



Martin O. Weddington Papers.

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PHILALETHES MASONIC FESTIVE BOARD

THE MINNESOTA CHAPTER OF THE PHILALETHES SOCIETY

PREPARED BY: Duane E. Anderson, Past President

THE OPENING CEREMONY

PRESIDENT-----(rises and raps once)

BRETHREN OF THE PHILALETHES SOCIETY, IT HAS BEEN THE CUSTOM AMONG THE FRATERNITY OF ANCIENT FREE AND ACCEPTED MASONS, AT AN APPROPRIATE TIME, TO GATHER IN THE BANQUET ROOM FOR THE PURPOSE OF CELEBRATING THE TRADITIONAL "CEREMONY OF THE TOASTS." IN ACCORDANCE WITH THIS ANCIENT CUSTOM, MY BRETHREN, WILL YOU PLEASE RISE AS OUR CHAPLAIN DELIVERS THE INVOCATION.
(gives three raps)

CHAPLAIN-----LET US PRAY.

MOST HOLY AND GLORIOUS LORD GOD, WE REVERENTLY ASK THY BLESSING AS WE GATHER AROUND THIS FESTIVE BOARD IN THE SPIRIT OF UNIVERSAL FRIENDSHIP AND BROTHERHOOD. WE HAVE ASSEMBLED HERE TOGETHER TO REDEDICATE OURSELVES TO THE PRINCIPLES AND IDEALS OF OUR BELOVED FRATERNITY. AS EACH OF US ENDEAVORS TO ERECT OUR SPIRITUAL TEMPLE AGREEABLY TO THY LAWS, MAY THE BEAUTY OF THY LIGHT GIVE US STRENGTH TO BUILD WITH WISDOM. AMEN.

BRETHREN-----SO MOTE IT BE!

PRESIDENT-----BRETHREN, PLEASE BE SEATED. (President remains standing)

PRESIDENT-----BROTHER 1ST VICE PRES., ARE YOU A MASON?

1ST V.P.-----ALL MY BRETHREN KNOW ME AS SUCH.

PRESIDENT-----WHY ARE WE MET TOGETHER?

1ST V.P.-----TO ERECT TEMPLES TO VIRTUE AND DIG DUNGEONS FOR VICES.

PRESIDENT-----FOR WHAT PURPOSE WAS OUR HONORABLE SOCIETY FOUNDED?

1ST V.P.-----TO PROTECT MASONIC AUTHORS AND RESEARCHERS FROM THOSE CLOTHED IN A LITTLE BRIEF AUTHORITY, TO PROVIDE A FORUM WHEREIN AN UNFETTERED FREEDOM OF MASONIC EXPRESSION MIGHT PREVAIL, TO PROMOTE, ENCOURAGE AND PRESERVE RESEARCH IN THE HISTORY, RITUAL, TRADITIONS, ARTS, AND LETTERS OF THE ANCIENT AND GENTLE CRAFT, AND TO EXPLORE WITH THE TOOLS OF SCHOLARSHIP THE GREAT HUMAN ADVENTURE WHICH IS FREEMASONRY.

PRESIDENT-----HOW LONG MUST WE WORK?

1ST V.P.-----FROM MIDDAY TO MIDNIGHT.

PRESIDENT-----WHAT IS THE HOUR?

1ST V.P.-----ALMOST MIDDAY, OR HIGH TWELVE, BRO. PRESIDENT.

PRESIDENT-----(*gives three raps*)

BROTHERS 1ST AND 2ND VICE PRESIDENTS, IN CONSIDERATION OF THE HOUR, INFORM OUR BRETHREN OF THE PHILALETES SOCIETY WE ARE ABOUT TO BEGIN OUR WORKS IN THE USUAL MANNER.

1ST V.P.-----BRETHREN OF THE NORTH, WE ARE ABOUT TO BEGIN OUR WORKS IN THE USUAL MANNER.

2ND V.P.-----BRETHREN OF THE SOUTH, WE ARE ABOUT TO BEGIN OUR WORKS IN THE USUAL MANNER. (*all remain standing*)

THE PRESIDENT'S CHARGE TO THE BRETHREN AT THE OPENING

PRESIDENT-----BRETHREN OF THE PHILALETES SOCIETY, AS STUDENTS OF OUR GREAT FRATERNITY, MAY WE EACH SO DIRECT OUR ENERGIES, OUR DESIRE FOR KNOWLEDGE, AND OUR QUEST FOR TRUTH THAT THE HERITAGE OF OUR ANCIENT AND GENTLE CRAFT MIGHT FLOURISH ANEW. LET US APPROACH OUR LABORS WITH GRATITUDE FOR THE MATERIAL, INTELLECTUAL AND SPIRITUAL SUSTENANCE WHICH WE EACH HAVE BEEN PRIVILEGED TO RECEIVE AS OUR MASONIC BIRTHRIGHT.

BRETHREN, IN THIS SOLEMN HOUR, I CHARGE EACH OF YOU TO REDEDICATE YOURSELF AS A FREEMASON TO THE NOBLE AND GLORIOUS PURPOSE OF BRINGING LIGHT TO DISPEL DARKNESS...TO THE SERVICE OF HIM IN WHOM YOU PUT YOUR TRUST...TO THE PRECEPTS SET FORTH IN THE GREAT LIGHT IN MASONRY, THE RULE AND GUIDE OF OUR FAITH.

I CHARGE YOU TO KEEP YOUR APRON AN EMBLEM OF INNOCENCE, UNSPOTTED BY THE WORLD...TO PRACTICE THAT MOST EXCELLENT GIFT OF CHARITY...TO MAKE CONSTANT AND PROPER USE OF THE SQUARE OF VIRTUE, THE LEVEL OF EQUALITY, AND THE PLUMB OF RECTITUDE.

CRAFTSMEN IN THE QUARRIES, I SUMMON YOU TO GREATER LOYALTY TO YOUR LODGE AND YOUR FRATERNITY...TO INTEGRITY IN ALL YOUR DEALINGS WITH YOUR FELLOW MEN...TO STUDY TO SHOW YOURSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT BE ASHAMED.

GUARD AGAINST INNOVATIONS, MY BRETHREN. PRESERVE THE LANDMARKS. MAINTAIN THE REPUTATION OF OUR FRATERNITY. AID AND SUCCOR THE NEEDY. REMEMBER YOUR BROTHER'S WELFARE. BE CIRCUMSPECT ALWAYS IN SPEECH. ASSIST AND SUPPORT HIM WHO IS FALLING. WHISPER GOOD COUNSEL IN THE EAR OF HIM WHO NEEDS ENCOURAGEMENT.

LET EACH OF US MAKE USE OF THE TROWEL TO SPREAD THE CEMENT OF BROTHERHOOD. LET US LABOR WITH THE COMMON GAVEL THAT THESE ROUGH ASHLARS MAY BECOME PERFECT ASHLARS. AND FINALLY, MY BRETHREN, REMEMBERING HOW ONCE YOU STOOD IN THE NORTHEAST CORNER A JUST AND UPRIGHT MASON, I GIVE IT YOU STRICTLY IN CHARGE EVER TO WALK AND ACT AS SUCH. AMEN.

BRETHREN-----SO MOTE IT BE!

PRESIDENT-----(*raps once*)

TOASTS

FIRST TOAST:

PRESIDENT-----(*rises*)

BRETHREN, CHARGE AND ALIGN YOUR CANNONS (glasses filled and aligned). BROTHERS 1ST AND 2ND VICE PRESIDENTS (V.P.'s rise), YOU WILL SEE THAT ALL CANNONS OF THE NORTH AND SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE. (done by inspection)

1ST V.P.----ALL CANNONS OF THE NORTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

2ND V.P.----ALL CANNONS OF THE SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

PRESIDENT-----AND THEY ARE CHARGED AND ALIGNED FOR FIRE IN THE EAST. WE WILL NOW FIRE OUR VOLLEY TO ALL FREE NATIONS WHERE FREEMASONRY IS PROTECTED. I CLAIM FOR MYSELF THE WORDS OF COMMAND.

ATTENTION, MY BRETHREN! (all rise)

CARRY, ARMS! (raise glasses from firing line to chest)

PRESIDENT-----BRETHREN OF THE SOCIETY, I GIVE YOU ALL FREE NATIONS OF THE EARTH WHERE FREEMASONRY IS PROTECTED. IN THIS UNCERTAIN AND UNSTABLE MODERN AGE WITH THE PEACE OF THE WORLD RENT BY WARS AND RUMORS OF WARS, LET US REMEMBER THAT OUR ANCIENT CRAFT HAS ENDURED THE HOSTILITIES AND CRISES OF PAST AGES. ALTHOUGH OFTEN INJURED AND REDUCED IN NUMBER AND INFLUENCE, IT HAS YET PERSISTED TO THE PRESENT DAY, AND HAS FLOURISHED IN THOSE NATIONS AND SOCIETIES WHERE THE INDIVIDUAL LIBERTIES AND PERSONAL RIGHTS OF MEN ARE CHERISHED AND CELEBRATED. AND SO, MY BRETHREN OF THE MYSTIC TIE, LET US NOW FIRE A VOLLEY TO THOSE LANDS WHERE THE PRINCIPLES OF LIBERTY AND EQUALITY THRIVE, FOR IT IS IN THOSE NATIONS THAT FRATERNITY FINDS ITS TRUE HOME. I INVITE YOU TO DELIVER YOUR FIRE AS HANDSOMELY AS POSSIBLE.

PRESIDENT-----PRESENT, ARMS!

PRESIDENT-----WITH ME MY BRETHREN, TO ALL FREE NATIONS WHERE FREEMASONRY IS PROTECTED!

BRETHREN-----TO ALL FREE NATIONS WHERE FREEMASONRY IS PROTECTED! (repeat in unison the subject of the toast, all motions synchronized)

PRESIDENT-----FIRE! (said immediately after above, drink toast)

GOOD FIRE! (drink second time)

THE SHARPEST OF FIRES! (drink third time, empty cannon)

BRETHREN, TAKING YOUR TIME FROM ME. (3 times recites P-L-R)

BRETHREN----- (all recite at a smart pace, and point forward, left, and right with empty cannon in right hand)

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

PRESIDENT-----RETURN, ARMS! (cannons returned to firing line)

"THREE TIMES THREE" BRETHREN.

BRETHREN----- (traditional Masonic battery 3 times 3)

VIVAT! VIVAT! VIVAT! (said with great enthusiasm!)

PRESIDENT-----AT EASE, BRETHREN. (song or response may follow toast)

SECOND TOAST:

PRESIDENT----- (rises)

BRETHREN, CHARGE AND ALIGN YOUR CANNONS (glasses filled and aligned). BROTHERS 1ST AND 2ND VICE PRESIDENTS (V.P.'s rise), YOU WILL SEE THAT ALL CANNONS OF THE NORTH AND SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE. (done by inspection)

1ST V.P.-----ALL CANNONS OF THE NORTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

2ND V.P.-----ALL CANNONS OF THE SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

PRESIDENT-----AND THEY ARE CHARGED AND ALIGNED FOR FIRE IN THE EAST. WE WILL NOW FIRE OUR VOLLEY TO THE GRAND LODGES OF THE WORLD.

ATTENTION, MY BRETHREN! (all rise)

CARRY, ARMS! (raise glasses from firing line to chest)

YOU WILL NOW ATTEND TO THE WORDS OF OUR 1ST VICE PRESIDENT.

1ST V-PRES-----BRETHREN OF THE SOCIETY, I GIVE YOU THE GRAND LODGES OF THE WORLD. WE CONTEMPLATE WITH RESPECT THEIR LONG AND HONORED PASTS. WE SALUTE THEIR UNFAILING ANSWER TO THE CALL OF DISTRESS. WE HOPE FOR THEIR CONTINUED AND STEADY ADHERENCE TO THE PRINCIPLES, FORMS, LANDMARKS, AND TRADITIONS OF THE ANCIENT CRAFT, AND WE BESEECH THEIR ENCOURAGEMENT AND SUPPORT OF THOSE BROTHERS IN THEIR RANKS WHO SEEK FURTHER LIGHT IN FREEMASONRY. WE EXTEND OUR FRATERNAL WISHES FOR THEIR PROSPERITY AND MAY EACH OF THEIR GRAND MASTERS LEAD AND DELIBERATE WITH WISDOM, DECIDE WITH JUSTICE, AND PLAN WITH A VISION WORTHY OF THE GREAT FRATERNITY THEY SERVE, AND OF ALL THE BRETHREN WHO CONSTITUTE THEIR MASONIC FAMILY. I INVITE YOU TO DELIVER YOUR FIRE AS HANDSOMELY AS POSSIBLE.

PRESIDENT-----PRESENT, ARMS!

1ST V-PRES-----WITH ME MY BRETHREN, TO THE GRAND LODGES OF THE WORLD!

BRETHREN-----TO THE GRAND LODGES OF THE WORLD! (repeat in unison the subject of the toast, all motions synchronized)

PRESIDENT-----FIRE! (said immediately after above, drink toast)

GOOD FIRE! (drink second time)

THE SHARPEST OF FIRES! (drink third time, empty cannon)

BRETHREN, TAKING YOUR TIME FROM ME. (3 times recites P-L-R)

BRETHREN----- (all recite at a smart pace, and point forward, left, and right with empty cannon in right hand)

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

PRESIDENT-----RETURN, ARMS! (cannons returned to firing line)

"THREE TIMES THREE" BRETHREN.

BRETHREN----- (traditional Masonic battery 3 times 3)

VIVAT! VIVAT! VIVAT! (said with great enthusiasm!)

PRESIDENT-----AT EASE, BRETHREN. (song or response may follow toast)

THIRD TOAST:

PRESIDENT----- (rises)

BRETHREN, CHARGE AND ALIGN YOUR CANNONS (glasses filled and aligned). BROTHERS 1ST AND 2ND VICE PRESIDENTS (V.P.'s rise), YOU WILL SEE THAT ALL CANNONS OF THE NORTH AND SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE. (done by inspection)

1ST V.P.-----ALL CANNONS OF THE NORTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

2ND V.P.-----ALL CANNONS OF THE SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

PRESIDENT-----AND THEY ARE CHARGED AND ALIGNED FOR FIRE IN THE EAST. WE WILL NOW FIRE OUR VOLLEY TO THE PHILALETES SOCIETY.

ATTENTION, MY BRETHREN! (all rise)

CARRY, ARMS! (raise glasses from firing line to chest)

YOU WILL NOW ATTEND TO THE WORDS OF OUR 2ND VICE PRESIDENT.

2ND V-PRES----BRETHREN, I GIVE YOU OUR BELOVED PHILALETES SOCIETY. TO THIS PRECIOUS OPPORTUNITY TO SEEK MORE LIGHT IN FREEMASONRY, TO THE INCREASED KNOWLEDGE AND APPRECIATION OF THE HERITAGE OF THE ANCIENT CRAFT WHICH THE SOCIETY HAS ENGENDERED THROUGH THE YEARS, AND TO THE STRENGTHENED BONDS OF BROTHERHOOD WHICH THIS SEARCH FOR LIGHT HAS FORGED; MAY THE BROTHERS OF THE PHILALETES SOCIETY EVER DISPLAY AN AVID AND PROFOUND INTEREST IN THE EXPANSION OF MASONIC KNOWLEDGE, AND MAY THEY EVER DISPLAY A LOYALTY TO THIS NOBLE GOAL WHICH WILL NOT BE SHAKEN BY ADVERSITY, OR SPOILED BY PROSPERITY. MAY WE EVER REFLECT THE INTEGRITY OF THIS GREAT AND SCHOLARLY MISSION IN OUR DAILY LIVES AS FREEMASONS. I INVITE YOU TO DELIVER YOUR FIRE AS HANDSOMELY AS POSSIBLE.

PRESIDENT-----PRESENT, ARMS!

2ND V-PRES----WITH ME MY BRETHREN, TO THE PHILALETES SOCIETY!

BRETHREN-----TO THE PHILALETES SOCIETY! (repeat in unison the subject of the toast, all motions synchronized)

PRESIDENT-----FIRE! (said immediately after above, drink toast)

GOOD FIRE! (drink second time)

THE SHARPEST OF FIRES! (drink third time, empty cannon)

BRETHREN, TAKING YOUR TIME FROM ME. (3 times recites P-L-R)

BRETHREN----- (all recite at a smart pace, and point forward, left, and right with empty cannon in right hand)

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

PRESIDENT-----RETURN, ARMS! (cannons returned to firing line)

"THREE TIMES THREE" BRETHREN.

BRETHREN----- (traditional Masonic battery 3 times 3)
VIVAT! VIVAT! VIVAT! (said with great enthusiasm!)

PRESIDENT-----AT EASE, BRETHREN. (song or response may follow toast)

(ADDRESS OF THE GUEST SPEAKER SHOULD COME BEFORE THE 4TH TOAST)

FOURTH (TYLER'S) TOAST:

PRESIDENT----- (rises)

BRETHREN, CHARGE AND ALIGN YOUR CANNONS (glasses filled and aligned). BROTHERS 1ST AND 2ND VICE PRESIDENTS (V.P.'s rise), YOU WILL SEE THAT ALL CANNONS OF THE NORTH AND SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE. (done by inspection)

1ST V.P.-----ALL CANNONS OF THE NORTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

2ND V.P.-----ALL CANNONS OF THE SOUTH ARE PROPERLY CHARGED AND ALIGNED FOR FIRE.

PRESIDENT-----AND THEY ARE CHARGED AND ALIGNED FOR FIRE IN THE EAST. WE WILL NOW FIRE OUR VOLLEY TO ALL FREEMASONS WHERESOEVER DISPERSED

ATTENTION, MY BRETHREN! (all rise)

CARRY, ARMS! (raise glasses from firing line to chest)

YOU WILL NOW ATTEND TO THE WORDS OF OUR SECRETARY/TREASURER.

