

# The Voice of Freemasonry

Volume 27, Number 2, 2010

IN THE NATION'S CAPITAL



2010 GRAND VISITATIONS

An Official Publication of the Grand Lodge of Free And Accepted Masons of Washington DC



## The Voice of Freemasonry

Volume 27, Number 2, 2010

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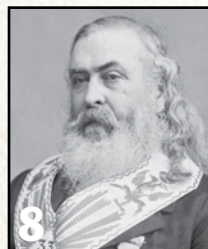
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## On the Cover

Section 22 of our Grand Lodge Code states: "The Grand Master shall make a grand visitation, attended by his officers, to each constituent Lodge, at least once a year, ten days previous notice having been given to the Master of the Lodge." The cover of this issue of *The Voice of Freemasonry* features a photograph of the formal reception of the Grand Master, MWB Paul D. Gleason, attended by the Senior Grand Deacon, RWB James T. Feezell, and the Junior Grand Deacon, RWB Jeffrey D. Russell, on the occasion of the March 15, 2010 Grand Visitation of Anacostia Lodge No. 21. The setting is Naval Masonic Hall on Capitol Hill, the magnificent lodge room of which is decorated in an elaborate ancient Egyptian motif. For a brief history of Grand Visitations in this grand jurisdiction, please turn to page 12.



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## Grand Master's Message

# *Ignorance and Apathy*



In writing articles for the *The Voice of Freemasonry*, I always wonder if my words that come together have any real value to the brethren. Does what I wish to say match what they want or need to hear? Should I write about the state of Masonic affairs within our Grand Jurisdiction, about future activities which would involve the participation of many of the DC Lodges, or just ramble on as I am sometimes prone to do?

Inspiration for my articles comes from many sources.

Recently, I was involved in philosophical research (translation: I was reading the comics and I was captivated by the comic strip "Pickles" which appeared in the March 4, 2010 edition of a local newspaper). When queried by his wife, Pearl, "Which of these fabrics would make a better quilt, these three or these three?" Earl answered, "Sorry, the only things I can bring to this discussion are ignorance and apathy." I was immediately fascinated by the combination of those two words. Somehow I needed to turn Earl's answer into a Masonic article.

As you know, I have chosen three words to guide me in my year in the Grand East — *vision, energy, and empathy*. Now Earl, in his response to his wife's query, effectively throws those three words out the window. He is incapable of projecting the potential beauty of the choices he is given into a finished product and thus he cannot envision what a rough ashlar might become. He certainly lacks *vision*. He does not generate any *energy* to find out what his wife's preference might be. And, he has displayed a total lack of *empathy* for his wife's dilemma. Obviously, Earl is not a Mason.

Ignorance and apathy are two great enemies of Masonry. We, who knelt at the altar, hoodwinked and in darkness, when asked what we desire most, answered light. We soon came to appreciate that our answer, light, really meant knowledge. As we progressed in our Masonic journey, we were exposed to

the value of the seven liberal arts and the importance of knowledge for knowledge's sake. We were encouraged to be inquisitive and ask the six most important questions in one's quest for dispelling ignorance — who, what, where, when, why, and how. We came to understand that being intellectual did not necessarily dispel ignorance and that it was as important to learn what one did not know as it was to know what one did know. So a Mason really never stops learning about the

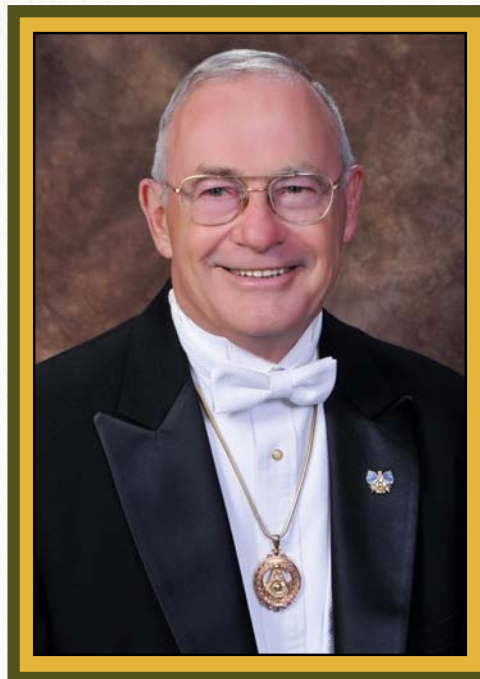
subtleties of Masonic symbols, about the vagaries of personal relationships, or the nature of Deity and our covenant with Him. When a Mason professes ignorance about an issue by saying, "I don't know", he must immediately place on his to-do list the need to find out. Dispelling ignorance is a lifelong habit and should never cease to be a motivating factor in all we do. Obviously, Earl is not a Mason.

If apathy can be defined as a lack of interest or concern for things that others find moving and exciting, then Earl is truly a person set apart. Lacking passion, enthusiasm and interest, he cannot possibly enjoy the pleasures of life either by himself or in personal relationships with

others. He will be forever blind to our concept of "brotherhood". He is likened to a slug, slowly creeping his way through the byways of life and leaving behind only a trail of mucus to mark his passage. His available energy is consumed by his need to exist and his lack of vitality prevents him from morphing into an upright and dynamically interactive being. Obviously, Earl is not a Mason.

My Brethren, no man can know it all. Working together, however, we can strive to bring light where darkness exists, to energize the apathetic so that they might truly enjoy the fruits of brotherly love and, finally, to instill in them a compassionate and kindhearted consideration of others.

May we all be able to shout out: "I am not an Earl!" ■



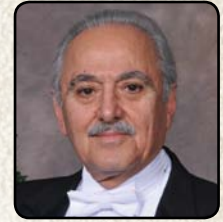
**Most Worshipful Brother Paul D. Gleason**





# From the Grand Secretary *Masonic Knowledge*

## The Tool to Attract and Retain a New Generation



**Mansour Hatefi, PGM**  
*Grand Secretary*

In the process of membership development and retention one of the principle aims of our lodges should be the attainment of Masonic Knowledge. Masonic Knowledge in its general form applies to (a) education: information and instruction and (b) ritual.

### Masonic Education

Masonic education is the right of all Freemasons and the responsibility of every lodge. What is needed is Masonic education, for young and old members.

However, there appears to be a belief in some quarters that ritual memorization / proficiency and Masonic education are one and the same. Not true! While there is perhaps a bit of overlap between the two, they are really two different entities.

According to Coil's Masonic Encyclopedia, "...a ritual is a form of conducting rites or ceremonies", Masonic ritual is the formalized manner in which we conduct our meetings and the means by which we initiate, pass, and raise new members.

Masonic education is the information and instruction that promotes individual growth – a process of learning and understanding the meaning of Freemasonry. Education is not an initiatic ritual or catechism. Education comes after one has fulfilled the requirements to become a Master Mason.

The scope of Masonic education is vast, but it need not be complex. In its simplest form it may range from correct ritual and ceremony to the significance of public speaking, but there is no need to stray into complex educational issues. All of this should be implemented at the lodge level, with a guiding hand from the Grand Lodge, rather than a drive from the top of the triangle.

Masonic education is designed to provide lodge members with a deeper and more thorough understanding of the history of Masonry, how and why the lessons conveyed are important, and how they are relevant today. Masonic education is a combination of history, philosophy, and ethics, and is best taught by an interactive process. Rote memorization of arcane verbiage is not the goal.

A Masonic lodge is like a school house. No one receives an education unless that person enters the building

and participates in the process of acquiring information and knowledge. Although part of schoolhouse education may consist of rote memorization, the real transformation comes with participation in the learning process.

The failure to do more than confer degrees results in poor lodge attendance and poor membership retention. Of the myriad programs available to assist lodges with their membership woes, few have had any measurable success. This, despite the message of Grand Masters, from time immemorial, urging the need to

educate the brethren in the meaning of Freemasonry!

Then why does the Masonic experience cease after degree conferral? The answer is twofold: (a) ritual is all that is ever mandated of a lodge; and (b) lodges and lodge officers are not required to "educate" first themselves and then their members.

The solution is not to alter our principles, but to change our methods of teaching our principles. It can be done with bold leadership and a Masonic vision.

We need to strive for an understanding of the basic principles of Masonry. Thanks to the internet, many of today's potential candidates are well versed in much of Masonic history and values. All of us must attain, at

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least, the same level of education as they have so that we may attract them into the fraternity. We need to polish ourselves and improve our ways in the presentation of the values and ideals of the Craft. Moreover, we need to demonstrate to them that those ideals and values they have read about are real and tangible, and not merely words on paper.

With a renewed emphasis on Masonic education, we can attract and retain a new generation of Masons.

### Masonic Ritual

Masonic ritual is the basis of contemporary Masonry and its distinguishing character vis-à-vis all other fraternal orders and the rest of the community. It is our belief that the performance of the rituals has a significant effect on the character of those who take part in them, and that is why a good many of our brethren are willing to dedicate long hours to perfecting and performing the rituals in the conviction that something of great value is expressed and communicated to the participants.

'If magic is to be defined as, "... the general term for any of the supposed arts of producing marvelous effects by supernatural or occult power", then the rituals are therefore "magical" in both their intent and their effect. And unlike the effects achieved by the conventional trickster magician on the stage, whereby the laws of material causality seem to be suspended, the magic worked by the rituals of the lodge is intended to effect a spiritual or psychological change in the individual participant.'

What is also needed is to understand the beauty, rhythm, and philosophy of the rituals which is only possible after several readings and deep thought and interpretation, as to their true meaning and purpose. This, however, comes under the heading of Masonic knowledge and should be made available to the membership by way of appropriate presentations and discussions conducted in specially convened sessions.

"In order to turn the man into the Freemason, and keep the Freemason on the right path, we need to display the beauty of the ritual and make it the focus of every lodge and the absolute mission of every individual Freemason to learn and explain the beauty that

lies within. Freemasonry should speak for itself, and it should come from its rituals.

When our ritual is rendered with emotion and care, the ritual becomes a beautiful thing to behold. The harder we are willing to work at making the sounds of the Ritual beautiful, the more powerfully they are communicated."

The Grand Lecturer, his Deputy and Assistants, as well as the Chairman and members of the Work and Lectures Committee, have accepted their positions knowing that they are to be of service to the Craft and

to instruct the constituent lodges in Masonic ritual. It is their duty to hold all of us to the highest standards possible in rendering the Ritual. They are well aware that it is just too important to Freemasonry's prosperity to ever accept mediocre ritual work.

We urge the Worshipful Masters to use this service if instruction is needed or wanted by your lodge. The Lecturers' service is there for the asking. They will be happy when invited to help your lodge, in its ritualistic endeavors, by working with the ritualists in your lodge. It is their duty. However, they are not assigned to, and should not be expected to do your job for you but they are

there to assist one and all in rendering the ritual in all its beauty and splendor.

By providing this service, with an emphasis on instructing lodge instructors, the Grand Lodge strives to put Masonic instruction on a systematic basis. By this process we are assured that the brethren are given proper instruction of the ritual. However, if a lodge decides that it needs additional instruction to improve its ritualistic work, or is unhappy about careless and sloppy work, it should not hesitate to contact the Lecturers.

A lodge, in which the ritualistic work is good, is a lodge that is doing well in every other way because the quality of mind which makes a good ritualist is pride. The quality of the work of a lodge is an evidence of the degree of pride possessed by the officers and active members of that lodge.

Use the Lecturers' service. Invite them to your lodge to assist you with your ritualistic work so that you may do the work that is essentially yours to do. Allow them to help you to be the best that you can be! ■

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# A Brief History and Philosophy of the Scottish Rite

*Editor's Note: In 2008, La France Lodge No. 93, a constituent lodge of this grand jurisdiction, was granted approval by the Grand Lodge to use the Scottish Rite ritual in its conferral of the three "Blue Lodge" degrees. After much effort and preparation, the brethren of La France Lodge will begin using that ritual this spring.*



**Andre Salmon, PM**  
La France Lodge No. 93

## Introduction

The first three degrees summarize the major differences that exist between the Ancient and Accepted Scottish Rite (AASR) and the English Rites: Exhortations emphasize the universality of Freemasonry and there is no chaplain among lodge officers to avoid any confusion whatsoever with religion. The questioning under the blindfold, the chain of union, the embrace and triple kiss of the candidate's "godfather", repeated references to peace, love, joy, hearts, affections, kindest virtues and the red rose given to the new initiate, to be offered to the woman he esteems most, create more affective feelings. Manually drawing the tracing board of each degree, the bitter cup, the four purifying ordeals, the use of swords, the mirror and the perjurer's corpse constitute a more sensorial approach triggering a more emotional state of mind conducive to a more mystical disposition. The use of swords also gives the whole Rite a definite chivalric flavor. The other differences relating to the principal officers, the steps, the tools, the ruffians' blows, the winding staircase and middle chamber in the Third Degree and "M.B." meaning the "Father's Son" or "New Life" significantly modify the symbolism of the ritual.

