

The Voice of Freemasonry

Volume 31, Number 1, 2014

IN THE NATION'S CAPITAL



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**The Voice of
Freemasonry**

Volume 31, Number 1, 2014

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On the Cover

From These Ashes,
by artist Peter Waddell,
2005

According to tradition, workers of the Washington Navy Yard founded Naval Lodge No. 4 in 1805 in the old sail loft of the Yard. Originally chartered as Lodge No. 41 of the Grand Lodge of Maryland, Naval Lodge was one of the founding five lodges of the Grand Lodge of the District of Columbia.

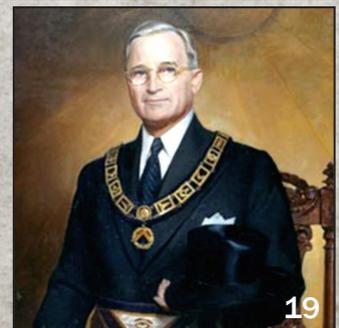
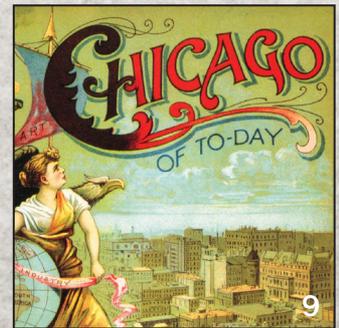
Freemason Benjamin Henry Latrobe, often called "The Father of American Architecture," was summoned by President Thomas Jefferson to work on a federal commission at the newly established Washington Navy Yard. Latrobe transformed a large swampland in one of our nation's first Navy Yards and designed a number of the original structures including the massive, arched entrance gate.

Two hundred years ago this August, in 1814, the British burned the majority of federal buildings in Washington, D.C., but Captain Thomas Tingey, in an effort to prevent the capture of armaments, burned the Washington Navy Yard. Through the gate can be seen the Tripoli Monument, the oldest military monument in the United States. It was dedicated to six naval officers killed in the war with Tripoli in 1803.



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Grand Master's Message

What Came You Here To Do?



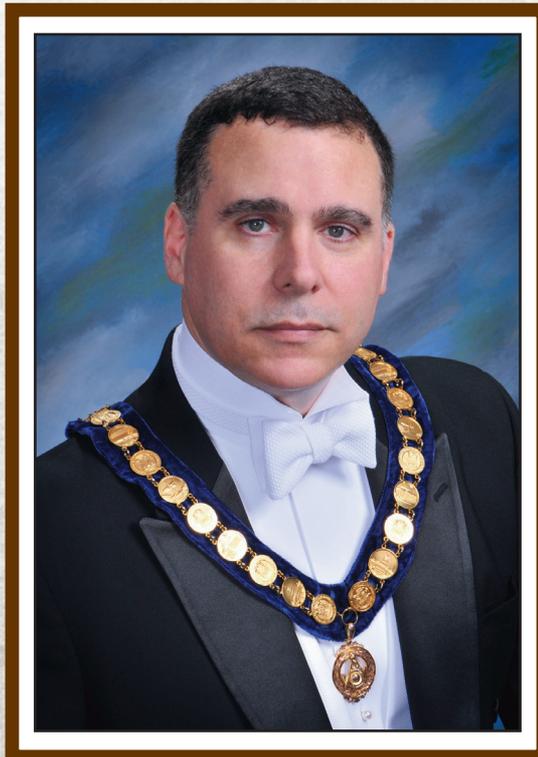
It is one of the first questions we hear in our Masonic experience: “What came you here to do?” I find it to be a question worth asking frequently in our Masonic career. The answer is, of course, a personal one. Any suggestion, however, that there are as many reasons to join or remain in our Craft as there are Freemasons is an over-generalization, and ignores common aspirations and needs that most men share who are led to the fraternal life. Nevertheless, they are certainly innumerable. Listing all those reasons would prove to be an impossible task, due in part to our brothers’ individuality and imagination. It is undeniable that the reasons men have joined in the past and continue to do so today are almost as numerous as the stars in the heavens.

In *The International Encyclopedia of Secret Societies and Fraternal Orders*, Alan Axelrod wrote:

“One gets from the Craft what one brings to it. For self-seekers, it is an excellent tool for advancement. For the clubbable, it is a first-class club. For the mystic, there is a fine range of mysticism. And for the little boy who loves dressing up and pretending to be important, it is the ultimate little boys’ club.”

Certainly, as Grand Master of Masons, I am obliged to respond to Alexrod’s last point with nothing more than a dismissive “harrumph!” – “pretending,” indeed! But his point is (otherwise) well-made. Our Fraternity offers a wealth of opportunities to participate, learn, and grow to the brother who will take the time to look for them. There is a wide variety of work available in ritual performance and instruction, lodge organization

and administration, event management, committee work, and communications. Members have written lodge and membership administration applications and lodge locator apps. There’s work here for number crunchers and money-managers, newsletter writers and editors, and community servants of all sorts.



**Most Worshipful Brother
James T. Feezell**

engaged in the company of men and brothers who have embraced certain common tenets and ideals, Masonry provides for an active life of participation in the lodge’s work.

Even more curious are those brothers who give the impression that they continue to attend lodge, and faithfully, only from sheer momentum. They’ve blocked out the first and third Wednesday evenings of the month in perpetuity but, when pressed, could not tell you why. That’s just “lodge night.” You’d think a Master’s call to action would resound with them, and bring them to devote

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From the Grand Secretary *Winds of Change & Progress*



Joseph S. Crociata, PGM
Grand Secretary

At this first opportunity to reach out to all D.C. Masons as your Grand Secretary, I want to provide a “whirlwind” overview of what is proving to be a year of significant progress. Building upon the exemplary foundation provided us by Most Worshipful Brothers Mansour Hatefi and Stewart W. Miner over the past quarter century, the Office of the Grand Secretary (OGS) continues to serve the brothers of this Grand Lodge, and to be the “front line” representative on most matters involving other Grand Jurisdictions. We continue to strive to perform those functions in as efficient manner as possible.

OGS Staff: Challenges and a Farewell

Worshipful Brother Todd Duehring has been dealing with significant health issues, and the staff truly has been operating under strength for most of the year. Everyone has pitched in to maintain undiminished service to the Craft, and Todd also has made himself available to provide needed institutional knowledge from his many years at OGS. (This was especially important with a new and inexperienced Grand Secretary). Todd continues to progress toward recovery and a return to the office, and we all wish him well and a speedy return.

We are both saddened and cheered to acknowledge the contribution and advancement of our Assistant Grand Secretary, Worshipful Brother Walter Hoenes, who leaves us at the end of June to take an executive position at our local valley of the Scottish Rite. Walter has been a creative and val-

ued asset at OGS, and we congratulate him on his new opportunity, which represents a significant step forward in his career with the Fraternity.

In the future, Kevin, Todd and I will endeavor to continue OGS’ tradition of service, with the help of another *de facto* member of the team: Most Worshipful Brother Robert Drechsler’s often unacknowledged contribution to the Grand Lodge as its archivist, librarian and curator adds a great deal to both the quality of our lodge rooms, our library and museum, and generally to the fraternal atmosphere of the Office. He deserves hearty thanks for his volunteer service.

Financial Reporting and Accountability

Thanks in major part to the cooperation of the RW Grand Treasurer George J. Stoklas, Jr., OGS has adopted a financial management regime that is more easily accessible to the Grand Master and all the members of the Executive Committee. Financial reporting to the Executive Committee is regular and ongoing, and every member of the Grand Line has

full access to monthly reports that provide a good snapshot of our financial health. The system is still a “work in progress,” but under the leadership of the Grand Treasurer, our accounting practices and procedures continue to be reviewed and modified to augment the flow of information from OGS to the Grand Line, and through the Grand Master to the Grand Lodge.



OGS staff - seated: MWB Robert Drechsler, WB Todd Duehring; standing: WB Kevin Jay, MWB Joseph Crociata, WB Walter Hoenes





The Grand Lodge Headquarters Building is located at 5428 MacArthur Blvd, NW in DC's Palisades neighborhood



The first floor conference room is available as a meeting facility for use by the Craft

Grand Lodge Building

While hampered by absences, the OGS staff has worked diligently to resolve issues relating to building maintenance and building security. Under the guidance of RW Jeffrey Russell and the Building Committee, the roof has been replaced, minor

but necessary maintenance items have been completed, and the building is currently under professional evaluation for water damage and (earthquake induced) structural damage. This project will be ongoing for at least another year. Also, for the first time in years, the building has been completely and logically “re-keyed.” It is now much easier to provide a key for access to lodges, Committees and boards to the meeting facility and kitchen. This facility is for the use of the Craft, and you can contact Kevin Jay to sign out

a key for after-hours meetings.

