

The Voice of Freemasonry

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IN THE NATION'S CAPITAL



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THE VOICE OF FREEMASONRY

VOLUME 36, NUMBER 2
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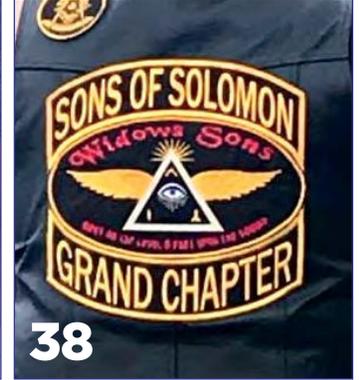
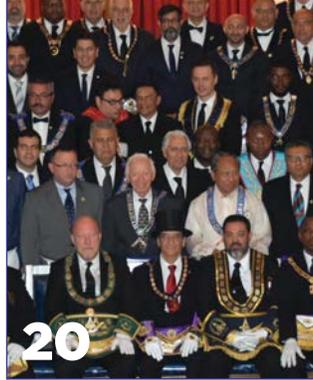
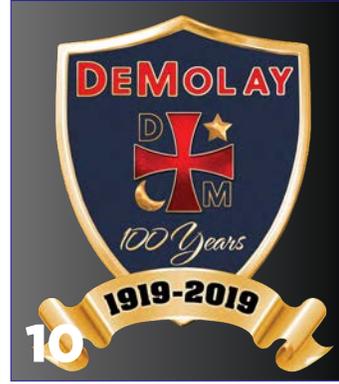
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CORRECTION:

The last issue was incorrectly numbered as Volume 37. In fact, it was Volume 36. We regret the error and apologize for the inconvenience. - Ed.

Grand Master's Message

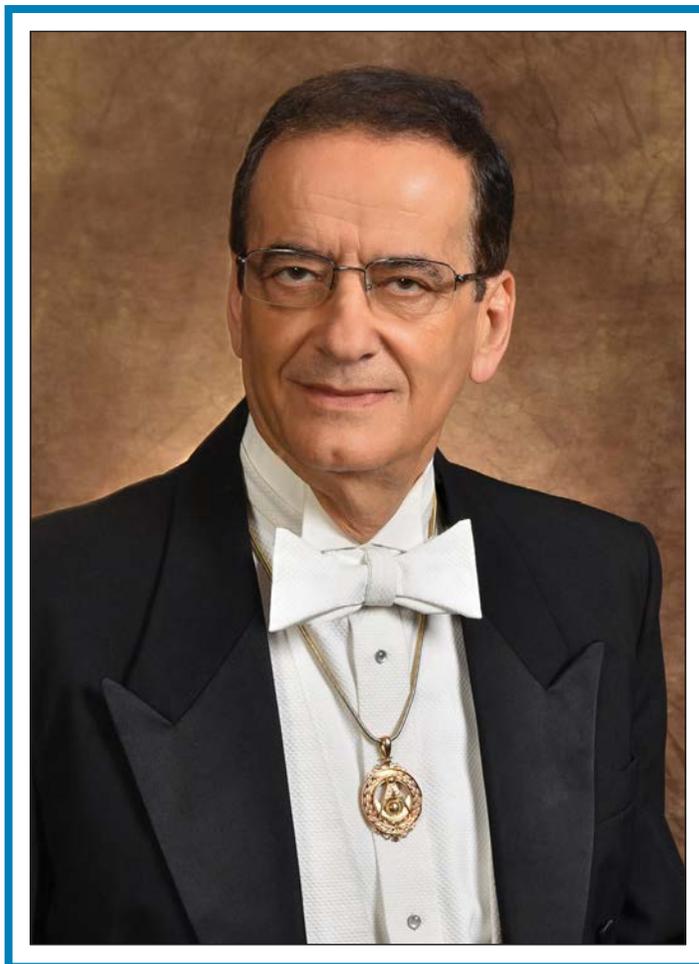
The Three E's: Empathy



Empathy is one of the Three E's of this year's Grand Lodge theme of Ethics, Education, and Empathy. My focus this issue is on empathy, often allegorized by poets as some form of a tree.

Trees are used to symbolize empathy for multiple reasons. First, they provide shade from the oppressive summer heat. In Sonnet 73, for instance, Shakespeare speaks of how in summer "lofty trees... from heat did canopy the herd," or in other words, providing protection with shade. There is also George Pope Morris' 1837 poem (and later popular song) "Woodman Spare That Tree," in which the poet writes of how "in youth it sheltered me... that old familiar tree." The aged oak of this latter poem furnishes a vehicle for empathy both by way of the shade it provides, as well as the comfort of familiarity—for trees also can serve as living landmarks, both personal and public. Finally, in his *Handbook for German Freemasons* (published here in Washington, D.C.), Hermann H. Gerdes explores the meaning of the *Yggdrasil* tree found throughout Scandinavian lore. This sacred and holy tree's branches "rise to the highest heavens and its roots reach down to the nether-most regions of the eternal darkness of earth. Its branches grow from generation to generation, bestowing blessings, life, and beauty to Humanity." Gerdes suggests that, like the *Yggdrasil*, empathy and moral conviction come from knowing Freemasonry has been passed down through the ages, rooted in the stability and continuity of eternal truths revealed by the Grand Architect of the Universe.

Yet there is one tree found in Masonic ritual which is even greater importance than the oak or *Yggdrasil*. This is the cedar, which has always stood in immediate association with the forests of Lebanon, and to this day graces the national flag of Lebanon. To us as Free and Accepted Masons, the tall and sturdy cedar is the embodiment of the resolute determination for our Masonic fraternity to stand firm, in matters of both heart and mind, throughout the ages. The cedar tree reminds us of the valuable principles transmitted throughout history to practice our Masonic values and preserve the most sacred landmarks of our order.



Most Worshipful Brother Charbel T. Fahed

ing *Solomon's Temple Spiritualized*, the cedar trees of Lebanon in their natural state have a beauty which is awe-inspiring and reflective of the majesty of God.

Reflecting upon the cedars of Lebanon calls to mind one particular cedar tree located here in Virginia where I live. Recently, I was paying respects to our Brother and President George Washington, visiting his earthly tomb at Mount Vernon. It was a hot day, and I found myself enjoying the simple but welcome shade of a nearby cedar. It called to mind the following short poem written by a Masonic Brother:

Builder's Haiku

Cedar of Leb'non
How welcome thou art to see
Thou art beautiful.
(Erwin M. Dreisonstok)

If the cedar tree represents Beauty, it also represents the Masonic pillars of Strength and Wisdom. At a talk at our recent Universal Brotherhood Celebration in June 2019, Bro. Joseph Baroudi noted:

(continued on next page)



The cedar tree represents Beauty because of its fragrant smell. It is emblematic of strength is due to its massive size and association with the larger-than-life Sumerian hero Gilgamesh, who “went down to the cedar forest” to adorn the gates of his city of Uruk with this precious wood. Finally, the cedar tree is symbolic of wisdom, due to the fact that cedars can live to be 2,000 years old, and all good things come with age and time.

Indeed, as the Book of Job tell us, “With the ancient is wisdom; and in length of days understanding.” (Job, 12: 12)



and smooth them with this spirit of empathy.

Thank you my Brethren!

Charbel T. Fahed, Grand Master ▲

We see how trees represent empathy within the poetry of the past. In the modern era, we see the cedar on the flag of Lebanon, suggesting a nexus between the ancient past and modern statehood—symbolizing tradition, enduring strength, and welcome.

May we as Masons ourselves embody these principles, ever practicing the virtue of empathy. Oriented by our Ancient Landmarks and traditions and guided by a desire to understand our society today, let us ever work on our rough ashlar

Another reflection on the cedar tree and its deep meaning, from a talk delivered at our Universal Brotherhood Celebration this year by Worshipful Brother Joseph Baroudi:

For those who don't know, I was born in Beirut, Lebanon. You may be surprised to know, but I'm sure many of you would have guessed, that I was a bit of a brat when I was a kid. I certainly didn't really enjoy going to school, but I did love learning about new things that forced me to think.

I recall my first civics course where I first learned about the Lebanese flag. For those who don't know the Lebanese flag is made up of a white space with a green cedar tree in the middle bounded by two horizontal red bands. I remember my teacher's first question to our class, *why the cedar?*...

