

The Voice of Freemasonry

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The Voice of Freemasonry

Volume 30, Number 2, 2013

EDITOR-IN-CHIEF

Teko A. Foly, *Grand Master*

MANAGING EDITOR

Mansour Hatefi, PGM,
Grand Secretary

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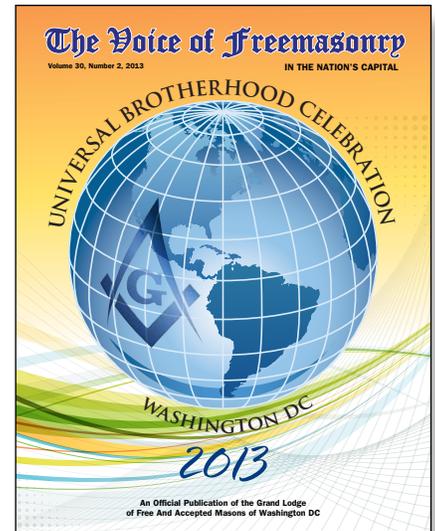
MANAGING EDITOR:
THE VOICE OF FREEMASONRY
5428 MacArthur Blvd., N.W.
Washington, DC 20016-2524

Graphic design:

JP DESIGN :: print | web
jpdesign1@verizon.net

On the Cover

Masonry in DC has become known throughout the Masonic world, in part by hosting internationally meaningful events that celebrate the universality of Brotherhood. On June 20-22 of this year, the DC Masons once again demonstrated to our overseas visitors the diversity and universality of our fraternity. This year's commemoration included a special presentation from a Turkish delegation, and the annual Universal Lodge meeting wherein the stations and places were occupied by officers of bilingual lodges, who recited their parts in the ritual opening and closing using a wide variety of tongues. Two of our Lodges (Hiram Takoma No. 10 & Albert Pike No. 33) were twinned with Lodges in Romania, and a colorfully attired American Indian Degree Team from Oklahoma conferred the Master Mason Degree as a courtesy to Federal Lodge No. 1. The 2013 Universal Brotherhood Celebration was a true celebration of the spirit that unifies all Brothers of good will throughout the Masonic world.



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Grand Master's Message

In the short span of months since the last installation of officers of our Grand Lodge, on December 8, 2012, so much has occurred and the Grand Lodge has been able to carry out an amazing amount of activities. I continue to be very thankful for the great honor to serve this Grand Lodge in the capacity of Grand Master and I affirm that the experience, so far, has been much more joyous and educational than I could ever have imagined.

The moral and social virtues we hold dear and which should mark our consequence among men and Masons are being cheerfully practiced in our lodges and among our brethren; and this greatly facilitates our ability to be not only the builders of good communities but also of our inner temple. This contributes to the realization of our individual destiny and our collective mission as Freemasons in our nation's capital and throughout the world. Masonry is at a very positive crossroads and our contribution to projecting this positive image into the distant future by our thoughts and deeds is a critical and laudable duty.

Men of all backgrounds come to us well-recommended and knock at our doors to request our assistance and guidance on their journey from ignorance to true knowledge. They ask to be brought from darkness to Light, from aimlessness to self-mastery with the hope to affect change not only in their life but also in their community.

Assisted by the very dedicated team of Grand Lodge officers and committeemen, we have been able to serve Freemasonry in the best way possible

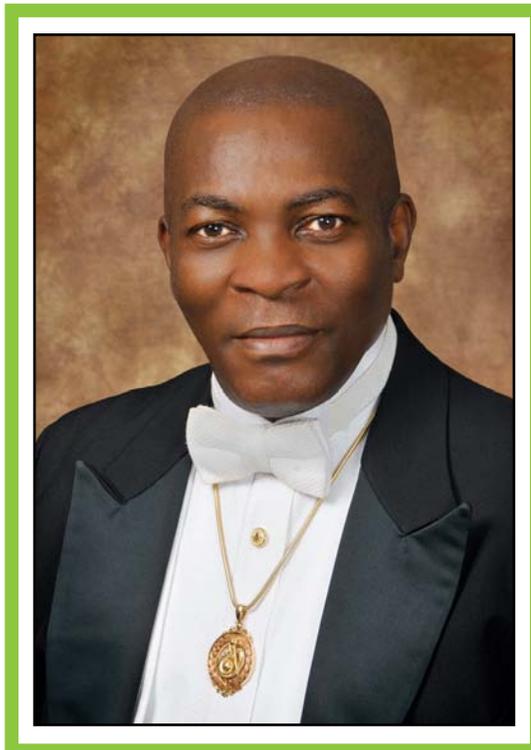
and I personally have learned a great deal from the experience.

In reviewing what we have done in the first six months, we have every reason to be proud of the state of our fraternity today. With the exception of about 15% of our constituent lodges whose performance can be graded as below expectations, everyone has been very busy and on task this

year, making excellent progress toward improving ritual work, initiating a considerable number of quality young candidates, providing them with Masonic education through research paper presentations and inspiring discussions in the lodge within our Grand Lodge. I am very much encouraged to see the level of leadership and resolve of the sitting masters and officers, to keep their lodges on a tight path to excellence. These efforts to respond to the call of duty in making a very positive impact on Masonry are to be saluted and applauded as such.

Moreover, through close contact with our lodges, your Grand Lodge leadership has been able to provide valuable support while raising visibility, increasing our exchange, all the while drawing great satisfaction from working together in the interest of our Craft.

This year, as in the past few years, we have embarked on the intensive venture of performing Grand Visitations to each Lodge, affording to ourselves that one on one connection and the opportunity to give well-deserved special attention to each one of our Lodges. To that end, 27 of our 40 lodges have been officially visited so far, providing a most rewarding and educational experience.



**Most Worshipful Brother
Teko A. Foly**

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In parallel to all the good tidings, members of our Grand Lodge have also been faced with a number of challenges and losses this year which serve to remind us that life is indeed transitory. A number of sad events have occurred in the lives of some of our brethren. We pray for the Great Architect to lay a hand of solace onto these burdened hearts and give them peace.

Encouraged by our progress so far this year, I am looking ahead with confidence and renewed

enthusiasm. We go forward into the second half of our Masonic year, with steadfast resolve that we will be able to accomplish most if not all of the goals set for the period, recognizing however that we have as yet, much to accomplish toward a successful Masonic year 2013.

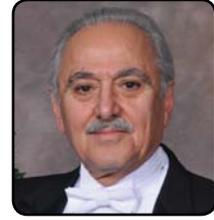
While counting on everyone's continued support, I remain very grateful to have been given the opportunity to serve in this capacity as your Grand Master. ■

Scenes from the 2013 Universal Brotherhood Celebration



From the Grand Secretary

Symbolic Masonry and the Appendant Bodies



Mansour Hatefi, PGM
Grand Secretary

How many of us, at one time or another, have heard someone express the opinion that membership in the Masonic bodies offering so-called, “higher degrees”, has a tendency to divert attention and energy that rightfully belongs to symbolic or blue lodge? While it is easy to make the observation that such statements are not entirely true in the great majority of cases, it is nevertheless generally accepted that in some instances, there are enthusiastic brethren who become so engrossed in the activities of the York or Scottish Rites, or some other organizations in the Masonic family, that they give little or no heed to their blue lodge.

In defense of promoting membership in the appendant bodies, early in the course of a brother’s Masonic journey, some point to pervasive inactivity, and/or lack of any meaningful programs, in many of the blue lodges as justification for driving enthusiastic members to certain Masonic bodies with more appealing and satisfying programming. They maintain that if a blue lodge does not provide an atmosphere of learning and growth, its members will naturally seek other venues within the Craft to fulfill these needs.

However, if one is to be credible in drawing that conclusion and supporting that point of view, one must first have spent considerable time attending blue lodge meetings and participating in the work they perform. Our experience shows that by getting involved in the affairs of a struggling blue lodge, more often than not, one would be able to help bring about the desired change and cre-

ate an environment which would be conducive to more satisfying and enriching activities.

Furthermore, it bears reminding, that our great fraternity’s very existence emanates from the blue lodges, which are entrusted with the essential task of making Masons, and as such, our success or failure, within the appendant bodies, depends on the quality of their work product, a

product that only they can create. It should go without saying then that it is incumbent upon us to provide our blue lodges with all the support we can muster, and empower them in their efforts to thrive to the fullest extent of their ability and in furtherance of their mission as “Mason makers”.

Therefore, no responsible Mason can afford to neglect the health and vitality of his blue lodge, since it is this entity that gave him Masonic birth. As such, the blue lodge should occupy a superior position in the consciousness of every thoughtful member of the Fraternity, no matter how

many honors and distinctions he may receive in token of a faithfully performed stewardship in the affiliated arenas of Masonry.

We are taught that Masonry is contained in the Symbolic Degrees, and a Master Mason is as full-fledged and as much a Mason as one who has taken all of the degrees offered by the Rites. Furthermore, the Rites do not offer and indeed do not claim to offer a “higher” form of Masonry. The best that can be said for the offerings of these bodies is that they are supplemental to the foundational degrees offered in the blue lodge.

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Now, if a good brother desires to further explore the ideas and ideals attributed to Freemasonry, he must first gather for himself the comprehensive knowledge that makes this possible. In striving to gain proficiency in all aspects of the lessons offered in the blue lodge and by inculcating the principle tenets of the Craft, a brother succeeds in laying the necessary foundation for further Masonic endeavors. Then and only then, may he expect to fully benefit from the teachings offered by the appendant bodies.

It follows that perhaps the most suitable candidates for such organizations may be those who have already served as Master of their Lodge and have mastered, so to speak, most, if not all, of what is to be learned in the blue lodge. There will be no diminution in a true Mason's interest in and loyalty to the lodge, which guided his footsteps along the highway to greater enlightenment and understanding.

Now, I am aware that not all of our members have the inclination or wherewithal to join the line of officers with aspirations to advance to the East in their blue lodge. It is certainly true that in some instances joining the line of officers is a highly competitive and long drawn process. I therefore encourage directing such brothers to bodies with affiliation to Freemasonry; but let them first fulfill their mission in the blue lodge.

Furthermore, I fully support our Masonic family; the bodies that not only help our brothers to continue to improve themselves, but also enable them to help realize the ideals of those institutions and benefit the community as a whole. But we should do so with less regard for our own inclinations and affiliations, and more regard for an individual brother's character, talents, abilities, and his readiness and availability to invest additional time and effort in his Masonic endeavors.

It is also strongly recommended that, rather than encouraging our worthy brethren individually to join one or more Masonic organizations, there should first be an earnest attempt at making well-designed presentations in blue lodges on the principles and workings of such organizations, and the benefits of joining them.

In this manner, interested brethren may gain a better understanding of the organizations they are contemplating to join and be informed about the

required and or expected commitments that come with membership. Without such preliminaries, are these brethren really joining of their own free will and accord?

A man knocking at the door of the lodge is seeking improvement and growth through becoming a Master Mason. By working in the quarries he gives rise to the perfect ashlar from within a rude and shapeless block that represents his untutored self. As such, any and all efforts to encourage a newly raised Mason to join one, and at times a number of appendant bodies, prematurely, and rushing him through the numerous degrees offered to him in such institutions, will be counter-productive. On the other hand, those of our brethren who have spent enough time to acquaint themselves with the fundamentals of Freemasonry, within the blue lodge, in most instances have proven to be better candidates to eventually become worthy members and contributing servants within the appendant bodies.

