



Martin O. Weddington Papers.

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much of a secret
ings regarding

firefighter's exam are getting the
chance to pick up the tab for it.

“Hey Dad, what do you really do at those Masonic meetings?”

A Masonic Lodge usually meets one or two evenings a month to conduct its business, vote on applications for membership, and confer the degrees of Masonry on its new members.

The meetings may include a speaker or other program of interest, sometimes open to family and friends. Some activities are held outside the Lodge Hall such as pancake breakfasts, sporting events, trips, etc. — a variety of activities.

Masons are also very much involved in community service and charitable work, providing \$2-million-a-day, nationally, to help Masons and non-Masons alike.

Freemasonry (or Masonry) is the oldest and largest fraternal organization in the world. It brings together good men from all walks of life for fellowship, the promotion of integrity, and good citizenship.

It is not a political or religious organization, but does require a belief in a Supreme Being.

Want to know more? Talk to a Mason — your questions will be welcome. Or, you can write:

**Masonic Grand Lodge
of Minnesota
200 East Plato Boulevard
St. Paul, MN 55107**



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DIS

The applicant signs the petition form, and two Masons sign it as recommending him for membership. Obviously, the Masons who sign as sponsors should be well acquainted with the petitioner.

Each Lodge has an established membership fee. Part of the fee accompanies the petition, and the balance is paid as each of the three Degrees is conferred.

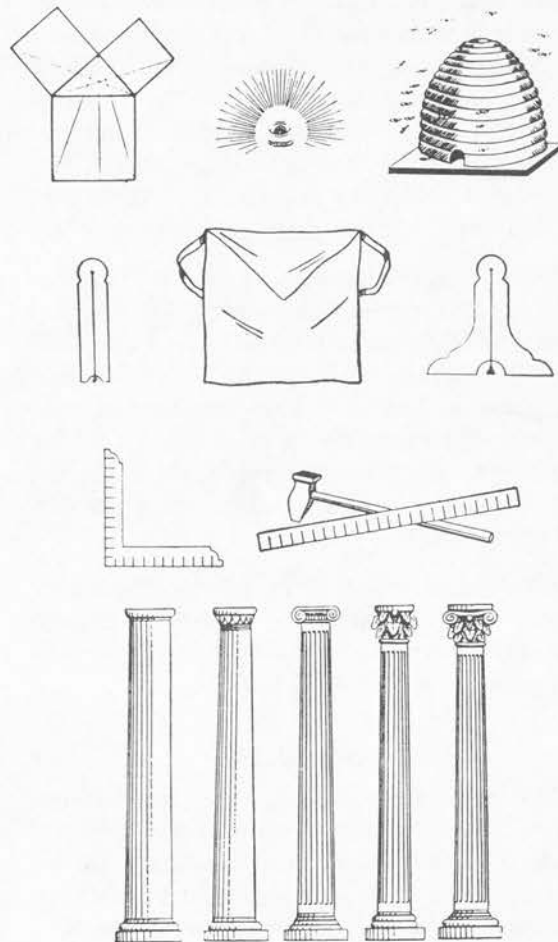
The applicant gives the petition to his Masonic friend who turns it in to the Master or Secretary of the Lodge. The petition is read in the Lodge, after which men of the membership committee will interview the applicant. Following their report the members of the Lodge will act upon the petition.

Following election by the Lodge the candidate will be informed by the Master of the Lodge, who will send him a booklet explaining further steps in becoming a Mason.

The basic tenets of Masonry are taught in three Degrees. These Degrees are First, Entered Apprentice; Second, Fellowcraft; Third, Master Mason, and they consist of ceremonies of serious nature in which each candidate takes part with dignity and solemnity.

When a man has been raised to the Degree of Master Mason he will enjoy the friendship of a fine group of men in his community and be recognized all over the world as a "brother." Moreover, he can participate in the activities and fellowship and social events in every Lodge in his own State, in the Nation, and in fact, all over the world.

Some Symbols of Masonry



Issued by

HIGH "12" CLUB

A. J. Clark, Jr.	Pres.
Charles Cook	Sec.
Buddy Buchan	Treas.

1970

ANCHOR HILYARD
LODGE NO. 2

PRINCE HALL



ANCIENT FREE AND ACCEPTED MASONS

What Is a Mason?

A Mason is a member of the world's largest fraternal organization. He can enjoy the friendship of other Masons in his community, and he will be welcomed as a "brother" by Masons anywhere in the world.

A Mason shares the aspirations and obligations of men of good will who seek to make themselves better than they are — not better than others.

A Mason worships in his own fashion according to his own religious faith whether he be Christian, Jew or Moslem, Protestant or Roman Catholic, Buddhist or Hindu, but free of regimentation by society or the state.

A Mason holds that the brotherhood of man is an imperative, and it is the bond that unites him to other men.

A Mason endeavors to grow in things spiritual through the exercise of sobriety, truth, justice, charity, and faith in God.

A Mason insists that every man has the right to freedom of worship and freedom of expression, the right to vote according to his conscience, and the right to a public school education.

A Mason honors other men by respecting each man's inherent dignity, by succoring a brother Mason or any man in need, by devotion to his community's welfare.

Why Is He Called A "Mason?"

For many centuries, the ancient craft of builders — masons who worked in stone erecting temples, cathedrals and public works — shared high standards of workmanship and conduct. The brotherhood of such masons worked in imperishable stone and gave rise to the crafts of Apprentices, Fellows and Master Masons. The tools of their trade were the square, compass, plumbline, level, trowel and other instruments of precision workmanship.

Over two hundred years ago, the great principles of operating masons were adopted by countless others who did not necessarily work in stone. Ever since, still others have joined voluntarily in thousands of local groups called "lodges" that are dedicated to the same principles of brotherhood, rectitude, sobriety, charity and invigorated by a common dedication to high ethical and spiritual purposes.

Employing the words and titles of the ancient craft of masonry allegorically, Masons today band together for building not structures of stone but men of character. There is a dynamic force in the ancient institution of the "lodge" that continually gives fresh impetus to a man's individual striving.

What Do Masons Do Today?

In Public Life

Charity in the largest sense is a fundamental precept of modern Masonry and is evident in every community in its support

of socially necessary institutions. In some States it is hospitals for cancer, or other malignant disease, or for crippled children. In others, it is homes for the aged or institutions for geriatrics, or youth guidance. In some countries, all of this is shown by the acts and conduct of individual Masons sponsoring and fostering socially beneficial legislation. The world over, Masonry ministers to the poor, the handicapped, the displaced, the derelict.

Masonry moves quietly to alleviate human suffering and increase the stature of men and women as children of God. Creeds have their rightful function in every land. Yet it is not creed but action that Masonry emphasizes. Masonry buttresses the good works of all religions in community service. Men of all faiths wear the "square and compass" of this fraternity.

No Mason will wittingly permit another Mason — or any man — to go hungry, to suffer indignity, to be a slave, or to lose his high position as a son of God.

In Personal Life

Masonry employs allegory in its teaching in the "lodge" to illustrate moral and spiritual values. Derived from man's historical development, it is on these values that man's very existence today and in the future depends.

In the family of nations — whose present instrument is the United Nations — the honoring of these values and their practice would materially aid in solving today's grievous conflicts.

Courage is one of these values. Citing the bravery of great men of past centuries who stood firm — often alone — against oppression, tyranny, fanaticism, usurpation of power and intolerance, Masonry inspires men today to stand firm against similar evils — from

whatever source — that threaten our freedoms.

Masonry emphasizes personal responsibility for one's own conduct and for that of his family as another of these moral values. By example, a Mason extends the sphere of influence of the moral values to his own community and nation.

The Mason employs the tools by which the ancient craftsman in stone — the mason — gauged the accuracy of his building. The ancient mason used a level, a square and a plumbline. With these symbols, a Mason tries to live "on the level" and "upon the square" in all his dealings with other men.

For centuries the plumbline has been used and is still used in construction to erect perpendiculars in a building. Similarly, the plumbline has a moral significance in Masonry that affords a gauge of upright conduct. Masonically, the gauge serves not as a static guide but sets a standard of rectitude of behavior to which every Mason must aspire.

How To Become A Mason

There are about 300 Masonic lodges in Minnesota with 70,000 members. In the United States there are 16,000 lodges with over four million members.

Masons do not put on drives for membership. No one asks a man to join the fraternity. But a voluntary request for membership is simple to make. Upon a man's request, a member of a Masonic Lodge may give him an application for membership in the local Lodge in his community.

The application form, called "Petition for Degrees," requests information about a man's character, personal history, and his family status.

The Masonic Lodge From Another Point of View!

by James R. De Bates, MPS

Most Masonic literature now states that membership is declining! Every member should get a new member to replace himself! As you proceed on the trail of toplining a new member, you find that this is getting harder and harder to accomplish. You begin to feel there is a problem because the men out there are not all that impressed with joining a fraternal organization. So what's to be done? I think there are two changes that need to be worked on!

First, the public image of the Lodge needs to be upgraded. Perhaps the best way to achieve this is to become part of your community activities. If the community hosts a parade, enter a float or a marching unit, or if they have any type of celebration, join in and do your part as a Lodge. To be sure that the people recognize the Lodge's efforts, caps, shirts, or jackets that have your Lodge name and number on them can be worn. In other words, the Lodge members need to become visible to the community by the good works and support they give to the community activities at large. Along with being visible, your Lodge needs a member or two who will take the responsibility of insuring that the Lodge and member activities are publicized. The publicity in words and pictures can be published in the local newspaper or on the local TV or radio newscasts. Along with the news coverage of the Lodge's activities, an effort needs to be made to be sure the Lodge building has an outward identification. This identification needs to show everyone exactly where the Lodge is located and what the Lodge hall contains.

Secondly, the activities inside the Lodge need to develop a renewing of member interest. The stated meetings should be more than the reading of the minutes of the last meeting, announcements, adjournment, and coffee. When the first Lodges originated and the members were operative Masons, the main reason for meeting and belonging was education and the benefits from additional education. The apprentices and fellowcraft could improve their skills and knowledge and finally become Master Masons. When they attained the sublime degree of Master Mason, they could travel in foreign countries, work and receive Master's wages. They could also accept apprentices and teach and nurture them

to become Master Masons. This process created a relationship where the members could fulfill their needs. So...our current Masonic meetings should also include some Masonic education. We need to spend time in our meetings improving the Masonic knowledge of our membership, thus presenting an opportunity for individual needs to be met.

Unfortunately, at the present time most Masonic meetings evidently do not fulfill member needs, thus the members are beginning to choose other things of interest. Somehow this trend needs to be reversed.

The non-attender needs to be encouraged to return to regular attendance by the inclusion of interesting and educational programs and activities. Caution should be exercised here because we need the non-attenders who are dues paying and card carrying! They are a blessing for our Lodges in that they support the Lodge and help to keep some control on dues increases and maintenance of membership numbers. So, we should not discourage them, but encourage them.

For the faithful members who attend regularly, we should ensure that they have a job to do and are encouraged to do it. Every Grand Lodge mandates the officers needed for a true Lodge to exist and to operate, and this basic structure cannot be changed. However, there are additional officers that can be added, such as a Master of Ceremonies, Organist, Lodge Lecturer, or Instructor. Committee assignments, beyond the regular committee format given by the Grand Lodge, can be expanded to include things like: Publicity Committee, Committee of Local Lodge History, Local Lodge Library Committee, Hospitaler Committee, Ladies Activity Committee, or any other committee that can contribute to the Lodge's welfare. Members should be assigned to the various committees by their interests, and then encouraged to do their jobs. Committee reports should be requested by the Worshipful Master at each Lodge business meeting. The general idea that Committees are working groups and are expected to report their progress to the membership at stated business meetings on a regular basis needs to be instilled in our members. If the Lodge meets twice a month, one meeting can be business and

the other educational. If the Lodge meets only once a month, a balance on the meeting agenda must be reached between business and education.

All of the above sounds nice, but whose job is it to make these changes? Do you think the top three officers are mainly responsible? Yes they are, but it is the responsibility of all the officers and members to develop and build a successful working Lodge. Every Lodge member has some responsibilities toward viable and interesting meetings. The Worshipful Master is the leader of the Lodge and bears the responsibility for guiding the Lodge on the path to further light, brotherhood, and enjoyment of life and human relationships. The man who is Worshipful Master needs to begin planning his year(s) when he is appointed Junior Steward, as well as supporting the current Master. He needs to begin keeping notes on what Lodge programs are successful, which are not, what can be done to improve the programs, and what possible new programs may be added.

Becoming a good listener is an art the appointed officers need to cultivate. If they do their homework as appointed officers, they can begin to complete plans for their year as Worshipful Master when they are elected Junior and/or Senior Warden.

The Senior Warden needs to complete his plans and commit them to paper and give copies to the members. This written plan needs to include information about installation, names of the line officers elected and appointed, committee appointments, and last, but not least, a calendar of events. This calendar should include Lodge meeting dates, district meeting dates and locations, standard club meeting dates and locations, Grand Lodge meeting dates and locations, and social meeting dates for the members, ladies, and friends.