SECR/TREAS-----BRETHREN OF THE SOCIETY, AND NOW ACCORDING TO ANCIENT CUSTOM AMONG FREEMASONS, BEFORE RISING FROM THIS FESTIVE BOARD, LET US TURN OUR THOUGHTS TO THOSE OF OUR BRETHREN WHO ARE SCATTERED OVER THE FACE OF THE EARTH.

LET US WISH SOLACE TO THOSE WHO SUFFER, A SPEEDY RECOVERY TO THOSE IN SICKNESS, AN IMPROVEMENT IN THEIR LOT TO THOSE IN MISFORTUNE, HUMILITY TO THE FORTUNATE, AND TO THOSE WHO STAND BEFORE THE GATES OF DEATH, FIRMNESS OF HEART AND PEACE IN THE ETERNAL EAST. MAY OUR BRETHREN OF ALL NATIONS BE UNITED UNDER THE MANTLE OF UNIVERSAL FRIENDSHIP AND BROTHERHOOD FOR THE BENEFIT OF ALL MANKIND. I INVITE YOU TO DELIVER YOUR FIRE AS HANDSOMELY AS POSSIBLE.

PRESIDENT-----PRESENT, ARMS!

SECR/TREAS-----WITH ME MY BRETHREN, TO ALL FREEMASONS WHERESOEVER DISPERSED!

BRETHREN-----TO ALL FREEMASONS WHERESOEVER DISPERSED! (repeat in unison the subject of the toast, all motions synchronized)

PRESIDENT-----FIRE! (said immediately after above, drink toast)

GOOD FIRE! (drink second time)

THE SHARPEST OF FIRES! (drink third time, empty cannon)

BRETHREN, TAKING YOUR TIME FROM ME. (3 times recites P-L-R)

BRETHREN----- (all recite at a smart pace, and point forward, left, and right with empty cannon in right hand)

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

POINT-LEFT-RIGHT!

PRESIDENT-----RETURN, ARMS! (cannons returned to firing line)
"THREE TIMES THREE" BRETHREN.

BRETHREN----- (traditional Masonic battery 3 times 3)
VIVAT! VIVAT! VIVAT! (said with great enthusiasm!)

PRESIDENT-----AT EASE, BRETHREN. (No song or response follows toast)

THE CLOSING CEREMONY

PRESIDENT-----BRETHREN OF THE PHILALETES SOCIETY, OUR WORK IS NOW COMPLETED. WE WILL CLOSE THIS FESTIVE BOARD IN THE USUAL MANNER. BROTHER CHAPLAIN, YOU WILL LEAD US IN PRAYER.

CHAPLAIN-----ALMIGHTY AND ETERNAL GOD, WE THANK THEE FOR THE OPPORTUNITY THAT THOU HAST GRANTED US TO GATHER AROUND THIS FESTIVE BOARD AS FREEMASONS. AND AS WE ARE ABOUT TO RETIRE, HELP US TO KEEP OUR HEARTS FULL OF LOVE. HELP US TO FORGET OURSELVES AND THINK OF OTHERS, SO THAT, THE SEARCHLIGHT OF TRUTH WILL SHOW TO THE WORLD, THAT FREEMASONRY TRULY IS...THE BROTHERHOOD OF MAN, UNDER THE FATHERHOOD OF GOD. AMEN.

BRETHREN-----SO MOTE IT BE!

THE PRESIDENT'S CHARGE TO THE BRETHREN OF THE PHILALETES SOCIETY AT THE CLOSING

PRESIDENT-----BRETHREN, YOU ARE NOW TO QUIT THIS SACRED RETREAT OF FRIENDSHIP AND VIRTUE TO MIX AGAIN WITH THE WORLD. AMIDST ITS CONCERNS AND EMPLOYMENTS, FORGET NOT THE DUTIES YOU HAVE HEARD SO FREQUENTLY INCULCATED AND FORCIBLY RECOMMENDED IN OUR LODGES. BE DILIGENT, PRUDENT, TEMPERATE, DISCREET. REMEMBER THAT AROUND OUR ALTARS YOU HAVE PROMISED TO BEFRIEND AND RELIEVE EVERY WORTHY BROTHER WHO SHALL NEED YOUR ASSISTANCE. REMEMBER THAT YOU HAVE PROMISED TO REMIND HIM, IN THE MOST TENDER MANNER, OF HIS FAILINGS, AND AID HIS REFORMATION. THESE GENEROUS PRINCIPLES ARE TO EXTEND FURTHER. EVERY HUMAN BEING HAS A CLAIM UPON YOUR KIND OFFICES. DO GOOD UNTO ALL. RECOMMEND IT MORE ESPECIALLY TO THE HOUSEHOLD OF THE FAITHFUL. FINALLY, BRETHREN, BE YE ALL OF ONE MIND, LIVE IN PEACE, AND MAY THE GOD OF LOVE AND PEACE DELIGHT TO DWELL WITH AND BLESS YOU.

...Bro. the Rev. Thaddeus Mason Harris, ca. 1792
Grand Lodge of Massachusetts

PRESIDENT-----BRO. 1ST VICE PRESIDENT, WHAT IS THE HOUR?

1ST V.P.-----MIDNIGHT, OR LOW TWELVE, BRO. PRESIDENT.

PRESIDENT-----IN CONSIDERATION OF THE HOUR, INFORM ALL BRETHREN OF THE SOCIETY IN THE NORTH AND SOUTH THAT THIS FESTIVE BOARD IS CLOSED.

1ST V.P.-----BRETHREN OF THE NORTH, THIS FESTIVE BOARD IS CLOSED.

2ND V.P.-----BRETHREN OF THE SOUTH, THIS FESTIVE BOARD IS CLOSED.

(Brethren sing the Traditional Ode, AULD LANG SYNE; at the beginning of the 2nd verse, Brethren join hands)

AULD LANG SYNE

SHOULD AULD ACQUAINTANCE BE FORGOT
AND NEVER BROUGHT TO MIND
SHOULD AULD ACQUAINTANCE BE FORGOT
AND DAYS OF AULD LANG SYNE
FOR AULD LANG SYNE, MY DEAR
FOR AULD LANG SYNE
WE'LL TAKE A CUP OF KINDNESS YET
FOR AULD LANG SYNE

(All join hands for 2nd verse)

AND HERE'S A HAND, MY TRUSTY FRIEND
AND HERE'S MY HAND IN THINE
WE'LL TAKE A CUP OF KINDNESS YET
FOR AULD LANG SYNE
FOR AULD LANG SYNE, MY DEAR
FOR AULD LANG SYNE
WE'LL TAKE A CUP OF KINDNESS YET
FOR AULD LANG SYNE

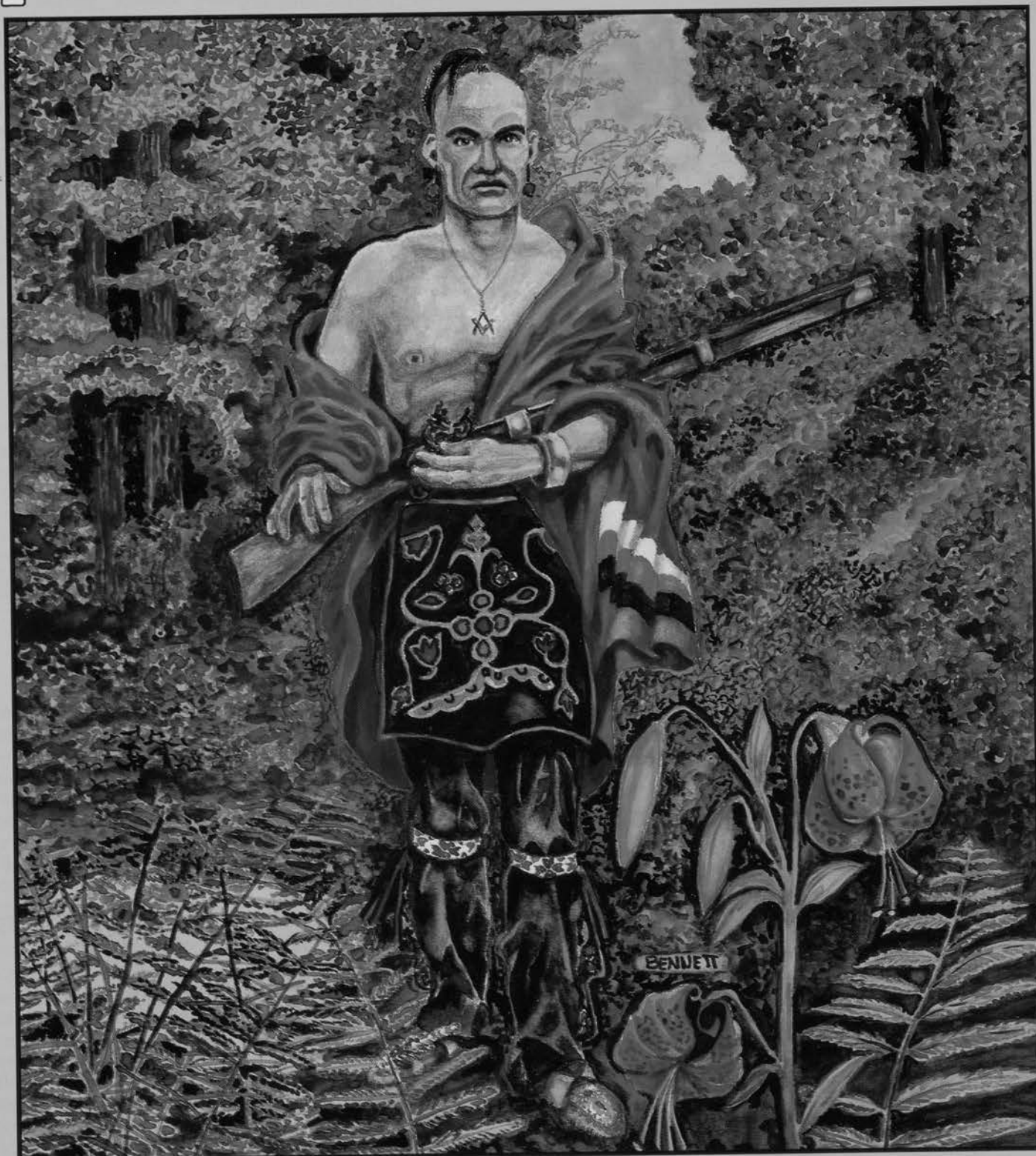
PRESIDENT-----BRETHREN, GO IN PEACE.

(---end---)

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ON THE COVER

The cover of this issue features a painting of Joseph Brant by Joseph Bennett, FPS. "Joseph Brant - The Greatest Tory" is a featured story in this issue of the magazine. A unique look into the origin and life of this notorious warrior of the Iroquois whose name inspired mortal terror in the New York colony in the 1770s. (See page 82)

The President's Corner

by Royal C. Scofield, FPS

For over forty years it has been my belief that the future of Freemasonry rests on Masonic education. That Masonic education is the key to our progress in the future. Far too many of our older Master Masons were not informed about the craft when they were candidates. It seems that many officers and members felt that memorization of the ritual proficiency tests for candidates was sufficient. Now with the conferring of the three symbolic degrees in one day, by some Grand Lodges and in others the reduction of the candidates memory work leaves even less information with our new members.

Our fine magazine, *the philaethes*, is the center of our effort to inform our Society members about Freemasonry. This same Masonic information is urgently needed by thousands of symbolic lodge members. No longer can we ignore this need. It is essential to the future of our Craft that our Masonic lodge members know and understand the organization to which they belong. They must be taught that the three degrees are not just three sessions of ceremonies. The degrees do teach lessons to be placed in our hearts and applied to our daily lives. *It is that application that really makes us Master Masons.*

Members of The Philaethes Society

CARPE DIEM!

by Sidney Kase, MPS

What does this mean? As Entered Apprentices we were taught the use of the twenty-four inch gauge and the common gavel. We each are given the same number of hours in the day, and complete freedom to dispose of them as we wish. Carpe Diem is Latin for "Seize the Day." How we do so, and what we accomplish is governed by our attitude. If you think "IT" can't be done, "IT" can't and won't. The opposite is also true.

We learn from Life's examples. A famous Doctor, Sir William Osler had three personal ideals we could well emulate: One: to do the day's work well and not to bother about tomorrow; Two: Act the Golden Rule, as far as in me lay, toward my professional brethren and toward the patients committed to my care (substitute co-workers for professional and customers for patients as pertinent); Three: cultivate

continued on page 64

are the fortunate ones to be in a position to help protect the future of Freemasonry. The Grand Master of California, M.W. Brother William F. Stovall said in his 1995 annual report, "we must grab every opportunity presented to us to talk Freemasonry, to write about Freemasonry and to show off Freemasonry, and if the opportunity is not presented to us we should create that opportunity every chance we can."

I believe that the members of The Philaethes Society have an obligation to Freemasonry. To help their Masonic friends to know about the Society and its work, to write short interesting factual

articles for their lodge bulletins or meetings and to help the Society to grow. Our Society needs more active Chapters to which interested Master Masons can be invited to attend. The creation of more interest in the Craft will be an advantage to all of us.

Many Chapters hold monthly or quarterly meetings and dinners to which the wives are invited to attend. There is nothing secret in The Philaethes Society so any member can invite a non-Masonic guest to come and enjoy the dinner and speaker. It is a fine opportunity to show your friends what Freemasonry is all about. Such activity helps bring Freemasonry out in the open where non-Masons can see it. Help us grow, it will be good for Freemasonry and the Society.

The International Philaethes Society
Joins with the
Grand Lodge of Minnesota and others
For an Historic Masonic Event:

Opening of

"Theatre of the Fraternity"

Featuring:

Professor C. Lance Brockman

Friday - Sunday

October 4-6, 1996

Registration covers:

- Meals, Banquet (firing glasses, favors, hospitality.)
- Chartered transportation cost for all attendees
- Friday early arrivals transportation to local lodge for play
- Trips to the Mall of America • Twin City Tours
- Visit to the Swedish Museum
- Transportation to Weisman Art Museum

Every event open to all attendees

Speakers include:

Royal C. Scofield, FPS, International President; Forrest D. Haggard, FPS, Immediate Past President; Robert G. Davis, FPS, Vice President; Nelson King, FPS, Vice President/Editor; Wallace McLeod, FPS, Past President; S. Brent Morris, FPS, Past Executive Secretary; James Tresner, MPS; Rev. Jerry Tilton, MPS; William L. Fox, MPS; Will Moore and John Hamilton.

To register, write to:

National Masonic Expo • c/o The Grand Lodge A.F. & A. M. of Minnesota
200 East Plato Boulevard • St. Paul, MN 55107 • Phone: (612) 222-6051

Make checks payable in U.S. funds (\$120 per person) to:

The Grand Lodge A.F. & A. M. of Minnesota
(Deadline for registration is September 18, 1996)

Make reservations at the headquarters hotel:

The Radisson Metrodome Hotel, Minneapolis, Minnesota
Phone: 1-800-822-6757

The airport is: Minneapolis-St. Paul International

From the Editor's Desk



Our Global Masonic Village continues to shrink due quicker and easier communications such as E-Mail. It has been suggested that The Philaethes compile a directory of E-Mail addresses of its Members. If you want to be included in this E-Mail Directory [which will only be available to those Members who request it] drop me an E-Mail at nking@freemasonry.org.

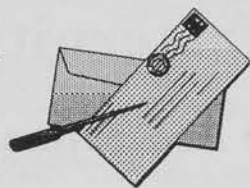
o0o

George Helmer of Alberta, Canada tells me that he has successfully scanned the *philaethes* magazine issues of the 1940's, 50's and 60's. Hopefully a CD-Rom of the first 50 years of the *philaethes* magazine will be available for Christmas gifts.

o0o

Membership is the life blood of any organization. If every one of us got only ONE new Member, we would have

Letters to the Editor



Dear Editor,

The ways of our journal are wonderful indeed. On two adjacent pages of the April 1996 issue appear two articles that are 100% contradictory of one another. MPS Kevin M. Tuck expresses a view of our order from the vantage point of one who experienced Masonic Brotherly Love. Our Masonic bond was created by our shared experience of the spiritual and emotional exaltation we all felt as we were initiated into the Order in a just and perfect (edge). It was later enhanced a hundredfold when we were raised to the sublime degree of Master Mason.

The knowledge that we are indeed better people thanks to this shared exaltation, that we are the ones whose lives were enriched by it, makes every Mason our Brother. This up-lifting experience is the single most important aspect of our order. It is the unique thing about Freemasonry that makes it so beautiful. It is the most outstanding feature of our BROTHERHOOD OF MAN UNDER THE FATHERHOOD OF GOD.

Just preceding this wonderful article was FPS Richard H. Curtis' horror vi-

double the informed Master Masons. And we all know that an informed Master Mason is a good Master Mason.

o0o

I would like to suggest to all Chapters that they include the Executive Officers of The Society in their mailings. There are some Chapters that already do have the President, Vice Presidents, Executive Secretary and Editor on their mailing list. It is indeed a pleasure to receive these Notices of Meetings, and information about the Chapter and its Members.



Nelson King, FPS, Editor

sion of a 2017 without Temples, Lodges, Initiations, Raisings and Enlightenment. What a NIGHTMARE! Freemasonry is not all about dispensing charity to distant corners of the earth nor about sharing bread with visitors. I am an active member of quite a few voluntary organizations and correspond regularly with members of these organizations about our various fields of common interest. I met some of my pen-pals, visited them when I was in their home towns or countries and had the pleasure of entertaining them at my home when they came to Jerusalem. I don't need our fraternity for that - none of us does. Giving charity to the needy is something every decent Human being does regularly. Corresponding with others via the old fashioned mail, via Mail or via the Information Superhighway, eventually meeting our pen-friends, is something many of us do being social animals. Freemasonry is all about the enlightenment available through the ceremonies of the degrees. Charity, the exchange of ideas and thoughts and sitting together to share a meal are only the side dishes on our Masonic dinner table. Seeing the Light and then showing it to others is the main course.