It should be noted that the great majority of eminent Scottish and York Rite Masons in our country, and most certainly in this Masonic jurisdiction or orient today regard the lodge room in which they received their first knowledge of Freemasonry with the deepest reverence and most loyal devotion. They continue to attend their own, and at times other blue lodges, more or less regularly, and some serve as lodge secretary, treasurer, trustee, or in some other capacity.

It is then that the Craftsman remains mindful of the fact that, primarily, first and foremost, he is a Master Mason, and that by engaging in the work of the blue lodge, to as great a measure as possible, he is having a part in that most commendable undertaking of upholding the fundamental tenets of the Craft while exploring new Masonic horizons for further enlightenment. ■



The Buoys of Summer

The dog days of summer are upon us, when the Lodges go dark and our families seem to fill in all the extra time we thought our Masonic *hiatus* would provide. This summer is an especially meaningful one for me, since it's my first as a "PGM," (a title archly described as an acronym for "Power Gone, Man" or "Privileges Gone Missing.") Notwithstanding such jibes, my return to the Craft has been a satisfying one, due in no small part to the sterling character of our Grand Master.

Over these six months, I've often paused to tell the story of how unexpectedly moving I found *his* installation to be. Up to the moment that I placed him in the Grand Oriental Chair, my cell phone buzzed with calls, text messages and e-mails, demanding prompt solutions for all the problems and grievances that can arise between and among Lodges and brothers. But as Most Worshipful Brother Foly stood before me, a man who I have known since we were both elected to membership in Benjamin B. French Lodge No. 15 on the same ballot in 1997, his eyes shone with confidence, and perhaps a little amusement at the varied paths that brought us to the same place. I could almost see him square his shoulders under the yoke of burdens that only a Grand Master can fully appreciate, nod imperceptibly, and lift those burdens from me. And from that moment my phone went silent, a mute witness to the fidelity of his service to this Grand Lodge.

Thanks to him, the succeeding months have brought the chance to consider the future of our Grand Lodge, and the future place of Freemasonry in the life of our nation's capital. We are at an interesting and critical juncture in our history. In the midst of this minor "renaissance," we find the average age of our members in freefall, as the last of the World War II generation takes their leave of us, and each of our Lodges becomes the fraternal home for many brothers who weren't born until the Vietnam conflict was a fading

memory. At the same time, while demographics should dictate a continued diminution in our total membership, we have managed to stabilize our numbers for three years, with a fourth on the way.

There have been major changes in the quality of life in our Lodges as well. A solid majority of our Lodges have revamped their programs to account for the differences between this generation and those passed. Much less time is spent on Lodge business, and much more on "doing Masonry" – that is, upon the actual performance of the Royal

Art. Moreover, in many Lodges the Royal Art itself has expanded beyond the conferring of degrees and the practice of ritual, and now encompasses serious contemplation of the universe, and of the wonders it holds to help us devote our allotted years to building that "house not made with hands" within each of us.

Yet even with these promising changes and advances, at times it seems as though we are all paused in expectation of some revelation

as to what comes next: some noble direction or cosmic sign revealing the plan for taking ourselves and our Lodges to the next level. Anyone looking to this article for such a sign will be sorely disappointed, since it is not mine to know or to give. It seems clear to me that the "handwriting on the wall" must be our own, collectively. The younger and more energetic additions to our Lodges must work together and cooperatively with the older and more experienced, in order to set forth plans upon the trestleboard that will guide us successfully through the next decade and beyond.

But, since PGM can also stand for "Pestering Geriatric Meddler," it strikes me that it might be possible to toss a few buoys into the water, in hopes of keeping us from foundering on the shoals I've seen. In that regard, the following three thoughts strike me as worth sharing:

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Joseph S. Crociata
Past Grand Master

Many of our Lodges have returned to the time when the Lodge was part of the social fabric of the neighborhood.



1. Plan for Growth

For over forty years, the Grand Lodge and Freemasonry itself has been in a state of retraction from central and eastern reaches of our City. There was a time that East Gate Lodge No. 34 was actually at our City's "East Gate." Petworth Lodge No. 47 was actually in Petworth. Until recently, Anacostia Lodge No. 21 provided an important foothold east of the Anacostia River. These places are now devoid of a Masonic presence, and not just because we have no buildings there.

Our Grand Lodge's physical retraction from these areas is the product of a vestigial atrophy on the part of our constituent Lodges. The membership that fled to the suburbs en masse in the 1950's, 60's, and 70's no longer represents the cultural or demographic center upon which the current strength of our Lodges is built. Yet, far too often the programs of our Lodges are designed with no aspect that reaches out to the communities in which they meet. We must remember that our tylers are not only guardians of our Lodges to those within, but ambassadors of our Lodges to those who remain outside the Fraternity. Many of our Lodges (Naval No. 4 comes to mind, but there are others) have returned to the time when the Lodge was part of the social fabric of the neighborhood. These efforts must grow, if we are to grow as well.

This is not to say that those who live beyond the borders of the District are irrelevant. Indeed, the majority of those brothers are now among the vanguard of those who share the vision of "cosmopolitan Masonry" that has recently propelled us back into areas long lost to us. We have made some progress in reclaiming much of the City for our Fraternity. We see Federal Lodge No. 1 on 7th Street, NW and Union Lodge No. 6, currently working under dispensation two blocks from the White House. The West End provides the home for Magnolia Lodge No. 53 and Fraternity Lodge No. 54. There will and should be others.

The Grand Lodge must plan for the expansion of Freemasonry back into our Nation's Capital.

Each of our Lodges must plan to become part of the community in which they are situated. Both efforts will permit us to tap into the rich vein of accomplished men who are revitalizing the City of Washington. While being certain that we maintain firm control of the inherent risks involved in expansion, we must lead that revitalization, and not passively await its benefits without doing the work that will entitle us to them. If we plan for continued retraction, that plan will certainly come to pass, and we will disappear. A well-designed-and-executed plan for growth and vitality has equal chances for success, and carries benefits that will preserve our Fraternity for generations to come.

2. Seek out Fraternal Opportunity

The strength and vitality of Masonic life begins with a grip: one brother's hand grasping another's in harmony, brotherly affection and fraternal regard. In equal measure, the work of the Lodge

should always go hand-in-hand with its social and fraternal joys. Make sure that the Officers and active members of your Lodge have every opportunity to share both.

By way of example, this year's work in the Lodge reborn as Union Lodge No. 6 is being pursued as Union Lodge U.D., with all the rigors imposed by the Grand Lodge's Oversight Committee. While primarily a Lodge of Past

Masters, we are required to confer all three degrees: no small undertaking in a Lodge that meets four times a year and whose membership resides throughout the United States. In the recent Master Mason degree that we conferred on behalf of one of our sister D.C. lodges, we made the most of the opportunity to spend time with our New York cast members, holding a rehearsal and a luncheon in City Island. (Did you realize that there is an island, maritime community in the Bronx?) The fellowship was first rate, as was the degree according to several who were in attendance. And in this Lodge that yielded between one and two dozen new D.C. Masons from across the country in its first year, there are another two Petitions for Affiliation in the offing as a result.

The work of the
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The social virtues can be harmonized with fraternal ones in countless ways, some of which are more than a bit innovative. (Did I hear someone say “HTX?”) Whatever the character of your Lodge, there are always more opportunities for groups of your brothers to get together and join in fellowship and harmony. Don’t sacrifice even one of them.

3. Measure the Mason Outside the Lodge

The first suggestion was directed to the Grand Lodge and the Constituent Lodges. The second was for the Constituent Lodges alone. The final is the most sensitive, because it addresses the value of Masonry, our aspirations for the Craft and how we view our fellow Brothers. And self-examination is often painful.

How often have we heard our older members wistfully recall the days when many public figures found their way to the Lodge? And describe how it was the rule rather than the exception that those men sought out membership, rather than having it bestowed upon them “at sight” in an attempt to garner favor for the Craft from their notoriety? And show regret that somehow, it just doesn’t happen that often anymore? Some will maintain that the forces of political correctness, or the general decline of fraternalism, or just a lack of compatibility with the “modern style” are to blame. While either or both may be factors in this particular form of decline, it seems that a more important

effect is at play. It involves our own resolve to demonstrate the effect that the Lodge has upon our daily conduct.

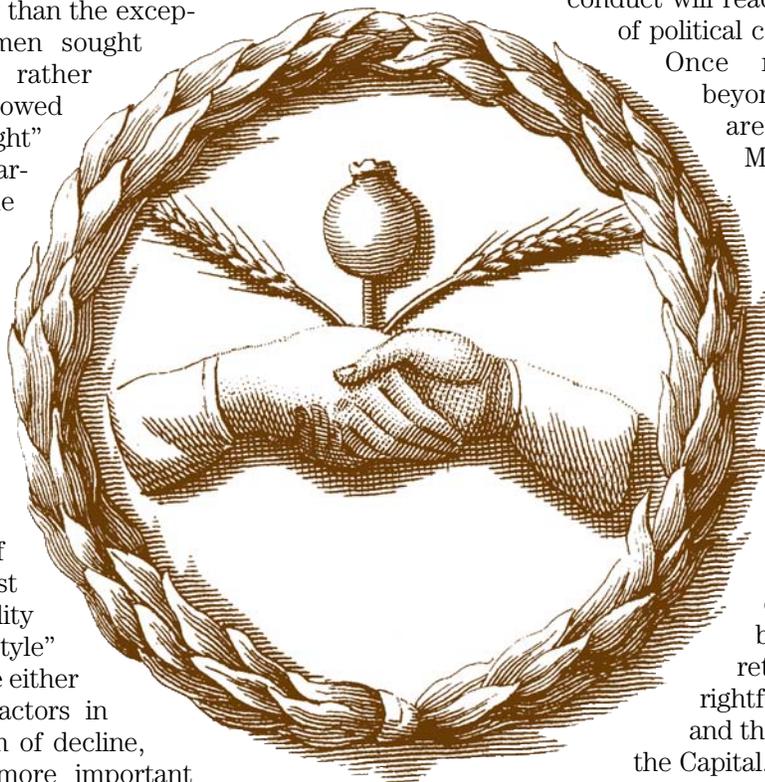
After a recent trial, I had to reach for something I found in Lodge as a rule and guide. A woman who I have known for 16 years as a witness in a few other cases sued my client, from an incident involving a fatality that she believed justified the suit. The details are unimportant, but after a week of trial the jury came back in my client’s favor, and left the mid-50’s Plaintiff with no job, no recovery, and sobbing - but in my arms. I’ve spent the last 30 years learning how to speak to juries, in order to get done what we got done

that week. That defines me as a lawyer. What I said to her at that moment defined me as a man and a Mason. I hope that my words did justice to both. If they did, I owe a great debt to the Fraternity.

Measuring ourselves as Masons in our daily conduct will reach beyond the forces of political correctness or “style.”