The history of the AASR accounts for these differences originating from the specific cultural environments in which the English and Scottish Rites were developed. The English Rites were established in a predominantly English Protestant culture with a more austere moral and social inspiration derived from the "Old Testament",

whereas the Scottish Rite was developed in predominantly Catholic France, inspired by the more affective and mystical message of the "Gospel".

## History of the AASR

The origin of Speculative Masonry is to be found in the medieval Scottish operative Masonic labor guilds. These early regulations are the "Old Charges" of operative stonemasons described in the Regius Manuscript of 1390 and William Shaw's Statutes of 1598 and 1599. According to these documents, candidates were admitted during simple initiation ceremonies including a brief legendary history of the Craft, the articles uniting all Masons, their duties, prayers, esoteric modes of recognition and their obligation to keep this instruction secret.

Scottish Freemasonry started moving to England in the 1640's and the great fire of London in 1666 brought many more craftsmen from Ireland and Scotland to help with the reconstruction of the city. They are likely to have shared their legends and primitive Masonic rituals and catechisms.

As the construction of religious buildings, castles and mansions was still going on in Scotland and Ireland, but was disappearing in Europe and England, the operative stonemasons' lodges progressively began to "accept" non-operative speculative Masons. Speculative Masonry, at its creation, is likely to have been somewhat deprived of substance as it was influenced by the playful societies of 18th century England, meeting in taverns where talking, dining, card-playing and even gambling prevailed over knowledge





and spirituality. It was fortunately improved by the intellectual enlightenment of such institutions as the “Royal Society” and the spiritual inspiration of esoteric philosophies such as that of Rosicrucian societies.

Blue Lodge Masonry was slow to take its full shape. The above-mentioned manuscripts included only two degrees, Apprentice and “Fellow of the Craft”. The best senior Fellows became Masters mainly in charge of administration and supervision of the work and morality. The Third Degree, with its legendary death of Hiram, already mentioned in the “Old Charges”, was possibly born in Scotland, but it was also known in England in the early 1720’s. The degree was officially mentioned in the 1738 second edition of Anderson’s Constitutions

As for “high” degrees, the first reference appears in 1728 and there is a record in the Daily Journal of September 5, 1735 confirming that a degree of “Scots or Scotch Master” was conferred at Temple Bar in London and in Bath as early as 1733 and in the French Lodge “Saint George de l’ Observance” at Covent Garden, London, in 1736. This Degree was conferred on Blue Lodge Masters. However, even if these early “high” degrees were practiced in England, probably under Scottish influence, they grew up and expanded in France. Andrew Michael Ramsay, a French-speaking Scottish baronet, is likely to have been the major firebrand of this movement. In 1737 he delivered his famous “Oration” in Paris, extolling the Scottish Masonry of the Grand Lodge of Edinburgh, the ritual of which was more “complete”, as he said, than the English rituals which had dropped a number of the old spiritual traditions that had inspired the cathedral builders. Ramsay also extolled the chivalric ideal of the Knights Crusaders whose heroic courage had been the energizing and unifying factor of the Christian world, eventually resulting in the progress of civilization through the merging of Eastern and Western refined cultures. This, he thought, would provide a model for Masons as leaders of human society. Ramsay was convinced that through the consolidation of both mystical and chivalric virtues, the Mason’s mind would more easily regain the wisdom and love of its original divine nature.

Albert Pike utilized various religious traditions, legends and philosophies to convey universal truths, independent of any specific faith.

Ramsay is known to have been actively involved in “high” degree rituals from 1730 to 1738. Ramsay’s “Oration” offered the doctrinal base and original plan for the renovation of French Freemasonry and may be considered as the first informal Constitution of what would become the Scottish Rite in France at a time when Masonry started spreading over Europe.

Many lodges came to be founded by followers of the Scottish Catholic Stuart Dynasty who fled from Britain to France after the Stuarts had lost the throne of England in 1688. The influence of the Stuarts on the development of the Scottish Rite in France, the Jacobite theory, is credible when one knows that the Duke of Whar-ton, James Hector MacLeane and Lord Derwentwater, respectively the first, second, and third Grand Masters of the Grand Lodge of France, were Catholics and Jacobites. The Jacobites are likely to have been men of good

will wishing to establish some order within Masonry and create a new spiritual and chivalric ethic in society, and thereby escape the papal condemnation of 1738. Whatever the validity of the Jacobite theory, the many interpretations of Hiram Abiff’s legend and the more mystical nature of the Third Degree had already triggered the creation of over 35 “high” degrees in the mid 1730’s. Ramsay’s 1737 “Oration”, widely published in 1741, and its allusions to Knights Crusaders, resulted in an explosive proliferation of so-called Scottish degrees although they were French products.

At some stage, there would be 1450 degrees in use in 52 Rites governed by 75 “Orders”.

The first official mention of Scottish Masonry in France appeared in 1743 in Article 20 of the Grand Lodge of France’s regulations denying any superior powers to “Scottish Masons” over the Masters of Blue lodges. Over the succeeding decades, “high” degrees spread over the Western Hemisphere and in 1761 Etienne Morin received a patent from the highest authorities in Paris as well as in England, appointing him Grand Inspector. This began a chain of events leading to the creation of a cascade of Deputy Inspectors General: In New York, in 1768, three Brothers including Moses Michael Hayes, a businessman of Dutch parentage, were empowered to confer all degrees in the West Indies and North America. In 1781 Hayes commissioned eight Brothers to establish Morin’s Rite in the US. Of these, Barend M.

*continued on page 25*





# Q&A with Albert Pike

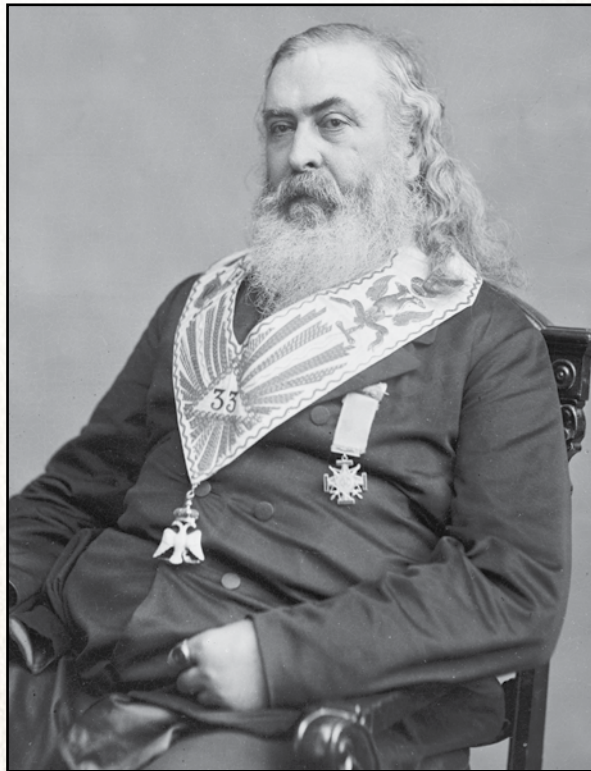


**Peter Galitzin, PM**  
Albert Pike Lodge No. 33

*What follows may be outrageous to some and compelling to others and I am grateful to the editors of The Voice for their courage in publishing the following article.*

Ask yourself this: What would it be like to talk with the folks or spirit of folks who once lived on this gravitational plane but have departed a while ago? Some of you may still remember the program on television in the 1950s, called "You Are There" with Ed Murrow hosting in which some famous historical figures were interviewed. Watching the show you felt as if you truly were sharing the mind of a great spirit

So about two years ago my practice in meditation and a wide ranging interest in things visible and invisible led me to do a small experiment with trying to talk with not only my guiding spirit but with someone I did not know, Albert Pike. So I got into an alpha state needed for this kind of contact and asked away, asked about Masonry but from today's perspective. What follows is an excerpt of the material edited only for typos but not for content or style. What you get is what I got. How do I know if it's not me talking? I am always on the lookout to make sure there is an unedited flow. I also think that Pike's critiques are much more blunt and direct... at times unkind than the way I would express them. But the bottom line with these things is this: does the material ring true to that deeper part of you? Is it teaching something? Is there truth in there? Does it sound the kind of wake up call you might expect from what you have learned about this guy? If so, what might that be of use to the Craft?



Albert Pike

So I share this with you in a spirit both of playfulness and shock at what I myself often find too blunt and direct to swallow. Enjoy.

**Pike:** Welcome to you, my dear brother. I understand that much good has befallen you since our last talk; the whole of this side of existence celebrates with you. But much work is left undone in which Freemasonry occupies a not insignificant share. Naturally,

this is an order of neither rapid progress nor fast decay. Incremental growth is the only kind that will bear fruit. Think not of reducing the zeal of application as you advance your hopes and efforts. Nor should you undertake your work alone as power lies in alliances. The very Masonic experience testifies to that.

You indicate that you wish to chat with me, to share in knowledge and understanding. I would be more than happy to do so as long as we are clear that, at best, you and I be considered as mere apprentices to a craft whose potential is merely hinted at, awaiting the realization of its

full promise. Question and answer format might be the most expeditious way to accomplish this, as then the material will have a structure that can bear multiple interruptions. Those tend to occur naturally when different dimensions interface.

**Galitzin: What is your assessment of Masonry's present condition as seen in its Washington DC experience?**





**Pike:** I would say positively hopeful, but also disparaging – hopeful optimism is warranted by the influx of “no nonsense” new members who, in their search for what they seek, dare more clearly to articulate what they do want to experience. Contemporary culture urges these new members to be fully functional in lodge activities. Participation from the get-go results in new members trained and educated in real time in the principles of the Order. Masons are made and judged by their Halakha, the way of their walking. There is much youth and vigor in the ranks. The Fraternity must fully appreciate and derive creative benefit from this condition as new initiates are younger in age, more energetic, and solidly attuned to the still active professional occupations which they pursue. This means an inflow of substantial, professionally disciplined power into the Order, a much needed transfusion for its survival. Social and intellectual capitol of mankind bear little comparison to earlier historical periods on record. Few dispute the noticeable expansion of man’s universal consciousness in a fabric of quantum, unified potentialities. Personal and community interest in spiritual aspects of perceived reality shows continued growth. On the face of it, all said, these times offer much for Freemasonry. The Order finds itself in the enviable position of being able to will footprints where none have been made before walking more youthful, purposeful, and more consequential.

Disparaging... because bright potentialities manifest on the trestleboard, but the quarries are nearly empty of workmen. Having more leisure time than professionals of past decades with the majority of membership still well into retirement age has failed to generate needed energy investments into the Craft. Full blooded ambitions, realizations, the very internal recognitions of the soul suffer in physical bodies devastated by bone fractures, arthritis, high blood pressure, diabetes, and cancer. Individual sensibility is matched by community apathy. Disease is attitudinal, altitudinal, and thrives in high ph-imbalanced physical as well as spiritual conditions. Lodges

Masonry was never intended to be practiced in the pub room. Since its earliest days it met on the floor above it and suffers much in lower altitudes.

attempt to doctor this state of affairs by increasing the amusement level of their engagements. Pleasing of others, and of self, is our state of the art.

**Galitzin: What are the remedies? What must happen to turn things around?**

**Pike:** Mirrors must be defogged. A surgical, honest look in a clear reflective glass is the order of the day. What is being reflected, whose reflection is this? What is this all about? How to make what is coherent with what we wish it was? These are just starting questions that set the stage for inquiry. Pursuit of pure knowledge must be the alpha and omega here, science directly accessed at source level in the quantum

matrix. The Masonic experience is a craft reality of highest potential. That is not attainable by part-timers and the comfortable.

What about harmony and conflict? How do we navigate here? Harmony in the absence of accounting, and accountability masks the very conflict it fears. Avoidance of the unpleasant denies truth its full face and merely sketches profiles. Wisdom is unconcerned with harmony. It contains and generates it naturally. Buddha might say that harmony is conflict and confrontation quietly observed and embraced as one. I will talk with him to make sure I do not presume

his thoughts, haha. But you are anxious to conclude this session and Pike is capable of being brief when he wants to be.