I have no objection to the establishment of sites on the World Wide Web that will serve as Masonic meeting grounds for Masons who wish to reach out and touch one another digitally. I have no objection to creating a hierar-

chy of service in such sites - Masters who moderate the exchange, Almoners (Aid Directors?) who organize the help members extend to the needy, Masters of Ceremonies (System Managers?) who handle the technical aspects of organizing the sites' functions. But electronic monitoring of applicants' life? It sounds like "Big Brother"ing to me.

FPS Curtis presents us with an apocalyptic vision of a possible future of our fraternity, a vision without the light of Freemasonry to guide us on our moral way.

Fraternally,

Ron Berger, MPS

WHEN WILL WE EVER LEARN Part 3

With due respect to ALL Grand Lodges, [whether they recognize each other or not].

"What is wrong with Masons from any jurisdiction sitting down and talking with Masons from another jurisdiction?" "What is wrong with a Grand Lodge sitting down and talking to another Grand Lodge? [Whether they recognize each other or not]" I am not talking about sitting in an Open Lodge or Grand Lodge Sessions, I am talking about just conversing with each other. I know that most Grand Lodges have the same problems. Maybe, just maybe we could learn how to solve those problems together. Is this just a wishful dream? Below you will find a letter from The Grand Master, the Grand Lodge of Western Australia of Antient Free and Accepted Masons Incorporated. I think this letter clearly spells out the some of the problems the Craft is facing.

Dear Brother,

The 1st Indian-Pacific Congress is canceled.

It was with deep regret that the Grand Lodge of Western Australia has made this decision but did so only because it felt there was no other course of action left it could take.

At this time Freemasonry is torn by division worldwide. The Grand Lodges of England, Scotland and Ireland are in conflict with Italy, Greece and India.

Fourteen of the Grand Lodges of the United States are in dispute with the Grand Lodge of England. Indeed, even the Grand Lodges of Australasia disagree with action taken by the Grand Lodge of England on matters of fraternal relations.

The Grand Lodge of Western Australia finds this incomprehensible.

The 1st Indian-Pacific Congress was planned to be a forum that would provide the worldwide Brotherhood of Freemasonry the opportunity to plan a united and harmonious future for the good of mankind after all we are taught

Freemasonry is a universal Brotherhood.

The Grand Lodge of Western Australia is bitterly disappointed that petty politics means that the Grand Lodges of England, Scotland and Ireland would not attend if Grand Lodges of Italy, India, Greece and even Washington (because of Prince Hall Freemasonry) who have indicated their presence, were in attendance.

This Grand Lodge has always believed that open frank discussion is the way to resolve disputes. The 1st Indian-Pacific Congress was, in part, to be such a forum. It seems however that such debate is not universally acceptable.

The Grand Lodge of Western Australia finds it intolerable that international politics are impinging on this Congress and being played without regard to the health and well-being of Freemasonry.

While there is the real and implied

threat of boycott action by some Grand Lodges which would see the withdrawal of those highly valued regional District Grand Lodges this Congress cannot proceed.

The Grand Lodge of Western Australia had a vision.

The vision was of a forum in which the international community of Freemasons to meet "in peace, love and harmony" for the good of mankind. That vision lies in pieces as the good of the Craft is neglected in favour of parochial and tawdry politics.

The Grand Lodge of Western Australia's choice was simple.

We could proceed in an atmosphere of threat, intimidation and bitterness or cancel and hope the schism can heal.

The Grand Lodge of Western Australia had no choice while others are in such conflict.

I believe it is a catastrophe for

The Computer

by William H. Yarnall, Sr., MPS

I have read with great interest the articles by Bro. H. Edward Struble, MPS and Bro. Edward L. King, MPS, concerning their interest in, and worthiness of "Online" Computer communications and the effect that it might or might not have on the craft. Bro. Struble, feels that there could be danger, I too feel the same, on the other hand, Bro. King, seems to feel just the opposite. Now I am in trouble, there is a great world out there in Cyberspace and I think that in the long run that Bro. King is right. There is a Mountain of Knowledge in that far country known as Cyberspace. Traveling through the Masonic Net: Work, a Mason can find himself among the best informed, know of events happening now, not next month as Bro. King notes. Surfing for active Masons on the Internet can be rewarding in that you have the opportunity for meeting new Brothers and friends, all this plus sharing knowledge. As a side note, let me say or let me ask, "Just what is Secret?" in this little back room of mine, I have a stack of Book Catalogs, all these catalogs are for MASONIC BOOKS, in one of the catalogs is advertised a book entitled, oops, I can't use that word, I would be in violation of my oath, but you CAN buy the book, from a New York book exchange, or you can buy a book called "All You Ever Wanted to Know About Freemasonry."

I think that the real secret is that we just don't talk about what we do, and that makes some people nervous, hateful, backbiters, etc., etc., I think that

the Masonic Internet can advance Masonry.

However, Bro. Struble's concerns I believe are legitimate, we must always be on the watch for Axelblood Ax, for he has a dark and vicious mind and will always be somewhere, watching and waiting for his chance to defame Freemasonry, nor for any good reason, I think that people like Axelblood Ax, just like their names in the News!

Now then, we Surfing Cyberspace Cadets can solve this problem that seems to be bothering many of our Brothers.

First, let us get some of this Cyberspace information on paper, let us start Down-Loading, let us be first with the "News from around the World!", let us get this to a Lodge Meeting, **Let Us Educate Our Brothers.**

Education, is not that what we're about, educating ourselves, searching for that thread of knowledge to add to the Temple of Life.

I am compelled now to return to Bro. Struble's feelings on this matter. Yes, we must take care with those we communicate with, some are looking for a bucket of black paint so that they can paint our Fraternity Black.

The Masonic Family is a God believing Family, the Eternal is our Father, the Holy Spirit is our strength. Every Man, Woman, Boy or Girl in our Masonic Family is a child of God, now that does make a statement for people like Axelblood Ax.

I close this paper with a poem that has made a difference in my life.

Freemasonry but the 1st Indian-Pacific Congress and the dream it stood for is canceled. We have no other recourse.

Yours fraternally

Hon. H. W. (Mick) Gayfer, OAM

GRAND MASTER

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JUNE ISSUE

The June issue was delayed due to a mechanical breakdown of equipment at the printers. The problem has now been corrected. We are sorry for the delay.

They Seek The Goal

by Albert L. Woody, FPS

There went before us those who showed the way and taught us how to strive with heart and soul.

From labor they were called — too brief their day — Still they press on and seek to reach the goal.

The torch which they laid down reluctantly was barely raised in time to save its flame.

Dying, its embers shed a sweet incense as though to bless the memory of their names.

Yet one faint spark — that far-off star of Hope shone dimly through the long and darksome night; Came then the angel, Faith with rustling wings and fanned the dying embers into light.

Now flames the torch! Come, Brothers, fire the forge and set the anvils clanging as of old; Let ring the hammers' sharp staccato blows, for, like the hammers, dormant works grow old.

We seek the light — to give and to receive; We seek to build cathedrals for the soul.

When from these earthly labors we are called, May we, like them, press on to seek the goal.

Let us march into Cyberspace with the sword of knowledge and the shield of faith and gather the knowledge there and add it to the Cathedral of our minds and borrow from our cathedrals to add a Touch of Beauty to our Temples of Life. May the Eternal Bless us all. So mote it be.

Visit the Philaethes Society Internet WebSite located at <http://www.freemasonry.org/psoc>

Joseph Brant - The Greatest Tory

by Joseph E. Bennett, FPS



Revised modern history has virtually ignored one of the most notable participants in the American Revolution. In fact, most of the history of that valiant struggle for independence and the subsequent founding of the United States of America is no longer taught in any detail in the hallowed halls of learning. "Revision" is the key word in education. The names of Washington, Lincoln, Ethan Allen, and Patrick Henry are seldom heard. History today is dominated by Disney movies and fanciful documentaries focused on obscure personalities plucked from the past, often because it is politically correct, and presented in a manner calculated to advance an activist agenda, in disregard of established record.

The primary character in our narrative is one Joseph Brant, the principal chief of the Iroquois Confederacy during those pivotal years of conflict for our struggling nation. One could poll a hundred school children, and not a solitary soul would have heard his name. In the 1770's, the very name "Joseph Brant" inspired mortal terror the length and breadth of the New York colony, but nowhere quite so much as along the beautiful Mohawk River Valley. His bloody trail provided the litany of burning, looting, and destruction in that fertile valley which drove General Washington to mount a major military expedition to exterminate the Iroquois Indian threat forever in that vast, wild country west of the Mohawk River.

The six Indian tribes who made up the Iroquois Confederacy of the Six Nations probably did not write the book on fierce warfare and aggression, but they certainly were charter members of that brotherhood. The six nations populated present-day New York and adjoining states to the east, including some of the area rimming the eastern shores of Lake Ontario. The original tribes of the Iroquois Confederation were five; the Mohawk, Oneida, Onondaga, Cayuga, and the Seneca. Long before any English colonist set foot in the area, the tribes were in grave danger of eradicating each other through a process of constant warfare. In the early 1500's, the legendary Hiawatha and one Degawidah conceived an idea to unite the Indian tribes mentioned into one large organization, complete with a set of laws to govern themselves and conduct an orderly life. It was an admirable

concept, and it worked extremely well. The weight of the Five Nations fell on every tribe surrounding their territory, eventually including the conquest of the inhabitants of all territory as far west as Sandusky County, Ohio. Those subjugated tribes became part of the confederacy network, and their tribal leaders often became leaders of importance in the Iroquois hierarchy. Eventually, the Tuscarora tribe was added to the confederacy, making it the Six Nations.

The Iroquois people were among the most distinctive of all the eastern tribesmen in physical appearance and bearing. They were proud and austere, plucking their facial hair from boyhood days, creating the impression that none existed. The typical Iroquois warrior also shaved his head, reserving a scalp lock on the top. It was a type of challenge flung to an enemy; "Take it if you can." The Iroquois were the famous "long house" dwellers of early American history, one of the early versions of multi-family residence. Some of their long houses accommodated a score of families and more. The length was known to have reached in excess of 300 feet in some. They became acquainted with metal hatchets, firearms, and manufactured cloth a century before they came into common use among the plains Indians. The Iroquois rubbed elbows with European civilization from the days of the first English and Dutch settlers.

Women were an important part of the Iroquois government. The woman selected the representatives to the confederacy council, which met every five years; or more often if circumstances demanded. The political stature of Iroquois women was to be a great asset to the British, and to Joseph Brant in particular, during the days of the Revolutionary War.

Brant was a brave and honorable friend of the British crown, and their staunchest ally during the conflict with the colonies. The value of his service was beyond price. Brant's military adventures had a profound influence on the entire conduct of the war west of Albany, and he performed his deeds with no more than 1,500 Indian followers. Most of his exploits employed far less than that number.

He was born the son of a member of the Mohawk Wolf Clan, and was given the name Theyendanegea. Roughly

translated, it meant "two sticks bound together", denoting strength. The year of his birth was 1742, occurring in a hunting village some place along the banks of the Ohio River, where his parents were temporarily residing. Brant's father died soon after he was born, and his mother returned to their ancestral home in the Mohawk Valley after a two-year absence. She returned with her young son and an older daughter, and soon afterward married a Mohawk known by the single English name of "Brant". At first, the boy was known as "Brant's Joseph." Before long the name was transposed into Joseph Brant.

Brant's parentage has always been the center of some disagreement. A few historians have maintained that he was the illegitimate son of an English baronet, Sir William Johnson. The accepted fact is that his father was Mohawk, as stated. Sir William did have a major role in Brant's life, however, and the young Iroquois was tied to the Johnson family all his life - both through loyalty and personal relationship.

Sir William Johnson was the British Superintendent-General of Indian Affairs encompassing the area between Lake Champlain and Fort Niagara, and as far south as Fort Duquesne, the present-day location of Pittsburgh, Pennsylvania. He was also responsible for keeping the British government apprised of all French activity in his area.

At the outset of hostilities leading to the French and Indian War, Joseph

Brant was a 13-year-old boy. He was, nevertheless, an active warrior fighting for the British, alongside his stepfather, and under the command of Sir William Johnson. Young Joseph gave a valiant account of himself during the years of the conflict (1755-1759), but particularly during the battle of Lake George. On that field of combat, south of Lake Champlain, Sir William created his military reputation with a resounding victory over the French.

Sir William took Brant's older sister, Molly, to be his common-law wife. Probably, they were married in an Indian ceremony, for he had a white wife during most of his adult years. That fact did not prevent him from having a number of Indian "wives". Brant's sister bore the baronet several children during their relationship. Sir William was extremely kind to all his Iroquois wards, and traditionally concerned for their welfare. He was also an ardent loyalist, although sympathetic to colonial complaints. It is not surprising that young Joseph should become a particular favorite of the Superintendent-General, or that he should select the boy to attend the Moor Charity School in Lebanon, Connecticut to acquire an education.

The Moor School was operated by the Reverend Doctor Eleazor Wheelock, who would later become the first president of Dartmouth College at the same location. Joseph was 19 years old when he entered the Moor School in July, 1761. During the two years the young Mohawk was in attendance, he busied himself translating portions of the Bible into their language. He also volunteered as an interpreter for Indian missionaries, having converted to Christianity himself.

During the years immediately following his attendance at the Moor School, Brant continued to serve Sir William in the administration of Mohawk tribal affairs, and to take an active role in the Iroquois council. The Six Nations were still strong and vigorous in those years, and Brant advanced steadily in the tribal hierarchy. He also continued his biblical translations into the Mohawk language, and was engaged in reprinting the tribal prayer book. He was a staunch Christian advocate and evangelized actively among his fellow Iroquois. Continuing unrest among the American colonists, and their complaints against the British crown, were a grave concern for both Joseph Brant and Sir William Johnson. It seemed inevitable that a conflict must soon evolve over the grievances.

Sir William's great anxiety and stress over the state of political affairs in the

Mohawk Valley were magnified following the Boston massacre in 1774. The events of the immediate past no doubt contributed to the devastating stroke the baronet suffered on June 24, 1774. He died immediately at Johnson Hall, his palatial residence on his vast estate on the Mohawk River. His son, Sir John Johnson, inherited the family title, estate, and official position from his father, which also included command of the local militia. Many of Sir John's new responsibilities were assumed by his brother-in-law, Guy Johnson, particularly the immediate command of military activity. Joseph Brant was assigned to Guy in the role of secretary. Both "Miss Molly" and Brant continued to work tirelessly to persuade the Iroquois Confederacy to support the English government in the event of war. Molly had great influence with the Iroquois as a result of the role of women in the confederacy. Joseph, of course, was a major chieftain, with a great deal of influence. In 1777, he would be the acknowledged principal chief of all the Iroquois.

The case for Indian allegiance to the British government received a strong boost in the summer of 1774. The colonists had made little effort to enlist Iroquois neutrality in their impending conflict, and an incident created by some of the citizens served to inflame the Six Nations against the colonies. Some Virginia colonists, under the command of Captain Michael Cresap, a land company agent, conducted a bloody massacre against Indian relatives of the great Mingo chief, Logan, a sachem of the Iroquois. The incident dramatically hardened Iroquois sentiment against the colonials and made Brant's argument infinitely more attractive.

The Revolution was just beginning when Brant requested that he be allowed to visit England and personally register his concern for the Iroquois future in the New York colony. Sir John agreed, and the pair sailed for London on November 11, 1775. The Mohawk chieftain was lionized in England, and granted his requested audience with George III. Brant was a talented orator, and the court was mightily impressed with his eloquence and regal bearing. He was accorded every courtesy during his visit. During the stay, Joseph became a Freemason, being raised in Hiram's Cliftonian Lodge No. 417 in London, early in 1776. He also sat for a portrait by the famous English painter, George Romney; thus an accurate likeness of the Iroquois sachem was preserved for posterity. In June, 1776, Sir John and Brant embarked for America,

arriving at Staten Island at the end of July. Brant was present, and a participant in the battle of Long Island in August. He distinguished himself during the battle, enjoying the official rank of captain in the British army. He was designated as the official envoy from General Howe to the Iroquois Confederacy, charged with securing their help in the war.

An epidemic decimated the Indians remaining in the Mohawk Valley during the winter of 1775, while Brant was in England. Those who had not already joined the British in Canada, did so during the late months of 1775 and early 1776. During the early months of 1776, the Colonial Army launched a campaign into Canada, and for a time were victorious. However, they had a disastrous encounter at "The Cedars", just north of Montreal. Joseph Brant and 600 Indians, allied with a smaller British force, overwhelmed the colonials. The Americans surrendered en masse, along with a relief column which arrived hoping to rescue them. Many colonials were slaughtered during the savage fighting, both at the hands of the British Tories, as well as the Iroquois. The killing of helpless captives incensed the colonists when news leaked out of the disaster, and greatly increased the animosity between the colonials and Iroquois. General Benedict Arnold was dispatched to the battle scene with a second relief column of 700 troops to negotiate an agreement that no further massacre of prisoners would take place. Brant personally abhorred killing captives, and there were no documented incidents during his life that he engaged in that heartless activity. On the contrary, he spared the life of Captain John McKinstrey at The Cedars, who identified himself as a Freemason, one of many such incidents during the Revolutionary War. By June, 1776, the colonials were driven out of Canada with the exception of the area immediately surrounding Lake Champlain.