Referral Policy

On a regular basis, brothers have raised concerns regarding OGS’ referral of potential candidates

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to individual lodges. Frankly, there is inevitably a great deal of subjectivity involved in making such referrals: It's our primary task to make the best "match" between the inquirer and the lodge. Factors such as proximity, personal interests, and age play a role in the process. Even personality can be a factor. While each lodge has an individual interest in obtaining new members, it also has a collective interest in best serving the continued growth of our Grand Lodge, and to best serve the needs of the prospective candidate. Everything considered, the referral process just doesn't lend itself to a simple rotation system.

In order to balance the interests of the candidate and all the lodges, we have instituted a policy of recommending *three* lodges to each caller, but to continue to use our best judgment in their selection. Once selected, we forward notice of the contact to each lodge. Unfortunately, on occasion we have found that a lodge has not followed through by contacting the prospective member. In the near future, we will be adding a tracking system to follow-up on the initial contacts with a courtesy call from OGS. Working together, we will make certain that a worthy man who calls our Grand Lodge seeking Masonic Light is provided ample opportunity to find it.

Publications

In addition to *The Voice of Freemasonry*, OGS has several publishing responsibilities. We are bringing these up to date and maintaining the records of the Grand Lodge in accordance with practices of long-standing. The online version of the Grand Lodge Code has been brought up to

date as of the Annual Communication of 2013, and is now available and published on the Grand Lodge website. The significant task of reorganizing the Code as approved by this Grand Lodge in 2012 has begun, we expect to be in the position to bring the first printed version before the Grand Lodge for approval at the 2014 Annual Communication. Since the beginning of this year, the Proceedings of 2012 were published and the Proceedings of 2013 have been prepared for publication soon. Once published, the Proceedings will be up-to-date and on schedule.

Publication of the monthly membership reports has continued with regularity, with the addition of a layer of interaction between OGS and those lodge Secretaries whose submission of timely monthly reports may not be in accordance with best practices. The OGS will continue to press for responsive and responsible reporting of membership changes until universal compliance is achieved.

An Invitation

This is only a portion of our labors. Nevertheless, much has been done, but there is a great deal left to do. While changes are moving forward to streamline our operations, service remains the hallmark of our success. Should you or your lodge need assistance, our capable staff is ready to provide it. I consider the opportunity to serve as your Grand Secretary as a privilege, and my door remains open to any Mason who seeks my assistance. I invite you all to take advantage of the resources available to you from the Office of the Grand Secretary. ■

Grand Master's Message

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their arm, heart, and brain to the lodge's work, but somehow, they resist the call and remain "the Sedentary Spectators of the South." We're creatures of habit, I guess.

Time marches on, we're told, inexorably. Some of the men I helped initiate into our lodge as undergraduates are now successful professionals with wives (one each, I believe) and children. The time may come when you're handed your 25,

50, or 60 year pin. What will you have to show for your time in the quarries besides a couple of belt notches lost and a few additional pins and pocket jewels? How will you know whether your time in our Ancient and Gentle Craft was spent well or frivolously unless you can answer a simple question:

"What Came You Here to Do?" ■



Approaching Leadership

Of all the duties and responsibilities of the Deputy Grand Master, I believe the most important one is when he is called upon to represent the Grand Master and act in his stead. On a few occasions this year, our Grand Master has been indisposed while representing our Grand Lodge abroad or for personal reasons, and he has called upon me to perform the duties of his high office during his absence.

Whether representing him at a social event or presiding over an official Masonic Communication, I am reminded how much of a responsibility the Deputy has to our jurisdiction. While each of the other Grand Officers is sworn to serve the Grand Lodge in fulfilling his role in the officer corps, the office of the Deputy Grand Master carries a direct relationship to each and every Brother of this Grand Jurisdiction. From the Grand Master himself to the newest Entered Apprentice standing in the Northeast

Corner of his lodge, the Deputy Grand Master owes a duty. And what the Deputy does with respect to each and every brother (as so many things do in Masonry) comes in a group of three: he watches observantly, analyzes and plans carefully, and advises prudently.

Due to the Deputy's unique role among your Grand Lodge Officers, the duties of that office have evolved to include the planning and execution of the annual Leadership Conference.

This Conference is an important part of assuring the continued prosperity and growth of our constituent lodges, since it helps to develop the leadership skills of our Worshipful Masters and Wardens.

By this juncture in the Masonic year, I am sure that the leadership of all the constituent lodges feels confident that the men who will govern

them next year are fully prepared to assume the mantle of responsibility of presiding as Master. I can't imagine a *scenario* to the contrary. Nevertheless, should there be a remote possibility that someone may be viewing the upcoming year with anxiety or concern, there is a solution.

Leadership is a multifaceted characteristic that involves interplay among selected sets of the individual skills that one possesses. While everyone has skills to offer his lodge, they will rarely be

exactly the same set of skills as the next brother in line. The ability to manage and master the use of your skills is the foundation for leadership. A true leader can direct the efforts of those of superior skills just as well as he can mentor and lead those whose skills need development.

Like many things in life, only a few possess the innate ability to marshal their talents to lead others. Most of us must work hard to cultivate



Jeffrey D. Russell
Deputy Grand Master

A true leader can direct the efforts of those of superior skills just as well as he can mentor and lead those whose skills need development.

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that ability. This year's Leadership Conference will provide needed insight to all. The Grand Lodge Leadership Conference will give you nuts-and-bolts training to help make you a confident Master of your lodge, whether or not you're a "natural." You and your fellow officers will gain valuable cooperative management skills that can help ensure a consistent direction for your lodge. With the participation of all your officers, the benefits are even greater, due to the teamwork that the experience will build among you.

This year the conference will be held at the National Conference Center in Leesburg, Virginia. This location was chosen for its excellent accommodations and it will afford us the opportunity to gather together after our day's work to enjoy an evening of fellowship where we might better know one another and exchange ideas that can benefit the Jurisdiction as a whole.

The conference is open to all Wardens and Deacons of constituent lodges of the District of Columbia and there are two ways to participate:

"The Weekend Retreat" includes private hotel accommodations on Saturday evening,

and includes attendance at the Saturday sessions and breakouts, dinner that evening, the cash bar cocktail hours on Saturday night, breakfast on Sunday, the Sunday morning sessions and breakouts to the final lunch on Sunday. (Although there will be no programs for Friday evening, you are welcome to join us for fellowship.)

"The Day Guest" includes the daytime conference and meals but does not include a sleeping room and the evening fellowship time as we will not have our members leave the conference center after alcohol consumption.



You and your fellow officers will gain valuable cooperative management skills that can help ensure a consistent direction for your Lodge.

The registration fee for the "Weekend Retreat" will be \$80 per night. The fee for the "Day Guest" will be \$50. The National Conference Center has posted a website for registration that you can access by pasting the link below in a web browser.

<https://resweb.pass-key.com/go/29192>

I urge you to give yourself the time to retool and develop your ability to find the best in yourself, and bring it

forward in the most effective manner to the benefit of your lodge, the Craft, and the community. I look forward to seeing everyone at the conference. ■



Reaching for the Sky: Masonic Firsts in Architectural Design

Part III: From Glorious Splendor to the Dust of Time

From the previous issue of *The Voice of Freemasonry*, we learned that the Chicago Masonic Temple cost 84 million dollars to build in today's value, "Proving Money Was No Objection". Shortly after the building's dedication on 21 October 1892, tens of thousands of people rode the express elevators to the Masonic Temple's observatory to get a bird's eye view of the dedication parade of the Columbian Exposition, more affectionately known as the Chicago World's Fair, as it marched down State Street. The London Times informed its readers that "Chicago is the greatest exhibit at the World's Fair," and there is no better place to see the city than from the roof of the world's tallest building. In his popular 1893 guide to Chicago and the Fair, John J. Flinn recommended that a "half day really ought to be given to a study of the Masonic Temple."; though Flinn himself actually spent the better part of two days exploring the building to satisfy his own curiosity. Flinn further wrote, "The great buildings of the World's Fair look like toy houses.

The Manufacturers and Liberal Arts building, which is large enough to accommodate the houses and inhabitants of a village of five thousand people, looks little larger than a shed and not much more attractive. The Illinois Government and Administration buildings with their beautiful and graceful towers look squatty and mean. The great network of railroad

lines at our feet resemble silken threads, and the trains moving along the lake shore on the Illinois Central look ridiculously small. The buzz of the great city reaches us here, but it is simply a buzz. We are away from the roar and jumble and confusion of the streets below."