Summarizing for now, as I hope this will be a long chatting relationship between us... it is not altogether clear to many in these parts of reality if Masonry as she now is in your hemisphere will survive its fragile condition given the average brother’s self-deluded state. He is much too pleased with way too little. Unaware of needing more, he shuns dedicated learning, the passion for which he must revive. Unless there be a meaningful renaissance of true research of the gnostic kind where sources outside the lodge find genuine attention and assimilation into closeted Masonic belief assumptions not much speaks for it. History is full of lukewarm bodies turning cold. Only

*continued on page 15*





# The Badge of a Mason



**Marcus A. Trelaine**  
Grand Preceptor

Recently, Cincinnatus Lodge No.76 initiated several men as Entered Apprentice Masons. It is a powerful ritual we all share in common, yet I suspect carries very different interpretations of its meaning and significance. One of the most common symbols is the white apron, which Mason and profane alike find synonymous with Freemasonry. But other than what we learned in the ritual; that our white apron is the “Badge of a Mason” and crafted from lambskin as an emblem of innocence, what else do we know? As a badge of its labors, the apron also signifies that Masons are workers and builders. The apron has been used as a mark of distinction since the earliest days of man, and has been found in many similar organizations of initiatic nature including the Essenes and the Mithraic Mysteries, and is conspicuous on statues of some Egyptian and Greek deities.

We note our apron is made up of two parts: a square and a triangle, representing four and three, respectively. The symbolism of these numbers, as well as their sum, are the subject of “...more ancient than the Golden Fleece or Roman Eagle...” especially noteworthy by Pythagoras. And, it should be mentioned that the word, candidate, comes from the Latin *candidatus*, which means “clothed in white”, and offers a first clue into the symbolism of its color.

But again, why do we wear a white lambskin at all? Would not an apron made of tanned cowhide or heavy burlap cotton be a much more durable material than lambskin to protect workers in the quarry? And just how old is its symbolism anyway? We are told that it is more ancient than the Golden Fleece or Roman Eagle, and more noble than the Star and Garter or any other order or honor which might be bestowed upon a Mason.

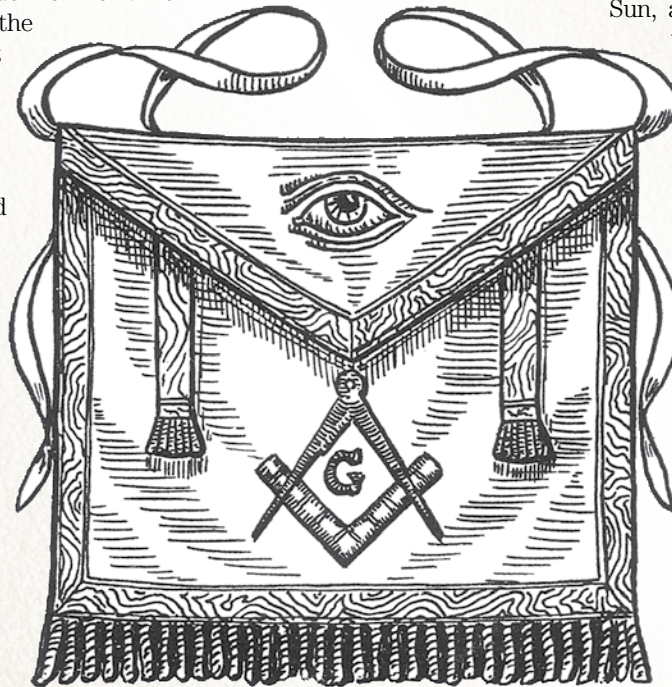
Perhaps we should more closely examine our teachings which direct us to discover the power, the wisdom and the goodness of the Grand Artificer of the Universe, that we may view with delight the proportions which connect this vast machine.

During the Age of Aries (c.2260-100 B.C.), manifestations of the ram were depicted in stone, paint and story heralding the new age. In Egypt, the ram principally became a symbol of the resurrected Sun, and visible manifestation of the Sun-god and its creative power. Through this association the sacred Ram was an embodiment of the principles of fertility, vitality, new life and creative energy.

The Temple of Amon-Ra at Karnak, the largest temple complex ever built in Egypt, bore the likeness of the supreme sun-god with the horns of a ram. The road to Karnak through Luxor was formed from the wings of two granite sphinxes bearing the head of Aries. For a brief period during the 18th Dynasty, Pharaoh Akhenaten attempted to introduce monotheism in the 13th Century Egypt through the worship of

Aten, embodied simply as the rays of the sun. However, in the reign of Tutankhamun, the successor of Amenhotep IV who followed Akhenaten, the veneration of Amun was restored and the worship of a monotheistic diety again faded away into history.

Abraham in the 19th Century BCE and Solomon later in the 10th BCE established the concepts and practices of Judaism. To these ends, King Solomon built the First Temple of Jerusalem as the center of religious worship and as a symbol of national unity. Incorporating the predominately Egyptian ceremonial ritual handed down





from Moses, and the initiatory rites derived from the Mysteries of Chaldea; King Solomon of Israel and King Hiram of Tyre established the temple practices for spiritual consciousness in the House of Light in a new, purely Jewish form.

During the time the Second Temple in Jerusalem was built in 516 BCE and destroyed in 70 AD, Claudius Ptolemy explained in his work the *Tetrabiblos*, the power of the ram in celebration of the death and resurrection of the sun came to rule over Judea, Samaria, and Galilee, and all the other ancient lands of Palestine.

The ancient Greeks during the period between roughly 1580 BCE to 360 BCE, oriented the construction of many of their sacred temples in relationship to Hamal, the brightest star in Aries, in Arabic *Al Ras al Hamal*, meaning “the Head of the Sheep.” In the second century BCE the Greek astronomer Hipparchus took this orientation further and established the basis of the modern system for measuring positions of stars and other fixed objects in the heavens. However, rather than selecting Hamal, he focused on the Vernal Equinox as his reckoning point, the place where the Sun crossed the Celestial Equator. This detail gave everlasting fame to one of the smallest and dimmest constellations of the zodiac, and why all astrological calendars since then began with the sign of Aries.

This was also the time of Socrates, Plato and Aristotle and the development of new forms of inquiry, debate and logic. Their combined methods to question commonly held truths and attempts to characterize nature still have a profound influence on philosophical and theological thought in the Western world.

The influence of Aries was not confined to the west. Known as *Kiang Leu* and later as *Pih Yang*, meaning the “white sheep”, an era of great cultural and intellectual expansion was also occurring in the East. In China, a new path for human conduct was being espoused by Confucius and Lao-Tse in the 6th Century that still guides the actions of hundreds of millions of people



*Hipparchus (c 190 – 120 BCE) is considered to be the greatest of the astronomers of classical antiquity*

today. Emphasizing personal and governmental morality, correctness of social relationships, justice and sincerity of Confucianism; and the relativism of human ways of life, ways of speaking and peaceful behavior of Taoism; the radically new philosophies characterized a rebirth of the human spirit rising in the east like the morning sun.

But it was in Mesopotamia during the Age of Aries that the greatest formative influence on human awareness of the divine was likely formed. In the 7th Century BCE, the prophet Zarathustra, known as Zoroaster in Latin, founded the precepts of our modern day creedal religions stating, “*Ahura Mazda is the one universal and transcendental God, the uncreated Creator to whom all worship is ultimately directed*”. Linking the practices and philosophies of the East and West, Zoroastrianism formulated

the basis of creative dualism - the cosmic battle of good and evil spiritual forces and the equilibrium of truth and order balanced with deception and chaos. Similar creeds can be found in Judaism in the *shema* or daily prayer, “*Hear O Israel, the Lord is our God, the Lord is One*”; the *shahadah* of Islam, “*I bear witness that there is no god except Allah, and that Muhammad is His messenger*”; and the Nicene Creed of Christianity, “*We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible, And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds*”.

Like the mythical phoenix, which arose in its own ashes or the Golden Fleece, capable of returning life to the dead, the ram was the symbol of the re-emergence of the Sun, the resurrection of the light in man, and a renaissance of awareness in the Divine. As the sign of the Ram arose in the heavens during the Spring Equinox, it signaled the time of year that life is renewed, forever binding these celestial movements to a philosophy that recognizes the East as the point of ascension and the spiritual source of creation, awareness and growth; tenets which Freemasonry incorporates into the Badge of a Mason. ■





# When the Grand Master Comes Calling

*The following is based on articles previously submitted by Stewart W. Miner, PGM and Grand Historian, and Mansour Hatefi, PGM and Grand Secretary.*

**“The Grand Master shall make a grand visitation, attended by his officers, to each constituent Lodge, at least once a year, ten days previous notice having been given to the Master of the Lodge.”**

So states section 22 of our Grand Lodge Code. But what constitutes a Grand Visitation? While the Code obligates the Grand Master and his officers to make Grand Visitations, it does not stipulate when, how, or in what manner the visits are to be accomplished. These details have been left to the discretion of our Grand Masters. As a result, visitation schedules and substance have varied; the former more than the latter.

Such visitations by the Grand Master, usually with the officers of the Grand Lodge, have thus been a part of Masonry in this jurisdiction for 192 years. They did not begin immediately, however, and it was not until 1818 that the first of these visitations were actually made. Since then every Grand Master, in adherence to the will of Grand Lodge, has struggled to schedule his visitations in a manner that commands the favorable attention of the brethren.

The visitation schedule was not an issue of any great consequence in the early years of the Grand



*Grand Master Gleason with Worshipful Master Maurice A. Herbert at the Grand Visitation of Anacostia Lodge No. 21*

Lodge when there were only a handful of lodges to visit. In 1825 the Grand Master completed his visits prior to the May 3rd Semi-Annual Communication. However, as the number of lodges increased, scheduling became a more formidable issue, eventually inducing the Grand Lodge, in the year 1900, to move its annual communication to December in order to reserve October and November for Grand Visitations.

The proliferation of lodges over time raised another issue, particularly when the number of lodges increased to a total of 48. How could the Grand Master squeeze in visitations

to lodges individually, within such a restricted period of time, and still attend to his other duties, Masonic and civil? He couldn't, of course, and this naturally led to visitations in which two, three, four, or five lodges, or all at once, as in 2005, were visited simultaneously.

The move of the annual communication from November to December was ostensibly made to





accommodate a heavy October-November Grand Visitation schedule. With the possible elimination of these time-consuming visitations in the future, it may be time for the study of the communications schedule of the Grand Lodge, including the possibility of a return of the annual communication to its previous position in the Masonic calendar.

In attempting to lessen the burden imposed by crowding the visitation schedule into a busy two-month period, several Grand Masters have attempted to break out of the October-November period by scheduling some visitations at other times of the year. In 1977, for example, Grand Master Brewer made his visits over the course of several months, starting in early March. Grand Master Chaney did likewise in 1996, and in 1997, Grand Master Drechsler scheduled two series of visitations, one in the Spring and another in the Fall.

In the past, Grand Visitations were not merely for the Grand Master to receive the report of the lodge. A significant modification of the Grand Visitation structure occurred in 1968, when for the first time a group of Almas Temple musicians, led by Brothers Eugene Albert and Elmer G. "Skinny" Morris, performed. At that time, they provided marching music for the entrance and departure of the Grand Master and his suite, and at various interludes spiced up the evening by providing appropriate musical numbers. There were other educational and entertaining interludes during various Grand Visitations.

In 2005, Grand Master Leonard Proden, having visited each lodge at least once, decided that it was time for a new look at Grand Visitations. While complying with the intent of the code as he saw it, he purposely reversed the roles traditionally played by participants at these affairs. He did so by making the Grand Lodge and its officers the hosts of a gala visitation, in which the officers of the subordinate lodges and their families were received as guests.

It was an unusual affair, entirely devoid of the usual reports and judgments, formalities which were replaced by the presentation of awards and certificates of service, by bountiful refreshments, and by a rousing period of spine-tingling Spanish-style dancing. In contrast to the sparse attendance that had marked Grand Visitations in recent years, attendance at this one was exceptionally good.

This year, our Grand Master has opted to space out the Grand Visitations over the course of the year. Intending to visit each lodge individually, and to ease the burden felt by the Grand Lodge officers who often had to travel to one lodge or another almost every night of the week in the months of October and November, this schedule has been a welcome change. The program for the Visitations has changed this year as well. Each elected Grand Lodge officer has been assigned to give a brief presentation on a subject of their choice that has to do with Freemasonry, followed by a question and answer session with the Grand Master. These presentations have been very well received by the brethren, and show that the Grand Master is committed to providing good and wholesome instruction or causing the same to be done.