By 1777, as previously observed, the Iroquois Confederacy was actively involved on the British side, with the exception of the Oneida and Tuscarora tribes. Those two remained neutral, primarily due to the influence of Reverend Samuel Kirtland, a Presbyterian missionary who was an enthusiastic supporter of the colonists. Eventually, the recalcitrant attitude of the two neutral member nations, in Brant's opinion, brought about the disintegration of the Iroquois Confederacy. He was greatly embittered against the Oneida and Tuscaroras from that time forward.

In June, 1777, Brant was reported to be in the Mohawk Valley for the purpose of securing supplies. His presence was reported to Brigadier General Nicholas Herkimer, who sent an invitation to parley. Brant agreed, and appeared with a force of 500 Iroquois at Unadilla, a settlement about 50 miles northeast of present-day Binghamton, New York. The Mohawk chief affirmed his allegiance to the British government in his opening comments to General Herkimer. At Herkimer's request, Brant agreed to a resumption of the parley the next day. Reports later were made that Herkimer conspired with his next-in-command to arrange the assassination of Joseph Brant the second day of the parley. It is unknown whether or not Brant was aware of the plot, but his icy demeanor and his opening statement that his 500 grim-faced warriors could totally overwhelm Herkimer's force was sufficient deterrent. The plan, if it existed, was never executed.

In August, 1777, the British launched a major campaign to isolate New York from the balance of the colonies, and secure their lines from the Great Lakes to the Hudson River. Joseph Brant and his Iroquois were assigned to General Barry St. Leger, who commanded the planned assault against Fort Schuyler, near present-day Utica. St. Leger headed 1,700 British regulars and Tories, while Brant led some 1,000 Iroquois. St. Leger detached Brant and a mixed complement of Iroquois and Tories to ambush General Herkimer, who had learned of St. Leger's march toward Fort Schuyler, and was marching to intercept the main British force. The ambush occurred at Oriskany Creek, but it was not a complete surprise, as a drunken Indian warrior fired prematurely. For the first three quarters of an hour, there was a great slaughter on both sides. An attempted British relief of the beleaguered ambush force was thwarted, and General Herkimer saved Tryon County for the colonials.

Herkimer conducted the battle from a saddle propped against a tree after his knee was shattered by a bullet. His leg was amputated and he died a few days after the battle from loss of blood following the operation. General St. Leger proceeded to lay siege to Fort Schuyler, but abandoned the effort when he received reports that General Benedict Arnold was moving in force to relieve the besieged garrison. St. Leger's retreat spelled the end of the British plan to isolate the New York colony. The incidents surrounding the battle at Oriskany Creek were the plot for a major 1939 movie, "Drums Along the Mohawk", starring Henry Fonda; al-

though many historical facts were altered. Joseph Brant continued on a series of raids during the year, until finally retiring to winter quarters at Fort Niagara.

Brant's agenda of non-stop small raids against the settlements in the Mohawk Valley began again in the spring of 1778 with a May attack at Cobleskill, a few miles from his Mohawk home of Canajoharie, near the river. In July, his blow fell upon Springfield, on the northern shore of Oswego Lake, and early in September he attacked German Flats a little farther north. His method was always the same: burn, destroy all crops



and livestock that could not be carried away with the other plunder, and take the surviving males prisoner. It was grim, bloody business, but it was war. If everyone followed Brant's orders, no women or children were harmed, but he could not always control the Tories and Senecas in his command. They committed great atrocities on occasion, and for their actions Brant was vilified universally as the culprit.

On November 11, 1778, a raiding force under Walter N. Butler with a group of Tories, assisted by a large complement of Iroquois under Joseph Brant, executed one of the bloodiest massacres of the entire war. The composite force attacked Fort Alden and the adjacent settlement of Cherry Valley at noon. The inept garrison commander and some of his officers were garrisoned outside the fort and most of the occupants were in their homes. The attack had been foretold by friendly Oneidas, but the colonials paid no heed to the warning. When the attack began, the terrified villagers and soldiers fled

toward the stockade for refuge. The commanding officer and his family were among the casualties outside the stockade walls. Although the garrison in the fort was substantial, not one soldier ventured out to prevent the massacre. By the following day at noon, not a building remained standing outside Fort Alden. The raiders withdrew with 40 captives, all of whom were subsequently released. That savage attack and a public outcry from the citizens of the Mohawk Valley caused Washington to schedule his attack on the Iroquois in the spring. However, the campaign failed to get under way until late the following summer.

Brant still had time in the summer of 1779 to make another raid before the major offensive against the Iroquois began. He attacked the village of Minisink, west of Goshen, on the Delaware River at the New Jersey border, on July 20. He burned and looted the town, but only four people were killed; among them the schoolmaster. Brant left his mark on the aprons of the schoolgirls, who were by-passed by the rampaging Iroquois. When a militia force gave pursuit, Brant laid an ambush at Minisink Ford. Although surrounded, the colonials refused an offer to surrender. The ensuing battle saw all but 30 of the ambushed militia killed. In the gathering dusk, while walking among the dead and dying colonials, Brant came upon Lt. Colonel Gabriel Wisner. The officer was mortally wounded, but in full control of his faculties. Reluctant to abandon the dying man to the wild animals of the night, Brant distracted him with conversation and struck a fatal blow with his tomahawk. In his eyes it was an act of kindness and compassion. The incident was chronicled as further proof of Brant's savagery.

The punitive campaign against the Iroquois Nation finally got under way in August, 1779. Major General John Sullivan assumed overall command of the combined troops assembled for the expedition. He traveled north from the vicinity of Wilkes-Barre, Pennsylvania to rendezvous with General James Clinton at Tioga, New York. Sullivan launched his march with a force of 5,000 men. Sullivan had his detractors in the Continental Congress, to be sure. He was loudly criticized for extravagant requests of supplies and materiel, and for procrastinating before starting his campaign. John Sullivan was a product of New Hampshire, and a distinguished attorney. He had been a delegate to the Continental Congress in 1775, and was also the first Grand Master of the Grand Lodge of New Hampshire. His mother lodge was St. John's in Port-

smouth. In spite of the criticism over his slow beginning, Sullivan proved to be a terror to the Indians when he finally swung into action. His movements were no secret to the Iroquois or the British Army.

Sullivan swept aside an attempt by Colonel John Butler and Joseph Brant to halt his advance. He met their inferior force of 800 Tory and Iroquois warriors near present-day Elmira, driving them from the field in panic after severe losses. Sullivan then had a clear road to the Genesee Valley in the far western reaches of the New York colony, and the permanent Seneca villages along his line of march. Sullivan became an avenging angel. He laid waste to every village, cultivated field, and Indian dwelling he could find. The Iroquois fled ahead of him, powerless to stop the colonial juggernaut. Sullivan particularly hated the Senecas, and his campaign destroyed every vestige of their civilization in western New York. In all, the torch obliterated 48 permanent Indian villages. After crossing the Genesee River, Sullivan retraced his steps eastward, destroying every Indian settlement he had missed on his outward leg. The destruction was complete, and the Iroquois power was destroyed. Without food, the survivors straggled into Fort Niagara for the winter. Sullivan had extracted a full measure of revenge for the savage raids against the colonials in the Mohawk Valley. Years later, the great Indian chief, Cornplanter, called Sullivan "the scourge of the Iroquois." Brant and his Mohawks were unbroken in spirit after the Sullivan calamity. They were eager to assume the warpath by February, 1780. Joseph began the early spring campaign with his usual small raids, striking town after town along the Mohawk River. He took the opportunity to destroy several Oneida and Tuscarora villages along the way. He never forgave them for not helping the British during the war. Brant also burned his home village of Canajoharie, including his old church. It had been occupied by white colonials after their own homes had been destroyed in earlier Iroquois raids.

When Cornwallis surrendered his British command to the Continental Army on October 19, 1781, at Yorktown, Virginia, the war was at an end, for all practical purposes. Sporadic fighting continued for a while, but everyone considered the war over. Brant's concern was now focused on the disposition of his Iroquois tribesmen during the peace negotiations. His concern proved well founded when they were not mentioned in the formal peace

document signed on November 30, 1782. In the victorious former colonies, the Iroquois were gathered on a few small reservations in New York. Brant elected to live in Canada.

In Ontario, Joseph Brant was regarded as the religious and tribal leader of all the Iroquois Nations. Both the British and American governments looked to him for guidance and peace among the Indians. He settled west of Niagara Falls on territory ceded the Iroquois by the British government along the Grand River. They were given a tract six miles wide on both sides of the Grand from Lake Erie to the river's headwaters, about 100 miles to the north. It was a fertile, beautiful land, and it became Brant's Iroquois kingdom. Eventually the town of Brantford was built at the northern extremity of the tract, and was regarded as their principal city. Joseph was presented a parcel of land near Burlington Bay by the King of England. Upon this site, he eventually built a spacious two-story home.

Brant married three times during his life. His first wife bore two children, Isaac and Christiana. She died of consumption about 1771. The second Brant spouse was a sister of his first. She died while young, without bearing any children. Joseph's third wife proved more durable, and presented him with seven children, the eldest being Joseph, born in 1783. He was followed by Jacob, John, Margaret, Catherine, Mary, and Elizabeth. Of all Brant's children, his great disappointment and sorrow was Isaac, the eldest.

Isaac was bad-tempered and unmanageable from childhood, finally becoming an alcoholic. He was bitter and envious of his younger brothers and sisters. Brant made a valiant attempt to rehabilitate his son, paying a handsome compensation to a white man upon whom Isaac committed an unprovoked assault after killing the fellow's horse. Later, Isaac broke into his father's room at an inn where he was spending the night. He attacked Brant with a knife in a drunken rage, with every intention of killing the venerable Mohawk. Joseph took the knife from his raging son, and in the struggle opened a superficial wound on Isaac's head. He refused medical assistance, and the following day, still drunk and unmanageable, reopened the wound. Infection followed, and Isaac died within a few days. Brant was absolved of any guilt in the unhappy incident.

Brant made his second trip to England in 1785, concerned still about the welfare of the Mohawks and their claims against the crown. He made a plea for

fulfillment of the promises of Sir John Johnson to provide for all the Mohawks.

Brant also dreamed of forming a confederacy of all the great tribes east of the Mississippi, patterned after that of the great Chief Pontiac some years earlier. Brant felt such a confederacy would thwart future ill treatment of the Iroquois in the United States and allow them a means of defense if they needed to press their demands by military persuasion. Of course, that dream never came to fruition. Brant was, nevertheless, accorded every courtesy at the court of England, and honored as one of their great military heroes. He also renewed many friendships among the nobility in London. During his visit, he translated the Gospel of Mark into the Mohawk language. Most of the Mohawk religious texts had been destroyed during the Revolutionary War. He also renewed many Masonic acquaintances during his visit. Several years after his return to Canada, in 1798, a charter was granted for Lodge No. 11 at Brantford Mohawk Village. Joseph Brant was named first Worshipful Master.

Nine years later, the old Mohawk chieftain passed away on November 14, 1807. He died at his home on Burlington Bay at an age of 65 years and eight months. The Iroquois Confederacy named his son John to be his successor and principal chief. However, he would never equal the tremendous record of his illustrious father, Joseph Brant, the greatest leader in the history of the Iroquois Nation.

Brant lived his life with honor and devotion to the end of his days, even though he was regarded as a blood-thirsty savage by his American contemporaries. Few allowed themselves the opportunity to consider Brant's life from the perspective of an Iroquois. He had been loyal and unswerving to the British, to whom he gave his word. That was inviolate to a man of honor. His service stands in grim contrast to the treatment his Iroquois brethren received as the years passed. A great and proud Indian Confederacy paid the price for remaining loyal to the British crown. Only after the passage of many years, has history been able to review those sanguinary events of the American Revolution objectively.

If a personal note may be inserted, my own maternal ancestors recognize with pride a relationship to the Seneca Nation which they have never disabused. It has been a source of pardonable pride. In the eyes of our great Fraternity, Joseph Brant, was a Mason of great stature, and one whom we are proud to remember as a worthy brother, without reservation.



Author's Preface

I am not a Catholic. I have been a Freemason for nearly forty years. During that time I have repeatedly been asked the same two questions:

- "Why are the Masons anti-Catholic?"
- "Why is the Catholic Church anti-Masonic?"

The answer to the first is that "Modern regular Masons are not anti-Catholic; they will accept any man of good character who believes and puts his trust in a Supreme Being." This answer is usually received with skepticism by Catholics and non-Catholics alike. Even some Freemasons, I am sorry to say, are skeptical. ("Regular" Freemasons are those having their membership in a Lodge under the jurisdiction of a generally recognized Grand Lodge.)

The answer to the second question is simply that the Church found itself in direct opposition to most of the goals of the Enlightenment, and Freemasonry (and the Carbonari, a secret political society in Italy during the 18th century; now probably extinct) was the only identifiable body whose goals generally

supported those of the Enlightenment. Thus, by association, the Church was opposed to Freemasonry.

Condemnation of Freemasonry held one additional advantage; it was safe. Traditionally the Craft refuses to defend itself against scurrilous attack. Therefore it is always a safe target. [This continues to this day. Witness recent attacks by some extremist religious elements in the United States.]

The Church's condemnation was spearheaded by a series of 21 bulls published between 1738 and 1902. In them, the Church condemned Freemasonry for:

- Supporting public education
- Supporting separation of Church and State

The Miter and the Trowel

by William G. Madison, MPS

- Supporting equality of all men, including clergy, under the law
- Complete religious tolerance
- Advocating or condoning overthrow of Church and State.
- Having sacrilegious and obscene practices as part of its ritual
- Practicing Satanism

This list is, in effect, a condemnation of the entire Enlightenment, the first four points being linchpins of the movement. The Craft is certainly "guilty" on these four counts.

The last two, vis-a-vis Freemasonry, have been fabricated from whole cloth, any possible connection between the Craft and the outlawed Knights Templar notwithstanding.

The fifth point, advocating or condoning overthrow of Church and State, may possibly have some basis if one makes the error of equating the Italian Masonry of the period with the entire Masonic Fraternity. From their founding, the Latin Grand Lodges, if not explicitly anticlerical, were strongly (at times, militantly) political. Thus it is

quite possible that there may have been some basis in fact for the charge.

Unfortunately, the disparity between the Latin version of Freemasonry and that practised by the Teutonic and the English speaking Grand Lodges completely escaped the notice of the Church. Thus, for nearly 200 years we have had two world-wide organizations, both of which are striving for the betterment of mankind, locked in an antagonistic relationship. I am reminded of the opening lines of Shakespeare's *Romeo and Juliet*:

*Two households, both alike in dignity,
In fair Verona, where we lay our scene,
From ancient grudge break to new mutiny,
Where civil blood makes civil hands unclean.*

I am neither a professional historian nor a profound scholar. I have been able to deduce tentative answers to the questions of how and why this antagonism was allowed to flourish and to persist for so many years. In presenting my deductions for public scrutiny, my hope is that any resulting discussion may facilitate mutual understanding and possibly reconciliation. That some day these two great institutions may reach a *modus vivendi*.

Preface

Freemasonry defines itself as:

"A system of morality, veiled in allegory and illustrated by symbols"

While this definition is universally true, it must be realized that *there is no single entity known as "Freemasonry."* Freemasonry is made up of men



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("speculative" Masons) who assemble in "Lodges."

[The word "Lodge" Masonically carries two meanings;

- (a) a group of Masons organized to work, and
- (b) the location in which such a group meets.]

Lodges since 1717, in turn, have been organized into autonomous Grand Lodges. The Grand Lodges practice Masonry, each in its own way, but all according to certain fundamental principles. The chief among these for all regular Grand Lodges is a belief in "The brotherhood of man under the Fatherhood of God."

Further description of the fundamental principles of the Craft may be found in a non-secret portion of the ritual of the second (Fellow Craft) degree of Freemasonry. It begins with a recognition that there exist two kinds of Masonry; operative and speculative, and typically continues (the exact wording depending upon the specific Grand Lodge):

"By **Operative Masonry** we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

"By **Speculative Masonry** we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of the Divine Creator.

"Our ancient Brethren wrought in Operative as well as Speculative Masonry. They worked six days before receiving their wages. They did no work on the seventh, for

in six days God created the heavens and the earth, and rested on the seventh.

"The seventh day, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying

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frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator."

Since shortly after the formation of the Grand Lodge of England (the first Masonic Grand Lodge to be formed - in 1717) and the subsequent formation of the Grand Lodges of France and Italy, the Roman Catholic Church and the Masonic Fraternity have been at odds. The Church, looking at global Masonry from the vantage of Rome and therefore seeing primarily Italian and French Masonry, has looked on Freemasonry as a repository of anticlericalism and political activism, and of supporting (or at least condoning) conspiracies against Church and State.

The Church's condemnation of rationalism, religious tolerance ("indifferentism" in the terminology of the Church), cancellation of special legal status for the clergy, and the neutralization of Church influence in government placed all Freemasons (regardless of Grand Lodge affiliation) in direct and immediate conflict with the Vatican.

All Grand Lodge Freemasonry of the 18th century, but most especially that of the Latin countries, was a child of the Enlightenment. Latin (i.e., Italian, French, Portuguese and Spanish) Freemasonry saw the Church, especially as embodied in Clement XII and Leo XIII, as a source of obstructionism. The Church saw Freemasonry, which advances a consistent, well defined moral and ethical system, as a potential rival for the hearts and minds of men.

The Church failed completely to recognize the fragmented nature of Freemasonry. Thus it could not see that many of the views of Masonry which it found offensive were, in fact, unique to Latin Masonry. In many instances, more specifically to Italian or French Masonry.