Marcus Trelaine, PM
Pythagoras Lodge of Research



The Chicago Masonic Temple was at one time the tallest building in the world.

When the fairgrounds actually opened to the public in May 1893, the Masonic Temple served as a prime example of American architectural ingenuity for all the world to behold. Relying on the working tools of Masonry, architect John Wellborn Root and Norman Gassette, President of the Masonic Fraternity Temple Association of Chicago, had found the wisdom to lead a new evolution in building design by combining the beauty of art with the strength of science to create a "Notable High Building". Moreover, the new Masonic Temple also demonstrated the rebirth of the city following the Great Chicago Fire just 22 years earlier. The Masonic Temple of Chicago demonstrated the highest expression of operative Masonry through which

society produces works that are the admiration of every age. Moreover, it illustrated the capacity of the speculative nature of man to imprint on the American mind wise and serious truths of human aptitude, perseverance and optimism. Together, they were seen to enable great achievements to rise like a phoenix from the ashes of destruction.

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Perhaps the most “irresistible inducement” to investigate the Temple was inspired by the impressive bank of 16 elevators (14 passenger, 2 freight), that was quickly and efficiently capable of carrying 100,000 persons a day when operating from 6:45 am to midnight 300 days a year. Surpassing in size and capacity of even the Eiffel Tower and the World Building in New York, the elevators of the Masonic Temple comprised the largest lifting system on the planet. If the distance between the main floor and observatory were traveled in a continuous line, the 14 passenger elevators would move people nearly 150,000 miles every year. That is more than six times around the earth or half way to the moon. The eight hydraulic pumps used to swiftly lift the elevators moved enough water to fill a pond 240 feet long, 100 feet wide, and 50 feet deep; and could supply of town of 60,000 inhabitants with all their water needs every day for a year.

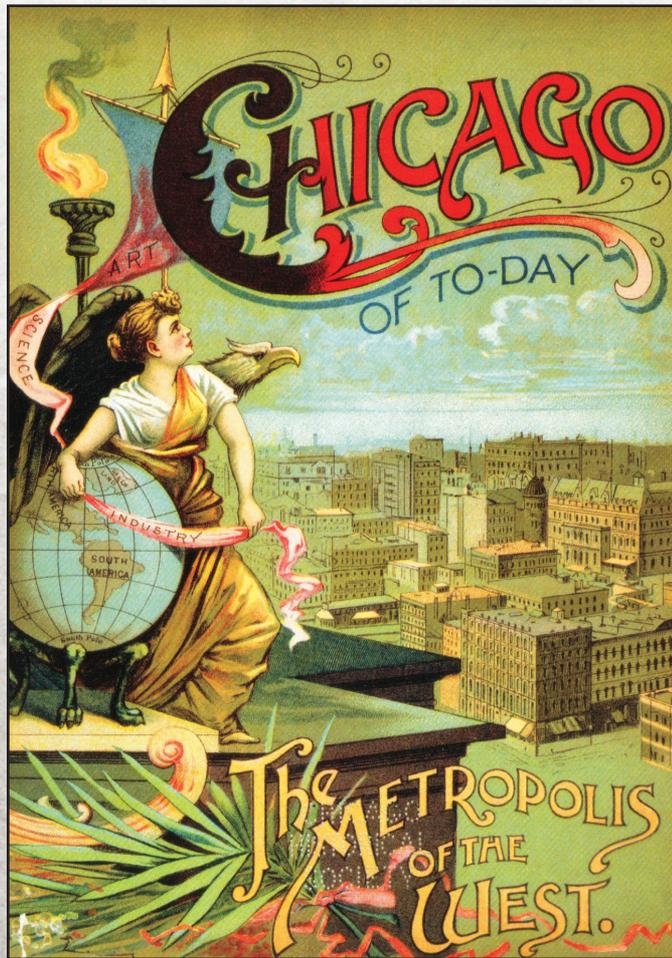
But these were not the only dramatic architectural firsts. Although the surface was finished in granite, marble and yellow-pressed brick, the Masonic Temple was really much more like a metal behemoth consuming 4,700 tons of steel, 16,000 tons of fire proofing, and 800 tons of steel rails in its construction, not to mention the 16 miles of wire rope used in the elevator cables or 53 miles of wire wrapped in its six electric dynamos. Yet for all its impressive architectural accomplishments and favorable reception, Root never lived to realize a personal satisfaction with his design or could envision the full effect of the building and the times in which it was built. After his passing

in January of 1891, Harriet Monroe wrote that to her brother-in-law, “*The Masonic Temple was a problem which Root chafed under but to which he attempted to give the most direct solution possible. ‘Skyscrapers’, elevated out of true proportion to their base, were not at all to his liking; and in this case, two stories were added to the design after he felt that its altitude was already too great.*”

As an originator of the new “Chicago School” architectural style, his personal preferences were in contradiction to those of one of his crowning achievements. Nor did he reportedly enjoy designing similarly colossal buildings, believing “the steel-frame technology permitted such unfettered ascension skyward.” Instead, he seemed to much prefer the wider based buildings, like the Monadnock Building constructed in 1891. A building which earned the reputation of being the tallest commercial iron frame building with a load-bearing masonry exterior wall ever constructed. Even though an architectural visionary, he couldn’t imagine how the Masonic Temple would soon become a showcase achievement that

would change the world. Instead, he was further disheartened following a trip to New York by predictions the Chicago World’s Fair would be “little more than a cattle show”.

Unfortunately, the testament given by R.W.B. Barnard in 1891 that the Masonic Temple “will remain for ages as the grandest monument...” was proven untrue. Less than 50 years later, the Temple came crashing down under the might of a wreck-



The Temple was actually one of the most popular “exhibits” at the 1893 Chicago World’s Fair.



ing ball. Like the Temple of Solomon, the lapse of time and ruthless hand of ignorance laid waste and destroyed this monument to Freemasonry. Gone was the magnificent grandeur, a symbol of human genius and Masonic enterprise; forever lost and all too soon to be forgotten. In its celebrated wake a Walgreens drug store stood like a child shuffling about in father's shoes.

In 1939, as the Masonic Temple of Chicago crumbled in the dust, its splendor forever lost to a better time, Thomas Tallmadge wrote his article *Architecture in Old Chicago*, declaring "There is no building in Chicago which fired the imagination and the enthusiasm, not only of our citizens but of the world, as did the Masonic Temple... The cause of its fame was its height." Was this the simple reason the Temple fell out of favor? Some initially speculated the innovative system of steel framing was too corroded and vulnerable to the quakes and shudders of underground construction and planned train operations from the nearby State Street subway.

Yet, at its demolition, structural engineer Frank Randall concluded the steel framing system of the Masonic Temple would "endure indefinitely". As its innovative foundation lay exposed, engineers learned the terra-cotta and concrete not only safeguarded the building from destruction by fire, but equally served as an excellent protection against the debilitating enemy of rust. Only the slightest



The great Chicago Masonic Temple was razed less than fifty years after completion.



The world famous Joffrey Ballet now occupies a steel and glass structure on the site of the former Masonic Temple.

evidence of oxidation was discovered, and this minor corrosion was concluded "in all probability due to initial (manufacturing) conditions."

What was it then that prompted Freemasons to dispose of one of the most beautifully appointed and structurally sound buildings ever constructed? Is it realistic to consider the Masonic Temple lost its allure among the membership

and people of Chicago because it could no longer make claim as the "tallest building in the world"? Moreover, this is not the only example of a Masonic temple that too early met its demise. In a craft based on the first and noblest of sciences, will the superstructure upon which Masonry is erected only endure in a speculative form? Is the operative nature of the Fraternity relegated to the past, or will a bold, new, dramatic temple rise up to meet

the dawn of a new day? And if so, will Freemasonry again lead the way or will this achievement be consigned to others?