Grand Visitations play an important role in our jurisdiction. They are not merely intended to receive the reports of the Master, Secretary, and Treasurer. They are more importantly to allow the brethren to interact with the officers of the Grand Lodge, to prevent a gap from growing between the Grand Lodge and the brethren, and to provide the Grand Master with a first-hand perspective on each of the lodges under his purview. While each Grand Master may approach them in his own way, it is certain that Grand Visitations in one form or another are here to stay. ■



*The Grand Master's Jewel*

**“Grand Visitations play an important role in our jurisdiction. While each Grand Master may approach them in his own way, it is certain that Grand Visitations in one form or another are here to stay.”**







## *The Sweet Sound of Masonic Music*



**Robert E. Redding**  
*Albert Pike Lodge No. 33*

I have been invited, as the former Chairman of the Grand Lodge Music Committee, to share my thoughts on the role of music in the activities of the Craft in an effort to raise interest in Masonic Music and how it can serve as an effective element in the overall work of our Blue Lodges. It is there where we discover many brethren with musical talents, perhaps unused for a time. There is a considerable history of developing musical programs in the District of Columbia for both lodge meetings and ritualistic ceremonies.

In the Scottish Rite, we say that music “establishes mood, touches the heart and elevates the mind”. Let us reflect briefly on the fact that music has actually gone beyond these uses in the Craft and is a major expression of Masonic philosophy. Music “stimulates the mind and elevates the spirit”, and brings value and pleasure to all Masonic endeavors.

From the earliest days of Freemasonry, music was never omitted from either lodge meetings, degree work or other rites, such as cornerstone ceremonies, building dedications, the installation of officers, and memorial services. During the latter, musical enhancements in addition to hymns might include bugle calls, or muffled drums. “Auld Lang Syne,” for instance, was not written by Bro. Robert Burns to be sung on New Year’s Eve but to be sung at the closing of the meeting of his Blue Lodge.

Great attention continues to be given musically to both Masonic memorial services and lodges of sorrow. While music, in the form of specific songs and melodies, was never legislated officially or made a mandatory part of the rituals themselves, it was made a part of the “spiritual furnishings” of the lodge, degrees, and other Masonic ceremonials. Thus,

for centuries, music has been a valuable part of Masonic work.

Let’s think together for a moment of music as a part of nature. As Freemasons, we have come to know that there are seven basic liberal arts and sciences serving the needs of mankind. They are Grammar, Rhetoric, Arithmetic, Logic, Geometry, Astronomy, and the focus of this article, Music. Music, in particular, is recommended to the attention of Masons because as the “concord of sweet sounds” elevates the generous sentiments of the soul, so should the concord of good feeling reign among the brethren.” (Albert G. Mackey’s A Lexicon of

**Music is a moral law.  
It gives soul to the universe,  
Wings to the mind,  
Flight to the imagination,  
A charm to sadness,  
Gaiety and life to everything.  
It is the essence of order and  
Leads to all that is good,  
Just and beautiful,  
Of which it is the invisible,  
Nevertheless dazzling,  
Passionate and eternal form.**

Freemasonry, 1852, p.318).

Other authors have also emphasized the importance of music. Dr. Rex R. Hutchens, 33°, Grand Cross, in his book A Bridge to Light states: “From the discovery of harmonics by Pythagoras... the ancients... created the idea of ‘the Music of the Spheres’ or harmony in the universe; a sort of music of God.” Similarly Sir Knight John W. Dadmun in The Masonic Choir states: “Music is an element of power





that we Masons cannot afford to dispense with. It will add, incalculably, to the interest of lodge meetings, and do much to preserve the ancient landmarks of the order.” Also, a passage in Masonic Odes says: “The three symbolic degrees of Masonry exemplified without the use of music, is, to say the least, robbing Masonry of one of its most important factors.”

Finally, Chester W. Mabie in the Royal Arch Melodia notes: “It has been urged with some force, that the beauties of the Masonic ritual cannot be evinced and stamped indelibly on the mind of the novitiate without the aid of music; the soul inspiring strains of which add power to the work, adorning its ever-living truths with a grandeur that no other art can supply, stealing upon the senses and elevating the feelings so that purity of conception, without which, to those that tread the road that leadeth to exultation, light is but darkness and truth a shadow.”

Albert Pike, himself a fine musician noted for his skill in playing violin, greatly admired music and made it an integral part of many Scottish Rite degrees, often specifying specific melodies. Every

lodge would do well to take this to heart and make a special effort to include appropriate musical interludes and enhancement to the degrees. To do this is to touch the heart, move the mind, and lift the soul of all involved for, as an anonymous author once wrote of this sublime art: “Music is a moral law. It gives soul to the universe, wings to the mind, flight to the imagination, and charm to sadness, gaiety and life to everything. It is the essence of order and leads to all that is good, just and beautiful, of which it is the invisible, nevertheless dazzling, passionate and eternal form.”

Clearly, Masonic music is very important. Its value has been proved by musical legends of the past such as Brothers Mozart, Sebelius, Sousa, and Berlin. Its value continues today through the musical skills and contributions of others. To those other Brethren who possess musical talents, but for whatever reason, have not made them known, I urge you to join this great Masonic tradition and mission. Your talents are needed and will be appreciated. The time to become active is now! ■

## Q&A with Albert Pike

*continued from page 9*

fierce, passionate fire, negotiated excess, full blooded dedication leaves prints in dry sand. Masonry was never intended to be practiced in the pub room. Since its earliest days it met on the floor above it and suffers much in lower altitudes.

### **Galitzin: Please tell us about your great work called *Morals and Dogma***

**Pike:** The book was meant to be an effort, an architectural sketch for building design for each of you to add to your arsenal of knowing. And only a starting point was it meant to be, a foundational primer with each brother's “most and best” to follow. The Craft dies in the anticipation. Instead *Morals and Dogma* must be the least read and most ignored object in a juvenile's play chest. This work is spoken of with awe, verbally respected, its pages opened only by the momentarily curious, more in a state of guilt than firm resolve of mastery. The Craft has failed to advance its learning abilities past juvenile, adolescent grades. In such a state of intellectual underdevelopment works like *Morals and Dogma* generate initial curiosity, then sense of guilt, ending in a sense of defeat. “Brother Pike,” you say, “not all are scholars. Some think, others build. It takes all kinds to make a Masonic lodge.” I say, yes, as long as the builder can read, does read and sustain his interest in that reading long enough to

advance his building expertise. Then, and only then, is he in touch with the lines of information through which light travels that interpenetrates all fibers of matter. He then can stand firm in full understanding of the Grand Architect's designs, holding his thoughts clear even in the thick of his surrounding community's disagreement with him. Then he stands as an upright builder. In the absence of that, he undertakes to build the Temple of The Lord in a state of delusion, pretense and fraud. You, in your professions, succeed by the dint of your skill and relentless applied learning. Then why is Masonry the playground of the dull and insipid, where tolerance is practiced to excess, tolerance toward some who read much, read some, read none, evolve much, evolve some, evolve none? Does it set the standards of brotherly behavior or is it, rather, misbehavior? Professional standards of knowing and the frequent testing of its command is a minimal ingredient of success in the profane world. Why should the Mason demand less of himself and of his brethren? Forget *Morals and Dogma*... it pleases the illiterate to have it in his collection. Better it, exceed it, replace it, do something that overshadows its limitations. Allow your spirit to jump to the challenge of creating something so luminous to make my work take its proper place amongst works for beginners. ■





# A Lodge's Journey

## and the Return of Freemasonry to Downtown Washington, DC

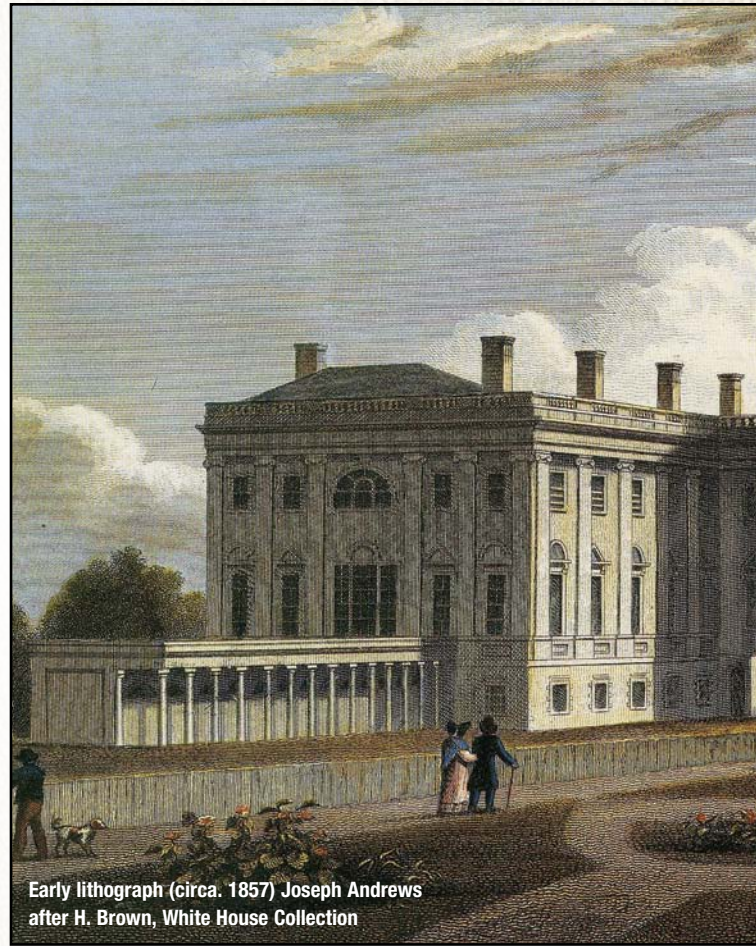


**Paul D. Dolinsky, PM**  
*Federal Lodge No. 1*

Any lodge touching four centuries of American history has a rich tale to tell. Federal Lodge No. 1's tale certainly reflects and embodies Masonic ideals as well as the vitality of the New Republic as manifested in Washington, DC. As the Federal government relocated from Philadelphia to Washington City, elegant private residences began to spring up on choice lots. The largest and most elegant of all the new residences, however, was the President's House. In 1792, James Hoban, an Irish born architect and Freemason, won the competition to build what was to be the largest residence in America until after the Civil War.

Following the Masonic service to lay the cornerstone on October 13, 1792 and "in the 17th Year of Independence of the United States of America," as noted by the Charleston City Gazette, the Anglo-Palladian structure was constructed from Aquia Sandstone and brick, requiring the skills of operative masons. Abundant work was available for immigrants with such skill. In an era when religious differences often led to intolerance and fistcuffs, Irish Catholic and Scottish Presbyterian stonemasons worked in an amicable environment to raise the walls and carve the many decorative elements embellishing the Executive Mansion. Many of these men were also speculative Freemasons. Shortly after the cornerstone was laid, they took the opportunity to organize into a Masonic Lodge. On September 12, 1793, they organized what was to become the oldest continuously functioning Masonic Lodge in the District of Columbia, a Lodge that was ultimately to become Federal Lodge No. 1, with James Hoban as its charter Master. This auspicious first meeting of Federal Lodge was held on New Jersey Avenue, SE in an upper room of a small dwelling of one of the members. The Cannon House Office Building is located on this site today. Interestingly, in 1993 the lodge began its week-long bicentennial celebration with an event in the rotunda of this building, returning as closely as possible to its eighteenth-century physical roots.

