleth." And it cost them their lives.

And on the very next phrase Masonic historians have for 200 years or more argued over what the words mean. "And there fell on that day at the River Jordan 40 and 2,000." What has happened is some Masonic scholars have told you that means 42,000 fell. And those who have a digital calendar say that it's 2,040. But there have been text books written by you of Masonic research, you who write Masonic periodicals and novels, I just received one from a Steven Fink from out on the west coast called The Hailing Sign. I spoke with Brother Fink when he was Master of Mac Sanders Lodge of Philadelphia before he went west and made a lot of money. And he did in California and incidentally I have received the "Hailing Sign." It's becoming a best seller and I have a personal autographed copy and there was a Brother here today saying he lent out a couple autographed copies of books he had that had been signed by Harold Voorhis and he never got them back. Must have lent them to a Masonic Brother, and I have Steven Fink's name in there.

But it's interesting. Masonic scholars argue page after page whether it's 42,000 or 2,040. Brethren that's not the problem. That's not the point. What is important is not how many perished by why they perished. And the answer is they could not pronounce the word aright.

And so for just a few moments my Brethren, I want to talk to you Masonically about you pronouncing your words aright, or you to will perish in the sight of God at your great reward and probably not be permitted to enjoy that perfect ashlar, that house I made with hands, eternal in the heavens. However, I want to assure you of this, my Brethren. By virtue of being a Past Grand Master of any Grand Lodge, you are guaranteed salvation. We go to heaven. I'm not too sure about the others but past Grand Masters do. As I asked them last night, how many are Baptists in here? That's the religion I admire. You hold them under until they believe. Of course as I told them at Babcock Lodge, I'm an Episcopalian like Walter McCracken and wherever three or four of us are gathered there's always a fifth.

But you see my Brethren, they didn't pronounce the word aright and it cost them their lives. So I'm going to give you today in ten minutes really five but I'll use that clock and Worshipful Master would you agree you and I will use that clock. Two to one - you're overruled Roberts.

First word I'm going to give you for you to tape into your innermost recesses of your Masonic heart - I'd rather talk about the Masonic heart - it's the first piece of ritual I ever did. Twenty-two years of age, new tuxedo, I'm in the Lodge of Perfection in my ballot of the Scottish Rite and because of my speaking ability to be heard - in fact I spoke in the Lodge three weeks ago, a woman who lived three houses away said she enjoyed my talk. That's right. And they're not hearing anything secret any way, because the real passwords to Freemasonry are lipshitsandhuckenfuch. So what do we care? Well they are in Reading, Pennsylvania, I'll tell you that. It's true.

And so my Brethren, I give you the first word. I. I - personal pronoun. It is you. It is I. As I told you I stood there in the Scottish Rite twenty-two years of age. They said Harold, why don't you obligate the Lodge of Perfection? Do you have a Lodge of Perfection down here in the Scottish Rite? Is that presided over by a Venerable Master? Well in our valley it's called Thrice Potent Master. And I installed a Brother not too long ago as Thrice Potent Master. I got up and said Brethren don't be alarmed, I was talking to his wife and she said he hasn't been potent for years. But I stood in the pit, a class of 250 for the 14th degree; 750 men in the audience - checked because I wanted to know. And here is my first Masonic ritual work ever.

When I instruct new officers, or if I'm directing a degree in any of the bodies, whether it be the Super Excellent in the Council and I hear that's not part of your Chapter, I did my home work, I take no chances. And here I am 22, and say "stand, come under the sign of fidelity, put your right hand over your heart" - how's that for ritual? That was my first work. And I figured after that my ritual had to get better.

So I tell all the young ritualists, go ahead and make a mistake early. Eventually you'll make the biggest. They'll elect you Grand Master of the Grand Lodge. I said it had to be uphill from then on.

Brethren, it's your Masonic life. I. One side is humility; and what is the definition of a humble person? Some of you will say he is shy, quiet. But no, that is not a humble person. A humble person is one who venerates and holds in respect the good that's in the majesty of God's creation, the Holy Rite, the principles and tenets of Freemasonry. Someone who reveres the great leaders of the past and recognizes the great work that was done by Washington and Franklin.

It's the Mason who realizes that while this is an ancient Craft, and it's the fabric of the ritual that carries us on year in and year out, decade after decade, and teaches men to become better citizens, better fathers, better husbands, better God-fearing people, supports public schools and churches, and also places upon them the ideals of patriotism, the Constitution, the Declaration of Independence, teaches the Bill of Rights, America's creed, the Gettysburg Address. All important parts of the traditions of this great country - the United States of America.

So a humble person holds this all in respect. He respects his neighbor, he respects a

building, he respects religion, he respects a man. And if we can get respect back into the young people of the country, this country will be happy and wholesome. That's our problem. The young people have no respect for what we stand for. And if anyone can do it by precept and example, Freemasonry can do it.

And so I say, the humble Mason is a great man. And if I was ever Pope of the Catholic Church I would adopt the title of "Pope Harold the Humble." But a greater title is that of "Past Grand Master." (Note how those Past Grand Masters beam!)

To balance the scale of humility goes responsibility. Sitting in this Lodge of Research you sit here as champions of Masonic labor, who believe in the justification of work among the Craft, and adopting a leadership role in giving time, talent, and money. You've never been the head of a Masonic organization yet that it hasn't cost you an arm and a leg. But you don't mind it because you know what you're doing is great, honorable and just.

So you have to go out into the world and practice Freemasonry and set the example - what do you most desire. Your answer is LIGHT. As I told them in Babcock, in a German Lodge in Philadelphia a 300 pound Entered Apprentice was asked what he most desired. He said a glass of beer. The Senior Warden said "Light." He said: "Light or dark I don't care."

The Lodge gave you light, Brethren. It made you a beacon. You're supposed to go outside of the Lodge and let your light shine. You're not supposed to keep Masonry hidden. You know our big secret? Franklin said it to Washington - we don't have any secrets. We've got a few words, some of which aren't common.

I sat in a Lodge in North Carolina. When they came around for the word I gave them the word I gave today. He leaned over and said that's not the word here. I said what is it? He said: "Remember Francis Marion, the Swamp Fox." And that's OK with me.

So, my Brethren, and this Lodge in particular, must continue to practice Freemasonry as it's instilled in the hearts of all of us, and perpetuate its purposes and the great contributions made in the history of this great nation.

The second word is "You"; and "her" and "his." This means you must share with humanity; not be selfish; not be complacent in what you have accomplished. But the willingness to give to the youth, Masonic and otherwise.

Two brothers sewed together, harvested together, shared together. The brother on the north was a bachelor, the one on the south was married and had two children. The brother on the north picked up what he had and carried it to his brother on the south because he has little. They meet in the middle of the field and clasped each other. Their tears fell to the earth, and the spot where they touched was the center of Mount Moriah. It was on this spot, where Brotherly Love and affection was demonstrated, that the Temple of Solomon was ordered by God to be erected. Why? Because the brothers were willing to share their accomplishments.

I get very upset in a Lodge when a Past Master goes to a young officer and criticizes him publicly for crossing his legs, or because his staff isn't at an exact 45 degree angle. Isn't it strange that at the next meeting the chair is vacant? It's a different world today. You've got to help him. Meet with him privately. You don't have to regale him publicly. And we

wonder why our young members are staying away. Because nobody is helping them. Everybody is downing them. Let's get out there and give them a lift. Tell them what they've done right. and sneak in a little love.

Sometimes we get caught up in the pompous ritual and we forget the Brotherhood.

"His," "hers," "someone else," and the third word is God.

Outside of Philadelphia is called "the mainline." It's a very poverty stricken area of Pennsylvania. If you have less than a million dollars, don't go out there. In the little town of St. David there is a large church. It has 150 voice choir every Sunday. When they take up the collection the money is piled high. One Sunday it had a sign outside that said: "World day of prayer - everyone welcome."

Down the street came this fellow with a beard, ripped shirt, long hair and who had been drinking "spiritus fermenti." He starts in the church and is cut off by the minister. "You're not coming in here," said the minister. The fellow insisted he was. The minister told him to cross the street, sit on the bench, talk to God, and whatever God told him to do, do it. The fellow did just that.

The minister gave his sermon, and it must have been great, the collection plate was piled high. The congregation left in smiles. The minister told the sexton to close up the church. Then he looked across the street and saw the fellow still sitting there. He went over and said to the young man: "Did you talk to God." The fellow said he had. "What did God say?" "God told me He has never been in your church!"

Is God in your Lodge? The Holy Bible is here, but is God? Have you accepted God as part of your obligation? Is the Masonic Fraternity really what we say it is? Are we God-fearing men? We have to be. If God is with us, who can be against us?

Freemasonry will go on forever and forever. I've never been interested in numbers, but in quality. Freemasonry will never spoil. It's too closely knitted; it's part of the community; it's a close-knit group of men who help those in their town.

There you have it, my Brethren. I've given you the Shibboleth of your Masonic life. I - you and I. Humility; responsibility; the light of Freemasonry. Caring and sharing with other people, particularly the young people and those closely related to Masonic families. And thirdly, God as the apex of our lives. Then you will have no problem. You'll never have to worry about crossing the River Jordon. You won't be one of the 2,040. You will cross over when you're called to your great reward. You will be in that "House not made with hands eternal in the heavens."

Brevity is the soul of wit, but Past Grand Masters never recognize it. Thank you, and God bless you all.

PRAYER - YOUR SECT OR MINE? - NEITHER

by Morris I. Budkofsky

MSA Short Talk Bulletin - September 1988

Thanks to M.W. Bro. Budkofsky, PGM and Grand Historian of the Grand Lodge of

Connecticut for his very insightful look at Prayer in our Masonic Lodges. Frequently we tend to forget that Freemasonry is non-sectarian and represents men of all faiths who believe in GOD.

To most Masons, especially those who have made no special study of the Craft and its philosophy-the universality of Masonry, of which they hear so much, means only its wide distribution throughout the civilized world.

If we were to ask a hundred average Master Masons, whether or not Freemasonry is a Christian organization, without a moment's thought, many will agree that it is. There was a time when Freemasonry was Christian in character, and some of its early enthusiasts did all they could to keep it so. Some Christian influences still survive in our ritual and practice-the Holy St.'s John are characters taken from the New Testament, the Lion of the Tribe of Judah is difficult to explain except as a Christian symbol, the New as well as the Old Testament is the Book of Law on Masonic Altars in all English-speaking countries.

But Masonry is not Christian: nor is it Mohammedan nor Jewish nor to be classified by the name of any other sect. The power which has held it together, the nourishment which has caused its growth, the central theme which makes it unique, is the opportunity it affords men of every faith, happily to kneel together at the same Altar, each in worship of the GOD he reveres, under the universal name of Great Architect of the Universe.

Here, and here alone, is the real universality of Freemasonry. It is the drawing power which brings men together to follow a common ideal of charity and Brotherhood. It is the cement which holds men to their obligations and makes for common understanding. It is the tie which binds one generation to another, and which says to all initiates "you are Brothers because of mutual manhood, not because of your beliefs."

The universality of Freemasonry is in its toleration of every man's faith, so it is monotheistic.

Freemasonry must constantly be aware of those within our Fraternity who would attempt to convert us into an organization we were never intended to be. It is of paramount importance in today's Masonic circles of leadership that there be a continuing emphasis on the universality of Freemasonry. As relates to the First Book of Constitution ("it is the religion in which all good men agree") it is based on a foundation which supports all religions, creeds and sects. Once Masons unite under its banner, they may afterwards proceed to build for themselves temples of worship for all the great religions of the world. While Freemasonry does not interfere with these extra curricular activities, we must insist that whatever be their private opinions, Masons shall stand on that foundation.

One of the most important of all our regulations is that which forbids us to participate, as Masons, in any form of religious or political sectarianism. The Fraternity's attitude towards all such sectarianism is more than merely one of a negative position. It goes further than just a hands off policy. It is rather an affirmative position, for it definitely prohibits all Masons from sectarian controversies in any form. Such controversies are un-Masonic, that is, they are outright violations of written Masonic law.

It is not difficult for one to understand the reason for this regulation. Freemasonry exists for the sake of, is dedicated and devoted to, the philosophy of Brotherhood. Brotherhood means that many of us, men drawn from all walks of life, with a great variety of racial

characteristics, religious and political opinions, are brought together, and kept together, in a relationship of friendship, harmony and good-will.

To maintain that harmony, it is necessary that whatever passions and prejudices might divide us into opposing groups, feuds, schisms or conflicting cliques, must be kept out at all cost. Nothing is more likely to destroy the peace and harmony of the Craft than religious and political sectarianism. For this reason, sectarianism is prohibited in Freemasonry because the welfare of the Fraternity and the Brotherhood it teaches require

All of which adds up to the fact that Freemasonry seeks to unite men into one guild or union and thus becomes the means of conciliating true friendship among the persons that might have remained at a perpetual distance. And the principle of universality as to religious beliefs has been and continues to be our greatest heritage and our greatest challenge.

Innovations in the body of Masonry over the years have had a way of becoming fact instead of fiction. When innovations in the body of Masonry either esoteric, exoteric or physical are introduced and virtually-go unchallenged, they have a way of becoming the accepted practice and their elimination becomes the innovation.

In the "Charge" of the Master Mason degree, we were admonished to carefully preserve the Ancient Landmarks of the Order entrusted to our care. The Landmarks of Masonry are those ancient principles and practices which mark out and distinguish Freemasonry as such, and constitute our source of Masonic Jurisprudence.

Freemasonry is defined in its "Statement of Principles" as a charitable, benevolent, educational, and religious society. Religious in that it teaches monotheism, which is the sole dogma of Freemasonry. Belief in one God is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. This is the basis of our universality. The Holy Bible is open upon its Altar whenever a Lodge is in session, reverence for God is ever present in its ceremonials. The Great Light of Freemasonry is the Volume of the Sacred Law which is an indispensable part of the furniture of a Masonic Lodge. The Grand Lodges of the United States use the Holy Bible as the volume of Sacred Law on their altars, however the candidate who is not a Christian or of the Jewish faith is entitled to have his own sacred book substituted for the Bible.

In some Lodges in other countries, the altars of Masonry have more than one volume of the Sacred Law on them and the candidate may choose the one on which he is obligated.

No Lodge may stand open and remain so unless the Holy Bible is open upon its Altar, its pages displaying the proper passage appropriate to the degree in which the Lodge is working. The open Bible signifies that by the light of its teachings, we must regulate our conduct, for it is the rule and guide of our faith.

Past Grand Master, The Rev. Thomas S. Roy, D.D., Grand Master of Masons in Mass. in 1951, had good counsel for Lodge Chaplains and others who insist on the use of Christian phraseology in prayer offered at Masonic gatherings when he points to the crux of the problem as it pertains to the universality of Freemasonry.

"No man is barred from using that name of God which comes nearest to him. However, there is always the matter of good taste, of courtesy. Therefore, we are well

advised if in our prayer we use terminology that is common to all of our religions. In my duties as Chaplain in a Lodge I have found the prayers suggested in our Masonic ritual to have such spiritual meaning and such dignity of expression as to make them completely satisfying to me."

"I am quite sure that as Brethren we shall strengthen the bonds that unite us as we find common expression in prayer rather than assert our right to use, each his own, distinctive phraseology."

Writing on belief in God, as the first of the Ancient Landmarks in his classic book, "Dare We Be Masons?" The Rev. and Most Worshipful Brother Roy says:

"It is when we formulate our beliefs about God that we create divisions."

"Faith in God unites us, but belief about God, which is theology, divides us."

"Freemasonry has no theology. It does not go from faith to speculation, which is theology, but from faith to demonstration, which is life."

"Freemasonry makes no attempt to put a label on God that would place him at the front of a Masonic procession."

In 1953, Most Worshipful Brother Robert A. Nisbet, addressing the Grand Lodge of Connecticut said in part:

"Masonry is the common ground where men of every race and nation, where men of every sect and creed, where men of every shade of religious belief and of every political opinion can meet and be united in one Brotherhood, under one God, and in a natural religion in which they can all agree and yet still retain theirÖ individual religious and political beliefs."

"If men wish to foregather and work for their ideas and convictions with men whose religious and political beliefs coincide closely with their own, there is a wide field for their activities and they conceivably may do much good in the world for proselytizing and even fighting for their convictions, either political, or religious, or both."

"But a Masonic Lodge is not their sphere for such activity. The strength of Masonry is its nonpolitical and non-sectarian character, and anyone who tries to Christianize Masonry, as did Dermott early in the Eighteenth Century, or as many still try to do, no matter what their good intentions, do Masonry a disservice."

The Universality of Freemasonry can only be accomplished when we accept and understand what we read in the Old Charge; i.e. we recognize non-sectarianism as an important lesson in the teachings of Freemasonry; when we subscribe to the 1939 Declaration of Principles, as adopted by the Conference of Grand Masters in North America; when we take seriously that which we teach and speak a great deal of and on occasion seemingly practice very little. Then and only then will one's religious denomination or persuasions become secondary, thus Freemasonry becomes the center of union, and the means of conciliating true Friendship among persons that might have remained at a perpetual distance.

In summation, Masons meet on the level and seek to conciliate true friendship among those of every sect and opinion. Any prayer in the Lodges should be such that any Mason could freely respond, "So mote it be," an old phrase which may be interpreted to mean, "This is my prayer, too"Ö

Then let us pray and lecture in those universal terms which can unite all Masons in agreement. Let each Mason hold to his own faith firmly while he accords the same precious right to every other Mason.

It may be in some Lodges, particularly in smaller communities, that all of the local Brethren are professing Christians. Still, visiting Masons may come to the meetings of such a Lodge. All of us would want any visitor to feel at home, and welcome. The visit of a Mason who is a Jew or a Hindu, should not require a change in the usual practices of any Lodge. All Masons should be received in the spirit of Brotherhood and hospitality.

Let it be a precept of the Craft that everything done in the Lodge should be such that any Mason could join in without offense to his faith or discomfort to his conscience.

PLACE YOUR TRUST (HOPE) IN THE CRAFT

by Denis Scott, MPS

The Philalethes - August, 1989

Worshipful Brother Friedman, in his article, "Hope is not a Method," in the April 1989 issue of The Philalethes, states that there should be a modernization of the Craft in order to make it more viable for younger men. He then resurrects most of the old familiar changes that have been put forward since our Craft was formed. Changes that he believes will bring our beloved and ancient Craft into the "modern era."

When one considers recommendations made by an individual that will seriously affect the way you conduct your life, and that is what Freemasonry is, a way of life, then it is important to consider the recommendations very carefully. One must also consider the experience the recommender has in Freemasonry, and also his compliance with the laws of the Craft. It would appear that five years allows sufficient time for a person to become learned, and more importantly wise in the ways of the Craft. It also appears that the Charge a Master agrees to abide by before he becomes Master, does not have any value.

What all Freemasons must remember is, that the Craft is not a civic organization. It is also not a charitable organization, and neither is it a religious organization.

It is an organization a man can join in order to become a better man. It is an organization that provides a method of ritual teaching which will key the member's conscience to become more aware of his shortcomings. It is an organization that through its precepts and principles, will encourage a greater understanding of his relationship with his God. It is an organization that will enhance a members life, and through his spiritual growth, provide a more loving husband and father, a more charitable man and a more civic minded man.

Worshipful Brother Friedman makes the usual mistake of all newcomers to an organization. He feels he has all the answers to the present day problems, as if they had never existed before, and had never been considered before. If one would read the Proceedings of the Grand Lodge of New Jersey from 1920-1940, one would find that the problems we read about in Freemasonry today existed then. It would be safe to say that all Grand Lodge Proceedings would reflect the same problems.

A Master agrees that it is not in the power of any man, or body of men, to make innovations in the body of Masonry. A Master Mason can not become a Master until he agrees to abide by that statement. It is impossible for a Master Mason not to know of that requirement prior to taking that oath. A Master Mason is not forced to accept that Masonic Law, he does so of his own free will and accord. However, many Masters conveniently forget their sworn obligation.

What we must remember as we consider the changes recommended in the article, is that we must first determine in our own minds what constitutes the “body” of Masonry. Surely the first change advocated in the article, a major rewriting of the Ritual, must be considered an innovation in the “body” of Masonry. Despite the relative merits of the reasoning behind the change, it would be a violation of Masonic Law.

Racial bigotry has existed since time began, and it is not only centered on color. The secret ballot is according to Masonic Law and is not to be violated. We cannot legislate morality, nor can we force our bigoted Brothers to sit in Lodge with men they are prejudiced against. The Peace and Harmony of a Lodge is so vital to the strength of a Lodge, and it must be left to the Supreme Grand Master to judge a bigot by His Square, not ours. It is so easy to forget that Freemasonry is a program for the individuals advancement according to his Twenty-four inch Gauge, and not anyone else's. You must not judge another Freemason by your Square, but try and judge a Brother by his Square. It is not easy, but that is what makes a Freemason a True Brother.

We must also remember that for a Master Mason to become a Knight Templar, he must apply or be invited. Either way, the choice is his. He would also know that York Rite and Scottish Rite are not essential to being a Master Mason, and it is believed that Worshipful Brother Friedman's article related directly to the Symbolic Lodge, therefore his criticism of hypocrisy in this regard is not valid.

Advocating that a Master Mason can become Master of his Lodge without studying the Ritual is tantamount to hiring an illiterate High School dropout to teach Nuclear Physics. Freemasonry is built on the Legend, which is recounted in the most beautiful way, the Masonic Ritual of the Three Degrees. Freemasonry does not demand that all Masters must be excellent orators, nor does it call for all Masters to be excellent managers. Freemasonry accepts all men at their level and attempts to improve them. If we follow the concept of segregating Masons according to their respective talents, as suggested in the article, we will see the formation of a Lodge within a Lodge, ad infinitum. We will have a Master of Opening and Closing. We will have a Master of Ritual, and we will have a Master of Management. It would also follow that we would have a separate line of Officers, one for Opening and Closing, and one for each Degree. We could conceivably have three different Senior Deacons, a multitude of Masters of Ceremonies and Stewards and may Chaplains. Who could be 'The Master'? Surely the Master of Management, because he has the fiscal responsibility of the Lodge. but what about the Master of Ritual? He must be ultimately responsible because he has worked the hardest in learning the ritual. And what about the poor Master who only opens the Lodge that makes it all possible?

How easily we forget that the challenge to improve ourselves was the reason we became Masons. 'The Ritual must remain the stepping stone to the East.' If one cannot labor in the

quarries of Freemasonry, then one is not worthy of becoming Worshipful Master. We cannot reorganize the Lodge hierarchy because it is against Masonic Law.

The desire to promote Community Service Projects is commendable, but again our Brother forgets why he became a Freemason. It was not to promote Community Projects. There are enough excellent organizations existing for that, and they are eager for men to join them. The main purpose of Freemasonry is to make Freemasons. The Fraternity teaches men to be Brothers under God. The Fraternity reinforces the belief that there is life after death. The Fraternity exists to prove to men that there is a God and that He loves all men, regardless of race, religious beliefs and proficiency. The excellent work that was done in Brother Friedman's district should be exemplified, but it should not become a requirement for a Masonic Lodge. The result of our labors should be unheralded. We should not seek reward. We should understand what is meant by receiving Masters Wages. The true meaning of being a Freemason seems to have been lost in the minds of modern day Masons.

An article on change would not be complete without the cry for solicitation. Our learned Brother even goes one step further and calls for advertising of the Craft. First of all, where does it say in the Craft's teachings how to recognize a man who would be worthy of being a Freemason? How does one know that the candidate you invite into the Lodge will not be blackballed? Are we willing to risk that embarrassment, to ourselves, but more importantly, to the Candidate? The eventual answer would be of course that since the Candidate was invited by a Member of the Lodge, he would be guaranteed acceptance. If that happens, then the secret ballot is removed and another Masonic Law is violated. There are many more reasons against inviting a man into our Fraternity, but it is incumbent upon a Freemason to discover those for himself.

the call for advertising the benefits of belonging to the Craft is not new, but it is ludicrous. What are we going to stress as an inducement? That we do not condone excessive drinking; that we do not condone immorality; that we do not condone a bad credit rating. We would be setting ourselves up as the moral conscience of America, and have we the right to do that? A holy man tried that once and His own people crucified Him. Imagine what our detractors and enemies would make of the advertising campaign. We do not need to advertise our Fraternity. Our daily living should be advertisement enough. If not, then the fault lies with us, not the Craft. When will Freemasons learn? A Master Mason is charged that he should not let any motive sway him from his Masonic duty, nor violate his vows, nor betray his Masonic trust. The Masonic trust is that he accepts the Craft as it is, and how it has been from time immemorial. What is it in men that make them desire change? That does not mean to say that change is unnecessary in our Fraternity, but the mistake most Freemasons make, is that they think the change is required in the Craft. There is nothing wrong with the Craft. The problem is in the Freemasons.

The Craft has existed for centuries and is practiced today throughout the world in many different ways. The same principles apply and the same tenets are encouraged. The Legend of the Third Degree is taught to men of all denominations, and it is hoped (that word again) that when Freemasons meet, wherever it may be, that they practice fraternal Brotherhood under the Fatherhood of their respective God.

"The supreme court of learning and authority in Masonic scholarship throughout the world."

Thus the noted Masonic historian, H. L. Haywood, denominates Quatuor Coronati Lodge #2076, of London, the premier Research Lodge of the Ancient Craft.

The Warrant for this Lodge, November 28, 1884, was signed by Albert Edward, Prince of Wales (afterward Edward VII), then Grand Master in England.

The Lodge is a literary, historical, archaeological society, meeting four times yearly as a Masonic Lodge. While the Warrant empowers the Lodge to receive and act upon petitions and to make Masons, its primary purpose is, and has always been, research, study, investigation and the publication of its papers and addresses in its proceedings-Ars Quatuor Coronatorum-familiarly abbreviated and known to every Masonic student as "A.Q.C.."

While warranted in 1884, the Lodge had to wait until January 12, 1886, for consecration, because the Master-elect was absent on a diplomatic and military command for his government.

The name of the Lodge comes from the legend in the Regius Poem; briefly, it is as follows: "In A.D. 287, when the Emperor Diocletian built his famous baths and the Temple of Aesculapius, the God of Health, four sculptors (Claudius, Castorius, Semphorianus and Nicostratus) together with an apprentice named Simplicius, were found to be Christians when they refused to carve a statue of Aesculapius. They were executed on November 8th and their bodies placed in leaden coffins and cast into the Tiber. Later Diocletian discovered four Christian soldiers who refused to offer incense with sacrifice at the statue of Aesculapius. They were scourged to death and their bodies cast upon the street. Their names were Severus, Severianus, Carpophorus and Victorinus. They died on November 8th, two years after the other five. The names of the first group were lost and they were consecrated as the Crowned Martyrs. November 8th has been set aside by the Roman Catholic Church in commemoration of the Four Crowned Martyrs, because of their steadfast faith; the only known instance that this Church placed so signal an honor on operative Masons. The premier Research Lodge, Quatuor Coronati Lodge #2076, London, England, is named after these martyrs.

By-laws of the Lodge limit the membership to forty (the United States Philalethes Society limits its "fellows" to forty. The French Academy has "forty immortals" as members). Forty is almost within the category of a "magic number" since it is so important in the Scriptures. Moses was forty days on the mount; Elijah was fed forty days by ravens; the rain, which made the flood, fell for forty days; Christ fasted forty days; he was seen forty days after resurrection, etc. Mosaic law provided "forty stripes less one" as a maximum punishment and the thirty-nine articles of the Anglican Church seem to have some relation to this, as do the thirty-nine General Regulations of Anderson's Constitutions of 1723 have a similar relation to those of the Church.

In 1887, the Lodge authorized a Correspondence Circle, to which thousands of Masons all over the world now subscribe.

Proceedings—"A.Q.C."—have been continuously published from the beginning, and now number sixty-seven volumes. Bound, these are more than twice the size of the twenty-four volumes of the Britannica. In addition to the Proceedings, the Lodge has published ten volumes of Antigrapha-reproductions of old manuscripts and other documents with commentaries thereon.

A.Q.C. ranges all over the world. It covers every Rite which is remotely connected with Freemasonry. It delves into records from the most ancient times to those of today. It comprises history, biography, archaeology, symbolism, jurisprudence, romance, religion, ritual, etc., etc. and again etc.

In this country, the Ancient Craft is important. Our Masonic history, though less than two hundred and fifty years in extent, is romantic, interesting, vital to American Freemasons. It is, therefore, perhaps justified that American Masons are both sorry and somewhat critical that Quatuor Coronati Lodge has paid so little attention to Masonic happenings on our side of the Atlantic. Of course, since American Lodge of Research (New York) pointed the way, and some other States also warranted Research Lodges-(North Carolina, Connecticut, Washington, etc.) we have benefited by some scholarly research and many excellent studies and papers, but the Proceedings of all American Research Lodges, if put together, would not equal in size, content, coverage, variety or interest the pages of A.Q.C.

The greatest and most learned of Masonic students have contributed research and papers to A.Q.C.; Calvert, Cockburn, Conder, Covey-Crump, Crawley, Crowe, Gould, Hawkins, Hughan, Jones, Knoop, Poole, Robbins, Rylands, Sadler, Songhurst, Speth-our own Jacob Hugo Tatsch-are all names to conjure with in the Masonic fields and great is the harvest these and many others have reaped for all who read.

The Antigrapha in ten volumes contains priceless contributions to the world's Masonic knowledge. In no other way and in no other form could Masons generally have been enabled to see and study the old, old manuscripts in England on which so much of our history and our knowledge is based.

The Masonic Poem-Regius Manuscript- Halliwell Document, by what ever name known, is reproduced in facsimile in Vol. I of Antigrapha, with Urbanitatis and Instructions for a Parish Priest. Many pages of critical examination of these documents follow. In Vol. II are facsimiles of the Cooke, the Lansdowne and the Harleian MSS. Vol. III has five facsimiles; the second Harleian, Sloane (two mss.) Watson Manuscript Roll, and Cama. Vol. IV gives facsimiles of Grand Lodge Manuscript Rolls No. 1 and No. 2; the Buchanan, the 1739 "Beginning and First Foundation of the Most Worthy Craft of Masonry, with the Charges, thereunto belonging, printed for Mr. Dodd," and the Harris No. 2 ms.; the Freemasons' Calendar for 1781, and "Laws to be rehearsed at Opening of Lodge" and "The Ceremony observed at Funerals" (which many if not all our own funeral regulations follow). Vol. V is devoted to facsimiles of the Scarborough Ms. Roll and the extremely beautiful Phillips MSS. Numbers 1, 2, and 3, of course with commentary and transcripts; Vol. VI contains a facsimile of the Inigo Jones Ms. with its quaint and curious picture; the Wood Ms. and the Dechemere. Vol. VII is devoted entirely to a reprint and

commentary on Anderson's Constitutions of 1723-important to the Craft, but less needed in this country than the other facsimiles, since there are a number of copies (The Association has one) of the book itself as well as the complete facsimile in the Little Masonic Library. Vol. VIII is concerned with Grand Lodge and Grand Chapter certificates; Vol. IX with Philo Musicae et Architecuae Societas, 1725-27 and Vol. X with the facsimiles of the Minutes of the Grand Lodge of England from 1723 to 1739 inclusive.

How invent a scale by which the value of such a collection of reprints and commentaries may be determined? To all intents and purposes it would be an impossibility, even for a man with unlimited time on his hands, just to see these ancient documents, still less have time and opportunity to study, compare and learn from them. Over a period of years, by these publications, Quatuor Coronati Lodge has put the world of Masonic study and research so heavily into its debt that it (like the national debt, alas!) in all probability can never be paid!

Indeed, it is difficult to write of these reproductions without emotion, and to confine emotion to reasonable words. That Freemason is dead of soul and sodden of mind, indeed, who can in Antigrapha look at all he will ever see of the Regius and the Cooke mss. and not feel a thrill, have stirred within him wonder, and perhaps a wish to offer a prayer of thanksgiving for the devoted English Brethren who made such sights possible.

If a critical statement may be as kindly written as it is meant, let charity extend to the statement here made that our English Brethren have not provided as yet an adequate index. All inclusive and cross-indexing would be a great help to many in making available the works of those really eminent and scholarly Masons who have so superb an accomplishment as the A.Q.C. An American Lodge of Research (State of Washington) indexed A.Q.C. Volumes I to L inclusive. in 1941; but it is only of subjects and authors, by titles and names, and is not crossed. The index published by Quatuor Coronati is long out of date and actually only an enlarged table of contents.

Hence, there is buried in this magnificent collection of information a great mass of facts, discussion and learning which is not always easy to find. The Association paid gladly for the lengthy process of producing a card system of some eighty thousand entries which are an open sesame to many of otherwise closed Masonic vault. But how many Brethren or institutions can afford the time or money to produce such an index? A printed cross-index of the sixty-seven volumes would fill a large book, be invaluable. Had A.Q.C. been indexed as were the fifteen volumes of The Builder (the great Masonic magazine of the years 1915 to 1929), A.Q.C. would be far more readily consultable than is now possible,

A.Q.C. is well illustrated, and the pictures deserve a whole volume of praise for themselves alone. For herein are cuts showing jewels, documents, certificates, old minutes, Masonic craftsmanship, glasses, china, portraits, jewelry, seals, carvings-practically everything that has any Masonic significance has been not only told in article and story but in picture form. With these, the Masonic world has a much greater perspective on the roots of Freemasonry in the mother country than would otherwise be possible; without such illustrations we would be poor indeed.

A.Q.C. is finely printed upon good and enduring paper. The pages of Volume I are as fresh and sturdy as when published seventy years ago-a matter of real importance, since

the publications of today become the priceless records of tomorrow.

The Correspondence Circle is the means by which Quatuor Coronati Lodge makes its labors known to the Masonic world. Members of that Circle receive-and doubtless preserve-the Proceedings. The expense is small, considering the value received; the most recent remittance by the Association was \$3.59 which included airmail!

Prices of paper and printing have sky-rocketed in England just as in the United States. A.Q.C. has had to respond with shorter papers and less expense. The more Correspondence Circle members this Lodge has, the more it can publish. Few financial contributions to the good of Masonic study and information can go further or do a greater good than this individually modest contribution.

The most recent volume of A.Q.C. lists J. R. Rylands as Master and J. R. Dashwood as Secretary of the Lodge; the address of the Lodge is Freemasons' Hall, Great Queen Street, London, W.C. 2, England.

The Masonic Service Association regards as its premier source of Masonic information, a complete set of A.Q.C. from the beginning; sixty-seven bound volumes, besides the ten bound volumes of Antigrapha. Such sets are, to all intents and purposes, priceless; but let no one refrain from subscriptions to the Correspondence Circle on that account. There is no continuity from volume to volume which can be broken by a missing set of pages; stories and articles are not continued from one issue to the next. Each issue is complete in itself.

What article, or what class of articles, in A.Q.C. are the most valuable? Such a question, though natural, is unanswerable, because values, in such an inquiry, are so different for different Brethren. In general, the painstaking, meticulous, detailed histories are probably as great a contribution as any, although the numerous discussions upon Masonic riddles, the resolving of Masonic tales into facts on one side and myths on the other, have an importance which cannot be minimized.

Our English Brethren have set a pattern of scholarship and scientific evaluation of Masonic evidence which has been a model for all the Masonic world.

With such studies as these, Freemasonry can face its just critics of its, at times, too broad claims, with confidence. If Masonry can say "here are the facts," it is because a dedicated and devoted band of men and Brethren in the Mother Grand Lodge and nation have self-sacrificingly devoted themselves for so many years to the labors incident to clearing away the mists of legend, story, myth and wishful thinking, offering instead the romantic, while completely factual story of Freemasonry, as it really is.

QUESTIONS ON RELIGION AND FREEMASONRY

by Jim Tresner, Ph.D., 33^o

[source unknown, probably - The Scottish Rite Journal - date unknown]

As a professed and professing member of the Christian (Disciples of Christ) Church, I have never found any conflict between the Lodge room and the sanctuary. and indeed, as the Reverend Doctor Norman Vincent Peale, one of the best known Christian and

Masonic authors of today has remarked, there can never be a conflict between Christianity and any organization which constantly urges its members to live a moral life.

Following are some questions often asked by those who are not members of Masonry. The responsibility for the answers is my own, although I have tried to draw from the best known and most respected Masonic writers.

IS MASONRY A RELIGION?

No, not by the definitions most people use. "Religion, as the term is commonly used, implies several things: a plan of salvation or a path by which one reaches the after-life; a theology which attempts to describe the nature of God; and the description of ways and practices by which a man or woman may seek to communicate with God.

Masonry does none of those things. We offer no plan of salvation. With the exception of saying that He is a loving Father who desires only good for His children, we make no effort to describe the nature of God. And while we open and close our meetings with prayer, and we teach that no man should ever begin any important undertaking without seeking the guidance of God, we never tell a man how he should pray or for what he should pray.

Instead, we tell him that he must find the answers to these great questions in his own faith, his church or synagogue or other house of worship. We urge men not to neglect their spiritual development and to be faithful in the practice of their religion. As the Grand Lodge of England wrote in "Freemasonry and Religion," "Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith, and to place above all other duties his duties to God by whatever name He is known." Masonry itself makes only a simple religious demand on a man—he must believe that he has an immortal soul and he must believe in God. No atheist can be a Mason.