I also remember my first AP Literature course where we learned about the first Epic—a Mesopotamian poem that told the story of a man name Gilgamesh. For me it was definitely an Epic to read, but I also learned that he built his city out of cedar wood. *Why the cedar?*

I also recall my history classes when we learned that the Egyptians used cedar resin to cremate their ancestors. King Tutankhamun's grave had the most intricate carvings and most valuable items made from cedar. *Why the cedar?*

I also learned about Hadrian and his wall in Britannia. Astonishingly, half-way across his known world, he claimed the Cedars of the Forests of Lebanon as an imperial domain, to protect them from deforestation. *Why the cedar?*

Later, one of the greatest empires ruled by the Ottomans, engineered some of the longest railways, using this interesting tree. *Why the cedars?*

Even when I learned about the Torah, the Bible, and the Quran. They each reference the “Cedars of God”. Whether it was in the fact that the

Ark of the covenant was made of cedars or how King Solomon built his temple in Jerusalem using cedar trees. *Why the cedar?*

Even the Great, Great Grandmother of Queen Elizabeth, Queen Victoria, in 1876 funded a high stone wall to surround and protect the 102 hectares, (250-acre grove), that housed the Cedars of God. *Why the cedar?*

To answer the question, we need to go beyond what we hear and see. It is important to understand why this species of tree was so important to be included in our literature classes, historical texts, religious tomes, political discourse, and even Masonic rituals.

What does a cedar exemplify? What are its traits?

- **Wisdom** - The colony of Lebanese Cedars is estimated to be over 80,000 years old, with the oldest tree at estimated at over 2,000 years. As in all good things, with age comes Wisdom. The cedar denotes **Wisdom**.
- **Beauty** – Even going back to the Sumerians, people have appreciated the beauty of the tree, its amazing smell, the look of the branches, the way it consumed water. The Cedar denotes **Beauty**.
- **Strength** – You may not be aware, but cedar wood does not decay or rot. The trees grow to over 130-feet tall and over 11-feet in diameter. They are massive trees. The wood has been used to engineer and build large Phoenician ships and massive temples. The cedar denotes **Strength**.

The Cedar of Lebanon is certainly an amazing tree and has an amazing history. However, I will leave you with this question for our Craft: Is it just a tree, or could it be a symbol for the pillars of Beauty, Wisdom & Strength?



Temples of the Mind and Temples on Earth: Historical Connections between Freemasons and the Latter-day Saints (“The Mormons”)

BY DR. JOHN BOZEMAN

A Freemason friend once commented to me about the enthusiasm with which members of the Church of Jesus Christ of Latter-day Saints (LDS) visiting the George Washington Masonic National Memorial in Alexandria commented on the symbols found within Freemasonry. The visitors were struck by similarities with symbols that they had seen in their own buildings. These overlaps in symbolism, as well as some ritual practices and architecture, are actually not coincidental. In this article, I will discuss some of the reasons behind these similarities, as well as why this history is often not well-remembered among the LDS or Freemasons today.

The LDS might be said to have begun in the spring of 1820. On that day, a fourteen-year-old boy, Joseph Smith, received the “First Vision” while praying in the woods in Palmyra, New York. The reason for his prayer was simple: he and his family were believing Christians, but young Joseph was confused about which of the various religious groups active in the area was the right one for him to join. (Historians call this region of New York the “Burned Over District” for the many revivals that took place in the area during this time period.)

In the vision that resulted, Joseph was told by Jesus Himself that none of the competing churches was really correct and that he should not join any of them. A few years later, in a second vision, Joseph received the first of a series of

visions which would reveal to him, among other things, a set of golden plates inscribed in a previously unknown Egyptian script. Through divine assistance, the plates were translated and eventually published as the Book of Mormon in 1830, which marked

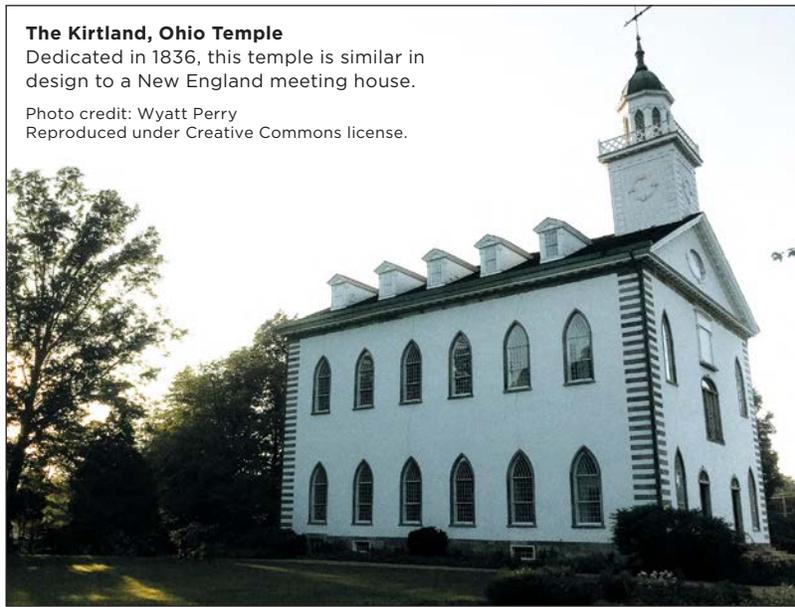
the first organized period of expansion of the new group as they began to proclaim what they understood to be a restored, fully accurate, understanding of the Christian faith.

Among historians, Smith’s movement is called “restorationist” because it claimed to restore a true Christian faith that had been corrupted over the years by the addition and deletion of important parts of the message. There have been a number of restorationist movements in the past, both in the U.S. and elsewhere; American examples include the Churches of Christ, the Disciples of Christ, and also the Adventist movement. Such groups have tended to distrust established denominations and to focus on moral living, Bible reading, diligence, and a healthy lifestyle.

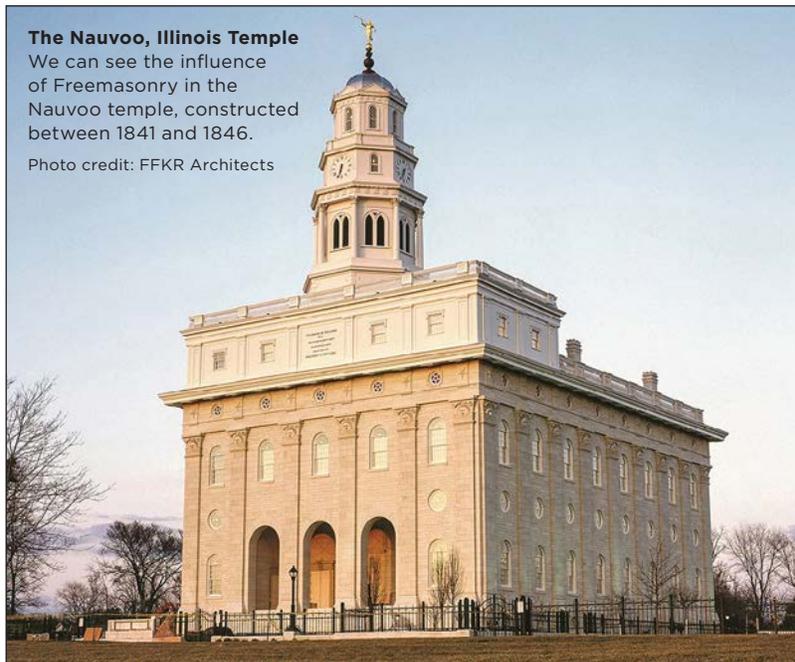
Smith’s movement followed this general pattern with a number of important differences. While the other restorationists wanted to simplify and exclude what they saw as corrupting additions to the faith, Smith was more inclusive and expansive.

The most famous expansion was the Book of Mormon, which claimed to be the story of Jesus’s appearance, and the establish-

(continued on next page)



The Kirtland, Ohio Temple
Dedicated in 1836, this temple is similar in design to a New England meeting house.
Photo credit: Wyatt Perry
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The Nauvoo, Illinois Temple
We can see the influence of Freemasonry in the Nauvoo temple, constructed between 1841 and 1846.
Photo credit: FFKR Architects



ment and eventual fall of a form of Christianity, among the ancient Native Americans. Smith was also familiar with American Indian lore and what some call American folk magic, in part because of his belief that the American Indians were descendants of a lost group of ancient Hebrews. There also seems to be a more universalistic side to Smith's thinking as well, namely an openness to the notion the Deity provides various forms of wisdom to all who sincerely desire to live morally upright lives and who engage in self-cultivation.

If the latter ideas sound similar to ideas found in Freemasonry, it might not be a coincidence; we know that Joseph's older brother Hyrum, with whom he was close, was a Freemason, and so was Joseph's father. However, as we will see, there would be even closer ties to Masonry in the future.