The daily construction work of the White House was managed from a building that was conveniently located midway between the White House and the current fountain in Lafayette Park. As such, the first regular location of Old Federal's meetings was in this simple operative mason's shed. In 1790 the viability of the city, like that of the country known as the United States of America,



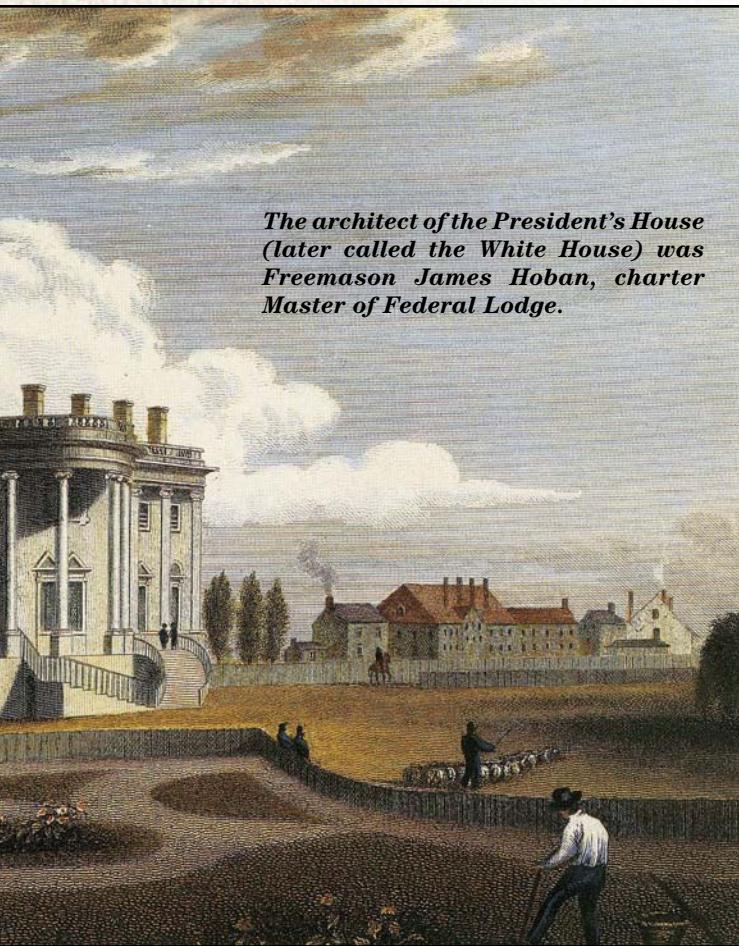
Early lithograph (circa. 1857) Joseph Andrews  
after H. Brown, White House Collection

was by no means a certainty. Like the vision of the new Republic, a vision of the city existed mostly on paper and in the minds of various founding fathers. What remained at the outset of the last decade of the eighteenth century was to make the vision real and lasting, a challenge for both city and country that continues into the twenty-first century. Washington City rose slowly above the tidal Potomac flats, brick on brick, stone on stone raised by slaves and free laborers, artisans and architects. Numerous hotels and tenements were constructed to support the burgeoning city. James Hoban designed the Little Hotel also known as Peacocks Hotel which was located within the block currently occupied by the Willard Hotel, the Occidental Grill and The W Hotel. In the





most traditional Irish and Scottish sense, the lodge regularly met from 1796 - 1804 above the "pub". At the end of the eighteenth century, three Masonic lodges were laboring with in the Federal District: Alexandria Lodge of Alexandria, Virginia; Lodge No. 9 of Georgetown; and Lodge No. 15 of the City of Washington. Freemasons from these lodges were routinely invited and actively involved in the public ceremonies which gave shape to the nascent city.



***The architect of the President's House (later called the White House) was Freemason James Hoban, charter Master of Federal Lodge.***

On the western brow of Jenkins Hill above a muddy cart track to become known as Pennsylvania Avenue, construction of the Congress House was underway. The cornerstone of the United States Capitol was laid during a Masonic ceremony September 18, 1793. James Hoban, was placed in charge as the Superintendent of Works and completed the north wing of the Capitol permitting Congress to hold its first session in the building in November 1800.

After the election of 1800, another Freemason arrived to participate in the construction of the new capital on the Potomac. Benjamin Henry Latrobe, often called "The Father of American Architecture", was originally

summoned by President Thomas Jefferson to work on a federal commission at the Washington Navy Yard. From 1803 to 1813, Latrobe presided over the construction of the south wing of the Capitol. As the city expanded, so did the Masonic fraternity.

In 1804 Federal Lodge No. 15 and Columbia Lodge No. 35 bought a lot on Eleventh Street just below Pennsylvania and put up a two-story brick building known as the Union Lodge Room. By 1811, five local lodges organized the Grand Lodge of the District of Columbia, Free and Accepted Masons. The five lodges anchoring the Craft: Federal No. 1; Brooke Lodge No. 2; Columbia No. 3; Naval Lodge No. 4; and Potomac Lodge No. 5, were based on seniority of charter at the time of the formation of the Grand Lodge.

Federal Lodge occupied the Union Lodge Hall until 1827 as the city slowly developed around it. In 1827 they moved to Central Masonic Hall, later Free-Masons' Hall, located at 4 ½ John Marshall Place or the approximate current location of the John Marshall Park between the Canadian Embassy and the Federal Court House on Pennsylvania Avenue. It is likely this move was necessitated by the further development of downtown Washington, DC and the infill of structures between the White House and Capitol. It is also likely that a move was necessitated by an anti-Masonic movement resulting from the so-called Morgan Affair and the need for a more discreet, secure structure or reduced membership necessitating leasing a building versus ownership.

The Free-Masons' Hall was a substantial, four-storey brick structure resting upon a cut stone base and ornamented with Gothic arched windows and a tall stepped pediment. Once again it appears that the lodge room was accessed via an external staircase and the first floor is utilized for social or commercial space. This area was the new bustling downtown of Washington DC with a great variety of residential and commercial development. It is likely Federal Lodge met in numerous locations in this area of town. Jackson Hall erected in 1845 to honor President Jackson was a Masonic building located on Pennsylvania Avenue between 3rd and 4½ Streets and the Odeon Theater, located on the southwest corner of John Marshall Place and B Streets, was also used for Masonic meetings.

Freemasonry in Washington quite naturally had links to other Lodges in the United States as the country expanded westward. Washington, DC, Masonic links to California Freemasonry came about after California became a territory. Joining the westward movement, in 1848 a number of Freemasons from Federal Lodge No. 1 petitioned the Grand Lodge of Washington, DC, to form a Lodge of their own "in the town of San Francisco, Upper California" and titled California No. 13. The Grand Lodge responded favorably and what was to become California Lodge No. 1 received its charter and

*continued on page 26*





## The George Washington Masonic Memorial

# *The Freemasons' White House Stones Exhibit*



**Mark A. Tabbert**  
Director of Collections, GWMM  
Lodge of Nine Muses No. 1776



*The Freemasons' White House Stones exhibit is now open at the George Washington Masonic Memorial*

Arthur W. Pierson Photography, Falls Church, Virginia

The George Washington Masonic Memorial opened a new exhibit in February featuring 45 historic White House stones. Each stone is marked by a Scottish stonemason who helped build the White House. The stones are reassembled for the first time since President Harry S. Truman sent one to every U.S. Masonic Grand Lodge in 1952. Complementing the stones is a Minute Book from The Lodge of Journeymen Masons No. 8 of Edinburgh, Scotland. It lists members of the lodge, who in 1794, immigrated to help build the White House. Accompanying the Minute Book is the lodge's Mark Book, showing each stonemason's trade mark. By comparing these marks to the marks on the stones, visitors may identify the men who helped to build the President's House. The exhibit opened in conjunction with the Memorial Association's 100th Anniversary and will run through May 2011.

In 1789, first president George Washington and the U.S. Congress were determined to build a great capital city. By 1792, the site was chosen, designer Pierre L'Enfant's street plan was adapted, and work began. At the city's center would be the U.S. Capitol, the "Peo-

ple's House." The President's House would be located on Pennsylvania Avenue. Washington reviewed the site and personally selected architect James Hoban's design. The mansion's cornerstone was laid with a small civic and Masonic ceremony on October 13, 1792.

Although foundation work then began in earnest, the government soon discovered the young nation had an abundance of craftsmen, but few master stonemasons. What's more, those it did have were working on the U.S. Capitol. After a thorough search in America and Europe, agent George Walker traveled to Edinburgh, Scotland. By spring 1794, he had recruited at least eight stonemasons from The Lodge of Journeymen Masons No. 8.

With the arrival of the eight Scots stonemasons, the White House walls rose to completion in 1798. During construction, the stonemasons, being Freemasons, joined the local lodge. Federal Lodge No. 15 had been chartered September 12, 1793 by the Grand Lodge of Maryland. James Hoban was its first Worshipful Master. Federal Lodge became the first lodge when the Grand Lodge of the District of Columbia was constituted in





1811. The exhibit also includes Federal Lodge's first Account Book listing the Scots stonemasons and White House architect James Hoban as its first Master. Additional materials include a letter from President Truman, historic photographs and other items.

The White House stones were discovered soon after Truman became president in 1945. With major plaster cracks appearing and a piano dropping nearly through the floor, it was obvious that the executive mansion needed a complete overhaul. The First Family relocated to Blair House as work began. By 1950, only the White House facade and some of the original foundation stones remained. President Truman inspected the work often and during one tour he noticed a large number of stones engraved with mason's marks. Recognizing that they were made by Scottish stonemasons, he contacted the Grand Lodge of the District of Columbia and had more than 100 of them delivered to the Grand Lodge headquarters on New York Avenue—just three blocks away.

In 1952, President Truman asked the Grand Lodge of the District of Columbia to send one of the marked stones to each U.S. Grand Lodge. Each stone had a small White House brass plaque affixed to it accompanied by a letter - framed of recycled White House wood—to the Grand Master. Additional stones were distributed to Canadian Grand Lodges, several Order of Eastern Star state grand chapters, a few local lodges, DeMolay International, the two U.S. Scottish Rite Supreme Councils, the Grand Lodge of Israel, and the

Grand Lodge of the Philippines. Many were hand delivered by Truman or by Carl Claudy, Executive Secretary of the Masonic Service Association. In 2004, the Grand Lodge of the District of Columbia presented stones to the recently independent Grand Lodge of Alaska and Grand Lodge of Hawaii.

This unique exhibit of American and Scottish Masonic history is sponsored by the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Valley of Washington, Orient of the District of Columbia, and by the Grand Lodge, F.A.A.M., of the District of Columbia. It is also made possible by the cooperation and support of many U.S. Grand Lodges, the Grand Lodge of Scotland, The Lodge of Journeymen Masons No. 8 of Edinburgh, Federal Lodge No. 1 of the District of Columbia, and the White House Historical Association.



*Grand Master Gleason presents a check in support of the exhibit to Memorial Association president Anthony P. Wordlow*

Arthur W. Pierson Photography, Falls Church, Virginia

The George Washington Masonic National Memorial Association is a private, non-profit educational organization. Its membership is comprised of 52 Grand Lodges (50 states, plus the District of Columbia and Puerto Rico), representing nearly two million Freemasons in the United States. The Memorial Association was created on Washington's Birthday, February 22, 1910. Between 1922 and 1932, it built the George Washington Masonic Memorial through volunteer donations from American Freemasons. The Association's mission is: "To inspire humanity through education to emulate and promote the virtues, character and vision of George Washington, the Man, the Mason and Father of our Country." ■

## A Special Opportunity for Federal Employees:

Please consider including the Masonic Foundation of the District of Columbia as part of your charitable giving to the Combined Federal Campaign (CFC). The CFC number for the Masonic Foundation is **48808** and is listed in the "local agencies" section of this year's campaign catalog.

If you are not a Federal Employee but know someone who is, please ask them to consider our Masonic Foundation.





# The Awakening

**Awakening: A sudden manifestation or perception of the essential nature or meaning of something.**



**Kevin P. Jay**

*Administrative Assistant to the Grand Master*

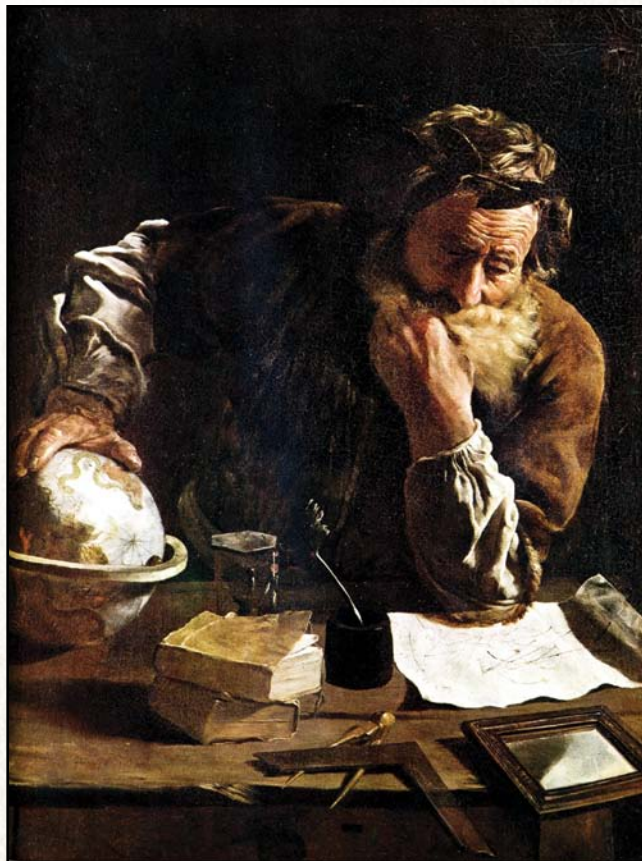
**T**he purpose of Freemasonry has often been called “making good men better.” I believe it should be “helping good men achieve their potential.” I refer to this as the Awakening. What is the Awakening?