On September 12, 2008 the site of the old Masonic Temple of Chicago became the new home to the Joffrey Ballet. Although Freemasonry is no longer specifically practiced at this site, perhaps a small part of those old Masonic teachings still linger in the surrounding airs of the new building in evidence of the ardent encouragement and promotion of the arts Freemasonry has made throughout the ages — whether that art was once practiced as a Masonic ritual or now as a world-class ballet performance. ■



Nation's Capital DeMolay: A History and a Plan for Growth



Alan L. Gordon
Junior Grand Steward

In 1919, nearly 100 years ago, a young man by the name of Frank S. Land saw the need for young men to have a father figure. Near the end of World War One, “Dad” Land, as he became known, became concerned with the problems of boys who had lost their fathers. He decided there was a need for an organization where boys would have the opportunity to associate with other boys, a place they could share common interests, learn responsibility and other skills that would benefit them throughout their lives. His ideal model for this organization envisioned business or professional men – Masons all – who would take interest in the boys, be a friend and advise them, and perhaps even provide them with employment opportunities. From this simple thought, Dad Land started what was to become the International Order of DeMolay.

DeMolay was founded on seven cardinal virtues, as follows:

1. Filial Love
2. Reverence for Sacred Things
3. Courtesy
4. Comradeship
5. Fidelity
6. Cleanliness
7. Patriotism

Over the years, Dad Land expanded upon his idea and Masons throughout the country responded by sponsoring chapters in their local jurisdictions. Dad Land traveled throughout the country and chartered chapters wherever he went. One of the chapters he sponsored was in the District of Columbia and was called Robert le Bruce Chapter. Until 1997, Robert le Bruce Chapter held the distinction of being the longest continuing operating chapter east of the Mississippi River. From that

chapter and others meeting in the District of Columbia, Nation's Capital DeMolay was organized.

Since 1997, much has changed in Nation's Capital DeMolay. At one point, there were multiple chapters. The active DeMolay's experienced public speaking, developed leadership skills and learned how to plan and execute events. There were charitable events as well as intramural sports among the chapters. After 1997, the Jurisdiction was reduced to one chapter, Tenleytown-Chevy Chase (TCC) Chapter, managed by two dedicated Masons and Senior DeMolays and sponsored by William R. Singleton-Hope-Lebanon Lodge No. 7. Being the only chapter made it difficult to continue intramural sports. However, the Chapter continued to thrive and grow. Today, TCC has 12 active members.

Unfortunately, maintaining membership in any youth organization is an ongoing challenge. DeMolay only has an active member for perhaps nine years, from ages 12 to 21. At age 21, the DeMolay reaches majority and is no longer considered active. If he wants to continue the camaraderie that he had in DeMolay, he must join a Masonic lodge. Today, there are many Senior

DeMolay who have held positions of leadership within the Grand Lodge of the District of Columbia as well as their individual mother lodges. Many attribute their participation to their experiences in DeMolay as youths.

On April 16, 2014, DeMolay International issued a release that Brother William Eppig of Maryland had been appointed as the Executive Officer of



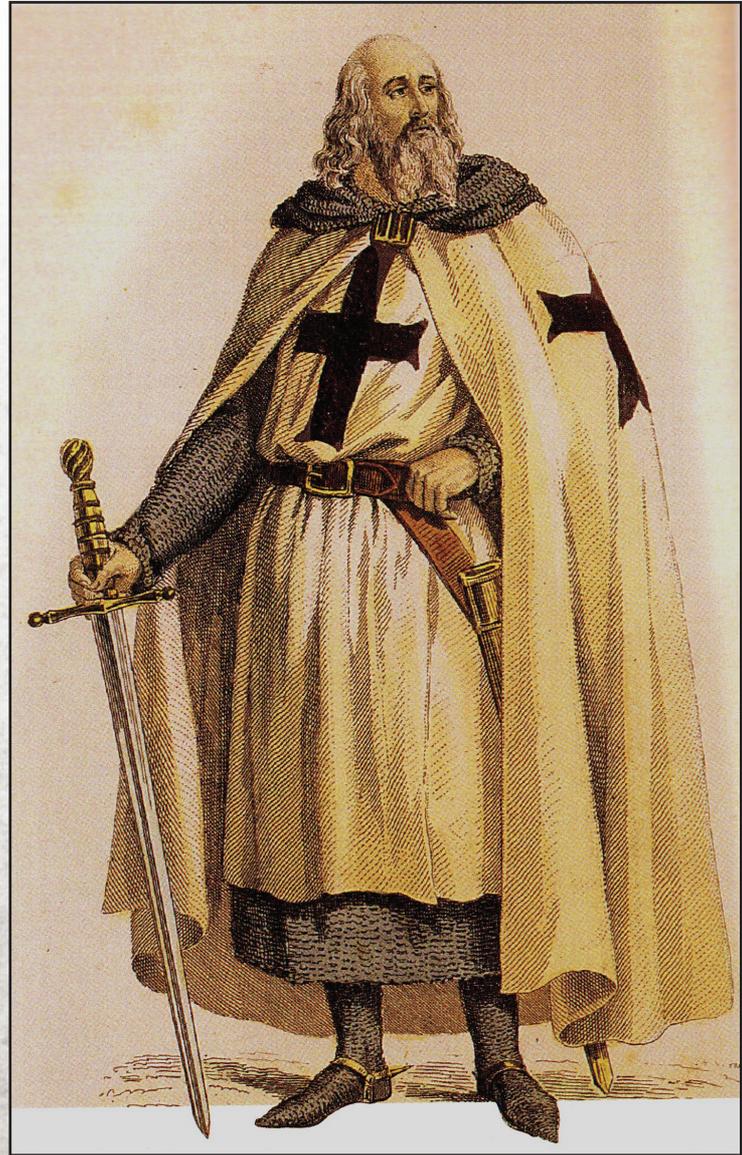
The emblem of DeMolay



Nation's Capital DeMolay. Dad Eppig is also Executive Officer of the Maryland State Association of DeMolay Chapters (MSADC). Have one person oversee two different jurisdictions is unusual, but not unprecedented. Dad Eppig brings to the table a track record of success in growing MSADC over his years in office. He is excited to bringing his brand of DeMolay to Nation's Capital DeMolay and to grow and revitalize our jurisdiction.

The first step towards rebuilding is to secure advisors from within our Masonic Fraternity. It is important that an advisor is there to teach and guide the active DeMolays to plan and organize the events and activities that the active DeMolays want to do. We must always remember that this is their organization. Advisors are needed in the following areas:

1. Chapter Dad – Oversees the meetings and events of the Chapter
2. Ritual Advisor – Like all Masonic organizations, DeMolay has ceremonies for opening and closing the chapter and for initiations.
3. Activities Advisor – Working with the DeMolays to assist in sporting events and other fun activities as the Chapter may want to hold.
4. Membership Advisor – Helping the DeMolays to develop and implement membership plans for the success of the Chapter.
5. Awards Advisor – Keeping track of the many awards that are available through participation in DeMolay.



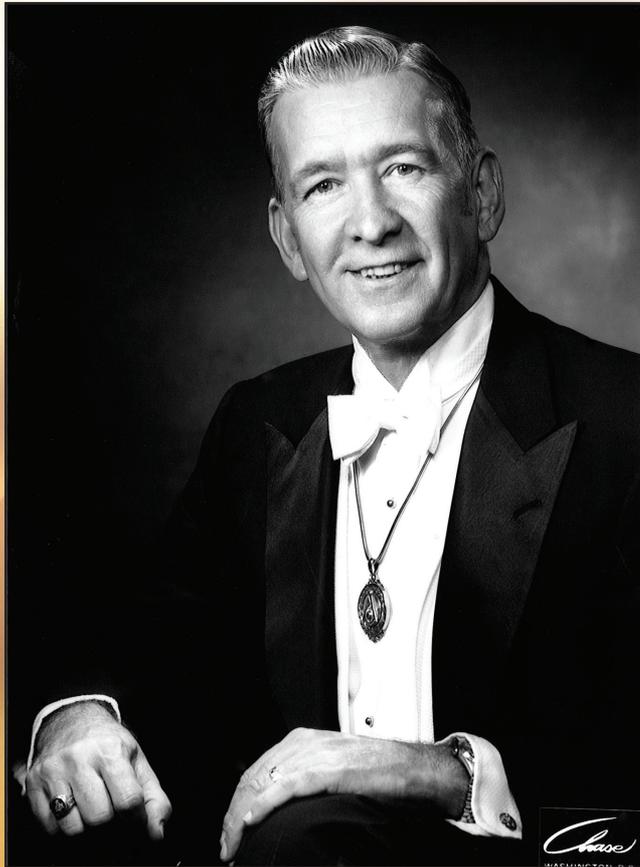
Jacques de Molay, namesake of the Order

Once the advisors are in place, we can begin the work of rebuilding and growth for Nation's Capital DeMolay. With the support of the Grand Lodge, we can grow TCC, get Robert le Bruce Chapter active again and start new chapters within our borders. We can make DeMolay the stepping stone into Masonry that it once was and can be again.