Yet back to our story at hand. It is now 1830. Joseph is in his mid-twenties. His immediate family supports his visions and his understanding of the Divine Plan, and his movement is getting some traction, growing to about 100 families. Joseph had a vision for a utopian city to be built in the American heartland, and he thus began making plans to move there. However, the group paused in Kirtland, Ohio. The people in the area were particularly welcoming, and one local church congregation converted en masse to the group. During the Kirtland period, which lasted about seven years, the group began calling itself the Latter-day Saints. It grew to about 16,000 members and built its first temple.

While fairly impressive, the temple is also straightforward in design. In fact, the plan for the temple came in the form of a vision to the leaders, and the overall design is rather similar to a New England meeting house.

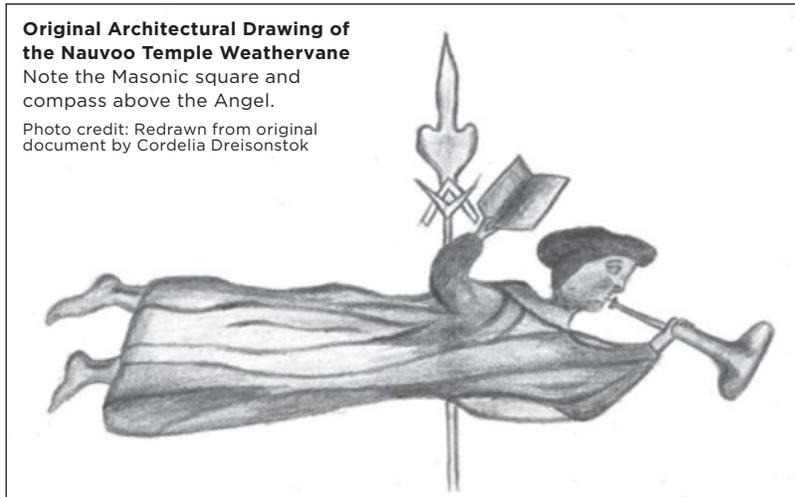
Around 1838, a financial scandal caused problems in Kirtland. Most of the group moved to Nauvoo, Illinois, where Smith built his second community, and eventually the second temple, and it is in Nauvoo where it appears that Smith fully embraced Freemasonry.

As mentioned earlier, the Smith family was not a stranger to the Freemasons. Once settled in Nauvoo, Smith became friends with Abraham Jonas, a man who was both a Freemason (he was elected Grand Master of the Illinois Grand Lodge in 1840) and a talented politician. Jonas, perhaps noting that Smith's group tended to block vote, courted Smith and the Latter-day Saints. Jonas also presided at the installation of the Nauvoo Lodge in March of 1842 and, during the installation, proclaimed Joseph and another prominent church leader as "Masons upon Sight." Within two days both were raised to Master Masons. This started a chain reaction within the Mormon community. Within about two years Nauvoo had five

Mormon-sponsored Lodges and about 1400 Mormon freemasons, and a Masonic temple under construction. In contrast, there were fewer than 300 non-Mormon Freemasons in all of Illinois!

Unfortunately, trouble was brewing between the Mormon and non-Mormon Freemasons on several fronts. Some was procedural: the Mormon Lodges, perhaps due both to the collective nature of the group and to growth, would ballot on multiple candidates at the same time, a violation of Masonic protocol. Rumors circulated about plural marriage, which would certainly have violated Masonic ethical

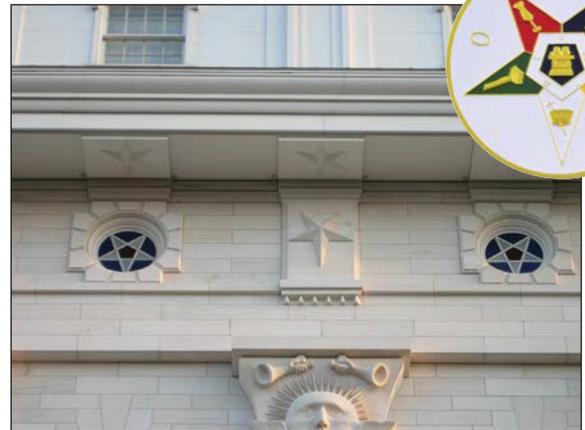
codes, but even today historians are not completely sure what was going on in regard to this. (Mormon polygamy was only openly practiced later on in Utah.) There were certainly Freemason concerns that Freemasonry was becoming a sort of men's club within the LDS church.



Original Architectural Drawing of the Nauvoo Temple Weathervane

Note the Masonic square and compass above the Angel.

Photo credit: Redrawn from original document by Cordelia Dreisonstok



Inverted Stars in the Windows of the Nauvoo Temple

While inverted star windows were fairly common in European Roman Catholic church windows, their uses in sacred art is generally rare in the US. The main exceptions are the LDS Day Star and the Masonic Order of the Eastern Star (OES). Interestingly, the OES formed soon after the Nauvoo Temple was constructed.

We also know that less than two months after Joseph Smith became a Freemason and began serving as the chaplain of his Lodge, he instituted a practice called the Endowment, which contained numerous similarities in structure, wordings, and gestures to the Masonic initiation ritual. Irregularities such as these caused the Mormon Lodges eventually to be suspended and their charters revoked. However, the LDS-centric Lodges generally ignored this censure and continued operating, further aggravating the situation.

Other serious conflicts between the LDS and non-LDS were occurring at the same time, with occasional armed conflicts occur-



ring between the two groups. Within Nauvoo, there was also a bitter conflict between the LDS and an anti-Mormon newspaper. These conflicts finally came to a head in 1844; a mob stormed a jail where Joseph and Hyrum Smith were being held in protective custody, and both were killed in the ensuing melee.

Thus began the separation of the Freemasons and the LDS, but it did not happen quickly. After the death of Joseph Smith, most of the LDS followed the leadership of Brigham Young, himself a Freemason. After the group migrated to Utah, interest in Freemasonry declined, in part because Young himself chose not to pursue it further. Later on, when a Lodge was established in Utah by non-Mormons, Mormons were excluded from membership. Over time, the positions in Utah hardened; in 1925 the Utah Lodges uncharacteristically formally banned LDS members from joining, while within the LDS membership in Freemasonry was discouraged. Interestingly, aspects of Freemason iconography remained in LDS architecture and symbolism, as found in both Brigham Young's house, and also the LDS temple in Salt Lake City.



Details from the LDS Temple in Salt Lake City

Dedicated in 1893, the famous LDS temple in Salt Lake City took 40 years to construct. The temple includes numerous Masonic elements, including the All-seeing Eye of God, the handshake of fellowship, and the use of the Beehive on its ornate doorknobs.

Photo credit: Wiki commons



Detail of the "Beehive House"

Brigham Young, leader of the LDS branch that moved to Utah, resided in the famous "Beehive House" which still stands in Salt Lake City. The Masonic Beehive became one of the most beloved emblems of the LDS and later became a central figure in the state flag of Utah.

Happily, relationships between the two groups have improved during the past few decades. The Utah Lodges lifted their ban 1986, and in 2008 a member of the LDS church was elected as the Grand Master. For its part, the Church of Jesus Christ of Latter-day Saints has itself now issued statements stating that LDS membership in Freemasonry is allowed. While there is still discussion about the similarities between the LDS Endowment ritual (which is still central to LDS faith and practice) and Masonic initiation, it is much less strident. Indeed, one might even say that the earlier conflict between Freemasonry and the LDS has been largely forgotten. Perhaps this is not surprising in the United States, which has historically focused more on new beginnings than on old conflicts! However, with improved relations between the Freemasons and the LDS, it is likely that we will see an increasing number of people – Masons, LDS, and persons with membership in both – remarking upon similarities between the two movements, in both ritual and architecture.

For Further Reading:

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Confusion in the Temple

BY AKRAM R. ELIAS, PAST GRAND MASTER AND CHAIRMAN, GRAND LODGE COMMITTEE ON MASONIC EDUCATION

In Freemasonry, when we use terms like “jurisdiction,” “territory,” “regular,” “irregular,” “recognized,” and “clandestine” each has a very specific meaning and point to a distinct concept. The intent of this article is to provide some clarity to help us avoid confusion when making use of these terms.

Jurisdiction versus Territory

In Masonry, *jurisdiction* and *territory* are different concepts: A Masonic *jurisdiction* is defined as the body of all Lodges under the authority of one Grand Lodge, while a *territory* refers to a geographic area, like a state or country.