A time comes in your life when you finally get it. When, in the midst of all your fears and insanity, you stop dead in your tracks and somewhere the voice inside your head cries out “ENOUGH!” Enough fighting, and crying, or struggling to hold on. And, like a child quieting down after a blind tantrum, your sobs begin to subside, you shudder once or twice, you blink back your tears and begin to look at the world through new eyes. This is your awakening.

You realize its time to stop hoping and waiting for something to change or for happiness, safety, and security to come galloping over the next horizon. You come to terms with the fact that you are neither Prince Charming nor Cinderella. And that, in the real world, there aren’t always fairy tale endings (or beginnings, for that matter). That any guarantee of “happily ever after” must begin with you — and in the process, a sense of serenity is born of acceptance.

You awaken to the fact that you are not perfect and that not everyone will always love, appreciate, or

approve of who or what you are... and that’s OK. They are entitled to their own views and opinions. And you learn the importance of loving and championing yourself — and in the process, a sense of new found confidence is born of self approval.



*“Archimedes Thoughtful”, 1620, by Domenico Fetti*

You stop complaining and blaming other people for the things they did to you (or didn’t do for you) and you learn that the only thing you can really count on is the unexpected. You learn that people don’t always say what they mean or mean what they say, and that not everyone will always be there for you, and that it’s not always about you. So you learn to stand on your own and to take care of yourself — and in the process, a sense of safety and security is born of self-reliance.

You stop judging and pointing fingers and you begin to accept people as they are and overlook their shortcomings and human frailties — and

in the process, a sense of peace and contentment is born of forgiveness.

You realize that much of the way you view yourself and the world around you is as a result of all the messages and opinions that have been ingrained into your psyche. And you begin to sift through all the junk you’ve been fed about how you should behave, how you should look, how much you should weigh, what you should wear, what you should do for





a living, how much money you should make, what you should drive, how and where you should live, who you should marry, the importance of having and raising children, and what you owe your parents, family, and friends.

You learn to open up to new worlds and different points of view. And you begin reassessing and redefining who you are and what you really stand for. You learn the difference between wanting and needing and you begin to discard the doctrines and values you've outgrown, or should never have bought into to begin with, and in the process you learn to go with your instincts.

You learn that it is truly in giving that we receive. And that there is power and glory in creating and contributing and you stop maneuvering through life merely as a "consumer" looking for your next fix. You learn that principles such as honesty and integrity are not the outdated ideals of a by-gone era but the mortar that holds together the foundation upon which you must build a life.

You learn that you don't know everything, it's not your job to save the world, and that you can't teach a pig to sing. You learn to distinguish between guilt and responsibility and the importance of setting boundaries and learning to say "NO."

You learn that the only cross to bear is the one you choose to carry and that martyrs get burned at the stake. Then you learn about love. You learn how to love, how much to give in love, when to stop giving, and when to walk away. You learn to look at relationships as they really are and not as you would have them be.

You stop trying to control people, situations, and outcomes. And you learn that alone does not mean lonely. You also stop working so hard at putting your feelings aside, smoothing things over and ignoring your needs.

You learn that feelings of entitlement are perfectly OK, and that it is your right to want things and to ask for the things you want—and that sometimes it is necessary to make demands. You come to the realization that you deserve to be treated with love, kindness, sensitivity, and respect — and you won't settle for less. And you learn that your body really is your temple. And you begin to care for it and treat it with respect. You begin to eat a balanced diet, drink more water, and take more time to exercise.

You learn that being tired fuels doubt, fear, and uncertainty and so you take more time to rest. And, just as food fuels the body, laughter fuels our soul.

So you take more time to laugh and to play. You learn that, for the most part, you get in life what you believe you deserve — and that much of life truly is a self-fulfilling prophecy.

You learn that anything worth achieving is worth working for and that wishing for something to happen is different from working toward making it happen. More importantly, you learn that in order to achieve success you need direction, discipline, and perseverance. You also learn that no one can do it all alone—and that it's OK to risk asking for help.

You learn the only thing you must truly fear is the greatest robber baron of all: FEAR itself. You learn to step right into and through your fears because you know that whatever happens, you can handle it and to give in to fear is to give away the right to live life on your own terms. And you learn to fight for your life and not to squander it living under a cloud of impending doom.

You learn that life isn't always fair; you don't always get what you think you deserve, and that bad things sometimes happen to unsuspecting, good people. On these occasions you learn to not personalize things. You learn that God isn't punishing you or failing to answer your prayers. It's just life happening. And you learn to deal with evil in its most primal state — the ego.

You learn that negative feelings such as anger, envy, and resentment must be understood and redirected or they will suffocate the life out of you and poison the universe that surrounds you. You learn to admit when you are wrong and to build bridges instead of walls.

You learn to be thankful and to take comfort in many of the simple things we take for granted, things that millions of people upon the earth can only dream about: a full refrigerator, clean running water, a soft warm bed, a long hot shower. Slowly, you begin to take responsibility for yourself by yourself and you make yourself a promise to never betray yourself and to never, ever settle for less than your hearts desire.

And you hang a wind chime outside your window so you can listen to the wind. And you make it a point to keep smiling, to keep trusting, and to stay open to every wonderful possibility. Finally, with courage in your heart, you take a stand, you take a deep breath, and you begin to design as best you can the life you want to live.

Wake up Brethren. ■





# The Practical Effect of Internal Growth:

## Brothers Shave Heads in Support of Kids with Cancer



**J. David Moses Rozsa**  
Senior Grand Steward

To supplement more traditional St. Patrick's Day celebrations, ten DC Freemasons accepted the challenge issued by the St. Baldrick's Foundation, shaving our heads on March 13th at the Scottish Rite Center of Washington, DC, in exchange for donations to help raise money for childhood cancer research. By getting our heads shaved in solidarity with kids who lose their hair during chemotherapy, over \$15,000 was raised locally by these ten brothers as part of a worldwide effort to conquer kids' cancer. "Shaving our heads is a small sacrifice compared to what these children endure," said W. Bro. Michael A. Webb, who raised the most funds at this event. "As Masons, the lessons we learned in the Entered Apprentice's Degree moved us to raise money for this charitable cause."

Brotherly Love, Relief, and Truth are the principal tenets of our Order, taught through our allegorical ritual and the symbolism of operative stonemasonry. By investing in the effort to dig deeper—past the superficial, rote memorization of the words of our ritual—and by sharing personal insights with each other, many of us gain at least a partial understanding of the esoteric meanings underlying the symbols. Whether by inter-

nalizing the substantive content of these lessons or simply through the process of dedicating energy to intellectual and spiritual inquiry, we end up improving ourselves.

While it certainly takes commitment to improve ourselves, it is even more challenging to modify our

behavior and habits to reflect that internal growth. Although this external expression of internal improvement may be difficult, it is a critical component of our Craft if we are to have any relevance today or in the future. To be clear, I am not suggesting that our well-regulated institution should as an organization take on charitable causes. Instead, our fraternity needs to inspire each individual brother to "walk the talk"—to live his life in accordance with the moral and ethical precepts we teach, to be good to his family and serve his community, and to leave the world better than he found it.

This individual, practical application of our Masonic teachings about contributing to

the relief of the distressed was clearly reflected by the actions of those who participated with me in—or contributed to—this year's St. Baldrick's Day: Bro. Robin Bodie, Bro. Stephen S. Brettell, Bro. Tim Hat-



*Participants in the St. Baldrick's Challenge before and after having their heads shaved.*





field, W. Bro. Jeffrey D. Holt, Bro. J. Luke Johnson, W. Bro. Bilal M. Raschid, W. Bro Hector H. Ramirez, Bro. Tyler Stapleton, W. Bro. Michael A. Webb, and Mr. Robert M. Wright.

Mohawks and other patterns were created, and just as quickly shorn, as the ten "shavees" submitted to the hungry clippers of volunteer barber Angela Addis, a men's hair expert at the Last Tangle Salon. W. Bro. David M. Huertas played the acoustic guitar, and refreshments were graciously donated by Fresh Start Catering, the employment project of the DC Cen-

"Shaving our heads is a small sacrifice compared to what these children endure. As Masons, the lessons we learned in the Entered Apprentice's Degree moved us to raise money for this charitable cause."

– W. Bro. Michael A. Webb

tral Kitchen homeless shelter. For the second year in a row, the DC Scottish Rite Center generously hosted the St. Baldrick's event.

"Charitable giving is one of the first casualties of a recession, so we wanted to keep our objectives realistic," said W. Bro. Jeffrey D. Holt, "but our 'shavees' were dedicated, and donors have been very generous. Last year, contributions after the event took us from \$3,000 to \$6,000, so we still hope to surpass this year's fundraising goal of \$10,000." My brothers, we certainly surpassed that goal and much more. ■

## *A St. John's Day Invitation*

**M**ost Worshipful Brother Paul D. Gleason, Grand Master of Masons of the District of Columbia cordially invites you to a St. John's Day Feast on Friday, June 25, 2010 at 6:00 pm at the Scottish Rite Center.

The speaker for the evening will be Thomas R. Beyer, author of *33 Keys to Unlocking The Lost Symbol*, and a fabulous feast in the tradition of a Masonic festive board will be served.

**Seating for this event is limited, so please respond no later than June 15th.**



RSVP by email at  
[grandlodge@dcgrandlodge.org](mailto:grandlodge@dcgrandlodge.org)  
or by calling (202) 686-1811





# A Continent Apart, but a Bond Unbroken



**Garrison K. Courtney**  
*Grand Marshal*

As I walked off the plane in Colombia, I was greeted by a warm dry breeze that danced off my face as I walked the long corridor that would bring me, Most Worshipful Grand Master Paul Gleason and Most Worshipful Brother George Adams to our waiting Colombian Masonic hosts. Having traveled to Colombia professionally in the past, I faced this trip with trepidation about the unknown and what lie waiting for us over the next four days. My trepidation would soon dissolve into wonderment, intrigue and pride as I experienced one of the finest displays of brotherly love and affection from our hosts.

Over the course of our time in Colombia, our Masonic hosts brought us too many different and wondrous sites in and around Bogotá. Our first visit consisted of taking a tour deep into the side of a hill to view chapels that had been carved deep into salt lines meters below the earth. These chapels emitted a stunning sight to the eyes as rooms and columns grew ever higher within the mine. From deep in the earth, we were brought too many meters above Bogotá to the historic Monserrate, a white church that overlooks Bogotá, almost as if it is a guardian angel gently watching over its flock. We also traveled to several different museums spread across the city to include the Museo de Oro (Museum of Gold) and several museums that exhibited Colombian artwork. These museums presented an astounding history of Colombia and its people. We also had the occasion to dine at the infamous El Nogal Club, the site of a deadly bombing in 1993 by FARC rebels, after the installation of officers for George Washington Lodge No. 17 Without Borders. The restaurant seemed to be a perfect spot to hold the officer's dinner as it served as a reminder of Bogotá's past, but presented an image of its future.

After my trip to Colombia, I can report that Masonry is alive and well in the world. From the well-thought out questions asked of our Grand Master by the Senior Warden of George Washington Lodge No. 17 Without Borders, to the camaraderie exhibited by the many Masons that attended the consecration that was conducted by our Grand Master for a newly-made

English speaking lodge in Bogota, the excitement of American Masonry bubbled from the lips, hearts and minds of our Masonic hosts and they busily asked our Grand Master and Most Worshipful Master Adams about the ideas of philanthropy, philosophy and even astrology and their Masonic applications at each event we attended. Our Colombian counterparts left no stone unturned as they eagerly devoured the ideals and motivations of Masons within the District of Columbia. A dropped pin could have shattered the deafening silence of the lodge room as the voices of our Grand Master, MWB Adams and I conducted the opening and closing of the newly consecrated lodge. Our small visit to Colombia has left a mighty imprint on the minds of Masons in two continents, especially mine, confirming my belief that Masonry is not dying, but was lying dormant until its thirst was nourished and hunger fed.

I always hear from our wise and most excellent Past Masters that Masonry offers delight and enlightenment at every turn... Colombia was no exception. As our delegation was being afforded great honors from the Grand Lodge of Colombia, my mind wandered to a vivid realization that Masonry is indeed a mysterious bond that binds us, no matter the differences in language, reach of our borders or the trials and tribulations that surround us in this world. Masonry is the common bond of good men across the globe hoping to make a change in this chaotic world and bring chaos to order.

I look forward to visiting our brethren again in the South and welcoming them to our Grand Lodge in the near future so that we might further develop this mysterious and binding tie which will most certainly enable the spread of understanding, harmony and growth between our two countries.