In planning a successful Lodge year, the Senior Warden needs to include the ladies of the members in some activities. By including the ladies in several very enjoyable social activities, the image of the Lodge will be raised. It has been said that the ladies of the Lodge are some of the best recruiters. The ladies may encourage their female friends to encourage their husbands to join your Lodge, so the couples can attend social events together. Lady involvement is good for the Lodge in general, as the members need this type of togetherness. Some of the ladies' activities that might be included are: attending Church as a group on a religious holiday, attending dinner theater, having a catered dinner in the Lodge dining room to celebrate some special event, having a holiday party or

continued on page 13



De Molay



Job's Daughters



Rainbow Girls



Eastern Star



White Shrine



Amaranth



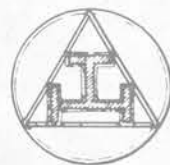
Daughters of the Nile



KNIGHTS TEMPLAR



COUNCIL



CHAPTER

ORDER OF THE TEMPLE
ORDER OF MALTA
ORDER OF THE RED CROSS

SUPER EXCELLENT MASTER
SELECT MASTER
ROYAL MASTER

ROYAL ARCH MASON
MOST EXCELLENT MASTER
PAST MASTER
MARK MASTER

AAONMS



IRISH RITE
SCOTTISH RITE

G



TALL CEDARS



GROTTO

BLUE LODGE

3° MASTER MASON
2° FELLOWCRAFT
1° ENTERED APPRENTICE

32° SUBLIME PRINCE OF THE ROYAL SECRET
31° INSPECTOR INQUISITOR
30° KNIGHT KADOSH
29° GRAND SCOTTISH KT. OF ST. ANDREW
28° KNIGHT OF THE SUN, ADEPT
27° KNIGHT COMMANDER OF TEMPLE
26° PRINCE OF MERCY
25° KNIGHT OF BRAZEN SERPENT
24° PRINCE OF TABERNACLE
23° CHIEF OF TABERNACLE
22° KNIGHT OF ROYAL AXE
21° NOACHITE OR PRUSSIAN KNIGHT
20° MASTER AD VITAM
19° GRAND PONTIFF
18° KNIGHT ROSE CROIX
17° KNIGHT OF EAST & WEST
16° PRINCE OF JERUSALEM
15° KNIGHT OF THE EAST OR SWORD
14° GRAND ELECT MASON
13° MASTER OF THE NINTH ARCH
12° GRAND MASTER ARCHITECT
11° SUBLIME MASTER ELECTED
10° MASTER ELECT OF FIFTEEN
9° MASTER ELECT OF NINE
8° INTENDENT OF BUILDING
7° PREVOST AND JUDGE
6° INTIMATE SECRETARY
5° PERFECT MASTER
4° SECRET MASTER

NORTHERN JURISDICTION



CONSISTORY
19° — 32°



CHAPTER OF ROSE CROIX
17° — 18°



COUNCIL PRINCE OF JERUSALEM
15° — 16°



LODGE OF PERFECTION
4° — 14°

SOUTHERN JURISDICTION



CONSISTORY
31° — 32°



COUNCIL OF KADOSH
19° — 30°



CHAPTER OF ROSE CROIX
15° — 18°



LODGE OF PERFECTION
4° — 14°

DEGREES

NORTHERN JURISDICTION
Lodge - Perfection 4° to 14°
Council of the Princess of Jerusalem 15° & 16°
Chapter of Rose Croix 17° & 18°
Consistory 19° to 32°

SOUTHERN JURISDICTION
Lodge-Perfection 4° to 14°
Chapter, Rose Croix 15° to 18°
Council of Kadosh 19° to 30°
Consistory 31° & 32°

Structure of Freemasonry



Barbara Flanagan

TRYING TO LEGISLATE good taste can be ticklish. That's one reason why the Committee on Urban Environment (CUE) was established in Minneapolis a couple of years ago.

So who's on CUE and what do they know about good taste that I don't and you don't?

COUNCIL
SHOULD
TAKE CUE

I doubt if any of the individual CUE members — the architects, urban designers, landscape architects, historians and private citizens with interest and expertise, who all serve without pay — would try to dictate unreasonable standards.

As a group, however, they do have the knowledge to study proposals presented to them. To date, they have worked together to make good decisions that affect our cityscape. CUE is here to be used by business, industry, neighborhoods and civic groups. Most important of all, CUE is here to be used by our elected city officials.

This week, one of our newer aldermen bucked a tough problem to CUE. I was as delighted to see it happen as the CUE members.

Alderman Russell Green of the 12th Ward wanted CUE's reaction to a request for a 50-foot-tall business sign. The sign would need a special permit to be erected.

It was a well-designed sign. The problem in Green's mind was its height and its placement — a site easily seen from a nearby freeway.

Green, a former policeman who seems to talk common sense fairly often, told CUE members that if they approved of the sign, he would vote for the special permit. "But," he added, "that also means that I'll also vote for every special permit that will come along after it."

In my mind's eye, I could see jungles of 50-foot signs in Minneapolis. I suspect CUE members had the same vision.

Even though a city planning commission committee approved the sign, CUE members did their own investigation of it. And they recommended that the special permit be denied. They reasoned that the sign could start a trend that would be too difficult to stop.

CUE doesn't have official clout to stop the sign. The aldermen do. Green, who asked CUE for a viewpoint and a decision, got both. Now, it's up to him and his colleagues. As for the business firm, CUE can hope its executives will change the sign so that it will enhance its area. I don't think it's too much to ask.

One of CUE's aims is to change our Minneapolis sign ordinance to prevent future uglification. CUE is also involved in campaigns to beautify and clean up city neighborhoods and to preserve and restore historic structures around town.

Mrs. Gladys Brooks, the 11th Ward alderman who knows how to use CUE to good advantage, introduced an ordinance this week to set up a Minneapolis commission to preserve our landmarks. CUE was solidly behind her action.

At the hearing on the ordinance, CUE's point-of-view was expressed by two of its history buffs—Tom Loberg of the Central Labor Union and Donald Torbert, architectural historian at the University of Minnesota. In addition, citizens representing neighborhoods, groups and historic sites spoke in favor of the ordinance.

Looking on were many interested residents who agree with Loberg and Torbert that it's time for experts to decide what should be saved. We don't have too many historic structures left. I prefer landmarks to parking lots.

Mrs. Brooks' landmarks commission could take a stand when our historic structures are threatened by the wrong kind of progress that makes for freeways and parking lots. Her ordinance should pass the City Council unanimously, in my opinion.

If it does, applaud Mrs. Brooks and remember to say thank you to CUE. It is leading the way to a better Minneapolis.

Masonic membership declines, 'fun' lodges are gaining

By RICHARD GIBSON
Minneapolis Star Staff Writer

Freemasonry, the fraternal organization which seeks to build men into temples of God, is losing popularity in Minnesota and officers aren't sure what they can do about it.

In the past decade membership in the state's 274 Masonic lodges has declined about 1,000 men a year. During the same period organizations which emphasize fellowship and frivolity on lodge nights report an influx of members. (See chart).

Lodge leaders, who see in the solemn, ambitious precepts of Masonry an ideal of life, are disturbed at the drop. One reason for it, they say, is that Masons don't make known their good works in this age of advertising and hard sell. Some privately believe the organization should modernize accordingly, but they acknowledge that to advertise would violate centuries of tradition.

"Maybe one reason membership has fallen off is because we don't come out for this and against that," a long-time Mason in Minneapolis said. For instance, the Minnesota lodge never has issued an opinion on the Vietnam War. "There's both sides to everything," one leader explained.

Other reasons also are cited for the membership slippage.

Television, maybe

"Our biggest problem is competition from many other fields of endeavor. Television, for one. The mobility of our society, for another," said William Widstrand, 68, grand master of the Grand Lodge of Minnesota, he is the elected leader of Masons in the state for a year.

"The corporate structure of business today is a problem," Widstrand said. "Men come into a community for a short time, then move on. The men in corporations now are too busy for endeavors such as the Masons."

Widstrand, a plant supervisor for U.S. Steel Corp. and a resident of Hibbing, views the mobility of industry as a tidal wave which has eroded many of America's institutions.

1,516 died

Death is depleting Masonic ranks at an alarming rate. In 1970, for instance, 868 new Masons were raised, or initiated. But 1,516 were buried.

Many of those who died had joined a Masonic lodge as part of their return from World War I. The average age of a Mason in Minnesota now is about 55.

Grand Lodge Secretary Harvey Hansen put the dilemma succinctly. "Our deaths are killing us," he said. Masonic rules preclude members from recruiting new ones. A man must be motivated on his own to seek out the fraternity and to petition for entry. The prohibition against proselytizing is so strict that members are told they cannot try to persuade their sons to enter the brotherhood.

The theory is that men will be attracted to Masonry by the deeds of those who practice it.

"Approach Freemasonry with a humble and contrite heart," a Masonic historian has written.

It is an admonition which may dissuade prospective members. So, too, is the realization that a good Mason devotes hours to the reading and contemplation of teachings which are, in the symbolic vernacular of the organization, designed to help the average, imperfect man who is "a living stone, to be cut, polished and built into a house of the eternal."

70,000 in 1960

The Ancient Free and Accepted Masons came to Minnesota in 1853. Membership rose steadily, booming after each war, until it peaked in 1960 at nearly 70,000. Now membership is down to about 61,000. Several lodges have merged to survive.

The origins of Masonry are obscure. Some historians believe they go back to ancient Egypt. The term "freemason" derives from the craftsmen who fashioned buildings from stone in Europe after the Middle Ages.

Those workers formed craft unions. But the unions were not only concerned with working conditions but with those of the soul. Apprentice stonemasons were inculcated with what, at the time, was accepted as the ideal for mankind.

MINNESOTA MEMBERSHIP IN SOME FRATERNAL ORGANIZATIONS

	1960	1970
Eagles	20,000*	25,000*
Elks	15,500	19,541
Freemasons	69,972	61,515
Knights of Columbus	44,000*	46,000*
Moose	17,607	19,348
Sons of Norway	5,000*	12,000*

*Estimated by lodge officials

By the 18th century stonemasonry was in ebb but its morality lived on. Freemasonry today combines the same essential virtues for men with a rich heritage of symbolism based on the stonemason's work.

The Great Architect

The symbolism pervades Masonic ceremonies and its allegorical teachings. God is looked on as the Great Architect of the Universe, man the imperfect stone.

Because Masonry's foundation is a belief in a creator, in the immortality of men who accept Him and in universal brotherly love and a tolerance of diverse persuasions, Masonry has a worldwide following. Members represent a wide range of faiths. However, the vow Masons take to keep secret some aspects of their fraternity has resulted in a papal edict that Roman Catholics risk excommunication if they become Masons. Nothing can be withheld from the confessional, the Vatican ruled.

Totalitarian and Communist regimes also have banned Masonry from their countries because of its religiosity. Masons are quick to make a distinction, however, between a religion and their set of beliefs. "Religions divide men, but Freemasonry is a unifier, not a divider," one lodge historian wrote.

The fraternity was enormously popular in colonial America. Fifty signers of the Declaration of Independence were Masons. So were 13 U. S. Presidents. Those facts increase the perturbation of those worried over today's decline in membership because for nearly two centuries Masonry has been a part of the "Was-pish" way of American life.

Jews belong to the Grand Lodge of Minnesota. One, Joseph Seltzer, was chosen grand master in 1967. In Minneapolis, Jewish Masons may be inclined to join the Sunlight Lodge, which meets Saturday afternoons, unlike other lodges, which convene week nights.

Blacks have own

To Widstrand's knowledge, there are no black members of the Minnesota Grand Lodge. "We're not anti-integration," he said. "There is nothing in our regulations prohibiting coloreds from joining."

Blacks have their own statewide and national Masonic organization, the Prince Hall lodges. Lapercell Greene, a past grand master of the Minnesota lodge, said his organization favors separate but equal status with what he calls "the white lodge."

"We only seek their recognition as an equal. We would be swallowed up by their membership," Greene said. Prince Hall's membership has risen, from 800 a decade ago to about 1,000 today, he said.

The two grand lodges have an ongoing dispute over the validity of the other's charter.

Considerable memory work is required of the initiate as he attains the first three steps, or degrees, of Masonry. The third step is that of Master Mason, a title which admits him as a full-fledged member of the Blue Lodge, as Masons call their basic fraternity. The phrase "getting the third degree" has its etymological origin in the rigorous testing a man was put through in becoming a Master Mason.

Advanced-degree work is available to those who wish to pursue what Masons term the Eternal Light. But no memorization is required beyond the Master Mason degree, and frequently a man attains several degrees in an afternoon.

Degree work

Degree work proceeds in two directions, through the York Rite or the Scottish Rite. The former has only a few ranks, the highest being Knight of Templar. The Scottish Rite has 30 degrees, and a man who attains the 32nd is eligible to become a Shriner, as is a Knight of Templar.