WHY ARE MASONIC BUILDINGS CALLED "TEMPLES"; DOESN'T THAT SUGGEST A RELIGIOUS BUILDING?

Webster's New Twentieth Century Dictionary provides a definition for the word "temple" which is as good an explanation as any: "a building, usually of imposing size, serving the public or an organization in some special way; as, a temple of art, a Masonic temple."

HAVE SOME MASONIC WRITERS SAID THAT MASONRY IS A RELIGION?

Yes, and again, it's a matter of definition. If, as some writers have, you define religion as "man's urge to venerate the beautiful, serve the good and see God in everything," you can say that Masonry subscribes to a religion. But that, surely, is not a conflict with Christianity or any other faith.

CAN A MAN BE A CHRISTIAN AND A MASON AT THE SAME TIME?

Perhaps the best answer is that most of us are, at least in the United States. The ranks of Masonry have been and are distinguished by many of the outstanding religious leaders of America. A quick scan through the book "10,000 Famous Freemasons," gives us these names from history, among many others.

Rev. Charles T. Aikens, who served as President of the Lutheran Synod of Eastern

Pennsylvania

Bishop James Freeman, the Episcopal Bishop of Washington D.C. who first conceived and began the construction of the National Cathedral

Bishop William F. Anderson, one of the most important leaders of the Methodist Church

Rev. Lansing Burrows, Civil War Hero and Secretary of the Southern Baptist Convention

Rev. James C. Baker, who created the Wesley Foundation

William R. White, 33, who served as President of Baylor, and Secretary of the Sunday School Board, Southern Baptist Convention

Rev. Hugh I. Evans, who served as national head of the Presbyterian Church.

It is useful, on this question, to let some America's most honored Clergy speak for themselves.

Carl J. Sanders, Bishop of the United Methodist Church and holder of the highest honor conferred by the Scottish Rite of Masonry, writes: "My Masonic activities have never interfered with my loyalty to and my love for my Church. Quite to the contrary, my loyalty to my Church has been strengthened by my Masonic ties. Good Masons are good Churchmen."

Dr. James P. Wesberry, Executive Director and Editor of the Baptist publication "Sunday" writes: "It is no secret that Masons love and revere the Bible nor is it a secret that Masonry helped to preserve it in the darkest ages of the church when infidelity sought to destroy it. The Bible meets Masons with its sacred message at every step of progress in its various degrees."

And the Reverend Louis Gant, 33° Mason and District Superintendent of the United Methodist Church writes: "Let no one say you cannot be a Christian and a Mason at the same time. I know too many who are both and proud to be both."

DOES MASONRY HAVE A HIDDEN RELIGIOUS AGENDA OR PRACTICE, KNOWN ONLY TO "HIGHER" MASONS?

No. the religious position of Freemasonry is stated often and openly, and we've already mentioned it above. A Mason must believe in God, and is actively encouraged to practice his individual faith. Masonry has no "god" of its own. Some anti-Masons have said the we are not allowed to mention the name of God in Lodge. That isn't true - in fact that is one of the two meanings of the "G" in the square and compasses logo(the other meaning is "geometry"). It is true that we generally use some other term, "Grand Architect of the Universe" is most common, to refer to God. That is done only to avoid giving religious offense to anyone whose faith prefers to refer to God by another name. But the God to whom Masons pray is the God to whom all Christians pray.

WHY IS IT SO HARD TO FIND AN OFFICIAL STATEMENT OF MASONIC DOGMA?

Because there isn't such a thing. We've already mentioned everything Masonry has to say officially on the topic. To go further, as an official position, would be to deny a man his

right to think for himself and his right to follow the dictates of his own faith. Each Mason has a right to seek in Masonry for what he wants to find, and to write about it if he chooses. But no Mason's expression of opinion is binding on other Masons or on the Fraternity itself. It is his right to believe as he wishes; it is not his right to force that belief on others.

IS THERE SUCH A THING AS A MASONIC BIBLE?

No. The Bibles sometimes called "Masonic Bibles" are just Bibles (usually the King James Version) to which a concordance, giving the Biblical citations on which the Masonic Ritual is based, has been added. Anyone is welcome to read one.

IS FREEMASONRY A SECRET SOCIETY?

No. A secret society tries to hide the fact that it exists. Masonic Lodges are marked with signs, listed in the phone book and their meeting places and times are usually listed in the newspaper. Members identify themselves with pins and rings. The only secrets in Masonry relate to the ways we can recognize each other. The ritual of Masonry, the "Monitor" is in print and anyone can read it.

CAN A CHRISTIAN TAKE THE VOWS OR OBLIGATIONS OF A MASON?

Yes, with the exception of a very few denominations. If a Christian belongs to a denomination which forbids all vows, such as the Oath of Office of the President of the United States or the common oath of the law courts, "I solemnly swear to tell the truth, the whole truth and nothing but the truth, so help me God," then he probably could not take the obligation. Any Christian whose denomination does not forbid the Presidential or the court oath or the oath taken when entering the Armed Services could take the Masonic obligations. Some anti-Masonic writers have complained about the so-called "penalties" in the Masonic obligations. Those penalties are purely symbolic and refer to the pain, despair and horror which any honest man should feel at the thought that he had violated his sworn word.

DOES MASONRY USE SYMBOLS WHICH ARE DIABOLICAL IN NATURE?

No. Masonry uses many symbols - it's our primary way of teaching, as it has been the primary way of teaching from ancient times(just try teaching arithmetic without number symbols) - but there is nothing satanic about them. Symbols mean what the person uses them to mean. X may be a St. Andrew's Cross, ancient symbol of Scotland, or it may mean "multiply two numbers together" (or even railroad crossing). It depends on the meaning in the mind of the person using it.

It is the same with Masonic symbols. We sometimes use the five-pointed star, for example. Some people choose to see that as a symbol of witchcraft. It's their right to use it that way in their own thinking if they wish. But we use it as a symbol of man, because that is its oldest meaning. The five-pointed star, with one point downward, is used by the Order of the Eastern Star. Some anti-Masons like to see it as a symbol of a devil. But it's also known as the "Star of the Incarnation," with the downward pointing ray representing that moment when God came down from Heaven and was Incarnated by the Holy Ghost. And it is in that meaning it is used by the Eastern Star ("We have seen His star in the East, and are come to worship Him").

DOES FREEMASONRY TEACH THAT MAN CAN BE SAVED BY GOOD WORKS?

That charge is sometimes leveled against us by anti-Masons who mistake both the nature of Masonry and the meanings of its ritual. Salvation is not a topic on which Masonry can or does pronounce. As the Reverend Christopher Haffner points out in his book, "Workman Unashamed: The Testimony of a Christian Freemason," "Within their Lodges, Freemasons are not concerned with salvation and conversion, but with taking men as they are and pointing them in the direction of Brotherhood and moral improvement. Insofar as the Order is successful in this aim, it is content, and leaves the member to devote himself to his own religious faith to receive the grace of salvation."

IS A MASONIC SERVICE A WORSHIP SERVICE?

No. Except, perhaps, in the sense that, for a Christian, **EVERY** act is an act of worship. Our meetings open and closed with prayer, Masons are encouraged to remember that God sees and knows everything that we do, and the Bible is always open during a Masonic meeting. But it is not a worship service in the sense that a service in a church is.

And that brings up one of the most ridiculous charges sometimes made against us - that our members are "really" worshipping a demon, only they don't know it! But you cannot worship something without knowing it. The act of worship is an act of full concentration, knowledge, and devotion- "with all thy heart and with all thy soul and with all thy mind." We honor and venerate GOD, not the Adversary.

DID THE MASONIC SCHOLAR ALBERT PIKE REALLY SAY THAT ALL MASONS WERE SECRET FOLLOWERS OF LUCIFER?

No. In many anti-Masonic books you'll see what is supposed to be a quotation from Pike, saying that all Masons of the "Higher Degrees" are secret worshipers of Lucifer. The historical fact is that those words were written in 1894, three years after Pike's death. They were written by a notorious atheist and pornographer named Gabriel Jogand-Pages, but better known by his pen name, Leo Taxil. Taxil was engaged in an elaborate hoax to discredit the Church of Rome and made up the Pike quotation out of thin air. His purpose was to show that the Church had failed to recognize the "threat" posed by Freemasonry and was, therefore, headed by fools and incompetents. Taxil publicly admitted the hoax in 1897, but it had already been published by a man named Abel Clarin de la Rive, who took Taxil's hoax at face value.

Rive's book, "La Femme et l'Enfant dans la Franc-Maconnerie Universelle, (Woman and Child in Universal Freemasonry) was quoted by Edith Starr Miller in 1933, in her book, Occult Theocracy. She translated the "quotation" into English.

Since that time, several writers of anti-Masonic books have simply repeated the "quotation" without checking on its source or authenticity. Taxil's public confession notwithstanding, it continues to shadow the name of Pike, who was, to this death, a sincere and devoted Trinitarian Christian.

CAN ONE LEARN MORE ABOUT FREEMASONRY WITHOUT JOINING THE FRATERNITY?

Yes. The Grand Lodge of almost any state can provide information and lists books which explain Freemasonry in detail. They are the same books that Freemasons read and study to learn more about the Fraternity. And I hope that this short discussion may help resolve some doubts. We have neither horns and tails nor halos. Masons are simply your neighbors, joined together in a Fraternity which tries to help men become better people as it tries to help the world become a better place through its charities. It is, so to speak, a "support group" for men who are trying to practice ethics and morality in a world which does not always encourage those ideals.

Freemasonry's teachings are acceptable to all religions- upholding the values of faith in the secular world- an organization for thoughtful Christians.

RELIGION

by Ronald V. Beale, MPS

The Philalethes - October 1991

It was Karl Marx who purportedly espoused the conviction that religion was the opiate of the people. Quite naturally following such a statement, the question of exactly what was meant by the word presented itself.

The word religion actually is derived directly from the Latin, and means "To gather together," presumably for the benefit of those who gather together.

There is no difficulty in explaining what is inferred by the true Christian sense embodied within this one concept. It is an infinite positive force within the cosmos, but when you examine it in the broader time frame of history, coupled with the varied philosophical and cultural enclaves distributed around the world, it takes on a somewhat frightening mantle.

There have been more wars, starvation, and unadulterated misery perpetrated upon the human race, becoming exponentially worse as the years roll by, and all in the name of religion.

When an examination of the different fundamental philosophies which have been expounded during the past several thousand years is undertaken, then certain strange convictions float to the surface well worth consideration.

Even the two Christian creeds speak independently as if the one is acceptable and the other is of very little consequence. There seems to be a less than pliable attitude which more than suggests that " My god is the only true god." There are two major Christian theological convictions. The more organized of these is the Roman Catholic Church which has a hierarchy which receives its strict guidance from the Pope in Rome, and this one mortal man is said to be the designated human being who speaks for Saint Peter directly to his flock.

The other Christian doctrine is of the Protestant persuasion, and it often appears that each of the multitude of denominations within this body maintain, as they try to outdo each other in the effort to gain more converts to their particular belief, that they also are gifted with the one and only correct path to God.

Deplorably, many of these so-called religions are nothing more than a scam or rip-off,

carefully dedicated to the personal aggrandizement of one individual for the specific purpose of building a personal or corporate fortune at the monumental expense of the gullible.

The catholic Church is probably best described as monolithic, and the Protestant approach to religion as a whole could be considered as being considerably fragmented.

Judaism, stresses that right conduct is more important than right belief and according to the Talmud, every good man is assured of heaven. Judaism does not countenance excess or extravagance, and its central truth is morality.

Zoroaster was, according to legend, born of immaculate conception, and his followers were taught that life was a struggle between Good and Evil, the world serving as a battleground and there was no room for sentimentality. Zoroastrianism became the leading faith of the Persians.

Brahmanism or the Hindu faith, came to fruition in earliest India, and was animalistic. When the Aryan invaders arrived, they built up an elaborate ritual which they wrote into the Vedas or wise sayings. They also tried to maintain the caste system, which included the so-called Untouchables.

The ultimate to be absorbed by all Hindus was considered to be Liberation, absorption into it, or Nirvana, a state of mind rather than a physical state.

Another Hindu, became the founder of an entirely new branch of religion, Buddhism, which rejected the authority of the old Vedic laws and completely discarded the caste system, theology and the ritual of the Brahmins. Pure Buddhism leaves no room for gods, priests, prayers, temples or ritual, since it was believed that since Nirvana was a state of mind, it could best be reached by mental discipline.

Earliest records in China reveal an advanced state of a monotheistic attitude. Devotion to the dead became the keynote of Chinese belief. Filial piety led to burying food and even servants in allegory with the deceased. There were never any prayers for the dead as that would be an insult to one's ancestors. Sacrifices were made purely as an act of honor. This rite shows a belief in the continued existence of the spirits of men after death, although there was maintained a strict silence as to what ensued after the termination of life.

There were similar teachings to the Judaic doctrine of reward and punishment, even to the third generation.

The followers of Confucius, who came into prominence because of the Taoists, preached of love and gentleness even to insects. Confucius formulated the Golden Rule of reciprocity, "What you do not want done to yourself, do not do unto others, "

It is indeed strange and certainly a great deal more than coincidental that all the major religions were concentrating on the underlying good qualities in man. Perhaps it is as if there was one cosmic power reaching out to all mankind.

Shintoism is the national religion of Japan and is not really a religion at all, but it is the oldest and most simple of creeds which arose out of hero worship. It has no sacred books or moral code, and knows neither paradise nor hell. There were never any bloody sacrifices or cruel and immoral rituals.

Then came the Mithraists, who spread rapidly throughout Europe, most of them becoming Christians with little difficulty. Christ was literally humanized, since the concrete always carries more weight than the abstract. There were many points of similarity between these two religions and where differences did occur, the Christian often absorbed the Mithraic ritual. They both had the same holy day, Sunday, even similar Easter and Christmas festivals, as well as sacraments in the mass, vocabulary and litany which were almost identical in many respects.

Mithras is often represented as carrying a lamb on his shoulders, just as Jesus is. The robe of Mithras, absorbed from the older Osiris cult, was always described as being in one piece, representing universal light, and may be the source for the seamless robe of Christ worn at the time of the Crucifixion.

Mohammed, was known as "The Praised One. " When he began to proclaim this new faith to all, he brought down the vengeance of the priests who were the keepers of the idols, and his own followers were given the name of the despised title of Muslims or Moslems, meaning traitors, but the name survived with a totally different meaning of "those who submit to Allah. " Mohammed was convinced that there was but a single universal god, Allah, and so the doctrine of Islam was born.

There was a failed attempt to assassinate Mohammed in spite of the law against any form of bloodshed in the Holy City. He fled to another part of the desert and proceeded to build a mosque for prayer.

Hoping to win Jewish converts he decided that all should face Jerusalem for prayers, but as he was unsuccessful in this determination, he made the decision that everyone should, without exception, face Mecca.

Mohammed's whole movement became entirely militaristic, since his followers were not skilled in agriculture, consequently this was the beginning of the Holy Wars of Arabia. He made the Moslems fanatical fighters by instilling in them the belief that admission to paradise was assured for all who died fighting in the name of Allah.

The spread of Islam was now built into a Moslem Empire, whose function was religious, military, judicial and political and they produced a centralized government, with each vizier and emir presiding over all provinces, who were all directly responsible to the Caliph who reigned in the new capitol at Baghdad, which became a center of learning and science.

All the teachings of Mohammed were here compiled to form the Koran, meaning "The thing to be read." Islam has been defined as "Judaism" plus missionary endeavor or Christianity less the teachings of Saint Paul. Its ethics when truly practiced are literally the Sermon on the Mount translated into daily life. The primary doctrine is that there is but one god, Allah, and that Mohammed is his prophet. Daily recitation of the Creed, "There is no God but Allah, and Mohammed is his prophet. "

Prayer, following proper ablutions occurs five times daily, before and after sunset, at the close of the day, before sunrise and just after noon, facing toward Mecca, kneeling and with the forehead to the ground. Islam is a great and noble religion.

The great philosophers, Socrates, Plato and Aristotle among others, had a profound effect

upon religion. From Judaism Christianity adopted the concept of the Fatherhood of God and the Brotherhood of man.

Paul developed the idea that Christ was both divine and human, and that He was separate from Judaism, and He adopted the Mithraic holy days, especially Christmas, Easter and Epiphany. Christianity had a tremendous advantage over the other religions in that it offered a real human being to worship and it had real gospels as evidence. It did absorb many pagan forms but it never became pagan in spirit but maintained its Puritanism and avoided sensuality. The Church was lowly in origin with its greatest appeal among the poor and downtrodden.

It grew rapidly in the cities, and stressed the importance of a future life, consequently making the burden of this life more tolerable.

During the first centuries the Church suffered little organization, due to the conviction that all Christians expected His speedy return.

Gradually a system began to be developed whereby the priests became the clergy as averse to the laity. The chief priest became a bishop who in turn became an archbishop. As time went by, the Church insisted that it was supreme rather than subject to the king and emperor. The Pope was the supreme judge, administrator lawgiver and final interpreter of the Scriptures and possessor of the keys to Heaven itself.

The Church levied taxes and administered justice, using excommunication as its most serious penalty for any violation.

An entirely new code of "canon law" was developed and some of the clergy devoted themselves to this particular branch of Church work. Canon law was used in all trials of the clergy and any violation against the Church, such as heresy, atheism, adultery and sacrilege.

The Church became the center of social life and directed all education, dispensed all charities, controlled all universities, book publishers and hospitals. Family life, marriage, divorce, death, and wills were under its complete control. Their couriers acted as censors, and the clergy considered themselves as agents of God to guide men's thoughts and actions. The Church professed to having control over the entrance to Heaven.

The power of the patriarch at Rome became all-consuming. The Roman Church was both wealthy and exceedingly strong, with no rival in the West. The Bishop of Rome was finally granted legal power as a judge of appeal for all Christian churches.

The importance of the Church at about 1200 would be difficult to overestimate. It kept in touch with its people from the cradle to the grave through the various sacraments, which gave even the lowliest man a distinct feeling of importance. The elaborate ritual and rich ceremonial provided a bright spot in the otherwise drab existence of the lower classes, taking the place of modern day entertainment.

The broadening of men's minds and the spread of learning weakened the Church, because men began to think for themselves. Independent thought led to tension inside, to unorthodox beliefs and eventually to schisms. Science is always opposed to authority and every advance weakened the position of the Pope.

For a while there were two Popes, which resulted in endless confusion, loss of prestige, a general falling away from the Church and the rise of new heresies.

By the end of the Middle Ages the Protestant Revolt expressed itself as a real rift during the reign of Henry VIII of England who made himself through the Act of Supremacy, the Head of the Church in England.

By the eighteenth century, toleration spread its tentacles in spite of Church opposition. People were encouraged to follow natural science rather than theology.

Many thinkers such as Voltaire showed the Church to be the greatest obstacle to the exercise of reason, progress and enlightenment. Voltaire is often given as an example of an atheist and enemy of religion, but he was actually strongly religious, only opposing restriction of the Freedom of Thought.

The current Western approach to Christianity is extremely different than that which prevailed in the Middle Ages, and far more so now that we are on the edge of the twenty-first century.

It is as if a great light had suddenly been turned on and radiated for all who would wish to be included, in a transformation from the historic religious values with which many of us were raised, to the more humane approach in the direction of Brotherly Love and the comforting feeling that each of us is our Brother's Keeper.

Without doubt, when you make the effort to study all of the principal religions or philosophical persuasions in the entire world, there comes a time when the reality makes itself unmistakable lucid that they are all searching for TRUTH, and that no matter by what name they may invoke the name of the Deity, they are all speaking to God and themselves at the same time, for God is in us, and we are God, and the Cosmos is where we came from and to where we will return.

REGULARITY AND RECOGNITION

by Reynold J. Matthews, 33 ∞ , Grand Archivist, Supreme Council, S.J.
Scottish Rite Journal - February 1992

Almost 300 years since the formal establishment of the Grand Lodge system, and almost 200 years since the creation of The Supreme Council, 33 ∞ , S.J., USA, Mother Council of the World, it seems odd that any well-informed Mason should have trouble understanding what is necessary for a Masonic organization to be regular and what steps such regular organizations need to take to achieve recognition. Nevertheless, such is the case. It seems the character of our complex age is to make even the simplest matter complicated and a subject for subtle analysis.

The principles of regularity for a Grand Lodge have been explicated on many occasions. The rules for Scottish Rite regularity and recognition, nevertheless, could bear restatement. Fundamental, of course, is the fact that a regular Supreme Council of the Scottish Rite cannot come into existence unless there be a regular Grand Lodge for the obvious reason that there would be no source of members for The Supreme Council. Certainly, there is no procedure that would allow one to be a Scottish Rite Mason first and

then receive the Symbolic Degrees of the Blue Lodge.

In the mid-1960s there were a number of regularity problems among The Supreme Councils of the World, and our own Sovereign Grand Commander Luther A. Smith, 33^o, was the catalyst for bringing the solution to those problems. In doing so, he enunciated a set of principles for regularity and recognition which are recorded in The Transactions for 1967 of The Supreme Council, 33^o, Southern Jurisdiction, USA, in 1967 (pages 296-97).

These rules simply restated what had been accepted and reliable guidelines since the administration of Ill Albert Pike. What follows is a summary of the most salient of those principles. They are offered as background for the Brethren generally and, in particular, for those who would be guided by other principles out of expediency or lack of knowledge.

- Symbolic Lodges, their Degrees and regularity, are and must be the province only of legitimate and regular Grand Lodges.
- Scottish Rite Masonry may consist only of regular and legitimate Master Masons, must be comprised of a total of thirty Degrees superimposed upon the three Degrees of Symbolic Masonry, and The Supreme Council governing a jurisdiction must exercise sovereign and exclusive government over the Degrees of Scottish Rite Masonry in that jurisdiction.
- Regular and legitimate Supreme Councils may be formed only by direct or indirect authority derived from The Supreme Council, 33^o, (Mother Council of the World) formed under the Grand Constitutions of 1786 at Charleston, South Carolina, in 1801.
- A Supreme Council of Scottish Rite Masonry has no power to abrogate or ignore any Landmark or principle of Symbolic Masonry or provision contained in the Grand Constitutions of 1786.
- There can, therefore, be no governing power in Scottish Rite Masonry superior to a Supreme Council nor can any body whatever impose restrictions upon a Supreme Council as long as it is established and its activities consistent with the Grand Constitutions of 1786.
- A Supreme Council only has the power to determine if a jurisdiction is “occupied” or “unoccupied” by a regular and legitimate Scottish Rite Supreme Council and, while empowered to refuse to give an explanation of its actions, may not require an explanation of the acts of another Supreme Council so long as both Supreme Councils are acting in accordance with the Grand Constitutions of 1786.
- A Supreme Council that surrenders any of its sovereign power to any kind of organization ceases to be a regular Supreme Council of Scottish Rite Masonry.

What these statements mean, in essence, is this. If there is, in a particular country, an established regular Grand Lodge, and if those regular Master Masons wish to establish a Supreme Council of the Scottish Rite, they need only to request the assistance of a regular Supreme Council in another country. Then, there must be a minimum of nine (9) Thirty-Third Degree Scottish Rite Masons in order to form a Supreme Council of their own.

The senior in rank as a Thirty-Third has the prerogative of being the first Sovereign Grand Commander, the second senior becoming the Lieutenant Grand Commander. The

first Sovereign Grand Commander then has the prerogative of nominating the remaining Active Members of that Supreme Council and the officers of such Supreme Council. Once these fundamental steps are accomplished, The Supreme Council adopts its own Statutes and from that point on is governed by those Statutes.

Once having been regularly established, any country's Supreme Council gains recognition of the other Supreme Councils of the World by requesting such recognition, exchanging Representatives if such a person is provided for in their Statutes, and, thereafter, conducting its affairs in accordance with the Grand Constitutions of 1786 and the generally accepted Landmarks of Freemasonry.

ROBERT BURNS STILL A VITAL INFLUENCE IN FREEMASONRY

[author unknown]

The New Age - February 1951

When Masons speak of Robert Burns, they instinctively think of Canongate Kilwinning Lodge #2 of Edinburgh, Scotland, for it was there that Burns was made Poet Laureate of the Lodge in 1787 - the year he became affiliated with that Lodge. The same honor was accorded Rudyard Kipling in 1905, when he also was made Poet Laureate of that Lodge.

John Greenleaf Whittier was so impressed when he received a sprig of heather in blossom that he wrote a poem of twenty-nine stanzas honoring Burns. Speaking of "wild heather-bells and Robert Burns," he referred to "the deathless singer and the flowers he sang of live together," and then exclaimed:

"No more these simple flowers belong To Scottish maid and lover; Sown in the common soil of song. They bloom the wide world over."

The "aristocracy of blood and nobility of intellect" intermingled in the membership of Canongate Kilwinning. This Lodge meets in St. John's Chapel, which is probably one of the oldest Masonic Lodge rooms in the world. In 1128, Holyrood Abbey and Palace were started, and skilled craftsmen were employed in the construction. This established the tradition that the Lodge was an operative body, and there was identification with the Abbey for many years because the Masons dated their corporate privileges from King David's charter to the Canons of Holyrood. In 1677, they identified themselves with the general body of Freemasons of Scotland and accepted a warrant from Mother Kilwinning #0, which at that time was exercising the functions of the Grand Lodge.

Canongate Kilwinning Lodge became completely speculative in the year 1735 and took an important part in the formation and inauguration of the Grand Lodge of Scotland in 1776. Because the building where it meets was once an Abbey, the Lodge room is called a Chapel and the banquet hall a Refectory. The Chapel contains an organ that is probably the oldest in Scotland, dated 1759. This organ is unique in that its pipes are all made of reeds and is the only one in existence on which songs of Burns were played in his presence. The Bible on the Altar bears the date 1589. The Chapel is a room about 30 by 40 feet. The Altar in the center of the Lodge room rests on a black and white mosaic rug about ten feet square. Facing the East from the Altar, one sees but two steps. The third step is directly behind the Master's Pedestal and only large enough for the Master's chair. Thus, anyone invited to the East is never on a level with the Master. The Wardens and

Members sit on a level.

The records indicate that William R. Smith, 32 degree, was appointed gardener of the United States Botanic Garden in 1853, and became the first superintendent of the gardens in 1863 or 1864, when the annual maintenance appropriations first made provision for the pay of a superintendent instead of a horticulturist, as provided in former fiscal year appropriations. Mr. Smith continued to serve as superintendent until his death in 1912. In his later years Mr. Smith spent a good deal of his spare time in collecting data, manuscripts and books of and about Robert Burns. In his will he specified that his Burns collection should go to the late Mr. Andrew Carnegie if he would erect and maintain a building to house it, but Mr. Carnegie, while deeply interested in the Burns collection, felt that it was not large enough to justify the erection and maintenance of such a building. Later on, Mr. Smith's executors entered into negotiations with James D. Richardson, Grand Commander of the Supreme Council, 33 degree, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A., and John H. Cowles, then Secretary General, to place in the House of the Temple the Burns collection on condition that it be made available to the public free of charge. A room approximately 25 by 100 feet was set aside to house the 5,000 volumes comprising the collection, and visitors to the House of the Temple are invariably shown this room and its collection of Burnsiana on their tour of inspection of the building.

When en route to Europe, Mr. Smith disembarked on the rocky island of St. Helena where Napoleon had been kept prisoner. On Napoleon's death, his remains were buried there until 1840 when, as a result of negotiations between the French and British Governments, they were exhumed and removed to the Hotel des Invalides in Paris. It was, of course, some years after Napoleon's remains had been transferred to Paris that Mr. Smith visited St. Helena, but quite naturally the main attractions on that desolate isle are "Longwood" (the name given to Napoleon's quarters) and his place of burial.

Overshadowing Napoleon's burial plot stood a Weeping Willow tree. Mr. Smith was a horticulturist of top rank. He was permitted to take with him several sprigs, twigs, switches and cuttings from that Weeping Willow tree. These were brought by him to Washington, D. C., and nurtured in the Botanic Garden. Seedlings from these plantings, were later transplanted in Potomac Park and today the million tourists a year who visit Washington turn admiring eyes on these beautiful Weeping Willow trees that stand twenty to thirty feet back from the water's edge.

Probably not one tourist in 10,000 realizes the connection of these trees with Napoleon's grave site on the Isle of St. Helens, and some of those who do know the origin of these Weeping Willows may wonder why a Republic like the U.S.A. should want any cultural reminder of the Corsican General who showed himself to be called "Emperor." Investigation shows that Masonry, after the restoration of Order in France, sustained Napoleon because, though Emperor, he acknowledged, the right of a people to select its own rulers, and was at the head of a nation refusing to receive back its kings. He argued with firearms the great cause of the people against Royalty, the right of the French people to make even a Corsican General their Emperor, provided that was their wish.(1)

Canongate Kilwinning Lodge still has among its membership the blue-bloods of society and culture. Masonry in the U.S.A. feels justifiably proud that among the active members

of Canongate Kilwinning Lodge is John Henry Cowles, 33 degree, Sovereign Grand Commander of the Supreme Council (Mother Council of the World), Washington, D.C.

Inasmuch as Canongate Kilwinning Lodge is so intimately associated with Robert Burns and memories of him, perhaps it may not be amiss to refresh one's mind with a few of his more familiar lines, such as:

The rank is but the guinea stamp - The man's the gowd for a' that!
The honest man, though e'er so poor, Is king o' men, for a' that!
The pith o' sense, and pride o' worth, Are higher rank than a' that.
It's comin' yet, for a' that - That man to man, the warld o'er, Shall brithers be for a' that."

FOOTNOTES

1. Napoleon was thought to have been initiated in Egypt, while First Consul of France, some time between 1795 and 1798.

RELIGION AND FREEMASONRY

by Dr. Jack J. Early 33^o, Chaplain, Scottish Rite Valley of Louisville
Scottish Rite Journal - February, 1993

The author asserts Masonry and religion are not antithetical to each other, but are naturally complementary. Bro. Early also points out that arguments to the contrary are usually the result of faulty logic and failure to consider contextual meaning

Recent articles underscore the need to examine the relationship between the teachings of Freemasonry and the teachings of religion. What is religion? What is Freemasonry? What is the relation, if any, between them? Is there a conflict between religion and Freemasonry? Obviously, these questions have been asked by friends and foes alike. Often answers depend on the motives of those responding to the questions. To set the record straight, I want to state I am an ordained United Methodist minister and a member of the Masonic Lodge for over 40 years. There are many ministers and rabbis who are ordained in their respective bodies and who hold an active Masonic membership.

What Is Religion?

Authorities in the field of religion indicate that religion per se offers a plan of salvation and a theology which attempts to define the nature of God. Webster defines religion as any system of faith and worship. Masonry does not provide a system of faith or a plan of salvation. However, we do ask that a member of a Masonic Lodge have a belief in God.

Thus leaders and students of the Craft do not regard Masonry as a religion, but religious — not a church, but a fellowship in which men of all religions may unite.

Albert Pike in *Morals and Dogma*, Chapter X, states: "Masonry is not a religion. — But Masonry teaches and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundations of all religions. Masonry is the universal morality." Note: morality, not religion

After reviewing definitions of religion, it is my personal assessment that Masonry does

not meet the criteria to be called a religion.

What Is Masonry?

Something is unique in Masonry, a tie uniting men of all ranks, types, and temperaments into a closely knit fellowship. We sit in a Lodge together, each knowing exactly what will come next; we meet upon the level and part upon the square, old and simple yet familiar symbols; and somehow, no one knows how, "a tie is woven light as air yet stronger than steel." Arthur E. Powell, in his book *The Magic of Freemasonry*, states: "Who knows what it is, or how or why, unless it be the long Cabletoe of God from heart to heart!"

Masonry and religion are not antithetical to each other, but are mutually complementary. Masonry is no substitution for a church or a synagogue. A Mason who practices the tenets of Masonry will strengthen his own religious commitment in a church or synagogue.

Masonry is an art of the Brotherhood of Man, a code of ethical precepts encouraging its members to extend justice to all mankind; instructing its students to be open to new insights; supporting its resolve for the right; and inculcating love of God, home, country, and respect for the rights of others.

What Is The Relation Between Religion And Freemasonry?

In Masonry we are everywhere taught that no one ought to enter upon any important undertaking without prayer to God for guidance. It is my personal prayer that God will provide me with clarity of purpose and the wisdom to discern fact from fiction. Prayer is both a mystery and necessity.

In June of 1992, Dr. James L. Holly, of Beaumont, Texas, distributed a booklet entitled, "The Southern Baptist Convention and Freemasonry" to the messengers at the Southern Baptist Convention meeting in Indianapolis, Indiana. See page 79 of this issue. It is not my intention to present a refutation to each and every item in the booklet; however, I do want to indicate the faulty reasoning and the use of a "proof-text" approach to the subject. Evidently, the writer or writers of this booklet have taken such as 'secret' and gone to a biblical concordance to check on all the references to the word, and then used the scriptural materials to "prove a point" without an understanding of the context in which the Scripture was written.

To give one example, a subsection in the booklet is entitled, "Secret Organizations Condemned By The Word Of God." Under that title is a subtitle, Secrecy Is The Hallmark Of Occultism. The writer states: "The first characteristic of the Masonic Lodge which condemns it is that it is secretive. Ø The Bible warns believers not to do things in secret and in the dark." The Scripture reference is to St. Luke 12: 1-3. Actually, this biblical reference has to do with the hypocrisy of the Pharisees.

Apparently, the writer of this booklet misunderstands early Christianity. The Christians of the first and second centuries A.D., for fear of their lives, used special symbols, met in secret and in the dark, and communicated with each other with symbols and signs.

Masons who have religious commitment and dedication can be active Masons and practice their own religion without conflict with their Masonic teachings. Masonry teaches belief in God, love of one's fellowman, and the immortality of the soul. One

definition of Freemasonry is “a science of morality, veiled in allegory and illustrated by symbols.” The cornerstone of Masonry is belief in God, the Great Architect and Master-builder of the Universe; there is no other foundation; upon God Masonry builds its. Masonry believes in the Fatherhood of God and practices the Brotherhood of Man.

The Masonic philosophy of life means that we are here in the world to build something, to do something, and to become something. God made the earth, the sea and the sky, but He made no roads, built no houses. We, as Masons, are the builders. We must build together, if the Temple of Brotherhood is to be completed!

RITUAL - EFFECTIVE DELIVERY

by John P. Riddell

[source unknown - date unknown]

Freemasonry is seriously indebted to those dedicated members of our Fraternity who labor for months and years in learning the various elements of ritual. I have often observed however, that the effort and valuable time spent in memorizing and perfecting these magnificent moral lessons is not always fully exploited; surprisingly, this is not the result of faulty or halting memory, but rather ineffective delivery. How do we measure the effectiveness of delivery? Quite simply. Effective delivery is achieved whenever the candidate(audience?) has been able to hear clearly and to reasonably understand the information presented by the speaker.

There are five elements of delivery or speech (the terms are literally synonymous) - they are: knowledge of the subject, the speaker's conviction of his message, audibility, pronunciation, and articulation. This might sound like some complex literary exercise, but it really isn't. Surely, every speaker should know instinctively if he is prepared, if he has adequately memorized and perfected his presentation, and that he himself is committed to the principles of his message; he must also know if he is speaking loud enough, and pronouncing his words correctly. When then, contributes most to poor speech or delivery? It is articulation. The mechanics of articulation, except perhaps for professionals, is rarely, if ever, obvious to most casual speakers. But, lack of attention to this vital element of speech can distant the information and, at times, make it almost unintelligible.

Articulation - what is it? It is a term that refers to the movements of the lips, tongue, jaw, and soft palate to form speech sounds. Good articulation involves production of sounds that are clear and distinct, without being overly precise. Don't confuse pronunciation with articulation. Pronunciation is combining speech sounds into recognizable words. A speaker might survive pronunciation that is unacceptable to an audience; poor articulation however, makes a speaker much more difficult to understand, affecting both the attention and comprehension of his listeners. Poor articulation leaves out sounds, distorts sounds (most often by running them together), substitutes one sound for another, and occasionally adds strange sounds. Remember, in a conversation, if poor articulation makes you difficult to understand, the listener can stop you and ask, “What did you say? I didn't understand that.” But, when you're delivering a lecture, charge, or verse of scripture, that isn't possible. If you aren't understood, the idea is lost because there are no instant replays for the lecturer.

One note of caution - don't make the mistake of thinking that you should precisely form every sound. Over-articulation is also poor articulation. Good speech or delivery doesn't call attention to itself. If you said "I went to the movie last night." and tried to precisely articulate every "t" in the sentence, your delivery would be unnatural, and call attention to itself. In addition, "the" should be the sound of "thu." To say "the" with the long "e" would overstress the word and would not be natural. By overstressing these sounds, the speaker loses the natural rhythms of speech, and creates the perception of insincerity - that he might be more concerned with his image than his message.