A Grand Lodge may have jurisdiction over several territories. For example, the Grand Lodge of the District of Columbia’s *Masonic jurisdiction includes the territories* of the District of Columbia and the country of Lebanon.

In a like way, two Grand Lodges (i.e., Masonic jurisdictions) may *share the same territory*, and when they do, each Grand Lodge asserts sovereignty only over its own Lodges (jurisdiction) within that shared territory. For example, our Grand Lodge and Prince Hall are two Masonic jurisdictions that *share the same territory* of the District of Columbia.

What about *exclusive jurisdiction*? A Grand Lodge is said to enjoy exclusive jurisdiction over a territory, if and only if, no other Grand Lodge has jurisdiction over that territory. In the case of the country of Lebanon, for example, where four Grand Lodges (the Grand Lodges of Scotland, New York, the District of Columbia, and Nationale Française) have jurisdiction, none of the four may claim an exclusive jurisdiction over that country (territory).

What about *invasion of territory*? When a Grand Lodge has exclusive jurisdiction over a territory, no other Grand Lodge is supposed to open Lodges within that territory. Doing so would be considered an invasion of territory.

Regular

The concept of *regularity* has changed over the centuries, and its evolution is not the focus of this article. Instead, I will address the modern meaning of regularity in the 21st century.

Although each Grand Lodge is sovereign, when it comes to the concept of regularity, it is generally agreed that to be *regular in its practice of Freemasonry* it must satisfy a set of key criteria that include all the following:

a) Proof of legitimacy of origin

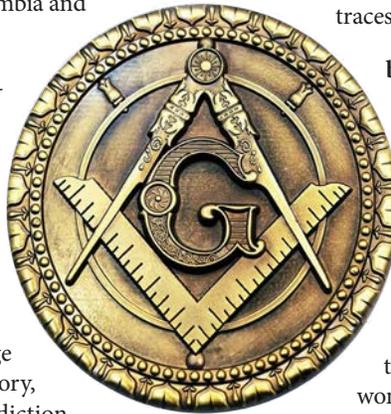
It must show proof of lineage and legitimacy of origin; otherwise, it is called *clandestine*. Our Grand Lodge in the past considered the Prince Hall Grand Lodge to be *clandestine*, acting no doubt with the best knowledge they had at the time. Yet Prince Hall cannot be clandestine because it traces its lineage and legitimacy to the United Grand Lodge

of England (UGLE).

Furthermore, a *non-recognized* (more on the concept of *recognized* later) Grand Lodge does not necessarily mean that the said Grand Lodge is clandestine. This is a commonly made mistake, especially in the United States. For example, in the country (territory) of Italy, there exist two *regular* Grand Lodges: the Grand Orient of Italy and the Regular Grand Lodge of Italy. Our Grand Lodge *does not recognize* the Regular Grand Lodge of Italy (RGLI). This non-recognition on our part, however, does in no way make the RGLI clandestine, because the RGLI traces its lineage and legitimacy of origin to the UGLE.



Bro. Akram Elias, PM



b) Sovereignty

It must exercise full sovereignty over its Lodges within its own *jurisdiction*. And further, no Grand Lodge can impose its constitutions, bylaws, or code of justice on any other Grand Lodge.

c) Single-gender Membership and Tiled Meetings

A Grand Lodge must have its membership restricted to either men or women. A Grand Lodge that has its membership composed of both men and women (referred to as “co-masonry”) cannot be regular. Furthermore, men and women Masons cannot sit together in tiled meetings. However, they may sit and participate together in open (non-tiled) Lodge meetings and activities.

d) Belief in a Supreme Being

It must require of each of its members hold a belief in a Supreme Being. Atheists cannot be made Masons in a regular Grand Lodge.

e) Three Great Lights

It must display on the altar of each of its Lodges the Volume(s) of the Sacred Law, and the Square and Compasses. A candidate’s obligation must be taken on a Volume of the Sacred Law.

f) Religion and Politics

No religious activities or political debates are allowed in tiled Lodge meetings.

Irregular

A Grand Lodge that violates any or all of the above-mentioned criteria of regularity would be considered *irregular*. Once again, many in the United States confuse the terms *irregular* and *clandestine*, but they are not equivalent.

A clandestine Lodge is automatically considered irregular because it cannot prove its lineage and legitimacy of origin.

An irregular Grand Lodge, however, is not necessarily clandestine. For example, the Grand Orient of France, one of the oldest Grand Lodges



in the world, was no longer considered regular when it chose to ignore several of the criteria of regularity; for instance, the requirement of a belief in a Supreme Being. This by no means, however, makes this Grand Lodge clandestine.

Recognition

Recognition is a concept totally different from regularity and is not a requirement for regularity. Recognition by one Grand Lodge for another simply means that members of both Grand Lodges are allowed to sit together in tiled meetings of Lodges under either jurisdiction. This is what is commonly known as *inter-visitations*.

Recognition may or may not be extended by any Grand Lodge to another. This is a matter of choice, not a requirement. For example, a Grand Lodge in a state of the United States does not have to recognize a Prince Hall Grand Lodge in that same state, or vice versa. And, this non-recognition does not make either Grand Lodge irregular or clandestine.

Can a Mason of our Grand Lodge sit in a tiled Lodge with a Mason from a jurisdiction that is not recognized by our Grand Lodge?

The answer is NO, if the Lodge is under either of the two jurisdictions. For example, since our Grand Lodge does not recognize the Regular Grand Lodge of Italy (RGLI), a Washington, D.C. Mason cannot sit in a tiled meeting of an RGLI Lodge, nor can an RGLI Mason sit in a tiled meeting of a Lodge under our jurisdiction.

The answer is YES, if the tiled meeting is taking place in a third jurisdiction that is recognized by both Grand Lodges. Using again the case of the RGLI, a District of Columbia Mason can sit with an RGLI Mason in a tiled meeting of a Lodge under the UGLE, Scotland, or Israel, because all three Grand Lodges recognize the RGLI and our Grand Lodge.

While recognition is a matter of choice, its application may impact negatively the status of a regular Grand Lodge. For example, if a regular Grand Lodge recognizes an irregular or clandestine Grand Lodge, it may lose recognition from other regular Grand Lodges because of inter-visitations.

What about women Freemasons?

The United Grand Lodge of England acknowledges the existence in the United Kingdom of two women's only Grand Lodges, the Honorable Fraternity of Ancient Freemasons (HFAF) and the Order of Women Freemasons.

The UGLE does not believe either to be clandestine and considers them both to be regular in their practice of Freemasonry. *The UGLE, however, cannot recognize either one of them.* This is because recognition allows inter-visitations, and since regularity requires the presence of single-gender Masons in tiled meetings, *there can be no recognition* between a men's regular Grand Lodge and a women's regular Grand Lodge if both wish to remain regular in their practice of Freemasonry. Therefore, if the UGLE were to recognize the HFAF for example, both the UGLE and the HFAF would become irregular.

On the other hand, however, the UGLE, HFAF and OWF meet socially, and the Grand Masters of the HFAF and OWF were invited to the live screening of the Tercentenary Celebrations from the Royal Albert Hall at Freemasons' Hall, and they were UGLE's guests at the subsequent dinner. Furthermore, since September 2000, the UGLE has allowed the leasing of its Masonic buildings to Lodges affiliated with the OWF and the HFAF. Most recently, permission has been granted for UGLE Lodges to rent rooms at the HFAF headquarters.

As we use terms like "jurisdiction," "territory," "regular," "irregular," "recognized," and "clandestine," my Brethren, let us do so with caution, empathy, and discernment. Let there be light! ▲



DeMolay to Restart in D.C.

BY ALAN L. GORDON, SENIOR GRAND WARDEN

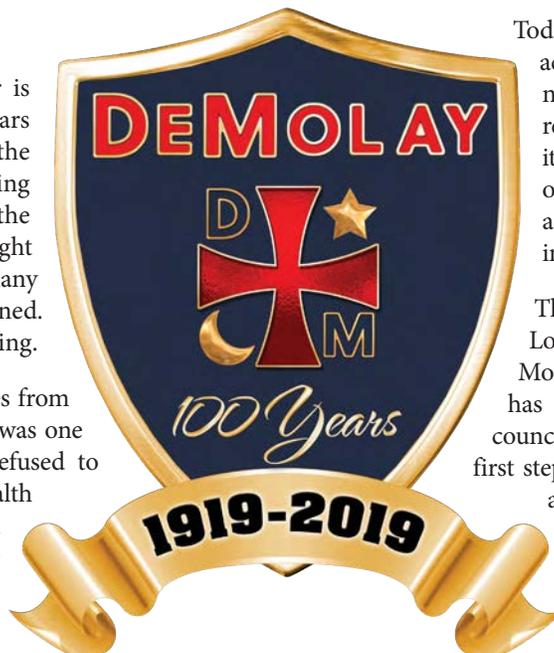
Brethren –

Travel with me back in time. The year is 1314. It is the middle of March. Two years prior, Pope Clement V had abolished the Knights Templar. Both the Pope and King Philip of France had grown fearful of the wealth and power of the Knights and sought to claim their wealth for their own. Many Knights had been arrested and imprisoned. Many more had escaped and were in hiding.