Thus, in condemning all Freemasonry for the actions of a few Grand Lodges, the Church precipitated a needless conflict. Latin Masonry, in its refusal to attempt to lead rather than force change, thereby made itself, and thus all Masonry, a party to the conflict.

English/Irish/American Masonry did not recognize that there actually was any problem.

In the beginning ...

The Masonic and Secular Worlds

The beginnings of Freemasonry are, quite literally, lost in time. The earliest known references place the Craft's origins prior to A.D. 932, some time during the reign of King Athelstan.

The earliest unequivocal reference to Freemasonry, the "Regius Poem," outlines much of the conduct of the Craft at the time of its writing. It has been rela-

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bly dated at 1309 (coincidentally very close to the time of the suppression of the Order of the Temple). The language used in the poem suggests that the Craft had already been in existence for an indefinite (but long) period of time prior to the 14th century. The language also gives a strong hint of the relationship which the Craft had with the Church at that time. In particular, it invokes the Virgin Mary, refers to the Trinity, and gives instructions for observing Mass.¹ *At that time, and up until approximately 1600, the Craft was exclusively Catholic.*

Though tradition holds that Masonry traces its genesis back to the craft guilds of the European cathedral-building period, this is almost certainly a fiction. Current historical research indicates, rather, a confluence of traditions resulting in that which we now recognize as "Freemasonry." The most prominent of these were the European "Craft Lodges" (as opposed to the guilds) of Stone Masons, the Knights Templar (following their suppression in 1307), and, much later, the Jacobite supporters of "The Young Pretender" - Bonnie Prince Charlie.

By the time of the suppression of the Templars, Robert the Bruce had already been excommunicated. Thus, the Papal ban on the Templars would have had no effect in the lands controlled by Bruce. Celtic Scotland was a made-to-order haven for the proscribed Templars.

As might be supposed, during this entire period the Craft was strongly Catholic. This position softened somewhat, however, following the Protestant Reformation. Masonry required its members to adhere and support the "religion of the country in which they were living and working." It was still strongly Christian — "aggressively" Christian has been one description—but no longer exclusively Catholic. This orientation persisted until about 1600 A.D., at which time a new view came to be held; a view which required only a belief in a Supreme Being, leaving the name of this Being and the manner of worship solely to the conscience of the individual.² *This, the present view, was later formalized (1723) in the so-called Old Charges, one of the foundation stones upon which modern Freemasonry rests. The first of the Old Charges reads (with the spelling modernized):*

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country

or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

Now move to the year of our Lord 1680 and the burgeoning of the Age of Enlightenment. The decades ahead will see an explosion of original political and social thought. Locke, Hume, Newton, Spinoza, Voltaire and others will challenge conventional wisdom in the areas of philosophy, government, and religion. More and more the idea of rationalism (human reason is the only possible guide to wisdom) will be discussed and accepted. With it, anticlericalism will become a force to be reckoned with in Rome. As direct results of these ideas (in no particular order):

Newton has extended Galileo's findings about the properties of falling bodies, until they now reach the limits of the universe. The universe has become mechanistic.

The ideas of *original sin* and the necessity of Divine redemption have been summarily rejected by some Enlightenment philosophers, to be replaced by the idea that the human condition can be improved through the effort of individuals; human nature, and hence society, is infinitely perfectible.

Voltaire advances the idea of equal rights under the law, and completely rejects the concept of any absolute authority. He is a firm anticlericalist, considering the Church to be among greatest oppressors of mankind because of its absolutism; its insistence that it has the *only* truth and its demand for complete obedience.

Montesquieu promotes the idea of a government based on separation of powers into legislative, executive, and judicial branches with checks and balances.

John Locke publishes his *Second Treatise on Civil Government*, rejecting the idea of Divinely inspired or sanctioned government.³ *In his view government is a human compact of convenience, invented to encourage individual liberty and rights. Second Treatise thus provides the theoretical foundation for the American and French revolutions as well as for the Italian War of Unification.*

The list goes on ...

A few years later - February 1717 - is a

landmark for Freemasonry. The Grand Lodge of England is formed by the four Lodges existing in London. Anthony Sayre is elected Grand Master during a general meeting held on the next feast day of St. John the Baptist. These events mark the beginning of the modern Masonic fraternity.

Six years later, 1723, sees the formalization of the foundations of Freemasonry; the *Old Charges* mentioned above are published. This event finalizes the movement of the Craft from its earlier status of an exclusively Catholic body to its present character as a common meeting ground for all who believe in a Supreme Being, however they wish to worship. It also completes the transition from Masonry's Operative beginnings to its present Speculative workings.

A short twenty-six years after the formation of the English Grand Lodge, in 1733, Charles Sackville, Duke of Dorset, establishes a Masonic Lodge at Florence, Italy. He apparently did this completely on his own initiative, for no trace of any warrent empowering him to do so has ever been found. The fortunes of the Craft are shaky at first, until Sackville initiates the Grand Duke of Tuscany into the Order. The prestige of the Grand Duke greatly improves the prospects and growth of the Craft in Italy. From this first beginning, Italian Masonry is outspokenly political.

By 1735, Lodges have been established in Milan, Verona, Padua, and Venice, comprising with Florence the major population centers in northern Italy. In addition, there is a Lodge in Naples, to the south.

By 1737 the membership of the Lodge at Florence includes among its members the best of local society; men of liberal education, learning and culture; poets and painters; priests and politicians. The unconventional views and the wealth of some of the members has already attracted the attention of the Inquisition. In June of that year, at a conference of Cardinals held in Rome under the chairmanship of the Chief Inquisitor of Florence, the first bull to condemn Freemasonry, "In eminenti," is drafted, ...

The Church's World

It is the year of our Lord 1737. A conference of Princes of the Roman Catholic Church is being held in Rome, under the chairmanship of the Chief Inquisitor of Florence.

For over one thousand years, the Inquisition has been *de facto* autonomous many times. During these periods, it was not even answerable to the Pope except as a formality. In these periods of Inquisitorial autonomy, the leading role taken by the Chief Inquisitor at this

meeting would not have been remarkable. But this was the mid-eighteenth century, not the mid-thirteenth!

The Inquisition could trace its origins back to the fifth century. Originally set up to discover and punish heresy, its power began to decline in the sixteenth century, generally coincident with the rise of the Reformation. By the eighteenth century it could usually be ignored with impunity. The rise of naturalism, rationalism and anticlericalism which characterize the eighteenth century carries with it a loss of much of the power of both the Church and the Holy Office. An absolute power, regardless of its origin, could no longer command a strong hold on the lives of the people of post-Renaissance Europe.

With the loss of power, the general populace has no incentive to discover and report on real or suspected heresy. The decreased number of trials being performed naturally causes a sharp decline in revenue.⁴ *Divided between the Church and the State, these revenues were historically the primary source of funds for Inquisitorial salaries. Thus there is a strong motivation to find new opportunities for Inquisitorial predations.*

Since we are examining events in which the Chief Inquisitor of Florence took a leading part, we should be examining the contemporary records of the Florentine Inquisition. Unfortunately these records have, for the most part, been lost.⁵ *Using other nearby Inquisitions as models, however, some tentative conclusions may be drawn. These models graphically reflect a diminution of power and influence, as measured by the number of trials being conducted. The reduction in number of trials correlates directly with the rise in naturalism, rationalism and anticlericalism which characterize the Age of Enlightenment in Europe.*

These records show, for example, that the Venetian Inquisition fell from a high average of 35 trials per year during 1586-1630 to an average of only 3 per year during 1721-1794. Similarly, the Neapolitan Inquisition fell from a high average of 35 per year during 1591-1620 to 5 per year during 1701-1740.⁷

The War Of The Worlds

With this background it is understandable that ambitious men would be alert for opportunities to re-capture their earlier power, influence, and wealth. The drafting of "In eminenti" is not only understandable but perhaps even inevitable. Unfortunately for the Church, its effect was the antithesis of that desired.

At the time of Clement XII and "In eminenti" many of the European, especially the Latin Lodges and Grand Lodges were Jacobite. However, the

Craft was growing in influence very quickly, while the influence of the Church was declining. Thus it would be natural for the Church to forbid its adherents to join the Craft.

While there was limited compliance from among the Jacobite faction, the bull was ignored elsewhere. Thus the departure of the Jacobite faction created a power vacuum within the continental Grand Lodges of the Craft. This vacuum came to be filled by, among others, the Templar influence. The Templars were quite naturally anticlerical. Thus the bull had much the opposite effect to that desired. Instead of weakening the Craft and its influence, and slowing its growth, the effect of "In eminenti" was to purge the Craft of the Catholic elements which might have moderated the anticlericalism. The strengthening of the anticlerical element carried with it a stiffening of the political element.⁸

What basis did "In eminenti" set forth as the basis for the condemnation?⁹ *Specifically, Freemasonry was condemned because:*

1. it is formed by "men of any Religion or sect, satisfied with the appearance of natural probity" [emphasis mine]
2. [the members] have pledged "by a strict and unbreakable bond which obliges them, both by an oath upon the Holy Bible and by a host of grievous punishment to an inviolable silence about all that they do in secret together" [emphasis mine]
3. "... they do not hold by either civil or canonical sanctions; ..."
4. there are "... other just and reasonable motives known to Us; ..."

The first point, tolerance of alternative religions, has been given the name "religious indifference" by the Church. Religious indifference must be condemned by the Church, since the Church believes that it holds to the *only* Truth and therefore may tolerate no contrary opinion.

The second point, requirement for secrecy regarding portions of the ceremonies, must be condemned by the Church, since it believes that it must act as the intercessor (and the *only* intercessor) for the forgiveness of sins following confession and repentance. Therefore there can be no subject barred to the confessional.

As to the third point, Freemasonry does not even permit political or religious discussion to take place within its walls.¹⁰ *The Fraternity's goal is to sharpen its Members' awareness and senses, that they might work to eliminate tyranny and injustice as individuals. But it does not and never has taken any institutional position on these matters.*

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The last point, quoting the King of Siam from the musical *The King and I*, "is a puzzlement".

By this time in its history, the Church had long held to a doctrine of exclusivity. It alone was granted the wisdom and knowledge to interpret God's will for the faithful. Centuries of persecution under the Roman Empire had welded the faithful into a coherent band possessing near unanimity of religious thought. The trauma wrought by the Reformation and the subsequent Counter Reformation had further hardened this position.

The Church, thus oriented in its thought and belief, could not be expected to understand or be sympathetic to an organization which accepted men of any religious stripe into its ranks.¹¹ *Masonry guaranteed to its membership complete freedom of religious thought. Masonry absolutely requires that any candidate for membership believe and put his trust in a Supreme Being. But it has traditionally refused to ask anything more about an individual's religious beliefs.*

An additional impetus can be found for the condemnation. Some of the fugitive Templars are known to have been instrumental in the victory of Robert the Bruce at Bannockburn. The participation of the fugitives appears to have been generally recognized at the time.

Now recognize that Robinson was correct in his conclusion that there was a strong Templar influence in the early development of Freemasonry.¹² *[The Order of the Temple (Order of the Poor Knights of Christ and the Temple of Solomon; Knights Templar), was an order of warrior monks prominent during the Crusades.]*

At the time of their arrest and suppression in 1307, the Templars were undoubtedly the richest organization in the known world. By simply calling a small portion of their outstanding loans they could have bankrupted France, put the Church into serious financial difficulty, and upset the financial stability of much of the rest of Europe. On their suppression almost none of their vast known treasure was discovered and confiscated. One theory is that it was carried off by the Templar fleet, which is known to have put to sea several days before the mass arrest and was never seen again. (In addition to Bruce's Scotland, there was no vigorous suppression of the Templars throughout much of Europe,¹³ with many rulers dragging their feet or openly defying both the Pope and the King of France.¹⁴)

Now since the Freemasons were a party to the concealment of the Templars, they were automatically guilty of heresy. They might also have access to at least some of the lost Templar

treasure. Now there is, in addition to the political motive, both a religious and an economic motive for suppression.

The interregnum

Regardless of what set of motives one ascribes to the generation of "In eminenti"; whether it was an Inquisitorial document imposed on an infirm Pope, or was a Papal document; its effect was directly the opposite of that desired by the Church. Thus, it is not especially surprising that no further strong Papal denunciations occurred for many years. The Church had placed itself in opposition to the Craft. The manner in which it was done fostered a virulent anticlericalism within Italian and French Masonry. The Church must now learn to recognize and deal with the chimera it has helped to create.

Thus, after a rather luke-warm confirmation of "In eminenti" with the publication of "Providas" by Benedict XIV in 1751, nothing of significance is heard of an anti-Masonic nature until seventy years later.

In 1821 "Ecclesiam a Jesu Christo" is published by Pius VII. But "Ecclesiam" is not primarily directed against the Freemasons. Rather, it places the "Carbonari"¹⁵ *(an Italian secret political society) under the same penalties as the Freemasons.*

Another five years with only minor activity. "Quo graviora mala" (1826 by Leo XII) mentions Freemasonry, although it, like "Ecclesiam", is again primarily directed against the Carbonari. It accuses both of being societies with "oathbinding secrecy and conspiracies against Church and State."

Another four years. "Litteris altero" (1830, Pius VIII) condemns Masonic influence in education. The specific point at issue seems to be that the "Masonic influence" advocates removing explicit and mandatory clerical control from the educational process.

Ten years later, in 1840, the Italian war of unification begins. Sardinia sends troops to assist in driving the Hapsburgs out of Tuscany. While this specific adventure failed, it reflects the rise of strong nationalistic sentiments in Italy. These sentiments are inextricably linked to the feelings of rationalism and anticlericalism mentioned above. Events in Italy are quickly coming to a head. "Qui pluribus", published in 1846 by Pius IX,¹⁶ *even though making no explicit mention of Freemasonry, provides an outline of the roots of the coming clash.*

Fifteen years after "Qui pluribus" (1861), Italy (with the exception of the Papal States) has been unified through the efforts of the combined Italian ar-

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A Forgotten Mason

by Wilfred A. Grose, MPS

This particular Mason was a soldier, lawyer, surveyor, legislator, businessman, and an explorer. All that he was and all that he accomplished merited very little recognition during his lifetime.

On one of the four quadrants of our City's Public Square there stands a monument to this Mason who was here for only a short time, yet the ironic situation is that Cleveland, Ohio, is one of the few cities named after an historic figure who actually had a significant connection with the City.

His statue stands surrounded by tall buildings and a church which, if history is to be believed, the man himself would never have thought would ever exist as it does today or, for that matter, be named after him.

Harvey Rice, a nineteenth-century historian, wrote "The pose of the statue is not only graceful and manly, but indicates a

high degree of physical energy combined with intelligence."

Sadly, this proud figure of a man is only visited by the City's pigeons and vagrants for most people simply just pass by without a glance.

Few people know about the man or the statue which was once cut in half because many at the time it was cast thought the statue portrayed a man much taller than he really was in life. No one knows for sure his actual height or for a fact what he looked like since very few drawings or true illustrations are available.

All that is known about the man is what a few of his loyal acquaintances wrote in their journals. Amzi Atwater, a fellow surveyor who accompanied Moses Cleaveland and later became a judge in this portion of the Northwest Territory, noted that Cleaveland was a "short thickset man of broad face, dark complexion, very coarse features, slovenly dress

and very vulgar in his conversation and manners."

John Milton Holley, another member of the surveying crew, wrote "His complexion was so swarthy, his figure so square and stout, his dress was rude, that the Indians thought some of the blood of their race had seeped into his veins. His resemblance to the Indians was a common theme among those who knew him. It was said that his surveyors who had accompanied him would jokingly call him 'Paque,' the name of an Indian Chief they had encountered.

It was Moses Cleaveland's resemblance to the Indians combined with his knowledge of the Mohawk and Seneca languages that aided him in his negotiating with "Red Jacket," "Brant," "Farmers Brother," "Little Billy" and "Green Grass Hopper," all members of the Six Nations, a confederation of American Indians, i.e., The Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscaroras Indians.

As a side note, forget the often told story we may have heard or learned in school that the spelling of our City's name was the result of an editor of the Cleveland Gazette lacking an "a" in his type case.

The spelling of Cleaveland's name, like so many words at that time, was unsettled. Moses Cleaveland himself sometimes spelled his name Cleveland, as did some of his relatives. (President Grover Cleveland, was a descendant of Moses Cleaveland).

Moses Cleaveland held an Army Commission during the Revolution and was known as "General" Cleaveland. He served with George Washington at Valley Forge. His military exploits, however, left much to be desired. He was appointed a Captain in the companies of sappers and miners in the Continental Army in August of 1779. He later resigned and returned to his law practice in Connecticut.

He was made a Brigadier General, but it was in the Connecticut Militia, this being a political appointment owing to his service in the state legislature. The appointment was made in 1796 after the war and before he left for Ohio.

After the Revolutionary War in 1786 Congress requested the state of Connecticut to relinquish its claim to lands in the Northwest Territory. The Connecticut Legislature agreed only on condition it could retain its rights to 3,000,000 acres per its original Colonial Charter of 1630. 500,000 acres were reserved as retribution to be distributed to those families burned out of their homes and property by the British during the war.

This reserved land later came to be

called the Western Reserve and was the beginning of the Connecticut Land Company.

Moses Cleaveland was a Yale educated lawyer, a Connecticut "Yankee" businessman prominent in his hometown of Canterbury. His "Yankee" skills and an investment of \$32,600 dollars in the Connecticut Land Company would be his historic beginning of note.

Moses Cleaveland, was not a true explorer, but due to his age (42) was selected to lead a surveying party of 50 people to the Western Reserve of the Northwest Territory.

It is of interest to note that the Connecticut Land Company paid the huge



sum of \$1.2 million for the right to develop the Western Reserve. Lorenzo Carter, one of the first tenacious settlers, thought the Connecticut Land Company price of \$25.00 per acre was too high.