I suppose that some ritualists privately applaud themselves at the completion of a lecture, charge, prayer or scripture; there was nothing omitted and they managed to survive the ordeal. But, were they effective? Did the candidate and others who were listening hear clearly; did they reasonably understand the message? If not, it was probably due to poor articulation - speaking too rapidly, distorting words by running sounds together, overstressing sounds, omitting sounds. It is difficult to understand a speaker under these conditions - especially during the period when a candidate is hoodwinked - he doesn't even have the opportunity to read the lips of the person speaking.

All of us are veteran Masons, and have been exposed to this "ritual stuff" many many times. We've sat through the ceremonies of opening and closing Lodges conferring the three degrees, installations, funeral services - much of this rendered almost unintelligible by sloppy speech - poor articulation. But this doesn't bother us because we've heard it so often that we can mentally fill in the gaps left void by careless speakers. But Brethren, can't you just imagine how some of this might sound to new candidates or Masons hearing it for the first time. Remember, if you are not understood, you've wasted your time in delivering the message, you've failed to take advantage of the time and effort in learning the work, and even worse, you've left thoroughly confused listeners.

RUSSIAN FREEMASONRY - 1731-1979

by C. N. Batham, Master Mason

The Transactions of the Lodge of Research #2429 (E.C.) - [date unknown]

At the outset, I want to emphasize that there is no Freemasonry in Russia today. It exists only in exile, and let there be no misunderstanding about that. What I propose doing, therefore, is to detail the times when there was Freemasonry there and, afterwards, to give a brief description of its continuance in exile.

In Russia, as in other countries where Freemasonry exists or existed, there are romantic stories about the early days. There are stories of how Peter the Great was Initiated in a London Lodge by Sir Christopher Wren, presumably in what is now the Lodge of Antiquity #2, of which Wren was supposed to have been Master.

After his return to Russia, Peter the Great is said to have introduced Freemasonry into that country, and, so the story goes, there was a Lodge in St. Petersburg of which he was Junior Warden!

I have been in a Lodge in which the Senior Warden was a Bishop, but I have never known one in which the Junior Warden was a reigning monarch. It must have given the Master quite a thrill. Fancy being able to tell Peter the Great what to do!

There are stories that Peter III was Worshipful Master of a Lodge in Oranienbaum and that he presented it with a house to be used as a Masonic Hall.

There are anecdotes of how Catherine the Great would manifest chagrin on finding there was but one chamberlain in attendance on her because the others had gone to a Lodge meeting. Can you really imagine that happening to Catherine the Great?

Nevertheless, so the story goes, she remained well enough disposed towards the Craft to have her son, Paul I, Initiated as soon as he became of age, and some reports say that she actually witnessed the ceremony.

In spite of this, Paul outlawed Freemasonry when he ascended the throne, but this, we are assured, was only because he allowed himself to be influenced by some dastardly schemers.

His successor, Alexander I, renewed the ban but, after ordering an enquiry into the nature of the Craft, he canceled it and, supposedly, was himself Initiated.

It would be nice to think that at least some of these stories were fact, but there is not a word of truth in any of them.

The first authentic record we have of anything connected with Russia (and it is far more mundane) is in the minutes for 24th June 1731 of the Premier Grand Lodge of England, where it is recorded:

Then the Grand Master [Lord Lovel of Minster Lovel, created Earl of Leicester, 1721] and his General Officers signed a Deputation for our Rt. Worshipful Brother John Phillips Esq. to be Grand Master of free and accepted Masons within the Empires of Russia and Germany and Dominions and Territories thereunto belonging, and his health was drank wishing Prosperity to the Craft in those parts.

The appointment in those days of a Provincial Grand Master (for that is what he was, in spite of the reference to "Grand Master") did not necessarily indicate the existence of a Provincial Grand Lodge, or even the existence of a single Lodge within the Province. Indeed, we have no reason to think that Brother Phillips had any Lodge in his Province, gigantic as it was.

Certainly there is a record of a Lodge constituted in the free city of Hamburg in 1733, but there is no certainty that John Phillips was in any way concerned with it, or even that it was within his jurisdiction.

No other Lodge is recorded during his term of office, either in Germany or Russia, though that is by no means conclusive as continental Provincial Grand Masters at that time did not always report events to Grand Lodge. Further, it is known that Lodges were formed on occasions, without any authority whatsoever, Lodges that did not report their existence or delayed applying for recognition, sometimes for many years. An obvious example of this is the English Lodge at Bordeaux that was founded in 1732 but did not apply for a Warrant until 1766.

The identity of this John Phillips is a mystery. In the list included in the minutes at the Quarterly Communication of Grand Lodge on 27th November 1725, a John Phillips is shown as a member of the Lodge meeting at the Sun Tavern, near St. Paul's, and also of

the Lodge meeting at the Three Tunns in Newgate Street.

On the other hand, in the 1738 edition of his Constitutions, Dr. Anderson refers to him as Captain John Phillips, and records his appointment as being Provincial Grand Master for Russia only.

In the list I have previously mentioned, there is a Captain Phillips shown as being a member of the Lodge meeting in the Rummer Tavern at Charing Cross, and he is also included as a member of this Lodge in an earlier list of 1723, the year in which Grand Lodge records commence.

Whether these two were one and the same person, what was the reason for his appointment, and what connection, if any, he had with Russia are matters of conjecture. Certainly there is no record of his presence in that country, nor of any activity on behalf of Freemasonry there.

we come to 1740, however, we are on somewhat firmer ground. At the Quarterly Communication of 28th March 1740, John, 3rd Earl of Kintore, was proposed for election as Grand Master, and among those present at this meeting was his cousin, James Keith, "a Lt. General in the service of the Empress of Russia."

Although there is no reference to it in the minutes, the Grand Master appointed him Provincial Grand Master of Russia, though what had happened to his predecessor, Captain Phillips, is unknown.

James Keith came of a noble Scottish family and, from an early age, exhibited outstanding military talents. He fought for the Pretender in the 1715 Stuart uprising and, after its collapse, he fled to Spain where he entered the service of Philip V.

In 1728 he moved to Russia, where he had an outstanding military career. Numerous victories on both land and sea were due to his leadership, and in 1740, the year in which he became Provincial Grand Master, the Empress Anna appointed him as her ruler in the Ukraine.

As so often happens in such cases, his outstanding success in these various fields aroused the enmity of some of the Russian generals and also of some influential courtiers. Their scheming caused him to leave Russia in 1747 and transfer his allegiance to Frederick the Great.

His military career in Prussia was probably more outstanding than in Spain or Russia, not only in the field, but as adviser to the king. He was appointed General Field Marshal and, finally, on 14th October 1758, at the age of 62, was killed in the battle of Hochkirchen when the Prussians were defeated by the Austrians.

It is said that Keith was Master of a Lodge in St. Petersburg in 1732-34, several years prior to his appointment as Provincial Grand Master, but there is no proof of this. The first Russian Lodge to be mentioned in the English records was certainly at St. Petersburg, the Lodge of Perfect Union, but it was not Warranted until nearly forty years later, on 1st June 1771.

What seems to be certain is that the early Lodges in Russia were founded by foreigners, mainly from the British Isles and from Germany, though obviously it would have been

necessary for them to work in complete secrecy, by reason of the uncertainty as to the attitude of court and government. Thus there are no records of these Lodges, only reminiscences.

Russian Lodges that appear in the English register are eight in number and are as follows:

1. Lodge of Peace and Union, #414, St. Petersburg, 1st June 1771.
2. Lodge of the Nine Muses, #466, St. Petersburg, 1st June 1774.
3. Lodge of the Muse Urania, #467, St. Petersburg, 1st June 1774.
4. Lodge of Ballona, #468, St. Petersburg, 1st June 1774.
5. Lodge of Mars, #469, Yasay, 1774.
6. Lodge of the Muse Clio, #470, Moscow, 1774.
7. Phoenix Lodge, #451, Helsinfors (Finland), 1777. (Warranted 9th November 1767, Finland incorporated in Russia, 1777.)
8. Lodge Astrea, #504, Riga, 21st August 1787.

In addition, the Lodge of Integrity, a military Lodge in the Fourteenth Regiment of Foot, worked in both Sebastopol and Balaclava in 1856, but this, of course, was a traveling Lodge and met wherever the regiment was stationed, being directly under the authority of the United Grand Lodge of England.

That five Lodges, three in St. Petersburg, one in Yasay and one in Moscow, were all Warranted in 1774 could mean that they had been in existence prior to that date and were only then seeking official recognition.

The Freemasons' calendar (1777-78) reported on Russian Freemasonry as follows:

The first regular Lodge which was established in the vast Empire of Russia was Lodge Peace and Union #414 constituted 1771 in Petersburg. The chairman and most of the members were English merchants residing there, who conducted this new institution with great regularity and activity.

As many Russian nobles were Masons at the period of the establishment of this Lodge, at their request they received from the Grand Lodge of England in 1772 a Warrant for his Excellency John Yelagin (Senator) to become Provincial Grand Master in the Russian Empire. This gentleman exercised his office with such success that many excellent Lodges were erected in Petersburg and other places.

John (or Ivan) Yelagin, who was an intelligent and learned person, came of an ancient noble Russian family, and for many years enjoyed the friendship and confidence of Catherine the Great. Apart from being her adviser, he was also tutor to the heir to the throne.

The Grand Lodge minutes of 28th February 1772 confirm this appointment:

The Grand Secretary informed the Grand Lodge that the Grand Master had been pleased to appoint His Excellency John Yelagin, Senator, Privy-Counselor, Member of the Cabinet, etc., to Her Imperial Majesty the Empress of Russia, and Knight of the Polish Order of the White Eagle and of St. Stanislaus, to be Provincial Grand Master of the Empire of Russia.

Thus, after a lapse of fourteen years, there was once again a Provincial Grand Master of Russia, and Yelagin certainly accomplished more than either of his predecessors. Only two years after his appointment there is, for the first time, a record of a Provincial Grand Lodge and its officers. From then onwards, Freemasonry in Russia assumed a more serious and responsible role.

Their ceremonies also, while remaining basically those of the Grand Lodge of England, had dramatic incidents added to them. For instance, the Candidate was called upon to make three "journeys" around the Lodge, during which he underwent various tests and trials. Naked swords were turned towards him, and he was shown a "corpse" covered with a bloodstained cloth, to indicate what would be his fate if he betrayed his oath. He was called upon to seal his oath with his own blood, though he was spared this ordeal at the last moment.

There is also a record in the Grand Lodge of England archives of five of the first six Lodges in the list I have mentioned together with details of their members, varying in number from 21 to 68. What is important, however, is that Lodge membership, drawn from the leading and most influential families, was almost entirely Russian.

The one exception was the first Lodge on the list, the Lodge of Peace and Union at St. Petersburg, which consisted mainly of English Freemasons and which, in spite of its name, Peace and Union, apparently sought neither peace nor union with the Provincial Grand Lodge.

On being advised officially by England of the appointment of Yelagin as Provincial Grand Master, the members passed a resolution congratulating him on the honor, saying that it could not possibly have been in better hands, but denying that he had any authority over their Lodge. Rather understandably, Yelagin could not accept this and wrote to say so in no uncertain terms, but the members maintained their attitude until eventually, on 28th October 1772, they were instructed by England to submit to his authority.

It is interesting to note that in addition to the three Craft Degrees, this Lodge also practiced the Scotch Master and Elect Master Degrees.

Yelagin, however, introduced or at least authorized the introduction of other Degrees, seven in all, the three Craft Degrees, followed by:

- 4∞ The Dark Vault
- 5∞ The Scotch Master
- 6∞ The Philosopher's Degree
- 7∞ Spiritual Knighthood.

In addition, there was a Chapter in St. Petersburg that practiced the Strict Observance Rite, a system of Knight Templar Masonry imposed on the three Craft Degrees, viz.:

- 4∞ Scottish Master
- 5∞ Novice
- 6∞ Templar
- 7∞ Professed Knight.

These Degrees are based on the legend of the martyred Grand Master of the Templars,

Jacques DeMolay, and Provincial Grand Master of Auvergne, Pierre d'Aumont, who, with a small band of Knights, fled to Scotland in the guise of operative masons and reestablished the Order of Knights Templar there. D'Aumont was elected Grand Master on St. John's Day, 1314, and, in 1361, established the headquarters of the Order at Old Aberdeen, and from there it spread to all the principal continental countries.

That, as I said, is the legend behind the Order, but the facts are difficult to ascertain. It seems to have been introduced or at least established in Germany, somewhere about the year 1755, by Carl Gotthelf Baron Von Hund and soon spread to Russia and other European countries. For a time, it was quite a powerful Order, but it began to die out with the discrediting of Van Hund and his ultimate death in 1776.

The position of Freemasonry in Russia became even more complicated in 1771 with the introduction from Germany of the Zinnendorf system, a Christian Order of Masonry, and once again a mixture of the three Craft Degrees and various Knightly Degrees, and with the later introduction of the Martinist system.

Yelagin fought against these foreign importations, but the opposition was too strong for him. It consisted of the opposition of influential Russian Freemasons who were not satisfied with the English system of three Craft Degrees, ending with the loss of a secret. They were seeking deeper mysteries and more secret and mysterious knowledge about the transmutation of metals and the making of "philosophical gold" and of "the elixir of life."

The outcome was the formation in 1776 of the National Grand Lodge of Russia, created for the purpose of working a Rite of seven Degrees.

Freemasonry had thus become firmly established in Russia, even though not of the orthodox type, and it enjoyed the support of members of all the important families, but the situation was confused by the practicing of various Rites and the introduction of even more, and not only had the original connection with England been virtually severed, but the seat of Russian Freemasonry had been transferred from St. Petersburg to Moscow.

It spread even to the remote parts of Russia, but again it changed in character. The Rite of Strict Observance had become the dominant Rite, but gradually it became permeated with Rosicrucian ideas, essentially those of self-knowledge and the attainment of moral perfection.

The position became even more complicated in 1779 on the establishment of a Swedish Provincial Grand Master of Russia, with Prince Gagarin at its head, to work the Swedish Rite. This followed a visit to St. Petersburg two years earlier by the King of Sweden, as head of Swedish Freemasonry, for the purpose of Initiating the Grand Duke Paul, while in 1785 a famous Russian patriot and historian was Initiated, and his example was soon followed by many prominent intellectuals and aristocrats.

Unfortunately for the Craft, the Empress Catherine viewed this growing power with some concern. She had always been opposed to secret societies, which had been outlawed in 1782, though Freemasonry had been exempted. However, she remained suspicious of anything the late Emperor, Peter the Third (who she had skillfully removed from the throne) had favored, and it was widely known he had been favorably disposed towards Freemasonry.

Equally, her political rival and personal enemy, the Grand Duke Paul, was a prominent Freemason. Further, since the break with England, Russian Freemasonry had come under the influence of German Freemasonry, of which Frederick the Great, the archenemy of Catherine, was a dominant figure. To Catherine, it must have seemed that everyone she disliked intensely was a Freemason.

Russian Freemasons had been active in acts of charity and benevolence. They had established schools and hospitals, and they were quick to aid the stricken population in the terrible famine of 1878. Nevertheless, in 1794 Catherine made it known that she wished the Secret Societies Decree to apply to Freemasonry. Yelagin issued an order, closing all Lodges immediately, and General Prochorov, Governor of Moscow, undertook to be responsible for the complete suppression of all Masonic activities. However, although abolished officially, Freemasonry must have continued in existence secretly as otherwise it could not later have revived so quickly or so completely.

WHEN PAUL I OF RUSSIA ascended the throne, hopes for Freemasonry rose again. Although no official action was taken and the Craft began to revive, it continued to remain prohibited by the government. After the short reign of Paul I and also under his successor, Alexander I, Freemasonry gained considerably in strength, and in 1810 the official ban was removed. In that year, a new Grand Lodge was formed.

On the surface, everything seemed fine, but from the beginning Russian Freemasonry contained elements of its own destruction as it was composed of two irreconcilable groups, those loyal to the three basic Craft Degrees as practiced in England, and those who thought that the Knightly Degrees were the most important, in fact the essential part of Masonry.

Thus, in 1815, it split into two, a Swedish Provincial Grand Lodge of Russia to work the Swedish Rite, which regarded the so-called "higher" Degrees as the acme and perfection of Masonry, and Astrea Grand Lodge, which confined its attention to the three Craft Degrees, though it left its Lodges free to work additional Degrees if their members so wished, such Degrees being under the control of a Grand Chapter General.

Within a matter of only four or five years, however, it became quite evident that the new Grand Lodge was built on an unstable foundation. By this time, no less than five different Rites were being practiced, and Russian Freemasonry had lost its national character by coming under German domination. Thus it was not in a strong enough position to withstand the storms that lay ahead.

Its position declined further by the Initiation of men who entered the Order for political reasons, liberal thinkers who thought they saw in the Craft an opportunity to fight class privileges and the dictatorial form of government.

Some of the more extreme elements were even revolutionaries and terrorists who formed links between Russian Freemasonry and the secret political and pseudo-Masonic societies on the continent that were the avowed enemies of organized government. In other words, Freemasonry in Russia had drifted very far from its English origins, and it had become infused with revolutionary politics.

Nevertheless, in the 1812 war against Napoleon, members of the Craft were exemplary in their behavior and patriotic in their actions. The Russian Commander-in-Chief, Prince

Michael Kutusov, was a prominent Freemason, as were many of the high-ranking officers, and during the course of the war several military Lodges were founded.

Alexander I had been well-disposed towards Freemasonry initially, but he became increasingly influenced by Prince Metternich, who was well aware of the dangerous political elements within the Craft in Russia, especially the fact that it harbored some highly suspicious members of secret political organizations. The final act of destruction, however, started within the Craft itself.

Igor Andrevich Kusheleov was elected Deputy Grand Master of the Astrea Grand Lodge in 1820. He was what one would call “a member of the old school,” extremely conservative in politics, deeply religious, and certainly a very sincere Freemason. He was a firm believer in the Freemasonry he had known in his early days before it had become distorted by innovations that had destroyed what he believed to be its true doctrines, and he was alarmed by the fact that some Lodges were becoming nests of revolutionary political activities. He decided that a determined effort must be made to restore the true Masonic doctrines as he understood them, but in this he was opposed by members holding views very different from his.

As a result, he felt it his duty to Freemasonry, as well as to his native Russia, to lay a report on the situation before the Emperor. He did so, giving an account of the history of Freemasonry in Russia, a report of the current position as he saw it, and stressing the dangers if steps were not taken to rectify it. His solution was that Freemasonry should be placed under very strict government control and that, if necessary, Masonic Lodges should be closed down.

For a space of nine months the Emperor took no action, but gradually he became more and more alarmed by the activities of revolutionary societies in different continental countries. Finally, in 1822, a Prussian Mason, Count Gaugwitz, presented to the Austrian and Russian Emperors a report in which he advocated the closing of all Masonic Lodges in both countries.

Suddenly, without warning, Alexander issued a decree on 1st August 1822 outlawing Freemasonry and closing all Russian Lodges immediately.

Freemasonry in Russia ceased to exist overnight. There are stories that it continued for a time in remote provinces and elsewhere in secret. Certainly Nicholas I found it necessary to confirm the decree in 1826, but even assuming these stories contain an element of truth, Masonic activities must have been on a very small scale.

We can blame neither the Emperor nor his advisers for this. Russian Freemasonry perished because it had departed from the basic principles of the Craft.

It had introduced politics and, once introduced, these had become uncontrollable.

It had admitted members unworthy of becoming Freemasons, men who had entered it for the furtherance of their own desires, political and otherwise,

It had swerved in its loyalty to the basic Craft Degrees by seeking novelties in so-called “higher Degrees,” which eventually became dominant.

I have referred to stories about Freemasonry continuing to exist in secret in Russia. There

is no evidence of this and present-day Russian ÈmigrÈ Freemasons cast serious doubts on such stories. For all practical purposes, therefore, Freemasonry as we know it ended in Russia in 1822.

However, in the early days of the present century, it seems there was a revival of Freemasonry of a certain kind in Russia though, perhaps understandably, precise details are unavailable. In any case, the term “quasi-Masonry” might be more appropriate as it was very different from Freemasonry as generally understood.

In 1908 a number of Russians, who had been Initiated in irregular French Grand Orient Lodges, opened two Lodges in Russia, one in St. Petersburg and one in Moscow. The irregular Grand Lodge of France also established two, and subsequently other Lodges were opened in Nizhny-Novgorod and Kiev, but when the Russian government started to take notice of them in the following year, operations were suspended. In 1911, meetings were resumed on a more judicious basis, and at the time of the outbreak of the First World War, there were some forty Lodges owing obedience to the irregular Grand Orient of France. Some became dormant during the war but twenty-eight were in existence at the time of the March 1917 revolution, and their members took an active part in these events. It is even claimed that there was a Grand Lodge of the Ukraine during this period, but there is no evidence of its existence, and the Lodges themselves gradually collapsed.

As I have already mentioned, these Masonic gatherings cannot be called Masonic Lodges in the orthodox sense. Owing allegiance to the irregular Grand Orient of France, they were essentially political in their aims as well as being anti-religious.

There was, however, a separate Masonic revival about this time which seems to have been due partly to the White Russians and the return to their native land after the war of Russians who had been Initiated while in exile. In exile, many members had joined or sought Initiation in foreign Lodges or founded Lodges of their own under foreign jurisdictions, where they are keeping Russian Freemasonry alive to this day.

The fate of those remaining in Russia is a sadder story. In spite of official decrees against them, Masonic Lodges and those of other initiatic orders met without hindrance until 1922, when, at a meeting of the Fourth Communist International, a decree was issued declaring such orders were incompatible with Communist ideology.

Some Lodges, Masonic and otherwise, closed as a result of this announcement, but a few remained in operation and continued without interference. Despite the decree of 1922, it was a period of relative liberalism, the era of the New Political Economy and, after a while, even new Lodges were founded.

Members of the Communist Party itself were prohibited from Initiation, and any who had previously been Freemasons were deprived of office for a period of two years by a decree of this same Congress. Even so, certain prominent members who had been Freemasons continued in office, and the celebrated writer Maxim Gorki, who was widely known to have been a Freemason, continued in favor with the new regime.

Who knows, perhaps Freemasonry might have continued even today on this basis officially outlawed, but unofficially allowed had it not been for two events and, once again, one arose within the movement itself.

A Russian Mason named Astromov, who was concerned with a Rosicrucian form of Masonry, rather than the orthodox Craft Freemasonry, and who had founded Lodges in Leningrad, Moscow, Tiflis and Kiev, very unwisely addressed a letter to Stalin in 1926, begging him to legalize the existence of Freemasonry.

Stalin may have been influenced by the rumor rapidly gaining ground in Russia, but nevertheless quite untrue, that Leon Trotsky was an enthusiastic Freemason. Be that as it may, Stalin's reply was typical of the man, being both immediate and drastic. Astromov and some thirty others, including all the officers of his four Lodges, were arrested and imprisoned, where Astromov died shortly afterwards at the age of 76. The fate of the others is unknown, but it is reasonable to think that it was by no means pleasant.

Three years later, in 1929, an agent of the Russian Secret Police discovered that meetings were still being held in secret. As a result, Pierre Mikhailovich Kaiser, Professor of Oriental Languages at the Moscow Institute, and two other Masons were executed by a firing squad.

It is said that there are still secret meetings of Masons who hope that one day Freemasonry will be permitted once again in Russia. I doubt it very much, and even if it should happen, it is likely to be a Rosicrucian or other irregular form of Masonry, rather than the Freemasonry we practice.

A French trade delegation, including representatives who were irregular Grand Orient Masons, visited Russia a few years ago. At an informal meeting, one of them asked Kruschev if he would allow Masonry to be practiced once again, the political, atheistic form favored by the Grand Orient. The reply was not encouraging.

There are Russian Freemasons in exile who are practicing regular Freemasonry in their native language and await the day when they will return to the land of their birth and practice it there once more. That, I fear, is even more of a pipe dream.

REPLYING FOR THE VISITORS

by Ian MacLeod, SGS, ACGL, Master, Pyramid Lodge of Past Masters #962
ACGL District 9 Workshop - April 1994

You can be certain that the task of replying for the guests or visitors will descend upon you without warning. For that reason, every Mason, when visiting a Lodge, would be well advised to go equipped with some ideas as to what he will say. Anyone who has tried to gather material from the speech made by the proposer of the toast, will be well aware of the feeling of despair which follows the discovery that he has scribbled nothing in the least helpful on the back of the summons he has hopefully kept before him. He will also have experienced the sinking feeling which I have mentioned previously, when the Director of Ceremonies taps him on the shoulder with the request that he will reply for the visitors - thereby condemning him to spend the rest of the meal, not in happy conversation with his neighbors, but in puzzled searching for something to say.

All of this can be avoided by a simple precaution of putting the outlines of a speech together, condensing them (if you like) to intelligible notes capable of emendation to accord with the occasion, and carrying them around in your pocket until they are required.

Once used, it would be wise to discard those notes and write fresh ones, for at the next performance you may well be in the presence of Brethren who heard your last effort. Wasn't it Bernard Shaw who said: "You know very well that after a certain age a man has only one speech!" And the great Samuel Johnson wrote: "There may be other reasons for a man's not speaking in public than want of resolution: he may have nothing to say." George Elliot wrote: "Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact."

The Brother replying for the visitors is expected to have something to say, although what he says ought not, in my opinion, to be either profound or educational. I have listened to after-dinner speeches from Lodge visitors which I am sure cost them (or whoever wrote them) much time in research, and which, it has to be confessed, were quite unsuitable. References to the supposed antiquity of the Craft, and still less the recitation of obscure verse, has, in my opinion, no valid place in after-dinner speaking. Learned papers may be very acceptable in Lodge, but not in the less serious atmosphere of the dinner table.

Here are some suggestions, in not too serious a vein, for responses to the toast to the visitors:

"In such distinguished company as present, you might well ask why so undistinguished a Brother as I am should be called on to reply to the toast. Let me express at once, Worshipful Master, the appreciation of your visitors of the kindly sentiments expressed by Brother Wayne in proposing our health. We are in no way surprised at the emotions which Brother Wayne has so tellingly voiced: for those of us who have visited your Lodge in the past have invariably left with sincere gratitude for the fraternal regard of which you have contrived to leave us in no doubt."

"In the manner of drinking our health, I must say at once that already we feel better for it! As to your work in Lodge, Worshipful Master, I hope you will allow me to say in all humility that I consider the ceremony to have been carried out in accordance with the best tradition of your Lodge by all concerned. And I would add that I should be very surprised if this view was not shared by those visitors who can boast longer experience and greater discernment than I have. So, being met upon the level, we shall part upon the square; and in doing so, we shall carry with us the happy memories of an enjoyable evening."

Another suggestion could be:

"I feel that it cannot be repeated too often that one of the most enjoyable aspects of Freemasonry is the pleasure to be obtained by visiting other Lodges. We see each other at work, as well as at play, and we are welcomed with a cordiality which has been well exemplified by Brother Wayne in proposing our health. In your hearty endorsement of the toast, Brethren of the Lodge, you have demonstrated the spirit which, as we all know, exists between all Freemasons. As the extended working has it, we are indeed 'partakers of the same nature and sharers in the same hope'!"

"We are all conscious of the amount of solid work which goes into the preparation and successful carrying out of every Masonic ceremony - the careful memorizing and study in rehearsal and Lodge of Instruction and even the odd feeling of anxiety. Then, if we are honest, comes the feeling of relief that it is all over. After all that, we are but human in finding a little praise to be welcome. This being so, Worshipful Master, I should like to offer on behalf of all your visitors our sincere congratulations. There is

an old Chinese proverb to the effect that if you bow at all, you should bow low. Your visitors will all join in bowing low in the confident hope that, having done so, we shall all be invited again."

This paper has been produced to answer inquiries made by several "younger in service" Brethren. I hope that the suggestions may lay the foundation of a blueprint for their own future endeavors.

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RITUAL IN FREEMASONRY
by Kenneth Aldridge, PGM and GS, Quebec
MSA Short Talk Bulletin - August 1990

Probably nothing has so mystified Mason and non-Mason alike as the concept of Masonic Ritual. To some non-Masons it is an intriguing mystery deserving of a surreptitious search so as to discover the innermost secrets of Freemasonry.

The extent to which some non-Masonic witch hunters have gone to discover and reveal the true meaning of Masonic Ritual is worthy of a separate paper. For the purpose of this paper, however, suffice it to observe that Masonic Ritual has an uncommon fascination both within the Masonic Order and without.

Let us examine Ritual as we see it in Freemasonry. First let us determine the true purpose of Ritual. The most obvious point to be discovered in a study of any Ritual is that it is a teaching system by which a student may be taught and when the student has learned, the student may then become a teacher, always with a constant result as the objective.

Rituals are not the exclusive domain of Freemasonry. Any institution, whether religious, military, governmental, social or fraternal, may and does use forms of ritual to relate to former events; to maintain continuity with former times; to teach, but above all to unify. The overriding benefit of ritual is that it is a prescribed form of activity which at once unifies the participant and the observer. A religious liturgy is a suitable example of the unification of participant and observer. The participants and observers, being aware of the prescribed form, are unified in the activity from previous experiences with the written ritual. Ritual provides an intellectual link between participant and observer. In fact, our use of ritual is so intellectually involving that the only observer to Masonic Ritual is the candidate, since all others are either active or passive participants. Hence, ritual is, or ought to be, an unifying experience. I said ritual ought to be an unifying experience which must indicate there are times when it is not. When then might it not be unifying?

An occasion that comes readily to mind is when a person selected to perform some of the work demonstrates a disrespectful lack of preparation. In the pursuit of his allotted task the Brother extemporizes to make his way through his assignment. The results are manifold. Firstly, the candidate has received something less than that for which he paid. The extemporized work may have conjured in the mind of the candidate a faulty perception of the lesson being taught.

These are minor examples of how incorrectly presented ritual deviates from its intent. In time the candidate will hopefully have sufficient exposure to correctly presented ritual that he will fully understand the essential message. Yet some of the desirable effects of ritual are lost. For example, lost for all time is the opportunity to make a proper first impression.

Equally important, we have not delivered to the candidate the very best degree to which he was entitled nor have we given to the candidate a rebate for a faulty degree.

Also lost is that sense of unity, or as I previously described, intellectual unification. Extemporaneous ad libs, fabrications or any failure which is evidence of lack of preparation causes those following the work to become mentally separated from the work. Their thoughts move now to more mundane concerns. Some of those concerns might be wondering why more preparation was not exercised; we might be moved to think we could have done so much better; we might wonder why the presenter had not requested our assistance.

In some cases we might find some of the members making mental notes to take the erring ritualist to task. Whatever the change in mental attitude, it is clear that there has been a cleavage introduced between the presenter of the ritualistic work and those who have been following. The followers have been side tracked from the uplifting unifying ceremonies in which they were attuned, to mundane and lackluster negative thoughts.

Having said all this, let us keep in mind that ritual is a compilation of prescribed thoughts, words and actions. It is deserving of the most careful preparation and attention to detail. Any expeditious departures destroy the ritualistic journey we had embarked upon with all present and bring us into just another room with other people who also become aware of the lack of preparedness.

Obviously what I have been trying to outline is a superhuman effort in perfection. Without dwelling too long on the fact that we are all merely human and therefore do fall occasionally a little short of perfection, we must nonetheless never allow lack of preparation to be an excuse for human imperfection.

Because we are human we must also examine the human side of a well prepared ritualist. What, if any, is the difference between an error caused by nerves, distractions, excitement, emotion and those caused by lack of preparation? To the observer the difference is readily apparent and the result is significantly different. Errors by a well prepared ritualist awaken feelings of understanding and compassion. When an honest error occurs either by stress or distraction, the thought process of the observers and participants are positive thoughts whereby the central concern is one of wondering how to help rather than rebuke. The orientation of the concerns has a completely different thrust. Lack of preparation evokes critical negative thoughts, thoughts of chastisement or castigation. Errors which are evinced as due to stress evoke positive supportive thoughts. Surely then, in full cognizance of our human imperfections, we should so prepare ourselves that when we err it will never be due to lack of preparation.

It may be said then that ritual as we know it and use it has an inherent ability to exploit our human foibles to promote Brotherhood or destroy it. We can come to this conclusion here without even discussing any specific working- be it the Ancient York Rite ritual or the

Emulation ritual. What we have outlined is that generic term RITUAL, regardless of the form it takes or the specific words, actions or symbols used in its presentation.

That leads some of our votaries to state that the specifics in a ritual are not as important as the thoughts we are trying to portray. It is precisely that impression that leads to the lack of preparedness I have been trying to highlight. Of course, the words as set down are important. It matters not one whit if the words, actions, etc. are different under different workings or rites. It does matter that the words, actions, etc. contained within a specific ritual be adhered to as closely as humanly possible. We already know the Masonic legends are essentially the same within all regular Grand Lodges and regular Masonic workings. It follows then that while our ritual may not be the same as other rituals, our Lodge, whichever Lodge it may be, has been authorized to use a specific form of ritual and none other. It is that specific ritual that binds us into a Brotherhood with all others that have preceded us in that Lodge as well as those who will follow us. On that premise we conclude that OUR ritual is deserving of the very best and near perfect rendition any one of us is called upon to perform.

It may therefore be said correctly that reasonable, rational Masons find that Masonic Rituals are an important link in the Brotherhood process. We must nonetheless understand that quite the opposite effect may result when Masonic Ritual is treated as the end all and be all of Freemasonry. When we allow our perception of Freemasonry to be centered on the ritual rather than on the lessons taught by the ritual, we misread its essential characteristic. Far too often we find what we might term "Ritual Vultures." These are Masons whose only purpose is to go to Masonic meetings, whether in their Lodge or elsewhere, for the sole pleasure of pointing out the errors of others. Sometimes it is necessary for these birds of prey to strain every fiber of their being to find a fault. Yet find fault they do! Faults which are essentially of no consequence and which are recognized by all as caused by a momentary distraction.

Our birds of prey do one of two things:

- a) To show their superior knowledge they immediately provide an audible correction for all to hear and so distract the Brother doing the work, as well as the candidate. The Lodge room is suddenly filled with all manner of dissimilar and uninspiring thoughts; or
- b) The bird of prey enters into a state of excitement-he can hardly contain his pleasure that he will shortly have the opportunity to destroy any feeling of accomplishment enjoyed by the Brother who performed the work.

A sad case of ritual becoming more important than the lessons the ritual presents.

To summarize, let us understand that Masonic Ritual is an important element of our Craft and one deserving of flawless presentation. Let us also understand, however, that we are all capable of error. When we are compelled to draw attention to some apparent departure from the proper form the occasion should be used as a vehicle to promote Brotherhood. This means that, except for corrections made in rehearsals, all other corrections should be done in private and in a supportive manner so that the erring Brother senses a feeling of kind assistance rather than unyielding criticism.

Let us accept the fact that Masonic Ritual should never be used as a means to embarrass

anyone. Masonic Ritual is an excellent method to develop poise and composure when addressing groups. One who has overcome the tensions of rendering a portion of ritual where every word is known by most listeners has the ability to speak at ease to a group of listeners who do not know what words are to be used.

Even if it is necessary for a Brother to be prompted on each word, for valid reasons other than lack of preparation, he should be able to experience the marvelous feeling of support flowing to him as he makes his way through the part as all others have done before him. Help the ritualist grow in poise, composure and intellect, then surround him with fraternal love and affection for he will then be your Brother. Such is an integral part of Masonic Ritual.

RENEWED LIGHT IN GERMANY

by Gunter Mⁿzberg, 33^o, Deputy Sovereign Grand Commander, The Supreme Council of Germany

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A change of moral values has always been an ongoing process, and today this evolution is taking place faster than ever before. In its roots and development, Freemasonry has striven to be an intellectual, ethical, and forward-thinking force. Yet in today's fast-paced world, the Craft requires urgent attention in order to become a more contemporary and successful organization.

In this time of turbulent change, both in the political structures of the world and the social dynamics of its cultures, the institution of Freemasonry, not just the single Freemason, must free the Fraternity by a reinterpretation of the Ancient Charges from its path of social, political, and cultural distance.

In the past the instructions of these Charges against discussions of politics or religion in the Lodge have encouraged Freemasonry's isolation from society.

In large part, this elevation above the turmoil of societal change has been beneficial. It has contributed to the moderation of dogma and absolutism while advancing individualism and pluralism. At the same time, inspired by these ideals, important men, many of them Brethren of our Craft, proclaimed and realized the principles of human dignity and liberty. They labored in their societies not to advance any particular political faction but to benefit humankind generally.

This dynamic individualism, however, has diminished in recent decades. Our Craft today tends to be aloof and isolated. Absorbed in the restatement of traditional ideals and attitudes, we drift away from the day-to-day social struggle which could advance the very principles we espouse. Our possession by the past prevents our embrace of the future.

What is the realistic position of Freemasonry today in a time of such important changes? It is too often occupied with itself, indulging in self-praise, tending to create breakaway movements, and dominated by inwardness as if it were an ivory tower or a distant island.

In escaping the world, Freemasons find themselves largely without influence in state and social events. As membership decreases, both in Europe and the United States, the Craft

is steadily becoming a fringe group unable to attract and hold new members.

Our forefathers, whose heritage we have sought to maintain, understood their times, influenced the course of events, and helped to achieve society's advance. In Freemasonry today, there is often a contradiction between the espousal of high moral concepts and the implementation of these ideals. We are simply no longer a key factor in social or intellectual life.