The Grand Master of the Knights, Jacques from the town of Molai (in French: *de Molai*) was one who was imprisoned. For 2 years he refused to reveal the location of the Knight's wealth or the hiding places of his brethren. On March 13, 1314 (Friday the 13th), de Molai, better known as DeMolay, along with others of his brotherhood, was burned at the stake in front on Notre Dame Cathedral in Paris. Today a plaque marks the spot where DeMolay met his fate.

Fast forward to the year 1919. A world war is coming to its bloody conclusion. Frank S. Land, who worked at the Scottish Rite Center in Kansas City, Missouri, took in a group of boys who were in need of a father figure. They met regularly at the Scottish Rite Center. Brother Land taught them Masonic virtues. He taught them of historic figures such as DeMolay. These young men chose Jacques DeMolay to be the namesake for their new club which today bears the name of DeMolay International. They looked to DeMolay for the virtues which he displayed during his life and more specifically his two years of captivity. These virtues, among others include brotherly love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism.

In 1922, "Dad" Land, along with other adults, traveled up and down the east coast of the United States creating chapters for his new fraternity. One of those was the Robert le Bruce Chapter in the Jurisdiction of Washington, D.C. Until 1997, Robert le Bruce Chapter held the distinction of being one of the longest continually operating chapters east of the Mississippi River. Only one other chapter can challenge that record and that is only by a few hours. The records are unclear as to which one was formed first.

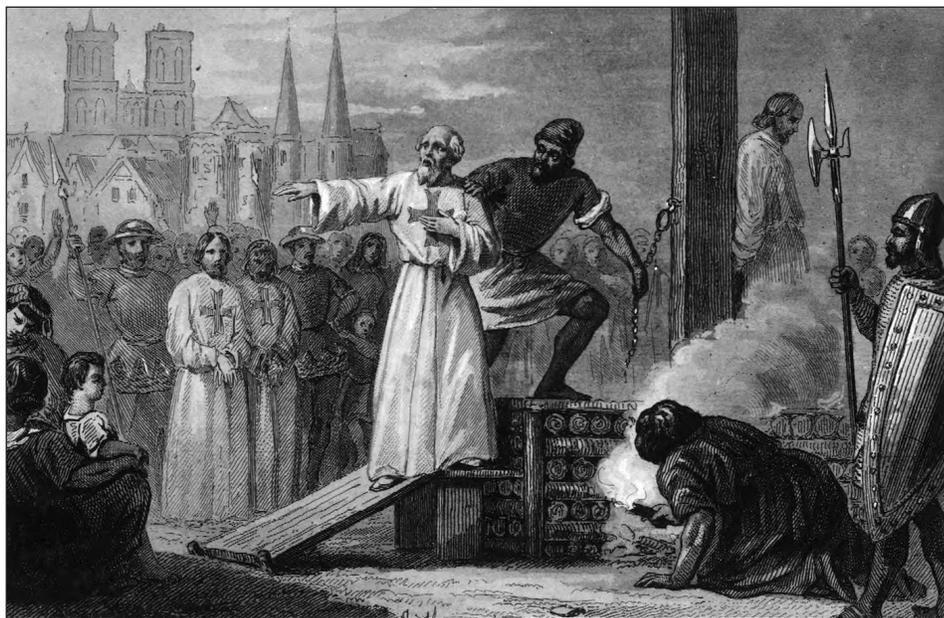


Today, Robert le Bruce Chapter maintains an active charter, but has not met or initiated new members since 1997. For a variety of reasons, in 1997, the Chapter went dark. If it fails to initiate new members by the end of the year, DeMolay International will most assuredly revoke the charter which has been in place for so long.

The Grand Master of Masons of the Grand Lodge, FAAM, of the District of Columbia, Most Worshipful Brother Charbel T. Fahed has charged me with forming an advisory council for Robert le Bruce Chapter. This is the first step in recruiting young men, ages 12 to 21, and initiating them into the Chapter.

On May 30, 2019, there was a meeting of interested brethren to discuss DeMolay and the process of creating a Chapter. It was the first step to bringing Robert le Bruce Chapter back into light. The meeting was attended by brethren representing seven Lodges within our Grand Jurisdiction, 3 of whom are sitting Masters. By the end of the meeting, we were left with the following questions:

1. *Where will the Chapter meet as the best location in order to draw members from the local communities?*
2. *Who from this core group will be the leaders to manage the chapter?*



18th century illustration of Jacques de Molay, the 23rd and Last Grand Master of the Knights Templar, lead to the stake to burn for heresy.

Image source: Time.com (Hulton Archive/Getty Images)



Before these decisions are made, however, everyone must be registered with DeMolay International as an advisor. That process is being done individually and is ongoing.

It is also important after so long without active DeMolay in our city that we work to educate the jurisdiction relative to what DeMolay is and what it offers to those who join. Sojourner Kilwinning Lodge No. 1798 has stepped up to the plate to host a group of young men to exemplify a portion of one of the two degrees of DeMolay. If more lodges are willing to invite active DeMolay to their meetings, in essence holding a “youth night,” then we can continue to increase that awareness. The children and grandchildren of our Grand Jurisdiction may join and they in turn may ask their friends to join. In this manner a Chapter grows.

For many years, DeMolay has been a source of new membership for our Masonic Lodges. Right Worshipful Brother Dean Clatterbuck was a member of Robert le Bruce Chapter and has served our Grand Lodge with honor and distinction. Most Worshipful Brother Robert Dreschler was a member of Anacostia Chapter and has also served our Grand Lodge with honor and distinction. (In fact, he holds the highest honor in DeMolay—the Legion of Honor!)

Many Masons over the past century became Masons as a result of their participation in DeMolay. In more recent years, the fathers of DeMolays who were not members of the Craft have petitioned and joined. Promoting DeMolay is in essence promoting Masonry.

I have a poster hanging in my office. It reads as follows:

*One hundred years from now it will not matter
What kind of car I drove,
What kind of house I lived in,
How much money I had in the bank nor
What my clothes looked like.
But the world may be a better place
Because
I was important in the life of a child.*

Brethren, just as Frank S. Land, one hundred years ago, was important to a group of young men in Kansas City, it is up to you... to us... to be important in the life of a child. Become an advisor to Robert le Bruce Chapter, Order of DeMolay. Email me for more information at agordon@dcgrandlodge.org. ▲

Dear Brethren,

Please consider nominating a worthy Brother for the 2019 Grand Lodge Distinguished Service Medal. As a reminder, this award is given at the Third Communication of the Grand Lodge. The medal is given in recognition of Distinguished Service to Freemasonry over a period of years, not necessarily in an official capacity, nor solely as a result of longevity or the high attainment of office in the Fraternity. Each recipient must first receive the unanimous recommendation of the Committee on Awards, and then receive approval by no less than three fourths of the members of Grand Lodge present at the Annual Communication. No more than one medal may be awarded annually, and previous winners are listed on page 21 and 22 of the Grand Lodge Directory.

Your nominations are vital to this process. While there is no doubt that many of our Brethren are worthy of this award, they can ONLY be awarded it after YOU have nominated them. Please consider submitting your nomination today.

To submit your nomination please send the name of the nominee and a proposed written citation (which will accompany their award if they are chosen to receive it), to grandlodge@dcgrandlodge.org, or to our mailing address: 5428 MacArthur Blvd., Washington, DC 20016.

On behalf of the Awards Committee, I thank you in advance.

Sincerely and Fraternaly,

Robert Drechsler, PGM
Chairman, Grand Lodge Awards Committee ▲





Euclid and the Temple of Humanity

BY WINNIE DREISONSTOK, M.A.

The 47th Proposition from Euclid's *Elements* is an important Symbol of Freemasonry, so much so that the Grand Master is using it this year as the Emblem of his 2019 term of office stressing the triangular points of Education, Ethics, and Empathy. Indeed, it is so important that *The Constitutions of the Free-Masons of 1723* depicts two men dressed as royalty gesturing towards a representation of the 47th Problem of Euclid on the floor below.