Anyone interested in being an advisor for DeMolay should contact Brother William C. Eppig (oemd07@gmail.com) or RW Alan L. Gordon, JGS (agordon@dcgrandlodge.org). ■



In Memoriam



JAMES MARSHALL BURNS

1927 - 2014

Most Worshipful Brother James Marshall Burns was born on November 28, 1927 in Lenoir City, Tennessee, but soon moved with his family to High Point, North Carolina, where he attended the public schools. During a break in his distinguished 26-year Naval career, he attended the High Point Campus of North Carolina State University. From 1969 until his retirement in 1976, he was assigned to the Office of the Joint Chiefs of Staff at the Pentagon.



On April 4, 1953, Brother Burns married Edith Ann Hunsucker and they had a son Jerry, and two daughters, Marsha and Amy.

Most Worshipful Brother Burns was raised to the sublime degree of Master Mason on March 27, 1966 in Smith Lodge No. 775, Russell, Kentucky. On May 14, 1970, after returning to the Washington, D.C. area, he affiliated as a dual member with George C. Whiting Lodge No. 22, F.A.A.M., District of Columbia. He served

that Lodge as its Worshipful Master in 1974. He was Secretary of the 1974 Association of Worshipful Masters.

In 1966, while in Ashland, Kentucky, Most Worshipful Brother Burns was exalted a Royal Arch Mason in Apperson Chapter No. 81, advanced to Royal and Select Master in Everett Council No. 65; knighted a Templar in Ashland Commandery No. 28 and received the Super Excellent Master Degree in a class at Ironton, Ohio. He received the Scottish Rite degrees in Albert Pike Consistory, District of Columbia, in 1969. He was admitted a Noble of the Mystic Shrine in El Hasa Temple, Ashland, Kentucky, in 1966.

Most Worshipful Brother Burns was a member of the Royal Order of Scotland. His Masonic affiliations in the District of Columbia included: Pythagoras Lodge of Research (Master, 1979); Cabletow Square Club No. 287 (President, 1976); National Defense Masonic Club; Masonic Club Boosters 999; St. Simeon Stylites Conclave, Red Cross of Constantine; and Almas Temple, A.A.O.N.M.S. In nearby Virginia, Most Worshipful Brother Burns was a Past Patron of Arlington Chapter No. 39, Order of the Eastern Star, a member of Cherrydale Lodge No. 42, and a member in perpetuity of Arlington Hall Chapter No. 440 and the Seth Warner Camp of Heroes of '76, National Sojourners.

In the Grand Lodge, F.A.A.M. of the District of Columbia, Most Worshipful Brother Burns served on the Lodge Activities Bulletin Committee from 1974 to 1983 and was made Chairman in 1976. At the St. John's Day Communication in 1976, Most Worshipful Brother Burns was elected Junior Grand Steward of the Grand Lodge. In each succeeding year, he was elected to advance through the places and stations of the Grand Lodge and, on December 21, 1983, became Grand Master elect. His installation as Grand Master took place on December 27, 1983 at a large gathering of Brethren and ladies, present to wish him well during 1984.

Most Worshipful Brother Burns was reared in a family adhering to the Methodist faith and remained active in his church throughout his life. In community service, Most Worshipful Brother Burns was a member of the Junior Chamber of Commerce from 1953 to 1962 in High Point, North Carolina. In his youth, he was active in the Boy Scouts there, reaching the rank of Life Scout, and later becoming Scoutmaster.



In Memoriam

THEODORE MARVIN KAHN

1926 - 2014

Born in New York, N.Y., on October 31, 1926, the son of Moses Eli and Mollie Schoolman Kahn, he attended N.Y. Public Schools and graduated from George Washington High School in 1943. He served more than two years in the U.S. Navy, attaining the rating of Pharmacists Mate 3rd Class, prior to his honorable discharge in 1946. During his Navy service, he served aboard the U.S.S. Point Cruz (CVE-I 19) in charge of the laboratory and pharmacy.



After the war, he was graduated in 1950 from the College of the City of New York where he majored in Economics. He then came to Washington, D.C., and, until 1955, was employed by Congressional Quarterly News Features where he covered U.S. House of Representatives and U.S. Senate committee hearings as well as political news for many clients. In 1955 he became a Real Estate Broker in the District of Columbia and Maryland and has since owned and operated his own firm, "Kahn Realty."



On February 27, 1955 he married Eunice Vivian Shapiro and their marriage was blessed with three children, Meryl Ellen, born May 14, 1957; David Lowell, born July 29, 1960; and Lynn Allison, born October 9, 1961. In September, October and November, 1984, David received, respectively, his Entered Apprentice, Fellowcraft and Master Mason Degrees with his father presiding in the East and his father raised him to the Sublime Degree of Master Mason.

Most Worshipful Brother Kahn's Masonic career began in 1956 when he was raised in the then Samuel Gompers Lodge No. 45. As a young boy, he never knew his father, who died in an accident when Ted was a toddler. Because his father was a Mason, Most Worshipful Brother Kahn found a connection with his father through the Craft. He served on all Lodge Committees and, from 1958 to 1969, as the Lodge delegate to the Masonic and Eastern Star Home. During this time he also served as Chairman of the Securities and Investment Committee of the Home.

In the Grand Lodge, he was appointed Grand Sword Bearer for 1977 and was elected Junior Grand Steward in December of the same year. Progressing through the Grand Lodge Line, he was elected and installed Most Worshipful Grand Master on St. John's Day, December 27, 1984. He served for seven years on the Board of Managers of the Masonic Temple Association and also as the Grand Representative of the Grand Lodge of Delaware near the Grand Lodge of the District of Columbia.

His other Masonic affiliations in the District of Columbia included Albert Pike Consistory, A.A.S.R., where he served as 2nd Lt. Commander of the Council of Kadosh; Almas Temple, A.A.O.N.M.S.; Mt. Pleasant Chapter No. 13, R.A.M.; Triangle Council No. 3, C.M.; Knights of Mecca of Almas Temple, the Past Masters Association; D.C. High Twelve Club No. 576; and Pythagoras Lodge of Research, where he served as Master in 1984. He was also a member of Fudda Nabi Grotto, M.O.V.P.E.R., and had been awarded the DeMolay Honorary Legion of Honor.

He was a member of the B'nai Israel Congregation in Rockville, Maryland, and of the Jewish War Veterans.



Lebanon is Eternal

I've never kissed so many men in such a short period of time.

The custom of "cheek-kissing" three times was just one of the cultural differences that made our visit to our Brethren in Lebanon very interesting! Your Grand Secretary and I were privileged to once again share quality time with the men of Phoenix Lodge No. 1001 in Beirut, our most remote Lodge in an area of the world that suffers from widespread Masonic darkness and misinformation. And I used to think that it was a long trip to the Takoma Masonic Center!

First, the good news: Your brethren in Lebanon conduct their work in an outstanding manner. Their ritual is excellent and conducted in perfect English. They enjoy a strong and energized central core of officers. All of their Lodge members share a strong bond of fraternal love, they enjoy each other's company, and they socialize often. Their Lodge building and furnishings are first-rate and well-cared for. They represent

the Grand Lodge of the District of Columbia in a manner that would make you proud.

By authority of the Grand Master, the Grand Secretary conducted this year's Grand Visitation. The Lodge's reception of the Grand Master's representative was flawless, in a room filled with brothers of No. 1001, and visitors from Lodges of the Scottish Constitution's District Grand Lodge of Lebanon. Our Phoenix Brothers are distinguished and accomplished men in their own right, and when banded together to advance the inter-

ests of the Lodge they make a formidable team. The report of Worshipful Brother Hratch Nalbadian, Master of Phoenix Lodge No. 1001 demonstrated the continuation of an active program, with a realistic look forward to a bright future.



Michael D. Nicholas, Sr.
Senior Grand Steward

But the Lodge does face significant challenges. In the entire middle-eastern region, Freemasonry is deliberately misrepresented as evil or Zionist by many segments of their diverse population. Even the act of freely displaying one's affiliation with the Craft is uncommon, since things we take for granted (i.e. simply telling an acquaintance that you are a Freemason) can be a professional or personal risk. They have to build the Craft with greater discretion than we customarily exercise.

For example, their Lodge buildings have no external identifying marks. Whereas (until recently) one could see the sign for the Takoma Masonic Center about a mile away, there are no signs or indications that the "Al Fanar Freemasons' Hall" in Beirut is anything other than another warehouse building. There is little indication of the beauty that lies within. The same can be said for the stately El-Mizab Lodge in Tripoli, where we met with Brethren under the jurisdiction of the Grand Lodge of Scotland. The entrance lies literally off a narrow alleyway, with no external markings.