On the other hand, all Freemasons have a great advantage in that they are united by a collective conscience. Despite a dominating pluralism, Masonry has a community of culture similar to that which the ancient Greeks had in their concept of the city state or polis. And like the ancient Greeks, Freemasons have not yet learned to march off separately, but to fight together for success.

Although it is a fact, as historians prove, that today's constitution of Freemasonry, the Ancient Charges, was often supplemented and adapted to the times, it is, in spite of all adaptations, outdated and out of step with the social, political, and religious standards of the contemporary world. This has inevitably led to what might be termed an intellectual stagnation and the decline of innovative Masonic ideas.

In a world which has changed so much since the time when our organization was founded, the Craft has remained very much the same. Freemasonry must no longer stand passively aside. On the contrary, Masonry must come out of its shell!

This theme has been proclaimed often in recent decades by many of the Fraternity's own farsighted members, but it has not been included in their strategies by Masonic institutions. Instead of losing themselves in formalities, in solely philanthropic endeavors, and in Ritual changes, Masonic institutions should teach and demonstrate the moral law to all peoples. Most of all, Freemasonry should publish new time-specific and area-specific programs based on our Craft's own long-term wisdom.

In addition, the different Masonic organizations must develop and disseminate socio-ethical concepts in their countries. Freemasonry is a political factor, whether it wants to be or not. It cannot close its eyes concerning the environment and society. All Craft institutions - whether Lodges, Grand Lodges, or Supreme Councils - should, of course, not get involved in politics. The building of bridges is only possible if our institutions remain neutral.

Completely different, however, is the situation for each Brother. He should participate as a concerned individual and Mason in various aspects of society, public life, and especially in the forming of opinions. The Brother should found his view on the basis laid down in our constitution, Masonry's overall body of thought, and the ideals of our Masonic Rituals.

Freemasonry, especially the Scottish Rite, is not a free, noncommittal affair to be used only for personal devotion. Like Immanuel Kant's categorical imperative, where one must follow unconditionally the commands of conscience, the principles of Freemasonry forbid all evasion and require full commitment to the tasks in hand.

In our ideals and their implementation is our chance for Freemasonry in the 1990s to be an intellectual, moral, and practical power. Freemasonry can reveal to the human race

how to transcend the egotistic "I," accept compassionately the "You," and become a united "We," a driving force working for a common and beneficial goal.

To have this purpose in mind and to subordinate one's own goal to it and help others to do the same, must determine our actions. Let us, finally, stop working against each other and blocking ourselves with our individuality. Let us look out for the common good and turn away from the confrontation which will only escalate our conflicts. Then a worldwide, universal Freemasonry could overcome stagnation and go forward into the 21st century as a bold and vital force. Such a new enlightenment will help Freemasonry overcome all obstacles. Let us support those ideals which once led us to our Fraternity:

- the embracing of intellectual adventure,
- the drawing up of prospects and hopes,
- the setting up of guidelines and orientations,
- the working courageously to solve problems instead of waiting and watching,
- the giving up of power positions to risk liberty,
- the living of life on an ecologically, socially, and politically peaceful basis,
- the thinking and speaking of truth without being misunderstood.

If we accept these steps and stop being bound up in ourselves, we will bring the Scottish Rite back into public life. This new enlightenment, also requires New Charges, new duties to rejuvenate our organization, new measures to orient ourselves multi-culturally and multi-nationally worldwide on even the most explosive topics of our time. We cannot and should not evade subjects such as social commitment, the role of religion today, the role of women in our organization, and the challenge of ecological survival.

By moving from symbolism to activism, the Scottish Rite can fulfill a leading role in Freemasonry today - and tomorrow. I call on every Scottish Rite Freemason to support our intellectual life, to expand our moral influence, and to educate the world regarding Freemasonry's message of personal fulfillment, social progress, and international peace. Only in following these ways, will we be able to draw new young members and so be able to enter into the next millennium as a strong, universal organization in the service to humanity!

ROTARY AND FREEMASONRY

by Arthur Smith, PGM, Western Australia

The Western Mason (Grand Lodge of Western Australia) - March 1991

[At the meeting of the Rotary Club of Nedlands Western Australia held on 10th January, 1991, the Club was addressed by one of its members, Rotarian Arthur Smith who has recently completed a three year term as Grand Master of the Grand Lodge of Western Australian Freemasons. He accepted a challenge to present to his Club an outline of similarities between Rotary and Freemasonry which are two of the most prominent organizations operating in today's society. The following is a précis of his address:]

Any attempt to discuss the similarities of Masonry and Rotary in the brief time available at a lunch time Rotary meeting must inevitably mean that it is possible only to touch

briefly on some aspects of the theme and requires an understanding of the origins, objectives and modus operandi of both organizations.

ORIGINS OF ROTARY:

Rotary was born out of an idea that came from the facile brain and lonely heart of Paul Harris, a young Chicago lawyer in 1905. He gathered three of his friends to talk about the idea of a club where one person from each occupation could meet on an informal basis. It is interesting to note the three men who Paul Harris chose to help him found his club. They were: Gus Loehr - Mining Engineer; Hiram Shorey - Merchant Tailor; Sylvester Schide - Coal Dealer; what a diverse group they were!

ORIGIN OF FREEMASONRY:

Freemasonry is of course much older than Rotary, although nobody can be quite sure exactly when it originated. However most Masonic scholars today would agree that it probably had its origins in the groups of stonemasons who worked on the great cathedrals of England and Europe. Those magnificent buildings took centuries to build and often generations of the same family would be involved in the building.

Often it was necessary for the Masons to live 'on the job' and they would erect a temporary building in which they housed their tools and in which they lived. You can appreciate that living together for such a long period they developed special close ties that banded them together. From time to time they would find it necessary to accept into their number carefully selected young men of good character to be trained as apprentices. Because these young men would also be living away from home the Masons taught them not only the skills of the trade but also imparted lessons about life and morality. To do this they took the tools with which they worked day by day the Square, Level, Plumb Rule, Chisel, Mallet, 24 inch gauge and invested these tools with symbolic meanings. When the building of the great cathedrals came to an end, those groups of operative masons wanted to continue to enjoy the fellowship which they had experienced with one another. So they began to take into their number men of good character who were not Operative Masons. These men became known as Speculative or Symbolic Masons.

And that is really what modern day Freemasons are. They are groups of men who meet together and who by use of ritual and drama based upon those old working tools and the legends surrounding the building of King Solomon's temple, impart valuable teaching about the meaning of life and morality. If you think that that is old fashioned, well so be it! And I suggest to you that there never was a time in the world's history like the present time when emphasis needs to be placed on moral and ethical values. We have only to look at the scandals that have occurred in high places in recent times to recognize that a return to high ethical standards is vital to the well-being of this generation.

Of course there is much more to Freemasonry than that, but I must return to my original theme.

BASED ON FELLOWSHIP:

The first objective of Rotary is 'The development of acquaintance as an opportunity for service'.

The first principle of Freemasonry is "Brotherly Love." Not that the term is meant to be exclusive for a Mason is taught that he has a duty to all men.

As in Rotary so in Masonry special bonds of friendship are formed between the members of each Lodge in the same way that Rotarians of a particular club develop similar ties of affection.

It is significant that much Rotary fellowship is engendered around the meal table. Masonic meetings are followed by a time of fellowship around the supper table.

BOTH ROTARY AND MASONRY HAVE CRITERIA FOR MEMBERSHIP:

The criteria for membership of Rotary is that a person is a leader in his (or her) chosen profession or occupation and is a good citizen. Admission to membership is not automatic and must be approved by the club. The proposed member must also be eligible to fill a vacant classification.

The criteria for membership of a Masonic Lodge are:

- a A male person of 21 years of age
- b Of good moral character
- c Must express a belief in a Supreme Being

Membership likewise is not automatic. Like Rotary each proposed new member is interviewed and reports are sought as to his suitability. He must then be voted into membership. Applying such criteria Masonry and Rotary are able to accept as members men from all walks of life and all religious persuasions.

Masonry is not as some would tell you a Religion. Indeed it has amongst its members men of many different faiths. I have been present at a Masonic meeting when there were present an Anglican Bishop, a Uniting Church Minister, a Jewish Rabbi and a Salvation Army Officer. All meeting in complete harmony. It is therefore one of the great unifying forces in society.

Some people would tell you that you cannot be a Mason and a Christian. I emphatically reject that idea. This is not the time nor the place to debate that notion. Simply let me say that amongst the membership of Freemasonry there have been and still are many distinguished clergy including Archbishops of Canterbury. I have been a Freemason for 36 years and in all that time I have been an active Churchman and I have never found any conflict between my membership of the Craft and my religious faith.

IN ROTARY AS IN FREEMASONRY THERE IS EMPHASIS ON EQUALITY AMONGST THE MEMBERS:

One of the good things about Rotary is that in it all members are equal. True it is that we have a President and other office bearers but these are functional requirements rather than giving superior status.

In Rotary it does not matter what your position in society is. Be you a peer of the realm or the most lowly businessman in Rotary you will be known by your Christian or given name.

In Freemasonry every member is known as a Brother. Like Rotary there are office bearers

but these too are functional rather than conferring superiority. The Craft emphasizes the Brotherhood of man under the Fatherhood of God.

YOU DON'T JOIN ROTARY OR FREEMASONRY FOR WHAT YOU CAN GET OUT OF IT:

That was not always true about Rotary. Indeed few Rotarians are aware that the 1910 Convention of Rotary (just five years after its formation) adopted a fifth objective for Rotary which was as follows:

“To advance the business interests of individual members”

By the time of the 1912 Convention that objective had been deleted and the concept of “Service Above Self” became a dominant theme of Rotary. Today the use of one's membership of Rotary to gain privileges or the displaying of Rotary emblems in connection with one's business is frowned upon by Rotary. The same is true of Freemasonry.

BOTH ORGANIZATIONS HAVE A PROUD RECORD OF COMMUNITY SERVICE:

In every community Rotary has a proud record of community service. There are many examples of this, but let me remind you that Rotary was the driving force behind the establishment of the Medical School at the University of Western Australia. It was Rotary that pioneered the Medic Alert bracelet in this State. It was Rotary that built International House at Curtin University.

Freemasonry is not essentially a service organization in the same way as Rotary is, but nevertheless in this State as elsewhere it has become involved in community projects. In Western Australia the Grand Lodge of Freemasons provide low cost housing for some 472 needy people. It conducts a hostel and nursing home for 105 people. Scholarships are provided to worthy young people proceeding to tertiary education. It encourages good citizenship by providing an annual prize for citizenship in many schools.

The important point to note is that Freemasonry (like Rotary) does not require Masonic affiliation to enable people to receive these benefits. The sole criteria is genuine need.

BOTH ORGANIZATIONS HAVE AN INTERNATIONAL ASPECT:

Rotary's objectives include the advancement of international understanding, goodwill and peace. Rotary is to be found in an increasing number of countries throughout the world. So is Freemasonry. The bonds forged at international level by these two organizations are a force for good in the international arena. At this time in the world's history when the world stands on the brink of yet another war, what a pity it is that goodwill which exists between Masons and Rotarians across national borders could not somehow be mobilized to prevent war.

BOTH ORGANIZATIONS SET STANDARDS OF CONDUCT AND ETHICS:

Here are some words from the objectives of Rotary: High Ethical Standards - The dignifying by every Rotarian of his occupation.

Similarly, the often-stated goal of Blue Lodge Freemasonry is “to make good men

better," and Scottish Rite Freemasonry has a creed which reads: "Human progress is our cause, liberty of thought our supreme wish, freedom of conscience our mission, and the guarantee of equal rights to all people everywhere our ultimate goal."

Masonry promotes the concept of a high standard of morality and urges its members to live up to those standards.

Being human, from time to time there are those who let the side down whether it be in Rotary or in Masonry but that does not mean we should not have standards. I have a great concern that standards should be maintained and without wishing to sound in any way "holier than thou" let me say that I squirm in my seat when sometimes I hear risquÈ stories or the inappropriate use of the name of the Deity. There is no place in either Rotary or Masonry for such things and we must always be on our guard against them.

We have inherited from the founders of these two organizations a rich tradition of dignity, decency and ethical standards. It is our responsibility in this age to maintain those standards and pass them on untarnished to future generations.

A NOTABLE DIFFERENCE:

There is one notable difference between Rotary and Freemasonry.

Nobody becomes a Rotarian until he (or she) is invited by a Rotary Club to do so.

Conversely you will never be asked to become a Freemason. Your Masonic friends may drop a hint or two now and then but it is a cornerstone of Freemasonry that men who wish to become Freemasons must ask to be admitted to the Order. If you want to know more ask any of your Masonic friends.

FREEMASONRY AND ROTARY ARE A PRIVILEGE AND A CHALLENGE.

In my youth I learned some words written by R. L. Sharpe:

Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?
Each is given a bag of tools
A shapeless mass
A book of rules;
And each must make
Ere life is flown
A stumbling block
Or a stepping stone.

Isn't it strange That princes and kings, And clowns that caper In sawdust rings, And common people Like you and me Are builders for eternity? Each is given a bag of tools A shapeless mass A book of rules; And each must make - Ere life is flown A stumbling block Or a stepping stone.

I believe that both Rotary and Freemasonry provide us with tools to build stepping stones in our world that men may rise to higher and better things. For that reason I am proud to be a Rotarian and I am proud to be a Freemason.

REFLECTIONS OF A MASON'S WIFE

by Juana Weatherall

Scottish Rite Journal - August 1991

I am not a Mason. I'm not even a man. Better than both of these, perhaps, I am the wife of a Mason. Many times I have wanted to stand up at a Masonic function and tell those present just how much the Masonic Fraternity has positively affected my life, but I never quite gathered the confidence. Perhaps I was afraid you would think me silly, or out of place, or worse yet, insincere. Knowing that I probably will never stand before any of you and verbally express my feelings, I hope you will not be offended that I take this means to communicate my long-silent thoughts.

I married a young man when we were both nineteen years old. We were sure that we were mature adults ready to take on the responsibilities of adult life, not realizing at the time that we were such novices. As soon as he was old enough, my young husband petitioned the local Lodge and was accepted. He worked at the memorization of the Degrees with a dedication I had not before seen in him. He attended Lodge regularly and was soon working his way through the chairs of his Lodge. With each new step, his confidence in himself grew, his maturity increased, his moral values became more firmly entrenched. Although I was vaguely aware of these changes, it was several years before I fully realized to what extent Masonry was affecting our lives. I can't recall where we were, or the words my Mason spoke, but suddenly the light bulb came on, and without doubt I understood, and feel even more strongly today, that everything my husband is, and everything my children and I are, is so intricately interwoven with his Masonic beliefs, values, and responsibilities that our personal lives and our Masonic lives are one. At nineteen I would not have thought of having a network of friends and support as exists in the Masonic Fraternity. Just to mention a few, there's the Masonic wife (a nurse) who worries about my husband's dietary habits; the Mason who offers to take my younger son for a weekend when he knows I'll be temporarily a single parent; the Mason who has spent hours arranging activities for the ladies for Grand Lodge session, and the one who volunteered his wife to drive me around town if I needed her. I know that if ever I am in physical, emotional, or financial need, help is near; and that a Mason is only a phone call away.

Simple words written on a cold piece of paper can't express the warmth I have in my heart. My life has been enriched by the experiences I have had and by the people I have met through my husband's affiliation with the Masons. I love the man my husband has become even more than I loved that naive nineteen-year-old boy I married twenty-three years ago. I love the Masonic Fraternity and its principles of living for making him the man he is. And, so, I finally get around to what I've wanted to state for so long, but lacked the nerve to say: thank you, Masons everywhere. I love you all!

REFLECTIONS REGARDING THE THREE PILLARS

by Jacques Huyghebaert, Belgium

[source unknown - date unknown]

The whole teaching of Free-Masonry is symbolic.

In order to understand the meaning of a symbol is necessary to start by studying its physical aspect, then one should try to deduct its moral signification. It is only after performing these first two steps, by making the synthesis of both, that the third meaning, called by the Ancients the "Sacred meaning" will appear.

Among the essential symbols of the first degree we have without any doubt the "THREE PILLARS."

The pillars are symbols borrowed from operative Masonry.

In a construction, the pillars form the essential elements supporting the whole and provide the edifice with its solidity and cohesion. they are truly the masterpieces of the building.

According to VITRUVIUS, a Roman Architect who lived in the 1st century B.C., the origin of pillars is to be traced to a most distant antiquity. Here is what he writes on the subject:

" Ö in Ancient times men were born in forests and in caverns like beasts, and lived, as them, from savage food only. But as it happened by chance that a raging wind came to push violently close standing trees, they got pressed against each other so rudely that they caught fire. The flames first frightened and put those men to flight who were standing by, but being reassured, and feeling as they got closer, that the moderate heat of fire was a convenient thing, they kept the fire going with wood, brought other people to the spot, and by aid of signs explained how useful fire was. Men being so assembled, and uttering different sounds with their mouths, they made words by coincidence, and from there using the same sounds to signify certain things, they started talking to each other. Thus fire gave men the opportunity to assemble, to form a society and to dwell in the same place; having in this respect particular dispositions not provided for by Nature in comparison with the other animals, such as the ability to walk upright and to stand, to know what is beautiful and magnificent in the Universe, and to make with their hands and fingers all things with great facility, they thus started, some to make huts with leaves, others to dig lodges in the mountains, still others imitating the industry of swallows to make shelters, by aid of sprigs and clay, where they could seek a covering. And thus each considering the work of his neighbor, and perfecting his own inventions by remarks about the others, progress was made day by day in the good way to build huts. For men, who are naturally docile and imitative, glorifying their inventions, were communicating to each other every day the new finding they had made in order to succeed in their buildings, and thus exercising their minds, they formed their judgment in everything that could contribute to this plan. The Order which they followed in the beginning was to plant forks and to intertwine branches which they would fill up with clay to make walls; they also built by aid of blocks of dried clay, upon which they laid trees across, and covered the whole with branches and leaves to protect themselves from the sun and the rain. But as these roofs did not withstand the bad weather in winter, they made them inclined and covered

them with clay in order to enable the water to flow away "1

Here is another passage taken from the preface to "The Five Orders in Architecture" by Vignola (1507-1573) after the French version published by Mariette, in 1760:

" Ö the Origin of Orders is nearly as old as human society. The rigor of seasons first contrived men to invent small huts to retire and they made openings that they might not resemble to the caverns of the wild beasts that are obscure. They made them in the beginning half in the earth, and half above, and covered them with branches and straw, as are the ice boxes; then becoming more industrious, they planted trees on end, and laid others across to support the covering, which gave the first idea of Architecture, because the trees on end represented the pillars, the bands or ties of green wood, which prevented the trees from splitting, became the base and chapiters, and the cross beams have given rise to the entablatures, as well as the inclined covering to the fronton "2

And last, here is again the same story as we find it at the end of the 18th century in the famous "Prestonian lectures," the content of which, inherited from the Grand Lodge of the Antients, has been maintained unchanged in our California ritual:

" Order in Architecture may be traced from the first formation in society. When the rigor of seasons first obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have suggested the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture. 3

According to Bernard E. Jones, the traditional history, as reflected in the Craft ritual, attaches remarkable importance to the pillars, but today only in Lodges still preserving the old style is this importance made evident in the appointments of the Lodge.

In the early eighteenth century Lodge the pillars were undoubtedly the first things to strike the eye of a Brother on entering. In many Lodges of the 1700's, the appropriate pillar stood before the Master and each of the Wardens, but in some Lodges there was a pillar on each side of the Master's chair or behind his chair. It is obvious that each Lodge had its own idea on the subject, as have those Lodges to-day which perpetuate the old style by still having pillars standing on the floor.

We still find these large pillars today in the United Kingdom in some old Lodges at Exeter, Newton Abbot, Gloucester, Cardiff, Penarth, etc., in a Lodge at Ottawa, Canada, in the Danish Lodges, as well as in the Lodges in India and in Sri Lanka. 4

Nowadays the pillars are placed either around the Altar, in the center of the Lodge as is done in the American Lodges, following in this the custom of the Antients, or around the tracing board as is done in the continental European Lodges, according to the Moderns' working.

The three pillars are constituted by three columns, where the Ionic is assigned to the Master, the Doric to the Senior Warden and the Corinthian to the Junior Warden.

It is necessary, in this respect to remark the apparently curious fact that among the Five Orders of Architecture, esteemed by Masons, all refer to the Greeks and the Romans.

Is it not surprising to see that Medieval Art, and particularly, the magnificent Gothic

style, which has given birth to the splendor of cathedrals, is completely ignored?

Here is maybe an answer, illustrating under a different and “Operative” light the quarrel between the Moderns and the Antients. Let us read again the work from Vignola:

“ Ö the barbaric nations having come from the far North, and having flown as a torrent into the provinces of the Roman empire, and having spread fire and blood, this rich and vast empire came to perish, and with it the Arts, which until this fatal hour had been so much in honor. Better times having wiped out ignorance, Italy saw the birth of Princes who, allying a greatness of spirit with a pronounced taste for Sciences and Fine Arts, employed their glory to protect merit wherever they met it. A great number of happy geniuses, that Nature seemed to have reserved to illustrate this grand century, fertilized with a very well placed zeal, and announced to the whole of Europe the rebirth of good taste (Renaissance). It is in these circumstances that the face of Architecture changed. The taste for Antiquity took the place of Gothic, which insensibly disappeared. This change did however not happen at once; people were still so busy and the eyes were still full of so many objects introduced by bad habits, that some time went before one realized that it was in the only fragments of ancient architecture that the true principles of the Art had to be sought. Whenever an architect would dare to imagine some ornaments, they would refer to bad taste and the Gothic styleÖ”⁵

Having this passage in mind, we can imagine easily that the operative Masons, especially in England, did not immediately adopt the new style, reviving an “Antient” form of architecture, and that there remained for some time quite a number of supporters of the preceding style. This also explains why this architecture was labeled in a despising way as “Gothic” in comparison with the barbarian Goths.

It is only in the middle of the 19th century that the Middle Ages in general and the Gothic architecture in particular were rehabilitated.

Anderson, in the Constitutions which he wrote for the Grand Lodge of London, later to become the Moderns Grand Lodge, took the defense of the Gothic style; this is what he says:

“ And though the many invasions of the Danes occasion'd the loss of many records, yet in times of truce or peace they did not hinder much the good work, that though not perform'd according to the Augustan stile; nay, the vast expense laid upon it, with the curious inventions of the artists to supply the Roman skill, doing the best they could, demonstrate their esteem and love for the Royal Art, and have render'd the GOTHIC BUILDINGS venerable, tho' not imitatable by those that relish the ANCIENT ARCHITECTURE.” ⁶

When under Henry VIII and Elisabeth I, the Protestant religion became well established in England, and when after the fire of London in 1666, new edifices had to be built, it is the classical style in its full triumph, which more and more replaced the dying Gothic architecture. ⁷

In the first degree lecture, we learn that a Lodge is metaphorically said to be supported by three great pillars denominated Wisdom, Strength and Beauty; it being necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great

and important undertakings. These pillars are represented in the Lodge by the Worshipful Master, the Senior and Junior Wardens.

As the three principal officers of the Lodge: the Worshipful Master, the Senior and Junior Wardens are seated in the East, the West and the South of the Lodge, so are the three pillars placed in the East, the West and the South.⁸ It is also therefore that, the United Grand Lodge of England, confirmed by a special decision in 1816, the long-standing usage, which has its peculiar symbolic relevance to our ritual, that at the opening of the Lodge the sequence of lighting the candles should be East, West and South, and that at the closing of the Lodge the order should be reversed and the Master's light be put out last.⁹

This passage of the lecture is more important than may seem at first sight.

Let us take an example derived from operative masonry: the workman needs two tools to cut the stone, a chisel and a mallet.

If one of both is missing nothing can be done.

To produce a Masterpiece, the material realization of Perfection, the Freemason must not only possess the knowledge required to know how to incline the Chisel, but he must also have the power for handling the mallet successfully.

More, any physical work presupposes a pre-established plan conceived in the mind of the architect.

What is true in operative Masonry is also and necessarily true in speculative Masonry.

How many brilliant spirits do we not know, among our friends, or in our work, who keep wasting their clever thinking in vain, by lack of giving themselves the trouble to spend enough time put their theories into practice?

How many men, full of energy, do we not have, around each one of us, who unceasingly make unbelievable efforts, only to fail?

They do not understand Dr. Schweizer words: "Thought without Action is nothing, Action without Thought is also nothing."

What is the fundamental reason of their failure?

It is very simply that Beauty can only result from a balanced alliance between Wisdom and Strength.

Peace Nobel Prize winner Dr. Albert Schweitzer, after having become, as a Protestant preacher, a reputed known theologian and philosopher, being also a renowned Bach player, went to University to study medicine at the age of forty, abandoned his native Alsatia, and went to Lambarene where he was to spent the rest of his days to heal the sick and poor of Equatorial Africa.

He had understood the wise words of King Solomon "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity! And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."¹⁰

The true moral value of Dr. Albert Schweitzer's example is that he consecrated his knowledge and his energy for the benefit of Good.

It is for the same reason that our ritual states: "that we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves Ö

The pillars are also said to represent our first three Most Excellent Grand Masters, Solomon King of Israel, Hiram King of Tyre and Hiram Abif. The pillar of Wisdom is said to represent Solomon King of Israel, as it was by his wisdom that the mighty edifice was erected which immortalized his name; the pillar of strength is said to represent Hiram King of Tyre, who made an agreement with King Solomon to pay the Craft their wages, if any be due, that none may go away dissatisfied, harmony being the strength and support of all societies, especially of ours, and the pillar of beauty is said to represent Hiram Abif, the widow's son, who was the architect of the work, and whose duty it was to call the Craft from labor to refreshment at high twelve, which is the beauty and glory of the day.

11

The building of the Temple at Jerusalem, of which it is traditionally reported that it several parts fitted together with such exact nicety, that it had more the appearance of the handiwork of the Supreme Architect of the Universe, than that of human hands, was possible only as a result of the alliance of the outstanding qualities of these three extraordinary men.

The three pillars, surmounted by three candles, are also known among Masons as the three lesser lights and allude to the Sun, the Moon and the Master of the Lodge.

As the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the Lodge over which he is called to preside. 12

The candles in the Lodge are much more than a means of illumination. They are important symbols, with a long and attractive history. The candle came into the speculative Lodge not only from the hall of the guild; it came from the votive offering burning before a shrine centuries ago. Its physical light is the emblem of the spiritual.

The three pillars can also be compared to the three stations of the sun during the day: in the morning at its rising in the east, at noon at its highest point on the meridian, and in the evening at its setting in the west.

Albert Mackey says this about the pillars: "In the Brahminical initiations of Hindustan, which are among the earliest that have been transmitted to us, and may almost be considered as the cradle of all the others, of subsequent ages and various countries, the ceremonies were performed in vast caverns, the remains of some of which at Salsette and Elephanta and a few other places, will give the spectator but a very inadequate idea of the extent and splendor of these ancient Indian Lodges. The interior of the cavern of initiation was lighted by innumerable lamps and there sat in the East, the West and the South the principal Hierophants or explainers of the mysteries, as the representatives of Brahma, Vishnu and Shiva." 13

Another eminent Masonic scholar, Pierson, adds " In the East, as the pillar of Wisdom, this deity - i.e. the Sun God - was called Brahma; in the West, as the pillar of Strength,

Vishnu. And in the South, as the Pillar of Beauty, Shva, and hence, in the Indian initiations the representative of Brahma was seated in the East, that of Vishnu in the West and that of Shiva in the South. A very remarkable coincidence with the practice of Ancient Masonry." 14

Finally, the three pillars can also be compared and refer to the three spheres composing the Universe according the teaching of Cabala: Matter, Life and Spirit. 15

This leads us to what the Ancient Egyptians used to call by the sacred name of "the Divine Triad." 16

The Christians name this Mystery the Holy Trinity.

The Hindus call it "the Sacred Trimurti."

We, as Freemasons are traditionally taught to represent it, in the first degree, by the NUMBER THREE. 17

"It is a singular coincidence and worthy of thought that the letters composing the English name of the Deity should be the initials of the Hebrew words Wisdom, Strength, and Beauty: G.O.D. Gomer, Oz and Dabar. 18

As a conclusion to this tracing board, let me read for you an excerpt taken from "Jonathan Livingston Seagull" written by Richard Bach:

"Me? Jon, I'm just a plain seagull, and you're Ô the only Son of the Great Gull, I suppose?"

"Jonathan sighed and looked out to sea.

"You don't need me any longer.

"You need to keep finding yourself, a little more each day, that real, unlimited Fletcher Seagull.

"He is your instructor.

"You need to understand him and to practice him.

"Fletch, don't believe what your eyes are telling you.

"All they show is limitation.

"Look with your understanding, find out what you already know, and you'll see the way to fly." 19

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6. Anderson's Constitutions, 1723, bilingual edition English-French, Lauzeray International, Paris, 1978,
7. Architecture gothique par E. Bruley, Librairie Bloud & Gay, Bibliotheque catholique des sciences religieuses, 1932. p.177
8. Freemasons' guide and compendium by Bernard E. Jones, P.A.G.D.C., late member of Quatuor Coronati Lodge, George G. Harrap & Company Ltd., London, 1950, 1967 reprint. p.356: Part of a dialogue between Simon and Philipp, taken from a manuscript of approximately the year 1730: "Q. How many pillars had your Lodge? A. Three. Q. What did you call them? A. Beauty, Strength and Wisdom. Q. What do they represent? Beauty to adorn, Strength to support, and Wisdom to contrive.
9. Neville B. Cryer. Quatuor Coronati Lodge #2076. London. Summons for 8th September 1988. Questions and Answers:"The Master's Light and the siting of the Pillars."
- 10 Ecclesiastes, 12,2.
- 11.Freemasons' guide and compendium by Bernard E. Jones, P.A.G.D.C., late member of Quatuor Coronati Lodge, George G. Harrap & Company Ltd., London, 1950, 1967 reprint. page 356: " They also represent Solomon, King of Israel, who built, completed and dedicated the Temple at Jerusalem to God's service; Hiram, King of Tyre, who supported Solomon with men and materials; and Hiram Abif, whose curious and masterly workmanship beautified and adorned the Temple.
- 12.Bernard E. Jones Freemasons' guide and compendium: "In the eighteenth century the 'Moderna' at first regarded their three big candles carried in high candlesticks as the three great lights, the purpose of which was "not only to show the due course of the sun which rises in the east, has its meridian in the south and declension in the west, but also to light men to, at and from their labor" and also to represent " the Sun, Moon and the Master of the Lodge." To the 'Ancients' the three great lights were the Volume of the Sacred Law, the Square and Compasses, while the lesser lights were the candles of the Master and his Wardens. To the 'Moderna' the Volume of the Sacred Law, the Square and Compasses were known as the 'furniture' of the Lodge. Probably by the end of the century many of the 'Modern' Lodges had come to look at the matter differently, and we find the Lodge of Reconciliation, after the union, adopting the 'Antient' practice as to the great lights, and agreeing that the lesser lights are situated in the east, south and west, and are meant to represent the sun, moon and Master of the Lodge.
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14. The Master's Carpet by Edmond Ronayne, Chicago, 1879. 1982 reprint, Ezra A. Cook Publishing, Chicago. (p.308)
- 15 Enel, trilogie de la Rota, Dervy Livres, Paris, 1979." Cabbalah teaches that there are three worlds: 1. Nephesh: Matter, the material and visible world. 2. Ruach: Breath, in Latin animus, in other words the living world. 3. Neshama: Spirit, the world of thought.
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REFERENCES TO MASONRY IN FILMS AND TELEVISION

by Norman G. Lincoln, MPS
The Philalethes - April 1994

Considering the large numbers of Masons among the influential members of the film industry, it is difficult to find references to Masonry among the films and television programs they have produced. This article will list a number of films where Masonry is mentioned.

ACROSS THE PACIFICÖ(1942, Warner Brothers).

Humphrey Bogart, Mary Astor, Sidney Greenstreet and Keye Luke. Aboard a ship, Greenstreet is discussing jujitsu with Bogart. He says that, like Freemasonry, it has its secrets. Neither producer Jerry Wald nor director John Huston was a Mason. The screenplay was by Richard Macauley, from a story by Robert Carson.

THE ANDY GRIFFITH SHOWÖ(CBS Television, 1960-68).

The Lodge is sometimes mentioned in this series. Ervin F. Moore, a cousin of Andy Griffith, is a member of Renfro Lodge #691, Mount Airy, North Carolina. Bert Mustin (1882-1977), who was a member of Loyalty Lodge #696 in Pittsburgh, Pennsylvania, played the part of Jud Crowley. None of the other actors are Masons.

ARE YOU A MASONÖ(Famous Players, 1915).

John Barrymore and Harold Lockwood. For many years a man tells his wife he is

spending Saturday night at the Lodge, while he is really out on the town. The wife urges her son-in-law to join the Masons. Both pretend to be Masons and the film ends with a mock initiation ceremony. Maurice Barrymore, the father of John, Lionel, and Ethel was a member of Drury Lane Lodge #2127 in London, but neither John nor Lionel was a Mason.

ARE YOU A MASONÖ(England, 1934).

Sonnie Hale and J. Robertson Hare. Same story, directed by Henry Edwards. No Masonic connections known.

BARNYARD LODGE NO 1Ö(Terrytoon, June 1928).

Paul Terry was one of several cartoon makers who were Masons, although I don't know his Lodge, nor have I been able to trace this cartoon. It was mentioned in an interview in a Masonic magazine, Masonic Review, of New York. Colorado Territory

COLORADO TERRITORYÖ(Warner Brothers, 1949).

Joel McCrea, Virginia Mayor, Dorothy Malone, Henry Hull and John Archer. McCrea escapes from prison and plans a bank robbery. The "inside man," played by Morris Ankrum, says he is a good Mason and has never done anything wrong before. The plot is borrowed from High Sierra. None of the actors were Masons.

EVERY MAN NEEDS ONEÖ(ABC TV, 1972).

Connie Stevens, Ken Berry and Gail Fisher. Berry, an architect, hires Women's Libber Stevens, who runs away. Pursuing her, he knocks on a hotel room door. When it opens he asks, "Are you the Viking?" Stephen Franken answers, "I'm a Shriner! " An Aaron Spelling production directed by Jerry Paris. No Masons involved.

GIRL CRAZYÖ(MGM, 1943).

Judy Garland and Mickey Rooney. A nice musical with great Gershwin songs: "I Got Rhythm," "Embraceable You," and "But Not for Me." The lyrics of "Could You Use. Me" contain the phrase, "I'm No Mason, Elk, or Woodman." Ira Gershwin was not a Mason. Nobody in the film was a Mason.

THE GODFATHER PART IIIÖ(Paramount, 1990).

Al Pacino, Diane Keaton and Talia Shire. Contains some allusions to the P-2 incident in Italy, but they are incidental to the story.

HELP!Ö(United Artists, 1965).

Ringo Starr (of the Beatles) finds a ring sent to him by a fan. He shows it to the doorman at a restaurant, who asks if it is Masonic. No one involved is a Mason as far as I know.

HOW TO SUCCEED IN BUSINESS WITHOUT REALLY TRYINGÖ(United Artists, 1967).

Robert Morse, Rudy Vallee and Michele Lee. Frank Loesser's musical contains a song, "Brotherhood of Man," which begins, "Now You May Join the Elks, my friend, and I May Join the Shriners. " Frank Loesser was not a Mason.

JACK THE RIPPERÖ(England, 1988).

Michael Caine, Armand Assante, Susan George and Jane Seymour. Attempts to perpetuate the Stephen Knight myth that Sir William Gull was the murderer and that Sir Charles Warren helped protect him because they were fellow-Masons. Guaranteed to annoy any Mason.

KIMÖ(MGM, 1950).

Errol Flynn, Dean Stockwell and Paul Lukas.

KIMÖ(CBS TV, 1 984).

Peter O'Toole, Bryan Brown and Ravi Sheth. Kipling's works contain more Masonic allusions than any other great writer's. Kim says a lot about Brotherhood while telling a rousing story of intrigue. Neither of these versions can be said to be definitive.

LAVERNE AND SHIRLEYÖ(ABC TV, 1976-83).

Penny Marshall and Cindy Williams. A joke from one episode: " Does she look like Shirley Temple?" "No, a Masonic Temple. "

M. *A. *S. *H. (CBS TV, 1972-83).

Donald Penobscott, the husband of Major Margaret "Hot-Lips" Houlihan, is said to wear a Masonic pinkie ring. There appear to be no other Masonic references in this high-ranking series.

THE MALTESE FALCONÖ(Warner Brothers, 1941).

Humphrey Bogart, Mary Astor, Sidney Greenstreet and Peter Lorre. The first movie directed by John Huston. The characters are searching for a gold-jeweled falcon once owned by the Knights of Malta. Greenstreet gives a history of the Order. Dashiell Hammett's story was first filmed in 1931. Producer Hal B. Wallis was a member of Prudence Lodge 958, Chicago.

THE MAN WHO WOULD BE KINGÖ(Columbia, 1 975).