The three Minnesota temples of the Ancient Arabic Order of Nobles of the Mystic Shrine, like other Masonic affiliates, report growth difficulties. "We have to run just to stay even," said one Shrine officer. Shrine membership in the state is



WILLIAM WIDSTRAND, GRAND MASTER OF MINNESOTA MASONS
He poses with accouterments of his office at Hibbing lodge

about 19,700. An estimated 51,600 persons are in other Masonic affiliates, including the Eastern Star, Job's Daughters, Order of DeMolay, Rainbow Girls and the Tall Cedars of Lebanon.

Interviews with several Masons in the Twin Cities indicated that most find what Ramsey District Judge Otis H. Godfrey Jr. termed the "quiet fellowship" of the lodge a compelling reason for their active membership.

How to get along

The comments of Robert Tellefsen, a new member of Lodge No. 345 in Fridley, were typical. To him Masonry offers not only fellowship with like-minded men but "the meanings of how to get along and agree with your fellow brothers, and with the rest of the community . . . And I think Masonry has brought out in me a stronger feeling toward God."

Sam Parks, a long-time Mason who recently received the rare honorary 33rd degree, said, "Every time I get ready for a new degree I learn something more about the relationship of an individual to God, his country, his neighbors, himself." An assistant vice-president at Cargill Inc., Parks said he has become active in various civic organizations because of his involvement in Masonry. "It doesn't do much good to believe in something if you don't act on it," Parks said.

His comment touched on a growing controversy among Masons — whether the individual should be the sole representative of the fraternity outside the lodge or whether the lodge as a group should play a more active, and publicized, role in community affairs.

Good works

Widstrand is among those who believe the lodge should become more visible. He speaks of "advertising our good works" and says most people in the Twin Cities do not realize that Masons donated all the money which built the Masonic Mem-

orial Hospital, a cancer research-oriented facility at the University of Minnesota.

In fact, most lodges have confined their charity work to help fellow Masons. That practice reflects the idea that when a man enters a lodge he leaves the profane world and that while he is not necessarily better than those men outside the lodge, those within are his brothers and deserve his attentions.

Recently a young St. Paul Mason, Matt Overmoen, crossed into Canada and found the customs agent to be extraordinarily helpful. Only later did Overmoen spot the man's Masonic ring. The agent evidently had seen Overmoen's immediately.

Game room

The heart of a lodge is its main meeting room. That of Mesaba Lodge No. 255 in Hibbing, Widstrand's lodge, is typical. It features high ceilings ornate with symbols and allegorical paintings, a floor ringed with chairs of blue velvet upholstery, a stage with painted sets and a scrim used in ceremonies and framed with a heavy blue curtain. The building also contains a game room with pool tables, a banquet area that can seat several hundred, a kitchen, a lounge with a TV and a small library and reading room. Masonic affiliates frequently use the lodge for their activities.

Levity and the social aspects of a typical lodge are limited to an occasional picnic, party or dance. Liquor is banned.

Despite the declining membership, Widstrand believes that Freemasonry as an institution will survive because of what it stands for. "The beliefs have never crumbled," he said. "Truth never changes."

He seems in accord with the Masonic historian who, in another downswing of popularity years ago, wrote: "There is grave danger in the counting of heads. When undertaken, the counting should be of souls."

Advertisement

If this is February, it must be time for Minnegasco's Dryer Clearance.

Sale prices with a bonus: no extra charge for delivery, normal installation and dependable Minnegasco service. Look at the savings on the Whirlpool Imperial "80" 2-Speed drying, Custom Dry Control, new "knit" setting, plus Permanent Press cool-down. Regular price is \$246. Sale Price \$209. Save \$37. Limited Supply. Edge Copper and Harvest Gold only. Matching washers available.

Minnegasco Appliance Stores

Nicollet Mall, Southdale, Brookdale or call 373-4610

THEY NEVER COME BACK

Most fashions seem to return in nostalgic cycles. Bathing suit styles, however, seem to come once and never return. Montgomery Ward, which has a 100-year accumulation of catalogs, dug up these photos of oldies but goodies from their bathing suit lines. You will note from the prices that today one gets less for more.

Dayton's



We'll give you 4.00 in trade plus a better shave than you're probably getting now when you turn in your old shaver for the completely new **SUNBEAM SHAVEMASTER SURE GRIP** **27.88**

Features you deserve:

- New shaving head: 1764 beveled shaving holes with super fine edges for a close, smooth shave month after month.
- Six self-sharpening blades.
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- New Sure Grip design with padded case.
- Side burn trimmer; on/off switch.

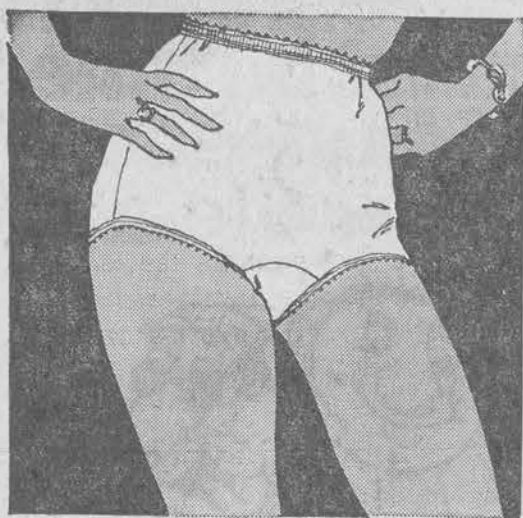
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This week only we will clean, oil, speed adjust and sharpen your present Sunbeam shaver for only 1.99 (parts extra). Also, Shava Kleen, this week only, 1.39.

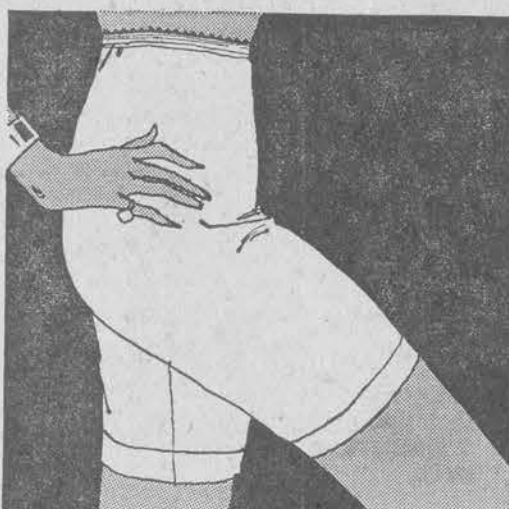
Dayton's

VASSARETTE'S ANNUAL ACETATE PANTY SALE

4 styles priced in bunches so you can afford 6 of one, half a dozen of another.



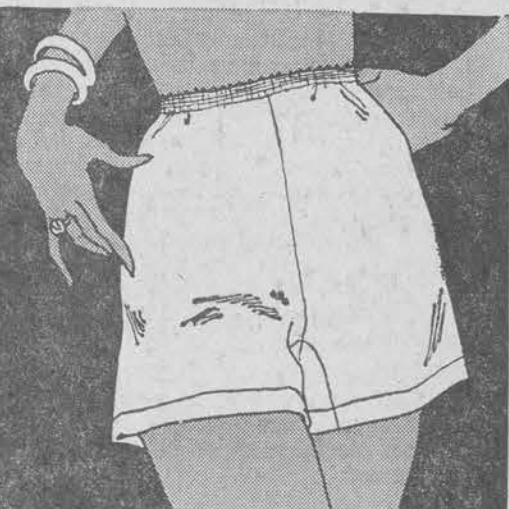
Brief, 4-7, 6/4.90; 8-10, 6/6.30.



Medium leg tight, 5-7, 6/7.50; 8-10, 6/8.90.



Flare, 5-7, 6/7.50; 8-11, 6/8.90.



Trunk, 5-7, 6/6.30; 8-9, 6/7.50.

Village* Daywear, all stores. Write or phone 339-0112 to order.

*Reg. State of Minn.

Bathing Suits.
Our bathing suits are of a superior quality and finish. Knit goods, very elastic. Extra, by mail, 50c extra. Give chest measure.

TOP-PIECE SUITS.
D 9400 - Cotton, fancy stripes, button front, good and durable. Sizes 28 to 42 only. Each \$1.19
D 9401 - Cotton, navy blue button front, top-piece. Sizes 28 to 42 only. Each \$1.19
D 9402 - Cotton, in fancy stripes, button front, sizes 28 to 42 only. Each \$1.19
D 9403 - Cotton, two-piece, navy stripes. Per. Consistent in color and finish. Sizes 28 to 42 only. Each \$1.19
D 9404 - Cotton, with fancy stripes. Sizes 28 to 42 only. Each \$1.19
D 9405 - Cotton, with navy stripes. Sizes 28 to 42 only. Each \$1.19
D 9406 - Best Worsted, striped. Sizes 28 to 42 only. Each \$1.19
Cut shows one-piece suit.

Bathing Trunks.
Covers the body from waist to thighs only. Knit goods, very elastic. Extra, by mail, 50c extra.

D 9422 - Cotton Trunks, fancy stripes, boys sizes, from 28 to 32 \$0.15
D 9423 - Cotton, boys sizes, from 28 to 32 \$0.15
D 9424 - Navy stripes, navy blue, boys sizes, from 28 to 32 \$0.15
D 9425 - Cotton, boys sizes, from 28 to 32 \$0.15

Ladies' and Misses' Bathing Suits.
Each Suit consists of Blouse, Skirt and Bloomers.

D 9433 - Ladies or Misses' Bathing Suit, all-wool, navy blue or white, sailor collar, trimmed with two blue stripes. Sizes 30, 32, 34, 36, 38, 40 and 42 bust measure. Each \$2.99
D 9434 - Ladies' Suit, made of black alpaca, with white braid trim on collar and sleeve cuffs. Full front waist, making a good and neat suit. Size 30 to 42 bust measure. Per suit \$3.99
D 9440 - Ladies' Suit, made of blue alpaca, with white braid trim on collar and sleeve cuffs. Full front waist, making a good and neat suit. Size 30 to 42 bust measure. Per suit \$4.00
D 9442 - Ladies' Bathing Cap, made of pure angora wool. Will fit anyone. Color black or garnet. Each \$0.50

THIS was it in 1904! Reproduced actual size from catalogue, bathing suit section shared page with marine hardware items.



LEMENT OF MONTGOMERY WARD & CO.'S CATALOG



X 1853 - Women's X 1851 - Girl's bath - X 1855 - A new and better bathing suit made of cotton knit with a very novel effect in the trimmings. Very easy to wear. Cashmere, with a very shiny and moderate drape. Quick-drying. Made to suit. Cashmere bath suit, but the trimmings are made of a fine, white, sheer fabric. Made in two pieces with the top by the cleavage piece with quarter bloomers and blouse very in which the blouse is trimmed in one piece the skirt black and white with white braid being separate. A striped piping trimmings and styles. White braid also cut-bathings cap of a is used to give a color and the deep tier and supplied two pieces with quarter in from under with an elastic in the top. Made in combined qualities of which the blouse is made with the price very attractive and giving sufficient cover. Color navy of this suit. Suitable extra quickly. A rubber-sole rubber soles. Color navy of this suit. Suitable extra quickly. A rubber-sole rubber soles. Color navy of this suit. Suitable extra quickly. A rubber-sole rubber soles.

Scale of Sizes for Bathing Suits
GIRLS' SIZES - 10, 12 and 16 Years Old.
WOMEN'S SIZES - 28 to 44 inch Bust Measure.

YOU COULD tell it was a bathing suit in 1913 because that's what ladies wore in the water. Otherwise, at least for the catalogue illustrations, there wasn't much difference from a smock, except it daringly stopped at the knees.



By 1921 (right) suits got a little racy, what with exposure clear up to mid-thigh, although there seems something apologetic in the copy block that explains that the suit is "the very best we can offer." The 1950 suits (above) were good advertising for a good figure but there was a foundation-garment, armor-like look about them.

Cap 31D4977
79c

See description below

NOTE: - Order suit two inches larger than your bust measure.



\$4.69
Suit

All Worsted Attractively Trimmed
Size: 36 to 46-inch bust
31D4956 - Buff with Purple trim-
ming.
31D4957 - Kelly Green with White
trimming.
State size. Shipping weight, 1 lb.
A delightfully beautiful garment, this
splendid all-worsted bathing suit is
the very best we can offer in beach
apparel. It is made in the season's
style, in a becoming and conservative
color design. Panta attached to skirt at
waist. Round neck. Full belt. Wing
sleeves. Two buttons on each shoulder.
Two pearl buttons on belt.
31D4977 - Bathing Cap. Large Sizes. Colors, Red,
Blue or Green. Solid rubber. Fancy rubber bow or
ornament. Ship. wt. 3 oz.



Misses' Cotton Suit Per Suit \$1.69
31D4987 - Green with maroon, purple and white stripes on chest. Maroon wing sleeves and pants.
31D4988 - Royal blue with cardinal, gold and white stripes.
31D4985 - Green Heather with cardinal, green and gold stripes. Ship. wt. 10 oz. Misses' all-worsted suit, Wing gloves.