I wish to personally thank Worshipful Brother, Ciro Sanchez of Albert Pike Lodge No. 33 and the current Worshipful Master of George Washington Lodge No. 17 Without Borders for the hospitality, honor and warmth that he and the brethren with the Grand Lodge of Colombia showed us while we visited their beautiful and wondrous country. ■





## Scottish Rite

*continued from page 7*

Spitzer took care of Georgia, Joseph M. Myers of Maryland, Abraham Forst of Virginia and Isaac Da Costa, Sr of South Carolina. In Charleston, Isaac Da Costa added 7 degrees, and established the “Sublime Grand Lodge of Perfection” of 32 degrees in 1783. In 1795 Spitzer appointed the Irish-born John Mitchell in Charleston and in May 1801 Mitchell appointed the reverend Frederick Dalcho, a Prussian born in London, to assist him, while Myers, Spitzer and Forst established the “high” degree bodies and a 33rd Degree was created. Thus was born the Mother Supreme Council of the Ancient and Accepted Scottish Rite (AASR), 33° Degree, Southern Jurisdiction, from which all Scottish Rite bodies in the world derive their heritage. Mitchell was its first Grand Commander, for the first 15 years, and Frederick Dalcho, the first Inspector General and Deputy Grand Commander.

Other Supreme Councils were subsequently founded around the world. One Supreme Council per kingdom or nation was allowed and two in the United States. Emmanuel De La Motta, a Grand Officer of the Supreme Council, Southern Jurisdiction, initiated six New York and northern Masons into the 33rd Degree in 1813 and on May 21, 1814 the “Grand and Supreme Council 33°, Northern Masonic Jurisdiction” was founded. Its charter was officially ratified in 1867, the year when the Northern Supreme Council merged with the competing Cerneau Supreme Council of New York.

In English-speaking countries, unlike the rest of the world, very few lodges confer the first three Scottish Rite degrees. In the US, these blue-level degrees are practiced in 10 lodges in the 16th District of the Grand Lodge of Louisiana and a few other major cities.

With regard to the rituals, in the early days of the Scottish Rite, there was no official version of the rituals. They were at best translations of French originals by various hands. Most degrees were communicated rather than conferred with minimal ceremony. However, the rituals of the AASR degrees were gradually clarified, linguistically improved, fleshed out and ordered in a logical sequence over the years.

On the French side, an official ritual appeared in 1802, probably coming from Charleston. It was followed by

several others in the course of 19th and 20th centuries. In January 2003, the French National Grand Lodge (GNLF) produced a revised edition of the rituals of the three AASR Blue Degrees.

On the American side, the most fundamental work started in 1855 when the Supreme Council appointed a Committee to compile and improve the rituals, some of which were still unworkable for conferral. The Committee included five members with Albert G. Mackey and Albert Pike among them. Pike transcribed

Mackey's collection of French rudimentary rituals of the late 18th century. Albert Pike was a keen student of comparative religion, philosophy, mythology, natural sciences and history. With his encyclopedic mind, he added a rich substance to the original rituals. This work was completed in 1857. Charles Laffon de Ladébat, 33° from the former Supreme Council of Louisiana, cooperated with Pike to revise the 4th to 32nd Degrees and after the Civil War, in 1884, Pike's revision of the whole system of rituals, which had started in 1861,

was complete. In addition, Pike wrote lectures for each Degree in his 1871 “Morals and Dogma”, and his “Liturgy” and “Legenda”. In addition to the Judeo-Christian traditions which constitute the foundations of Freemasonry, Albert Pike utilized various religious traditions, legends and philosophies to convey universal truths, independent of any specific faith. This included the Hindu Vedas, the “Zend-Avesta” of pre-Islamic Persia, the ancient Egyptian, Greek and Christian mysteries, the Pythagorean, Socratic, Hermetic, Neo-Platonic philosophies, Gnosticism, the Kabbalah, alchemy, astrology, astronomy, angelic mythology, the mystical concepts of Islamic Sufis, the mysticism of medieval Christian Knighthood and Cathedral Builders, and the Rosicrucian philosophy. The last improvement was the “Revised Standard Pike Ritual” produced in 2000. It modernized the language, established a logical transition from one degree to another, clarified meaning and made staging easier.

### Summary and Conclusions

Whatever the winding and bumpy road, the development of the AASR may have taken over two centuries,

*continued on page 27*

The objective was  
to awaken and raise  
the Mason's mind  
to a higher and  
more subtle level of  
consciousness...





## A Lodge's Journey

*continued from page 17*

met at the birthplace of Freemasonry in California in San Francisco on October 17, 1849.

The Civil War changed the face of Washington and the nation as hundreds of thousands of men and thousands of Freemasons died on both sides of the conflict. The post Civil War era saw the continued transformation of the city and the country as industrialization, technology, transportation, and foreign immigration increased by almost exponential factors.

In 1854 Federal Lodge No.1 moved once again to the Masonic Hall at 9th and D Streets. In a photograph of the building, the lighting indicates a south orientation which would place it approximately on the site of the J. Edgar Hoover FBI Building or on the east side of 9th Street. Nevertheless, the structure no longer stands. Once again it was a substantial, conservative, Italianate, brick structure with meeting rooms above a first floor commercial space.

In 1870 Federal Lodge No. 1 moved to the still standing, magnificent Masonic Hall located on the northwest corner of 9th and F Streets. It was designed by Adolf Cluss in 1867 and the cornerstone was laid in May 1868 by President Andrew Johnson, a Master Mason. The structure is reminiscent of an Italian Renaissance palazzo and is faced in cut stone with elaborately carved window surrounds and Masonic details. The pattern of commercial space on the street level is once again followed, but the upper floors have extremely tall ceiling heights, providing dramatic lodge spaces including a ballroom on the second floor.

At the beginning of the twentieth century the United States and its Capital City had evolved into a world power. The Washington, DC, City Beautiful movement, rooted in classicism and coupled with desire to create a national capital that could rival the great Capitals of Europe, naturally

impacted the expansion of the city. Grand private residences began to rise in profusion at Logan and Dupont Circles and westward along Massachusetts Avenue. The economic bounty of the post Civil War industrial era found expression in stone as dozens of these private shrines to conspicuous consumption were constructed between 1890 and 1930. Greater disposable income and the continually rising affluence of the middle class allowed Freemasonry to flourish in the city on an unprecedented scale as men sought social distinction not only by building, but also by joining civic clubs, social organizations, and houses of worship. The need to build the spiritual temple within became an important personal and social value.

Other, more public temples also appeared. Union Station, reminiscent of the great Roman bathhouses of Diocletian and Caracalla was in a very real sense a gargantuan celebration in stone of the railroad system that transformed the nation during

the nineteenth century.

By 1906 discussions were held regarding construction of a new headquarters for the Grand Lodge of Washington, DC. Ultimately, a cornerstone was laid on June 8, 1907 at a prominent location at 1250 New York Avenue, NW. The wedge-shaped, Classical revival structure was

In 2010 Federal Lodge No. 1 moved to 419 Seventh Street, NW, within blocks of its original charter location and near the majority of its historic locations. With its relocation to the heart of the city, Federal Lodge is helping to reinvigorate DC Freemasonry where it all began over 200 years ago.





designed by Waddy Wood, noted Washington, DC, architect. The building is covered with a profusion of Masonic details and emblems.

Freemasonry in Washington, DC, reached its zenith in membership and influence during the period from 1923 to 1953. Time and the changing demographics of the city, including ex-migration to the surrounding suburbs, in the 1960s, 70s and 80s led to a steady decline in the roll call of the Craft in Washington. Membership in other civic and social clubs has also declined due to evolving 'new' cultural factors as America turned its back on the old 'downtown' across the nation and spent leisure time at shopping centers and malls or in front of the television. This declining membership and encroaching urban decay in the 1980s prompted the sale of the New York Avenue Grand Lodge Headquarters.

After the sale of the Grand Lodge Headquarters in 1984, Federal Lodge relocated to Georgetown to the Potomac Masonic Hall and in 2004 relocated to the Scottish Rite Center at 2800 16th Street, NW.

Recently, however, the city center of Washington has experienced an amazing rebirth as the urban core has again become a desirable location in which to work and live. The old Grand Lodge Headquarters is currently the

home of the National Museum of Women in the Arts. In a similar vein, renewed interest in the social, intellectual, moral, and charitable aspects of Freemasonry augurs an upswing in the vitality and viability of the Fraternity.

In 2010 Federal Lodge No. 1 moved to 419 Seventh Street, NW, within blocks of its original charter location and near the majority of its historic locations. With its relocation to the heart of the city, Federal Lodge is helping to reinvigorate DC Freemasonry where it all began over 200 years ago.

For both the Federal City and the Masonic fraternity, the eighteenth century established a new vision and a new idealism based upon the dignity and rights of the common man. The nineteenth century brought expansion, growth, and new levels of prosperity to nurture the dissemination of the ideas and ideals underpinning both the city and the Craft. The twentieth century saw further maturation, reinterpretation, and restoration of the visions that gave shape and purpose to Washington, DC, and to its Freemasons. The twenty-first century offers limitless possibilities for a lodge that has always been the vanguard of DC Freemasonry and on the forefront of brotherly love, truth and relief. ■

## Scottish Rite

*continued from page 25*

with all human weaknesses at work, a desire to shine, greed and attachment to one's "turf", addiction to authority, attraction of mystery, it appears that a superior inspiration did consciously or subconsciously lead the movement. Eventually, after the efforts of many to select, improve the form and substance, and rationalize the structure of the Rite, the result is a coherent "Holy Doctrine" based on the fundamental truths and symbols common to major human cultures. It is one of Mankind's most highly inspired and enlightening intellectual and spiritual adventures. It is one of the richest human endeavors to grasp the meaning of human existence amidst billions of galaxies as well as the real, essential nature of Man and the universe, beyond illusory appearances and blind faiths, in order to overcome dualistic conflicts and have an intimation of the glorious effulgent Reality from whom the whole universe is projected.

The AASR has broadened and deepened the intellectual and spiritual knowledge of the esoteric symbolism and truths contained in the Judeo-Christian legends and traditions that constitute the foundation of Freemasonry. To do so, the Rite has presented highly diversified facets of the world's spiritual cultures in order to realize the common core of wisdom and love in all nations throughout ages and thereby make Masonic thought truly universal. It has offered Masons an opportunity to

maximize their intellectual mastery of the "hidden mysteries of Nature and Science", optimize their spiritual growth and increase their creative talent so that they might reach the highest level of perfection required for becoming real Masters.

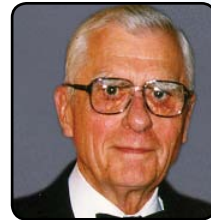
It has combined the ideal of a religious order, focusing on the search for human perfection through spiritual contemplation, as well as the ideal of a chivalric order, emphasizing heroic courage in the forceful struggle for unity, love and peace within oneself and in society. The objective was to awaken and raise the Mason's mind to a higher and more subtle level of consciousness, increase his awareness of his spiritual identity and bring it closer to its original communion with the Divine Spirit. Thus the AASR has added a mystical dimension that was not in the English Masonic Constitutions of 1723 which provided its moral and philanthropic foundation.

It has thus enabled Masons to acquire the wisdom required for erecting their inner temple where the human soul can ascend back to divine unity, a temple which cannot be destroyed like those in Jerusalem. This is truly spiritual mastery and liberating enlightenment, the ultimate objective of the Masonic Craft. ■





# Prelude to Celebration



**Stewart W. Miner, PGM**  
*Grand Historian*

**T**he Grand Lodge of the District of Columbia now stands on the threshold of its bicentennial year. This threshold significantly differs from the one that was occupied by the Masons of D.C. in the period immediately preceding the centennial celebration of 1911. Hence, consideration of some of those differences, based on information appearing in the proceedings of the Grand Lodge, implicitly suggest a few possible goals that may be worthy of consideration during 2011.

In 1909, as of September 30, there were 28 constituent lodges in the Grand Lodge of D.C.; on the same date in 2009, there were 38, of which two, Convass B. Dean Memorial and Pythagoras Lodge of Research, were chartered for special purposes. Today there are a significantly greater number of degree-conferring lodges (37) than there were during that threshold year 100 years ago.