Sean Connery and Michael Caine. Loosely based on Kipling's short story by writer-director John Huston, this film is rather unsatisfying, as if nobody knew quite what they were trying to prove. Christopher Plummer as Kipling is quite good, but Caine is not my idea of what a Mason should be, nor for that matter, is Connery. But it does have dialogue which catches one's attention and spectacular scenery. Read the story.

THE MOLLY MCGUIRESÖ(Paramount, 1 969).

Richard Harris and Sean Connery. Based on a true incident in 1875 about a Pinkerton detective who became a member of a secret society of miners. Brother Arthur Conan Doyle used the plot for his novel, The Valley of Fear. The film is less interesting.

Masonic Mysteries (England, 1990). An episode in the Inspector Morse Series. John Thaw and Kevin Whatley. At the rehearsal of a performance of Mozart's The Magic Flute, Inspector Morse's friend is killed and he is suspected of the murder. Several of the police are said to be Masons and one even says he will propose Morse as a member. No

doubt the author had read The Brotherhood. There is no evidence to indicate that Masonic membership will help one advance in the English police.

MURDER BY DECREEÖ(AVCO, 1979).

Christopher Plummer, James Mason, Donald Sutherland, Anthony Quayle, John Gielgud, David Hemmings, Susan Clark and Genevieve Bujold. The second effort to have Sherlock Holmes solve the murders of Jack the Ripper (the first was A Study in Terror, 1965). Quayle portrays Sir Charles Warren. The setting in a supposed Lodge room is unrealistic. It has been established beyond question that Prince Albert Edward (1864-1892), a member of Royal Alpha Lodge #116, had nothing to do with the events in Whitechapel in 1888. It is a poorly written confusion of fact and fiction. Perhaps some day somebody will have the integrity to film a straight biography of General Warren. His life was certainly filled with adventure.

MURDER SHE WROTEÖ(CBS TV, 1984).

Angela Lansbury. Jessica Fletcher's late husband was a Mason and one of his friends was a murderer in this series. Arthur Hill played the Masonic murderer.

OUTBACKÖ(Australia, 1970).

Gary Bond, Donald Pleasance and Chips Rafferty. One of the characters is said to be a Mason. Chips Rafferty (1909-71) was a Mason, but I don't have his Lodge membership. Not a nice picture.

THE ROCKFORD FILESÖ(NBC TV, 1974-80). James Garner and Noah Beery, Jr. Joseph "Rocky" Rockford is a Mason, and his son Jim has to go down to the temple to pick him up. In one episode, an embezzler hired Jim to find his missing bookkeeper. The crook says he is a thirty-second Degree Mason. Apparently the producer and writer (Roy Huggins and Stephen J. Cannell) couldn't make up their minds whether the Masons were the good guys or the bad guys.

SECRETSÖ(England, 1984).

Anna Campbell-Jones and Helen Lindsey. I saw a still from this film in which some girls were wearing Masonic aprons. Maybe they were members of an English women's Lodge.

THE SEDUCTION OF JOE TYNANÖ(Universal, 1979).

Alan Alda, Barbara Harris, Meryl Streep, Melvin Douglas and Rip Torn. A politician faces a Washington dilemma. He mentions a Shriner's Convention.

SLEEPING WITH ME ENEMYÖ(1991).

A great thriller with the beautiful Julia Roberts has a brief clip of a Shrine parade. Somewhere in Iowa?

SONS OF THE DESERTÖ(MGM, 1934).

Stan Laurel, Oliver Hardy, and Charley Chase. Stan and Ollie go to a fraternal convention while their wives think they are lost at sea until they show up on a newsreel. Produced by Hal Roach. One of the best of the Stan and Ollie films for Masons. Hardy (1892-1957) belonged to Solomon Lodge #20 (Florida), and Charlie Chase (1893-1940) was a member

of Hollywood #355.

TRUE GRITÖ(Paramount, 1969).

John Wayne, Glen Campbell, Kim Darby and Strother Martin. Mattie Ross hires Rooster Cogburn to track down her father's murderers. Frank Ross was a Mason, and Mattie tells her servant to have him buried in a Mason's apron. Wayne finally won an Oscar for this role. He was a Senior DeMolay and was raised in Marion McDaniel Lodge #56, Tucson, Arizona.

VANINA VANINIÖ(Italy, 1961).

Directed by Roberto Rossellini, this film is set in the period of risorgimento when the Catholic Church was denouncing Masons, and Italians were seeking to unite as a nation. The role played by Masons is one of the themes of this study.

VERA CRUZÖ(United Artists, 1954).

Gary Cooper, Burt Lancaster and Cesar Romero. A fictitious account of Maximilian's Mexico. On entering the Emperor's palace, Jack Elam exclaims, "Man, I never seen a Lodge hall like this!" Ernest Borgnine, as a Thirty-Third Degree Mason, is in the cast.

SERIOUS ACCUSATIONS

by Raymond E. Petersen, Grand Secretary, Colorado
MSA Short Talk Bulletin - March 1985

How the matter of suspensions for non-payment of dues is handled by the various Grand Lodges is a matter of continuing interest. This Short Talk Bulletin discusses what the Grand Lodge of Colorado encountered.

Prologue: In 1984 The Most Worshipful Grand Lodge A.F.& A.M. of Colorado sent the following letter to all Masons who were suspended for non-payment of dues:

"The Grand Lodge Office has received notice that you have been suspended from Masonry for non-payment of dues. You have spent considerable time and money in becoming a Brother Master Mason. We wonder why you have chosen not to continue your membership in the Craft.

If you would answer the two questions on the back of this letter and return it to us in the enclosed stamped and self-addressed envelope we would be most appreciative."

The two questions on the back were:

1. I have decided to discontinue my Masonic membership because:
2. I would be interested in renewing my affiliation with Masonry if:

A similar letter was mailed to all candidates who became non-affiliated because they had not advanced in the prescribed time frame (2 years). The replies received form the basis for this paper. (It should be noted that nearly 40% of the inquiries mailed were answered. Another 10% were returned by the post office as "addressee unknown").

Why do Masons quit? Each year in Colorado (as well as in other Jurisdictions) we lose nearly as many members through non-payment of dues as we gain through degree work.

Nearly a third of all men who are initiated into Masonry are never raised to the sublime degree of a Master Mason. Why?

From the replies our Brothers have given us these are the reasons:

1. Non-understanding of Masonry
2. Lack of money.
3. Lack of communication
4. They're dead
5. We don't care enough
6. We're boring
7. Complaints against Masons

1. NON-UNDERSTANDING OF MASONRY

The replies made it evident that there were many Masons who just didn't grasp what Masonry was all about. Some should never have been initiated. A Brother who responds,

"Masons is not what I'm looking for in a Lodge - I have become an Elk"

probably had no pre-initiatory education. The investigating committee's work might be questioned also. It does us great harm to initiate members who will later feel they joined under false pretenses. We must give an honest assessment of what we are and what we do to a prospective candidate. It is better not to initiate them than to lose a Brother through disenchantment.

We have harped on Lodge meeting attendance so long and hard that we are now losing members because they cannot attend meetings. Witness these replies: "Bad health and have been unable to attend meetings." "I moved to _____ where I know no Masons." "I haven't attended a meeting after joining the Lodge, so I feel that it would be best to discontinue my affiliation with Masonry." Who first decided that to be a contributing Mason you had to attend meetings? Well it seems that point has been made-but instead of getting increased meeting attendance, we're getting drop-outs with "meeting guilt" complexes.

Some replies show how very little continuing education we have- "I didn't get my 25-year pin which was due in 1979." DUE? "We live in _____ and use the facilities there." I would be interested in renewing my affiliation with Masonry if: "I were needing the social contact." "I couldn't see any value to retaining my membership."

POSSIBLE SOLUTIONS: First, more training of investigating committees-and critical selectivity of applicants. Second, an honest and comprehensive pre-initiatory education, if you will, explanation program. Third, continuing education past the Master Mason Degree. We need to re-emphasize that the self-making of a Mason is never complete and does not necessarily need to take place in a Lodge room.

2. LACK OF MONEY

Surprisingly, there were far too many answers to this category: "Out of work for two years." "I just cannot afford it." "I live on \$449.00 a month." "I have not been able to work since 1981." "I couldn't find a job at my age, it is pretty hard to do but I am still trying." "I don't draw enough Social Security to live on." Our Lodges have an obligation

which these replies seriously question. Not knowing who among us needs help is nearly as bad as knowing and not helping.

SOLUTION: Somehow we must be more thorough in caring for each other. Brothers who need help must be found and helped. The techniques are simple-teaching Brothers to care for each other is not so simple. But if Masons do not love one another then Masonry can never teach the Brotherhood of Man. If they do not communicate, they cannot know.

3. LACK OF COMMUNICATION

There were far too many replies stating: "Send me what I owe in dues." "Not realizing that my dues were past due." "Let me know what I owe to catch up." "I thought I had paid my dues." "Please send me the amount of dues I'm behind."

Granted the postal service leaves much to be desired; granted some Brothers ignore their mail or don't write the checks, but still these Brothers were suspended N.P.D. The depth of interest in their membership on the part of the Lodge has been questioned.

SOLUTIONS: 1. The telephone—"reach out and touch someone." 2. Personal calls and the right hand of fellowship. 3. Bright colored envelopes or stickers, or a stamp of some sort saying "Masonic-Open Now." In short, positive communication before suspension.

4. THEY ARE DEAD

It is possible for a Lodge to lose contact with a member, but many statements from widows such as, "ill for a long time," "after a long illness," questions the integrity and concern of a Lodge for its members. Too many times each of us shirks our duty and blames the Secretary or the Master or the Senior Warden. How can a Brother be ill for a long period of time, die, and then be suspended N.P.D. if we care for one another?

5. WE DON'T CARE ENOUGH

The solutions are the same as for the preceding category. The conditions are as pitiful. A letter received from a Brother's wife saying her husband was proud to be a Mason-was in an Adult Blind Home undergoing rehabilitation. How can a whole Lodge of Masons either not care or not know?

6. WE'RE BORING

A passel of replies stated simply, "lost interest." Either we didn't teach well in the first place or we didn't offer enough additional material to retain interest. In either case, the solution rests with Lodge programs, study groups, discussion and an exchange of ideas. Communications are what we call our meetings. Often we communicate nothing. Which of us can truthfully say we haven't from time to time been bored with Masonic meetings ourselves? Imagination and initiative are the keys to solving this problem. Also remember the most interesting thing we have to offer is Masonry, not entertainment, social welfare, or socialization. Self-improvement and enlightenment are our goals.

7. COMPLAINTS AGAINST MASONS

Some people, of course, enjoy finding fault. Not all complaints are valid, but all complaints are worth considering. Reoccurring reasons received were: 1. Members do not live by the rules of Masonry. 2. Masonry is anti-Christian. 3. Masons do not visit the sick

and shut-in. 4. Lodges are "cliquish." 5. Politics take precedence in Lodges. 6. Non-monetary brotherly support is lacking.

True or not, these are serious accusations and each of us should examine our own actions to see if we might stand suspect of any of these complaints.

And so we arrive full circle.

Why the drop-outs? It appears we have no one to blame but ourselves. Perhaps our Masonic practices must be better than those who came before us. Perhaps society now is more critical than it was then. Few question if Masons are good people; but are we good enough, in this day and age to, with credibility, convince society we are what we say we are?

Each Mason who drops out denies our claims and is more harmful to the Fraternity than if he had never heard of us.

The solutions are simple: live and act as our principles teach we should. The enactment of the solution is an obligation incumbent on each of us. For Masonry today is the sum of all who today are Masons.

STOP AND SIT AWHILE

by Bob J. Jensen

Southern California Research Lodge - January 1993

Today's Masons, like today's society, are in such a hurry. We hurry to work - hurry home to dinner - hurry to Lodge and hurry through meetings so we can get out to refreshments and hurry home again. We don't even try to enjoy today as we hurry from one thing to another. We don't try to enjoy our Brethren or really enjoy our Masonry. Big city or small, we never really get to know each other as well as we should. I know you are a Mason - a member of my Lodge - I don't know you or your family, your background, your work or your problems. Likewise you recognize me as a Brother, but how much do you really know about me? If we really knew each other, we would both be better Masons and certainly better friends. We would really care about each other. Today I ask, "How are you?" and half listen as you often say "OK" instead of really telling me how you are or about things that are bothering you and your family.

In the old days of small town Masonry, we moved at a slower pace. We often walked to the store or work and when we passed a Brother's home we might see if he was home and "stop and sit awhile." If I was planning to work on my home and needed a ladder, I might stop by and borrow your ladder and usually you would invite me to "stop and sit awhile." Your front porch or kitchen table would be warm and hospitable. We would have a cup of coffee and we would visit. We really knew each other and could understand each other and discuss our problems. Somehow that makes the load lighter and the bond we share - our Brotherhood- is stronger because of the time spent together. When I brought back the ladder, we would again "stop and sit awhile." When you needed a tool, or a little advice, you would come over and "sit awhile." We would talk about everyday things, work problems or family matters. We probably would even try to solve the problems of the world. We might not have gotten quite as much done in a day, and maybe we never really

solved the world's problems but we showed we were Brothers who cared about each other and wanted to help each other in any way possible. If you needed a hand, I would come over and again we probably would "stop and sit awhile." Illness, family problems, or joys such as a new family member, weddings, and birthdays would be discussed and we would share each others joys as well as our sorrows.

Today we all have our own ladder. We don't borrow from each other. We don't walk by each other's house as we often live miles apart and sometimes have no idea where our Lodge Brothers live. We see each other at Lodge but again we hurry off to talk to someone else, and hurry home without ever really visiting with each other. We don't share those joys or sorrows and we don't know the deep feelings each of us have. We don't know of illness until we read of the funeral in the paper, and then we often find it easier not to attend the service. We don't call on the widow because we really don't know her and if we see her, it is a short offering of our sympathy and ask if we can do anything, really hoping she won't ask our help so we can hurry away to watch television or do something that won't remind us of how little we really knew our late Brother.

We listen at Lodge to speakers who tell us what is wrong with Masonry and what needs to be done to improve it. Maybe we are looking in the wrong place. Certainly small improvements can be made in any organization, but maybe the large change has to be with us and with our relationship with our Brothers. If we really knew each other and really listened to what our Brothers said and if we encouraged them to open up to us and tell us what is on their mind, then maybe, just maybe, we will be better Masons and Masonry will have that same meaning for each of us today that it had for the members in the past.

Don't be afraid to "stop and sit awhile" and get Better acquainted with your Brothers and their families and let them have a chance to know you better. It is amazing what an interesting time you will have and how much better you will feel about yourself, your Brother, your life and everything around you if you will just "stop and sit awhile" with your Brother.

SCOTTISH FREEMASONRY
by Gus J. Elbert, Arabian Lodge #882, ACGL
Arabian 882 educational paper - January 1993

[The tenor of the article from which this material has been extracted is to describe differences between the Scottish and English (and to a lesser extent, Irish) Constitutions - or jurisdictions.

- Editor]

CONSTITUTION

The extent to which tradition, custom and usage has influenced the Scottish Craft can probably best be illustrated by the statement that for one hundred years the Grand Lodge of Scotland functioned perfectly well without any Book of Constitutions. Even when it was published, in 1836, it was a slim volume dealing mainly with the Grand Lodge itself and paying little attention to the government and control of the Provincial Grand Lodges

or the Daughter Lodges (as Private Lodges are called in Scotland). That a Grand Lodge with some 280 active Lodges on its Roll should be able to function without a Book of Laws and Constitutions speaks volumes for the efficacy of tradition, usage and custom.

Most, if not all, of the Lodges had their own by-laws. Generally these were inscribed in the Minute Books of the Lodge and they were signed, as a token of allegiance, by every new member on his admittance. An examination of the early minute books of Scottish Lodges reveals that in many cases they possessed a copy of a "Book of Constitutions" which were, in fact, copies of an English Book of Constitutions. Sometimes these were the Constitutions of the "Modernes" and sometimes of the "Antients." The fact that her Lodges were using a book of Constitutions published by another Grand Lodge did not seem to worry the Grand Lodge of Scotland, at least there is no mention thereof in the Grand Lodge Minutes.

When the first Scottish Book of Constitutions was published, the strength of tradition, custom and usage were reflected in its content and continue to be so reflected today.

THE GRAND, PROVINCIAL GRAND LODGES

The composition of both Grand Lodge and a Provincial Grand Lodge are somewhat different to the arrangements which rule in England. In Scotland the Provincial Grand Lodge (and a District Grand Lodge overseas) is composed of the:

- Master and Wardens of every Lodge in the Province or District,
- Past Masters of every Lodge in the Province or District; and
- Past Masters in every Lodge in the Province or District.

In so far as Grand Lodge is concerned Past Masters are somewhat at a discount: they are not members of Grand Lodge. Every Lodge under the Grand Lodge of Scotland is represented in Grand Lodge by three members - the Master and the two Wardens or a proxy Master and two Proxy Wardens. The basic thinking behind this arrangement is that is that no Lodge shall have any greater say in the affairs of Grand Lodge than any other Lodge.

OVERSEAS LODGES

Since the Grand Lodge of Scotland has a very large number of Lodges overseas, the ratio being one in three, it is clear that the overseas Lodges cannot be represented in Grand Lodge by their actual Masters and Wardens. Thus it is that Overseas Lodges choose to be represented in Grand Lodge by either its Master and Wardens, or by a Proxy Master, and the two Wardens appointed by him. The Lodge must decide on the night of the Installation of the Officers which course it will follow. In practice, Grand Secretary's office keeps a list of Brethren, almost invariably Past Masters, who wish to continue their interest in Grand Lodge after having served as a Master of a Lodge. From this list he will provide a Lodge with a Proxy Master and the Proxy Master will appoint two Proxy Wardens - generally from that same list. The Lodge is, however, quite free to appoint any Brother as its Proxy Master.

OFFICERS

Tradition, usage or custom are not, of course, responsible for all features of Scottish

Lodges. A particular case in point is the larger number of officers than are found other jurisdictions. The “additional” Officers” (in order of seniority) include:

Librarian
Architect
Jeweller
Bible-Bearer
Bard
Sword-Bearer
Director of Music
Piper
Marshal
First and Second Standard-Bearers

Some of these Offices are what may be called decorative, others functional. The Bard, in the original sense of the word, would be the Lodge Historian and the Architect might function if the Lodge owned its own building. The Librarian would look after the Lodge Library and the Jeweller the Lodge Regalia. The Bible-Bearer is strictly functional: it is his duty to enter the Lodge, immediately in front of the Master, carrying the Volume of the Sacred Law upon a cushion. The Sword-Bearer precedes the Bible-Bearer and, of course, carries the sword, if the Lodge possesses one. Although these Offices do not seem to be rooted in tradition, they are certainly long-established in Scottish Lodges.

ELECTIONS

The fact that a Scottish Lodge elects all its Officers¹ can probably be traced to the operative days and the subsequent influence of the operative Lodges when, by slow stages, they became non-operative and finally speculative. Since all the Officers are elected, some method had to be found to avoid overly long election meetings. This is accomplished by appointing a Lodge Committee to draw up a list of “recommended Brethren” for nomination and election *en bloc*.

The progression through the various Offices follows the pattern found in other constitutions. There are two points about the government of a Scottish Lodge which are not found in England or Ireland:

- The first is that it is not essential to have served the office of Warden before becoming the Master of a Lodge. Any qualified member of the Lodge is eligible for election to the Master’s Chair.
- The second is that there is no statutory time limit in the holding of office. A Master of a Scottish Lodge can be re-elected as often as the Lodge cares to do so. Lodge Dyke #55, for example, was warranted in 1753 and became extinct in 1874. During that whole period of one 120 years it had but four Masters.

TITLES

The egalitarian concept that every member of the Scottish Craft is on the level with every other member is strengthened by the fact that every Scottish Mason is addressed as “Brother” - no matter what rank or office he may hold. There is no such person in the Scottish Craft as a “Worshipful Brother” or a “Very Worshipful, or Right Worshipful or Most Worshipful Brother.” All are Brothers and such titles are attached only to the office

one holds. The Master of a Scottish Lodge is addressed, during the time he occupies the Chair, as "Right Worshipful" and the Wardens are addressed as "Worshipful." On leaving office, it is the Scottish custom to drop down one rank in respect of titles: consequently, the Master of a Lodge becomes a "Worshipful Past Master" when he leaves the chair.

REGALIA

Perhaps the most striking example of the individuality of a Scottish Lodge is to be found in the regalia. Every Scottish Lodge is entitled to choose such color or colors as it may think fit. (Within recent years there has been a tendency to avoid the use of the combination green and gold, as these colors are used by Grand, Provincial Grand and District Grand Lodges.) The right of a Lodge to select its own colors has advantages and disadvantages. The chief advantage is when the Lodge has a close connection with an organization or institution, such as a school, which has its own color scheme: the adoption of the same colors expresses an affinity between them. The disadvantage is purely financial. With so many possible color combinations it is impossible for the makers of Masonic regalia to keep a stock of even Master Mason's aprons: all Scottish aprons must be made to order.

A sash of the Lodge colors may be worn by every member Master Mason. They are a relic of the old days when gentlemen wore a sword, frequently suspended from a cloth or leather sash worn over the right shoulder. When our ancient Brethren attended Lodge they wore their swords. On entering they would take the swords out of the frog² but they kept the sash on. Bright colored clothing for men was common two centuries ago and so it was quite usual to have one's sword-sash in the colors of the Lodge. These sashes are still worn by all Officers in a Scottish Lodge and may be worn as well by all Master Masons. Sometimes the name of the Lodge is embroidered on the sash, but no other ornamentation is allowed.

Provincial, District, or Grand Lodge regalia is never worn in Lodge at an ordinary meeting. A Provincial, District, or Grand Lodge Officer attending a meeting of his own Lodge would wear the regalia of that Lodge and never his Provincial, District or Grand Lodge Regalia. If, however, he is invited to attend a meeting of another Lodge in his capacity as a Provincial or District or Grand Lodge Officer, he would wear the appropriate regalia. It is the unwritten rule that no jewels are worn when wearing Provincial or District or Grand Lodge Regalia. The one exception to this rule is when a Grand Lodge Officer officially attends a meeting of a Lodge of which he is a member or honorary member. He should, in that case, wear the jewel of that Lodge, or the Past Master's jewel, as a compliment to the Lodge. No other jewels would be worn.

There is a subtle distinction in a Scottish Lodge between a Past Master *of the Lodge* and a Past Master *in the Lodge*. The levels on a Master's or Past Master's apron are, in Scotland, badges of office - not of rank. This means that a Past Master of one Lodge who joins another Lodge may not wear levels on the apron of the Lodge he joins. He will wear an ordinary Master Mason's apron. He will, of course, receive all the courtesies due to a Past Master, but he is not accounted a Past Master of the Lodge and as such he cannot wear the levels on his new Lodge's apron. This distinction extends even to the Provincial, District and Grand Lodge. The only member of a Provincial or District Grand Lodge who wears

levels on his apron is the Provincial or the District Grand Master. That is true of Grand Lodge also. Only the Grand Master Mason, and Past Grand Masters, wear levels on their Grand Lodge regalia. All the Officers in Grand Lodge and Provincial or District Grand Lodge wear the three rosettes of a Master Mason on their regalia. As a general practice the third rosette on the flap (which is semi-circular not triangular on a Scottish apron) of the apron is replaced by the badge of office. The badge of office is not worn on the apron as it is in England (and in the ACGL).

The basic thinking behind this system of regalia is that every member of the Scottish Craft is on the level with every other member and that as few distinctions in clothing as possible should be made.

RITUAL

In ceremonial matters the Scottish Lodges display a probably wider variety of ritual working than will be seen in most other jurisdictions. With two exceptions, the Grand Lodge of Scotland has never laid down any standard ceremonial working for the various degrees.

- There is an Official Ceremonial for the Installation of the Master of a Lodge and, by implication, there is tacit recognition of an official Ritual for the working of the Mark Degree. The reason behind the first is that this whole ceremonial of the Installed Master was imported into the Scottish Craft from England, with the sanction and approval of Grand Lodge. Some variations on the official ritual are to be found and Grand Lodge does not insist that the Official Ritual alone be used.
- The second ceremonial - that of the Mark degree - is official by implication, for the Grand Lodge of Scotland does not publish an Official Ritual for this degree. When the Mark Degree was restored to the Scottish Craft working in 1863 it was agreed with the Supreme Grand Royal Arch Chapter of Scotland, which also works the Mark Degree, that the ceremonial used by both bodies would be the same. This is, in fact, the case but only the Supreme Grand Royal Arch Chapter of Scotland publishes an Official Ritual for the ceremony.

THE MARK MASTER DEGREE

The greatest effect that tradition has had upon the Scottish Craft is in the working of the Mark Master Degree as a recognized part of the making of a Scottish Mason. The Constitution states: "The Degrees of Freemasonry authorized and governed by Grand Lodge are those of Entered Apprentice, Fellow-of-Craft (including the Mark), and Master Mason, and no other." (There is no mention of the Order of the Royal Arch.) For many years before 1863, the Grand Lodge of Scotland did not recognize the Mark Master Degree, but that did not prevent some Lodges from working it under "time immemorial tradition."

The Mark Degree is only conferred upon Master Masons who have been registered in the books of Grand Lodge. Although the Constitution expressly states that the Mark is part of Fellow-of-Craft Degree, the Degree must be worked separately, for the Constitution also prohibits any Scottish Lodge from working more than one ceremony or degree at any one meeting. This means that a Scottish Lodge may work an Initiation, a Passing, a Raising, a conferring of the Mark, or an Installation of its Officers - only one of which may take

place at the same meeting. It is for this reason that most Scottish Lodges must meet fairly frequently - perhaps as often as twice a month from October to April. The majority of Scottish Lodges, at least within Scotland itself, do not meet at all during the summer months.

MISCELLANY

Two Scottish Lodges still cling to the old custom of having both the Wardens in the West - to be more accurate, in the South-West and North-West.

Lodge Canongate Kilwinning #2, in Edinburgh, is never closed - the ceremonial is to the effect that "the work stands adjourned until the next regular meeting Ö."

The visitor to a Scottish Lodge may well be struck with the amount of music which is to be found in the course of the ceremonies. In addition to the opening and closing hymns, the background music during the taking of the ballot and the perambulation of the Candidate, it is quite common to find that hymns are sung at various points in the ceremonies.

FOOTNOTES

- 1 In some Lodges the by-laws permit the Master to appoint his Deputy Master and his Substitute Master; in the Provincial and District Grand Lodges the Provincial or the District Grand Master appoints his Deputy, his Substitute and the Provincial or District Grand Secretary; in Grand Lodge the Grand Master Mason appoints his Deputy and Substitute.
- 2 In this context, "frog" is neither a tailless amphibian, a hoarse throat, or a Frenchman, but rather a loop at the end of the sash which holds the sword, or its scabbard, at the hilt.

[Editor's Note:

1. This content of this presentation is based on material that originally appeared in the Transactions of the Ars Quatuor Coronati Lodge, Volume LXXX, 1967, Scottish Masonic Usage and Custom, by Bro. George Draffen of Newington, P.M., R.W. Substitute Grand Master (GLS)
2. While condensing this article for republication to members of Arabian 882, I have attempted to strike a balance between deleting material that is not relevant to our local environment and retaining the flavor of the world of Freemasonry that awaits us on our return home.]

SOLICITATION - FREE WILL AND ACCORD Ö PROPER / IMPROPER ?
by Harold J. Littleton, MPS
[source unknown - date unknown]

The petition which every one of us signed when we applied for admission into Freemasonry contained the phrase "uninfluenced by improper solicitation of friends." It doesn't say "uninfluenced by the solicitation of friends," but by the "improper solicitation"; does the word "improper" then suggest that there is a "proper" solicitation?

In discussing solicitation the terms Free Will and Accord - Proper Solicitation - Improper Solicitation should be considered as a spectrum from white as Free will and accord to black as improper solicitation with proper solicitation as gray - many shades of gray.

How did the subject of solicitation get so much bad publicity or why was discussion on this subject relegated to small talk, almost in superstitious terms? Solicitation is nowhere mentioned in our Delaware Grand Lodge code. Furthermore, I've never heard of a Mason being reprimanded for solicitation although there have been suspicions raised about the number of petitions signed by one or two aggressive Brothers.

Strict interpretation of the doctrine of "free will and accord" is fully defensible and would be in very strict agreement with Mackey who says, "This is a peculiar feature of the Masonic Institution that must commend it to the respect of every generous mind. In other associations, it is considered meritorious in a member to exert his influence in obtaining applications for admission, but it is wholly uncongenial with the spirit of our Order to persuade anyone to become a Freemason." Mackey goes on to say that this unwritten law is sometimes violated "by young and heedless Brethren." He ascribes their motives to the desire to imitate "modern fraternal orders" which resemble Masonry in nothing except some ritualistic secrets. "It is wholly in opposition to all our laws and principles to ask any man to become a Freemason—We must not seek - we must be sought."

Strict interpretation of "free will and accord" may have delayed admission of good men to our Lodges and the Craft may thereby have lost many years of productive output. As PGM Steeves of New Brunswick said at the Conference of Grand Masters a few years ago, "It is not reasonable to assume that any ambitious young man would request membership in a Fraternity about which he knows very little, that is not visible in the community, whose achievements and accomplishments are unknown, and which he has not been invited to participate in or join. Nor is it reasonable or logical to assume that any man would or even could have a preconceived opinion of our Order, favorable or otherwise. It is constantly hidden from his view."

Turning now to solicitation, let's see how Webster defines it. *Solicit* means (1) to make petition or to entreat, (2) to approach with a request or plea, (3) to strongly urge, (4) to entice or lure, (5) to try to obtain by asking.

With these definitions in mind, let's review how some other Grand Lodges are approaching this subject and review their activities in this area. This review is neither to judge nor to criticize but merely to report.

In 1981 in England a policy statement was developed which says "There is no objection to a neutrally worded approach being made to a man who is conceived a suitable candidate for Freemasonry. There can be no objection to his being reminded once that approach is made. The potential candidate should then be left to make his own decision without further solicitation." There are some key words in this statement, namely, "neutrally worded approach," "reminded once," and "without further solicitation."

In 1982 the Grand Master of Louisiana issued an edict as follows, "There is no objection to a neutrally worded approach being made to a man who is considered to be a suitable candidate for Freemasonry. After the procedure for obtaining membership in a Masonic

Lodge is explained, the potential candidate should be left to make his own decision and come of his own free will." In 1985 the Grand Master of Ohio issued a similar edict followed in 1987 by the Grand Master of Delaware. Others have also been issued.

The Grand Lodge of Oklahoma code says that it "prohibits solicitation of membership from profanes (non-Masons). It is not the intent of (the code) to force the qualified profane to beg for permission to join our ranks. According to Webster the word solicit means to "beg or urge with troublesome persistence." In light of this it is certainly not a Masonic offense to, quietly and without pressure, offer him information and assistance if he is interested. If we do less than this we are denying access to the Fraternity to the majority of good men who have an interest in and a high regard for Masonry but no idea of what it takes to become a Mason. It is just as ridiculous to expect a man to beg for a petition as it is for us to beg him to join. It is a violation of Masonic law to 'beg or urge with troublesome persistence' a good man to become a Mason. It is not unlawful to offer advice and assistance. It is permissible to inform a good man, 'Do you know that you will never be requested to join Masonry?' Again the key words are "beg with troublesome persistence," and "it is not unlawful to offer advice and assistance."

In 1984 the Grand Lodge of Pennsylvania embarked on an elaborate program to revitalize Masonry and to increase membership with the title "Solomon II (R) The Rebuilding of Freemasonry." Its specific objective was "to reverse the decline in membership and rebuild the Fraternity to a minimum of 250,000 members in the next four years." One of the premises of this program stated that "every Master Mason has friends, relatives, acquaintances, church members, fellow workers and others who would be valuable assets to the Masonic Fraternity." In announcing this program it was said that "the task can be accomplished and the goal reached without violating any dictates of Masonic law while preserving the right standards of qualification for membership." Our part of this program was the use of an educational brochure which all Pennsylvania Masons are encouraged to carry and five to acquaintances. The first paragraph of this brochure says, "you may be surprised to know that the friend who asked you to read this literature _will not ask you to petition the Masonic Fraternity for membership._ Contrary to popular belief membership in Freemasonry is not by invitation. Instead, if you seek membership, you must do so on your own initiative by making your wishes known to a member of the Fraternity." This brochure then proceeds to give much the same information as in the Delaware publication, "Freemasonry - A Way Of Life." It then concludes with this information, "Your friend is a Master Mason and is proud of the Masonic Fraternity. He is also very proud of the fine character of its members. He sincerely believes that you possess the qualities for membership in the Fraternity and that you should, at least, have the opportunity to know more about it. By taking a few minutes to read this literature, you will be better informed about Freemasonry. You will also understand that those who seek membership must do so of their own accord. Unfortunately, without this understanding, many fine individuals have not enjoyed the special rewards of membership in Freemasonry. If, after reading this material, you have any questions or desire to know more about Freemasonry, your friend will be pleased to answer your questions or to obtain the answers for you. Whether or not you should decide to inquire about membership in Freemasonry you can be certain that you have a special friend within the Masonic Fraternity who thinks very highly of you. Please consider the fact that he shard this literature with you as a message of kindness from _friend_ to _friend_!" This

Solomon II program puts much emphasis on increasing membership numbers and recognizes first line signers of subordinate Lodge petitions with recognition pins for one new member, two new members, etc. Some Masons have expressed concern that when public recognition is given to obtaining new members, the idea of proper vs. improper solicitation gets very dark gray! Several other jurisdictions, including Maryland, Maine and the District of Columbia, have approved use of variations of the Solomon II program.

The Foundation Builders Program is in use in Illinois with information similar to that used in Pennsylvania, but with a different design of pin being given for new members.

There is another program being used in many New England and some mid-western states which involves "friendship nights" or "membership nights" at which time Masons invite non-Masons to attend a dinner meeting and have presentations afterwards discussing many facets of Masonry. Visitors are not asked directly to petition the Lodge, but are encouraged to ask questions. Some jurisdictions, including Indiana, have banned this type of meeting. If these meetings are for information, fine; if for solicitation, some Masons have a problem.

Not all publicity is favorable inclined toward relaxing the rules on solicitation. For example, PGM Dwight L. Smith of Indiana says, "Anyone who thinks a program of invitation could be controlled, discreet, dignified, so that only men of high caliber would be invited, is living in a fool's paradise. What reason do we have for thinking that our membership at large, representing all walks of life and all strata of society, would confine its efforts to the cream of the community."

Brother Brent Morris of Maryland made a statistical study of Freemasonry vs. the Odd Fellows - two organizations with similar objectives and organizational structures. The Odd Fellows permit solicitation; Freemasonry does not. In 1900 the Odd Fellows had 870,000 members while Freemasonry had 839,000 members. In 1915 both organizations had about 1,500,000 members, but in the early 1920's membership in the Odd Fellows started to drop and in 1986 they had only about 160,000 members while Freemasonry continued to grow to over 4 million, down today to about 3,000,000. Brother Morris cites this example to show that solicitation per se does not necessarily lead to long term membership increases.

The Grand Master of Missouri in 1983 says, "Some say that solicitation is the answer. This may be true, but it has very definitely not worked for the Odd Fellows and similar fraternal groups. Our law is very explicit on solicitation. It is a Masonic offense. My own feeling is that the best result for our Fraternity will be attained if it becomes generally known that we do not solicit, and that one must seek our portals through a friend who is a member."

Similarly the code of Iowa was amended in 1984 to read as follows, "It is unMasonic to improperly urge profanes to become members, but whether or not such action is a triable offense is a question for the Lodge, depending upon the facts of each case."

Turning now to my own jurisdiction, Delaware, members are solicited in many ways, none of which has ever been challenged. For this reason, it must be assumed that they are in the gray area of proper solicitation.

First, we display proudly on our lapels the Masonic emblem, as well as on our car

insignia, caps and jackets, etc. We advertise that we are Masons and are proud of it. These outward symbols are question marks for the uninitiated and can be used to encourage questions about membership. One nearby state advertises by using the square and compasses on auto license plates. Another state forbids the use of the Masonic emblem on car insignia or even on caps and the Grand Master commented in a directive to all the Lodges "that this sort of thing is an ostentatious innovation that will not be countenanced in this Grand Jurisdiction."

Second, Masonic ceremonies are held with the public invited - open installations, cornerstone layings, funerals, etc. These events are not solicitation affairs, but they all offer opportunities for non-Masons to witness Masonic ceremonies and become acquainted with Freemasonry. On these occasions, talks have been given on "What Masons Can Tell Non-Masons." Most ladies nights are open to our non-Masonic friends who might be encouraged to ask questions and see the type of individuals who are Masons.

Third, Masonic buildings are frequently open to the public. Are the libraries and displays of Masonic memorabilia at 818 Market Street, in our Lodges, in the museum at Lombardy Hall, at the Scottish Rite Cathedral ways of soliciting questions about the Fraternity? Doesn't the historical value of some of these items arouse questions which can lead to a broader discussion of Masonry and ultimately of membership?