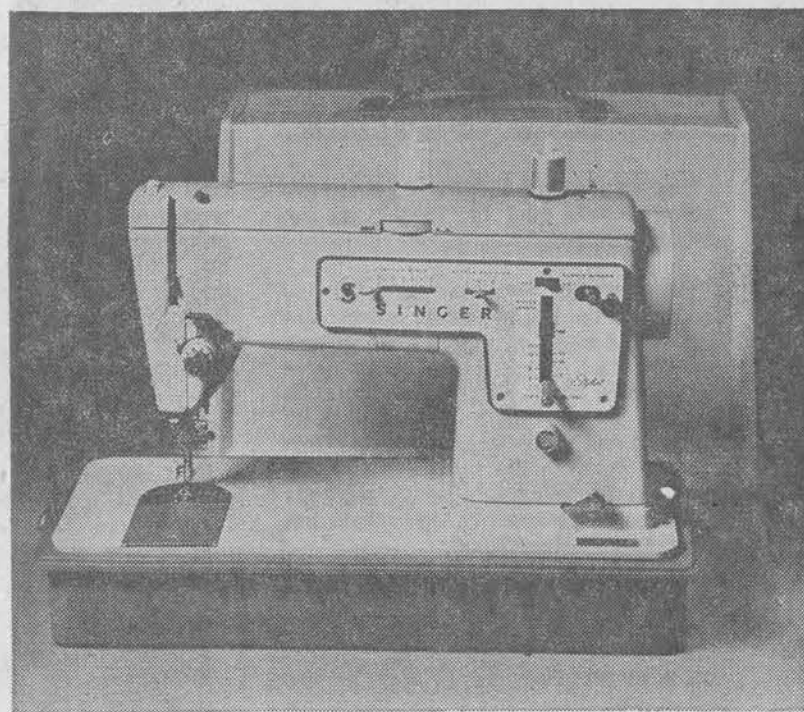
Misses' Worsted Suit Per Suit \$2.89
31D4984 - Royal blue with cardinal, gold, black and white stripes.
31D4981 - Kelly Green with cardinal and gold trimmings.
31D4982 - Purple with green and cardinal trimmings. Ship. wt. 10 oz. State size. Misses' all-worsted suit. Wing sleeves V-neck. Shoulder buttons.

Misses' All Worsted All Worsted Suit Per Suit \$2.89
31D4983 - Kelly Green with cardinal and gold trimmings. Ship. wt. 10 oz. State size. Misses' all-worsted suit. Wing sleeves V-neck. Shoulder buttons.

Dayton's

Sale 119.95

Save now, to sew up your spring with our Singer zig-zag portable.



Just look at all the great Singer features: Twin needle stitching for lingerie seams; over-edged seam finish, blindstitch hems, free-motion stitching, buttonhole stitching. Even sews the buttons on. And you get sewing lessons gratis. #457-574.

Sewing Machines. Call 700 on the Mall, 375-2422; Southdale, 375-4289; Brookdale, 375-5410.

Minneapolis Club members named

Col. Charles E. Corcilius of the 934th Tactical Air-lift Group has been elected an associate member of the Minneapolis Club.

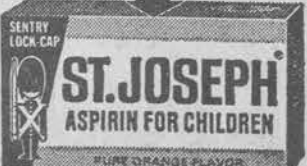
New resident members include: William T. Dolan, attorney and partner, Lindquist & Vennum; Martin D. Grady, The Cerny Associates, Inc.; N. Bud Grossman, president, Gelco-IVM Leasing Co.; Bruce K. MacLaury, president, Federal Reserve Bank of Minneapolis; Carl N. Platow, president, Fair-view Hospital; and Richard A. Young, president, Bemis Co., Inc.

Do What Many Doctors Do for **CHILDREN'S COLDS, FLU**



To relieve fever, aches and pain fast, more children's doctors recommend the all-over relief of St. Joseph Aspirin For Children.

Give Your Child **St. Joseph** - the One Aspirin that Children's Doctors Recommend Most.



THE ONE DOLLAR BILL MASONIC SEMINAR

BY

Rev., Dr. Donald C. Wharry, 33^o
R.W. Grand Senior Warden
WMPHGL OF MINNESOTA JURISDICTION, INC.



GREEN SIDE

Fellow Craft Quiz

Every Master Mason ought to understand the elements of the Fellow Craft Degree, and every member should know how to do his part and protect his interest.

Correct procedure in this degree has two primary purposes: First- to make it possible to determine and execute the will of the Craft. Second-it saves time by providing an orderly and expeditious manner in performance of the work.

It is not necessary for every Mason to be an expert on the details of procedure; but a general knowledge of the work is most desirable. You never know when you may be called upon to assume a specific responsibility. It is important, therefore, that you be prepared to save time and expedite the work by observance of the rules.

In order that the rules of courtesy and fairness prevail throughout: check up on your knowledge in studying the following quiz.

Seek to know "why" as well as "how" at every point. Study up on the matters which are not understood, so that you may be better prepared when called upon so that you can efficiently participate in the work.

- 1-The Tiler is an officer in a Blue Lodge. T
- 2-The Tiler should carry his sword in a scabbard. F
- 3-A L. of F.C. is composed of 7 F.C.'s. T
- 4- A candidate wears a cable-tow on his left arm. T
- 5-The Holy Bible is opened at Amos 6:7,8. F
- 6 The obligation has three ties. F
- 7- The word of this degree begins with the Capital Letter "B". F
- 8-The working tools of a F.C. is the plumb and the square. F
- 9-We are classed as Operative Masons. F
- 10-Boaz is the right hand Pillar. F
- 11-The five orders of architecture numbers no more than 3-5-7. T
- 12- Which of the five faculties of human nature is considered the noblest? Sight
- 13-Which of the seven Liberal Arts and Sciences are most revered? Geometry
- 14-The instructive tongue is not a jewel of a F.C. F
- 15- What are the emblematical wages of a F.C.? corn-wine-oil

<u>NAME</u>	<u>ADDRESS</u>	<u>TELEPHONE</u>
JEFFERSON, HILTON W.	449 West 153rd Street New York, New York 10031	
JOHNSON, ELWOOD	817 Iglehart St. Paul, Minnesota 55104	225-6879
JONES, CHARLES H., SR.	453 Mackubin Street St. Paul, Minnesota 55103	225-7698
JONES, HARRISON	450 Victoria Street St. Paul, Minnesota 55104	226-7641
JONES, HENRY B.	954 Aurora Avenue St. Paul, Minnesota 55104	646-8397
JONES, JOHN D.	438 West Central St. Paul, Minnesota 55103	227-4541
KEMP, HAYWOOD	682 Fuller Avenue St. Paul, Minnesota 55104	225-0843
LACY, TAFT	269 North Oxford St. Paul, Minnesota 55104	646-6956
LEWIS, EUGENE H.	944 Iglehart St. Paul, Minnesota 55104	645-1768
LEWIS, WILLIAM B.	479 Thomas Avenue St. Paul, Minnesota 55103	225-7383
LOGAN, GEORGE, JR.	719 St. Anthony St. Paul, Minnesota 55103	222-4825
MARTIN, JAMES	310 Marshall Avenue St. Paul, Minnesota 55103	226-1513
MARTIN, VANNOY	429 Fuller Avenue St. Paul, Minnesota 55103	225-7029
MASSEY, THEODORE	711 Carroll Avenue St. Paul, Minnesota 55104	
MAYES, WOODALL S.	916 West Central Avenue St. Paul, Minnesota 55104	226-6591
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McMILLIAN, WM.	709½ West Central St. Paul, Minnesota 55104	227-4814
McNEAL, LeROY	988 Dayton Avenue St. Paul, Minnesota 55104	646-6744
POTTS, ERNEST	756 Aurora Avenue St. Paul, Minnesota 55104	226-1956

THE PLAYERS

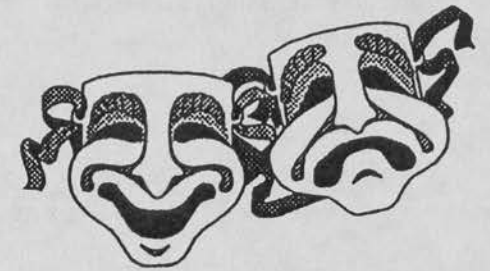
Master Amos Andrews.....Glenn H. Mattson
Squire Horace Bentley..... Harold Holman
Billy Bob Morton.....James Locker
Doctor Blair.....Tom Pilker
P.M. Elliot.....Orville Melsby
Hiram Woodley.....Bill Rothermal
Secretary Jeffries.....Fred Urness
Treasurer Snead.....George Miller
S.W. Mather.....Jerry Bloch
Dr. Witherspoon.....Glen Moore
Albert Morris.....Harold Kroger
Junior Deacon..... Ronald Nolte

* * * * *

Manager.....Josie Ferguson
Director.....James Locker
Stage Manager..... Virginia Locker
M.C.....Eric J. Neetenbeek
Produced by.....Glenn H. Mattson

The Masonic Players

PRESENT



A Rose upon the Altar

History

MINNESOTA UNVEILS MASONRY

WHAT: A Masonic Play in two acts, with an interlude, entitled "A Rose upon the Altar"

WHERE: St. Louis Park Masonic Center

WHEN: Friday, Dec. 15th, 1989 @ 7:00 PM.

A big first for Masonry!..Minnesota Masons open their doors to the world in its quest to disassociate itself from so-called secret societies. For the first time, ever, the general public is being invited to watch a production actually portraying a small country Lodge in operation as it goes about its everyday task of promoting brotherly love & friendship in its local community. Come & enjoy the transformation of Squire Bentley, from scrooge to benefactor, Cheer Billy Bob as he takes on the world.

A sterling cast headed by Jim Locker, Harold Holman, Bill Rothermal, & Larry Wert, will have you emotionally involved - cheering from the very beginning.

This play has been seen by thousands of Masons since the 1930's, but, as stated, for the first time you can invite your family & friends to Lodge Meeting! Don't miss this opportunity to watch another innovation in Masonry as Minnesota continues to make itself better known to the world as a good neighbor, involved in community family affairs, an organization with a heart!

See you there:

Fraternally yours,
Glenn H. Mattson

Nearly seven years ago, this cast presented its first performance of "A Rose Upon the Altar". We have since presented over 65 performances in three states. It has been a joy and a career for this cast of Masonic Players who have devoted a great deal of time, money and effort into portraying the characters in this wonderful play by Carl Claudy.

It is a wonderful way for your Lodge, Chapter or organization to hold an event which will entertain them at the same time it improves the status of Masonry in the community.

It can be used as a money maker along with a dinner or luncheon, and is a great way to introduce prospective members to your particular Lodge.

For more information, please contact:

Josie Ferguson, PGM
1008 Leisure Lane
Burnsville, MN 55337

A Masonic Play in 2 acts & an Interlude



By Carl H. Claudy

The action of the play takes place in Doric Lodge, a small country Lodge in the town of Aaronton near Lake Wobegone in rural Minnesota. The town is off the main line, five miles from the nearest railroad.

Doric Lodge has meant much to the town by supplementing church, teaching high ideals, and promoting friendships.

Principle Characters in the Play



Master Amos Andrews: A country storekeeper. Has been Master of the Lodge for 17 years. An elderly, gentle, considerate, broad minded gentleman. He is perhaps a little slow, but is beloved by his brethren.

Squire Horace Bentley: The town's rich man. Mean, thin lipped, selfish. Rules with a rod of iron. Very unpopular.

Billy Bob Morton: Stout, excitable and with very little schooling. Comic without intending it. Fat, roly-poly and beloved by all who know him.

Doctor Blair: Elderly - has been a pastor in his church for 40 years. Truly religious, not very strong, gentle and is also beloved by all.

Past Master Elliot: A substantial local citizen who has preceded Master Andrews in that position.

Hiram Woodley: A local tradesman, good Lodge member, well respected by his friends.

Secretary Jeffries: Middle aged guardian of Doric's affairs. Capable. Has been Secretary for 30 years.

Treasurer Snead: The town's banker. A Past Master, austere & dignified, who has held his chair for over 20 years.

SW Mather: Inexperienced and ill at ease when sitting in the Master's chair.

Dr. Witherspoon: The town physician - friendly and unassuming. A staunch & regular member of Doric.

Albert Morris: A visitor to the Lodge who is a good friend of Doctor Blair.

Vol. 74

July, 1996

No. 7

The
**SHORT
TALK
BULLETIN**®



HOUSE REUNITED

THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA

THE SHORT TALK BULLETIN

Published monthly by the Masonic Service Association of the United States, 8120 Fenton Street, Silver Spring, Maryland 20910-4785. Tel: (301) 588-4010, under the auspices of its member Grand Jurisdictions.

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**THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA
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HOUSE REUNITED

By: Allen E. Roberts

Bro. Roberts is a member and Past Master of Babcock Lodge #322 of Highland Springs, VA. He is a noted Masonic writer and historian. Bro. Roberts has several books to his credit, including House Undivided, Brother Truman and Freemasonry In American History.

His writings have earned him the title "fellow" in five research lodges.

This STB is an excerpt from his new book by the same title, House Reunited. Please see page 8 for ordering instructions.