Once men and women beyond our Lodge walls are reminded that a Mason is a man of honor, of trust, and of values worth preserving, all concern regarding “public figures” will abate. “Guarding the West Gate” will become less of an issue. And proving ourselves worthy of each others’ fellowship (see No. 2) and the community’s approbation (see No. 1) will return Masonry to its rightful place in the City and the country it serves as the Capital. ■

Measuring ourselves as Masons in our daily conduct will reach beyond the forces of political correctness or “style.”



Some thoughts on Ritual Ciphers

The following article is based, for the most part, on two MSA Short Talks (1952 and 1956) and a Digest (1987.) A new hard-cover, fourth edition of the D.C. Masonic Cipher was published in June of this year. Copies are available through your lodge secretary.

From the early years of Freemasonry, the secrecy of its rituals and their safekeeping has been a preoccupation for the leaders of the fraternity.

To teach only by word of mouth; to teach mouth to ear and use cipher for help; to depend wholly on ciphers; these are the questions that have vexed some, if not all, of the Grand Lodges in the United States, and in some jurisdictions these issues are still of concern.

Many Grand Lodges at one time did not allow the existence of a Master copy and or forbade the printing of Masonic rituals, but commercial printers stepped in and met the “demand” by Masons and profanes alike. Masonic rituals have been videotaped, passed around on the internet, and even broadcast on cable television.

Whether ciphers are used or forbidden, and whether or not there is a master copy of the ritual, is strictly the business of each Grand Lodge. Ciphers do, however, have an inter-jurisdictional aspect; any cipher, purporting to conceal a ritual from the profane and reveal it to the initiated must have a point of origin.

The use of ciphers in the Masonic jurisdictions in the United States apparently began, around the middle of nineteenth century (1861), with the appearance of the *Conservators of Symbolic Masonry* of Rob Morris, a prominent Freemason, and his “*Mnemonics*”, a complicated compilation of letters and figures in one book, which was to his mind, “unreadable” by the non-initiated, and so “perfectly safe”.

Modern, commercially published ritual ciphers of the so-called “standard work” are used in some Grand Lodges and forbidden in others, which print their own. Both are entirely forbidden in still some others.

It is common knowledge of all well-informed Masons that many exposés of the ritual are still in print; they may be seen in any Masonic and most city libraries; they can be bought either new or second-hand from many book sellers.

Passing the sacred secrets from mouth to ear is only a question of the best way of doing what we all want to do in the best way!

Grand Lodges which permit the ritual ciphers believe that such ciphers are far less expensive than exposés; that they are far more secret; that forbidding ciphers encourages the printers and sellers of exposés.

It is generally the thinking of Masonic students that exposé is the skeleton without the flesh; the body without the spirit of Freemasonry. Objectionable as are, they have done and now do, but little harm to a great fraternity. Ritual requires a lodge and a candidate and officers to bring forth the spirit from the works and translate them into Freemasonry.

Many Grand Lodges still do not have a Master Copy of the work and or permit the use of ciphers or mnemonics of esoteric work and in some cases their use is considered a Masonic offense, or even high crime. The uniformity of work is maintained through the link between the Grand Lecturer and Assistant Grand Lecturers, DDGMs, Inspectors, and lodge officers.

Those Jurisdictions which do permit ciphers have a wide range of policies governing their preparation, production, availability and protection.

Those Jurisdictions which do permit ciphers have a wide range of policies governing their preparation, production, availability and protection.



- Ciphers are produced in one, two, three, four, and sometimes in five letters.
- Unauthorized production of ciphers is forbidden.
- Ciphers are sold by the Grand Lodge to Lodge Secretaries for use by the members.
- Copies of the ciphers with serial numbers (in some cases with recipient's name) are sold to lodges and lodge secretaries must account for each copy at the end of each year.
- Most cipher books begin by an admonition that under no circumstances should the words be written out in this ritual nor should be given to the candidates for the purpose of learning any part of their proficiencies.
- Protection of the manuals in most cases is entrusted to the integrity of the brethren authorized to purchase them.
- A few Grand Lodges print the text of the three degrees in book form and sell to lodges. Only obligation and pass words are coded.
- Some are sold without restriction, some with certain restriction and in some case a number of copies of the cipher is loaned, but never sold, to line officers.
- Use of ciphers is not permitted during ritual or exemplification
- In some cases working copies of the Master Copy are kept in strategic and secure locations over the jurisdiction.
- Master copies of the work are held at the Grand Lodge and the Grand Master, Grand Secretary,

Grand Lecturer, a special committee, board or a combination thereof, act as custodians.

The arguments for permitting ciphers are that they result in greater accuracy and uniformity, that they save time, and they save the expense of having travelling officers, in some jurisdictions, whose function is to maintain the standard instruction. It is also said that ritual in lodges is better as a result of the ciphers, and that it then has a greater appeal to candidates.



A collection of Masonic ritual ciphers and monitors

The argument against ciphers is that they violate the Masonic obligation and jeopardizes the secrecy of Masonry. It is also said that passing on the work "mouth to ear; heightens the dignity of the ritual and increases its impressiveness. The ciphers are said to reduce ritual learning to a mere mechanical act.

Joseph Fort Newton, great speaker and writer of Freemasonry might have had this idea in mind, when as Editor of *The Builder* he wrote,

"...what is secret in Masonry now is not the truth it teaches but the method by which it teaches it – its ceremony and symbolism, and the signs and tokens by which it protects the privacy of its lodge room that it may teach more impressively..."

What is the efficiency of Masonry? Surely it is something more than the accuracy of the letter, valuable as it is. It is also the communication of a spirit, and this highest and most precious result is better achieved by oral instructions. It goes deeper, it stays longer, and it touches parts of our nature which are not reached by decoding a cipher. To abandon the oral teaching of Masonry would mean the loss of something

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unique, particular, fine, and we know of nothing to take its place."

No Grand Lodge which permits the use of ciphers intends it as a substitute for mouth to ear instruction. Ciphers are only intended as an aid for a poor memory, a reminder of the correct sequence, and as a schedule of completeness. All the Grand Lodges fully recognize the great value of the personal relation of oral instruction.

The consensus seems to be that any legal action proceeding against such publications, instituted

Ciphers result in greater accuracy and uniformity; they save time and help maintain the standard instruction.

against publishing houses the officials of which are not members of the fraternity, would be both ineffective and probably a remedy worth than the disease. Give them away free of charge or for a minimal charge??

The correctness of either standpoint of those who approve of and permit or those who disapprove of and forbid ciphers should not be of great concern, since it cannot be said that either was less

devoted to Freemasonry or had less reverence for its secret ritual than the other! ■

What's In a Name?

There are three terms commonly associated with the Ceremonies conducted by the Grand Lodge that are often used incorrectly. These are *Dedication*, *Constitution* and *Consecration*. Indeed, we often hear that the Grand Master is going to consecrate a new lodge when in fact you can only consecrate a building and he will constitute a new Lodge.

We normally constitute a Lodge to establish and form it. Then we dedicate it to the purpose of Freemasonry. We also dedicate a Lodge building.

Consecration is to make it sacred and there are special rules and regulations that must be adhered to in order to consecrate a building. They require, amongst other things, that the property must be completely debt free with no loans, mortgages or other financial encumbrances.

Also, in some jurisdictions, once a building is consecrated it cannot be used for any other purpose except Freemasonry, which means the consecrated part of the building

cannot be rented out to any other organization nor can it be used for any form of social activity. Therefore, due to the conditions that consecration places on a building's use it is normal only to 'dedicate' a Lodge building. The ceremony is the same but the Lodge is left free to use the building in any way it wants and also is able to take out a loan or mortgage should it wish to. ■

V.W.Bro. Lawrence Milton, Grand Secretary, Grand Lodge of New Zealand; New Zealand Freemason, Issue 1, Vol. 41, March 2013



National Cathedral Students Write about Freemasonry

The following is a lightly edited version of two essays on a Fieldwork Research Project on Freemasonry by Lauren Mott and Colleen Ward, both students at Washington's National Cathedral School. The essays are partly based on their joint interview with MW Joseph S. Crociata, Grand Master, 2012, conducted at the House of the Temple, in Washington, D.C.

Lauren Mott's Essay

Freemasonry is not a secret organization, as The History Channel suggests. It is not a religion, though all Freemasons must believe in a Supreme Being. It is most certainly not a cult, as some suspect, or just some organization cleverly made up for movie scripts. Rather, Freemasonry is a tightly-knit community of brothers from diverse backgrounds racial, ethnic, and religious backgrounds united together as fraternal brothers in their quest towards self-improvement. As Grand Master Crociata described, "They are people from all walks of life, but they all want to think and they all want to better themselves, and they would never have come across each other in any other way." Beliefs of Freemasons are also readily transferable to daily lives of others, outside of the craft. As Colleen and I learned, "the quest towards self-improvement is universal, but we think that is one of the things that Freemasonry focuses a man's mind on." Putting aside the misconceptions, there is much more to the craft of Freemasonry than meets the jaundiced eye.

Freemasons are an amalgam of men from different backgrounds. This includes men who can point to Freemason lineage and men who are the first in their family to take part in Masonic activities in the craft. As Grand Master Crociata put it, "This is a volunteer organization. No one has to be here or come to meetings. The fellas who come to Masonic meetings, they do it because they want to."

Freemasons celebrate a proud and enduring heritage. As Grand Master Crociata, boldly stated, "Freemasonry in some form goes back to at least 1599, and in the operative sense probably dates 500 years before that. It has been pretty adaptable, and I have reason to believe we have another 500 years at least left in us."

Men from all walks of life can become Freemasons including a rabbi or Catholic, however, as Grand Master Crociata put it paradoxically, "not everybody can." Men from disparate backgrounds continue to come to Masonic meetings and continue to take part year after year because they see something special in Freemasonry beyond other fraternal or religious organizations which continue to shape

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MWB Crociata in the Temple Room with the Misses Ward and Mott

them as individuals. Freemasonry is after all “supposed to be one of those tools that people use to move themselves over to a refined state.”

Many Freemason lodges consist solely of males and it is hard for some outsiders to appreciate what makes the all-male Freemason experience so exceptional. Yet, while speaking to Grand Master Crociata, I began to form a new understanding and respect for Freemason fraternities. Grand Master Crociata described his wife as a woman who spent her entire career fighting against gender discrimination. He said that “from time to time [his wife] was thrown in the Little Rascals thing, the women haters society; the not letting the girls

into the tree house sort of thing” and remarked that “it is easy to think that that’s what we are doing if you are looking at it from the outside.” His wife came to recognize, however, “how this male-only organization was not male-only in its influence.” When his wife’s friends chided her and asked how she could let her husband participate in such male-only nonsense, she, in the moment, dismissed her friends’ accusations. She defended herself and her reply showed

respect for the fraternity of Freemasonry in a way that made her husband extremely proud.

In reality, the seemingly unusual “male-to-male bonding sort of paradigm” is not as foreign as we

outsiders think. Many Freemasons believe that brotherhood bonds Freemasons in a way—under “pretty simple moral truths and lessons none of which are secret and none of which are particularly surprising: brotherly love, relief, and truth”—that enables them to ascend to manhood through a path of self-improvement and in a way that creates a very personal shared experience.