Moses Cleaveland and his party of men, women and children traveled 68 days from Dover across New York State to Conneaut, Pennsylvania named "Port Independence" by Moses Cleaveland because the date was July 4, 1796. The men fired their muskets and celebrated.

Seth Pease, one of the surveyors, located an original marker bearing the inscription "42 degrees north latitude 7 minutes 32 seconds west Pennsylvania."

It was from this point the Surveying party traveled an Indian Trail toward their destination, the "crooked river." They kept Lake Erie in view as they made their way west. Part of the trail

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they took was later to become known to us as Route 20.

Upon arriving at the Lake they put their boats into the water and followed the shore to the mouth of the Cuyahoga River, where they found the ground to be marshy and soft. Moses Cleaveland climbed a bluff to get away from, as he wrote, the "gnats and ever present mosquitoes and observed that wild game was plentiful," and this would be the site of his city in the Western Reserve.

General Moses Cleaveland and his party arrived at the Cuyahoga River, July 22, 1796. After only a few months he returned to Canterbury, Connecticut and never again came back to Ohio.

Among those who had come with Moses Cleaveland were James Kingsbury, his wife and three children. They were the parents of the first white child born in the Western Reserve. They moved from the river settlement to near the area of Newburgh.

Moses Cleaveland was born January 29, 1754 the second son of Colonel Aaron and Thankful Paine Cleaveland. Moses married Esther Champion, daughter of Henry Champion of Colchester, Connecticut, on March 2, 1794. Moses and Esther were the parents of four children.

Moses Cleaveland was made a Master Mason in American Union Lodge, this being a military Lodge, in September 1779 while the Army was stationed in what was known as the Hudson Highlands.

Later he affiliated with St. Paul's Lodge in Litchfield, Connecticut in 1781. In 1791 he was named Worshipful Master of Moriah Lodge, the first Lodge to be chartered by the new Grand Lodge of Connecticut.

As Deputy for the Grand Master of the Grand Lodge of Connecticut he instituted Putnam Lodge at Pomfret, Connecticut in 1801. He also served his Grand Lodge as Grand Marshal. Moses Cleaveland died November 16, 1806, and is buried in Canterbury, Connecticut.

A memorial was erected near his grave November 16, 1906 by the Cleveland (Ohio) Chamber of Commerce which is inscribed "a lawyer, a soldier, a legislator and a leader of men."

In 1896 a prominent citizen of Cleveland represented Moses Cleaveland in the City's centennial celebration. In 1996 the City of Cleveland will celebrate its 200th birthday and Moses Cleaveland is all but forgotten.

The Western Reserve Historical Society in Cleveland, Ohio has many of Moses Cleaveland's papers and some of

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his business correspondence relating to the Western Reserve.

The Miter and the Trowel

continued from page 89

mies under the leadership of the Freemason Giuseppe Garibaldi. He has been stopped from conquering the Papal States and bringing them into the unified Italy only because they fall under the protection of France and Napoleon III.¹⁷ In the eyes of the Church, the fact that Garibaldi was a Freemason must have been the final element in the proof that Freemasonry was inexorably in opposition to the Church.

Four years later, in 1865, Pius IX published "Multiplies inter", which, in addition to condemning Masonry once again, reproves secular governments for not uprooting and suppressing it.¹⁸

Shortly after this, in 1870, an event occurs which is equally important to the Church and to Freemasonry. Specifically, the Franco-Prussian War breaks out, forcing Napoleon to withdraw his protection of the Papal States. With the door thus left open, the Italian army under Garibaldi enters Rome. The Church is stripped of the last of its temporal domains and authority. Again, the villain is the Freemason Garibaldi. Again, the question of whether Garibaldi is an Italian who is also a Freemason, or whether he is a Freemason who happens to be Italian, is never asked. Again, there is a failure to distinguish between Latin Freemasonry and that practised elsewhere.

One year following the City's capitulation (1871), Rome is declared the capital of a united Italy under Victor Emmanuel II. With this declaration, the Papacy enters a voluntary exile inside the Vatican from which it will not emerge until the signing of the Lateran Treaty in 1929. By this time, Mussolini's Fascist party is in control of the Italian Government.

In 1878 Leo XIII is elected to succeed Pius IX who has died after a reign of approximately 34 years. Leo's election marks the end of the "interregnum", and the beginning of full scale attacks by the Church on the Craft.

TO BE CONTINUED IN THE OCTOBER ISSUE

This article is published in two installments. The second half further illustrates the fundamental differences the present aims and purposes of both organizations. The New Crusades, A New Dawn?, the end of the story, and footnotes will be presented in the next issue.



Rolf Stoll's portrait of General Moses Cleaveland hangs in the Western Historical Society Museum

Some Background On The Adoption Of Lewises

by Jacques Huyghebaert, MPS

The Dumfries manuscript no. 4, c.1710, one of the early Masonic catechisms contains the following charge:

*be affable and kindle to all
but more especially to the widow
& fatherless
stand stoutly in their behalf
defend their Interest
relieve their necessities
though this be bread upon the
uncertain waters
yet by the special blessing of
heaven
in time will Return with sevenfold
Intrest and
secure a stock for you in the other
world*

Our present Masonic ritual states: "To relieve the distressed is a duty incumbent on all men but particularly on Masons who are linked together by an indissoluble chain of sincere affection."

Together with Brotherly Love and Truth, Relief is regarded by Masons as one of the three essential tenets of Freemasonry. The benefit of Fraternal Relief has traditionally been extended by Freemasons to their members' families.

Masons' Wives and children have therefore always enjoyed special protection and care from the Craft.

In the Middle Ages, whenever an Operative Freemason would die, it was the rule that the guild of the deceased Brother would charitably adopt his widow and orphans.

Operative regulations in Brussels in the 14th century curiously state that a Mason's widow cannot take over her deceased husband's business . . . as long as she remains a widow (???)

In Utrecht, Holland, 15th century rules specify that widows of "an upper-knecht" (Master Mason) are entitled to receive a monthly pension from the Guild. At the end of the 14th century, in Dendermonde, Flanders, the case is recorded of a Yda van Nichole, who having become a widow, is admitted into the corporation, and even increases the number of fellows of the craft employed in the trade.

It may be observed in this respect that Mediaeval Knights shared at least one important obligation with operative Masons. Indeed, the moral code of Chivalry included the sacred duty to defend "the Widow and her orphans."

It is no wonder therefore that a Mason's son, a Lewis, has enjoyed

from time immemorial a special status in the Fraternity.

In "The Earliest Masonic Catechisms," published by Quatuor Coronati Lodge no.2076, London, 1975 edition, pp. 144-149, Bros. D.Knoop, G.P.Jones & D. Hamer, examine the signification of the Lewis as an operative tool used to raise heavy blocks of stone and subsequently they study the origin of the word in its speculative meaning as the son of a Mason.

Considering that the Wilkinson manuscript (1727) already contains a series of questions and answers concerning the Lewis, the authors rule out that the origin of the word could possibly be associated with the birth in 1738 of the "Lewis Frederick," Prince of Wales, who later succeeded to the throne of England as George III.

They believe instead that Lewis is derived from the French word "Lou-veteau or Lowton" (English = male wolf cub) (cfr. German = Lufton or Louton) which in France is still the name for the son of a Mason and that already in the mediaeval French organizations of building craftsmen, those who were masons by trade, were called "loups" (wolves).

Ceremonies for the reception in the Lodge of Lewises have been common practice in continental Europe at least since the beginning of the 19th century.

During the French Revolutionary period, which started in 1789, Roman Catholic religious services were abolished in France and in those European countries which came temporarily under French rule.

Baptisms, weddings, funerals and other ceremonies were replaced by so-called "republican" rituals, which were civilian in character, while retaining Deistic concepts and often glorifying classical allegories, very popular during the late 18th century "Age of Reason." This explains why, in the engravings dating from this period, symbols of Egypt, Greece and Rome are frequently seen intermingled with those of Freemasonry.

In Belgium and France today, where the Roman Catholic sacrament of Confirmation and the Jewish Bar Mitzvah still constitute the occasion of important social and family rejoicings, those who belong to the secular community often feel the imperious need for an equivalent social event to satisfy their child-

ren who otherwise would ask: What about me?

Thus, in nearly every town and village, every year "une fête de la jeunesse" is organized (more or less simultaneously) for the benefit of children aged 12/13 by the local authorities or public schools.

Since the ceremony of the reception of a Lewis, takes place at roughly the same age it is not impossible that the ceremony of adoption of Lewises has gradually grown into a kind of Grand Orient Masonic alternative for ceremonies which were originally religious in essence (baptism, communion, confirmation).

The same remark can be made about the relatively common occurrence of Masonic weddings and Masonic funerals in Europe, for all of which specific Masonic rituals have been elaborated.

Typical of this situation is, e.g., the fact that when Belgian former Vice Prime Minister, Head of the (Belgian) Liberal Party, and active Grand Orient Freemason, Jean Gol died in September 1995, a Jewish, a Masonic and a civilian funeral ceremony were successively performed.

When a ceremony of adoption of Lowtons (Lewises) is announced all the Brethren who wish to place their children under the protection of the Lodge are requested to contact the Worshipful Master and inform him which Brother has accepted to be the Masonic Godfather of his child.

Whereas, originally the benefit of becoming a Lowton was reserved to boys, present day usage has extended its benefit to all children.

Before the ceremony, the Lodge room is arranged as usual and the Officers wear their Masonic regalia.

Although wives and children are invited to attend the ceremony, the general public is not admitted. All invitees, wives and friends are invited to seats in the South and the North sides of the Lodge, but the row of seats in the North-East is reserved for the candidates.

The lodge is not opened ritually and remains technically speaking at refreshment during the whole ceremony. None of the officers or Brethren are supposed to make any Masonic signs, but since habits die hard, it often occurs that one at least among Brethren routinely does "as usual," to the great embarrassment of his W.M. and to the usual amusement of the Lodge.

At the opening, the Worshipful Master welcomes all those present whom he addresses as Brothers and Sisters and he expresses his particular

gratitude to the Mothers of the candidates as follows:

*The presence of our Sisters confers upon
this solemn ceremony,
all its significance. They are the ones
who deserve to be
honoured in the first place as we are
about to take under our
protection those Children to whom, they
have given birth in pain
and whom they have raised with
unending devotion. Please accept
therefore, my Sisters, the tribute of our
sincere admiration for
your charm and even more our praise for
your virtues . . .*

The candidates and their Godfathers are escorted outside the Lodge and prepared for their reception. Boys and girls form a procession and are reintroduced into the Lodge their faces covered by three veils.

During the ritual which follows the Brethren solemnly promise:

*to take the children under the immediate
protection of the
Lodge and to provide for their material
and moral needs,
should any of them have the misfortune to
lose their father
before reaching the age when they are
able to look after themselves.*

The first veil named "Misère" is then symbolically removed and the lowtons are informed by the Worshipful Master that from now on the Lodge will be responsible for them whatever may happen. They are told that they should have no fear of ever becoming destitute, because the Brethren of the Lodge will always fly to their relief should fate ever deprive them from their father.

Court of the Dead

by John H. Yingling, MPS

Some men are baffled and discomfited by a Masonic ritual drama set in the afterworld where a man is examined and judged by ancient Egyptian Gods and Goddesses who consider his behavior on earth and decide his final destiny. They are uneasy and question why a modern religious man would turn backward and engage in such an antiquated religious practice. "What have we to do with a god with a birds head and goddesses who marry their brother?" they ask.

Early in a man's Masonic initiation he is informed that Freemasonry is a beautiful system of morals that are veiled in allegory. That is to say great moral lessons are concealed in the ritual dramas.

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Then the second veil "Ignorance" is removed, and the new lowtons are informed:

*Material relief is not sufficient, we also
promise to ensure
that these children will benefit from a
proper education in order
that they may learn to discern more
clearly the reality of things.
Remember that it is not enough to
memorise your lessons, we expect
that your spirit will also open up to that
clear comprehension
which dissipates error. Dear Children,
learn to think, in order
that you may understand what you are
taught
- and foremost grasp the meaning of life!*

The children are then told: "One last veil still obscures your sight: it alludes to fanaticism." The Orator then makes a short address concluding as follows:

*Beware to judge the ideas of others. Do
not hastily condemn
that which appears to be wrong. Truth is
often difficult to discern
and requires a long and arduous
moral and intellectual preparation
- an objectivity which very few men
succeed to master.*

*Fanatics on the contrary rudely act in
order to impose their ways, and
thus have caused wars and persecutions.*

*Such an attitude is horrendous
and we are most anxious ever to preserve
you from it*

After the third veil has been removed, the lowtons are conducted in the east in front of the Worshipful Master who delivers them a diploma testifying that they are lowtons and pins the commemorative medal on their breast.

When enacted they are superficial scenes, not intended to be understood literally, but to parallel and illustrate a deeper more profound truth. As the drama progresses some otherwise inexplicable spiritual truth becomes better felt and understood.

Sacred Literature contains many examples of symbols, parables, metaphors and allegories used to illustrate things of the spirit. For example the 23rd Psalm. The psalmist is not giving a lecture on shepherd and sheep. It is poetry of unsurpassable beauty and poignancy containing allusions that resonate through the being of the reader so he experiences a joy and trust in God to a degree not possible in other forms of communication. In the Revelations of St. John the Lord says "Behold, I stand at the door and knock. If any man will hear my voice and open the door I will come into him and will sup with him and he with me." Of course He is not standing at a door knocking nor prepar-

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The ceremony, which takes place shortly before noon is traditionally followed by a fraternal banquet.

The ceremony which has just been described is not uniform and in Grand Orient Lodges for example the ceremony still roughly follows the early 19th century ritual written by Bro. Nicholas Des Etangs (1792-1847). In the version which has kept its republican character, revised in 1920 by Charles Vié, the three veils are blue, white and red, alluding to the colors of the French flag and symbolize respectively: Liberté - Egalité - Fraternité, as the famous motto of the French Republic proclaims.

At the Ordre Maçonique Mixte International "Le Droit Humain," during the ceremony of adoption, the lowtons hear "The Legend of Nadir" which is the story of a boy aged fifteen who is taken to a remote place where he spends three successive lonely nights.

During the first night the young man learns to be brave and to appreciate the value of work, while he is warned against the dangers of arrogance.

During the second night he is taught to avoid vain pleasures and useless joys.

Finally during the last night he is invited to discover "Happiness" which derives from the perseverant practice of the virtues of Justice, Goodness, Fraternity and Love.

Finally, in the Rite of Memphis-Misraim the lowton is given a new name, consisting in his first name followed by the name of a virtue.

ing to dine, but, who can fail to sense the abiding love and patience of God waiting for a joyous meeting and communion with a penitent man?

In this Masonic degree there is no attempt made to express or encourage a belief in some ancient form of religion, but in the pageantry and solemnity of that theater the need for self examination and the justice of answering for ones behavior will permeate the feelings of a man and hopefully alter his behavior.

In the words of the Venerable President in the Hall of Equity "We should not confer this degree upon one who we suspected would after passing through it need an explanation of or a commentary upon its ceremonies. It is wholly in the lessons inculcate that the value of a degree consists. The pomp and show are but to give impressiveness to the teaching."

Concerning the use of ancient Egyptian concepts of divine justice to inculcate morality:

Albert Pike(1809-1891), an antiquarian scholar, was one of the major figures in the development of Scottish Rite ritual. In the last paragraph of the preface to his book *Morals and Dogma* he wrote "Of course the ancient theosophic and philosophic speculations are not embodied as part of the doctrine of the Rite; but because it is of interest and profit to know what the Ancient Intellect thought upon these subjects, and because nothing so conclusively proves the radical differences between our human and animal natures as the capacity of the human mind to entertain such speculations in regard to itself and the Deity. But as to these opinions themselves, we may say in the words of the learned Canonist Ludovicus Gomez [Opinions according to the truth of the times become old and die. After a while different opinions contrary to the above truth arise and then arrive at maturity.]"¹

The Scottish Rite ritual of today is Pike's revision of an earlier one. That ritual is now in the process of revision again. It is the task of such great artists in each succeeding age to restate in a contemporary form truths that are themselves universal and eternal.

Pike made an exhaustive inquiry into the speculations of the sages, mystics and prophets before the time of our era in the relatively isolated areas of Egypt, Mesopotamia, India, The Levant, Persia and Greece. He believed that those ancient truths run through the development of doctrine and concept like a con-

tinuous thread in a garment. He did not believe the more ancient the more ignorant or that the statues or other representations of Deity, so idolized by illiterate masses, were intended by the priesthood as objects of worship themselves, but were merely symbols of a divine creative force.

The elements of mathematics discovered by Pythagoras, Eudoxus, and Euclid are still found in text books. Modern philosophers stand on the platform built by Aristotle and Plato in order to leap out into new speculative adventures. Mainstream Judaism, Christianity and Islam who seek to create lives suffused with holiness remain wedded to the approach to holiness expressed in the visions of ancient Hebrew prophets and lawgivers. The wisdom of Egyptian priests, so sought after by other learned men of the time, contained concepts of divine justice, the need for self examination, life after death and the final judgement, all of which have been incorporated and developed further by later religions. All of these revelations, discoveries and concepts are interwoven into the fabric of our culture and cannot be pulled out thread by thread without damage to the cloth.

Even now there is a great flurry of religious doctrinal development that is taking into consideration recent historical and archeological discoveries, reason, natural law, questions about the gender of deity and sexual orientation that may alter doctrines and present old truths in a new form.

It seems appropriate for us to acknowledge in Masonic ritual the contributions of those seminal men who laid the groundwork for the ethical concepts leading to moral behavior. It is said that observing tradition is giving your honored ancestors a vote. How can we forget the patrimony settled on us and which we are now spending.