Editor

The merciful role Freemasonry was to play during the bitter years of reconstruction started on the day Confederate General Robert E. Lee was forced to evacuate the trenches in front of Petersburg, Virginia. Union General Godfrey Weitzel, a Freemason, marched his troops into Richmond, Virginia, the Confederate capital, and immediately eased the minds of the inhabitants.

The General ordered his troops to fight the fires which had been set by the fleeing Confederates; Federal soldiers were used to subdue the rioting and looting mobs; the homes of women whose husbands were fighting with Southern troops had guards placed about them. Most important of all, Weitzel, on his own initiative, ordered food rushed to the starving city.

Major A.H. Stevens, General Weitzel's provost marshal, a member of Putnam Lodge in Massachusetts, placed Union soldiers about Masons Hall, the home of the Grand Lodge of Virginia, (today, the oldest Masonic building in the country) to save it from looting and destruction by the unruly

mobs. He went even further and used his men to protect the homes of many Richmond Freemasons.

The charitable acts of the Freemasons who captured the capital city of the Confederacy were talked about throughout the South. They helped soothe the pangs of surrender and undoubtedly caused many Southerners to cease fighting earlier than would have been the case if the inhabitants of Richmond had been treated brutally.

The Army of Northern Virginia, under the command of General Robert E. Lee, surrendered on April 9, 1865, at Appomattox Court House. On the 10th, Lee bid his command a sorrowful farewell and left for his home in Richmond. Ulysses S. Grant, the Union commander, left for Washington, leaving behind the Freemason from Maine, General Joshua L. Chamberlain, to accept the surrender of the Confederate forces. Chamberlain turned what could have been humiliation for the Southerners into something they could recall with pride. As the Confederate soldiers marched to stack their weapons, the general ordered his men to give the conquered soldiers a full military salute!

Chamberlain's brotherly act, a Masonic trait, was remembered and talked about wherever the former soldiers of Lee's army traveled. The South learned there were men who were not vindictive, but were ready to lend a helping hand whenever possible.

Unfortunately, there were men who could not and would not forgive the citizens of the states that had seceded from the union of states. There were many who believed the states of the former Confederacy should be punished. A War had been fought on the principle that no state had the lawful right to withdraw from the Union. But when the war ended, many of those who had pro-

claimed that principle refused to let the seceding states return to their former status.

Abraham Lincoln, before his cowardly murder, made it clear that he believed the best course for the Federal Government to follow should be one of moderation.

Prior to the outbreak of hostilities in 1861 Andrew Johnson (now president) sought to prevent a "civil" war.

In spite of the efforts of Johnson and many other Freemasons, in and out of Congress, some of the Southern states seceded. The way was paved for the outbreak of civil war. And throughout the Civil War, Freemasonry did its best to ease the pangs of hatred and misery. When the war ended it was Masonry and individual Freemasons who appeared to work the hardest to reunite the un-united states; to make the period of readjustment one of restoration rather than the "reconstruction" it turned out to be.

While the politicians, most of the newspapers in the country, and many clergymen were laying the groundwork that would give the country a decade of anti-masonic bitterness, Grand Lodges and Grand Chapters throughout the United States were asking for a cessation of all hostilities. The words of William F. Jefferys of the Grand Chapter of New Jersey are typical: "Freemasonry has now to perform its great mission in this country which is to 'spread the cement of Brotherly Love and Union.' We believe there is a Divine Providence in the fact that our Order is at this time so powerful and numerous, for its influence in the present crisis must prove most salutary."

Albert G. Mackey, General Grand High Priest, told his companions, Freemasonry had done "more than any other organization of men towards ameliorating the horrors and inhumanity of war." He went on to

add: "But although there is no longer a battle of arms, dissensions still exist. Bitter feeling is not altogether allayed. Some men will remember the past with revengeful or unforgiving thought." He called upon Freemasonry to beseech men to "lay aside all bitter animosity, to remember that they have a common language.... It is our duty, when hatred lingers in the land, to seek to overcome that hatred with love."

The Grand Master of Masons in Georgia, John Harris, called upon his members to "meliorate the condition of our fellow-men, to relieve the distressed and needy, to wipe away the widow's tears, support the orphan, and relieve the distressed from want and destitution."

It was a large order Harris was asking his members to undertake. The Grand Lodge of Georgia was almost bankrupt, as were all the Masonic bodies in the former Confederate States. Their bonds were worthless; many of their farms and homes had been destroyed; money was practically non-existent, and there were few ways to earn a living. The majority of the Grand and Subordinate Lodges reported zero balances in their bank accounts.

But Freemasonry proved its universality. The more prosperous Northern and Western Lodges sent money and supplies to the Freemasons of the South; and they were happy to help. C.W. Nash, Grand Master in Minnesota, reported the dire need of Freemasons in the South. He asked his members to aid them, and concluded with: "In the spirit of Masonry, forgive the errors of the past, remembering that to forget is noble, to forgive, divine; that indiscretion in them should not destroy humanity in us." Those present contributed \$2,292.65.

Such acts of kindness did more than will ever be known to eventually cement the

country together again. The thanks expressed by the Grand Master of Alabama, Wilson Williams, is typical of what the South had to say. He reminded his members that when the war had ended they were powerless to aid the needy, but "the voice of cheer" from Northern Masons brightened their lives. "They bid us welcome to their hearts and give of their substance to relieve our necessities....By it the gulf of strife is bridged over, and we enter a land of peace and harmony."

Masonic acts were helping to ease the bitter pangs of war, but political acts were keeping the sections apart. The shooting war had ended; a new war, a war of words, had taken its place. Referring to those who did not want the Southern States returned to the Union, President Johnson stated: "Before our brave men have scarcely returned to their homes to renew the ties of affection and love, we find ourselves almost in the midst of another rebellion."

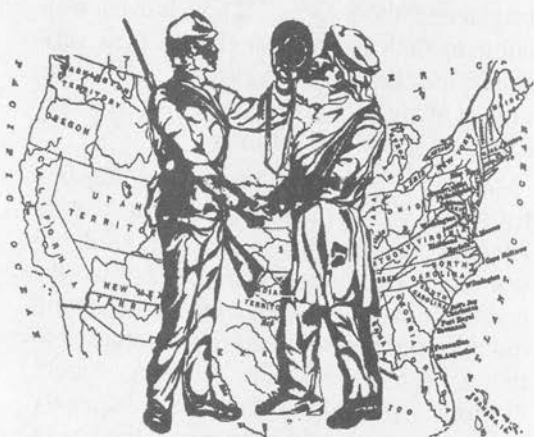
Freemasonry was to have an uphill battle during the decade of reconstruction. Could it win by patiently practicing its tenets and teachings?

We have reason to be thankful that our lives and health have been spared amid the chances and changes of the stormy period it has been our lot to witness, and for the generally increasing harmony and prosperity which seem to prevail throughout the nation. And here I feel again justified in referring to our beloved institution, by saying that to Freemasonry the people of the country are indebted for many mitigations of the sufferings caused by the direful passions of war.

Gen. John W. Geary
Governor of Pennsylvania

Allen E. Roberts' House Reunited:

Civil War - Aftermath - Brotherhood



Peace and Unity



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by Allen E. Roberts

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The

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FREEMASONRY AND SCOUTING

By: W.A. Bainbridge

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—Editor

Sir Robert Baden-Powell (1857-1941), after returning from the Boer War which had lasted from 1899 to 1902, was suddenly a public figure. During this war he became famous in Britain for the defence of Mafeking. This town, under his command, had withstood a siege of 215 days, in spite of famine and sickness in his ranks. Baden-Powell maintained the defence successfully and earned the rank of Major-General. On his return to England he felt most strongly that the courage and skill of the scouts in the army should not be lost. These scouts had made such a significant contribution to the successful outcome of the war, that their skills should be passed on. Simultaneously he was convinced that the young people in Britain were not receiving enough physical exercise and experience in the outdoor life. He knew that by teaching scouting skills to young people—who would become the leaders of the future—he would be meeting two objectives.

In 1907 he started the Boy Scout movement in Great Britain by working with just twenty boys. To keep track of the many useful facts he was teaching the boys he wrote notes. These developed into a book that was first published in 1908 as the *Boy Scout Handbook*. In the years that followed, many millions of copies were sold and avidly

absorbed by young boys throughout the world. From the sale of this book came the need for leaders and the huge organization which scouting is today. The scouting world is extensive by anyone's standards because scouting is active in over 150 countries and is recognised by the World Bureau in 117 countries with more being recognised each year.

In the 1990s there were more than 23 million scouts and adult leaders belonging to Boy Scout units in countries belonging to the Boy Scout World Conference. While the numbers have dropped in recent years the membership has been broadened to include girls, younger boys and female leaders in all areas. The range of ages in the movement at the present day are Keas from 6-7 years, Cubs from 8-10 years, Scouts from 11-14 years, Venturers from 14-18 years and Rovers from 18-26 years old. After this leaders may take out warrants from the age of 18 with apparently no age limit but after many years some leaders join (with ex Guide Leaders) the Baden-Powell Guild for the rest of their lives.

Adult leaders of the organization have, over the years, taken their training in various camp grounds throughout the world but the most famous is Gilwell Park in the south of England. This is the International Training Camp. All leaders who have completed the training courses wear with pride the Gilwell Scarf and woodbeads, all over the world.

With the large number of men in the scouting movement and many common interests it was fairly natural that scouters lives would become interwoven in different ways. Many attended the same churches and had similar hobbies—most loved the outdoors. Due to the principles inculcated in scouting, which in many ways parallel those in Masonry, many scouters gravitated towards the masonic order and found they attended

lodges with other scouters. The common interest in scouting gave them strong bonds to other scouters within the Craft.

The parallels are easily found and in fact nothing can be found in the Scout Law and Promise that is not found in Masonry. The first important thing is that each scout must make a promise to abide by certain guiding principles and subscribe to the Scout Law in the same way a mason does in his obligation, promising to practise masonic precepts. The scout and mason must both believe in God and cannot be accepted in either organization if they are atheists. Like Masonry, the Scout Movement does not involve itself in any form of political activity.

A meeting of scouters was held at scout headquarters, 19 Elizabeth St., Melbourne on 6th June 1929 for the purpose of forming a masonic lodge. This meeting was chaired by the Chief Commissioner, Arch Hoadley. The idea for such a venture had been a regular topic for discussion between Lord Somers, then Grand Master, Chief Scout and Governor of Victoria, and W.D. Kennedy, C.A. Hoadley and W.F. Waters during the years 1927-30 when Lord Somers was able to devote considerable time to his scouting interests and outdoor activities. The ten scouting brethren at the meeting agreed to hold meetings on the 4th Monday of each month and to approach United Service Lodge No. 330 to sponsor a petition to Grand Lodge seeking permission to form a new, and as yet unnamed lodge.

M.W. Bro. His Excellency Lt.-Col. the Right Hon. Arthur Herbert Tennyson, Baron Somers, K.C.M.G., D.S.O., M.C., Governor and Chief Scout of Victoria, and Most Worshipful Grand Master of the day was appointed to be the first Master of the new lodge. W. Bro. Charles Archibald Hoadley was appointed as Deputy Master, for it was

realised that Lord Somers would have difficulty in regularly attending meetings. Bro. George Homan Thomas was appointed as S.W. and Bro. William Duncan Kennedy as J.W.

In Britain, and many other countries, when a masonic lodge exceeds fifty members, the members begin to discuss whether to start another lodge and split from the mother lodge. Several lodges were in this condition when the Third World Jamboree was held at Arrowe Park in August 1929. During this gathering, a meeting of over one hundred masonic scouters discussed the possible formation of scout lodges with members being drawn exclusively from the scout movement. In this way they could form a double bond of fraternity. These 100 men with this aim left the Jamboree for homes throughout the world. The leader of the Australian Jamboree contingent, C.A. Hoadley, in conjunction with W.D. Kennedy were charged to mention the proposed new lodge to the newly created Baron Baden-Powell of Gilwell, and to seek his consent to the use of his name for this new scout lodge. He readily consented.

It is worthy of note that the naming of the lodge after a living person was not only unusual, but naming it after a man who himself was not a freemason, was a break with tradition. Lord Baden-Powell had often openly expressed his admiration for our fraternity, and while in Melbourne in 1931 he suitably inscribed the flyleaf of their Volume of the Sacred Law, 'With best wishes for the success of the Lodge in its good work. Baden-Powell of Gilwell, 12th May 1931'. This most treasured possession is still in regular use. On 22nd August, 1930 the United Grand Lodge of Victoria granted a Charter to form a new lodge to be named Baden-Powell Lodge No. 488. Approval was also received for the proposed Foundation Members' jewel. Apart from the masonic content and

traditional scouting green, a yellow diagonal arrow across the jewel was designed to perpetuate the Arrowe Park Jamboree discussions relating to the naming of the lodge. It is noted that this arrow is also part of the design of the Baden-Powell New Zealand lodge.

The first lodge recorded as a scout lodge therefore was Baden-Powell Lodge No. 488, United Grand Lodge of Victoria, Australia. The Australian brethren were single minded in doing what they said and wasted absolutely no time and the lodge was consecrated on 29th September, 1930, just one year later. The foundation Master for this lodge was Lord Somers, Governor of the State of Victoria.