Colleen Ward’s Essay

Freemasonry is an ancient fraternity that combines all faiths and backgrounds to form a brotherhood dedicated to the tenets of brotherly love, relief, and truth. United in their belief in a Supreme Being and with the three main tenets in mind, Masons believe they provide the means to focus a man’s mind on his quest for self-improvement.

People discover Freemasonry in many different ways. Freemasonry is often passed down through the generations, many people in the military are drawn to Freemasonry, and many encounter Freemasonry by chance through a mentor or friend. The last was the case for the Grand Master. Joseph Crociata. He explained that he was working to pay for college, and, George, his employer grossly overpaid him to ease his financial burden. Aware of this man’s generosity, the now Grand Master told his boss that he owed him. His boss simply said, “You owe me just one thing. I want to conduct you through the degrees of my lodge.” The Grand Master elaborated, “I didn’t know anything about Freemasonry, but I owed him....and for me it clicked. At last count, George has cost me 2,011 evenings of my life.” This anecdote not only showed us how varied the paths to Freemasonry can be, but also proved the Grand Master’s earlier point that generosity and brotherly compassion appear in all aspects of a Mason’s life far away from the Lodge.

With vastly different paths to Freemasonry and often disparate backgrounds, Masons are united in their commitment to the principles of their fraternity. The Grand Master explained, “We do not inquire about the specific religious affiliation of anyone who comes in. You have to believe in God or a Supreme Being and a belief in the immortality of the soul helps as well. If there is no father, it is hard to call each other brothers and what you are doing is you are committing before God, to treat each other as brothers.” As brothers, Masons support each other and work together so that their impact reaches far outside of their Lodge. The Grand Master described in detail the support he and

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In reality, the seemingly unusual “male-to-male bonding sort of paradigm” is not as foreign as we



his wife received when she fell ill and repeatedly emphasized the incredible bonds between men. He explained that Masons “are people from all walks of life, but they all want to think and they all want to better themselves, and they would never have come across each other in any other way.” There is diversity and harmony, as each member brings something unique to the group and adds to each Mason’s experience at the Lodge. The diversity also strengthens the sense of community that everyone, no matter how different they might seem, comes to Lodge for the common goal of self-improvement.

Freemasonry uses two symbols to guide their understanding of their community and goal of self-improvement: the building of the Temple of Solomon and a rough ashlar versus a perfect ashlar. The building of the Temple of Solomon demonstrates a group of men putting aside their individual needs and goals to work together and create some-

thing extraordinary from which they all benefit. The Temple itself is also seen as a metaphor for each Mason constantly striving to perfect himself. The Temple was intended to be as perfect as humanely possible. Each Masonic Lodge has two ashlars. The first, the rough hewn ashlar, represents how each person begins: rough and flawed, but with the potential to become the perfect ashlar. The ashlars stand as a reminder of each Mason’s goals and focus the mind on the purpose of Lodge and how each member can move from being the rough ashlar to the perfect ashlar. The Grand Master explained that Freemasonry is a tool for a person to change and become as close to the perfect ashlar as possible. “Freemasonry is supposed to be one of the tools that people use to move themselves over to a refined state; a state in which they are worthy to be used, along with others, to make an edifice, a structure that is worthy of a person’s life.” ■

What is Freemasonry?

“One of the oldest secular fraternal societies... a society of men concerned with spiritual values. Its members are taught its precepts by a series of ritual dramas, which follow ancient forms and use stonemasons’ customs and tools as allegorical guides. The essential qualification for admission and continuing membership is a belief in a Supreme Being. Membership is open to men of any race or religion who can fulfill this essential qualification and are of good repute...”

Freemasonry is not a secret society. Like many other societies, it regards

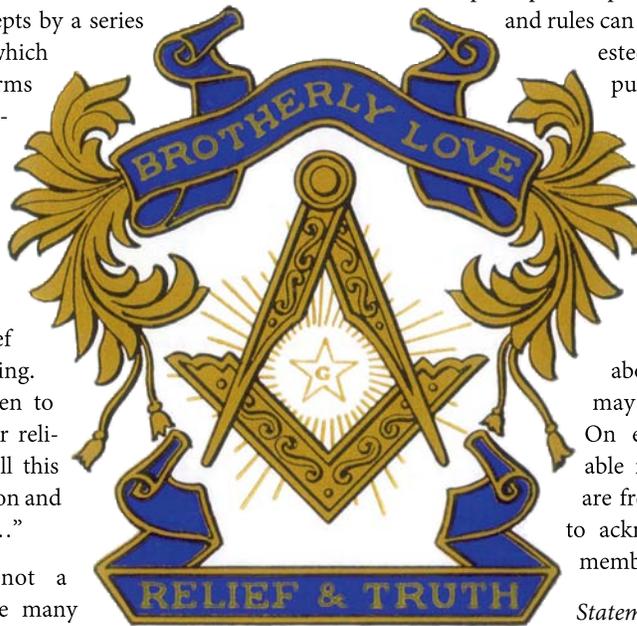
some of its internal affairs as private matters for its members. There is no secret about its aims and principles. Copies of the constitutions

and rules can be obtained by interested members of the public. The “secrets”

of Freemasonry are concerned with its traditional modes of recognition. Its ceremonies are private. In ordinary conversation there is very little about Freemasonry that may not be discussed.

On enquiry for acceptable reasons, Freemasons are free and will be proud to acknowledge their own membership. ■

Statement by the United Grand Lodge of England



Developing a Symbol

The following is an abridged version of an essay by Aimee E. Newell, Ph. D, entitled, “Developing a Symbol”, used here by permission of the author. Ms. Newell is Director of Collections at the Scottish Rite Masonic Museum and Library, in Lexington, Massachusetts.

In the United States today, the most prevalent Masonic emblem is the Square and Compasses, almost always with a Letter G in the center. It appears on lodge buildings throughout the country, branding them in one glance as Masonic, serving as a logo for the fraternity. Despite its widespread use, which dates back to 1780s and 1790s, this symbol has received little consideration of what it can tell us about the development and evolution of American Freemasonry.

All of the examples attesting to the use of this symbol as far back as late 18th century underscore the usefulness and importance of objects for Masonic research. While fundamental questions addressed here can be studied through documents and published Masonic rituals, the material evidence substantially adds to the body of evidence and enforces the conclusions reached here.

Objects, sometime made by the Freemason himself, or selected by the Freemasons as consumer, help to show us how practicing Masons intersected with prescriptive texts and the rituals they learned inside the lodge. Such objects offer a level of insight beyond what printed materials can offer; they suggest personal choices made by American Freemasons regarding how they learned about the Craft and chose to identify themselves as a member.

This essay exclusively considers Anglo-American Freemasonry, since the Letter G in the center of

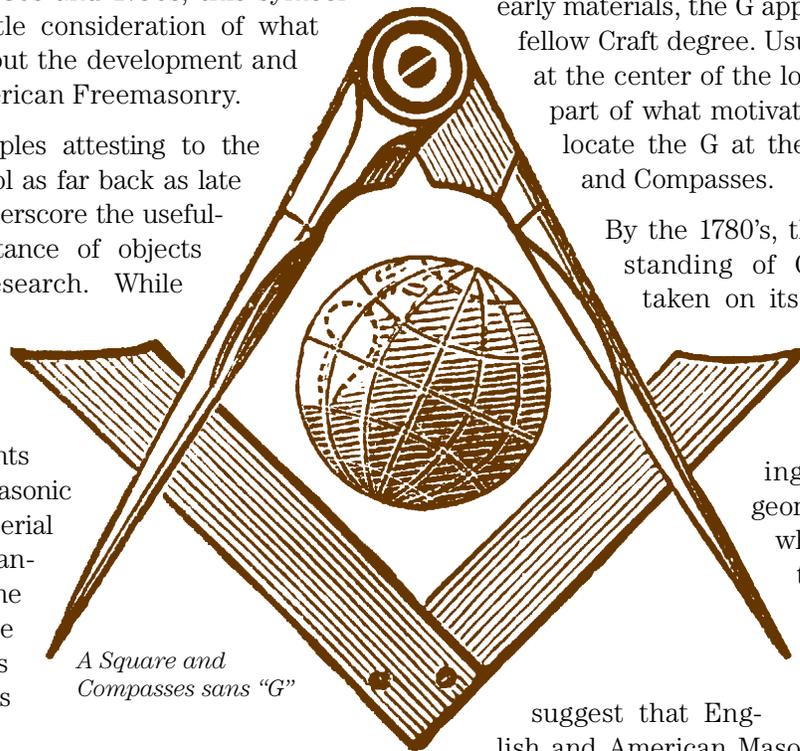
the Square and Compasses would have no meaning for many non-English speaking Freemasons.

It has been recounted that when the G first appeared as a Masonic symbol in the ritual, it was used to represent geometry, since according to early exposure and monitors geometry was synonymous with Freemasonry by 1730. In these early materials, the G appeared alone, in the fellow Craft degree. Usually G was located at the center of the lodge, which may be part of what motivated later Masons to locate the G at the center of Square and Compasses.

By the 1780's, the Masonic understanding of G seems to have taken on its additional sacred meaning, as a symbol of God, rather than solely representing the science of geometry; an assertion which remains open to debate. However, documentary and material evidence helps to

suggest that English and American Masons interpreted the G symbol the way we do today – that G symbolizes both God and geometry – as early as the 1770s, as reflected in the publications of that period: “...this significant letter denotes geometry, which... to Masons, contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in His creation.”

Placing the G inside the Square and Compasses is not without precedent in Anglo-American culture. The idea of “keeping with compass” was a popular tenet during the 1700s in England and America. A message of self-control, encouraging



*A Square and
Compasses sans “G”*



adherence to social norms, it was widely understood throughout society, well beyond the lodge, by men and women alike.

Freemasons adopted the idea as the fraternity grew during the mid and late 1700s. The concept of “keeping within compass”, was adapted in many forms, for example in tracing boards, hung in the lodge room to educate initiates about the symbolism of freemasonry and to help instructors teach moral and philosophical lessons.

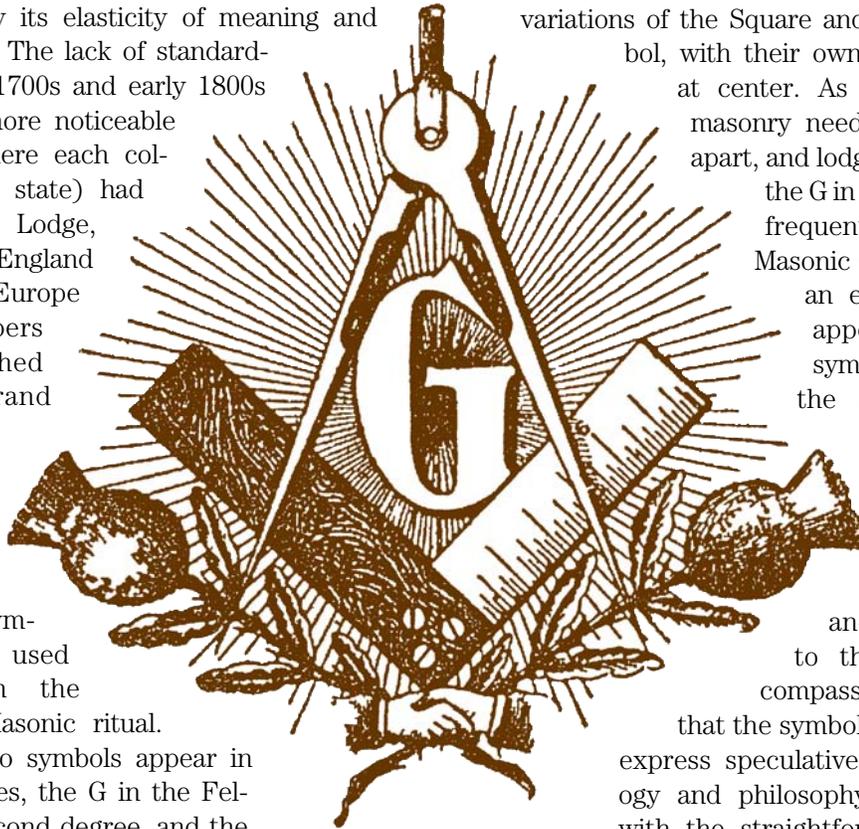
Use of this emblem was fluid throughout the 1700s and 1800s. Freemasonry during these decades was marked by its elasticity of meaning and interpretations. The lack of standardization during 1700s and early 1800s was perhaps more noticeable in America where each colony (and then state) had its own Grand Lodge, in contrast to England and Western Europe where members had established national Grand Lodges.