Fourth, isn't participation in our youth organizations a form of solicitation? Masons have a golden opportunity to create interest in Masonry in our youth so that they will be favorably inclined to participate when of a lawful age. Comments on how their organizations are related to the Masonic Fraternity can be considered a light gray form of solicitation. Comments that good ritual work in these organizations is a good preparation for later Masonic activity might be construed as a form of solicitation. Likewise, some non-Masonic fathers of DeMolay members may ask questions leading to Masonic membership.

Fifth, our educational booklets, "Freemasonry - A Way Of Life" and "Should I Ask?", for many years have been made available throughout the state. Derogatory comments have not been expressed about the information presented in these booklets although the obvious reason for their existence is to inform and thereby indirectly to solicit members.

Sixth, one-on-one conversation is probably the most frequent method of solicitation and here the gray area can be very broad. A father may say to his son, "If you ever decide to become a Mason, I'll be proud to sign your petition." A business acquaintance or friend may be told in casual conversation that he will never be asked to become a Mason. A friend may indicate that some member of his family was an active Mason which can lead to the follow up comment, "It's a wonder you never joined." Or the individual may be asked if he is a member and if he says "no," the questioner may shake his head and turn aside with the comment, "Too bad!"

A darker shade of gray may be the classic story of a grandfather's discussion with the grandson on his 21st birthday. He said, "Son, now that you're 21, whose Lodge are you going to join - your father's or mine?"

One of the most highly respected senior Masons in our state has on rare occasions been

known to hand a petition to a life long friend, who he knew in his heart would be a good Mason, and was well thought of in the community with the comment, "If you ever decide to join, I'll be happy to sign your petition." Is that proper or improper solicitation?

The final kind of solicitation may be by the indirect method. Mothers may be responsible for encouraging sons to petition Lodges for membership. Secretaries typing Masonic letters or trestleboards may influence non-Masons. One secretary commented that she would like to see her husband become a Mason because his grandfather had been active. Soon afterwards a copy of *Freemasonry - A Way Of Life* reached his hands and he petitioned a local Lodge. Another indirect petition resulted from an individual's interest in the activities of one of the appendant bodies. While taking his Blue Lodge degrees he became so interested that he became a most proficient officer and later served on the Grand Staff. Undoubtedly there are numerous other examples of indirect solicitation which you could cite.

A clear definition of *Improper Solicitation* is hard to define except by implication that it is improper to push or to promise. It is improper solicitation to use a repeated, high pressure sales approach, at one time associated with carnival barkers. Asking once is permissible as defined in many Grand Lodge edicts and programs. It is improper to promise the candidate that he will receive material benefit or some special recognition if he joins. A few Masons might regard it as improper solicitation when the sponsor is materially rewarded or overly recognized for soliciting. Improper solicitation would be giving a petition to a person of casual acquaintance or of uncertain background. Candidates who are improperly solicited seldom will be of long term benefit to the Craft.

Having reviewed what some jurisdictions consider proper solicitation and what to me are the ways we in Delaware solicit, it appears that Delaware is about in the middle of the proper solicitation spectrum - not being as strict as some jurisdictions and not as liberal as others. Therefore, my first conclusion is that we should continue and perhaps relax our forms of "proper" solicitation. My second conclusion is that we should not only feel free to discuss Masonry with the uninitiated but we should be knowledgeable enough to be comfortable in doing so. Knowledge brings confidence and confidence comes from individual study, from personal discussions, from attendance at workshops, from meaningful educational Lodge programs, from observations made while attending other Lodges and appendant bodies.

STS. JOHN, SOLSTICES AND FREEMASONRY

by Leon Zeldis, MPS

The Philalethes - August 1992

In many foreign countries, Freemasons follow an ancient tradition and celebrate twice a year the so-called Solsticial feasts, also known as Festivities of St. John, the Evangelist in winter and the Baptist in summer.

As is well known, the inclination of the earth's axis of rotation in relation with the plane of its orbit around the sun originates an apparent upward and downward movement of the sun. That is, during six months of the year, the sun rises and sets at points on the horizon a little to the south of those of the previous day, and in the other six months the movement

is reversed, the sun slowly ascending back towards the north. This is the cause of the seasons. The dates when the sun stops and reverses its apparent movement are called solstices (from the Latin for “sun” and “stopped”). The winter solstice, in the northern hemisphere, falls between December 21 and 22, and marks the sun's lowest point above the horizon. It is like the death of the sun, which in many ancient cultures was marked by special ceremonies destined to prevent the continued descent of the sun, ensuring its rebirth, that is, the beginning of its northward journey. To this effect, fires of different kinds were lit, sometimes accompanied by human sacrifices. Presumably, the Jewish “feast of lights” or Hanukah, which falls in December, as well as the lights of the Christmas tree, have their origin in ceremonies of this kind.

Freemasons, however, do not celebrate solstices for astronomical reasons, nor in remembrance of a pagan rite. Our purpose is both more elevated and more involved. It is important to understand it, for in these celebrations, much of Masonic philosophy is contained.

The invariable course of the stars in heaven, the eternal cycle of yearly solstices and equinoxes (annus, the year in Latin, is related to the word for ring or circle, the anulus), constitute the most striking demonstration of the order that reigns in nature.

This order, however, must reflect an act of creation, *Ordo ab Chaos*. In other words, the act of creation is in itself an act of ordering.

Let us give a few examples to make this concept clear. Let us imagine an artist, holding in his hand a palette with the colors he intends to use. All the colors are there, but if the painter does not impose a certain order, placing dab after dab of paint upon the canvas, the colors are an incoherent collection of pigments. Only thanks to the order imposed by the artist, is the work of art born.

Let us take another example. Should we imagine an orchestra, the best in the world, where we instruct the musicians to play each one according to his heart's desire, what would be the result? An intolerable cacophony! Only through the order established by the composer and interpreted by the conductor and the players, are the sounds transformed into music.

A last example. Our English alphabet is composed of 26 letters. Other alphabets have a few more letters, or a few less. The point is, with less than thirty graphic signs, we can represent all of man's literature, philosophy and history. What distinguishes one idea from another, one word from the others, is simply the order in which the letters are placed.

Order, then, lies at the basis of reason, logic, all sciences, all creation. That is why we represent the divinity in our Order (Note the name of our organization!) as The Great Architect of the Universe. The great builder who introduces order instead of chaos. Disorder is the law of madness. A disordered mind is the antithesis of reason.

Let us return for a moment to the alphabet. Let us assume that all of Shakespeare's works comprise a million letters. It makes no difference if the number is not accurate. Let us assume, also, that we have a computer program that selects letters and spaces at random and sends them to the printer. According to the laws of probability, at a certain point the computer would print the entire works of Shakespeare, in the right order. Fine, but any

reader who has elementary knowledge of statistics will at once appreciate that the number of permutations involved is so huge that we have no way of expressing the time required to perform them (1).

Random combinations, then, could not have produced Shakespeare's works. The works of one writer, a few books among the many thousands that have been written. What shall we say, then, of the permutations required for designing a cell, a living organism, a human being? How many chance combinations would result in the atoms and molecules that compose the millions of stars and galaxies dispersed in the universe? Is that really a rational hypothesis?

In my opinion, order in the universe is the irrefutable evidence that a superior reason does exist, inscrutable for us, which we call the Great Architect. That is why we celebrate the solstices, in homage to the immutable order of nature which reminds us, day after day, year after year, that our lives must not be left to the rule of chance, the law of madness, but to that of order, reason, the logic of mathematics, the queen of sciences, represented in our Temples by the letter G placed in the center of the Lodge.

Everything else in our institution arises from that fundamental premise. Tolerance, fraternity, equality, are but partial aspects of the inevitable conclusions that a well-formed soul must draw before the stupendous spectacle of a world ruled by order.

Order is the mark of the Mason. Order in his manner of standing, walking, speaking, in the course of the ritual. Do we not say that a Lodge is regular when it is truly Masonic? Regular, that is: following a rule, an order.

Order, however, implies something else. It implies an objective, an end. The work of art is born when the artist orders the colors in order to produce a certain result. The sounds of the instruments are ordered by the composer to get the sound he wants.

If all creation implies introducing order, and all ordering implies an objective, our world is not a theater of the absurd, but the expression of an intention, an objective which we may be unable to conceive or explain, but which must necessarily exist because of the very fact that the world is in order and not in chaos.

FOOTNOTES

1. For those who are curious, taking the space as an additional character, the number of permutations would be 27 raised to the millionth power: 271,000,000.
Just to get an inkling of the size involved, it has been calculated that all particles existing in the universe number between 10 to the 80th and 10 to the 87th, an insignificant fraction of the number given above.

SOME MISCONCEPTIONS ABOUT FREEMASONRY

[author unknown]

MSA Short Talk Bulletin - August 1958

“Oh that my words were now written! Oh that they were printed in a book!.. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.”

-Job 19: 23, 25

In these sentences Job is replying to his critics, who were asserting that his afflictions were the result of his unrighteousness. In the first verse Job expresses the wish that his honor be proclaimed for all generations to know; but in the second, he rejects the dream of a human acquittal in the centuries to come and confidently asserts his belief in an Ultimate Vindication.

Job never knew Freemasonry, but his words might well serve to encourage Freemasons who are troubled by the misconceptions and the falsehoods which are disseminated about the Ancient Craft.

In the charge of the Entered Apprentice Degree, Freemasons are told: "neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it." This Bulletin, setting forth seven of the accusations which are leveled at Freemasonry, is not a polemic to confute those who do not understand our Order. It is written as a reassurance to the members of the Fraternity that "truth and justice are on our side" and that these are the living Redeemer (i.e., a Vindicator) in whom we put our trust.

FREEMASONRY IS A SECRET SOCIETY

The statement is not true. Freemasonry is a society which keeps certain matters secret, but the organization, its membership, its officers, its purposes are not secret.

Freemasonry meets in Temples. Many of these are beautiful, prominent buildings in the cities and towns in which they are erected. Men enter and leave these Temples openly, not secretly. A number of Grand Lodges publish the names of the members of the Order in their Proceedings. Many Lodges issue directories of their membership. Men wear the square and compasses on their lapels. Who's Who lists Masonic membership in many of its biographies. Masons appear as such in public at cornerstone layings and at funerals. These are not the characteristics of a "secret" society.

The vast majority of Masons are proud of being such. They boast of it, knowing that the general public conceives of Freemasonry as an honor; that not every one can be a Mason; that it is a character building organization of good men.

But let us suppose for a moment that "Freemasonry IS a secret society." Is belonging to a "secret society" criminal? Only if such a society has inhuman or unlawful purposes. There are "secret societies" which engage in conspiracies, or terrorism, or other illegal practices; membership in them is "secret" because their members do not admit publicly that they belong to such organizations.

On the other hand, a number of individuals form a "secret" Christmas Club. They each make a contribution to buy gifts for poor children at Christmas. They keep the organization and their names secret because they know that otherwise they will be overwhelmed with publicity and with too many requests. They take pride in doing good without advertising. Is it harmful because it is secret?

In this country the Masonic Fraternity whose only objectives are charity and the building of character, counts approximately four million men in its membership. It is difficult to conceive how such a number, proudly asserting their affiliation, can constitute a "secret" society.

FREEMASONRY, BEING A RELIGION, DETRACTS FROM ALL ORGANIZED RELIGION

The statement is also untrue. Freemasonry is not a religion. The dictionary (Funk & Wagnalls Standard) defines religion as "Any system of faith, doctrine and worship, as, the Christian religion." Freemasonry has no "system of faith," and its acknowledgment of a Grand Architect of the Universe is, in its own words (Old Charges, first printed in Anderson's Constitutions of 1723) "that natural religion in which all men agree"-that is, the reverence for a supreme, single, creative Power.

No Grand Lodge phrases a doctrine, and a religion without a doctrine is no religion. No Masonic Lodge uses any service of divine worship in its ritual or meetings.

True it is that Lodges have an Altar, use a Sacred Book upon it, open and close meetings with prayer, possess an officer called a Chaplain, and are dedicated to God and the Sts. John.

In almost every hotel room in America is to be found a Bible. Does that make the hotel either a religion or a church? The Army and Navy have Chaplains for every regiment, every ship. Does that make the Army and Navy religions, or the ships churches? The American Legion and a hundred other organizations have Chaplains, but no one thinks of them as religions.

Our symbols are not religious symbols. Our purposes, while virtuous, are not religious. We seek no converts; we profess no dogma; we gladly accept men of any and of every faith; indeed, we accept men of no particular faith who yet believe in one Supreme Being. Freemasonry does, indeed, inculcate morality, believes in human dignity, encourages charity, practices relief. The family, schools, institutions of higher learning, organizations of a hundred characters, all are moral, charitable, humanly helpful. But that does not make them religions.

One of the central teachings of Freemasonry is immortality. The answer to Job's question, "If a man die, shall he live again?" and the central teaching of all religions is also immortality. Therefore, say our critics, Freemasonry must be a religion.

But that is false reasoning. The central teaching of the land in which we live is patriotism-love of America and the American way of life. Exactly the same thing is true of an Englishman, of a German, a Frenchman. Each is taught patriotism, but that does not mean each loves OUR country best. Each loves best his own. Freemasonry insists on a belief in immortality, but it teaches no particular doctrine concerning survival after death.

Freemasonry is reverent, charitable, and ethical in precept and practice. So are millions of people who are neither Masons nor church members. The only religious affirmation required of a Freemason is that he believe in one God.

Freemasonry accepts as members the Christian, the Jew, the Mohammedan, the Parsee, the Buddhist; a man may be a Unitarian or a Baptist, a Spiritualist, a Quaker or a Catholic. Freemasonry accepts him as a man, not as a member of a church. Quakers and Catholics cannot become Masons without offending their own religion, which fact Masonic authorities will always explain to men of those faiths who apply, but Masonry accepts them if they are good men and wish to join. Ministers of all faiths are Masons, just as

Masons are members of all churches. A minister of one faith cannot profess a doctrine other than his own; yet he can be a Mason. The Fraternity obviously is not a religion, but only a philosophy of life.

FREEMASONRY IS ANTI-CHRISTIAN

Freemasonry is not anti any faith. It is non-Christian, yes-it is also non-Jewish, non-Mohammedan, non-Buddhist, non-Republican, non-Democrat. Freemasonry makes no test of religion or of politics. Discussion of both is strictly forbidden in Masonic Lodges. Freemasons, being good Americans, and teaching patriotism and love of the American way of life, are individually anti-communist. Some Grand Lodges have passed anti-communistic resolutions, but most of them have not dignified that cruel system with any notice, preferring the positive teachings of patriotism to any "anti" expressions whatsoever.

The American public school is non-sectarian. It teaches all children of parents of all faiths. It is non-not anti-religious. Any bank will receive and care for the money of any well-recommended citizen without regard to his color, his race, his creed. The bank is not anti-Negro, anti-African, anti-Christian; it is merely non-Negro, non-African, non-Christian. Its concern is with money and credit. Freemasonry's concern is with character and morality. School, bank, Masonry are all non; none of them is anti.

FREEMASONRY DENIES JESUS-IT NEVER MENTIONS HIM

Freemasonry does nothing of the sort. It does not mention Isaiah. Does that connote denial? It does not mention Woodrow Wilson or Abraham Lincoln. Does that mean that Freemasonry denies that they lived and worked and were great Americans? Freemasonry does not talk of Mohammed or Confucius, but that does not mean that the Order denies their greatness, or their importance to those to whom they are great and important.

The Chaplain of a Masonic Lodge who prays as the voice of the Lodge does not pray in the name of the Carpenter of Nazareth or the name of Jehovah or the name of Allah. He prays to the Grand Artificer or the Great Architect of the Universe. Under that title men of all faiths may find each his own deity. Failure to mention any deity by name is not denial, but merely the practice of a gracious courtesy, so that each man for whom prayer is offered can hear the name of his own deity in the all inclusive title of Great Architect.

MASONIC CHARITY IS ONLY FOR MASONS

The statement that Masonic charity is only for Masons is simply not true. While the charity provided by the local Lodge may be largely for Masons, their widows, and orphans, the individual Mason participates in a number of other benevolent enterprises under Masonic auspices which are not limited to Masonic beneficiaries. He can also point out examples of benevolence which his Lodge has extended to non-Masons or community projects.

But let us suppose for a moment that a Masonic Lodge charity is only for its own members. Is that a matter for censure? A father provides a home for his own children, not his neighbor's. He clothes and feeds his own family, not another's. A church builds its edifice for its own members first. A member of a workingmen's group gets into difficulties; his fellows contribute to his necessities. To help, aid, and assist those with

whom we are closely associated is common practice. It is admirable, not reprehensible.

Many of the coordinate bodies of Freemasonry have established outstanding charitable foundations or enterprises, whose efforts to help the needy or to alleviate suffering are not restricted to those who are Masons or who have Masonic relatives. A few examples will suffice to illustrate the point. The Supreme Councils of the 33^o, Scottish Rite, in both the Southern and Northern jurisdictions, have made tremendous contributions to education, public health, and relief. The Southern Jurisdiction founded the George Washington University's School of Government with a grant of one million dollars, and has supplemented it with additional gifts and scholarships. Recently it has given a \$20,000 grant to American University in Washington, D. C., and \$10,000 to Baylor University in Texas. The Northern Jurisdiction provides scholarships for young men and women at the Boston University School of Journalism and Arts of Communication. Proven ability and financial need are the only tests applied to applicants for these scholarships.

Both Supreme Councils maintain a Foundation or Benevolent Fund to help, aid, and assist. In the Northern Jurisdiction the Fund is used to promote public health by promoting research in the field of mental illness, particularly in the area of dementia praecox. In the Southern Jurisdiction local bodies support particular charities, two of the most famous being Hospitals for Crippled Children at Atlanta, Georgia, and Dallas, Texas.

Each of the local bodies of the Rite has an Almoner, who is provided with substantial funds to administer to the needy, without regard to Masonic membership. This longtime contribution of the Rite to public welfare is never publicized; its extent and importance are rarely known. Thousands of people are helped each year by Scottish Rite Almoners.

For more than thirty years the Grand Encampment of Knights Templar of the United States has maintained a large trust fund as an Educational Foundation, to enable young men and women to defray the costs of a college education, by borrowing on exceedingly liberal terms a part of their college expenses. More than a thousand young people are helped annually; they are using approximately a half million dollars each year. The Grand Encampment has also set up a foundation which supports research and treatment of diseases and injury to the human eye, in an effort to prevent blindness. The treatment is provided for individuals who are in need, regardless of race, creed, sex, age, or national origin.

Most widely known, perhaps, is the extensive work of alleviating distress which is carried on in the Shriners' Hospitals for Crippled Children. All Nobles of the Mystic Shrine must first be Master Masons; but the seventeen hospitals which Shriners have built and maintain at tremendous cost are for children of all colors, faiths, and either sex. They must be crippled and unable to get other hospitalization; the Shrine requires no other tests for admission.

Most of the Masons in the United States, through their Grand Lodges, contribute to the support of The Masonic Service Association. The far-reaching comfort and personal helpfulness of this agency's Hospital Visitation Program is provided for all who need it in the ranks of our disabled veterans, regardless of race, creed, or fraternal affiliation.

Freemasonry is proud of its contributions to human welfare!

FREEMASONS FORM A POLITICAL PRESSURE GROUP

It is difficult to say of one false charge against the Ancient Craft that it is more ridiculous than another, but no accusation of wrong-doing by Masons is more unjust than this one. Freemasonry has existed in the United States since 1730. Enough years have passed since our earliest American Brethren met in Pennsylvania to demonstrate the "political activities" of the Fraternity, if such existed.

Politics-meaning partisan politics-are strictly forbidden to be discussed in Lodges, and have been, since the publication of Anderson's Constitutions in 1723. If Masons were a "political pressure group," obviously they would need a cause, an idea, a program for which to exert their pressure. No one has as yet been able to name such an aim.

Freemasons, as a general rule, elect a new leadership every year; a few Grand Lodges re-elect a Grand Master for a second term, one usually for a third term. Each year every one of the Grand Lodges of the forty-nine in the United States publishes its Proceedings, which contain the annual addresses of the Grand Masters. In none of these, for any year, at any time in the history of Freemasonry in the United States, is there to be found any political objective, any aim to be obtained by pressure, any indication of the Fraternity's taking any part in partisan politics.

If Freemasonry is a "pressure group," it must have something to "press" for. It must have a political leader; he must apply that pressure. Since not the slightest scintilla of evidence for such activity exists, it is obvious that this charge is the nonsense of ignorance.

FREEMASONRY WORKS IN SECRET FOR SECRET AIMS

It would seem essential, to establish the truth of such an accusation, that somewhere, at some time, someone must have known of these "secret aims.". A secret which no one knows and no one does anything about seems harmless!

What are these "secret aims"? No one has ever stated! Presumably, they are something too terrible to phrase. The destruction of government? The murder of opponents? The elimination of all religions?

Thirteen Presidents of the United States have been Freemasons. At the present time five members of the Supreme Court are Masons. A majority of Congress is now and always has been composed of Masons, whose political beliefs have been as various as the nation itself! Thousands of ministers and hundreds of Rabbis are and have been Freemasons. What "secret aim" can be imagined which would appeal to such men as these?

Thousands of books have been written about Freemasonry, for Freemasons and for the general public. Many books have been published by the enemies of Freemasonry. The most virulent of these have never been able to specify any "secret aim" to the completion or attainment of which the Fraternity is dedicated. They cannot find it, because it does not exist. A "secret aim," of which there is no evidence and which no one has described factually, can exist only as a fancy in a credulous mind.

Freemasonry will continue to have its critics and detractors. Just criticism should always be welcomed; but ignorance and willful misrepresentations should be ignored. "By acting upon the square Ö and avoiding the intemperance" of a reply, the true Freemason will

maintain “a zealous attachment to those duties which will insure private and public esteem.”

SOME MASONIC MISCONCEPTIONS

by Allen E. Roberts

MSA Short Talk Bulletin - May 1990

As with any organization that dates back to antiquity, Freemasonry has “inherited” numerous myths. Some of these have been “invented” and perpetuated by Masonic writers; others have been concocted by critics and opponents of the Craft. The Masonic Service Association has from its inception attempted to seek out and spread only the truth about Freemasonry. This is an attempt to fulfill a part of the goal of the MSA. Freemasonry has taught its valuable philosophical lessons through allegory and symbols. Anecdotes are used by historians and speakers to illustrate important points. These help in the search for truth in an interesting and factual manner. On the other hand, myths can be dangerous. They can be outrageous lies. They can be disguised as truth. Once told they can be perpetuated for centuries. Some have been used in an attempt to enhance the image of Freemasonry. Yet the truth about Masonry needs no elaboration.

Millions of great men have been, or are, Freemasons. There have been many great men who were not members of the Craft. Among the latter, are some whom well-meaning writers claim were Masons, such as Thomas Jefferson, Alexander Hamilton and Patrick Henry. These men were not Freemasons, but the myths are still prevalent. Nothing in the writings by, or about, Patrick Henry show that he was ever a member of the Craft. Thomas Jefferson did participate in the laying of the cornerstone of his university in Charlottesville. Freemasons did conduct the ceremony with the approval of the six Visitors of Central College (as it was then named). Among these Visitors was Thomas Jefferson. Jefferson participated as a Visitor-not as a Master Mason. A thorough search of Jefferson's papers reveals no indication that he was ever a Freemason.

“The Petition,” a famous painting by the world-renowned artist John Ward Dunsmore, depicts Alexander Hamilton as one of these in attendance in American Union Lodge. Hamilton was not a Mason. There were several other non-Masons pictured. Dunsmore, using his “license as an artist,” started a myth that continues to this day. American Union Lodge was not a myth, however. It was chartered by Connecticut and still exists as American Union Lodge #1 at Marietta, Ohio. It was the famous Military Lodge George Washington attended on several occasions. “The Petition” portrays the dozens of Revolutionary War Masons (and some non-Masons) who were present on December 27, 1779 when the Lodge met in Arnold's Tavern, Morristown, New Jersey. Those present agreed with the petition of General Mordecai Gist that there should be a General Grand Lodge for the United States. And they unanimously selected Washington to become the General Grand Master. Although some agreed with this concept, it went no further. Over the years there have been other unsuccessful attempts to form a National Grand Lodge, however, each United States Grand Lodge remains sovereign.

Well-meaning Masonic speakers and leaders have told us over the years that all of George Washington's generals were Freemasons. Stories still persist that claim Washington wouldn't make Lafayette a general until he had become a Mason. The late James R. Case

and Ronald E. Heaton, through publications of the MSA, corrected the story of the generals as Masons. During the War for American Independence, thirty-three generals were Freemasons, a long way from being “all.”

The Marquis de Lafayette, although a teenager when he came to America to fight for the cause of freedom, was already a Freemason. It is not known, even though they were almost as close as father and son, that Washington and Lafayette ever discussed Freemasonry. The Baron von Steuben was also a Freemason when he joined Washington. But there have been those who claimed it wasn't until he became a Mason that Washington made him a general. Actually the Commander-in-Chief needed von Steuben's expertise. Masonry played no known part in his selection to train the American troops.

A Masonic myth that won't go away concerns “The Boston Tea Party” and St. Andrew's Lodge of Massachusetts. True, the Lodge didn't meet on the night “Indians” turned Boston harbor into a giant tea pot. It's also true the minutes ended with a scroll, a symbol that by no stretch of the imagination can be considered a “T.” And in spite of claims here and there by descendants, not a single participant has ever been identified. Now—that's secrecy!

Speaking of secrecy, I've been taken to task (not often politely) for claiming Freemasonry is not a secret society. I further claim there are no secrets in Freemasonry. A secret society is one that no one knows exists; whose members are unknown. In countries practicing freedom, Masonic buildings are clearly marked; members can openly wear the universal Square and Compasses to identify them as Freemasons. However, the critics of Freemasonry grab everything available that condemns this organization or Brotherhood. They can find these exposes in any large book store. The “secrets” of the Craft, often distorted, are theirs for the reading. Television now makes the ritual of the Craft available, even for the uneducated.

For several years there has been no excuse for anyone to claim all the signers of the Declaration of Independence were Masons. Through publications of the MSA authored by Ronald E. Heaton this and other claims were proven not true. Here's the truth: ten signers of the Articles of Confederation; nine signers of the Declaration of Independence; thirteen signers of the Constitution were, or would become, Freemasons. There doesn't need to be any exaggeration; this is an excellent percentage of the participants. Edmund Randolph, Grand Master of Masons in Virginia, did not sign the Constitution. He did, however, fight for its adoption in Virginia. Without his support it is doubtful that the opposition of Patrick Henry could have been overcome.

It's interesting to note that one important item of this period has never surfaced as a myth or fact. Four presidents of the Continental Congresses were Freemasons. Peyton Randolph of Virginia was the first. Then came John Hancock of Massachusetts, Henry Laurens of South Carolina, and Arthur St. Clair of Pennsylvania.

Another myth that surfaces periodically tells us that the thirteen governors of the original colonies were Freemasons when Washington was inaugurated President. Not so. From the Battle of Lexington until 1789, thirty different men served as governors. Ten of these were Freemasons! That's a long way from all, but it's one-third. Wouldn't it be wonderful if we could claim the same percentage today?

One more myth concerning George Washington should be set to rest, then we'll conclude. Washington never was a Grand Master. He was, however, the Master of a Lodge, although there is no evidence that he ever presided as such. Alexandria Lodge #39 of Pennsylvania asked the Grand Lodge of Virginia for a new charter. Washington was an Honorary Member of this Lodge. When Grand Master Edmund Randolph signed the Virginia charter, Washington's name appeared in the place where the Master's normally would. This made him the charter Master. The following December Washington, while President of the United States, was elected Master. Although he was never installed he did become a Past Master of Alexandria Lodge #22.

To keep the record straight about Washington and Freemasonry take into account his civic activities. These left little time for fraternalism. Also take into account the love and respect displayed by his fellowmen. Finally ask yourself: Would the widow of a man who didn't love Freemasonry have requested a Masonic funeral? Let's stop perpetuating myths and exaggerations about Freemasonry. This oldest, largest and greatest fraternal organization needs no embellishment. It has stood the test of time and adversity. Let's simply tell the truth. Freemasonry is an organization of men who are taught to put into practice the Brotherhood of Man under the Fatherhood of God. When truthfully implemented can there be any greater purpose for Freemasonry's existence?

SOUTHERN NORTHMAN

by Donald B. Street, 33^o

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The development of Freemasonry is deeply rooted in the past. Every Mason, for instance, recognizes our origins in the ancient East, biblical Israel, classical Greece, and medieval Europe. Few Brethren, however, know of Masonry's philosophical ancestry from Scandinavia, in particular, the migration of that area's Northmen to the Mediterranean. We must go back over one thousand years to pick up this interesting thread in the rich tapestry of Masonic history.

Western Europe was a difficult place to live in the ninth century due to invasions by Asiatics in the east, Saracens in the south, and Vikings in the north. The Northmen first invaded Normandy, France, in 841, and began to colonize the area about 900. This settlement occurred during the first great age of Scandinavian expansion which involved routes eastward to Russia and Constantinople; westward to Scotland, Ireland, Greenland, and North America; and southward to France, the Atlantic, North Africa, and the Mediterranean.

In the year 911 the Frankish king, Charles the Simple, hoping to prevent further invasion of his kingdom by Northmen, granted the Scandinavians land on the north coast of France called Rollo, later known as Normandy, or the place of the Northmen. In exchange for the grant, Rollo remained a vassalage, its citizens paying homage to Charles.

In contrast, the story of Norman movement south toward the Mediterranean was the "work of scattered bands of simple barons without any assistance from the reigning dukes." 1 Norman expansion occurred, in part, during the close of the eleventh century, an era generally recognized as distinct in the formation of the European continent.

By 1100 the West had seen notable improvements in communication. Better roads had been built, and more rivers bridged, while at the same time technical advances had been made in agricultural practice. As a result, more land had been brought under cultivation, and life in the enlarged village communities of the West, which were now less isolated, became less precarious. Soon the growth of commerce would foster the trading communities in the Western towns.²

The economic consequences of these developments were widely spread. Western Europe emerged in the twelfth century as a single, powerful, and aggressive economic system, and the Norman kingdoms, both north and south, formed an essential part of it.

The individuality expressed in the European system was most commonly found in the quest for improved government. Feudal estates were developing the characteristics of nation states with the desire to expand. "The most successful of these feudal states were Flanders, in Belgium, and Normandy. As they became more peaceful, their population began to grow, forcing younger sons to emigrate in order to find a livelihood."³ Flemish expansion on the whole was peaceful. They sought economic rather than political conquests. Norman expansion was more assertive.

The earliest relations of the Normans with the countries of the Mediterranean were the outgrowth of pilgrimages to holy places. Their overt purpose was to protect pilgrims along the way, but their real motive was gain. In this unsettled time "the line between pilgrim and adventurer was not easy to draw. Often their penitent's garb covered a coat of mail."⁴ The first definite trace of Northmen in Italy appears in 1016, when a band returning from Jerusalem visited a shrine of St. Michael, located in Monte Gargano, on the east coast of Italy.

Historical evidence reveals that the Normans returned in 1017. Brave and skillful, the Norman knights consolidated their resources, and by the middle of the eleventh century had established a strong principality at Aversa, north of Naples. By 1071 they also had possession of the southern part of the peninsula.

Excited by the early successes of Norman friends in Italy, the younger brothers of the Norman nobility headed south. Primogeniture left them landless in the north, but by hiring out as free agents, these young men could carve a place for themselves in Italy. Through bravery, daring, and cunning, the nobodies in Normandy became sovereigns in Sicily. This migratory trend in quest of wealth and power continued for generations.

By 1071, 5 years after the battle of Hastings in 1066, all of southern Italy was under Norman rule. The conquest of Sicily, executed with typical Norman enterprise and daring, was completed with the reduction of the last Moslem stronghold of Noto in 1091. "The result was a strong and consolidated principality where Greeks and Muslims enjoyed tolerance for their speech and their faith."⁵

Under the rule of Roger the Great, the Norman state in Italy grew and prospered. By the twelfth century it was one of the wonders of the medieval world, with Norman barons, Greek secretaries, and Moslem financial experts all working together in harmony. By practicing political and religious tolerance and assimilating alien elements into their government, the Normans developed a special community with uniquely Masonic characteristics. In religion, freedom of worship existed for Greeks, Jews, Moslems and

Italians. In law, the Normans preserved the ancient rights and customs, and in local administration, existing Byzantine dignitaries and Moslem fiscal arrangements were retained. Similarly, the central government viewed all elements of the population as important. Different groups were represented in the secretarial bureaus through the issuing of documents in Greek, Arabic, and Latin.

The fiscal system, closely supervised by the king, was centrally controlled, with expenditures and revenues carefully accounted for in writing. Commerce thrived, and the wealthy economy was cooperatively operated by Venetians, Pisans, and Genoans under government contract. Sicily, whose central location encouraged active trading between Europe and the Orient, proved to be particularly valuable.

In architecture, at a time when northern Europe was constructing serene, stately cathedrals, Norman buildings were a blend of Gothic, Moorish, Byzantine, and Greek influences all balanced in beauty, brightness, and function.

Yet the great and thriving culture of the Norman kingdom in Italy was brief, ending by the middle of the thirteenth century. What happened to this brilliant civilization, and what was responsible for its downfall, especially in Sicily?

Earthquakes, epidemics, and economic crises took their toll. Politically, the centuries of Norman order in the south of Italy were replaced by misrule and, eventually, the development of the “Black Hand” or Mafia. In contrast, Norman rule in the north remained strong and encouraged the development of both toleration and representative government. Norman England, for example, became the “Mother of Parliaments.”

These two branches of Norman influence, north and south, relate closely to the growth of Freemasonry. In Scotland, England, France, and North America, Masonry took firm root and flourished within the ideals of individual freedom and religious toleration. In contrast, as Norman influences faded in the south of Europe, tyranny and intolerance grew. Clearly, the Northmen of Scandinavia form one of the mainstreams, though often overlooked, in the rich flow of Masonic history.

END NOTES

1. Charles Homer Haskins, *The Normans in European History* (NY: Norton and Company, 1915), p. 192.
2. David C. Douglas, *The Norman Fate* (Berkeley, CA: University of California Press, 1976), pp. 4-5.
3. Joseph R. Strayer, *Western Europe in the Middle Ages*, 3rd edition (Glenview, IL: Scott, Foresman and Co., 1982), pp. 64-65.
4. Haskins, p. 196. 5 Haskins, pp. 209-210.

SOME NOTES ON CRAFT SYMBOLISM.

by R. A. L. Harland, P.M.

Dormer Masonic Study Circle - [date unknown]

“But Freemasonry, embracing a wider range, and having a more noble object in view, namely, the cultivation and improvement of the human mind, may with more propriety be

termed a Science, although its lessons for the most part are veiled in allegory and illustrated by symbols."

The following Notes are intended to supplement those of the Paper "Some Preliminary Notes On Craft Symbolism," and will provide students with a brief commentary on the profound symbolism and teaching of the Craft system. They will also endeavor to draw aside the veil of allegory in which the Ceremonies and Lectures are clothed, and thereby reveal their spirit and inner meaning. It is truly written, "the letter killeth, but the spirit giveth life" (2nd Corinthians, chapter 3, verse 6); moreover, if we fail to realize the deep significance of what lies concealed behind the letter of the Ritual, we can scarcely claim to understand Masonic doctrine.

We have seen that, according to the mystical interpretation of the Craft legend, the "traditional history" of the Third Degree is a parable of a cosmic and universal loss which occurred out of time and space, and before our humanity and the planet on which we live assumed their present physicalized condition. In the guise of a story about the building of a temple by King Solomon at Jerusalem, there is promulgated the truth which is generally known as the Fall of Man. Beneath a veil of allegory it is implied that a perfect humanity was the great Temple which, in the counsels of the Most High, was to be reared in the mystical Holy City, of which the old metropolis of Palestine is taken as the type. The material of this ideal Temple was the souls of men, at once the living stones, the fellow craftsmen and collaborators with the Divine purpose. But during the course of the construction something happened that wrecked the scheme; an evil conspiracy arose among the workmen, resulting in the destruction of the chief artificer; and, on this account, fulfillment was banished from the Craft horizon. The mystical experiment in a measure miscarried; the "genuine secrets" were then pronounced lost "until time or circumstances" should restore them; finally, consummation was declared to be delayed indefinitely. Such is the substance of the Craft legend, and to the extent that we interpret it rightly, so shall we comprehend the doctrinal mystery of Redemption and the cognate ritual mystery of Initiation, which together constitute the "mysteries and privileges" of the Masonic system. The doctrinal mystery, however, is the special subject of a Degree now worked apart from the official Craft series.