The names of scouting lodges are interesting in their direct relationship to scouting. Some of these names are: Quest, Venturer, Gauntlet, Venture, Pathfinder, Pinewood, Red Scarf, Arrowhead, Kudu (the African Deer), Compass, and Woodsmoke.

Although it has often been argued that Lord Baden-Powell was a mason, there is no evidence of this and Dame Olive Baden-Powell denied it categorically. The confusion may have arisen because his younger brother, Major P. Baden-Powell, was indeed a member of the Craft and Bro. the Hon. David Michael Baden-Powell, (grandson of the founder), is at present Junior Warden of Baden-Powell Lodge No. 488, Victoria. There have, however, been other masons who were also heavily involved in scouting and some of these were: M.W. Bro. H.R.H. the Duke of Kent, Grand Master of the United Grand Lodge of England and President of the Boy Scout Movement in 1975; V.W. Bro. Archbishop Lord Fisher; Bro. Rudyard Kipling; M.W. Bro. Edward, Prince of Wales—Chief Scout in 1911; M.W. Bro. The Duke of Kent, GM, UGLE 1939–1942, Commodore of the Sea Scouts 1929–1942;

V.W. Bro. the Very Rev. Israel Brodie, Chief Rabbi, who was a member of the Boy Scouts Council; and Lord Somers, Governor of Victoria and foundation Master of Baden-Powell Lodge No. 488, who became Chief Scout in 1941 upon Lord Baden-Powell's death.

Scout lodges differ little from regular lodges except the name and the background of the members. In addition, the members usually have one meeting each year when they attend in scout uniform and wear masonic regalia over their uniform. At the festive board of scout lodges it is fairly common to add to the list of toasts, 'Lord Robert Baden-Powell of Gilwell'. These lodges often have meetings where Scouters and or Rovers may be asked to attend for presentations. When this happens, and the lodge has been called off for this purpose, the young men see the leaders they admire in a fraternal setting. It is through this first contact with masonry and seeing the principles of masonry in operation that induces many young men to aspire to membership in the Craft.

This is a wonderful opportunity for the Craft to expand its teachings. Indeed in Auckland we also have a short commemoration to Baden-Powell which we adopted from Queensland and through our regular contacts with the Australian lodges we even place the scarves of both countries together on the pavement with the 'lemon squeezer' on the centre, all surrounded by the pennants of the four patrols at Baden-Powell's first camp at Brownsea Island in 1907, to represent the going home of our founder.

From Operative to Speculative

by
WILLIAM MOSELEY BROWN, Ph.D.
P.G.M., VIRGINIA



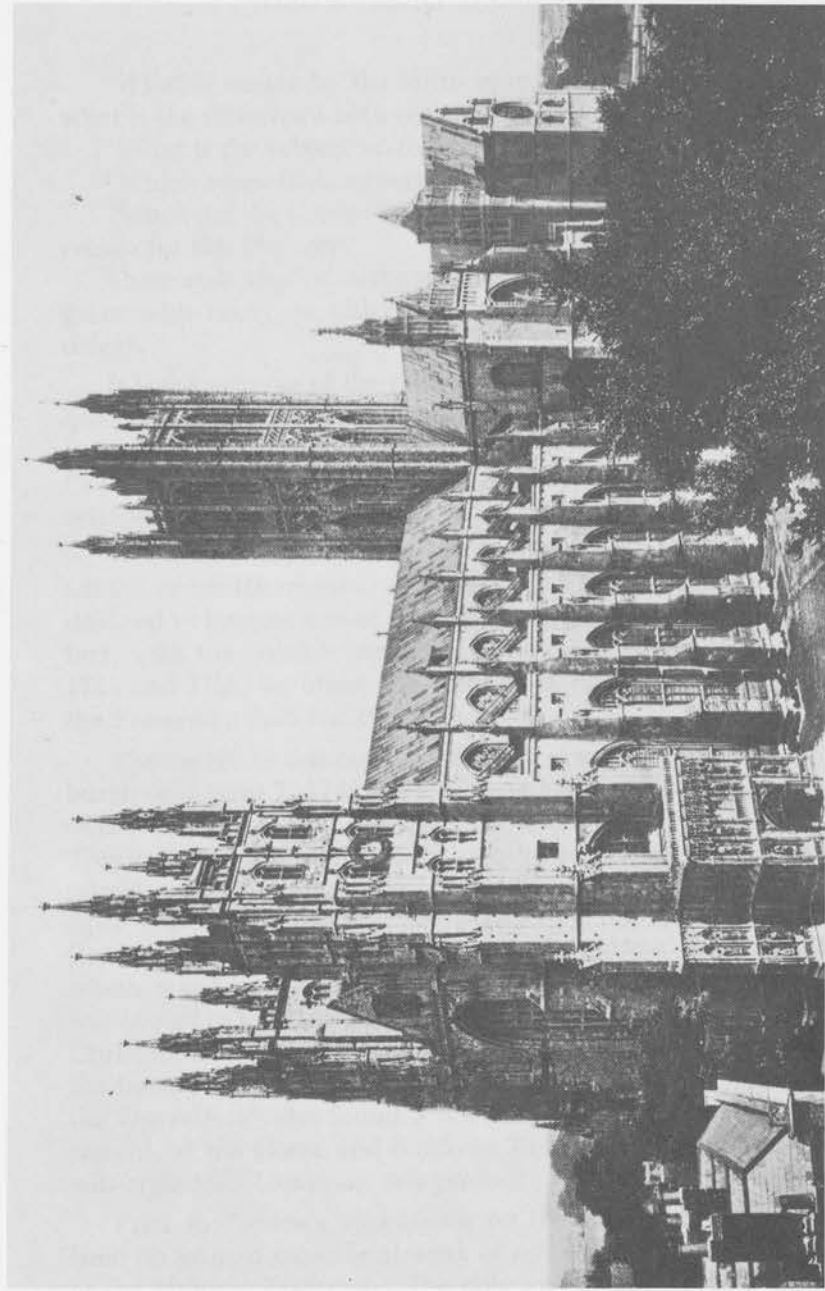
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CANTERBURY

English Gothic first appeared in complete form in Canterbury (12th century). It is glorious in size, its graceful towers, its almost perfect proportions and its history.

FROM OPERATIVE TO SPECULATIVE

"Masonry passes under two denominations - operative and speculative."
... William Preston, *Illustrations of Masonry*, 1772.

"What is meant by the terms *operative* and *speculative* Masonry, and what is the difference between them?"

"What is the subject matter and what is the purpose of each?"

"Which came first, *operative* or *speculative* Masonry?"

"When did the change from one to the other take place and what was the reason for this change?"

These and other related questions might be asked on a Masonic quiz program with many an older and more experienced Mason going down in defeat.

It is the purpose of the present discussion to supply the answers to these queries in concise form. The material here given is largely suggestive and, it is hoped, will serve to incite further study on the part of members of the Craft generally by consulting standard Masonic references books and even original sources where these may be available.

When, in 1972, the famed William Preston published at London the first edition of his *Illustrations of Masonry*, he little realized that this work was destined to become one of the most famous Masonic volumes of all time. In fact, with the possible exception of Dr. James Anderson's *Constitutions of 1723 and 1738*, no other published work has had a greater influence upon the Fraternity than has Preston's.

The author of this famous volume was a Scot, having been born in Edinburgh on August 7, 1742. As a young man he moved to London, where most of the remainder of his life was spent and where he achieved Masonic fame. This was not without its difficulties, however, and Preston met with determined opposition from official quarters on several occasions. He died on April 1, 1818 - just one year before Jeremy L. Cross published in America the first edition of *The True Masonic Chart or Hieroglyphic Monitor*, a work which was based principally upon Preston's *Illustrations*. Preston himself was buried in St. Paul's Cathedral, which had been restored by the great Sir Christopher Wren after the disastrous London fire of 1666. It was here that the famous builder - called by many authorities the "last Grand Master of the Operatives" also found a last resting place. It was in St. Paul's churchyard, at the Goose and Gridiron Tavern, that the Mother Grand Lodge was organized - some say reorganized - on St. John the Baptist's Day, 1717.

Prior to Preston's appearance on the English Masonic scene there had been no printed monitorial work of any consequence available to members of the Masonic Fraternity. The only approach to such a volume was to be found in the several exposes which had appeared at intervals beginning with Prichard's *Freemasonry Dissected*, published in 1730. Of course, such works

could not be - and, in fact, were not - recognized by the Fraternity in any way.

Nor did Preston himself receive official sanction either from the Grand Lodge of the Moderns or from the Grand Lodge of the Antients for the publications of his *Illustrations*. Despite this lack of cooperation from the leaders of the Craft, however, the volume found immediate and wide acceptance among the Lodges and individual Masons. The first edition (1772) was followed three years later by a second edition (1775). Others came in 1776, 1781, 1788, 1792, 1799, 1801, and 1812. The work was also translated into German in 1776 and two editions appeared in that language. (A German expose, obviously based upon Prichard's *Masonry Dissected*, had been published, however, at Frankfurt and Leipzig as early as 1744.) It is well known that Freemasonry found a ready reception in Germany but its spread elsewhere on the continent of Europe took place principally because of the work of the Chevalier Michael Ramsay in France beginning about 1745. For it was he who began the movement which eventuated in the plethora of degrees known as the "hauts grades" ("higher degrees") for which French Masonry became famous in later years.

Altogether Preston's *Illustrations* passed through more than fifteen editions in England. In America two so-called first editions appeared, both in the year 1804. There was apparently no collaboration between the editors and publishers of the two. Both editions were reprints of "Strahan's Tenth London Edition." One, edited by "Brother George Richards, P.G.S.G.L.M.," contained much additional material and was published by W. & D. Treadwell at Portsmouth, New Hampshire. The other, with no editor named and with no additional commentaries, bore the imprint of Cottom and Stewart, Alexandria, Virginia, with the additional notation "Sold at their Book-Stores, in Alexandria and Fredericksburg." With numerous modifications, including both omissions and additions, the Preston work was adapted to American requirements by Thomas Smith Webb, so that it came to be called the Preston-Webb work. Jeremy Ladd Cross, James Cushman, Benjamin Gleason, David Vinton, and many others spread this work throughout the United States in the first half of the nineteenth century. With the possible exception of the jurisdiction of Pennsylvania, the Preston-Webb work is used in all American jurisdictions today.

Among other things, for which we are indebted to William Preston, is the first clear picture of the content of Speculative Masonry. Some authorities go so far as to state that the word "speculative" as applied to Masonry was first used in Preston's time - whether introduced by him or others, however, is not certain. At all events, his *Illustrations* gives us the first precise distinction between Operative Masonry and Speculative Masonry. And with the passage of time the employment of the term "speculative" to mean *philosophical, contemplative, symbolic* has become practically universal among Masons.

So important and all-inclusive did Speculative Masonry appear to

Preston, that he sometimes permitted his imagination to carry him to great heights as he contemplated this fascinating subject. As one example of this - among many - he says in his commentary upon the infinite wisdom and power displayed by the great Creator in the works of nature:

"Were a man placed in a beautiful garden, would not his mind be affected with exquisite delight on a calm survey of its rich collections? Would not the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken the sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would not his mind be agitated with the most bewitching sensations? And would not the view of the delightful scene lead him to admire and venerate the happy genius who contrived it?"

"If the productions of art so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature, which presents to view unbounded scenes of beauty and delight, in which divine wisdom is most strikingly conspicuous? These scenes are indeed too expanded for the narrow capacity of man to comprehend; yet whoever contemplates the general system, from the uniformity of the plan must naturally be directed to the original source, the Supreme Governor of the world, the one perfect and unsullied beauty."

With this introduction to our subject, let us now consider it under the following heads:

1. Operative Masonry
The Operative Era may be considered as extending from its ancient beginnings, and especially over the period of Gothic cathedral building, to about 1600 A.D.
2. The Transition
From about 1600 A.D. to about 1725 A.D. Some Lodges, however, began to accept non-operative long before 1600 and others continued their operative character until well into the nineteenth century.
3. Speculative Masonry
From about 1725 to the present.

OPERATIVE MASONRY

It is scarcely necessary to enter into a lengthy discussion of Masonry as an operative art or science. It has been so since the development of civilization led man to erect edifices which constituted more than mere shelters from the inclemencies of the weather. The artisans of ancient Babylon, Assyria, Nineveh, Egypt, Greece, and Rome, as well as of many other climes and civilizations, vied with each other in their efforts to introduce the ornamental and artistic into architecture. Many of these structures are no longer in existence but some of them are still with us. The seven wonders of the ancient world, with the exception of the Colossus of Rhodes and the statue of Zeus by Phidias, were all of an architectural character. The others were: the Egyptian pyramids; the Pharos, or lighthouse, at Alexandria; the walls and hanging gardens at Babylon; the temple of Artemis (Diana) at Ephesus; and the mausoleum erected by Artemisia at Halicarnassus. The remains of the Parthenon at Athens and of the Coliseum at Rome still testify to the architectural genius of their designers.