After a Freemason has:

1. received all the degrees of all the Rites
2. memorized all the proficiencies, charges, and lectures
3. played all the roles in all the dramas
4. gone through all the chairs
5. received all the honors
6. formed an opinion on the origin of speculative Masonry
7. developed expertise in the techniques of using stacked and stored information

He is still left with a legacy of opportunity. The opportunity to peer behind the obscure symbols and allegories to reveal those universal and eternal truths he can implement in his daily living to become a man for all seasons.

Note:

1. This English translation of the Latin quotation by Ludovicus Gomez was rendered by

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attitude. Its attitude is the consensus of its members' attitudes. Just as hardening of the arteries can prove fatal to a body, so can hardening of the attitudes. We must be flexible. Members are the life blood of any organization, including us.

We have a product of great value, Freemasonry. Each of us represents Masonry to someone. We must become so educated and so dedicated that we can explain Masonry to others, be an example for others, and thus, sell others, motivate them to become members of the Craft. We are a "People Business" As such, we need to learn how to attract desirable "customers," and to keep them interested and dedicated to the "product." The basic requirement is education. First, of our present members so they can be effective salesmen, knowledgeable in the "product," Freemasonry. Secondly, we must utilize every ethical and effective means of selling, that means **Public Relations**.

Practical methods include T.V. and radio (videos, spot-ads, interviews,

special-events), newspaper (ads, articles, interviews, human interest stories), magazine, and billboard advertising. Testimonials from influential Masons, both national and local. Masonic functions open to the public, such as Installations, cornerstone layings, funerals, and "Friends Night." Public services such as coffee-stops, Shrine Hospitals, and other local charitable acts (publicity in good taste can't hurt). Don't expect a surge of interest in these latter. One frequently heard misconception is that Masons extend charity only to their own members.

Most of the public knows little or nothing about Freemasonry, or perhaps they have heard only untruths and misconceptions. These must be strongly refuted, otherwise the naive public will believe them to be true. I, personally, think that we will be plagued by Masonic detractors as long as they can benefit monetarily or otherwise. This can be stopped if one or more Grand Lodges get off the defensive and sue these detractors for libel or slander. This will take money and effort. Ma-

sonry can expect to have these problems unless it faces up to them and deals appropriately with them.

The fewer Masons there are, the more responsibility, financial and otherwise, it will take from those remaining. We know Masonry is good, now let's convince the rest of society.

Yes, Masonry is a people business, and it has a slogan . . . we call it Masonry's "Grand Design": "To endeavor to be happy, and to communicate that happiness to others." Some years ago there was a popular song that declared, "People who need people are the luckiest people in the world." I once read an item about "How to Kill Your Business in 9 Easy Steps" (I don't remember the source). Substitute "Masonry" for "Business" because it is equally applicable.

(1). Just pretend everyone knows what you have to sell. **Don't advertise.**

(2). Convince yourself you've been in business so long customers will automatically come to you. **Don't advertise.**

(3) Forget there are new potential customers who would do business with you if they were invited to do so. **Don't advertise.**

(4) Tell yourself you just don't have time to spend thinking about promoting your business. **Don't advertise.**

(5) Forget you have competition trying to attract your customers away from you. **Don't advertise.**

(6) Tell yourself it costs too much to advertise and that you don't get enough out of it. **Don't advertise.**

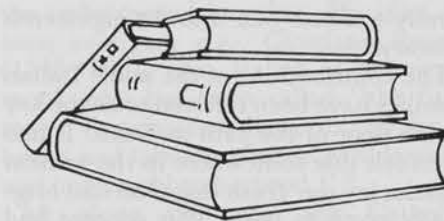
(7) Overlook the fact that advertising is an investment in selling - not an expense. **Don't advertise.**

(8) Don't keep reminding your established customers that you appreciate their business. **Don't advertise.**

(9) Be sure you don't provide an adequate advertising budget. **Don't advertise.**

As one of three ruffians once said, "Now is the time, and here is the place!" Carpe Diem!

Book Reviews



by Charles S. Guthrie, FPS

Walkes, Joseph A. **Prince Hall's Mission: The Rise of the Phylaxis Society.** Kansas City, MO: Midtown Printing and Publishing Company, 1995. iii, 322 pp. illus., notes, index. Paper, \$25.00. Order from the author at P. O. Box 3151, Fort Leavenworth, KS 66027.

Prince Hall's Mission, written by Brother Joseph A. Walkes, the founder, president, and editor of the Phylaxis Society, is a detailed account of the Society's history. In addition, the author gives many incidents of his personal and Masonic life. Having been a member of the Philalethes Society, he was forced out by the leadership of the time because he was a member of a Prince Hall "unrecognized" lodge. This led to his founding of the Phylaxis Society in 1973. His purpose for the Society has been to provide Masonic education, to tell the history, and to bring all of the Prince Hall membership into its fold.

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The Author begins by recounting his initiation in a military lodge in Germany in 1965; he continues with his rebuffs by Caucasian Freemasons who considered him clandestine. He became intrigued by Masonic history and philosophy and this led to his organization of the Phylaxis Society, based on the organization of the Philalethes. Walkes then turns to his search for information about Prince Hall. This led eventually to his founding the Phylaxis Society 1973.

Walkes remarks that "Adversity would seem to always follow the Phylaxis Society in its relationship with either side [i.e., Prince Hall or Caucasian] of the Masonic world."

This adversity had two main parts: organizational and financial.

Walkes organized the Phylaxis Society along the same lines as the Philalethes Society, with an executive council as its governing body. In his effort to develop a governing board, he had to tread lightly because he feared opposition of some Prince Hall Grand Masters; and the Society has continued to suffer at times from the jealousy of some Prince Hall leaders. Walkes, as the Phylaxis president, has had "an outspoken desire to bring the two Masonic powers, mainstream and Prince Hall together." Some Prince Hall members have opposed Walkes' desire, even opposing the use of any Caucasian Masonic material in their lodges. Walkes remarks that "Adversity would seem to always follow the Phylaxis Society in its relationship

with either side [i.e., Prince Hall or Caucasian] of the Masonic world."

But winds of change were blowing. On October 14, 1989, the Prince Hall and the Caucasian Masons of Connecticut recognized each other for intervisitation of members. This action has now been followed by several other Grand Lodges in both the United States and Canada, and negotiations are under way with the United Grand Lodge of England.

A reviewer would be remiss if he failed to mention that the book needs further editing throughout for typographical, punctuation, and grammatical errors.

This is an important Masonic book. In addition to material concerning the Phylaxis Society and Walkes, it also reveals important facts about each other's groups to both Caucasian and Prince Hall Masons. I recommend it for personal, Masonic, and public libraries.

Thorn, Richard P. **The Boy Who Cried Wolf: The Book That Breaks Masonic Silence.** New York: M. Evans, 1994. 243 pp. Notes, Bibliography, Appendices.

This book, written by a Fundamentalist Christian Mason, explores and explodes the methods, ramblings, and tirades of two rabid Fundamentalists, Ron Carlson and Pat Robertson. By extension, Thorn's remarks can be applied to the Ankerbergs, Shaws, et al. of the universe. Brother Thorn is a physi-

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Carpe Diem!

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such a measure of equanimity as would enable me to bear success with humility, the affections of my friends without pride, and be ready, when the day of sorrow and grief came, to meet it with the courage befitting a man."

"Dear Abby" once ran a column which furnished many pearls of wisdom. Here are a few examples of strength coming from adversity: (a) Spit on him, humiliate him, then crucify him, and he forgives you and you have Jesus Christ; (b) Strike him down with Polio and he becomes Franklin Delano Roosevelt, the only President of the U.S. to be elected to four consecutive terms, (and incidentally a Freemason); (c) Raise him in abject poverty and you have Abraham Lincoln and the Emancipation Proclamation; (d) Call him a slow learner, retarded, and write him off as uneducable and you have an Albert Einstein and the Theory of Relativity.

I can relate to this. I grew up in the slums of New York City during the

Great Depression (what was so great about it?). At the age of ten I knew I wanted to be a doctor, but was discouraged by my family because we could not possibly afford it. God, however, works in mysterious ways, and no one can tell me otherwise. During World War II I was drafted into the Army Medical Corps, as an enlisted man, a medic. Upon honorable discharge, I was able to go to Medical School under the G.I. Bill of Rights (without which it would have been impossible). Of course, I had to work in the industrial area every night, after school, to supplement my budget. I virtually went four years without a decent night's sleep, but somehow I made it. I was in the practice of medicine forty-six years when I decided to retire. There must be something to this "Time, Patience, and Perseverance thing."

Becoming a Freemason was good enough, but becoming the Grand Master of Masons in the state of Washington was undreamed of. Not bad for a kid from the slums of New York! Freemasonry's future depends on its

Fiftieth Anniversary Year

The Philalethes, August 1996

A Contribution from the Medicis of Florence

by Howard R. Stewart, MPS

It is generally agreed that Speculative Masonry owes certain of its symbols, precursors of its ritual, and the foundation of its system of moral ethics to a group of seventeenth and eighteenth century philosophers who were accepted into Masonry. In turn, these philosophers were indebted to an earlier resurgence of Italian interest in classical literature which led to the recovery of a large amount of ancient knowledge, some of which proved to be of immeasurable value to Masonry. It would be ludicrous to claim that one family was responsible for this, but the Medici family of Florence, Italy, stood in the forefront of the movement, contributing directly to man's overall progress and indirectly to Speculative Masonry. The purpose of this paper is to distinguish those contributions.

The classical revival called the Renaissance first flourished in Italy because the necessary ingredients were close at hand. While most of Western Europe dwelled in the twilight of the Middle Ages, Italy was never far removed from classical influence. A stable economy and maintenance of trade with much of the known world allowed continuing contact with various cultures and ideas. Financial support for artists and scholars came from wealthy patrons such as the Medicis, the Sforzas of Milan, and Pope Julius II and Leo X. While others languished, the Italians built libraries and experimented with new styles in art and architecture.

As a result of the above, the Italian fourteenth century brought a new perspective on the civilization of ancient Greece and Rome. Central figures in this movement were Florentians Francesco Petrarca and Giovanni Boccaccio, and in their followers can be seen the development of the characteristic features of humanist thought, especially the conviction that Greek and Latin classics contained the highest expression of human values—the dignity and freedom of man. As a result, desire for knowledge of Greek history and literature was kindled, and teaching of the Greek language flourished.¹

It is to be remembered that much of the classical knowledge reached Western Europe at various times and in various ways. During the seventh and eighth centuries, Islamic hordes swept

through the Middle East, traversed North Africa and the Straits of Gibraltar, overran the entire Iberian Peninsula and advanced into France bringing with them much of their lore. In the twelfth and thirteenth centuries, Crusaders returning from the Holy Land brought Judaic and Islamic principles to Sicily where the court of Frederick II had become a clearing-house for all such currents of thought. Then, in 1453, the remains of the Byzantine Empire fell to the Turks, and Byzantine scholars fled to Italy carrying with them the treasures and teachings of at least ten centuries, e.g., texts on Hermeticism, Neo-Platonism, Gnosticism, Cabalism, astrology, alchemy, and sacred geometry; in short, virtually all the teachings and traditions compiled at Alexandria, Egypt, during the first to third centuries A.D. Finally, when Ferdinand and Isabella of Spain ordered the scourging of Judaic and Islamic thought in 1492, there was a mass exodus of scholars to Italy. Scholars and historians concur that the influx of ideas from Byzantium and Spain represent the most significant contributions to the Italian Renaissance. Much of this material was collected under theegis of wealthy families like the Medicis who were powerful enough to escape the wrath of the Church. The extent of this power is exemplified by the fact that three popes were members of the Medici family, Leo X, Clement VII, and Leo XI.²

Given no credence but definitely of interest is the mythical version of the passage of knowledge from east to west. It is said that two streams of knowledge, one from the south and one from the east, converged in the mountains of Arcadia in Greece where they were fed into the Alpheus River and ultimately into an underground stream created by the river god, Alpheus, when he pursued his love, the wood nymph Arethusa, from Greece to the island of Ortygia in the harbor of Syracuse in Sicily, where he united with her in the Fountain of Arethusa.³

The Medici family directed the destinies of Florence from the mid-fifteenth to the mid-eighteenth century. As wool merchants and bankers, they grew in power and wealth until they ruled all of Tuscany. They built palaces and villas,

churches and chapels, and their extensive collections of paintings and sculptures formed the basis of the magnificent galleries of Florence. The patriarch of the clan was Giovanni de Medici (1360-1424), but it was his son, Cosimo the Elder (1389-1464), who was the first Medici to rule Florence and become a patron of the arts. He was a shrewd politician who avoided holding public office, governing instead through supporters and dependents. An immensely wealthy man, he actively patronized artists, architects and scholars, and established galleries and libraries. Under his patronage, classical scholars were sent out to all parts of the known world with instructions to seek out ancient manuscripts and bring them to Florence for preservation and translation into more useful language. Prominent among the artists he patronized were Brunelleschi, Donatello, Ghiberti and Fra Angelico. His life so impacted Italy that after his death in 1464, he was called Pater Patriae, Father of his country.⁴

Cosimo's grandson, Lorenzo the Magnificent (1449-1492), continued the family patronage becoming an acclaimed poet and a towering figure of the Italian Renaissance. Among those enjoying his patronage were Botticelli, Fra Filippo Lippo, Feosole and Michelangelo. Lorenzo's descendants were also philanthropic and carried the family's efforts well into the eighteenth century.⁵

The contributions of the noble Italian families have been referred to as the key to the door of the path to Truth. It had been felt that somewhere in the ancient classics lay the Truth that God had originally given to man. This concept had fallen by the way during the suppression of the classics by the Catholic Church, but the resurgence of classical study reopened the door, and untold numbers of Platonic, neo-Platonic and Pythagorean works, as well as other classics, were translated from Greek to Latin and made readily accessible. Under the patronage of Cosimo de Medici, Marsilio Ficino translated the entire body of Plato's work and established the Platonic Academy in which to house them. It was during these translations that scholars discovered a principle crucial to Masonry. In Timaeus, Plato had established the earliest known relation between the Creator and the Architect of the Universe. He called him "tekton," meaning builder and "Arche-tekton," meaning master builder. It was Plato's theory that the "Arche-tekton" created the world by means of Geometry, the science which came to be called sacred.⁶

In addition to a major Platonic

academy, other academies were established throughout the Italian Peninsula and became bastions of esoteric tradition. The stream of knowledge issuing from these academies ultimately flowed northward into France converging with that which had found its way to Flanders and the Netherlands from Spain. The flow northward was hastened by the patronage of the houses of Guise and Lorraine in France. Rene d'Anjou, duke of Lorraine and a scholarly colleague of Cosimo de Medici, saw to the transplantation of Italian Renaissance thought to France.⁷

During the progression northward, the currents of knowledge were forced to flow between Roman Catholic traditions on one bank of the stream and the traditions of the monarchies on the other, both of which had been the prevailing systems of authority for centuries. Despite the rigors of passage, the fame of the Medicis spread throughout Europe and Britain. Students frequented the Italian centers during the fifteenth century. Northern monarchs found brides among the ruling families of Italy, and the entourage accompanying their brides to their new homes included classical scholars, or humanists, serving as secretaries, attendants and poets in such numbers that the northern courts soon became centers of patronage for the rediscovered learning. Disciples of sorts emerged, e.g., Giordano Bruno (1548-1600), an Italian Dominican monk who has been called "the first major Renaissance figure to call for a broad and tolerant ethic of world peace and universal brotherhood."⁸

All along the way, the Catholic Church sought to retain its long-established monopoly on learning, but humanist scholars in France, Germany and Spain defended the study of the Greek classics and worked to remedy abuses in the church and to make basic Christian texts available to the general public. In England, one of the strongest proponents of this movement was Sir Thomas More (1478-1535). Others in-

cluded Dr. John Dee (1527-1608), Inigo Jones (1573-1652), and Robert Fludd (1574-1637).⁹

At this point it may appear that I have strayed from the main point of the paper, but this is not so. The Medicis served as a conduit for rediscovered ancient mystical concepts which supposedly had been eradicated by the Church. Some romanticists have argued to the contrary, claiming it unnecessary for Masonry to look without its bounds for the "hidden knowledge," since it had possessed it all along. After all, had Masonry not been before the world in God, with Adam in Paradise and in vogue among those who built the pyramids and King Solomon's Temple? At the time these romanticists wrote, it was commonly believed that medieval occultism, at least that part consisting of alchemical, astrological and Cabalistic doctrine, was Hermetic in origin due either to direct descent from the Greek god, Hermes, or to an ancient Egyptian sage, Hermes Trismegistus, the Thrice Greatest. Today, most feel that the Hermetic reference is to a collection of writings, first written in classical Greek and compiled in Alexandria, Egypt, around the first to third centuries A.D. This compilation was done to protect the knowledge from destruction by the early Christian Church. Somehow, these works survived and were converted into a book or books entitled Hermes Trismegistus, which may have been the source of references to Hermes in the old manuscripts or Old Charges. Regardless of how it came to be, the real significance is that after passage to Florence, certain Hermetic works, modernized and rewritten in the vernacular, became available to the general public. And for that, in large part, we can thank the Medici family.¹⁰

In summary, only one contribution need be listed in order to show that the Medicis were benefactors of Masonry. That is the recovery of the Legend of Eternal Life which has become the most important Masonic allegory of all. And, there are others—the Pythagorean

theorems, the concept of progression of the soul through steps or degrees, the spiritual aspects of architecture and the concept of geometry as a sacred science, the concept of harmonious ordering of human society, universal brotherhood and the relationship of man to his God and to his own soul. The Medicis invented none of these concepts, but they were instrumental in their preservation and transmission. The classical revival they helped to spawn preserved the wisdom of the ancients and helped to reorganize the order of mankind. Last, but not least, they indirectly benefitted Speculative Masonry by fostering a succession of humanist disciples who would later convey to Speculative Masonry the ability to maintain the power of myth and symbolism without regressing to medieval occultism.