According to several scholars the Square and Compasses symbol is never used together with the Letter G in Masonic ritual.

In fact, the two symbols appear in different degrees, the G in the Fellow Craft or second degree, and the Square and Compasses in the first degree or Entered Apprentice.

There is a dichotomy between how the Letter G appears on objects used in ritual and those that were intended for the home or as decoration. Household items that bear the symbol generally show the G inside the Square and Compasses. Objects worn and used as part of Masonic ritual inside the lodge – aprons, tracing boards, and mark medals – tend to show the symbols separately, as they are described in the ritual.

While the appearance of a G in the middle of a Square and compasses symbol goes back to late 1700s, it definitely became more common after the middle of 1800s, not coincidentally coinciding with the rebound of membership numbers after the anti-Masonic movement died out. In part this increase in the appearance of the symbol may be due to the rise of other American fraternities during the late 1800s. By 1900, there were more than 200 fraternal groups in the United States with millions of Americans belonging to at least one. Some of these groups heavily influenced by the structure and activities of Freemasonry even used variations of the Square and Compass symbol, with their own special symbol at center. As a result, Freemasonry needed to set itself apart, and lodges started using the G in the middle more frequently. Looking at Masonic objects suggests an evolution of the appearance of the symbol as the G in the center became more common.



The “G” figures prominently in this rendering of the Square and Compasses

The addition of the Letter G – representing God and geometry – to the Square and compasses may suggest that the symbol was adapted to express speculative Masonic ideology and philosophy. When paired with the straightforward operative Masonic tools of Square and Compasses, the Letter G, an amorphous concept by itself, modifies both.

From their individual meanings, they are used together to convey an esoteric concept that is central to Freemasonry. By the end of the 1800s, the combination symbol (Square and Compasses and G) became emblematic of the Masonic fraternity, even though it has never been related to the fraternity’s rituals. ■

From their individual meanings, they are used together to convey an esoteric concept that is central to Freemasonry. By the end of the 1800s, the combination symbol (Square and Compasses and G) became emblematic of the Masonic fraternity, even though it has never been related to the fraternity’s rituals. ■



Opening Doors of Brotherhood in Brazil



Allan L. Gordon
Grand Marshal

To understand the true Universality of Masonry, one must experience how Masonry is practiced in other countries and in other cultures. This was the experience of our Most Worshipful Grand Master Teko A. Foly when he traveled with officers of the Grand Lodge and Shrine Masons from Almas Shriners to Brazil during the last week of May, 2013. The purpose of the trip was three fold, as follows: to formalize and sign treaties between the Grand Lodge of the District of Columbia and the three Brazilian Grand Lodges for whom our Grand Lodge voted recognition on November 17, 2012; to initiate Shrine Masons into Almas Shriners through the Almas clubs in Sao Paulo, Porto Alegre, and Cuiaba; and to participate in the Second Annual Shrine Summit of the South American Nobles of Almas Shriners.

In preparation for the trip, Right Worshipful Brother Roman Volsky, SGD, prepared with relatively short notice, treaties and proclamations to be signed by MWB Foly and his counterparts in South America. Due to language differences, these treaties had to be translated into Portuguese and approved by the Grand Lodges in Brazil.

Before we go much further, it is necessary to understand the Masonic structures in Brazil. There exist concurrently, three grand lodge systems, as follows: Grand Orient Brasil (GOB), Confederacao Maconaria Simbolica do Brasil (CMSB), and Confederacao Maconica do Brasil (COMAB)

GOB manages Grand Lodges in each of the 27 states comprising the country of Brazil. The other two are confederations of Grand Lodges, with each Grand Lodge within the confederation having their own autonomy within their respective jurisdictions. They have Grand Lodges in most of the 27

states. Due to the history of how this system came into being, recognition among the three has been slow with the COMAB Grand Lodges each enjoying recognition within their own states, but not being recognized outside their jurisdiction, much less outside Brazil. This changed on November 17, 2012 when the Grand Lodge of the District of Columbia voted to recognize collectively, the Grande Oriente Paulista (GOP) in Sao Paulo, the Grand Oriente Estado do Rio Grande do Sul (GORGs) in Porto Alegre, and the Grand Oriente Estado do Mato Grosso (GOEMT) in Cuiaba. These are all COMAB Grand Orients.

Sao Paulo, Brazil

The Grand Master and his Lady Josephine arrived in Sao Paulo on Friday, May 24, 2013. He was met at the gate by WB Alan Gordon, Grand Marshal and WB David Whittemore, president of the Almas Shrine Club in Sao Paulo, Brazil. WB Gordon had arrived the previous day accompanied by WB Don Holliday, Grand Almoner, and Brother Mike Gordon, 2nd Ceremonial Master in

Almas Shriners and a brother of Panther City Lodge in Fort Worth, Texas. While the Grand Master's first day was spent largely in getting settled in at the hotel, he and Lady Josephine were able to visit with members of the three Grand Lodges who were all members of the Almas Shrine Club in Sao Paulo. After a sumptuous dinner, we retired to the lobby of the hotel. There we met the representatives of the York Rite who had held convocation at the GOP building earlier that evening. Although Lady Josephine had retired, MWB Foly, WB's Alan and Don and the RWB Renato Martin, Grand Sec-



retary of GOP for foreign affairs, talked until the early hours about the history surrounding the evolution of the Grand Lodge system and designing a ceremony for the official treaty signing that was to occur the next day.

On Saturday, May 25th, we walked the two blocks to the GOP building. The Grand Master was warmly greeted by the Most Worshipful Grand Master Jurandir Alves de Vasconcellos, Grand Master of GOP. We proceeded to the Almas Shrine initiation during which nine new nobles were created. Afterwards, we retired to the larger of the two lodge rooms on the GOP building. With RWB Renato presiding as Master of Ceremonies, the Grand Marshal of GLDC escorted the two Grand Masters to the East. The treaty was read in English by WB Don Holliday and in Portuguese by the Administrative Grand Secretary of GOP. Copies of the treaties were placed on a table that had been placed in the center of the room. After the Grand Marshal escorted the two Grand Masters to the table, they proceeded to sign the treaties, then rose and gave each other triple hugs. Both Grand Masters offered remarks which were translated for the benefit of those in attendance. Grand Master Foly spoke eloquently of the need to remove ego from Masonry and the need to break down walls in order to make Masonry truly universal.

While the above paragraph conveys the acts that were performed, it does little to convey the emotions that were experienced on that day. This treaty signing was the culmination of a year of efforts by members of the GLDC and GOP which started when WB Gordon had met unofficially with MWB Vasconcellos in Sao Paulo and later MWB Jose Simone, Grand Master of GOEMT and president of COMAB. Requests for recognition were received and conveyed to MWB Joseph Crociata, then Grand Master of Masons of the District of Columbia. As Grand Marshal, I was able to witness history in the making. I admit to having difficulty in not being overcome with emotion as I watched the two Grand Masters meet for the first time, sign the treaty and exchange not only hugs but fraternal friendship. It is important to note that there was also in attendance on that day, high ranking members of the York Rite as well as the Grand Master for the Grand Lodge of Sao Paulo, another Grand Lodge operating within Sao Paulo and previously recognized by GLDC.

On that day, the door to recognition for COMAB was cracked open just a little. Over the next week the crack would widen ever more.

Porto Alegre, Rio Grande du Sul, Brazil

The five of us arrived in Porto Alegre around noon on the 25th after a weather delay. We quickly

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The Grand Master with Brethren following the Almas Shrine initiation

checked into our hotel, got dressed and walked to the GORGS building three blocks away. There MWB Foly was warmly greeted by the three Grand Masters comprising the three Grand Lodges in Rio Grande do Sul. Here the treaty signing was less formal but was just as meaningful. After the treaty was read in Portuguese, MWB's Foly and Jose Aristides Fermino sat down at a large conference table to sign the two documents. Only then did we learn of the significance that Masonry had played in the formation of the state of Rio Grande do Sul which is still apparent in that the seal of the state bears two pillars, each surmounted with a globe depicting the world celestial and the world terrestrial.

After many pictures, we all retired to a large lodge room where we first received a presentation by the local DeMolay. During that presentation, they depicted, in English, the history of the state and the part played by the local cowboys, called Gauchos. What is significant is that the work was done in English, by memory and that only two of the five or six DeMolay knew English well enough to be able to understand what they were saying.

At the conclusion of the DeMolay presentation, the Shrine initiation was performed with 11 new nobles being created. Another excellent performance by a totally different cast reflected the care and energy these nobles have in promoting the Shrine and developing a way to help the children of South America through expanding the Shriners Hospital for Children network.

Each of the four Grand Masters spoke, effectively conveying that we are all one family and that we hope to see a day when recognition ceremonies may not be necessary as we will have full recognition among all. MWB Foly said that he was happy to be there among not only friends but among family he had just met which was the sense we all felt from the warm greetings we received. What followed was a grand reception. MWB Foly, representing GLDC and WB Alan Gordon, representing Almas Shriners, were interviewed for an internet radio program that the GORGS has online. The interview and pictures associated with that interview can be heard at www.radiogorgs.org.br or facebook.com/radiogorgs.



The Grand Master signed recognition treaties with three Brazilian Grand Lodges.



No one wanted to leave the Grand Lodge that evening but we eventually did.

The next day, we were transported to another Grand Lodge building of the GORGS. This seven story building has a façade at the base of which is rough stones. As one's eye progresses from base to the capital of the façade, the stones progress from rough to smooth emblematic of the progression of a Mason from the rough ashlar to the perfect ashlar. Inside there are lodge rooms, called temples, on every floor with sometimes some floors having more than one. There is also a small auditorium that seats about 160 people, two rooms for meals and entertainment, and an entire floor reserved entirely for women's organizations. Grand Master Fermino was a gracious host as he proudly showed us all that his Grand Orient has available to it. We next went to the historic district of Porto Alegre where we visited the public rooms of the governor's mansion and saw a sculpture created by the same stonemason who later created the famous Christ the Redeemer statue that is so popular in Rio de Janeiro.