Without entering into a discussion of the very difficult subject of the origins of our present-day Freemasonry, we may begin with the generally accepted theory that at least one of its sources is to be found in the great cathedral building era of the Middle Ages. The cathedral church became early the seat of the bishop of the diocese. It was called "cathedral" from the Greek work *kathedra* (Latin *cathedra*) meaning "seat." Hence the *cathedral church* was the seat of the bishop, from which he governed the diocese over which he had jurisdiction.

The art and practice of erecting the magnificent cathedral churches, which still excite the world's admiration, began in the 10th and 11th centuries, reached its climax in the Gothic style of architecture in the 12th and 13th centuries, and then gradually tapered off through the 14th, 15th and early 16th centuries. This architectural style was not confined to churches, however. Examples of it are to be found in many other types of buildings, for example, in Harlech Castle in Wales, in the Tower of London, and in the Palais de Justice at Rouen, France.

The Gothic style seems to have begun with an anonymous architect who built St. Denis Abbey, near Paris, which was begun in 1140. This was soon followed by the cathedral of Notre Dame at Paris, and those of Chartres, Rheims, Amiens, and Beauvais, all in France. From that country Gothic spread throughout Europe. One of the first countries to adopt this style was England, a fact which is, of course, of very special interest to us as Freemasons.

The French architect, William of Sens, was employed in the construction of the cathedral at Canterbury between 1175 and 1178. The edifice represented at that time a genuine architectural innovation. It will be recalled that the Archbishop of Canterbury is still the "Primate of All England," while the Archbishop of York ranks second, with the title, "Primate of



AMIENS

Amiens Cathedral (France, 13th century) is Gothic in the land which developed Gothic; few cathedrals anywhere have a finer blending of airy grace with permanence and importance.

England." Both of these cathedrals are examples of the Gothic style as are also those at Durham, Exeter, Ely, Lichfield, Lincoln, St. Paul's in London, Salisbury, Wells, Westminster, Winchester, and others. Even such recently erected cathedrals as that at Truro in Cornwall (late 19th century) have followed the Gothic style. Examples in the United States are the Roman Catholic Cathedral in Baltimore, Maryland (erected under the supervision of Benjamin H. Latrobe, a Mason, the architect of the national Capitol and the White House during part of the time that they were under construction); St. Patrick's, New York; St. John the Divine, also in New York; and the Cathedral of St. Peter and St. Paul, Washington, D.C. In other countries are St. Peter's at Rome; Cologne and Speyer in Germany; Antwerp, Brussels, and Louvain in Belgium; Vienna in Austria; Basel and Zurich in Switzerland; and Burgos and Granada in Spain.

A quotation from a work on the subject will give an idea of the magnificence of Gothic architectural style:

"The style known as Early English is distinguished by the great length of the nave and the square east end of the cathedral, the latter being rounded in almost every French example in accordance with the plan of Romanesque architecture. Toward the middle of the 13th century, ornament became an important part of English Gothic architecture, the tracery becoming more and more elaborate, as in the great window of the church of St. Mary, at Tilty in Essex, where the long slender uprights carry a great weight of stone decoration which, at the same time, conveys an impression of lightness."

Other characteristics and devices employed at various times were decorations of frescoes and other wall paintings; great windows of stained glass; flying buttresses; duplication of transepts; a profusion of bays and arches; decorative and elaborate statuary, both inside and out; intricate tracery; pointed arches; and many others. It is said that the Gothic style progressed in England to heights of intricate beauty never attained on the continent.

Under these circumstances and with the great numbers of workmen employed in the erection of these magnificent structures, it can be seen that detailed rules and regulations had to be adopted to govern the organization, qualifications, and payment of the many hundreds of laborers who were employed simultaneously on a single building. The various trades and crafts had their guilds and incorporations, to which admittance was by strictly prescribed and enforced rules and procedures. For the operative masons, called also stonemasons (Steinmetzen in Germany), an apprentice upon the completion of his apprenticeship and after the presentation of an acceptable specimen of his work (essay-piece in Scotland), could be made a journeyman, i.e., a man who worked by the day and for a day's wages. The specimen of work required was sometimes very simple but often it was rather intricate and difficult. The *Gothic Constitutions*, so well known in connection with English Operative Masonry, and the *Schaw Statutes*, dating from 1598 in Scotland, are important examples of documents regulating the rights

and privileges, as well as setting forth the responsibilities, of operative Masons.

The *Schaw Statutes* were issued by William Schaw, Master of Work to King James VI of Scotland (who became later James I of England) and General Warden of the Kingdom of Scotland. Some of their provisions are almost identical with similar ones in the *Gothic Constitutions*. Kilwinning Lodge had petitioned for royal recognition of certain privileges and also for approval as the "first Lodge" in Scotland. This latter claim was also asserted by the Lodge of Edinburgh (Mary's Chapel). The *Schaw Statutes* contain 13 sections defining the powers of Kilwinning Lodge as to the preservation of order among the workmen, the punishment of offenders, the extent to which fines might be levied, etc. They gave Kilwinning Lodge only second place, however, first place going to its rival and chief competitor, the Lodge of Edinburgh.

THE TRANSITION

As far as presently available records indicate, there were no non-operative members of any Lodge prior to the year 1600. On June 8th of that year John Boswell, Laird of Auchinleck, was present at a meeting of the Lodge of Edinburgh, Mary's Chapel. But how long prior to this date he had become a member of this or some other Lodge we have no means of knowing. It was 34 years later that the first record of the initiation of a non-operative Mason in the Lodge of Edinburgh was made. On July 3, 1634, The Rt. Hon. Lord Alexander was admitted a Fellow Craft. On the same date and in the same Lodge, Anthony Alexander, Master of Work to the King, and Sir Alexander Strachan were admitted, presumably as Masters. Other entries of a similar character are to be found in the minutes of the Lodge of Edinburgh for the years 1635, 1637, 1638, 1640 and, then on more and more frequent occasions in subsequent years. This meant, of course, that the membership of the Lodge was composed partly of operative and partly of non-operative Masons but with the operative members of the Craft remaining in the majority and hence in control of the Lodge's affairs. Most of those, who were admitted as non-operative Masons until toward the close of the seventeenth century were chosen from the nobility or from those who held high government offices.

The by-laws of the Lodge of Aberdeen (one of Scotland's oldest) for 1670 were signed by all the members of that Lodge. All of them, both operative and non-operative, affixed their marks to their signatures. The occupation and rank of each member is also given. On the basis of this information we find that, of the 49 members signing by-laws (which, by the way, are still in existence), there were only 12 operative Masons. The remaining 37 members included five noblemen or gentlemen; nine merchants; four wrights; three ministers of the gospel; three "skalaiters" (slaters); two glassiers (we call them *glaziers* now); two periuiqe (peruke or wig) makers; two chyrurgeons (surgeons); one smith; one armourer; one advocate (attorney); one hook maker; one professor of mathematics; one tutor; and one collector of customs. It will be seen, therefore, that the Lodge of Aberdeen was by this date well on its way to becoming entirely non-operative. It may be said that, in general, there was considerable resistance among the operative members to the admitting of too many non-operatives. But as time passed and the available operative "material" became more and more difficult to locate, the attitude of hostility to the non-operatives on the part of the operatives gradually disappeared. Eventually it became a question of accepting non-operatives or of seeing the Lodge become extinct.

The chief source of our information regarding the transition period is Scotland. In England there are no extant records covering events prior to the completion of the transition with the single exception of the minutes of the famed Alnwick Lodge which was entirely operative and remained so until it expired. Its members adhered strictly to the operative requirements to the

bitter end, so to speak, never being able to bring themselves to the point of admitting a single non-operative Brother, no matter what his rank and station.

It must be remembered also that the process of change was very gradual, the rate of change varying from Lodge to Lodge. By the early eighteenth century, however, the change-over, with few exceptions, was complete. The following table of Scottish Lodges (courtesy of Brother Henry W. Coil, Riverside, California) shows the year of the first minute entries regarding non-operative matters and the year of the last minute entry pertaining to operative matters in eight of the oldest Lodges in Scotland:

Lodge	First non-operative minutes	Last operative minutes
Lodge of St. Andrew		1703
Lodge of Edinburgh (Mary's Chapel)	1600	1709
Lodge of St. John at Kelso	1652	1705
Lodge of Aberdeen	1670	1781
Kilwinning	1672	1725
Melrose St. John	1675	
Lodge of Dunblane	1696	
Glasgow St. John Lodge*	1842	1842

One of the most interesting Scottish Lodges in the Transition Period was the Lodge of Journeymen Masons No. 8, Edinburgh. It claims to be a "sister Lodge" of the Lodge of Edinburgh (Mary's Chapel) which is mentioned in the table just given. In 1707, a schism occurred in the "Incorporation of Wrights and Masons," to which most of the members of Mary's Chapel belonged. Being almost entirely operative at that time and its members consisting of masters, journeymen, and apprentices in the operative sense, the master (i.e. master stonemasons) endeavored to impose certain restrictions

*This Lodge seems to constitute a sort of exception, which proved the rule, its last operative entry being in 1842. Thus its first completely non-operative entry occurred the same year, though this would not mean that all the preceding minutes, especially those after 1700 or 1725, contained items referring to operative matters. It may be added that Scotland was the last of the British Grand Lodges to be organized. This event occurred in 1736, and even then many Scottish Lodges retained some of their operative customs for many years. At the time of the establishment of the Grand Lodge of Scotland there were at least 100 Lodges in existence in that country and no fewer than six prominent noblemen connected with Scotland had been Grand Masters of England during the period from 1717 to 1736. These were: Francis Scott, Earl of Dalkeith, afterwards Duke of Buccleuch, in 1723; Charles Lennox, Duke of Lennox and Richmond, in 1724; James Hamilton, Lord Paisley, afterwards Earl of Abercorn, in 1726; James Lyon, Earl of Strathmore, in 1733; John Lindsay, Earl of Crawford, in 1734; and John Campbell, Earl of Loudon, in 1736.

upon their fellow journeymen (i.e., those who worked by the day for a day's wages). This the latter resented. The apprentices, of course, had little voice in such matters because of their relatively unimportant status in the craft. The final outcome was that the journeymen withdrew and established their own Lodge, though opposed in this action by the masters. Astonishingly enough, Lodge No. 8 has no charter from the Grand Lodge of Scotland to this day, its authority for working consisting only of certain documents by which the dispute was finally settled amicably.

In the history of the Lodge of Journeymen Masons (by J. Stewart Seggie and D. Lowe Turnbull and published in Edinburgh in 1930) we read:

"The ritual in use in early times was, no doubt, exceedingly simple. There was undoubtedly a Masons' Word, but it is not so evident that there were signs and grips. It does not seem to have embraced more than two grades of Masons, viz., the Apprentice and Fellow-Craft, and it is doubtful if they were similar to the two degrees of the same name now conferred. The Journeymen Lodge, for forty years after it was established, seems to have contented itself with the two degrees referred to, as no indication of its connection with the Master's Degree is found until the year 1750. On St. John's Day of that year, it made application to the Lodge of Edinburgh Mary's Chapel, to raise three of its members - viz., James Dick, Gilbert Duncan and William M'Lean - to the dignity of Master Mason. This application was cordially complied with, and the three Journeymen were admitted to that degree 'without any payment of composition, but only as brotherly favour'. These Journeymen, in all likelihood, were the first members of the Lodge that were initiated into the mysteries of what is now called the sublime degree of Master Mason. On the 5th of February 1751, there is an entry that Brs. Robert Gray and David Annan paid fourpence 'when they were raised Masters.' At a meeting of the Lodge on the 16th of August 1754 the Master, Br. William Morison, represented 'to the Lodge that several of the members had been obliged to their Mother Lodge of Mary's Chapel in raising them to the degree of Master grautis, and that it had raised several others at the rate of twopence each. It had made an offer to raise every member of the Journeymen Lodge at that price. It was, therefore, resolved to appoint this day fortnight for that purpose, with certification that each member belonging to this Lodge presently, or shall belong to it after the said day, shall pay for being raised Master three merks Scots, and not under' "

From this recital it can readily be seen how the transition from operative to non-operative or speculative actually took place in practice. It was doubtless the acquisition of the degree of Master Mason by Lodges, in many instances, which hastened the transfer from the one to the other. In certain cases non-operative Masons were recorded as having been admitted Masters forthwith. As previously stated, Mary's Chapel Lodge, for example, on May 20, 1638, (long before the establishment of the Lodge of Journeymen Masons) admitted the Rt. Hon. Alexander Hamilton, General of Artillery in

Scotland, "to be fellow and Mr. of the forsed craft" (Fellow and Master of the aforesaid Craft"). Again, on December 27, 1667, Sir Patrick Hume of Polwarth "was admitted as fellow of craft (and Master) of this Lodge." (See opening paragraph of this section above.)