This Proposition shows that “In right-angled triangles, the square on the side subtending the right-angle is equal to the (sum of the) squares on the sides containing the right-angle.”¹ The god Apollo — who represents light and reason — rides high above in his chariot. While normally associated purely with mathematics, the 47th Proposition of Euclid synthesizes what is most sublime in the arts and sciences.

On the surface, the 47th Problem of Euclid is just one of the many solutions dating back thousands of years resolving the Pythagorean Theorem. There is evidence that Babylonian and Mesopotamian as well as Indian and Chinese mathematicians all discovered this independently and much earlier than the Greeks.

That's because there are so many ways to prove this theorem, including geometric and algebraic proofs.

In fact, here's a “trick” short cut: “Just cut out all the squares and fit them into the big square!” as one of my friends suggested jokingly!

Yet are these ways really cleverer than the ancients? One should be aware that the beauty of the 47th Proposition lies in the process of the proof itself. There is far more depth to the 47th Problem of Euclid than other solutions to such a basic mathematical theorem. In fact, the 47th Proposition is perhaps the most brilliant of solutions to the Theorem.

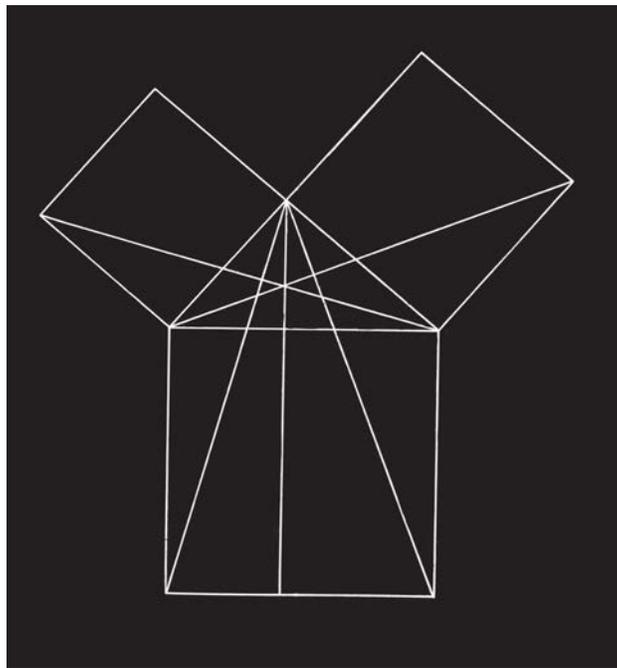
Euclid does not like to use numbers in Geometry, as he believes that the mental process employed in resolving this problem will equip the geometrician to attain higher degrees of wisdom. The emphasis on intellectual rigor in the process of the proof is far more important than the result itself, a notion echoed in Hawthorne's story of “The Artist of the Beautiful,” where he describes an artist who pursues the creation of a beautiful, minute, completely life-like mechanical butterfly. It is an ingenious creation which combines both technology and a striving for the Sublime. After years of failure and complete isolation from society (no one understands

why this artist wants to create this impractical expression of the Beautiful), he finally realizes his creation of the beautiful butterfly. It is then crushed by a child, but for the artist, this is not a tragedy but a triumph, for it leads to the realization that “the reward of all high performance must be sought within itself, or in vain.” In other words, it is the chase or hunt, and not the quarry or catch (as Pascal says) in which a true sense of achievement lies.

The same allegory applies to Masonic ritual in pursuing the different degrees. Just like the 46 different propositions which build towards solving the 47th problem, each step has its reason and esoteric meaning towards the final goal, just like each degree of Masonic ritual. The true sense of the Master Mason can only be achieved by going step-by-step through every degree with reverence and maturity and not by any short-cut or trickery. The Pythagorean theorem is not merely a formula to memorize, there are many more mysteries to be explored and unveiled, just like the every ritual designed by the Master Mason is not merely for the candidate to memorize, but there are much deeper esoteric meanings and beauty behind mere ritual for one to discover and appreciate.

The Pythagoreans believed that “arithmetic was numbers, geometry was number in space, music was number in time, and astronomy was number in space and time.”² In his book the *Elements*, we can see how Euclid transforms numbers into space by applying straight lines succinctly to prove what is known as the Pythagorean Triple: $3^2 + 4^2 = 5^2$ In his thirteen books of *Elements*, Euclid develops long sequences of

propositions. One cannot help but notice such mental processes start from the first proposition in Book 1 of *Elements*: a point to a line, a line to a superficies, and from there to the 47th Proposition, which lays the solid ground for the three-dimensional existence of solids. Each proposition is carefully selected, building towards the next proposition, none of which is repeated in the process of building up to the “grand finale” of the 47th Proposition. For example, the crucial point of the proof of 47th Proposition relies on the previous proof of Proposition 41st that if a parallelogram has the same base with a triangle, and which is between the same parallel lines, the parallelogram is double the area of the triangle.³ This proposition relies on the previous 37th with triangles which are on the same base and between the same parallels are equal to one another. This can keep going backwards as each proposition depends on other previous one.



The Pythagorean Theorem

Image courtesy Patmos-Solomon's Lodge No. 70, Maryland

1 Euclid's *Elements of Geometry*. Richard Fitzpatrick, trans. 2008.

2 Jeremy Gross, “The 47th Problem of Euclid.” Massachusetts Lodge of Research. 16 January 2010.

3 Euclid's *Elements of Geometry*.



As Pythagoreans believe that numbers are the key to unlock the secret of the universe, we can see how Euclid transforms those numbers into space in his geometry with the principle of art and science which he applied in his proposition 47th with great craft, to borrow a term from Freemasonry. It is just like watching a symphony being composed, where simultaneously you can experience the epiphany with the composer. In this case, Euclid, from the beginning prepositions of a point as the prelude, to a line and to a superficies, then to a solid is the inexorable path of the process until the grand finale of encountering 47th problem. The reward will be yours if you diligently follow him from the beginning till the end.

The similar philosophy that every being comes from numbers also occurs in ancient Chinese philosophy, although without such clarity and systematic form as in Euclid's Elements. The ancient Chinese believed out of "one" is born "two," and that in turn produces "three," which then leads to all beings of existence in the universe. However, there is an important distinction. "To the Greek mathematician, the application of their work was secondary to the mental discipline of proof. The whole process of construction was valued, and from the selection of proper axioms, the choice of

which theorems to prove and in what order."⁴ While other mathematical cultures such as the Chinese were more interested in application as opposed to mathematical abstractness, the Greeks believed that method was more crucial, because it trains the mind, is spiritually edifying, and allows mortals to approach absolute truth.

THE ELEMENTS
OF GEOMETRIE
**of the most aunci-
ent Philosopher**
EVCLIDE

The 47th proposition has attracted interest outside mathematics as a symbol of mathematical abstruseness, mystique, or intellectual power; perhaps I see the greatest importance is in its proofs with combination of logical discipline and artistic imagination in pursuit of the knowledge of the Divine. It is therefore more than just intellectual

stimulation, for its relationship to the Universe is not merely just a coincidence. Thus, it is not difficult to understand why the 47th proposition has become such an important Emblem in Masonry. This perhaps underscores the true meaning of the notion "Craft" which is so emphasized in Masonry.

Winnie Dreisonstok holds a Master's Degree from St John's College, Annapolis, which focused to a large degree on studies in Euclidean and non-Euclidean geometry. ▲

4 Gross, p.7

SPECIAL COMMUNICATION
of the Grand Lodge of the District of Columbia
Saturday, July 27
Almas Shrine Center

New Location!
1315 K Street NW
Washington, DC 20005



Commitment to Masonry: A Rewarding Endeavor

BY OSCAR BARTOLI, PAST MASTER, ITALIA LODGE NO. 2001

Service organizations around the world are facing similar problems. Associations of long-standing such as the Rotary and the Lions Club struggle with a need to increase membership. In modern life, time is more precious than ever as people work, study, and take care of their families. The Masonic Fraternity is hardly immune from this trend. Some peculiar differences do exist, however, at times depending on national and even political considerations.