If I've learned anything in my two trips to this wonderful and fascinating country, it is that we need to improve our understanding of the Lebanese perspective if we hope to help our brethren build Freemasonry there. Like us, they are a product of their history and culture. In many ways, they think differently than we do. They live in a world where multiple cultures clash every day – sometimes violently.

They are a country that has been dominated and influenced by a succession of cultures: the Phoenicians, Assyrians, Babylonians, Greeks, Romans, Crusaders, Mamluks, Arabs, Ottomans, and the French. More recently, this list includes the Syrians and the Israelis. And yet they still prosper. As one prominent Lebanese Mason once told me, "Lebanon is Eternal!"



*The flags of the United States
of America and Lebanon*



In order to keep the very different cultures working together, they have a highly structured government that serves to modulate the tense sectarian diversity. Each of the main religious groups is allocated a fixed number of seats in their Parliament. Their constitution specifies that the President of Lebanon is a Maronite Christian, the Prime Minister is a Sunni Muslim, and the Speaker of the Parliament is a Shi'a Muslim.

So what does this have to do with Freemasonry?

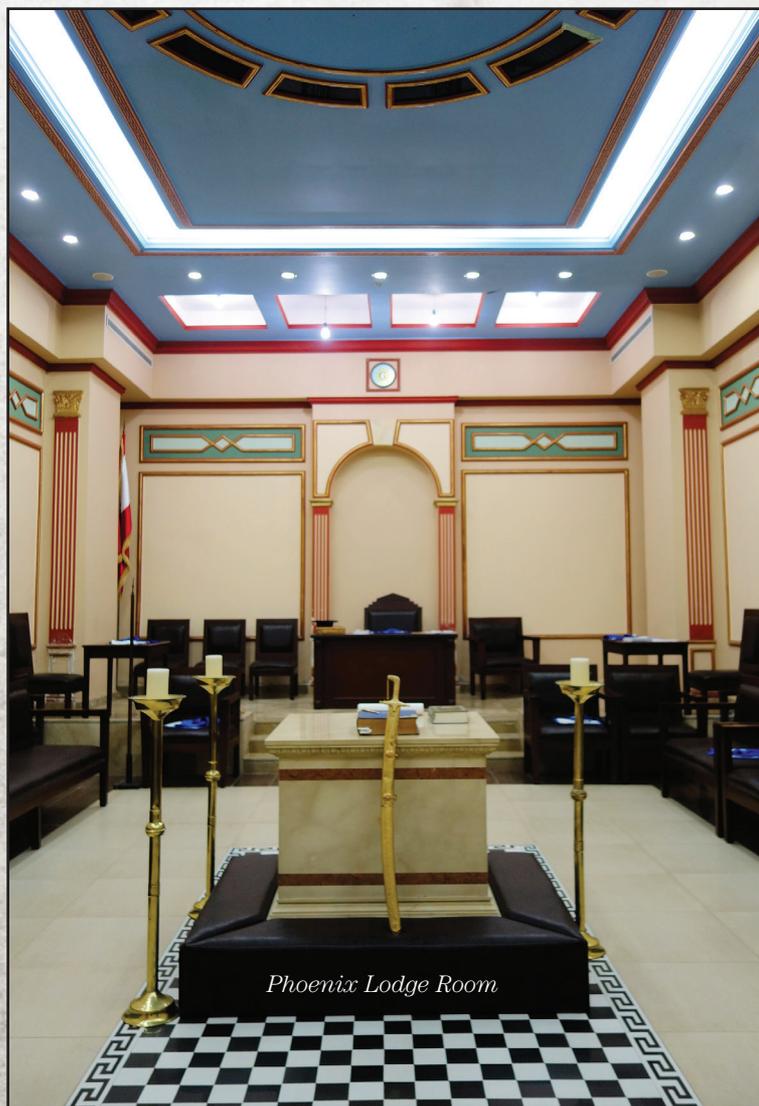
My belief is that Freemasonry, despite the universality of our rituals, tends to adopt the characteristics of the society in which it flourishes. Here in the US, for example, our individual Lodges maintain a fierce independence. There is also no central "Grand Lodge of the United States." As was proven by the Baltimore Convention of 1847, such a concept is an anathema to us. Those unfamiliar with the District of Columbia are surprised to learn that our cultural experience reflects limited government and decentralized authority. These are qualities reflected in our lodges and Grand Lodge Code. The Grand Lodge of Washington, DC tends to defer to the constituent lodges wherever possible, and our Code grants wide latitude to the discretion of a Lodge's Worshipful Master.

Lebanon, on the other hand, has nothing similar to our intertwined structure of city, municipal, county, and state governments. Its citizens are confronted daily with one strong central government, which in turn faces constant challenges to its authority by internal and external forces. The Lebanese people are amazingly industrious and self-reliant, and appear to have a great deal with the independent, frontier-oriented Americans of the nineteenth century. And this culture is reflected in their lodges. I've witnessed that relationship by observing both our Phoenix Lodge and the Scottish Lodge EL-Mizab, which meets in the town of Tripoli, about ninety minutes to the north of Beirut.

Apart from differences in political culture, it is important to observe that the Lebanese demonstrate an augmented concept of "family". Where we Americans are often proud to trace our heritage back a few hundred years, families in Lebanon go back thousands of years. The concept of passing on some legacy to one's son is a particularly strong cultural trait. In consequence, the tradition of fathers passing on the Masonic tradition "from

Mason to Lewis" that used to be more prevalent in many parts of the United States remains quite strong in Lebanon.

For all the strengths that the Lebanese culture brings to the Craft in that country, there are challenges as well. Despite the healing of any rift between the Grand Lodges of New York and Washington, DC in this country and the restoration of amity now years behind us, the brothers of New York's District Grand Lodge of Syria-Lebanon



continue to be prohibited from sharing Masonic fellowship with our brothers of Phoenix No. 1001. While hardly a foreign concept to the United States (wasn't it Tip O'Neill who declared, "All politics is local"?) the continuation of this posture sets an unfortunate example for Freemasonry in a part of

continued on next page

the world in which the Craft is already under constant and unremitting attack by outsiders.

The brothers of Phoenix No. 1001 continue to maintain a posture of fraternity and fellowship, with an outstretched hand to every worthy brother who approaches its doors. This is only one more reason why Phoenix No. 1001 is a source of great pride to our Grand Jurisdiction, and holds hope that the last traces of discord among brothers will someday be overcome, and fraternity will prevail without exception among the Masons of Lebanon, whatever their affiliation.

Our hosts in Lebanon were wonderful, and they sacrificed much of their time to be with us. Not only did we conduct the Grand Visitation to Phoenix Lodge 1001, but we also witnessed a re-consecration of El-Mizab 1130 Lodge, on its 100th-year anniversary. We also watched the installation and transfer of responsibility to the new Worshipful Master of El-Mizab Lodge, followed by a most interesting and lavish Installation Dinner in Tripoli. While it is rumored that both the Grand Secretary and I were seen dancing Lebanese-style with Brothers of El-Mizab and Provincial and District Grand Masters of the Grand Lodge of Scotland, I am confident that the cameras wielded by the loyal Brothers of Phoenix No. 1001 left no evidence of any such events.

While the celebrations were joyous, there was much work to be done as well. Your Grand Secretary hosted numerous private meetings of Lodge

officers and other influential Masons in the region, and we had ample opportunities to renew old friendships and to build new ones. The Grand Lodge of Washington, DC continues to contribute to Masonic life in Lebanon and our time was well-spent. The presence of your Grand Lodge officers in that part of the world had a positive impact not only on our own Masons, but also upon those of other affiliations.

It is my sincere hope that our individual lodges will work to establish separate communication with the officers of Phoenix Lodge 1001. Their officers and contact information are listed in our 2014 Directory. Share your successes and your failures. Ask about theirs. They may not be able to duplicate the things you use that work, but your imagination and enthusiasm will be greatly appreciated. Likewise, you may learn about or rediscover some interesting facts about Freemasonry in the ancient land of Lebanon, which includes the cities of Byblos (which gave us the name "Bible") and Tyre (that gave us that Tyrian of renown whom all Masons honor.).