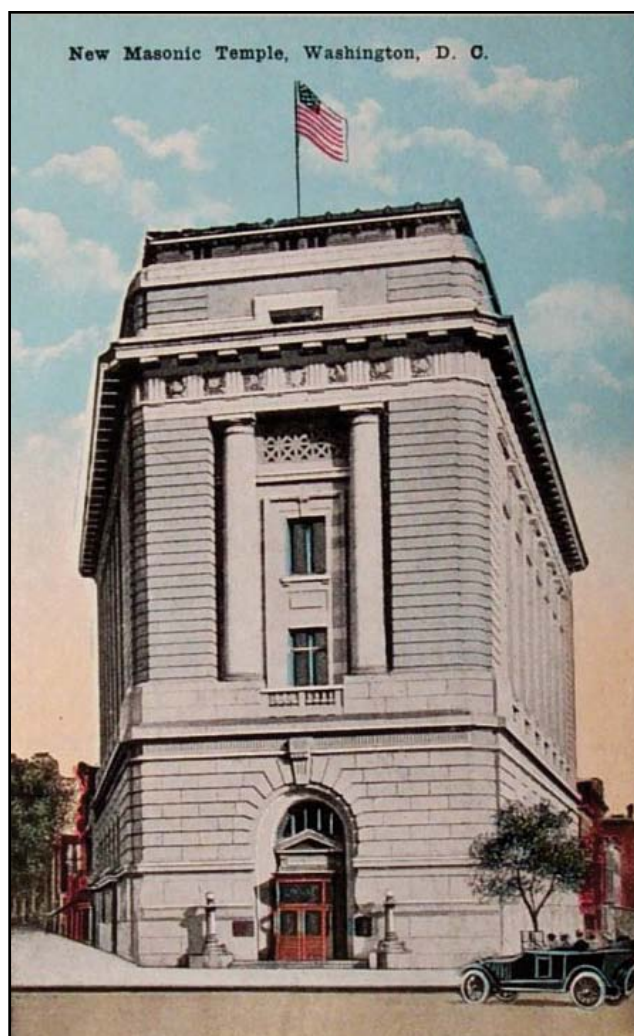
In the pre-centennial years of 1909-1910 there were more lodge meeting places, Masonic halls, if you will, than there are now, and at that time, we had a downtown Grand Lodge building at 13th Street and New York Avenue. Moreover those lodge sites were fairly well distributed across the city, attesting to the "neighborhood character" of Freemasonry in D.C. at that time.

A century ago our constituent lodges were meeting, in addition to the Grand Lodge Building, at sites located on Capitol Hill (Naval 4 and Arminius 25), in Georgetown (Potomac 5 and George C. Whiting 22), in Anacostia (Anacostia 21), and in Masonic outposts situated at 19th and Pennsylvania Avenue, N.W. (Hiram 10); Park Road near 14th Street (Mt. Pleasant 33); in Brightwood Hall (Stansbury 24); Brookland Hall (King David No. 28); Takoma Hall (Takoma No. 29); and Tennalyltown Hall (William R. Singleton No. 30).

Over the years since then, because of a number of factors beyond the scope of this article, many of the Masonic structures and the lodges that they housed have disappeared. Those buildings which once attested to our "neighborhood presence" were in many instances sold and all too often the resident lodges that they housed have disappeared, primarily through the process of consolidation or merger.

Now our 39 lodges are centralized into just seven overcrowded facilities, where because

of the demands for space, they have no option but to operate under trying "once a month" conditions. A century ago all of our lodges convened twice a month for stated communications and, when necessary, also for special communications. Moreover, the brethren



*The former Grand Lodge Building, 13th and NY Ave., NW*





met twice a month, in the Grand Lodge Temple, for schools of instruction, a luxury we can no longer afford.

The prosperity of the pre-centennial period enjoyed by our forefathers is suggested by the demographics of Freemasonry in the District of Columbia. In the year 1911 membership in DC lodges exceeded 9,000, or more than twice our current total. The membership was fairly well distributed as well; 14 lodges had memberships in excess of 300; 4 had between 400 and 500 members; and in three lodges, the roles included more than 500 members, of which in two, the number on the roles exceeded 700. Moreover, most of the Masons of that era resided in the District.

In contrast, as a result of consistently unfavorable trends since 1957, membership in D.C. lodges now totals only slightly more than 4,000, and lodges today are significantly smaller than they were at the time of our centennial. At present we have only one lodge with more than 400 members (Potomac 5); one lodge in the 300-400 range (Samuel Gompers-Benjamin Franklin 45); four in the category 200-300 (B.B. French 15, Naval 4, Hiram-Takoma 10, and Singleton-Hope-Lebanon 7); and 17 with less than 100 members each. Significantly, and in contrast to the centennial prelude years, most of our current members now reside outside the District of Columbia.

Review of the proceedings for the threshold years of 1909 and 1910 indicate, however, that while our forefathers were concerned about the upcoming Centennial, they were not exclusively focused on that event. True, they had a plan for a three day program for which they budgeted \$2,500 "to defray the expenses of the Centennial Celebration," but that plan was not their only concern. They were probably more worried about routine matters, such as managing and paying for the new Grand Lodge Temple and doing the things that Masons were expected to do in those days, including the approval of a charter, at the annual communication in 1910, of Mt. Pleasant Lodge No. 33.

One unusual expectation was fulfilled in 1910 when the Grand Master called a special communication to dedicate the Scottish Rite Cathedral, located at Third and E Streets, N.W. for the use of the local Scottish rite bodies. Another was the participation, by some 3,500 members of the Craft, at the invitation of the Episcopal Bishop of Washington, in a divine service conducted at the close of the Cathedral of St. Peter and St. Paul (Washington National Cathedral). Equally significant, during this historical year of preparation, was the participation of the Grand Master and other D.C. Masons in the development of plans that led to

the construction of the George Washington National Masonic Memorial in Alexandria.

While Masonry must necessarily be concerned about its buildings and its numbers, its focus as an organization cannot be confined solely to that which may be quantified. Our interest is in the totality of man's domain and in the improvement of the individual Mason through work and service, in the interest of bettering one's society as well as self. Based on such a yardstick, the Masons of today, when assessed by standards established in the past, stand tall, and in the course of the past two decades Masons in the District of Columbia have achieved goals that could not be imagined by Masons a hundred years ago.

During this two-decade period Masonry in the District of Columbia has been transformed into the institution that it has always claimed to be, one in which the men of every race, country, sect and opinion now meet on the level, act by the plumb, and part upon the square. To do so we have modified our modes of operation to permit our members to operate in several languages, to use a variety of rituals in their work, and to internationalize the scope of their interests. We have stood tall, under trying circumstances, preparing the Craft for challenges that are yet to be delineated.

The foregoing suggests that as we prepare for the upcoming celebration of 200 years of Masonic service in the District of Columbia, we should look beyond the several events of that celebration to address fundamental issues that will inevitably affect the future of Masonry in the District of Columbia. Wouldn't it be wonderful if we could, in 2010:

- Reverse prevailing membership trends and register a net gain for the year?
- Charter a new, Bicentennial Lodge, reflective of our multi-ethnic interests?
- Re-establish Masonry's neighborhood presence, possibly in collaboration with Prince Hall brethren in this city?
- Develop and use additional meeting places to relieve the over-crowding that now restricts implementation of plans?
- Once again offer meaningful Grand Lodge Schools on a regular schedule?
- Re-focus attention on all those parts of fraternal life that contribute to the individual's ability to improve while serving others.

The past, as Shakespeare noted, is prologue, my brethren. If you so believe, take heed. ■





# Capital Freemasonry: Bicentennial of Brotherhood



**Grant R. Berning, PGM**  
Grand Lodge Bicentennial Chairman

One of the great joys of life is to celebrate milestones of advancing age, graduations, and wedding anniversaries in our own lives and those whom we love. I remember the 50th wedding anniversary of my grandparents in Iowa. I had flown in from Germany, and a great many others traveled long distances to share in the celebration. What a grand time was had by all, sharing, and being a part of my Danish Grandparents 50th wedding anniversary in Cedar Falls, Iowa. Now multiply that by four, add some magic, and you have our very own Grand Lodge, F.A.A.M. of the District of Columbia's Bicentennial Celebration next year! The Bicentennial Celebration of the founding of our Grand Lodge will be held on February 11 and 12th, 2011. From my humble point of view, this will be a truly grand affair. We will be celebrating 200 years of accomplishments, leadership, survival, managing conflicts, growth and dedication to the principal tenets of our order: brotherly love, relief and truth.

Your Bicentennial Committee has been hard at work gathering suggestions, securing venues, and planning events that will take place in 2011. This includes the planning and work already accomplished by previous committees and task forces, to which this committee is greatly indebted.

Being eager to commemorate this exciting period in the history of our Grand Lodge, it is easy to get ahead of ourselves. Let us look at where we are today. The first order of business was to realize that our Bicentennial should be given the very best celebration possible and that no one man could devote the time and energy necessary to do it justice. Hence, the celebration has been divided into nine (9) committees. These are:

## **Prior Media and Government Recognition and Participation**

*Chairmen:* RWB David M. Rozsa and WB Jeremy Barnes

## **Bicentennial Website**

*Chairmen:* WB Edward Berry and WB Sterling Mead (assisted by RWB Jim Feezell)

## **History Book**

*Chairman:* MWB Stewart W. Miner

## **Commemoration Gift or Gifts**

*Chairmen:* WB Paul Dolinsky and WB Gary Scott

## **Grand Master's Welcome Banquet on Friday Evening**

*Chairman* RWB Joseph S. Crociata

## **The Religious Service**

*Chairmen:* Rev. Canon Daniel D Darko, with WB Daniel Aysanoa

## **Historical Presentation for the Brethren, Concerning Events in 1810 and 1811**

*Chairman:* MWB Robert F. Drechsler

## **Bicentennial Banquet**

*Chairman:* MWB Raymond F. McMullen

## **Appendant Body Coordination**

*Chairmen:* WB William H. Stone and WB Gary Ozbe-  
nian

Now that we have the various tasks of our Bicentennial Celebration set out, with willing Chairmen more than capable for the various tasks at hand, the time has come to view the total picture of what is expected for a Grand Bicentennial Celebration. The various Chairmen, together with our Deputy Grand Master of Masons, RWB Jesse Villarreal, assisted by our Grand Master and Grand Sectary with his office staff have come up with the following as a broad over view of events:

1. In January, a Founder's Day Table Lodge for the first three hundred to make reservations, honoring the four remaining founding lodges of our Grand Lodge and its history to date.
2. In February, the official celebration and banquet at Almas Temple on February 12, 2011, including a tour of the city, and other surprises, for our out-of-town guests on the Bicentennial weekend.
3. In March, an Appendant Body Bicentennial Proclamation signing and gathering is planned.





4. In April, The Masonic Day of Thanksgiving at the National Cathedral or similar location

5. In May, our Grand Lodge Communication.

6. In June, during International Brotherhood weekend, we will celebrate with Almas Temple commemorating their 125th anniversary.

7. In July we celebrate Independence Day.

8. In July or August a family cookout is being planned

9. In September, the Grand Lodge will again hold a Leadership Conference for our future leaders at the Bolger Center.

10. In October, there will be a Corner Stone Laying at the Scottish Rite Temple.

The Committee also plans to put on a number of events designed to raise awareness of our Bicentennial and Freemasonry in general. These include:

1. Selling the Bicentennial Coins and Medallions.
2. Establishing a new charity as a legacy to our Grand Lodge.
3. Putting on Public Lectures and displays as outlined below:



For example, it has been suggested that our celebration needs a core event or activity that satisfies our objectives and is interesting and enlightening to both Masons and the public, and is practically applicable to life in the profane world (thereby demonstrating our continued relevance to current and prospective members and other stakeholders).

Some possible ideas include a presentation in the Capitol Rotunda, Capitol Visitors' Center, or

Washington Monument on the history of DC Freemasonry and their contribution to the development of our nation and community. Perhaps reviewing the program and activities of our Centennial Celebration in 1911 would provide us with a fresh perspective and new ideas that we could use for next year's festivities.

Significant progress has been made, but there are many tasks that remain to be done, and precious little time left to accomplish them. The Bicentennial Committee plans to both honor our past while looking ahead to the future. This celebration will be more than a series of extraordinary events. It will serve to highlight the spirit, character, and legacy of Freemasonry in the District of Columbia and our nation as a whole. ■

## MARK YOUR CALENDAR...

**Masonic Foundation Annual Meeting** . . . . .Monday, May 3rd  
**Grand Lodge Semi-Annual Communication** . .Wednesday, May 12th  
**Universal Brotherhood Celebration** . . . . .Thu-Sat, June 10th-12th  
**St. John's Day Feast** . . . . .Friday, June 25th  
**Liberty Mutual Invitational Golf Tournament** . .Monday, June 28th





**The Voice of Freemasonry**

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**Paul D. Gleason, Grand Master    Mansour Hatefi, Grand Secretary**

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