For years, Freemasonry in the U.S. and elsewhere has tried unsuccessfully to contain the withdrawal of members and to attract new members. There are multifaceted reasons why the Craft's image has faded, including the spread of liberty. In the 1700's, the Masonic Lodge was often the sole means whereby thousands of patriots could meet, get organized, defend themselves, and implement their revolutionary plans in order to win their freedom from autocratic regimes which routinely crushed freedom below their feet. At that time, young people willing to sacrifice themselves for the cause of liberty joined the ranks of Freemasonry enthusiastically. As modern Western societies enjoy the privileges of democracy, where every individual can live and benefit from a reasonable degree of freedom, this function of Freemasonry is largely superfluous. Yet as the Masonic author G.E. Lessing enjoins us,

Freemasonry is nothing arbitrary, nothing superfluous. Rather it is something necessary, which is grounded in the nature of man and civic society. Consequently, one must also be able to chance to think of it just as well through his own meditation as guided to it by instruction. (Lessing's Masonic Dialogues; A. Cohen, trans. 1927)

Yet even the esoteric definition of Freemasonry as a mélange of meditation and instruction is often not lived out: while some young people are willing to knock on Lodge doors, they are not attracted by mysterious rituals whose profound historical and philosophical meaning is not explained to them. As they struggle to complete their studies, advance their careers, and cope with the duties of family and raising children, they are simply unwilling to spend hours in meetings at Masonic Lodges.

Among more mature Freemasons, of course, the Masonic experience is something very positive and impacting. Yet for many, the Masonic Lodge presents a psychological block, as they consider our gentle Craft an historical and philosophical anachronism, unappealing to the modern world.

In autocratic regimes - or even in those "democratic nations of Europe" described by Alexis de Tocqueville in *Democracy in America* as having movements of "equality bring[ing] them nearer

to despotism" - Freemasonry is either illegal or tolerated only to be infiltrated in order to ensure continued oversight, as in Fidel Castro's Cuba.

My home Lodge, chartered under the Grand Lodge of the District of Columbia, is called Italia Lodge No. 2001 and works in the Italian language. I thus want to recall that, in spite of the large number of the members of the Grand Orient of Italy and Freemasonry being lodged in Italian history in the person of Italy's unifier the Mason Giuseppe Garibaldi, Italian Freemasonry faces continued attacks by the media, where it is slandered by being brought into association with every form of organized crime. Sadly, the Royal Art is even attacked by public institutions, including but not limited to the Anti-Mafia Parliamentary Committee. Over the last year, the Worshipful Grand Master Stefano Bisi has spared no effort to denounce publicly the imprudent statements by members of this Committee and to reaffirm the right of every citizen to join legal organizations and associations regulated by the law.

Unfortunately, negative ideas have spread among the uninformed general public, with roots in Pius IX's Holy See, the current mild receptiveness of Pope Francis notwithstanding. Yet this has had the welcome effect of rekindling the interest of many young people in Freemasonry, as many see through the veil and perceive the dangers of autocracy and limitations of individual freedoms.

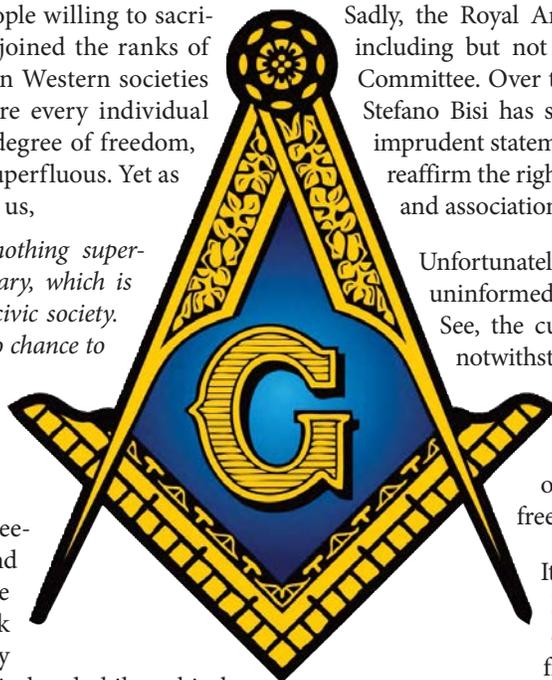
It is notable that sympathy was expressed to France from all over the world, and especially from within Europe, after the recent fire at Notre Dame's Cathedral, as this event rekindled civil affiliation to a social context characterized by secularism alongside the spirit of religion. The live images of the fire on every European network made people understand what it truly means to belong to a culture beyond any division or political exploitation of facts and to re-discover our common roots.

The fact that Jean Luc Melenchon, a self-confessed Freemason and left-leaning opposition politician, stated (according to *Le Monde*) that Notre Dame is "a member of our family, our common cathedral, the ship, the nave in that we all transport over the waves of time..." Our own District of Columbia Grand Lodge wrote of this event:

It was... with great sadness that Freemasons, regardless of faith, learned of and saw images of the partial destruction



Bro. Oscar Bartoli, Title





of Notre Dame de Paris cathedral by fire... In the face of such losses, the commitment of the French people to rebuild Notre Dame is both welcome and commendable.

Our Grand Master Charbel Fahed added:

My heart bleeds at the loss of one of the most revered and precious landmarks of French culture, a magnificent building which has enjoyed the admiration of countless generations since the thirteenth century. I have oftentimes during my many visits there prayed fervently that the Supreme Architect of the Universe protects and safeguards this immense artistic jewel so that every race, creed, and national background may be inspired by this intricately detailed projection of what man can achieve when inspired by divine power.

All this is evidence of this spiritual rebirth. Thanks to the fire at Notre Dame - so to speak - we come back to our Masonic culture, which has permeated 300 years of history and was exported to other continents. Today vestiges of religious and political intolerance fight against this culture of freedom and spirituality open to men of all creeds.

Education, Ethics, and Empathy are the cardinal points of Most Worshipful Brother Fahed's term as Grand Master. These are the models attracting young people as they knock on the doors of lodges in Washington, D.C., seeking a world free of corruption and a fraternal atmosphere in which good men can become better.

The Grand Master of the Grand Lodge of Washington, D.C., has written:

Only when we explore Nature's gifts do we truly embark on the journey that is Freemasonry. If we but appreciate Nature and lay aside our attachment to the material world, we learn that we have a wealth of treasures to explore- not those physical treasures 'laid up upon earth' (Matthew 6:19) but symbolic treasures buried deep within the human potential for spirituality. Freemasonry is of untapped depth and it is incumbent on the individual Mason, with constancy and persistence to explore.

We end this article by noting that in layman's terms, it is like doing daily ethical push-ups to become true men! ▲



**Notre Dame Cathedral
Paris, France**
Photo Wikipedia
(original by madhurantakan)



A Masonic Italian Journey

BY CHARBEL T. FAHED, GRAND MASTER

Masonry is travelling (as we all know), and I have had many opportunities to undertake journeys as Grand Master, including to Lebanon, the Philippines, and Italy.

I would like to share my experiences in Italy, one of the most enriching travel experiences I have had in a very long time. Accompanied by our Grand Secretary, MWB Jeffrey Russell and his partner Jeanne, I was given a royal treatment by our brothers over there. Especially Worshipful Brother Alessandro Pessini, a very warm and cultured brother, who accompanied us wherever we went, and he was very enthusiastic in leading us to various sites of great interest. WB Carmelo, known as “Mello,” is the Worshipful Master of Italia lodge No. 2001, and was also traveling with us, and introduced us to key figures in various cities.

Much of the Classical, Renaissance, and Baroque architecture we associate with Masonry is associated with the Italian Peninsula. Indeed, the first European country which triggered the Renaissance was Italy, namely, in the romantic and glamorous city of Florence. From there, the Renaissance spread throughout Europe, making Italy an important font of European culture.