The brethren of Phoenix Lodge face some tough and unusual challenges in the building of Freemasonry in that part of the world. But rest assured that their concept of Freemasonry – and their pillars of **Brotherly Love**, **Relief**, and **Truth** – are strong and intact. They want to build the kind of Freemasonry that you love and respect. Reach out to them and see if you can help. ■



Presentations were made following the communication. Pictured (r – l) are MW Joseph S. Crociata, RW Grand Secretary; Bro. Rev. Andrew E. Paterson J.P., RW Provincial Grand Master of the Provincial Grand Lodge of Fife and Kinross, Grand Lodge of Scotland; Bro. Nakhle Rbeiz, RW District Grand Master of the District Grand Lodge of Lebanon, Grand Lodge of Scotland; RW Michael D. Nicholas, Sr., Senior Grand Steward; WB Hrach Nalbadian, Master of Phoenix No. 1001; WB Assad El Feghali, Secretary of Phoenix No. 1001.



The Importance of Hats in Freemasonry

This article is abridged and the full text will be published in *Ars Quatuor Coronati*, in 2014.

Head Gear in Society

From the earliest of times, head gear has been an important aspect of human life and our social hierarchy. Be it the laurel wreath of a Roman Emperor, the ornate jeweled crown of a monarch or the flat Yorkshireman's cap, the social standing of the wearer is immediately obvious to any observer. In comedy, the hat has been used as a job qualification, where John Cleese in Monty Python's "Vocational Guidance Counselor" skit asks Michael Palin's character (Mr. Anchovy) what qualifications he has to be a lion tamer and is told "I've got a hat". Clearly the importance of a hat in society cannot be understated and it is generally understood that for one to wear a symbolic hat in the presence of others is a token of superior rank or office.

In Western society we have very rigid rules governing appropriate hat wearing. A hat should not be worn indoors, while the National Anthem is being played, in a Christian church, at a funeral, and should be removed when greeting anyone. These rules are only relaxed during our college years and when attending sporting events where the hat expresses our support for a particular team. In a religious setting, the Anglican tradition does not allow men to wear a hat in church, but it is acceptable for ladies; while a Bishop wears a hat called a Mitre, unless he is praying to God. In contrast, the Jewish faith requires men and women to keep their heads covered during worship and many male adherents to this faith chose to wear a Yarmulke (skull cap) and sometimes another wide brimmed hat at all times.



Customs, traditions, and Masonic law vary widely regarding the wearing of hats in a Masonic lodge.

Head Gear in Masonry

From the first time I set foot in a working lodge I was always curious, even shocked why the Master wore a hat, not only indoors, but in a building referred to as a lodge or temple. The origin of this custom in Freemasonry may be due to the practice of the operative Master Craftsman in charge of a work, wearing his hat both to show his authority and to enable him to be readily

identified by his workmen. A historical anecdote tells of King Henry VII making an inspection visit during the construction of the King Henry VII (Lady) Chapel (1503-1509) in Westminster Abbey. During this visit, he noticed that the Master Mason in Charge did not remove his headgear and enquired the reason. He was told that he wore it by immemorial custom as a mark of his authority. Nothing is said as to whether the Master was allowed to continue wearing his hat or his head!

A contrary opinion holds, the wide spread use of hats within Freemasonry is derived from French Masonry. Fort tells us in *The Early History and Antiquities of Freemasonry* that in France in the latter part of the eighteenth century "All of whom sat in lodge with covered heads" and that upon conferral of the third degree, the raised Master Mason was handed a hat by the presiding Master and told "For the future you shall be covered in a Master Masons' Lodge."

In fact, in the USA only the Grand Lodge of West Virginia never wears hats, in 10 Grand jurisdictions (including the District of Columbia) hats are optional, and 39 Grand Lodges mandate headgear with similar wording in their governing



Steven R. Carlo

Master, Fiat Lux Lodge No. 1717

Senior Warden,

Pythagoras Lodge of Research

continued on next page



The Voice of Freemasonry

documents to that of the Grand Lodge of Virginia's Mentor's Manual:

A hat is presented to the Worshipful Master during his investiture as a reminder to the Lodge that it is his province, alone, to remain covered, while the rest of the Brethren remain uncovered... The origin of this beautiful tradition is said to have been founded upon the wearing of a crown by King Solomon as a visible mark of his refined dignity and authority.

It is also equally true to say that generally in the US, a top hat is commonly worn by the sitting Master, however this is lodge dependent. Some lodges with predominantly military members wear a uniform hat (Grand Lodge of Rhode Island) and others wear cowboy hats (Grand Lodge of Oklahoma). In some Grand Jurisdictions such as Ohio, the wearing of a hat is an option, not a law and as such many Masters exercise their right to choose. However, in many cases a hat is required to work the ritual correctly. But, despite this widespread adherence of the Master's head being covered in the US, it has also attracted some dissension among the Craft as evidenced by an article written by the Masonic Chronicler in 1921:

The Grand Master Daniel G. Fitzgerald of Illinois dropped a verbal bomb in a Chicago lodge by voicing the hope that some Grand Master in some Grand Jurisdiction would have the courage to issue an edict eliminating the silk hat which Masters of American Lodges are required to wear while presiding... [Since the Master's] emblem of authority is the

gavel with which he is able to rule his lodge there seems no good reason why this silk hat custom should be retained.

Massachusetts has a long history where the Master is the only one privileged to remain covered except when The Most Worshipful Grand Master of Massachusetts or his representative is present. The Grand Master himself wears a "tricorn" hat – the three-cornered hat favored during the Revolutionary period of the 18th century.

It is said, that the Master recognizes only three superiors; The Great Architect of the Universe, Death and the Grand Master. He should always remove his hat during prayer, in the presence of death (including announcements), at prayer should relinquish his hat in favor of the Grand Master (or his Deputy) or to anyone allowed the privilege of addressing the Craft from the East. A lodge can only have one Master, likewise only one person should wear a hat during lodge.



MWB Harry S Truman holds a hat in his official portrait as Grand Master of Masons of Missouri



A Master in the Victorian era; Benjamin Franklin as Master wearing a 'tricorn'.



In Canada things are different once again. In British Columbia, hats are only worn in lodges which have "borrowed" from the American ritual. The Prince Hall Lodges in BC are operated under the jurisdiction of the Prince Hall Grand Lodge of Washington State and the Master of these lodges wears a hat. The other territories do not wear hats ever, with the exception of Moose Jaw Lodge No. 3, one lodge in Saskatchewan which operates under the Ancient York ritual.

Within the United Grand Lodge of England, hats are no longer typically worn, but they were in the past. As always there are exceptions. In Newstead Lodge number 47, the Master is presented with a black



silk (top) hat during his installation as worn by his predecessors since time immemorial, and requested to continue the custom as long as he watches over the lodge. The origins of this practice date back well over 100 years. Pilgrim Lodge number 238, is a German-speaking lodge in London, which performs a working based on the Schroeder ritual of circa 1790, adopted the practice in 1850, where *all* brethren (except candidates) were required to wear a top hat unless at prayer or when invoking the GAOTU, in a similar manner to German lodges at that time. This practice was relaxed in 1939 when only the Principal Officers were required to continue to wear top hats, with the brethren being allowed to wear any kind of black hat.

The entire Provincial Grand Lodge of Bristol has a distinctly different ritual and lodge furnishings compared to the rest of English Freemasonry and it shares many commonalities with the ritual performed under the Grand Lodge of Ireland. The Master of a Bristol lodge enters wearing an 18th century style Naval Captain's hat, removes it before opening the lodge, and conducts the meeting without the hat, in a manner similar to that used in the Grand Lodge de France and the Rite Française. This practice can be traced back at least as far as 1789 when Thomas Dunkerley requested all brethren wear "cock'd hats" at the laying of the foundation stone of St. Paul's Cathedral. At this time the cock'd triangular hat was no longer considered in style and it is possible the attraction to this style is due to its triangular form.

Australian, Irish, Israeli, New Zealand and Scottish lodges are similar to those of England and they teach that the hat is symbolic of the covering of the lodge by "the blue vault of heaven." As such it is viewed as inappropriate for anyone to have their head covered and this is the case in all jurisdictions. However, in Israel wearing a religious head covering is acceptable and the covering is never removed. This is as it should be, since our obligations usually include wording similar to: "in these vows there is nothing incompatible with your civil, moral or religious duties."

In mainland Europe there are many other Masonic traditions. In France, hats are only mandated in the Rite d'York. The custom of wearing a top hat by all brethren is still observed in Germany by the Große National-Mutterloge "Zu den drei Weltkugeln" and wearing a hat is optional under the Großloge A.F.u.A.M.v.D. In the Regime Ecossais Rectifie, or Scottish Rectified Regime (RER) which

can be described as a blend of the traditional three Masonic degrees combined with a chivalric order, all Master Masons wear a tri-cornered hat and carry a sword.