In Preston's *Illustrations* there is a lengthy discourse on the history of Masonry in England. This account extends from ancient times (under the Druids and the Romans) to about the year 1790. It covers something more than 90 pages, the first 40 of which deal with Operative Masonry. Allowing for certain obvious overstatements on the part of the author, it may be fairly assumed that this account is factually correct. A description of St. Paul's Cathedral and of the work of Sir Christopher Wren is also included. The remainder of the account relates to the development and rise of Speculative Masonry following the organization of the Grand Lodge of England on June 24, 1717. With this event the transition from *operative* to *speculative* was practically completed. Let us now turn our attention to a consideration of Speculative Masonry.

SPECULATIVE MASONRY

No ritualistic differentiation between *operative* and *speculative* (or non-operative) Freemasonry seems to have existed at the time of the organization of the Mother Grand Lodge. As previously indicated, the term *speculative* did not come into general use until many years after 1717. It would seem quite probable, however, that many "speculations" or reflections had crept into Operative Masonry even before the transition Period began. Certainly the principles of morality were inculcated from the time of the earliest *Gothic Constitutions*. Dr. Anderson took it upon himself to paraphrase into speculative form the moral and spiritual teachings of the Fraternity with the very first edition of his *Constitutions* (1723). His *Charges of a Freemason* published therein and copied numberless times since then by others not only set forth the essence of Speculative Masonry but also constitute the basis of all Masonic teaching in our own day.

In his *Illustrations*, Preston followed Anderson in respect of the Ancient Charges. In his first and all subsequent editions he states:

"Whoever attentively considers the nature and tendency of the Masonic Institution, must readily perceive its general utility."

Preston then adds a footnote, which gives us a clue to the origin of the now widely accepted definition of Freemasonry, namely: "A beautiful system of morality, veiled in allegory and illustrated by symbols." This is an altogether speculative definition. The footnote reads as follows:

"Mr. Arnold, in his Dutch Dictionary, under the word *Freemasonry*, says that it is 'A Moral Order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity.'"

Then, in Book I of the *Illustrations*, Preston gives his Section IV the following title: "Masonry considered under the two denominations, of Operative Labour, and Speculative Principle." The somewhat extensive definitions of "operative" and "speculative" Masonry now found in the ritual of our Fellow Craft degree do not appear to have been employed by Preston in that specific place but were employed by him in another connection. But by the time Jeremy L. Cross issued the first edition of his *The True Masonic Chart or Hieroglyphic Monitor* in 1819 (a second edition followed the next year), these definitions had been introduced into the second section of the Fellow Craft ritual, where they still remain. They constitute an integral part of the so-called "Middle Chamber" lecture of that degree as conferred in American Lodges.

Cross's work has been copied by most American ritualists since his time. Even Dr. Albert G. Mackey, probably our greatest American Masonic authority and writer, adopts the exact placing and phrasing used by Jeremy Cross. In his *Manual of the Lodge or Monitorial Instructions*, a now little known work, which is "arranged in accordance with the American system of



WILLIAM PRESTON

lectures," Dr. Mackey employs the exact language of Cross in differentiating between "operative" and "non-operative" or "speculative" Masonry. This will be reproduced a little later in our discussion. At this point, however, it is appropriate to reproduce at length an important note, now usually overlooked, in Dr. Mackey's volume:

"The connection between the operative art and the speculative science of Masonry is the first point to which, in this section, the attention of the candidate is directed. Something ought, therefore, to be here said in reference to these two divisions. (Note that Dr. Mackey calls operative Masonry an "art" but that speculative Masonry is to him a "science.")

"Masonry, in its character as an operative art, is familiar to everyone. As such, it is engaged in the application of the rules of architecture to the construction of public and private edifices. It, of course, abounds in the use of technical terms, and makes use of the implements which are peculiar to itself. It is the popular theory, that the operative Masons were the founders of the system of speculative Masonry, in which they applied the language and ideas of their art of building to a spiritual and religious sense. Hence Speculative Masonry is nothing more nor less, in this aspect, than a symbolization of Operative Masonry.

"The theory is (and it is not an untenable one), that at first operative Masonry existed simply as an art of building. Then the operative Masons, with the assistance of learned and pious men, invented the speculative science, or Freemasonry, and then each became an integrant part of one undivided system. Not, however, that there ever was a time when every operative Mason, without exception, was acquainted with or initiated into the speculative science. Even now there are thousands of skillful stone-masons who know nothing of the symbolic meaning of the implements they employ. But operative Masonry was first, and is even now, the skeleton upon which was strung the nerves and muscles of the living system of Free or Speculative Masonry.

"Speculative Masonry, now known as Freemasonry, is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language and the implements and materials, of operative Masonry to the worship of God as the Grand Architect of the Universe, and to the purification of the heart and the inculcation of the dogmas of a religious philosophy. And as the original union of the operative and speculative branches of the system is traditionally supposed to have taken place at the building of the Temple of Jerusalem by King Solomon, more attention is paid in the symbolism to that edifice than to any other."

Elsewhere Dr. Mackey remarks that the second section of the Fellow Craft degree "refers to the combined operative and speculative origin of the

Institution; it details some interesting features relative to the Temple of Solomon and the usages of our ancient Brethren, in the course of which the mind is drawn to the contemplation of themes of science and philosophy."

We now return to a consideration of the definitions as given in Cross' *Masonic Chart* and later by Mackey and others following Preston. Of operative Masonry, it is said:

"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 whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of 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."

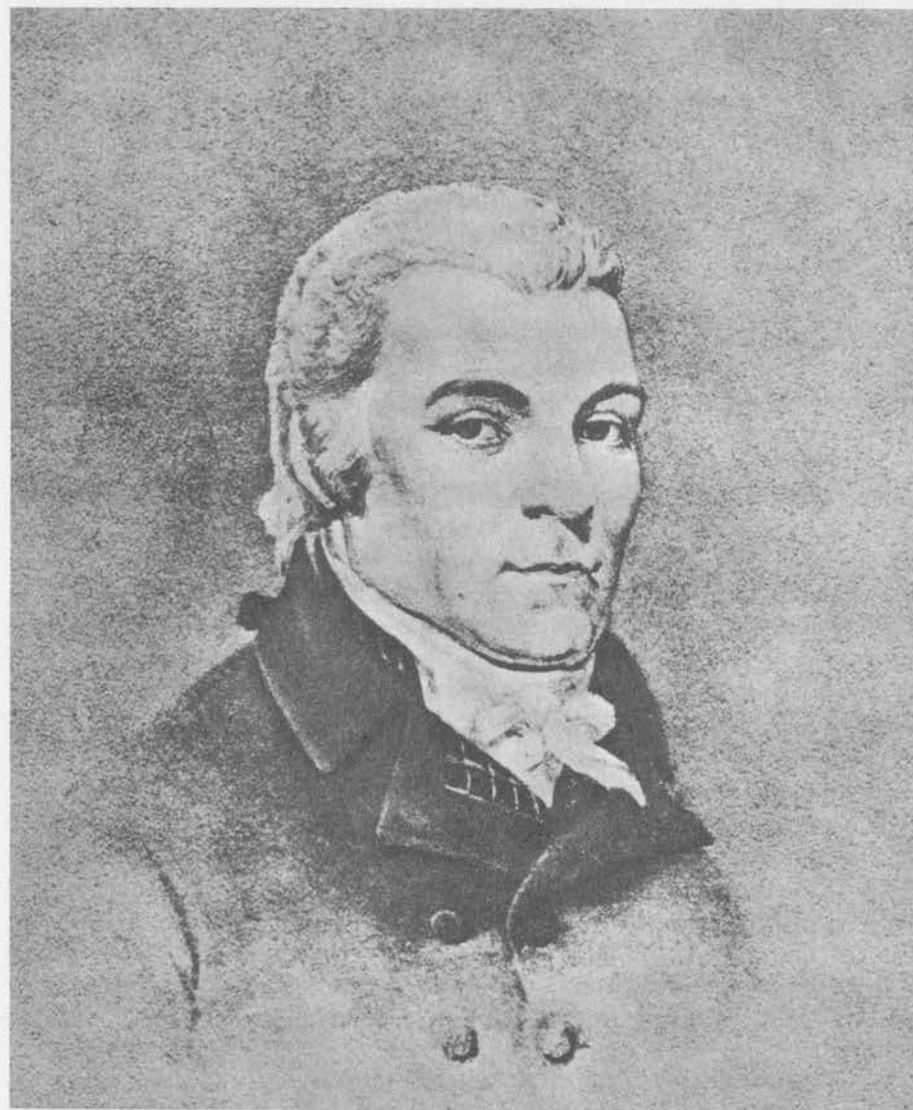
With somewhat specific applications to King Solomon's Temple a more detailed explanation of operative Masonry follows. The pillars of the porch with the globes terrestrial and celestial; the meaning and uses of the globes; the five orders of architecture; and other architectural features are explained. It is clear, however, that these explanations are all designed for the purpose of preparing the way for the more important speculative items, which are included in the Fellow Craft lecture. The five senses of human nature — hearing, seeing, feeling, smelling, and tasting, all of which are "highly revered by Masons;" the seven liberal arts and sciences — grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy; and finally the special significance of Geometry for Masons, including the moral advantages of that science and the necessity of reverential awe before the Grand Geometrician of the Universe — all of these are set forth in speculative or philosophical terminology. The "Legend of the Winding Stairs," a symbolic representation of the Mason's progress through life and especially of his mastering the meaning of human existence and of the proper method of developing a true philosophy of life, puts the finishing touch to this remarkable lecture.

This brings us, in due course, to Preston's and Cross' definition of symbolic Masonry, which, however, actually occurs ritualistically immediately following that of operative Masonry as given above:

"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 obligation to pay that rational homage to the 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 perfections of his divine Creator.

“In six days, God created the heavens and the earth, and rested upon the seventh day; — the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labours; thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.”

It is of significance, we think, to pause here for two observations: first, that Mackey records his indebtedness to William Preston for parts of his monitorial passages on the Fellow Craft degree; second, that Mackey offers us a piece of interesting information in another footnote (*op. cit.*, page 86), in which he says (the reference is to the presentation of the “Moral Advantages of Geometry”): “This descant on geometry is, perhaps, one of the oldest passages in our monitorial instruction. It originally constituted a part of an address, entitled *A Vindication of Masonry*, delivered on the 15th May, 1741, by Brother Charles Leslie, before Vernon Kilwinning Lodge, in the city of Edinburgh.”



THOMAS SMITH WEBB

CONCLUSION

It must be obvious to even the casual reader of these lines, that the combination of the operative and the non-operative or speculative elements in what we know as Freemasonry at the present time was a most fortunate occurrence. Among the many reasons for this statement the following may be cited:

1. In a world which saw many and rapid changes with the ending of the Dark Ages and the advent of the Renaissance, the cathedral builders and operative Masons generally found a ready means of perpetuating their ideals by a simple transfer of emphasis from the material to the moral and the spiritual. They were necessarily well aware of the fact that even the magnificent structures erected by them could not in the end successfully withstand the ravages of time. Even the magnificent Temple of King Solomon and its successors had become the prey of the destructive elements in nature and in the hearts of evil and designing men.

2. The operative Masons had always been preeminently BUILDERS. If their primary objective was originally the construction of magnificent edifices to the glory of God and for His worship and adoration, we may assume that they did not even then neglect the moral and spiritual lessons which were to be derived from this type of occupation. For immorality, slothfulness, disloyalty, and disobedience to established rules, customs, and usages of the Craft led inevitably to a disruption among the workmen and delays in the accomplishment of such designs as were drawn by master workmen on the trestle board. The employment of overseers and of "wardens of the work," the use of marks to prevent evasion and deception, and the requirement of acceptable specimens of work before apprentices could become journeymen were some of the measures taken to insure proper performance on the part of the workmen of the period. Why, indeed, could not the same system, the same type of organization, the same ideas and ideals be applied with much greater effectiveness to the erection of spiritual edifices — that is, to "the far more noble and glorious purpose of spreading the cement of brotherly love and affection" and of "fitting our minds as living stones for that spiritual building, that house not made with hands - eternal in the heavens"?

3. The whole structure of operative Masonry in practically all of its aspects, because of its very nature and its emphasis upon the constructive principle, lent itself completely to becoming symbolic of the building of human character and personality in a very unique sense. In a world where so many destructive forces were at work as in the society of the "transition period" — and this has become even more so today — there developed the conviction that no permanence is to be found in that which is strictly material; that all things external inevitably fall victim to the forces of decay and disintegration; and that nothing escapes the ravages of time save the intellectual, the moral, and the spiritual. Man's inner urge to perpetuate him-

self can lead him to but one conclusion: it is only the unseen and the intangible — brotherly love, relief, truth, faith, hope, charity, the cardinal virtues, all found in human character — which outlast time and extend into "the boundless realms of eternity." Only when human life has been builded upon these principles — all abstract in a sense, yet how concretely manifested! — can be realized the full meaningful of St. Paul's statement (II Corinthians 5:1):

"For we know that if our earthly house of this tabernacle be dissolved, we have a building from God, an house not made with hands, eternal in the heavens." (A.V.)

Did the learned Dr. Oliver Wendell Holmes have in mind something of the great objective of Speculative Masonry (he was not a Mason, however) when he wrote these lines from *The Chambered Nautilus*?

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

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