NOTES

1. Myron P. Gilmore, "Renaissance," *Encyclopedia Americana* (1958), 23:367-73; "Humanism," *Encyclopedia Americana* (1958), 14:487-88.
2. Michael Baigent and Richard Leigh, *The Temple and the Lodge* (New York, N.Y.: Arcade Publishing, 1989), 35-39; "Medici," *The Concise Columbia Encyclopedia* licensed from Columbia University Press. Copyright © 1995 by Columbia University Press.
3. "Arethusa," Microsoft (R) Encarta. Copyright © 1993 Microsoft Corporation. Copyright © 1993 Funk and Wagnalls Corporation; "Alpheus or Roupia," *Encyclopedia Americana* (1958), 1:438f.
4. "Medici," *Encyclopedia Americana* (1958), 18:544-5; "Medici, Cosimo de," Microsoft (R) Encarta. Copyright © 1993 Microsoft Corporation. Copyright © 1993 Funk and Wagnalls Corporation.
5. "Medici," *Encyclopedia Americana* (1958), 18:544-5.
6. Michael Baigent, Richard Leigh, and Henry Lincoln *Holy Blood - Holy Grail* (New York, N.Y.: Bantam Doubleday Dell, 1983), 139; Baigent and Leigh, *The Temple and the Lodge*, 138.
7. Ibid, 138-39.
8. William H. Stember, Jr., "Pre-Masonic Intellectual Currents: The Ideas Which Made Freemasonry Possible," *The Philaethes Society*, October, 1990, 6, attributed to Frances A. Yates, Giordano Bruno and the Hermetic Tradition.
9. "Renaissance," *Encyclopedia Americana* (1958), 23:367-73.
10. Harry L. Haywood, "Hermes Trismegistus," Mackey's Revised *Encyclopedia of Freemasonry* (1966), 3:1257.

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Something To Mull Over At Home

by Dick James, MPS

Brothers, I want to throw out some ideas and concerns about the Craft — something to mull over at home.

If one has the time — takes the time — or makes the time today to do any Masonic reading — beyond the monthly notice, beyond the Ritual, beyond the ceremonial booklet — at least two themes generally stand out.

Is the craft in decline? Put another way — Is Masonry nearing its death?

The second theme: Equally pondered, and well discussed, is a concern that our Lodges turn out, even crank out "Members" who may not be properly initiated and educated Masons.

First, a look at the decline question:

Grand Lodge of Nova Scotia

Membership Figures:

1944 9,624

1945 10,538

1957 14,860

1994 7,718

Membership started to rise dramatically during the war years. Today the membership in Nova Scotia is roughly half that of 1957.

Before we ask ourselves if the figures represent a major crisis for Masonry in Nova Scotia — let's ask another question. Were the 14 thousand recorded on the registry in 1957 "Masons" or were they the "membership?" There is no true answer to that question. It's just something to think about. The same could be asked about today's membership as well.

If we are to consider any sort of response to the dramatic change in the membership over the past few years, let's first think about an item which plays a prominent role in our lives today — the television remote control.

There were no such devices during the war years — no such devices during most of the 1950's. Compared to today's rampant technology race — there weren't many things . . . other than a fairly good economy with communities busting at the seams. "Yesterday," it was fashionable to take pride, even show off a new car on your street. It was fashionable to be the first to have those new fangled aluminum windows and doors . . . and it was fashionable to "join."

And join people did . . . as Dr. Spock spoke . . . people listened . . . PTA's were formed . . . parents took part . . . communities of people did things together . . . parades, neighbourhood cleanups . . . remember when fire de-

partments collected broken toys and repaired them for Christmas? Everybody pitched in. Everybody took part.

That sense of community is not with us in the 90's. We are the transient society. It's not what can I contribute anymore. It's what can I get? We now have the "me first" and "me only" society.

Masonic membership numbers may be down. But so are the numbers for every other organization.

Communities are no longer communities. Very few folks proudly state that they live in a family home . . . the place that Great Granddad built, the home where Dad lived. Today . . . we buy starter homes and then leapfrog up the economic status ladder of success.

There is little stability today, except within a Lodge room when the door is closed. So, I would be thankful for the membership numbers we have in 1996 when you consider all else around us.

No, Masonry in Nova Scotia and elsewhere is not in decline. We are just experiencing a life curve.

Let's go to the second issue — regarding the worry about Masons of substance.

To set the theme, a quote:

"It is clear . . . that Masonry must be something more than a factory which takes in raw material, puts it through three processes and turns it out as finished goods. Altogether too much I fear Masonry a degree factory. In its heart, in its essence and in its opportunities, it is much more . . . we are in grave danger that our Lodges, being overloaded with degree work, will have no time or strength to devote to the greater accomplishments."

Yes, we all have pondered the issue raised in the paragraph above. Such questions however are not new. The above concerns were expressed in 1919, 75 years ago by a speaker at a formation meeting of the Masonic Service Association of the United States of America.

Consider the following extract from a recent Grand Lodge of New York publication, author unknown:

"I'm The Guy"

I'm the guy who asked to join your organization. I'm the guy who paid his dues to join. I'm the guy who stood up in front of all of you and promised to be faithful and loyal.

I'm the guy who came to your meetings and no one paid any attention to. I tried several times to be friendly to some of the fellows, but they all had their buddies they talk to and sit next to.

I missed a few meetings after joining

because I was sick. No one asked me at the next meeting where I'd been. I guess it didn't matter very much whether I was there or not.

The next meeting I decided to stay home and watch TV. The following meeting I attended, but no one asked where I was when the last meeting was held.

You might say I'm a good guy, a good family man who holds a responsible job, loves his community and his country.

You know what else I am? *I'm the guy who never came back.*

It amuses me when I think back on how the heads of the organization and the members were discussing why the organization was losing members.

It amuses me now to think that they spent so much time looking for new members when I was there all the time.

All they needed to do was make me feel needed, wanted and welcome.

And, consider the following, part of a letter requesting a demit . . . in which a Brother wrote:

" . . . I have always looked upon Lodge as a sanctuary from the trials and tribulations of living in these most complex times."

"Lodge has been a place where I could engage in friendly discourse with friends and Brothers. It was a place where by virtue of the tenets on which Freemasonry is founded, the often discordant tones and petty differences which clamour outside had no right of entrance.

"It was a place where Brotherly Love, Relief and Truth were truly a source of comfort and support from the rigors of making one's way in life, and more particularly, for my family and myself of overcoming the greatest of tragedies, the loss of a child.

"Over the recent past, this sanctuary has had its walls gradually but steadily eroded. Brick by brick, the true tenets of Masonry have been allowed to deteriorate.

" . . . {the} lodge has become more concerned with the physical attributes of Freemasonry and less of practicing the Five points of Fellowship.

" . . . {the} lodge seems to have lost the patience to work with and improve upon the value of our fellow Brothers and chosen to take the expedient way out of difficulty and danger. Perhaps feelings and petty differences have clouded what should be a clear path.

"My request for a demit is my humble expression of rebellion against this erosion.

"Most importantly it is an expression of my patient support for my Brothers and in strict accord with those high principles of Freemasonry which first

compelled me to seek admission in this the greatest fraternity of all."

Brothers, words from 1919 about the craft, words from 1985 about the craft, words from 1996.

It looks as though we have always had a few problems.

And, it looks as though we have always talked about the problems.

In the vernacular, we've been open and honest — we've identified the problem. But it hardly matters — if we don't have a solution. No solution in 1919, no solution in 1985. What have we got before us in 1996?

Back to the remote control from the TV.

Twenty-five, 30 years ago we didn't have a heck of a lot to do outside of what you might describe as daily living; go to work, pay bills on time, wash the car for a Sunday drive, then settle in for the evening with Bonanza, The Honey-mooners, I Love Lucy or the Ed Sullivan Show. We had to make one major decision each night — which of the two existing black and white channels on TV would we watch after religiously reading the daily paper.

Today . . . we are on overload . . . how many television channels? Twenty, 30 . . . 150?

Too much to choose from . . . we sit in our easy chairs and flip . . . it's called "channel surfing" . . . never settling on one program . . . we just click that remote control all night long until we are tired and ready for sleep.

To a great degree we do the same with the rest of our lives . . . we don't settle on one channel . . . one path, one pursuit. No continuity . . . just rush, rush, and more rush.

What about our Masonry? Has it just become one other thing along the supercharged highway of the 90's?

Do we live our Masonry today, or do we go to "meetings?"

Have we become so caught up in the mechanics and logistics of holding a

meeting to the point we might be overlooking the substance — the meaning — the greater goal — that of making good men better? Do we speed through the evening . . . wondering "how much longer?" — "what time will get out of here in order to get home at a decent hour?"

If that is the case, we should leave now.

Is it time to find a solution that will solve the problems? The problems of declining membership — the problems of substance — the problems of meaning?

How many Brothers carry the ritual? Does it go with you when you are away? Is it with you now as you read this article? Is it handy at home where you can see it?

Brother — Do you ever just look at the book . . . touch it . . . think about it? Think about what it is? Think about what it means?

Do you, Brother? Can you feel that little book?

If you can feel it . . . we don't have a problem. However, if that little black or blue or red book is just a textbook — something we must memorize from . . . then . . . yes, we do have a problem.

Masonry is more than just monthly attendance of meetings. More than just the planning of getting a meeting together and conducted properly. It's more than the beautiful ritual of our respective lodges. Masonry is a way of life. Not just a momentary once a month escape from a rather burdensome world.

Some major problems exist outside our tyed doors. Our world is in turmoil . . . think of the children who died at the hand of a gunman in Scotland, bombs being planted again in London, more terrorism across the State of Israel. Yugoslavia has been destroyed.

I referred earlier to "joining" in the fifties. . . joining that died off. Our membership rolls dropped. That urge

to join — to find sanctuary and meaning, fellowship, friendship — it's back with us today . . . there are future Brothers outside our lodge doors looking for comfort, for friendship and for fraternity in ever growing numbers. Looking for a way and a guiding hand.

For us to survive. . . to be meaningful . . . to make a contribution toward a better world . . . we must take Masonry outside the doors of the lodge. . . what we have learned . . . what we practice inside the lodge is needed outside . . . right now, today.

Not only must we take this wonderful Masonry outside the lodge building . . . but we must live it outside the building. We must share it . . .

And we must Shepherd those new Brothers who have come to us in search of Light. We must share what we feel, share what we have learned. We must give them more than just a beautiful initiation ceremony and a book that which must be memorized without understanding.

Do we have the time and interest to educate the new Brothers? Time to visit with and be a Mentor to? Time to set up Masonic Education evenings to add depth and understanding to the work presented during the conferring of degrees?

If we do, if we make the commitment, take the time, then our new Members will become the Masons we want them to be. We will become the Masons we talk about being.

If we reach out . . . if we take the Lodge "downtown" and into the hearts of those waiting . . . hopefully then, in the next decade, next five years or even next fall, we will not be reading any new quotations similar to those presented in this article.

Editor's Note.

Bro. James, has just recently moved from Ontario to Nova Scotia and has assumed the office of Secretary in his new Masonic home.

After a chapter on Christian ethics, Thorn takes up our Judeo-Christian heritage, showing that we must read the Bible in the light of its land, history, customs, and languages.

The appendices give the complete texts of selected pages from **Morals and Dogma**, as well as a transcript of Carlson's tape.

This is a book that not only reveals the practices of the anti-Masons but gives a rationale based on theology and ethics to show that they are not following the example of the Prince of Peace with their ranting. Every Christian minister and Mason should read it.

Book Reviews

continued from page 95

cian and theologian, a former missionary to Africa, and a devoted churchman. He is also active in several Masonic bodies.

He has read widely in anti-Masonic literature and states unequivocally, "Without exception, all of them distort the teachings of Freemasonry."

Thorn reviews the history of Fundamentalism, showing how some branches came to have a lack of love for fellow-believers in Christ, to be anti-intellectual, and to fail to apply Christianity to all of life.

Thorn next shows the dishonesty in

Carlson's attempts to show that Freemasonry is a religion. He prints a transcription of one of Carlson's tapes and shows how Carlson twists Albert Pike's statements in **Morals and Dogma**, quotes out of context,

and strings together quotations from different parts of the book as if they were contiguous. All of this is done in a method calculated to deceive his listeners.

Thorn next shows how Carlson's objection to oath-taking has no validity. From that he goes on to show how Carlson recreated Pike's text to represent his own views.

The Philalethes, August 1996

Fiftieth Anniversary Year

The Philalethes, August 1996

Fiftieth Anniversary Year



Through Masonic Windows

by Allen E. Roberts, FPS

Sinister? — A rose entwined cross in a memorial garden? And it emits a four odor? It's also the root of a "powerful evil?" Yep! So said the "pastor" and five of his henchmen of the Westwood Hill Baptist Church at Virginia Beach, Virginia. This "evil" was traced to a memorial built in 1979 in honor of the founding pastor of the church. These vandals tore up the garden, then sprinkled it with 'holy water' to "reclaim the land for the Lord Jesus Christ," said the "pastor." According to *The Virginian-Pilot*, the cross, rose bush, and everything else that was combustible, was burned. Tablets and other solids were crushed and hauled away. Ironically, none of the vandals were thrown in jail, and later the members voted to keep the "pastor."

Said Richard D. Marks, an ordained Baptist Minister and doctor of philosophy: "If Satan is anywhere, he is in the division, he is in what is happening in this church right now. It is a house divided . . . I always question the vision

of some kind of demon. . . The red cross? I'm vaguely aware of something it has to do with Masonry, but is it evil in itself? I don't think it has any evil import. Evil is in the meaning you attach to something." By the way — the memorial was built to honor a good man, a good Christian, who evidently practiced the lessons he had learned in Freemasonry.

• • •

The Family of Freemasonry will once again be the focus for the Rose Bowl Parade float sponsored by the Grand Lodge of California. The theme for 1997's parade will be "Life's Shining Moments." The Masonic float will be titled "Follow Your Rainbow." A rainbow will stretch from one end to the other. It will recognize the 75th anniversary of the Order of Rainbow for Girls, and the 100th anniversary of the Order of the Amaranth. As in years past, the entry is designed to inform the world about the importance of Freemasonry. For details on how one may help, contact the Rose Bowl Masonic Float Committee, PO Box 661567, Arcadia, CA 97066.

• • •

"The one single factor, perhaps, which has distinguished Freemasonry and enabled it to perdure through the centuries, despite general lack of understanding, sometimes persecution, and frequent misrepresentation by those without the Fraternity, is its spiritual underpinning, the search for meaning and the relentless striving towards self knowledge and perfection." That long philosophic sentence begins an editorial by Leon Zeldis, FPS, editor of *The Israeli Freemason*. He later added: "Freemasonry started as a means of union for men of strong ethical beliefs, who sought something more in life than amassing wealth . . ."

• • •

"We must provide friendship and brotherly love, and make lodges desirable places to attend," said Charles W. Yohe in his inaugural address as Grand Master of Masons in Connecticut. "It does no good to take in new members, if our lodges function as 'revolving doors,' losing them out the other side because of poor leadership . . . and lack of interesting activities and programs." His excellent talk was reprinted in the Summer 1996 issue of *The Connecticut Square and Compasses*. Throughout he called for a revitalization of the principles of Freemasonry.

• • •

Attacks against Freemasonry began before 1717, Yasha Beresiner states in

The Israeli Freemason. This is "evidenced by a pamphlet dated 1698 warning Londoners to beware of those who call themselves freemasons and who are evil and godless individuals." In a lecture Brother Beresiner, a member of Quatuor Coronati Lodge No. 2076 in London, covers many other anti-Masonic tirades to the present day. These covered books by individuals endeavoring to enrich their coffers, Papal Bulls, politicians, cartoonists, and others. And the attacks continue. So does the question — why?

• • •

"The Father of Country Music" is considered by many to be James Charles Rodgers. He was called "the Singing Brakeman." He was born on September 8, 1897, and was made a Master Mason in Blue Bonnet Lodge No. 1219, San Antonio, Texas. He died May 26, 1933. It is claimed that "he sang the songs of the people he loved, of a young nation growing strong. His was an America of glistening rails, thundering boxcars and rain swept nights of lonesome prairies, great mountains, and a high blue sky . . . His music will live forever." A movement is afoot to have a postage stamp issued to memorialize him in 1997. If you agree, tell it to the Post Office Department.

• • •

The Cryptic Mason, edited by Larry Offenbecker, MPS, extolled the achievements of Cecil B. DeMille. In 1913 he directed his first film. His first version of *The Ten Commandments* was produced in 1923; the one many venerate was produced in 1956, three years before he died. Not many know that he owned the first commercial airline. DeMille was a member of Prince of Orange Lodge No. 16 of New York.

• • •

The Masonic Service Association continues to help victims of disasters, as it has since 1918. Every penny collected by it for disaster relief goes for this cause. This is unlike far too many "charitable" organizations. Nothing is deducted by the MSA for what others call "overhead, advertising, accounting, salaries, fund-raising entertainment, or anything else." Few others can make this claim. Over the years it has assisted victims of floods, hurricanes, typhoons, earthquakes, and other calamities. Assistance isn't confined to the United States alone, nor only to the Masonic family. No strings are ever attached to the funds sent to Grand Lodges requesting help. When the MSA's Executive Secretary, Richard E. Fletcher, FPS, sends out an appeal for aid, it's safe to answer it.