Conclusions

A Grand Lodge of Iowa bulletin from 1917 makes the statement:

It would seem that the Master's Hat is neither a Masonic symbol nor a landmark nor have we been able to find same listed in any of the many published lists of landmarks and if any legislation has ever been enacted on this subject by any Grand Lodge we have been unable to find same.

However, it does appear to be universally accepted that wearing a hat, when all around are not (allowed) to wear a hat is a sign of rank and privilege. Within the context of Freemasonry in many areas of the world, the rank of Master is given by the brethren of the lodge and this in turn grants the Master to wear the hat as a symbol of his office. In Germany in the late 1800's, all brethren wore a hat as a token of perfect equality. This practice continues to this day in the Große National-Mutterloge (the oldest Grand Lodge in Germany) where all brethren are required to wear a top hat which is viewed as a symbol of a freeman. Perhaps the best comment I can make regarding the use of hats in Freemasonry is to apply the wisdom of Monty Python in their final film "The Meaning of Life". In Part V when a businessman is delivering a two part report on the human soul, the first part states the human soul must be "brought into existence by a process of guided self-observation", which rarely happens; and the second that "people aren't wearing enough hats." The irony is that at the end of the film when the Meaning of Life is revealed, hats are not part of the answer, which is to remind us all that the tenets of Freemasonry lie within and not without.

Acknowledgements

Special thanks are extended to Brother Peter Aitkenhead, Assistant Librarian of the UGLE, Brother Leon Zeldis (W.M., Gvill 82 Lodge of Research, Israel), V.W. Bro. Trevor W. McKeown (Grand Lodge of British Columbia and Yukon), Brother Morgan J. McCreadie P.M. (Grand Lodge of Ireland), Brother Mark Furber (Grand Lodge of New Hampshire) and Dr Nathan Wiseman-Trowse, Professor of Popular Culture at The University of Northampton. ■

Continue to page 23 for a table of comparisons



Airplane Talk

Last year, I found myself on a plane between Chicago and Kansas City. As they closed the door to the jet way, I was seated on the aisle. A young woman in her thirties sat in the window seat with the middle seat vacant between us. We exchanged the usual pleasantries and discovered we were each coming from a different coast, she from Oregon and me from DC. Normally, I would not have carried the conversation further. I had learned the hard way that a conversation on a plane can become very uncomfortable, unpleasant, and inescapable. On this day I asked the usual innocuous question, why are you going to Kansas City? She was going to look after rental property and to see family. ‘And you,’ she asked? At this moment I had a choice to make. I could have given a brief generic answer and then turned to the book in my lap.

Instead, I told her I was headed to the Conference of Grand Masters, a meeting of Freemasons, just to see how she would respond. She could have said, “how nice,” and turned to her book. But she didn’t. She said, in a non-combative tone, “Masons, I don’t know much about them, but aren’t they elitist, secretive and exclusive?” In so doing she opened the door to the Masonic airplane talk!

I answered, “We are all of those things, but not in the way you imagine. We are elitist not by class, education or income, but by the desire of the individual member to grow spiritually, morally and intellectually. We are secretive in our private rituals, but we are not conspirators, and in fact, display our membership symbols openly. We are exclusive in that we require a belief in Deity, a blameless reputation, and the ability to comprehend our rituals, but we include men from all walks of life, and of diverse races, religions and national origins.”

As I spoke, she turned and leaned toward me. She asked more questions. I answered and asked her about herself. She and her husband were both first generation Korean Americans and professionals. They lived near Portland. We talked of Korean his-

tory and her experience as a child of immigrants. She asked more questions about Masonry and what it had to offer the Korean-American community. She said she wished her husband were with us because he would be very interested in what Masonry had to offer. We were both surprised when the flight attendant told that we would be landing momentarily. We had been speaking for the entire two-hour flight.

Since then I have had the opportunity to give an airplane talk to a young father and businessman from Massachusetts, to a couple from Arizona and to a young single woman coming home from her first year in college. Last July I took a 39-hour trip on Amtrak from Montana to Maryland and met nearly a dozen young men and women, who wanted to learn about Freemasonry, not including two men who were taking the degrees of Freemasonry and one who had petitioned a lodge the month before.

Every mason should be prepared to talk about our Fraternity. There are a few cautions or guidelines I would invoke. While you may drop the word Mason or subtly display a masonic ring or pin, let the other person begin the conversation. Observe each person’s body language. If they lean toward you, if they turn toward you, if their eyes focus on you, you may continue the conversation. If they turn away, pick up a book, or fall asleep, then they probably have heard enough.

An airplane talk (or a train talk) cannot be prepared ahead of time like an elevator talk.

You must listen to the questions a conversational partner actually asks. Answer the question, trying to give room for follow up questions. Ask judicious, unprying, appropriate questions of the other person. The more you can learn about them, the better you listen to them, the more capable you will be in communicating the essentials of our craft. Many Korean



Kenneth D. Fuller
Senior Grand Warden



Americans are Christians, for example, and may be interested in the Knights Templar. Parents will be interested in the Shriners Hospitals or Rite Care. A grandparent might find the Masonic youth groups of great interest.

Be in command of your talking points. This is almost certainly not the time to explain about appendant bodies. Do tell about the new trends in membership in our Lodges in DC. Do talk about our diversity; ethnic, religious, political, educational and linguistic.

Talk about civility, tolerance, harmony and charity. Tell about our documented, not our speculative history. Most of all talk about that which you actually know!!

Know when and how to close the talk. Give your card if you are comfortable doing so.

Tell them that no one is invited to join, but that men who are interested must contact a Grand Lodge, a Lodge or better yet, find a Mason among their circle of friends and acquaintances. I like to tell people to go home and look for men who wear masonic symbols on their jewelry, or simply ask around the office, the house of worship, the service club to discover who are Masons. And if what I have said is true, then these men will be men anyone would seek out as friends and brothers. These are the people with whom they can continue the conversation, and perhaps, begin a most important journey of life. ■



The Importance of Hats in Freemasonry

continued from page 21

Grand Lodge	Hat Never Worn	Hat Optional	Hat Mandatory
USA	WV	DC, KS, MT, NV, NH, NM, NY, ND, OR, UT	AL, AK, AZ, AR, CA, CO, CT, DE FL, GA, HI, ID, IL, IN, IA, KY, LA, MD, MA, ME, MI, MN, MO, NE, NJ, NC, OH, OK, PA, RI, SC, SD, TN, TX, VT, VA, WA, WI, WY
Canada	All provinces with the exceptions noted	British Columbian "Ancient" Work Nova Scotia – sometimes during installation	Saskatchewan: Moose Jaw Lodge No. 3 (Ancient York Rite)
England, UGLE	All of England with the exceptions noted		Bristol Province Newstead Lodge No. 47 Pilgrim Lodge No. 238
France	Grand Lodge de France Rite Française		Rite d'York
Germany	American Canadian Grand Lodge AF & AM, Grand Lodge of British Freemasons in Germany	Germany - Großloge A.F.u.A.M.v.D.	Große National-Mutterloge "Zu den drei Weltkugeln" For all brethren
Others	Australia, Ireland, Israel AF & AM, New Zealand, Scotland		

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**FUN ACTIVITIES
FOR ALL AGES.**

JOIN THE FUN at the Masonic Family Picnic!

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

**Sunday, September 7, 2014
from noon to 5 pm
at GLEN ECHO PARK**

(MacArthur Blvd at Goldsboro Rd)

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



**ATTENDANCE
IS FREE!**

Upcoming Events

Masonic Family Picnic

12:00 Noon, Sunday, September 7th
Glen Echo Park, Glen Echo, Maryland
Rain or shine, fun for the whole family

Leadership Conference / Officer Training

Friday-Sunday, September 12th-14th
National Conference Center,
Leesburg, Virginia
(register with the Office of the Grand Secretary)

Masonic Day of Thanksgiving and Remembrance

1:00 PM, Sunday, October 12th
Scottish Rite Center, Washington, D.C.

Annual Communication

10:00 AM, Saturday, November 15th
Scottish Rite Center, Washington, D.C.

Annual Grand Lodge Banquet

6:30 PM, Friday, December 12th
Renaissance Downtown Washington, D.C. Hotel
(purchase tickets with the Office of the Grand Secretary)

Third Communication & Installation

5:00 PM, Saturday, December 13th
Scottish Rite Center, Washington, D.C.

Scan with your
smart phone.