Thus the crack in the door was opened even wider as we prepared to leave for the final leg of our adventure in Cuiaba.

Cuiaba, Mato Grosso, Brazil

We arrived in Cuiaba a little after 11 PM on May 27th and were warmly greeted by the nobles of the Almas Shrine Club there. This club is comprised of members of all three Grand Lodges located in Mato Grosso. In addition, the first lady of Mato Grosso, wife of the current governor, was there to greet us. Although the hour was late, our brothers had planned a late dinner where we were promptly transported. It was after 3 AM before we finally got to our hotel and settled in.

The following morning we were taken by four small planes and a helicopter to visit the three ecosystems of Mato Grosso, which are the Pantanel (marshland), the Savanna, and the Amazon rain-forest. At each of these locations, we planted trees as part of a fund raising project that is designed by the Masons in Mato Grosso to (1) restore trees to an environment that has suffered deforestation over the years, and (2) raise monies to fund a proposal to bring Shrine care for children to South America. The project is called Green World Institute for Children.

That evening, several of us returned to Cuiaba in order to attend a joint session of the three pow-

ers in the Temple of Harmony at the Grand Lodge Estado do Mato Grosso (GLEMT). MWB Foly was warmly received by the Grand Master of GLEMT and the representative for the Grand Master of GOB. We were conducted in with the local Grand Masters and afforded seats in the East. After formal opening on the Master Mason's Degree, the Lodge went from labor to recess and the ladies and other guests were invited in. At that time a presentation was made by a non-Mason on life after death. Although it was all in Portuguese, the passion of the speaker was evident as he conveyed his message. Lady Josephine and I were provided a translator so we could somewhat understand the message being conveyed.

May 30th brought rain and some delays resulting in the Masons arranging for a high speed police transport to get our Grand Master to the Peace Palace of the GOEMT for a Shrine initiation and treaty signing ceremony. After some 50 plus new Almas Shrine Masons were created, MWB Foly signed what was perhaps the most significant of the three treaties, that being with the President of COMAB, MWB Jose Simione. Gifts were exchanged and a large wall plaque commemorating the event was unveiled.

On Friday, May 31, MWB Foly met with MWB Simione to discuss greater COMAB recognition. The Shrine Masons were in their own meetings throughout the day culminating with a Summit Meeting where each club in South America made a presentation regarding their respective activities to help the children of South America. MWB's Foly and Simione both attended the summit and made comments to the brethren there assembled.

That evening we all attended a gala dinner event. MWB Foly and Lady Josephine were resplendent in their attire for the evening. A ballet presentation told through interpretive dancing the story of a child being helped by the Shrine Masons.

Thus was brought to an end an eventful ten days full of recognitions and common goals. We came to realize something that was told some years back, that there are no strangers in Masonry, merely friends and family we haven't met yet. On this adventure, we met many friends and family. We opened wide the door of recognition for many who may not have otherwise have been taken by the hand as brothers. We felt the passions of our brothers in South America. We experienced Masonry in another culture and found it to be like our own. We have discovered the universality of Masonry. ■



Q & A with WB Oscar Bartoli

WB Oscar Bartoli, a founder and Past Master of Italia Lodge No. 2001, serves the Craft in many capacities, including as a Grand Representative – the official diplomatic Masonic bridge between the Grand Lodge of Washington, DC and the Grande Oriente d'Italia (Grand Orient of Italy). On April 5, 2013, during the Annual Communication of the Grand Orient of Italy, Bartoli presented his new novel, the new English edition of which is called *DC Undercover* (New Academia Publishing / SCARITH Books, 2013). Recently, WB Walter R. Hoenes had the opportunity to meet with WB Bartoli in the Grand Lodge Library to discuss this latest venture.

WB Walter Hoenes: WB Bartoli, were you flattered by the opportunity to present your book during an event like the Annual Communication of the Grand Orient of Italy?

WB Oscar Bartoli: Certainly. It was a great honor and a demonstration of the strong fraternal ties between Italia Lodge No. 2001 and the Grand Orient of Italy (GOI) for over twelve years. With an attendance of over 4,000 brothers from Italy and the rest of the world, the GOI is an event that is held yearly and one of the most important Masonic events in Europe. A portion of the gathering is dedicated to books, seminars, and cultural events about the Freemasonry. Usually the books presented are essays about the Fraternity written by famous historians or scholars. The opportunity to present a thriller represented an exception for which I'm very proud and one that was officially authorized by GOI's MW Grand Master Gustavo Raffi himself.

Hoenes: What were the reasons for this exception?

Bartoli: Usually the novels that deal with the Masonic fraternity do it in negative terms, usually depicting Freemasons as the bad guys with a secret plan to conquer or destroy the world. The main character in my book is a young Italo-American Brother, a 'positive' hero who has to deal with splinter groups who left Masonry to pursue their illegal objectives. Even if it's pure fiction, my story is loosely based on real events that took place in Italy in the mid-1980s.

Hoenes: Can you provide us with some details about the novel?

Bartoli: The setting is Washington, DC where a clash between the special interest groups or lobbyists in favor of green energy and the ones in favor of traditional fossil energy takes place in Capitol Hill and in the streets of the Capital resulting in a series of mysterious murders. It's an intriguing plot that ends up involving the highest



WB Walter Hoenes and WB Oscar Bartoli in the Grand Lodge Library and Museum



institutions of the United States, including the White House.

Hoenes: Is the scenario a plausible one?

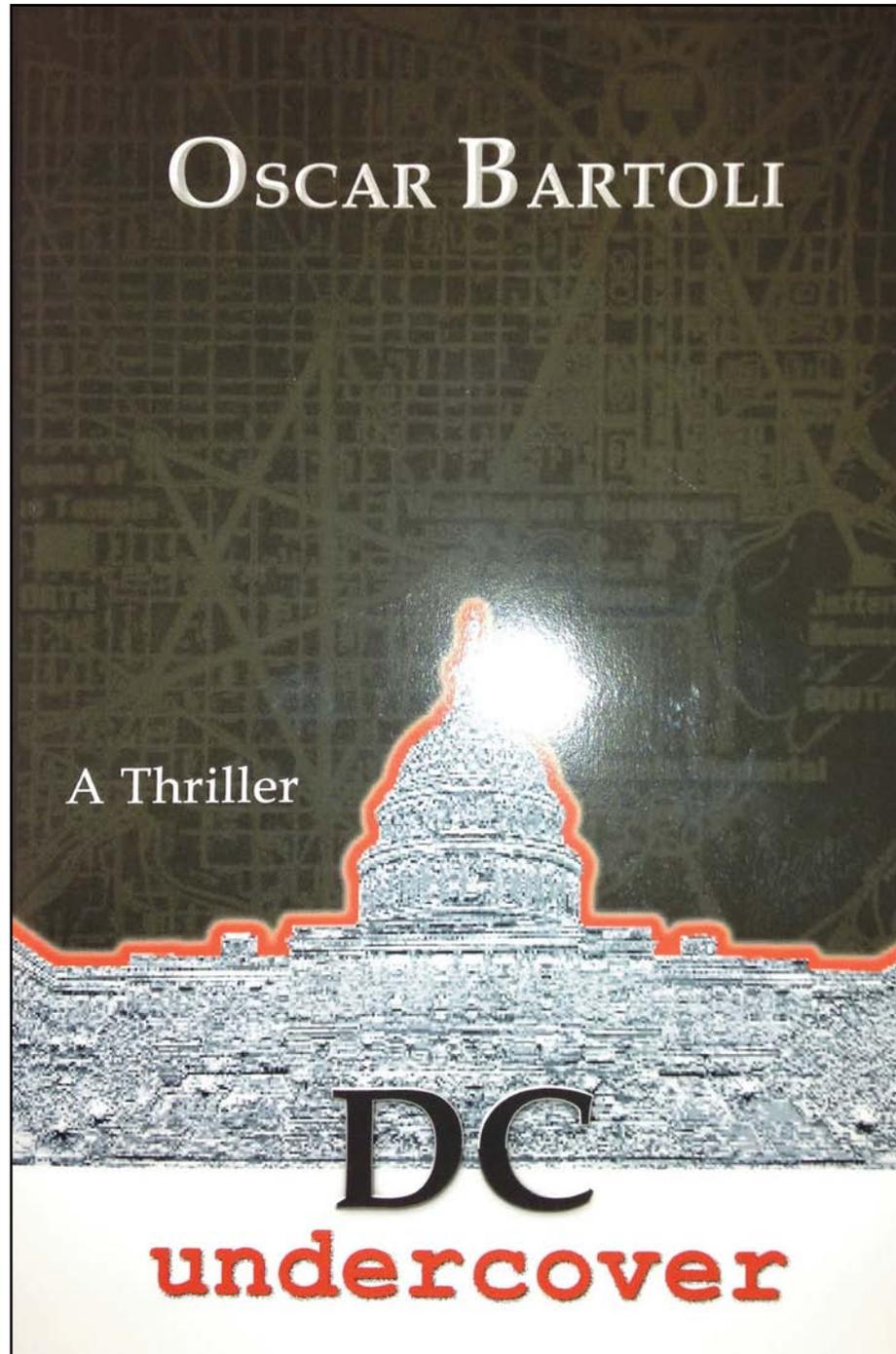
Bartoli: Yes, and one supported by the latest economic and financial forecasts of the energy industry. Nothing boring in this book, however, I can guarantee you. The story unfolds with a fast pace that leads the reader to discover some of the most beautiful locations in DC, Rome, London, and Arizona.

Hoenes: Why did you decide to give your story a Masonic background?

Bartoli: Of course, I didn't write this book to reveal any Masonic secrets to the profane. I simply wanted to depict the Fraternity for what it really is, an institution where each member strives to achieve high moral standards in his own personal and professional life. This is something even we brothers tend to forget sometimes.

Hoenes: What do you mean?

Bartoli: By traveling a lot and visiting many lodges either in the US or in Italy, I realized that for some of our brothers this institution is like living inside a castle whose drawbridge is always raised up. Within the castle the Masons work on their 'stone' learning to square their actions by the square of virtue and how to circumscribe their desires and keep their passions within due bounds toward all mankind; but they are not willing to leave the castle. I agree with the opinion of many eminent brethren of the Grand Lodge of DC that we need to lower that drawbridge and practice what we learned in our lodge outside in everyday life and in our communities amongst other people. Many of the founding fathers of this country and also those of Italy were shining examples of Masonic virtue. It's because of them that Freemasonry became the great institution that it is today. The main character of my book is inspired by these examples and tries to live by those Masonic principles and virtues. Freemasonry, as depicted in this book, is a benevolent force for good rather than the negative portrayal too often seen in other works of fiction.



Masonry and Masons are portrayed positively in WB Oscar Bartoli's new novel.

Hoenes: WB Bartoli, thank you and best wishes for success with DC Undercover.

For further information, you may contact WB Bartoli at oscarb1@rcn.com. ■



Another Story of California Lodge No. 13, now California Lodge No. 1 by the late Aubrey R. Marrs, Grand Master 1944

The following was written in 1944 by MWB Aubrey R. Marrs, PGM. It provides further light on our Grand Lodge's relationship with San Francisco's California Lodge, building on an article appearing in the previous issue of this publication.