To him whose departure was the reason of the loss which the Craft mourns, and on whose skill the completion of the work was acknowledged to depend, is assigned the institution of the Mark Degree at a period prior in symbolic time to the beginning of the actual erection of the structure. Within the limits of the Mark Degree itself we hear nothing repeated of the eventual destruction of the "principal Architect" although, in the fact that not he, but another in his place, presides in a Mark Lodge, is an intimation of substitution which, whilst it cannot here be further examined, at least deserves mention as bearing upon this point. We learn that "formerly" the choosing of the Mark belonged to the F.C. Lodge, and by this we must understand that the Master grade is an innovation, so to speak, introduced into the mystical system after, or in consequence of, the immersion of humanity in physical activity. The symbolism of the Age before the Fall is represented in Freemasonry by that nebulous state of the Craft "in those days," when "our antient Brethren" placed utter reliance upon "the integrity of their employers"; it plays a large part in the traditional "milieu" of the Second Degree, and in the Mark Degree is more fully carried on. It has been pointed out, however, by some expositors of the meaning of

Freemasonry that there is a difference between the building symbolism adumbrated in the First Degree and that postulated in the Mark Degree. In the First Degree we are told of the laying of a certain Foundation-stone on which a "superstructure" is to be raised "perfect in all its parts, and honorable to the builder." This is clearly an exhortation to an attainment within purely personal limits. In the Mark Degree we hear, and for the first time, of a mystical House which is, "not made with hands, eternal in the heavens"; a larger and more universal concern, with cosmic connotations. This alteration in the line of allegory, confusing to a limited understanding, is yet in keeping with the method of the instituted Mysteries, and has a purpose. The perpetual work of rebuilding the unfinished Temple of humanity is proceeding silently under the guiding hand of the Great Overseer of the Universe, and whosoever, therefore, is deliberately squaring his individual "stone" is fitting himself for his place in the "intended structure"; eventually, the completed edifice will "be built up as living stones into a spiritual House, meet for His habitation." This large subject is mirrored in miniature in the Craft ceremonial; the cosmic Mystery becomes reduced to a personal Mystery; and Candidates are provided with an epitome or synopsis, in dramatic form, of the spiritual regeneration of man. We have, then, to investigate how personal perfecting is taught in the Masonic system.

The method of instruction formulated for the Craft ritual Mystery preserves the three Degrees of Initiation as known to antiquity. These represent the traditional three stages of philosophic mysticism; first, the preliminary stage of "Purification," involving the discipline and control of the objective sense-nature; second, that of interior "Illumination," which results after a similar discipline and control of the subjective mental-nature; and third, the final and crucial stage of "Perfection" by mystical death and "raising," or regeneration. It is this threefold integration of man's being which lies at the root of the sacred and binding quality of the threefold affirmation, the "third time of asking," that is found in one form or another all over the world. In the natural symbolism of ancient philosophy, the first stage of Initiation is figured by an ascent of the mystical "Ladder of Perfection" from EARTH, through the sensual MIRE, to the purifying WATER; and in the ritual of the Eleusinian rites, by the smearing of the Candidate with mud and subsequent cleansings in water. It is likewise in allusion to the preliminary preparation of the aspirant that the Scriptures declare: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." (Psalm 1, verse 3). The First Degree Ceremony, therefore, used on the reception of Candidates into the Craft dramatizes, in swift moving episodes, the probationary or "Apprentice" stage of the spiritual life. Our work at this stage is to learn to know ourselves, our fragility and our capacity; and then to realize our situation in the sight of God, "unto whom all hearts be open, all desires known," who knows humanity with its confusions, inconsistencies and conflicts, better than it can ever know itself. Over against the recognition of our inherent weakness, our engrained egotism and turbulent desires, the Craft sets the acknowledgment of our responsibility, and the bracing appeal to the moral will. We come to the Lodge, it is true, "humbly soliciting to be admitted," but humility does not imply an easy acquiescence in our unworthiness for the duties of the high vocation to which we are presumed to have been called. The spirit of adventure, courage, vitality, zest, are among the qualities which are required of the Masonic novice. "Let a man examine himself," says St. Paul to those who would approach the mysteries; not as to whether he is good enough, for that question is not worth asking: but as to whether he is willing to take

trouble enough, for he will then understand that any opposition to his spiritual advancement comes only from within himself, and must be overcome by his own efforts. Accordingly, in the Craft system, the Candidate discovers that his progress is at once impeded: "By meeting with an obstruction" (First Lecture, Second Section); the door of the Lodge is close tyled, and he cannot gain admission save in the prescribed way. The purport of this episode is expressly stated in the Craft Lectures to be subjective and mystical: "Seek, and ye shall find; ask, and ye shall have; knock, and it shall be opened unto you" (First Lecture, Second Section). This threefold direction not only corresponds with the mode of "report" at the door of the Lodge, but also with the triple faculties of the Candidate himself; he must "seek" with the prayerful aspirations of his heart; he must "ask" with the intellectual activities of his mind; and, he must "knock" with the forces of his bodily energies. The quest will demand and engage the attention of the whole man.

At the very outset of the preliminary work, the aspirant is faced with the necessity of having to discriminate between the two voices which whisper perpetually in his heart, the voice of duty and the voice of desire. It is for this reason that the Apprentice Freemason is made to declare in the Lectures that his first purpose is: "To learn to rule and subdue my passions" (First Lecture, First Section). Initiation is always preceded by what is technically termed "catharsis"; the elimination of such corporeal and psychical elements as inhibit the inception of the emergent function. This is a painful process, but unless it is accepted, and not merely accepted, but embraced and fostered, its full benefit cannot accrue. Insight into the futility of personal desires, however, is one thing; their utter eradication and uprooting from the heart is another. The latter is the task which Masonic teaching is designed to accomplish, leaving at its conclusion the pupil standing on the verge of the ultimate mystery which none can impart to him, the wings of the soul strengthened and purified in preparation for the last great flight, "the flight of the Alone to the Alone." In the case of the ordinary man perceptions of value are tangled up, as it were, and alloyed with much base metal; hence it is that the spiritual alchemist has first of all to purify the elements with which he is dealing, to separate out, as the old symbolism phrases it, the Sulfur, Salt and Mercury, which together compose the body of all things. Just as the artist learns to appraise, with more and more precision, the purely aesthetic qualities of an object, so must the aspirant learn to discriminate more and more accurately those qualities of an action which, for want of a better expression, we call ethical. To put it briefly, an action is "good" or "better" in proportion as it manifests the harmony, the unity of life, and the interconnectedness of all things. It is "bad" in proportion as, ignoring the underlying unity, it is contrived exclusively for the benefit of a separate center, the personal self of the doer; and it is precisely this that the principle of desire is continually urging man to do. Out of desire to acquire objects for himself the wayfaring man is always choosing the more pleasant course of action, and the one which is gratifying to him personally. The aspirant, on the other hand, is encouraged to study carefully the circumstances before proceeding to execute any project; he should then act in the way which, in his opinion, is most in accord with the principle of harmony. He must, therefore, consider the philosophy of giving, and why it must needs be more blessed than receiving. This is the duty upon which the Craft, during the Ceremony of Initiation, dramatically charges the Candidate "in the N.E. part of the Lodge"; it is described as CHARITY, the complete attainment of which is elsewhere in the Ritual spoken of as the "summit" of his profession. In its Latin original ("CARITAS"), Charity means "dearness," and the duty

inculcated is that of regarding all creatures in the spirit of universal compassion as being pilgrims upon a single path; all are in differing degrees of development, yet all are evolving towards a common goal. Impartial service is, and ever has been, the duty of aspirants, although such service can be rendered in other and higher ways than the familiar altruistic activity. Of these the Candidate will learn later; but let him never forget that, at the threshold of his Masonic life, he has pledged himself to become the servant of humanity.

After purification come contemplation and enlightenment; these are the subjects traditionally associated with the second stage. In the symbolism of ancient philosophy, this stage is represented by a further ascent of the "Ladder of Perfection" from WATER, through MIST, to AIR. We retain this reference to AIR in the geometrical symbolism of the Craft modern, Second Degree, where it appears cryptically as: "An angle of 90 degrees, or the fourth part of a circle." The explanation of this "puzzle" language is that the spiritual geometricians of old divided the Circle, emblem of the totality of man's being, into four equal parts, and gave to them names corresponding with the metaphysical elements: EARTH, WATER, AIR, FIRE; all four, in due balance and synthesis, being necessary to compose the perfect being. One fourth part EARTH, is the symbol of bodily form, known as the irrational principle. Another fourth part AIR, is the symbol of the mind, the rational principle to counterpoise and control the irrational body. Blended with these is the emotional nature, symbolized by WATER, which partakes of both the rational and irrational principles, and is influenced by whichever of them is allowed to predominate. Lastly, beyond EARTH, WATER and AIR is FIRE, the symbol of the spirit, the supra-rational principle., which is higher than mind, and which supplies the dynamic driving power of the spiritual will. Thus, the Circle, divided by a "cross" into four equal parts or right angles meeting at the "Center," is, and ever was, the emblem of man made perfect in all his parts. Of this mystical Circle, the "fourth part" which we labor to rectify in the Second Degree is MIND, the rational principle symbolized by AIR; converting, as it were, an "irregular" figure into a true "square." The work of the Second Degree, if rightly undertaken, leads to mental illumination; accordingly, in the Ceremony of Opening the Lodge in this Degree, supplication is made on behalf of the Lodge, "that the rays of heaven may shed their benign influence, to enlighten us in the paths of virtue and science." At this stage in the Craft system the Candidate is instructed, "You are expected to make the liberal arts and, sciences your future study"; such studies, indeed, are called "liberal" because they tend to "liberate" the mind from the attractions of the popular world and to elevate it to more momentous themes. It is one thing, however, to rise above material preoccupations to a state of intellectual inquiry; but to rise still higher to a state of complete mental clarity, to the state in which the judgment is not in the smallest measure clouded and confused by the intrusion of the emotions into the reason (as WATER intrudes into AIR in the form of MIST or cloud); to accomplish this is quite another matter, and requires prolonged discipline. Until the judgment has been purged of every trace of passional or sensuous influence, the aspirant wanders vainly in the barren "wilderness" of idle speculation; he is, so to speak, lost in an intricate mental "labyrinth," wherein he strays long and painfully amid winding and intersecting paths. Upon every seeker after Truth the same remorseless discipline is imposed; there is no royal road to inspiration.

In the Craft ceremonial procedure these benighted wanderings of the aspirant in the

“wilderness” or “labyrinth” of intellectual error are represented by the perambulations. There is a wealth of significance concealed within the ceremonial details, which also illustrate the truth of the axiom that before we can climb to a height we must first learn to walk on the level. The perambulations are commenced on the level floor of the Lodge, which the Candidate keeps on “squaring,” visiting each of the four sides in turn; but at the end of the third circuit (one in the First Degree and two in the Second) the moment comes when his forward motion on the level ceases, and he is directed to advance “as though ascending”; in other words he is instructed to mount spirally, by a series of winding steps. From this moment in the Second Degree the Candidate is deemed to be mentally leaving the outer world behind him and is rising into the inner invisible world; he is making what has often been called “Itinerarium mentis in Deo,” the ascent of the mind to the Source of Light; and it will be to exploring these new regions and learning their many secrets that his work as a Craftsman will be devoted. It may not be out of place to mention here that there are, as on all unfrequented ways, dangers on this Path; it is known as the Path of KNOWLEDGE, and he who follows it will come to realize that much of what he formerly considered to be “right” or “wrong” is only such by social convention. Our distinctions of “good” and “bad” are but our personal or collective view at the moment; the ideal of one age becomes a fault in the next; to clearer sight things are really neither one nor the other, they are facts of life needing no qualifying epithet. “There is nothing either good or bad, but thinking makes it so” (Shakespeare, HAMLET 11; 2). The work of the aspirant is to learn to rise above the dualism of material existence, and this means that he must adjust his consciousness to the higher outlook that sees beyond them; stand mentally detached from the inevitable fluctuations of fortune and emotion to which his lower nature is subject, and accept the joys and sorrows of this life with equanimity. To quote from the Lectures: “As the steps of man are trodden in the various and uncertain incidents of life, his days are variegated and checkered by a strange contrariety of events, and his passage through this existence, though sometimes attended by fortunate circumstances, yet is often beset with a multitude of evils; hence are our Lodges furnished with Mosaic work, to remind us of the uncertainty of all things on earth” (First Lecture, Fifth Section). We naturally prefer agreeable conditions, but the Great Law which governs life pays no heed to personal preferences; it is, as St. Paul truly declares, “our schoolmaster” (Galatians, chapter 3, verse 24), concerned only with bringing us from temporal to eternal values. The aspirant on the Path of Knowledge, therefore, has to train himself to understand and discipline both his head and his heart; in other words, to balance activity with contemplation. It is just at this point that “difficulty and danger” will assail him. If his development is unbalanced, if his intellect has outrun his intuition, the props of external morality are sure to fall away from him before he is ready to “stand firm,” supported by his own inner perception of what is “right” and in accordance with the cosmic harmony. He will be sorely tempted to abandon his purpose and return to the commonplace and easier concerns of the popular world; and upon the issue of this temptation will depend the outcome of his high endeavor.

The experience of testing or “temptation” is traditionally part of the severe discipline which is imposed upon every Candidate for Initiation. How, then, is it represented in myth and ritual, and in tradition generally? Observe, first, that the temptation of the aspirant may be described in at least three different ways; for we may say (1) that he is assailed by desire, or (2) that he becomes obsessed by unclean thoughts, or (3) that he

hears the compelling summons to sensuous indulgence. There is, of course, no essential difference between these three conceptions, which all refer to the same phase of inward experience; but in the process of elaboration the three produce somewhat divergent results. Temptation myths fall, in fact, into three main classes, typical of which are (a) the struggle with the Dragon, (b) the encounter with horrid monsters, and (c) the hearing of the Siren's Song. Legends telling of the struggle with the Dragon or such-like creatures are myths of temptation by desire, and it is of interest to note that the Dragon is generally hybrid in form; also that the scene of the encounter is invariably out of and above the level of WATER. Some examples with a common significance are: St. George slew the Dragon and thereby saved the "king's daughter" (symbolizing his own soul); Perseus also saved the "king's daughter" by slaying the monstrous serpent that rose out of the sea; Cadmus, likewise, fought with and slew the serpent or dragon that rose out of the water; and, in the "Valley of Humiliation," Christian met with the hybrid tempter Apollyon, who was a dragon with "scales like a fish." The mythical Monsters which figure in other versions of the tradition represent the doubts and fears which confront the aspirant at this stage of the Path. These differ from the DRAGON precisely as evil thoughts differ from DESIRE; for the mythical Monsters (like evil thoughts) are many and can be passively resisted; whereas, the Dragon (like desire) is one and must be actively fought and vanquished. Cognate with the Monsters are the Sirens. The term "siren" has, of course, a very wide usage, but it always connotes the idea of seduction by means of sensuous appeal. Again, it is of interest to note that Sirens are generally associated with WATER, although they are always out of and above water when encountered. This subject cannot be further pursued here, but the point of it all is that, in the Craft system, we are strongly warned against "the attacks of the insidious." Who, and what, are "the insidious"? In the penal clause of the Obligation of the Second Degree we find a reference to the heart being thrown to "the ravenous birds of the air," and lest this phrase be deemed to be fantastic imagery, let us remind ourselves that it is taken from the Volume of the Sacred Law, where it is used in a terribly realistic sense: "I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (Ezekiel, chapter 39, verse 4). Classical literature also abounds in allusions to "Harpies," "Furies" and "Vultures," which are identified with the misty "storm winds" of temptation. These are "the insidious" from whose "attacks" the aspirant must resolutely "shield the repository" of his "secrets." Modern psychology, skeptical of the ancient science, speaks of the traditional "powers of the air" more prosaically; as obsessions by alien wills, secondary personalities, uncontrollable impulses and up-rushes from the subconscious, the unhappy victims of which are often relegated to asylums for the mentally afflicted. The aspirant, indeed, is exposed to very real danger from the air," or plane of mind upon which the work of the Second Degree is conducted, and he must possess a high standard of personal purity before he is "properly prepared" to "extend" his "researches into the hidden mysteries." To the man of strong virtue, however, who knows beforehand what he is doing, there is no danger; under the guidance of a competent teacher he will act, and with safety, upon the age-old enjoinder of the Mysteries: "TO KNOW; TO WILL; TO DARE; AND TO KEEP SILENT"; he will also remember the wise counsel: "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs, chapter 4, verse 23).

On the Tracing Board of the Second Degree there is usually depicted the figure of a man who has just crossed a river, by the side of which, "near to a fall of water," grows "an ear

of corn." According to the tradition the man, like Moses, has come "out of the water" (Exodus, chapter 2, verse 10); and he typifies every aspirant who is laboring to break away from the bondage of the senses in order to seek for life upon higher levels. The river symbol signifies the "waters" of regeneration, and may here be construed as the Red Sea through which the Israelites fled from Egypt after Moses had caused a mighty East wind to blow, "dividing the waters" and allowing them to pass through safely. This episode of the allegorical history of the Path is given prominence in the final Section of the Apprentice Lecture, where it is prefaced by the cryptic question: "How blows the wind in Freemasonry?" to which the enigmatic answer is: "Favorable, due E. and W." (First Lecture, Seventh Section). What is the explanation of this Masonic metaphor? The allusion to the direction of the wind in Freemasonry contains a veiled hint of two subjective experiences to be looked for by the earnest Candidate at this stage of his progress. One of these experiences is within his own power to invoke; he can set the wind blowing from "W. to E." by means of consistent aspiration which cuts a passage ("divides the waters") through the flux of thoughts and emotions ("the sea"), and thereby facilitates contact between the lower and higher stratas of the mind. The other vital experience, the wind blowing in reverse direction from "E. to W." is not within his power to command; it is a gift of grace from God; a down pouring of "that Light which is from above." We can only affirm that the records of mystical experience show that given a channel "properly prepared" and receptive, the great "rushing East Wind" may blow through the aspirant at any time, flooding the intelligence and initiating the consciousness into undreamed-of truths. It is not, therefore, within the province or the competence of the present study to define the whole of the substance of the communication which is accorded to the successful aspirant, and which tradition symbolizes by the spoken discourse ("Paradosis") of myth and ritual. This communication is spiritual in character and import, and it can be apprehended only on an exalted plane of spiritual awareness. As the WORD, it can be clearly heard and understood only by the genuine Initiate in the mystical experience of inspiration; and it can reach the uninitiated or popular world only "through a glass darkly" (1, Corinthians, chapter 13, verse 12), only by reflection through the psychic "water," whereby it assumes an obscure and enigmatical form as the myth, the mystery, or the work of imaginative art. Traditionally, the WORD belongs to the AIR; and it falls thence to the lower planes by condensing first into MIST, and then into WATER; hence it is written: "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deuteronomy, chapter 32, verse 2). Similarly, the quality of mercy, which "droppeth as the gentle rain from heaven." On the other hand, the mythical Monsters portraying evil thoughts, which rise as MIST from the passional WATER, are represented as falling back in the form of "rain" with the coming of the purging "tempest," as once the sins of mankind, reeking upward to heaven, fell back upon him in the cleansing "Deluge" that is immemorial in tradition. Well, then, may the aspirant inquire with job of old: "Should a wise man utter vain knowledge, and fill his belly with the East wind" (Job, chapter 15, verse 2).

The familiar symbol of "an ear of corn," preserved in our modern Craft system, is of great antiquity. Corn is found prominently associated with the Ancient Mysteries where, as also in the Volume of the Sacred Law, it is always the emblem of the "seed," or "vital and immortal principle," which is sown in the "soil" of our mortal bodies, these constituting

the “earth” given to each of us so to cultivate that what is planted in it may spring up into everlasting life. Spiritual growth, however, is gradual, corresponding with the stages of the three Craft degrees: “For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear” (St. Mark, chapter 4, verse 28). Why is corn used in preference to any other symbol of growth? The teaching of the arcane schools is briefly: Corn is a “sacred plant”; its source has always puzzled botanists; it is never found, like other cereals and seeded grasses, in a wild state, from which its growth has been stimulated by intensive culture. This golden, graceful, prolific and needful plant, teaches the secret doctrine, was never the growth of this planet, but was a “gift from the Gods,” who, in the dawn of time transported it to our world from another planet, with the double purpose of providing the staple food of humanity and of giving man an emblem of his own soul. We find this ancient tradition recorded in Psalm 78: “And had rained down manna upon them, and has given them of the corn of heaven” (verse 24). So, too, with the human soul; like the corn it is not indigenous to this time-world but is a native of eternity, whence it has become transported and sown in the individualized plot of “earth,” the physical body; there, also like the seed of corn, it is subjected to the opposing forces of Nature, to the painful process of disintegration, dying and rising again, multiplied exceedingly as the result of the experience. Once again the Scriptures confirm the ancient doctrine: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm 126, verse 6). When, then, in founding a Masonic Lodge, the Consecrating Officer scatters Corn to the four quarters of space, he is performing a profoundly sacramental act; he is emulating the Great Sower, who continually goes forth sowing souls in space, like grain, which fall into natural earthly bodies that they may grow and be “raised” therefrom as spiritual bodies. As St. Paul has it: “And that which thou sowest, thou sowest not that body that shall be, but bare grain” (1st Corinthians, chapter 15, verse 37). Moreover, in that fragment of ancient initiatory teaching known as the “Naassene Document” we read: “At Eleusis, they show those who receive in silence the final initiation there, a plucked wheat ear” (“Thrice Greatest Hermes,” by G. R. S. Mead). The supreme degree of the Mysteries of Ceres (whence our word “cereal”) was signified by the symbol of “an ear of corn”; and in our modern Craft, “full corn in the ear” is exhibited in gold embroidery on the dress collars of Grand Lodge Officers, bearing precisely the same profound meaning.

We come now to the third stage on the traditional Path leading to Initiation, and to the “sublime Degree” which is the summit of the Craft work. This is the “crucial” stage which involves the aspirant undergoing “that last and greatest trial,” an experience universally known as the “mystical death” or “dark night of the soul,” and which is symbolized in the Craft system by the darkening of the Lodge in the Third Degree. In the symbolism of ancient philosophy, the third stage is figured by the final ascent of the “Ladder of Perfection” from AIR, through the RING OF FIRE (RAINBOW), to AETHER (FIRE). Subjectively, the RING OF FIRE is the plane of spiritual ecstasy, and of the “mystical swoon” which is ritually represented in the third degree of Initiation by a simulated death. One of the characteristics of the ordeal through which the aspirant has to pass, and a feature that has been noted by so many of those who have left any record of their passing, is the sense of loneliness that accompanies it. just as he who dies physically has to leave behind all his possessions, friends and relations, even the dearest, so does the aspirant on this inner Path have to leave behind all the ties he has contracted, to sever all

the links that bind him to the life of the mundane world, and go on alone. The quest is for LIGHT, although within himself at first, like the darkened Lodge, is nothing but “darkness visible,” and there are many who, after one hasty glance, conclude that this way lies only emptiness and gloom; they hurry outwards again into the delusive brightness of the outer world. If, however, he persists in his endeavors to penetrate the veil, his in-turned eyes get accustomed to the blackness, and in the midst of it a far-off point of Light (the Pole-star of his being) will begin to shine, lighting-up the inward Path for him. This is “that bright Morning Star, whose rising brings peace and salvation,” but as long as he remains beneath the sphere of the MOON (“this sublunar abode”), so long the drifting MISTS raised by that luminary will cause the Light to twinkle uncertainly; once he has passed beyond (“where the Rainbow ends”), the Light will cease to be merely a “glimmering ray,” and will grow in size and brilliance until it has become the very SUN, the deathless LIGHT that is his true Self. The expression of this subjective fact in terms of natural imagery is seen in the widespread tradition which associates the RAINBOW with apocalyptic experience: “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about” (Ezekiel, chapter 1, verse 28). At this stage the FIRE (dynamic energy) of the Spirit blends with the AIR of the mind, and the aspirant is able to function not only on the higher mental level, but upon the transcendent level of the supra-rational principle. In other and more familiar words, he is “at liberty to work with both those points, to render the Circle complete”; he has indeed “squared the Circle” by acquiring mastery over its four component parts (EARTH, WATER, AIR, FIRE).

The study of the third stage brings us to consider one of the central teachings of Initiation science, the teaching known in the West as the Hermetic Axiom and given in the celebrated Emerald Tablet as follows:-

“It is true, certain and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below: to accomplish the one Wonderful Work.”

This teaching is to be found in all the mystical schools: thus Plotinus tells us that “all that is Yonder is also Here”; and the Kabbalistic work entitled the Zohar affirms that “esoterically the man below corresponds entirely to the Man Above.” There is likewise the version in the Tantrik tradition: “Whatever is here is Elsewhere, what is not here is nowhere at all”; while, we may add, the familiar sentence in the Lord's Prayer: “Thy will be done in earth, as it is in heaven,” has the same meaning. The teaching finds expression in the symbolism of the Craft by means of the Celestial and Terrestrial globes I, “pointing out Masonry Universal,” which divide the manifested Universe into two great Spheres or Hemispheres of being. In practice, however, the gaining of the Axiom by the aspirant refers to a real process, namely, that of transferring the consciousness from the one-sided “center of the personal self, to the true Center.” or the Higher Self, as it is called. When we can learn to focus our being “with the Center,” the world of perception undergoes a great expansion; a range of experience previously hidden from us becomes manifest, and it is seen that the Below reflects the Above in perfect correspondence. Accordingly, the aspirant in the Craft declares that he was first “prepared” to be made a Freemason: “In my heart”; and this is because on the level of the physical body the center of being is placed in the “heart,” although that “heart” extends inwards in dimensions which are not admitted by modern scientific thought. It is, in fact, the true “Center” of our being, and it is

characteristic of modern “one-sidedness” that nowadays most men feel themselves to be centered in the “head,” which emphatically is not the true “Center,” and was not felt to be so by the ancients. In the “Heart,” then, is placed the “Dweller,” who has been described in the literature of the subject as of the size of a thumb, and is indeed the same small but mighty being known in Western myth as “Tom Thumb.” He is also the famous “Homunculus” or “Little Man,” the creation of whom was one of the objects of Alchemists such as Paracelsus. He is the Thumb of power (hence the significance of the “thumb extended” in the Craft “s..n of Fidelity ”); He is also the Man-Child which the Woman brought forth, as related in the Book of Revelation, the Child which the Dragon sought to devour “as soon as it was born,” but who is destined to “rule all nations with a Rod of Iron” (Revelation, chapter 12, verses 4 and 5). In ancient Egypt He was known as HARPOCRATES (Horus the Child); He whose finger was ever on his lips in token of silence concerning the secret of His birth from OSIRIS; and we find ISIS saying: “I may not tell the story of this Birth, for it is not permitted to describe the origin of Thy descent, O Horus, son of mighty power, lest afterwards the way-of-birth of the immortal Gods should be known unto men” (“The Virgin of the World,” 1, 36). In truth, however, the secret is safe enough, for it is one that cannot be put into words, and as HERMES says: “This race, my son, is never taught; but when He willeth it, its Memory is restored by God (“Hermetic Corpus,” XIII, 2).

We pass next to an important point in the symbolism of the Craft version of the third stage. Who was H. AB., and why is the Candidate in the Craft system “made to represent “ him? It has been the practice of the Schools of Initiation to identify their Candidates with an ideal “Hero,” whose “traditional history” is made to serve the purpose of providing the supreme example for those who are ready and willing to strive to reach the same goal. H. AB., is the Masonic prototype, and a type true ideally if not historically. Had we been initiated in Egypt the Exemplar would have been Osiris; if in Greece, Dionysos or Iacchos (whence our word “Jachin ”); if in Persia, Mitthra; but the Craft system being expressed in terms of Hebrew mysticism, the prototype is the reputed Chief Architect or Master builder appointed to erect a temple, or House of God, in the metropolis of Jerusalem. The name H. AB., (sometimes given as ADONIRAM), means the representative or messenger from the Lord (“Adonai”) or Father (“Abba”); it is the Hebrew form of the Greek intermediary between Gods and men “HERMES,” the Son of the All-Father (“Zeus”). We must also bear in mind that in sacred Scriptures, whether of the East or West, such terms as “the house,” “the city,” “the temple” are mystery-names for man himself, in one or other of his manifold aspects; “the city” representing man in his composite aspect as all humanity; “the house,” the aspirant in the various stages of his training; and “the temple,” the regenerate or spiritual man. This conception of man as a form, ever changing, in which dwells the formless, changeless Life of all that lives, is clearly set forth in the first two letters of the Hebrew alphabet, the ALEPH and the BETH. ALEPH, the Ox (or Bull), represents the creative male principle (in its highest aspect the immortal Self or Spirit); BETH, the House, represents the generative, formative principle (in its highest aspect the Soul, which ever clothes with a form the naked Flame of pure Spirit); H. AB., therefore, represents the active intellectual principle, the third aspect of the Divine creative energy, the “architectonic ” power or LOGOS. As far as we are able to lift the veil which conceals the ancient Mysteries, all of them, are seen to commemorate, or more correctly to perpetuate, the primeval sacrifice of the LOGOS (“ the Word which

was in the beginning “), the indwelling Life of all that lives: “In him was life; and the life was the light of men “ (St. John, chapter 1, verse 4). In this sense, H. AB., is a type of the true Initiate who, “in his own person,” symbolically represents the repercussion in the time-world of the primal spiritual tragedy which ruptured the cosmic harmony “from the foundation of the world “; thus he suffers, and is (figuratively) slain to re-enact the “fall “ of Spirit into matter, and the subsequent long “death “ of the Soul in the “tomb of transgression,” the body; thus he is “raised from the figurative death “on the third “day “ to show forth the final victory of Spirit over matter, and the transmutation of the earthly into the heavenly.

In these brief notes it is not possible to expand consideration of the great theme of the Third Degree, which must be studied more fully elsewhere. We can only indicate here the trend and significance of the doctrine underlying the whole Masonic system, and point out that the Craft, like every other and older system of Initiation, exists for the purpose of providing instruction in regard to the deepest truths concerning our humanity. The legend of H. AB., must be freely recognized as pure myth, but by “myth “ we do not mean to imply that the narrative is an irresponsible fiction; on the contrary, it exemplifies the ancient and very effective method of conveying spiritual principles and teaching to the public mind. It is, indeed, a doctrine explaining the genesis, fall, and destiny of man, expressed in numerous forms and common to every human race since the beginning of time. The adjective “traditional “ was, therefore, doubtless applied to the legend in order to make it abundantly clear that the compilers of the Ritual were in no sense inventors of the theory. Moreover, the subject of the legend is not to be looked upon as something that does not come within the province of the individual man; it is an expression of the true faith, which is a form of knowledge, being the reflection in the personal self of Knowledge that has been realized at deeper levels of being. The transmutation of such faith into Knowledge is the task which the aspirant will have to perform for himself, the Path which he must tread. No theoretical exposition is of the slightest value to any member of the Craft, except as a preparatory step with a view to an eventual realization in actual experience. Mastership signifies the recovery of “that which is lost” in a given individual, and the Craft indicates graphically the terms upon which it is achieved. As for “theory,” in its original and Masonic connotation, it is but the Greek word for “vision “(to be contemplated), and refers to the preliminary glimpses of the distant goal which are vouchsafed to the aspirant, without which he would have no incentive either to set out or to continue on his difficult journey. It is, however, an immutable law that each must pass alone through the ordeals of the Path, seemingly unaided, and relying solely on his own inner strength. Out of the depths of our own being must come the strength that is to carry us over the barrier. We learn from the teaching of the Craft that the three essential actions of the Path are the acts of sacrifice, charity and self-discipline, but that in addition to these, there must of necessity be the indispensable element of real Knowledge. Actions, indeed, are of great practical use, and it is quite impossible to live without them; in themselves, however, they will not suffice to take us to the Goal; they must be backed by the knowledge of their inner significance. In other words, we must assuredly “know,” and thoroughly realize, by uniting our being with the Knower; the Light, “which is from above,” and “which lighteth every man that cometh into the world “ (St. John, chapter 1, verse 9)

Before concluding this second Paper in the series on the symbolism of the Craft, one final

word to Masonic students may perhaps be profitably added. Students should always remember that in every Lecture or written Transaction, whether it be profound or comparatively elementary, the ideal of the Craft itself greatly surpasses in scope all its possible forms of expression. Even the most faultless exposition of the Masonic subject is bound, by definition, to leave out far more than it includes; moreover, what it omits is really the essence of the teaching, which is incomunicable by its nature, and can only be fully interpreted by those "who have ears to hear"; the listener or reader must, therefore, make every allowance for the "inexpressible," which is the important factor. We are all prone to reserve our ideas of the Craft doctrine until we see how far we can reconcile it with other views and beliefs we hold, and we seek to apply worldly wisdom to a Wisdom which is not of this world; and bring our "common sense" to study a subject requiring a special education and the use of a sense which in the present state of human evolution is far from being common. It is on record in that Sacred Volume which is the chief textbook of Masonic science, that near the foot of the Mount of Olives was an orchard and a primitive oil-factory. The olives, grown to ripeness upon the hill above, were gathered and taken down to the foot to a place where the fruit was crushed and its essential oil extracted. Olive-oil is the richest fruit-essence produced; richer than wine, with which it is so often associated. It serves for food, light, healing; it is a lubricant, an emollient, a preservative; on which symbolical grounds it has always been used for consecrational purposes. Spiritual oil possesses precisely the same properties, for the outer and objective is always the type and rudimentary form of the inward and formless reality; but this kind of oil has to be grown within and pressed out from ourselves. Wisdom, like its symbol, oil, is the ultimate product of growth, knowledge, experience, suffering, squeezed out of us, the "olives," by the oil-press of the Great Law operating through our life-process and continually adjusting the latter into harmony with the Divine Life. It accords little with the modern mental temper to cast aside preconceptions and reduce oneself to docility and humility; yet these qualities remain indispensable to the Candidate for Wisdom, for it is not the critical and worldly-wise, but the "little children" who are suffered to come to the Light; of such are both the Kingdom of Heaven and the Craft of Freemasonry, which is designed to lead to that Kingdom.

SO MOTE IT BE.

STANDARD OF MASONIC CONDUCT

by the Committee on Masonic Research and Education of the Grand Lodge of Minnesota.
MSA Short Talk Bulletin - June 1986

It has been said that the purpose of Freemasonry is the pursuit of excellence. All of the teachings of Masonry are directed to excellence in performing our duties to God, our country, our neighbors and ourselves. The continuing effort to improve oneself is the true mark of a Mason. This principle was stated well by Grand Master Donald J. Flood at the annual communication of the Grand Lodge of Minnesota.

"We must constantly remember that in every moment of our life - in public - at work - at pleasure - with our families - even when you are alone - You are a Mason! "The non-Masons who know us will judge each of US, and Masonry itself, by the way in which we conduct ourselves. We have in trust the reputation of Masonry. Let us not betray that trust! Masonry will flourish if we follow these precepts.

“Before we can expect to attract good men to the Fraternity by our conduct and reputation in public, we must learn to conduct ourselves with propriety in the Lodge. One of our first duties shall be loyalty to the Fraternity and obedience to its laws. This is a fundamental requirement.

“Propriety is not the result of law, but rather of tradition, custom and usage. Like good manners, it has behind it only the force of opinion. While there (may be) no penalties for breaches, there are tangible rewards for observance of the rules and ceremonies of good manners!”

An ancient philosopher advised “When in Rome, do as the Romans do.” This also applies to your actions when you are visiting another Lodge, particularly in other states or countries. While the principles and ideals of Masonry are universal, social customs and Masonic traditions and laws differ from place to place. For example, all Masonic Lodges open with a prayer, and it is not surprising that the words of the prayer may vary from place to place. When we go to other states in our country we find that the attitude of prayer is not the same everywhere and in other countries the name of Deity may even be different. Likewise we find that the customs concerning such things as the proper way to address a Brother or a Lodge officer, the appropriate dress for a Lodge meeting, proper topics of conversation, and even the working tools and the Grand Masonic Word change as we go around the world. But wherever you may be, you can be sure that respect and honesty toward Masons and Masonry, as taught by the square and compass, will be the fundamental guide for your conduct.

In this paper we will discuss the principles, traditions and ideals that should guide our conduct as Masons. This paper does not present a list of Masonic do's and don'ts. Such an attempt would fail for at least two reasons: first, no one would read it, and second, as Masons, each of us is expected to apply the tools and principles of our Craft to our own lives.

One of the most interesting experiences in Masonry is to visit a Lodge in another Grand Jurisdiction. Whether it is in a foreign country or just in another state, there will be interesting and surprising differences. But, a word of caution, you must comply with the laws and customs of the Masonic Jurisdiction in which you are traveling! Therefore, before you visit, find out what to expect. The List of Lodges Masonic, found in every Lodge, give the names and locations of all the Lodges in the world that are recognized by the Grand Lodge. Since there are clandestine Lodges, it is essential that this book be consulted. Finally, if you are in a foreign country, you should consult the Grand Lodge office in that country.

In the United States and Canada, a current dues card is required as proof of membership. However, there are countries where a dues card will not be accepted. In these cases a letter of introduction from your Grand Lodge is necessary.

Concerning appropriate dress, a dark business suit is often acceptable for a Lodge meeting. But, in some Grand Jurisdictions, formal dress is required even for side-liners. Outside of North America you will usually be expected to have your own apron, so carry it with you. Regarding Masonic pins, rings, etc., these are often worn only within the Lodge. Some Grand Lodges even have rules that prohibit wearing these in public. And then there are countries which have outlawed Freemasonry. It is not prudent to even carry

a pin into those countries.

Law Suits Between Masons While this is not an area of strict Masonic regulation, it is a subject addressed by ritual, traditions and Masonic law. Our ritual states that “no contention should ever exist” between Master Masons. Tradition has interpreted this to include the subject of law suits, requiring that Brothers make every attempt to resolve such differences without recourse to the courts.

Business Advertisements and Contacts - The general rule in these matters is that you should not seek financial benefit from your Masonic membership. To do otherwise is considered to be in poor taste at the best and unMasonic or even criminal at the worst. Lodge membership lists cannot be used for business mailings. Masonic membership cannot be used in a commercial or political advertisement or sign. The square and compasses cannot be used for any commercial purpose, as a symbol or a design. This point has been tested in the courts and Masonry has the exclusive use of this emblem.

Respect - Every person has a basic need for both self-respect and the respect of others. When our friends show, by word or deed, that they hold us in low regard, we may react as strongly as if we were threatened. On the other side, we would do almost anything for a person who holds us in high esteem. Thus, respect is both the least honor that we require and the highest honor that we can hope for in our dealings with our fellow men.

The term “respect” includes courtesy, tolerance, kindness, sympathy, prudence, temperance, and a host of other concepts that refer to our relationships with people. It encompasses our words, our actions, our appearance and even our thoughts. Inside the Lodge and outside of it, we should strive to demonstrate in every way our respect for a Brother's honor, feelings, efforts, hopes and any other part of his life that we may contact.

While conduct within the Lodge is the concern of all Masons, it is especially important for the officers of the Lodge. Once again we quote from Brother Flood's comments:

“We can't expect our Brothers to know these principles if we don't teach them and practice them. This is Masonic education in its finest sense.

“It is not from the lack of desire to learn that the Craft suffers, but rather from the lack of instruction.

“Masonry does not exist for the mechanics of ritual alone. Just as important is the learning, interpretation and exemplification of that ritual and of the basic principles of our Order. Equally important, too, for the candidate and for every member is the need to fully understand these principles, as well as our responsibilities as Masons.

“What is required of every single one of us is the dedicated and devoted application of the high moral principles of Masonry. By these simple methods, we develop the character that guarantees our own self-improvement and discharges the duties of God, our country, our neighbors and ourselves.”

Since officers set the example for the whole Craft, before seeking or accepting a line position a man should be certain that he is willing to demonstrate the highest standards.

Dress - In many Jurisdictions there is no mandatory dress code, but this does not mean that we should disregard our appearance. Although as Masons “We regard no man for his worldly wealth Ö. ,” human society everywhere considers a man's outward appearance to

reflect his inner self and attitudes. Your manner of dress reflects the respect that you have for the dignity of Masonry, its work, its goals, and its members. At all times your apparel should be appropriate for the occasion and those attending, remembering that the Altar of Masonry is the Altar of God. Thus the clothes you would wear for a golf tournament or a degree in an underground mine may not be appropriate for work done in the Lodge quarters.

At Tyled Meetings - At the sound of the gavel in the East, the officers and Brethren take their places and the Lodge comes to order. This means that everyone is seated unless called up by the Worshipful Master or unless rising to address the Worshipful Master. In most introductions all speaking is directed to the East. Therefore it is improper for two Brothers to speak to each other during an open discussion, unless directed by the Worshipful Master, and it is never proper for two Brothers to hold a private conversation (whispered or otherwise) in a Lodge at labor.

Each candidate at each degree is instructed in the proper way to salute. He is also told that he should salute when rising to address the Worshipful Master and when entering or retiring from a Lodge while it is at labor. These instructions remain in effect even after we have completed our degrees. Always rise when speaking, even if you are only giving a second to a motion. Give salutes that are accurate and precise. A sloppy salute is actually a sign of disrespect! Finally, when referring to a Brother or when addressing him, courtesy requires that we use the term "Brother" followed by his last name. Of course, "Worshipful Brother Jones," "Right Worshipful Brother Smith," or "Most Worshipful Brother Flood" are also proper forms.

The proper way to enter or retire from a Lodge is not always clear to new Masons. When entering or leaving a Lodge at labor, the proper place to stand, while giving the salute, is at the west of the Altar. Not at the door or at your seat. The salute is normally given to the East, but the Worshipful Master may direct these salutes to be given to the Senior Warden. Of course, everyone should enter through the Tyler's door. The preparation room door is for candidates only. Every member guards that door, and the ballot is the key that locks or unlocks it.

There are probably no other topics of discussion that have caused as much ill will, alienation and contention as have politics and religion. In the interest of harmony among Brothers, it is considered un-Masonic to introduce any religious, political, or other divisive topic into a Masonic discussion.

A final word for the officers of the Lodge. The flag of our country and the Great Light of Masonry merit our utmost respect, both in their care and their handling. The Bible should be handled with reverence and care, the flag should be treated with honor and should fly freely when being carried. The other jewels, furniture, and regalia should be cared for and kept in good repair to demonstrate the high regard we hold for our Craft and its work.

During Degrees - One of the most solemn and meaningful events in a Mason's life is the time of his raising. Yet we often see this degree marred by laughter and inappropriate comments. The Grand Lodge of Arizona requires the following to be read at the beginning of the second section of the Master Mason degree:

"My Brethren:

“A candidate is about to be raised to the sublime degree of Master Mason. The Lodge room will be used as a stage to enact a drama which, symbolically unfolds the great lesson of the immortality of the soul.

“To properly impress the candidate with the seriousness of this ceremony, there must be no talking, whispering, laughing or other commotion during the conferring of the degree. Bear in mind the fact the Temple, for this portion of the degree, is supposed to be silent and unoccupied.

“Only the participants in the drama are to speak, and they are instructed to make no facial expressions, gestures or other unusual deliveries which might induce levity. The cooperation of each one here present is EXPECTED.

“An adherence to these instructions will help serve as an impressive climax to the candidate's progress in Freemasonry and this section of the degrees could well be one of the richest experiences of his life.”

The principles contained in this statement are equally appropriate for all degree work, lectures, preparations and gatherings connected with the degrees. Nowhere does Masonry give any man license to take liberties with another. Comments that are intended to arouse a candidate's concern for his personal dignity or safety are among the most discourteous acts that can be inflicted upon a candidate. Such actions are a gross misrepresentation of the Craft and are disrespectful to all of its members.

There is one form of disruption of degree work which comes from the best of intentions - side-line prompting. How often have we seen a forgotten word, or even a dramatic pause, produce an uproar as a number of concerned Brothers attempt to help the speaker. Prompting should be done only by the Worshipful Master or the one designated by him. The Masonic virtues of silence and circumspection are nowhere more appropriate than in this situation.

The perfect points of our entrance, as reflected in the four cardinal virtues of temperance, fortitude, prudence, and justice, provide us with a complete guide for truly Masonic action. It behooves each of us to periodically evaluate ourselves against these four standards, to see where we have those rough corners to which the common gavel can profitably be applied.

Am I temperate in my relations with others, or have I been excessive in my actions toward someone? Have I displayed fortitude in pursuing the excellence I can achieve, or have I chosen to do as everyone else does? Do I direct myself wisely and prudently, or do I sometimes go beyond the bounds of courtesy and good taste? Have I given to each Brother, candidate, friend, and associate the consideration, help, and respect which they justly deserve, or have I let my own pride, comfort, and desires blind me to their needs?

These are the standards of Masonry. It is not easy to apply them to ourselves. But then, being a master of any craft is never easy, and being the Master of oneself is perhaps the most difficult of all.

CONSPIRACY THEORY

If one accepts the thesis of Bro. Alec Mellor (*Our Separated Brethren-the Freemasons*, London 1964) Freemasonry first entered the realms of conspiracy theory with the publication of the first Papal Bull in 1738. Brother Mellor believes that the Bull was issued not only because of religious objections to Freemasonry by the Papacy but also because of fears of the supposed political aspirations of continental Freemasonry. Certainly it came to the forefront of conspiracy theory with the works of two non-Masons, the Abbe Barruel (*Memoires pour servir a l'histoire du Jacobinisme*, London 1797-8) and John Robison (*Proofs of a conspiracy against all the Religions and governments of Europe carried on in the secret meetings of Free Masons, Illuminati and Reading Societies*, Edinburgh 1797) both of which claimed that the French Revolution had its origins and much of its support in Lodges under the then regular Grand Orient of France.

So far no problem, but one arose when over-enthusiastic Masonic writers failed to distinguish between the Masonic precepts of equality and fraternalism and the political revolutionary ideals of liberty, fraternity and equality, another example of confusing similarities with actual links. That some of those who were involved in the French Revolution, the American War of Independence and the South American liberation movements of the early nineteenth century were Freemasons is undeniable. To move from that position to state that because Freemasons were involved, the events were Masonic actions or Masonically inspired actions is nonsense and is also to ignore the equally well established fact that in all those events there were Freemasons on both sides.

The actions of those writers only gave fuel to those paranoid critics of Freemasonry who revel in the conspiracy theory that Freemasonry is a plot for world domination, perhaps the nastiest manifestation of which is the notorious forgery *The Protocols of the Learned Elders of Zion* which claims to be an exposure of Masonic documents showing that Freemasonry is a Judeo-Masonic conspiracy for world domination, the reverberations from which are still echoing today (see Stephen Knight's *Jack the Ripper: the final solution*).

THE PUBLIC FACE

In dealing with the public face of Freemasonry we must remember that we are not dealing with realities but with received impressions. There is a wide spectrum of attitudes to Freemasonry. At one end are the members who know what Freemasonry is and what its purposes are. At the other end are Freemasonry's intractable critics whose minds are closed and who will never be persuaded that there is another opinion than their own, let alone that their views might be wrong. Between these two ends of the spectrum is the great mass of the non-Masonic public, some of whom, through family connections or friendships, will be favorably disposed; others of whom, from reading anti-Masonic works, will be ill-disposed; and the great majority for whom Freemasonry has no meaning or interest until the media force the subject before their eyes.

As the majority of the British public do not read books the media have had a great deal of power in forming public attitudes towards Freemasonry. Until 1984, when Grand Lodge altered its traditional policy of no comment to one of limited comment and the correction of factual errors, the power of the media in forming public attitudes was immense. Regrettably, the less scrupulous in the profession of journalism over the last twenty or so years realized the power that they possessed, in particular that, provided they observed the laws of libel and defamation, they could say whatever they liked about Freemasonry without any fear of a challenge from Masonic authority.

It can be argued that in the climate of the 1940s to 1960s the policy of 'no comment' on specific issues (e.g. the attempt to debate Freemasonry in the Church of England in 1951) and the refusal to cooperate in programs concerned with Freemasonry (e.g. the 1960s BBC Television exposure of Freemasonry) was effective in that it turned those events into a 'ten day wonder' soon forgotten by the public. Indeed, there are those who would argue that unofficial answers did potentially more harm than the lack of official comment (e.g. the anonymous answer to Hannah's Darkness Visible, London 1951, Vindex's Light Invisible, London 1952). As has already been stated, however, the official policy, combined with a clamp-down on general Masonic information and the lack of a public Masonic presence were not helpful in that they deprived the general public of sound, authoritative general information against which to measure what they learnt from the media.

In the last two decades the world has radically changed. Old virtues have been challenged, with the media leading the challenge. A polite 'no comment' and a failure to correct or comment upon factual errors combined with a desire for privacy are now taken as evidence that allegations are true and that there is something to hide-the 'no smoke without fire' reaction. It was partly a realization that this change had taken place and partly a growing awareness that public ignorance was beginning to affect Brethren in their employment that caused Grand Lodge to reconsider its traditional policies. Despite the need for change, and the effects that change is already beginning to have, there are still those in the Craft who would prefer to return to the pre-1984 position. I would argue that there is no going back and that if the policy was reversed it would be a certain way of diminishing the Craft and beginning its gradual decline to extinction. In the modern world any organization, no matter how noble or impartial it be, must take notice of public attitudes towards it if it wishes to survive in any strength.

THE CURRENT PROBLEMS

The current problems can be broken down into three main areas: accusations of secrecy; a misunderstanding of the relationship between Freemasonry and religion; insinuations of corruption, malpractice, etc. through misuse of membership by Freemasons. As I hope this paper has shown, the principal reason for those problems having taken root is ignorance of the principles and practices of Freemasonry on the part of the general public. In the area of religion there have always been individuals within the various denominations of the Christian Church who have chosen to misinterpret the rituals of Freemasonry and read into them a theology which is not and never has been present and to confuse reverence for God and the offering of prayers with liturgical worship. Accusations of secrecy are not new in the sense that, from the earliest days, there has been a healthy public curiosity concerning Masonic ritual. What is relatively new is the

concept of Freemasonry as a secret society which, to the best of my knowledge, in England is very much a post-1800 idea, despite the deliberate exclusion of Freemasonry from the terms of the Unlawful Societies Act of 1799. Indeed, the suggestion that Freemasons are plotting in secret cabals in England is very much a twentieth century idea, and in any forceful way a post-World War II concept. Similarly the suggestion of Freemasonry being a set of men totally bound to aiding each other regardless of the laws of God and man is very much of the present day and, to my mind, has only come about because of public ignorance of the facts. It seems significant that when Freemasonry was a highly visible part of English life such suggestions did not take root.

That said, we are left with the question of why, in the 1980s, Freemasonry has come under what appear to many to be concerted attacks from a number of sources? To suggest that it is all part of a plot of either the political left or right is to play the conspiracy theory game. I would suggest that it is a result of an unhappy coincidence of general dissatisfaction within society; of anti-establishment views-Freemasonry being considered as a bulwark of the establishment; of a search for a whipping boy for the ills of modern society fostered by the pre-1984 policy of not answering criticism; and the public's lack of knowledge of Freemasonry.

CONCLUSION

Have the sins of our Masonic fathers been visited upon us? I think that the answer must be yes. By following a policy of intense privacy and therefore separating and obscuring the Craft from the society in which it exists Grand Lodge, acting in what was then thought to be the best interests of the Craft, cleared the ground but did not tend it and allowed the rank weeds of anti-Masonic writers to gain a firm hold in the public consciousness. In not countering criticism it allowed the falsehoods to become rooted as uncontested facts in the minds of the general public. Grand Lodge was not alone in this, however, and much can be laid at the door of those Masonic writers who gave free rein to their imaginations and, in some cases, produced work diametrically opposed to the general understanding of what Freemasonry is. Nor is the Craft in general free from blame. Individual members, by being secretive about their membership and by refusing to discuss Freemasonry in even the most general terms with their families and friends, greatly helped to create the climate in which the critics and enemies of Freemasonry were able to persuade an ill-equipped public that Freemasonry was something to be feared and not to be trusted.

It is to be hoped that by reversing its traditional policy in 1984 Grand Lodge will be able to stem the process and gradually return us to those days when Freemasonry was an acknowledged part of everyday life and was seen as an institution for the good of society.

SOME REFLECTIONS REGARDING THE NUMBER FIVE
by Jacques Huyghebaert, Belgium
[source unknown - date unknown]

During the second degree ceremony the candidate is informed that Freemasonry is a progressive moral science divided into different degrees, and as its mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon his mind. 1

Traditionally it has been required that the Brethren endeavor to commit to memory the working and various ceremonies of the Craft. This demand has never been intended to trifle with anybody, but to teach us an important lesson: i.e. that all our efforts to acquire knowledge will remain useless, if we are to forget all we learn.

No one has, however, wished any Brother ever to become a "Parrot-Mason." In order to understand that which, through the succession of ages, has been transmitted unimpaired, and which we regard as the "Most Excellent tenets" of our ancient and honorable Fraternity, we need to take a closer look at the Lodge work, the precise wording of the questions and answers, the true content of the lectures, and the deep sense of the various symbols made use of during our ceremonies.

Albert Pike, who was the Grand Commander of the Ancient and Accepted Scottish Rite from 1859 to 1891, has written the following about the essence of Masonry:

"The vagueness of symbolism, capable of many interpretations, reaches what the palpable and conventional cannot. Its indefiniteness acknowledges the abstruseness of the subject; it treats it mystically, it endeavors to illustrate what it cannot explain, to excite an appropriate feeling, or to develop an adequate idea, and to make the image a mere subordinate conveyance for the conception"

"Masonry, successor of the Egyptian Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows, not the reading of an essay, but the opening of a problem, requiring research. Her symbols are the instruction she gives. The lectures are endeavors to interpret these symbols. He who would become an accomplished Mason must not be content merely to hear, or even to understand the lectures; he must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop these symbols for himself." 2

Masonic tradition informs us that at the building of King Solomon's Temple, the Craft were arranged in three classes: Entered Apprentices or bearers of burdens, Fellowcrafts or hewers on the mountains and in the quarries, and Masters or Overseers of the Work.

The Entered Apprentice Mason works with the gavel and the chisel to break off the superfluous parts of the rough ashlar.

The Fellowcraft has different working tools: the level and the square. These instruments are not made to cut the stone, but to verify and position the building stones according to the plan.

The compass is for the Master Mason, neither to cut the stone, nor to build the edifice, but to draw designs upon the trestle board.

It becomes clear, even in operative Masonry, that improvement of craftsmanship, necessarily leads to a gradual development of the mental faculties of the Artist, and vice-versa.

In the first degree, the square is placed upon the extended points of the compass, in the second degree, one point of the compass is elevated above the square, and in the third degree the square is completely covered by the compass.

This progression indicates to Freemasons, that the way leading to Perfection, both

operative and speculative, requires a slow but constant shift from the square to the compass, or, in other words, from matter towards spirit.

This is why, in the second degree, the symbols stress the importance of numbers.

The old catechisms referred to the number required to make "a full and perfect Lodge" or a "true and perfect Lodge," or some such similar expression.

The answers varied, but the use of three, five and seven was fairly constant.

Q. What makes a true and perfect Lodge?

A. Seven Masters, five entered apprentices.

Q. Does no less make a true and perfect Lodge?

A. Yes, five Masons and three entered apprentices.

Q. Does no less?

A. The more the merrier, the fewer the better cheer."

When after the Union of the Grand Lodges in 1813 the Emulation ritual appeared, the lectures of the three degrees had seven, five and three sections respectively, the minimum numbers which the lectures claimed were required to form a Lodge in each of those degrees.

The third section of the California third degree lecture states that:

"Entered Apprentice Masons assembled on the ground floor of King Solomon's Temple, and their Lodges consisted of no less than seven; one Master, the other Entered Apprentice Masons. Fellowcrafts held their meetings in the Middle Chamber of King Solomon's Temple, and their Lodges consisted of no less than five; two Masters, the other Fellowcrafts; Master Masons met in the Sanctum Sanctorum, or Holy of Holies, and their Lodge consisted of three."

During the second section of the Fellow Craft degree ceremony, the attention of the candidate is directed to a representation of a flight of winding stairs consisting of three, five and seven steps.

Here is an extract from "Leaves from Georgia Masonry," on the number five in relation to the staircase:

"Having climbed up the first three steps, and laid the foundation of your Masonic building, you see now a flight of five steps, replete with profound meaning. For five is a sacred number ever found in connection with two, and with seven. Jesus is said to have fed the multitude with five loaves and two fishes, and of the fragments there remained twelve baskets, that is five and seven. The five steps show on one side the five orders of architecture, and on the other the five human senses. Now when you hear of a 'sacred' number, you think probably that means nothing to you personally, but stop and consider a moment. This number five is engraved in your being more than once. Examine yourself, and you find five fingers, five toes, and five avenues through which the outside world can communicate with that mysterious being who sits in the center of your consciousness and receives and translates - no man knows how - the various messages carried to the brain by the nerves from the outside world." 3

The use of numbers has always had a special significance to Freemasons.

" All things are in numbers , " said our ancient friend and brother, the Great Pythagoras; " the world is a living arithmetic in its development, and a realized geometry in its repose."

Nature is a realm of numbers; crystals are solid geometry. Music moves with measured step, using geometrical figures, and cannot free itself from numbers without dying away into discord.

Equally so it is with the art of building - a living allegory in which man imitates in miniature the world-temple, and seeks by every device to discover the secret of its stability. 4

This is why our ritual states: "A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and to study symmetry and order.

The number FIVE is traditionally expressed by the five-pointed or blazing star, the mysterious pentalpha of Pythagoras.

The pentalpha has been found on sarcophagi and ancient carvings, and has a long association with the religions and mysteries of Antiquity. It is a magic sign in astrology, alchemy, and Cabbalistic law.

Astronomically it represented Sirius or the Dog Star. On wall paintings of Egyptian tombs, we can still see Isis, surmounted by the five pointed star.

Thousands of years before Christ astronomers had observed that Sirius was an important star, not only for the forecast of the return of seasons, but also for the determination of the heavenly cycles.

That is why the star Sirius was chosen by the Egyptians to mark the "sacred year," corresponding to the precessional cycle of the equinoxes, the duration of which is known to encompass more than 25 millenniums.

They also had noticed that the star Sirius, the star Spica and the terrestrial globe, display a right-angled triangle upon the skies.

Spica is the main star of the constellation Virgo. That may seem irrelevant to the second degree - it is not - for Spica means "ear of corn" in Latin which translated into Hebrew gives " Shibboleth." The star Spica is located on the milky way, which the Egyptians called the celestial Nile. And that perhaps can provide us with another hint to the signification of the "ear of corn suspended near a waterford."

According to Diodorus, a Greek historian who lived in the 1st century B.C., the Ancients represented the universe by the NUMBER FIVE.

To the Alchemists it was the sign of the Quintessence. To the Magi, the Grand Arcanum. To the Cabbalists, the sacred Pentagram.

As Masons, studying numbers, we may say that five is four plus one, $5 = 4 + 1$.

We already know that the number four alludes to the four elements of Nature: earth, water, air and fire.

We also know that the number one signifies the beginning, the source, the principle, the

essence of all things.

We therefore are entitled to deduct that FIVE, being an association of ONE and FOUR, alludes to nothing else than the mystery of LIFE.

Our ritual states that “ by Geometry we may curiously trace Nature through her various windings to her most concealed recesses.”

“ A survey of Nature teaches us indeed that, five and its geometrical equivalent, the five pointed star, is a very frequent pattern, to be observed in all forms of life.

“We can discover it in the arrangements of the pits in an apple, we can discover it in the design of orchids, we can discover it in the arms of the starfish.”

“It leads the artist to the golden section and the number, which by many has been considered as the mathematical expression of life.”

“ In imitation of nature, architects, painters, sculptors and musicians of all ages have made use of the golden proportion to reach harmony and beauty.” 5

The jewel of Past-Masters, in the English and continental European Lodges, inherited from the Grand Lodge of the Moderns, representing the 47th problem of Euclid, figures a right-angled triangle.

Its base, measured by the NUMBER THREE, refers to the DEITY, the perpendicular, measured by the NUMBER FOUR, symbolizes MATTER, and the hypotenuse, measured by the NUMBER FIVE, alludes to that nature which is produced by the union of the Divine and the Material, MAN with his soul and body.

The squares, 9 and 16, of the base and perpendicular, added together, produce 25, the square root whereof is 5, the measure of the hypotenuse.

Finally, may I direct your attention again to the flight of winding stairs, consisting of three, five and seven steps, making in all 15 steps.

Fifteen, which is also three times five, is, according to Cabbala, the number of YAH, or, as we would say as Freemasons, the number of the “Great Architect of the Universe” and which we represent by the letter G in the center of the five-pointed blazing star.

FOOTNOTES

1. King Solomon and his Followers, no 38, CAL, Allen Publishing Company, Richmond, Virginia, 1910, 1972 revised edition.
2. Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared by Albert Pike for the Supreme Council of the Thirty-Third degree (Mother Council of the World) for the Southern Jurisdiction of the United States and published by its authority, House of the Temple, Washington, D.C., 1966.
3. Symbolism in Craft Masonry, Colin Dyer, PAGDC, Master of Quatuor Coronati Lodge #2076,(1975-76), Lewis Masonic, London, 1976, 1983 reprint.
4. Joseph Fort Newton, The Builders, a story and study of Freemasonry, Macoy Publishing and Masonic Supply Company Inc., Richmond, Virginia, 1914, 1951 reprint.

STEMMING THE FLOW

by E. R. Minchew, PGM and Director of Masonic Education for the Grand Lodge of Louisiana

MSA Short Talk Bulletin - March 1980

Most Grand Jurisdictions, if not all, are concerned with the loss of members. Basically, there are three categories of membership losses that claim their attention: by demits, by non-payment of dues, and by candidates who fail to complete the degrees.

With reference to the first category - Demits. In Louisiana, as an example, the number of demits that were granted in 1976 was 284; in 1977, the number was 64; in 1978, the total was 317. While it is true that some of the demitted Masons affiliated with other Lodges, it is roughly estimated that two-thirds did not. This is a loss that is worthy of attention. Louisiana has about 47,000 Masons. Other Grand Jurisdictions report comparable losses through demit.

What can be done to reduce the losses by demit? It appears that the cause for demit losses should be examined. There are at least three reasons why a Mason gets a demit and never affiliates with another Lodge:

First He feels that he is too old to be of service to Masonry.

Second He has lost interest in the Fraternity.

Third He cannot attend Lodge.

There are probably other causes for a demit, but these three are certainly worthy of consideration.

The solution to the problem must rest with each Lodge, particularly with the three principal officers. There is no doubt but that some members of the Lodge have been neglected.

A well-planned program by the Lodge is necessary, a program that will involve as many members as possible. Specially planned programs will attract and encourage the presence of members. Homecoming, Father-and-Son Night, etc. Each Lodge meeting should include a discussion of some Masonic topic for information when no degree work is on the agenda. Most Masons are interested in learning more about the history, heritage, philosophy, famous men in Masonry, and ideals of the Fraternity. Open meetings, where the doors are opened to non-Masons, are excellent opportunities for good fellowship and for improving the image of Masonry.

In other words, A Masonic Education Program in each Lodge is a MUST. In such meetings, a special effort should be made to acquaint all members with what the Lodge is doing and how each member is a part of the program. The Lodge program should include opportunities for the members to discuss what each wants out of his Masonic life. It is surprising how many good ideas for improving the interest and attendance of the members can be provided by the members. Too frequently they are not encouraged to let their wishes be known.

Some Lodges send out questionnaires to all members asking for the members' desire to do a certain work in the Lodge. This method gives every member the opportunity to let his wishes be known. A follow-up use of members is the result. Other Lodges have seminars with members to get the members' reaction to what the Lodge should do. It all boils down to what has often been said, "A working Mason is an interested Mason."

Some Lodges use a Contact Committee to get in touch with Masons who do not regularly attend Lodge and inform them that they are missed and that they are needed. When such efforts are exerted, the members will feel a part of the Lodge, and many even become regular in attendance.

Members who are unable to attend Lodge meetings should be visited by the Contact Committee as often as possible, and by the principal officers. Telephone calls can be used by the Committee to prevent disabled Brethren from feeling a sense of neglect, and to assure the aged and infirm that they are still a part of the Fraternity of Free and Accepted Masons. On special occasions, such as when honoring the members with long years of service to the Craft, the Committee should arrange transportation for the disabled.

The second category of membership losses is through suspension for non-payment of dues. Some Grand Jurisdictions report as many as five to eight hundred per year. Of the total number that are suspended, about fifty percent request reinstatement. Again, a sufficient loss to cause concern.

There are sundry reasons for failure of Masons to pay their annual dues. The primary causes might be loss of interest, living in another location, financial difficulties and a feeling of neglect.

Some Lodges have sought to solve this problem by making personal calls on the delinquent Brothers. When this is not possible, Masons in the vicinity of the domicile of the delinquent Mason are asked to make a personal contact. In some Lodges the Worshipful Master appoints a committee to visit a Brother who is suspended and persuade him to pay his dues. Other Lodges use different appeals. Financial aid is often provided for the Brother who is in financial straits.

Whatever is done when a Mason becomes delinquent is like locking the barn after the horse is stolen. Rather than treat the disease, perhaps more attention should be given to prevention.

Again, a well-planned program of Masonic Education that will touch the lives of all of the members is suggested. Several Grand Jurisdictions are making much improvement in Grand Lodge oriented and sponsored educational programs that are directed toward improving attendance at Lodge meetings and having a better informed membership on Masonry. There remains much to be done. Perhaps too much money is being spent on administration and other acute needs of Masons and Masonry. There should be some kind of an annual program in every Lodge to reach as many members as possible.

The third category of membership losses,

and the one in which the writer is personally interested, is in the loss of candidates who take the first degree and then drop out of Masonry. This problem has been discussed with Grand Lodge officers of several Grand Jurisdictions and there is a kindred anxiety and

concern.

For instance, in Louisiana in 1976, 1187 candidates were initiated and only 874 were raised. In 1977 there were 1279 who were initiated while only 901 were raised. In 1978 the number initiated was 1139 with 886 being raised. In three years there was a total loss of 944 Master Masons. Most of these will probably not repetition for advanced degrees. There would have been a gain in membership in Louisiana if the losses due to not completing degrees could have been drastically reduced.

Why don't candidates complete the three degrees? The writer has made a study of this problem and presents one actual case.

In one of the Louisiana Lodges there were twelve petitions for degrees that were formally approved by the Lodge. Seven of the applicants completed the degrees within the required time. The other five went no farther than the first degree. The degrees, in each instance, were well conferred. Each candidate received the same information before and after each degree. The five who did not pursue advancement in Masonry beyond the first degree were interviewed and asked "why"? Here are the answers: Two said they did not have time to learn the catechism; one said that he petitioned only because his wife wanted him to become a Mason, and that Masonry demanded too much of him; another said that he could not abide by the moral teachings of Masonry as exemplified in the first degree, especially the obligation; the last one said he couldn't learn the work.

The result of the interviews were reported to the Master of the Lodge. He appointed a committee to visit each of the five candidates and to persuade him to continue his Masonic career. The committee was successful with only one- can you guess which one? Yes, it was the one who said he couldn't learn the catechism. He tried, did his best, was not perfect in his recitation but was passed and finally became a Master Mason. You will be glad to know that this Brother is now one of the most used Masons in his Lodge in everything except degree work.

The reasons given by the five Entered Apprentice Masons in the example that has been cited are probably the most often found excuses for not completing the degrees. They might give a hint as to what is needed to be done.

In Louisiana the Grand Lodge is working on a statewide program to educate the applicants for Masonry through the appointment of a committee in each Lodge to visit the petitioner after he has been accepted for the first degree. This is called the Lodge Program of Masonic Education. The appointed committee (this committee is not the investigating committee), visits the candidate and his wife (and older children if possible) to give to them the philosophy of Masonry that will inform him of the step he is about to take. After the discussion, the committee gives to the candidate a copy of Search For Masonic Light entitled Preparation. (This is the first of four small books that have been prepared by the Committee on Education of the Grand Lodge of Louisiana and are available from the Service Committee of the Grand Lodge.) Preparation further enlightens the candidate on Masonry. After the first degree is conferred, the committee again visits the E.A. Mason, further enlightens him on the Philosophy of the E.A. Degree and answers any questions that may be asked. This process is continued through the second and third degrees. The program reduced the losses by seventy-five in 1978.

Another suggestion for reducing the losses through failure to complete the degrees is that of "Sponsorship." When the applicant's petition is presented to the Lodge and favorably received, the Master appoints a well-informed Brother to act as the candidate's sponsor. The sponsor works with the candidate throughout his degree career. The duties of the sponsor supplement the work of the Education Committee and assures the candidate that he has a friend to guide him through the three degrees, to arrange for a lecturer and assist the candidate in any way necessary. (In some Jurisdictions, this is called "the Mentor System.")

In summary:

1. Losses in Membership must be the concern of both the Grand Lodge officers and the Lodge officers;
2. The Lodge must include and involve as many Masons as possible in the annual program of the Lodge;
3. A definite program of Masonic Education on a personal basis is essential.

SUBDIVIDED WE STAND

by Gus J. Elbert, Past Preceptor, Bodyguard of the Grand Master of the Great Priory of Germany
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What can we expect when we have permitted Freemasonry to become subdivided into a score of organizations?

What must a newly raised Master Mason who takes his Freemasonry seriously think of our subdivisions? What must he think when he discovers that no less than 70 organizations have attached themselves to our ancient Brotherhood - and that the end is not in sight? What is the reaction of the man who came into Freemasonry of his own free will and accord when he finds that a subdivision can solicit him almost as soon as he leaves the Altar in the Entered Apprentice degree? And how does he feel when his beloved Lodge is referred to as the "Blue Lodge" with a rather patronizing air, and when the so-called "Blue Lodge Mason" is looked upon as something inferior?

If we are interested in exploring possible causes for a decline in membership and for a slackening of interest and attendance, we had better look to our subdivisions. Of course, he who introduces the subject invites bitter criticism, but I stand firm on my conviction that in the United States we are spreading ourselves so thin that the basic unit - the Ancient Craft Lodge - is the loser. We may not end up by killing the goose that laid the golden egg, but certainly we are bleeding her white.

Yes, I am a member of many of the subdivisions. All of them have contributed much to my understanding and appreciation of Freemasonry, and I do not believe any of them can question my loyalty. "*It is not that I Love Caesar less, but that I Love Rome more.*"

It is not basic loyalty that is at stake; it is not unity of purpose that we lack. Nor can we gloss over our shortcomings with talk about money, and benevolences, and good works. *These are not the issues.* The real issues are:

1. The weakening of the basic unit of Freemasonry by too great an emphasis on our

subdivisions.

2. The unsound premise that the child is more important than the parent.

Let's stand before the mirror and take an honest look at ourselves.

- Masonic bodies and appendant organizations are actually competing for the time, the attendance, the interest, the substance, the devotion of Master Masons.

I am sick and tired of all the talk about TV, and the automobile, and bowling leagues as competing influences. It is time we look in our own house to see where the competition comes from.

Each Masonic organization poses as the Real Thing. Each claims to have That Which Was Lost.

- Our subdivisions have encouraged the mental attitude that when a Master Mason gains membership in another body, he then and there has outgrown the Ancient Craft Lodge.

Several months after I became a Mason I was solicited by a worker in one of the recognized bodies. But I had mental reservations. "Why is it," I asked him, "that Masons who belong to the other bodies place such a stress on those affiliations and seem to care so little about their Lodge? "The question never has been answered to my satisfaction.

Years later, when I received the degrees in another Masonic body, I overheard a past presiding officer say, "Now here, in this body, you will find the Cream of Masonry." From that day to this, I have resented such artificial class distinction.

The newspaper obituary in my files which states that the deceased "was a member of 17 organizations, 10 of them Masonic groups" and then proceeds to list everything that could be bought with money, is a case in point. To be a Master Mason was not enough; actually, that was of little or no importance.

And what about the Vanishing Emblem? What is wrong with the square and compass? Even Grand Masters have discarded it. Is it no longer a badge of honor? Must something else replace it to set the wearer apart and place him in the aristocracy?

And we wonder why attendance is poor, why interest is lax, why the membership curve goes downward!

- Then there are the subdivisions which foster the attitude that, within their place of refuge, the standards of Ancient Craft Freemasonry do not apply.

Therein lies a situation that is more than alarming; it is downright vicious. Scarcely a Jurisdiction in the United States is free of headaches brought on by some group restricting its membership to Masons, but considering itself exempt from Masonic standards. A few Jurisdictions have met the issue head on, to the good of all Freemasonry. Others have looked in the other direction, and thereby have damaged the entire Fraternity.

One of these days Masonic leadership had better come to grips with the issue. The winking attitude which says, in effect, "It's none of our business as long as you are not wearing an apron," is unthinkingly dealing a body blow to our beloved Craft. A serious mended young friend of mine expressed interest in Masonry until a Past Master gave him a lurid description of the antics and the carousals he enjoyed in his favorite appendant

organization. That ended his interest. Mark it down. The public makes no distinction between the Master Mason who wears an apron and the Master Mason who wears some other kind of garb.

- When the leadership of Ancient Craft Masonry neglects the parent body to smile upon everything which claims a relationship to Freemasonry, however remote, that leadership is not contributing to a solution of our problem; it is only aggravating it.

In a single year, not so long ago, two American Grand Masters actually visited more appendant bodies than Symbolic Lodges in their respective terms of office. From one end of America to the other, Grand Masters are going up and down their Jurisdictions like itinerant peddlers, promoting everything under the sun except plain, unadulterated Symbolic Freemasonry. They go to Washington to attend what used to be the Grand Masters' Conference, and find that it has become "Masonic Week" with the side-shows taking over. Truly, the tail has begun to wag the dog. And we wonder what is wrong!

SUBDIVIDED WE STAND, AND SUBDIVIDED, I FEAR, WE SHALL FALL.

I am not advocating that Masons eliminate anything that contributes to their understanding and appreciation of Freemasonry. But I am preaching a gospel of fundamentals. I am calling on our Symbolic Lodges to do a better job of upgrading themselves. And I am challenging the other Masonic organizations and appendant groups to put a stop to the down-grading of the Symbolic Lodge; to acknowledge by actions, rather than words, that the Lodge is the fountainhead of all Freemasonry; to put first things first; to look unto the rock whence they are hewn.

[Editor's note: This material is a condensation of an article that was recently distributed at a local Craft Lodge meeting. Although the publication in which it originally appeared is unknown, the author is Dwight L. Smith, P.G.M., Grand Lodge of Indiana. The article was published sometime prior to 1962.]