An instance of courtesy degree work this year developed into a revival of historical ties of long ago. The brethren here know that No. 13 is a blank in our roster of lodges. It is sometimes forgotten, however, that the number thirteen was held by our old California Lodge No. 13, the charter of which was given to a number of District of Columbia brethren just before their journey around Cape Horn to the Territory of California during the Gold Rush. This lodge established itself in San Francisco, California, at a recorded meeting held October 17, 1849; and we believe it to be the first regularly constituted lodge to hold a Masonic meeting in that region. This lodge was the moving spirit in the formation of the

Grand Lodge of California in 1850, and the first Grand Master and the first Grand Secretary of the newly formed Grand Lodge of California were members of our old California Lodge No. 13. Under the new dispensation this lodge became California Lodge No. 1.

In the latter part of 1943, the Grand Lodge of California requested of this jurisdiction that it confer for California Lodge No. 1, the degrees upon Col. Francis V. Keesling, Jr., and in making that request expressed the preference that this degree work be done by The New Jerusalem Lodge No. 9. Col. Keesling is the son of Past Master Francis V. Keesling, Sr., of California Lodge

No. 1, who is also a Past Grand Master of California and the present Grand Treasurer of that Grand Lodge. This request struck a very responsive chord and brought into bold relief circumstances surrounding the formation and establish-

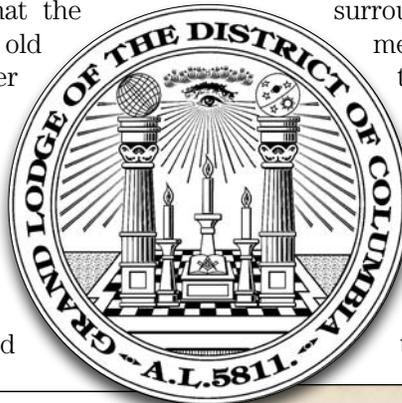
ment of old California Lodge No. 13 of the District of Columbia. The new lodge was sponsored by Federal Lodge No. 1. The guiding hands came from brethren of The New Jerusalem Lodge No. 9. Brother Levi Stowell, then Junior Warden of The New Jerusalem Lodge No. 9, was installed at a communication of that lodge on November

23, 1848, as the Worshipful Master of California Lodge No. 13, just prior to the departure of the group of pioneers for the

West Coast. The installation was directed by the then Grand Master Benjamin Brown French, but the actual installation was performed by the Worshipful Master of The New Jerusalem Lodge, No. 9.

It was ninety-five years later that California Lodge No. 1 expressed the desire that The New Jerusalem Lodge No. 9 confer the degrees upon their candidate, Col. Francis V. Keesling,

Jr. The Master Masons Degree was conferred upon Col. Keesling on Thursday evening, February 24, 1944. By fortunate circumstances, there were present in addition to the large gathering of local brethren, the Grand Master of California, Most Worshipful Brother Claude H. Morrison; the Grand



Secretary of California, Most Worshipful Brother Lloyd E. Wilson; Past Master and Congressman Thomas Rolph, of California Lodge No. 1; and several other brethren of that lodge; also Past Master and Congressman John Phillips of California. Col. Keesling was raised by Grand Master Morrison and the lecture of the degree was given by Grand Secretary Wilson. It was my pleasure to attend.

Shortly thereafter, my business took me to San Francisco, California, and on this occasion, through the good offices of Grand Master Morrison, I was enabled to establish contact with our old lodge and received its incomparable hospitality. It was my unique distinction to be received by that lodge on Thursday evening, March 30, 1944, in the Temple on Van Ness Street.

A delightful banquet preceded the meeting. I saw the portrait of Levi Stowell in its place of honor at the entrance to the lodge rooms. I saw the old charter of California Lodge No. 13 issued by the Grand Lodge of the District of Columbia. I saw the 24-inch gauge presented by The New Jerusalem Lodge to the officers of our old lodge. I was received by Worshipful Master Bruce Q. Engle and the Brethren in most friendly but dignified manner.

The Third Degree was conferred upon one Fellow Craft, after which talks were made by several Brethren, including the Deputy Grand Master, Gilbert C. De Forest (representing the Grand Master), Grand Secretary Wilson, Past Grand Master Francis V. Keesling, Sr., and myself.

My presence was in a dual capacity: First, as the Grand Master of Masons of the District of Columbia; and second, as the personal representative

of Worshipful Brother Preston W. Barker, of The New Jerusalem Lodge.

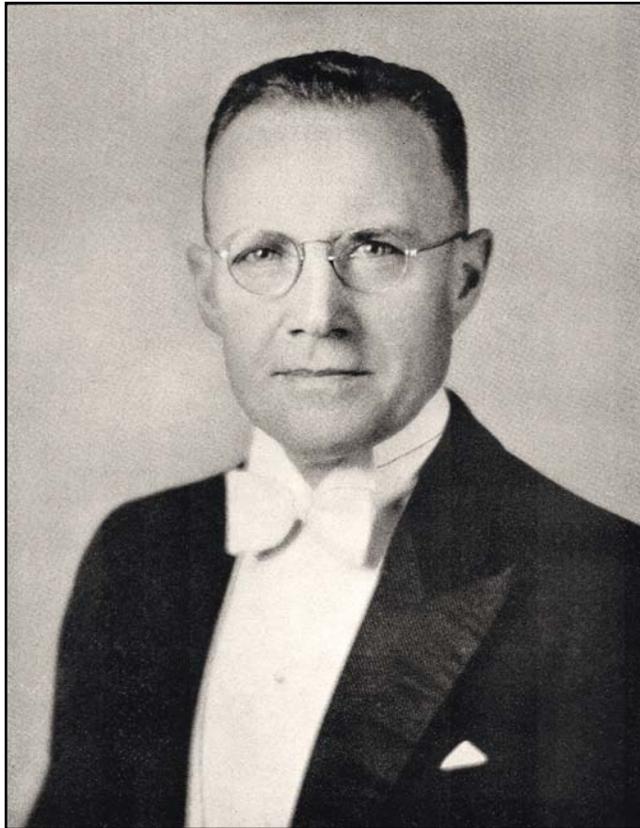
On behalf of Worshipful Master Barker, I presented to California Lodge No. 1, a photo copy of the minutes of the meeting of The New Jerusalem Lodge No. 9 whereat Levi Stowell was installed as Worshipful Master of California Lodge No. 13 and the lodge voted to gather together such of its working tools as it could spare to present to the new lodge. The brethren of California Lodge No.

I presented me with a white leather apron and made token presentation of a gavel carved from redwood of particular significance. The gavel, itself, was presented in Washington, D. C., on July 27, 1944, in The New Jerusalem Lodge No. 9 by Congressman Rolph. This apron and this gavel I have used throughout the year in the performance of my Masonic duties.

Many other courtesies were extended in my honor by the Grand Lodge of California, both in San Francisco and Los Angeles, as well as by California Lodge No. 1 in San Francisco. The Brethren

there know how to make a fellow feel at home. I here record, both officially and personally, a deep sense of gratitude to the Brethren of California for their gracious and magnanimous hospitality.

A somewhat detailed statement of the facts as they occurred in this fine reunion of kindred spirits has been given because it is believed that such fraternal relations are the finest aspect of our universal brotherhood. This was the first time that a Grand Master of the District of Columbia, during his term of office, was privileged to visit at any meeting of California Lodge No. 13 or California Lodge No. 1. ■



Aubrey R. Marrs, Grand Master 1944



Reaching for the Sky: Masonic Firsts in Architectural Design



Marcus Trelaine, PM
Pythagoras Lodge of Research

Did you know the tallest building in America was once a Masonic Temple?! Commissioned by a joint effort between the Grand Lodge of Illinois and Grand Encampment of Knights Templar USA, the cornerstone of the Masonic Temple of Chicago was laid November 6th, 1890 at the Northeast intersection of Randolph and State Street in downtown Chicago.

On that fateful morning, Grand Lodge Officers of Ancient Free and Accepted Masons adorned in white lambskin or purple-and-gold aprons led a two-mile long processional parade of 4,000 Masons. Marching southwards from Michigan Avenue to Congress Parkway, then back northwards up State Street to Randolph, the waves of

white plumes and aprons seemed to sway like crests and troughs in a black Masonic sea. Thousands more onlookers

swarmed the streets, windows and rooftops to witness the historic groundbreaking event for the “world’s tallest building” requiring 200 police to contain the crowd at the dedication ceremony.

At the corner of Randolph and State streets, a temporary platform was erected to display the traditional dedication ritual of the Craft. Ascending to the podium, the many Masonic and civic dignitaries delivered their speeches before ceremoniously laying the heavy cornerstone into place. One of the

first to speak was Carter Henry Harrison Sr., who had been elected four times as Mayor of Chicago, but was tragically assassinated in office in 1893 before he could complete his fifth term of office. Next the Right Worshipful Grand Master, John M. Pearson called upon the Chaplain to invoke a blessing from the G.A.O.T.U. before understanding this momentous undertaking. The Grand Secretary next read the list of items to be preserved in a time capsule: *“the morning newspapers for that day from the city’s publishers, bylaws and rosters of Cook County’s Masonic lodges, minutes of the proceedings of the Most Worshipful Grand Lodge of the Free and Accepted Masons, a souvenir medal of the building, and nickel and silver coins of the U.S. from five cents to a dollar”*. Glistening in the afternoon sun, a brightly polished copper box was carefully placed in a hollowed cavity within the cornerstone to mark this day in the annals of Freemasonry.



Chicago’s Masonic Temple Building, with 22 stories, was one of the tallest buildings in America.



Using an ivory handled trowel, the Grand Master completed the ceremony by spreading the symbolic corn, wine and oil over the cornerstone, tapped three times then declared the stone block, “square, level and plumb”. With the assistance of a derrick draped in a patriotic display of American flags and Masonic emblems, the Grand Master, MWB Pearson and his Officers, along with the R.E. Grand Commander Norman Theodore Gassette Grand Commander and several Knights Templar of Illinois, readied the stone for its final resting place. Inscribed with the date “A.D. 1890”, the polished and chiseled granite was lowered out of sight.

Designed by John Wellborn Root of (Daniel) Burnham and Root, Chicago’s most prominent commercial architectural firm at the time, the Masonic Temple was raised to a dizzying height of 22 stories - the maximum allowable limit of Chicago’s building height regulations until the 1920’s. Although not technically the tallest building by sheer height of all appurtenances until 1885 when the clock tower was removed from the Board of Trade Building; in 1892 it could still boast the highest occupied floor of any building in the world. Above this floor, the Masonic Temple Observatory rose an additional 32 feet supporting the highest point of observation anywhere in the city. It did not merely cover the building and allow a place for heavy equipment to be conveniently hidden away. The Masonic Temple Observatory was a summit to the monumental genius of man’s achievement - an “*abode of the gods*”*, according to at least one contemporary description.

From the observatory deck, the entire Eastern shoreline of Illinois was usually visible to the eye, and on a clear day a sharp-eyed observer could see the boundary of Lake Michigan separating Wisconsin, Michigan, and Indiana. But peering through a pair of binoculars could make a Mason feel like he was sitting on top of the world. Under the starry canopy of heaven, the evenings produced “*a dazzling illumination of kaleidoscopic color and beauty*”, enhanced by a myriad of electrically illuminated lanterns suspended from the observatory dome. At its peak in 1893, the observatory hosted 100,000 visitors a day to enjoy the panoramic view and bear witness to the grand architectural genius of Freemasonry. To avoid the hardship of climbing, a token amount of two bits (25 cents) added an element of luxurious thrill to this “experience of a lifetime”.

Yet, despite the towering elevation of its pitched gables and flat-topped roof leveling off at a soaring height of 302 feet, the Masonic Temple still was not the largest man-made structure in the world. That title would be held by the Great Pyramid at Giza for more than 3,800 years at 480 feet, and would remain so even through the time when operative stone masons began erecting majestic cathedrals throughout Medieval Europe. Nor did the Masonic Temple earn the distinction as the first “skyscraper”, a descriptor coined in Maitland’s *American Slang Dictionary* in 1891. That honor is generally attributed to the Home Insurance Building a 10-story structure completed eight years earlier in 1884, just a few short blocks away at the corner of LaSalle and Adams Streets.

In the late 1800’s two key architectural developments ushered in the era of skyscrapers. First, the unique distribution of weight-bearing loads throughout a steel frame; and second, the advent of the passenger elevator. Coupling these design features, Root also constructed an advanced building foundation by incorporating interlacing steel rails with concrete reinforced I-beams called a “floating raft system”. Capable of withstanding wind gusts up to 135 mph, this design was also necessarily critical to compensate for a shallow water table and too deeply buried bedrock, thus preventing the building from sinking into the porous soil and thereby “raising the institution on a better and more solid foundation”. Having solved the problem of inundation, Freemasons further directed Root to design the Temple to withstand the hazards of conflagration. To increase building strength and protect its valuable contents, each floor of the Masonic Temple incorporated a keystone design supporting each floor with a terracotta arch and steel columns sheathed in concrete - a stunning reminder to architects 110 years later of the importance of using concrete to protect against the ravages of fire.

The Masonic Temple was indeed exploring many new “firsts” in architectural engineering. In addition to the foundation and frame construction, Root well understood the increasing importance of incorporating greater lighting and ventilation systems. By introducing an alternating grid pattern of large plate glass and pilasters in the facade with bay windows (oriel) that extended out beyond the building edifice, double-square and venetian style windows could introduce fresh, cool

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air throughout the structure while allowing warm air to escape up through glass vents in the observatory dome. The techniques employed by Root were quickly copied throughout Chicago identifying him as a founder of the “Chicago School architectural style” or as it was often called, the “Commercial” style.

A year to the day since ground-breaking in 1890, the Masonic Temple was consecrated in full Masonic ceremony as the copestone, a solitary brick was lifted to the building roof signaling the practical completion of the “world’s tallest building”. Reforming the same processional route as a year earlier, thousands of spectators joined more than 5,000 Masons as the Grand Marshal led the procession to the dedication ceremonies. With the splendor and dignity befitting the ancient ritual, MWB Monroe C. Crawford the Grand Master of Illinois, symbolically spread the cement of friendship and affection to dedicate the Masonic Temple of Chicago in happiness, prosperity and peace

throughout the length and breadth of the land. With its dedication, Henry Van Brunt, immediate past president of the American Institute of Architects, proclaimed the Masonic Temple of Chicago was “perhaps the frankest admission of a structural and economic necessity ever expressed in architectural form.”

Editors of the Chicago Tribune wrote, “*The Tower of Babel [will look] like a pygmy structure beside it,*” claiming the city “*was entitled to the tallest, nothing less.*” Henry Justin Smith, a managing editor for the old Chicago Daily News, described the Masonic Temple as “*a wonder of wonders. ...Everything about the building made the city burst with pride, and gave country visitors kinks in their necks.*”

In the next issue of The Voice of Freemasonry we'll learn how our Brethren financed this monumental project without breaking the bank in Part II: Proving Money Was No Objection. ■

Table Lodge vs Festive Board

The Table Lodge (TL) and the Festive Board (FB) are two separate entities which are frequently confused. By clarifying the distinction between them, Lodges may have a better idea of which path they would prefer to take and this may help others meet their goal of providing a social time for their members.

A TL is a tyled meeting where food is served within the Temple but outside the Lodge room. The TL is usually tyled in the EA degree, to permit participation by all the members of the Lodge.

A FB is a traditional Masonic meal held within the Tem-

ple or another location and is not tyled. It provides opportunities for some Masonic ceremony, serving the meal, proposing the toasts, making short presentations, and offering remarks, at the Call of the Master. The FB often serves more like a reunion, promoting fellowship, relaxation, inspiration, and a celebration of the Craft.

Some Lodges have been known to conduct a FB in the manner of a TL but only to symbolically practice various parts of the ceremonies required for a TL, and not in lieu of the TL itself. While the FB need not be part of a TL, it is not possible to have a TL without a FB. ■



Restoring an American Legacy

The path to building a society based on democratic ideals of freedom, justice and tolerance is the most difficult journey humanity has ever attempted to carve out of the wilderness. Americans had thrown off the shackles of oppression from king and parliament in England, but history is filled with bloody trails and fading footprints that once braved the unknown with daring boldness only to come to tragic failure. America existed in name only, and even that hard fought victory remained extremely tenuous. The new nation faced as difficult a challenge as ever - peace. Joyous celebrations in gaining new found freedoms would not endure unless the

fledgling country could be built. The authority of this new government must be legitimate and symbolic. Its laws "must be esteemed, if not perfect". Undaunted by political trepidation and personal sacrifice more than 200 years ago the Founding Fathers framed the principles of our Constitution within a boundary of 40 stones.

On June 2, 2013 the District of Columbia Daughters of the American Revolution (D.C. D.A.R.), and the Grand Lodge of Free and Accepted Masons of the District of Columbia gathered together to honor the historic legacy of these Boundary

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Congress designated the location of America's capital city on January 24, 1791. It was a ten-mile square parcel of land along the Potomac and Eastern Branch Rivers. Andrew Ellicott and Benjamin Banneker surveyed the tract of land and produced the base map and plotted locations of the forty boundary stones one mile apart along the entire perimeter. Using this base map, Major Pierre L'Enfant, a French engineer and friend of George Washington laid out the plan of the city sympathetic to the topography of the site. In this 2005 painting called "A Vision Unfolds" by Peter Waddell, a brazier warms the early spring day in a tent filled with surveying instruments and other Masonic artifacts such as a terrestrial and celestial globe.

Stones, and in particular Northeast Boundary Stone Number Seven (NE7).

In a ceremony similar to that in which George Washington placed the first stone at the South corner on April 15, 1791, nearly 30 Masons processed in columns representing the Grand Lodge, Grand Chapter of Royal Arch Masons, and several constituent lodges including Justice-Columbia No. 3, Naval No. 4, Osiris-Pentalpha No. 93, LaFrance No. 23, Maynilad No. 1521, and Jerusalem No. 3000.

With Masonic aprons and other regalia proudly displayed, they stood in the form of a square as the Grand Master, Most Worshipful Brother Teko

was a plumb, presented by Right Worshipful Kenneth D. Fuller, Junior Grand Warden, in moral representation of “rectitude of conduct” by which a Freemason should govern his actions. In final ceremonial tribute, the Grand Master rededicated Northeast Boundary Stone Number Seven with corn, wine, and oil in representation of health, prosperity, and peace.

It is difficult to know the full importance the Founding Fathers placed upon the legacy of the Boundary Stones, but it is clear the essence of their leadership was to create a common vision that would bind all Americans together. But in

the ever growing breach of political leadership, organizational societies such as the Daughters of the American Revolution and the fraternal order of Freemasons continue to step up and bridge the gap with the enthusiasm, imagination and cooperation to keep America moving in an enlightened direction.

Boundary Stone NE7 is located in what is now the northeastern section of Fort Lincoln Cemetery in Bladensburg, Maryland. Marcus Baker noted in his 1894 survey to the Columbia Historical Society: “This stone is erect but seamed; otherwise is in good condition.” Camouflaged by the number of early gravestones, NE7 lay nearly buried across from the Garden of Crucifixion, where the seam reported in 1894 had developed into a major crack. Coupled with prior repairs that likely contributed to further degradation, the stone was now dangerously close to splitting in two. As such the need for immediate and substantial restoration effort to save the stone became apparent.

Enlisting the assistance of Mr. Clifford Hosford of Suncrest Stoneworks to repair the boundary stone, and Mr. Tom Waggaman of Expert Welding to repair the decorative, protective fence, the project was completed with spectacular results. Bringing his skills to bear as an “operative” master stone mason, Mr. Hosford spent many an hour expertly applying a “Dutchman patch” by removing the damaged top then carefully shaping a new



North East Boundary Stone Number Seven, one of forty stones delineating the borders of the District of Columbia

A. Foly, presented a trowel in symbolic reference of “spreading the cement which unites the foundation of our national capital into one common mass.” Next, a square was presented by the Deputy Grand Master, Right Worshipful James T. Feezell, “to square” the actions of Freemasons and “to prove our work”. Emblematic of our moral duty that “reminds us of our equality”, a level was offered up by the Senior Grand Warden, Right Worshipful Jeffrey D. Russell. The last implement



section of sandstone to precisely fit the void. And as a “speculative” Master Mason and member of Pentalpha Lodge No. 194 in Germantown, Maryland, Brother Hosford witnessed the result of his labors dedicating the restored boundary stone in full Masonic ceremony.

Befitting the historic occasion, members of the Colonel John Washington - Katherine Montgomery Chapter of the DC Daughters of the American Revolution later hosted a garden reception garlanded in patriotic red, white, and blue hydrangea, peony, iris and rose arrangements amidst serv-

ings of shrimp, tea sandwiches, croissants, tarts and other tasty refreshments.

The Daughters of the American Revolution and the Freemasons well understand that historic restoration and ceremonial ritual is not merely the repair of vintage artifacts and reenactments from times long past, it is about preserving a heritage that must be transmitted to each succeeding generation. It is about vision that is greater than fear. That principle is more important than consequence. That imagination is more powerful than evidence. And that hope always triumphs over sacrifice. ■

Annual Special Event!

Masonic Family Picnic

**SATURDAY, SEPTEMBER 28, 2013
NOON TO 5 PM AT GLEN ECHO PARK
(MacArthur Blvd. at Goldsboro Rd.)**

The Grand Master invites all DC Masons with their families and friends to join us for an afternoon of fun, food, drinks and music.

***Free attendance! Live entertainment!
Fun activities for all ages!***

Although not required, please help us obtain a head count by registering at
www.dcgrandlodge.org.



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Grand Lodge of Free And Accepted Masons of the District of Columbia

Teko A. Foly, Grand Master Mansour Hatefi, Grand Secretary

Upcoming Events

Leadership Conference and Officer Training

Friday - Saturday, September 13-14, 2013

Masonic Family Picnic

Saturday, September 28, 2013

Masonic Day of Thanksgiving and Remembrance

Saturday, October 26, 2013

Annual Communication

Saturday, November 16, 2013

Annual Grand Lodge Banquet

Friday, December 13, 2013

Third Communication & Installation

Saturday, December 14, 2013



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