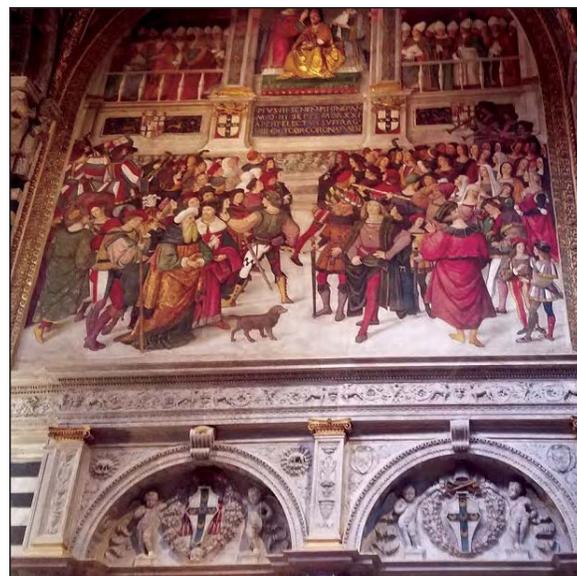
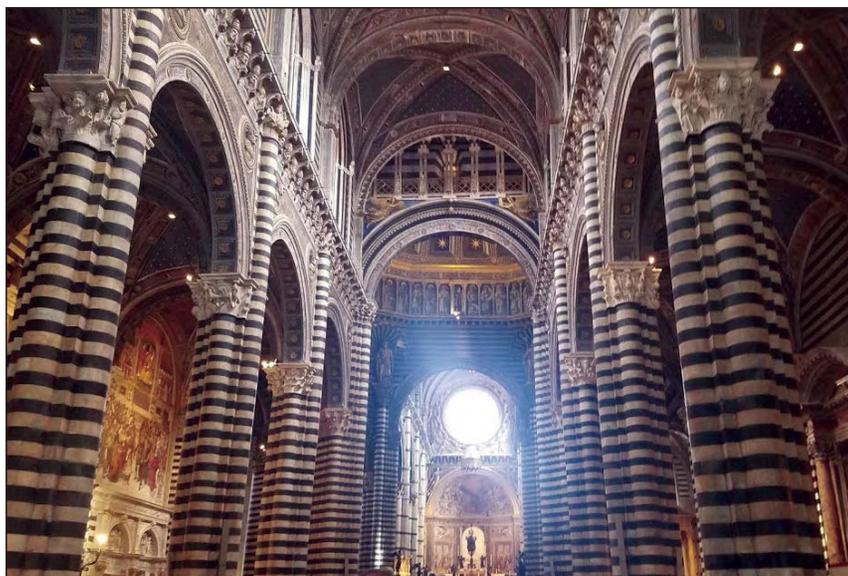
Our Grand Lodge group from Washington deeply enriched our minds with the most valuable jewels of the Renaissance. We arrived

in Rome’s Leonardo Da Vinci Airport and started our travels in Rome. “Rome is a world,” wrote our Masonic Bro. Goethe in his *Italian Journey*, “and one must spend years before one can become at all acquainted with it.” Nonetheless, our all-too-short visit to the ruins of the ancient Roman Coliseum and our subsequent viewing the colonnade and elaborations of St. Peter’s sculpted by Bernini in the Baroque era were reminders of how swiftly the sands

of time run for man and his creations, from century to century, from millennium to millennium. Yet these wonderful expressions of architecture crafted by operative Masons transcend history and are truly monuments to the greatness of the human spirit, from generation to generation.

From Rome, we drove about five hours to Rimini, a gorgeous city lying on a Mediterranean white sand beach which stretches very long in the north and in the south and attracts people from all over the world.

Here the thoughtful traveler may ruminate in the midst of such natural beauty at the seashore of the fragile state of man against the powerful forces of nature. Again, turning to Br. Goethe’s *Italian Journey*: “In the upper provinces, Rimini... has suffered. The earth has strange *humours*, and people talk of earthquakes here just as we do of wind and weather.” One cannot think of Roman Pompei without remembering its ancient destruction at the whims of a volcano. This is ever a reminder that





I was so thrilled to drive that miraculous red car at such a very high speed that I was not sure whether I was driving or flying. But, before we were allowed to drive the actual car, we received some training. (Our Grand Secretary got almost stuck in the narrow space of the Ferrari seat during the training session, and I had to help pull him out.) I was amazed by the engineering power in fabricating those engines that are huge and sturdy, yet light and nimble. And I greatly enjoyed admiring the various models and evolutions of this marvelous automobile.

The next day we took off to Siena, the city where WB Pessini lives. "Siena has at any rate 'preserved appearances,'" wrote the American author Henry James in the understatement typical of the beginning of the early part of the last century. Yet we were delighted to visit the San Galgano Cathedral which famously has no top. At Montesiupi Abbey, there is a sword-in-the-rock optical phenomenon.

Here we enjoyed staying in WB Alessandro's beautiful and comfortable hotel. We went to visit various places, especially the great square where *El Palio* takes place twice a year. Sienna has characteristic narrow streets flanked by brick buildings, and it is rich in its romantic, small, and beautiful Medieval buildings. The city is less crowded than Florence and its inhabitant are very conservative and careful not to become too close to outsiders who dwell in the city unless they are sure they can conform to their precious traditions.

The day after, we went to Florence – so influential in Western art and culture that we immediately understand what Henry James meant when he wrote that "we see Florence wherever and whenever we enjoy it," for it "forms a clear intellectual atmosphere into which you may turn aside from the modern world and fill your lungs as with the breath of a forgotten creed."

just as man thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth. Rimini's main street is called Corso di Augusto, where northern Italy's oldest known Roman triumphal arch stands, as it was erected in the year 27 BC.

Some of our main Lodge activities took place in the city of Rimini, where I had the honor to confer the twinning ceremony of our Italia Lodge No. 2001 with another Italian Lodge in Italy which can accommodate about 2000 people inside. In these spacious quarters, I had the honor and opportunity to spread the light about the powerful "Triple E" message of Education, Ethics, and Empathy, which was translated in Italian for the benefit of the brethren who cannot understand English. Many of the attending brethren who heard the message seemed to be happy to learn about it and discuss it.

In Northern Italy, visited Milan, where the international fashion brands were born, and visiting the *Quadrilatero Della Moda* and *Galeria Vittorio Emanuele* are truly worthwhile. In addition to being accompanied by Alessandro Pessini of our Italia Lodge, we were joined by three other members of Italia Lodge where we visited Leonardo da Vinci's *The Last Supper* – lately of *The Da Vinci Code* fame.

Italy, of course, is not just the land of centuries-old art but of fashion, style, and technology. American writer Edith Wharton in her book *Italian Backgrounds* speaks of Modena as a "romantic ducal city" in which one "breathes the very air of the *commedia dell' arte*." Yet we went here not for historical romance or comic theatre, but rather to nearby Maranello to visit the Ferrari Museum and drive a real Ferrari.



(continued on next page)





While readers indulge in picturing themselves in beautiful Florentine buildings that we visited such as the *Cattedrale di Santa Maria del Fiore* (or, more simply, Florence Cathedral), we should stop here and speak something of Masonry and its role in Italy. Like George Washington in the United States, Simon Bolivar in Latin America, and Frederick the Great in Prussia, Italy has a Masonic tradition linked to patriotism, revolution, and reform in one hero of the age: the Freemason Giuseppe Garibaldi who played a central role in the unification of Italy.

While suppressed under the fascist regime of Benito Mussolini, Masonry emerged after World War II and is strong today with two Grand Lodges. The Masonic Grand Lodge recognized by the Grand Lodge of the District of Columbia is the Grand Orient of Italy (GOI), which was founded in 1805. I met with their Grand Master, MWB Stefano Bisi in both Rimini and in his own Mother Lodge at a special communication at Montaperti. Worshuipful Master Emanuele Montomoli, now member of Italia Lodge No. 2001, was also there. Interestingly, we were shown old aprons, 100-years-old which we subsequently learned actually originated in Maryland!

Upon our return from Florence, we visited San Gimignano. Henry James, quoting again from his *Italian Hours*, called this Tuscan town the “Tiny Town of the Many Towers” with its concomitant tendency of “diminishing lens of one’s telescope.” My visit to the town was strictly Masonic, attending the Arnolfo di Cambio Lodge with Brother Masons.

Italy is known for its contributions to world cinema such as Fellini’s *La Dolce Vita* and De Sica’s *Bicycle Thieves*. I was therefore happy to see this tradition continues today as we went to the cinema to see *Leonardo 500*, a film which deserves to become popular in the United States.

“Only look now, how beautiful Naples is!” quoting one last time from Bro. Goethe. “The atmosphere was perfectly clear and bright as we approached Naples, and we now found ourselves, in truth, in quite another world.” I cannot say if this was true, for only some in our party made it to Naples. Travelling as a tight-knit Masonic group is a wonderful experience, but it is also in the spirit of travel to strike out a bit on one’s own.

I have attempted to share my “Masonic Italian Journey” here, shifting back and forth between Masonic activities and seeing important sites of Italy, somewhat in the footsteps of famous authors before me. Summer is a time when many of us go on vacation – a necessary break from our routine labors which allows us to recharge with the necessary energy needed to propel us into real action and productive accomplishment as we return to our everyday lives. Let me encourage all Brethren, if within the length of their cable-tow, not merely to use vacation time as a reduced work schedule. It is rather time to “vacate” the house and the usual locales and use free time for travel and the wonderful opportunities it provides for recreation, learning, and personal development, as we witnessed on our “Masonic Italian Journey.” ▲



United Brotherhood Celebration Recap

BY JASON VAN DYKE, PM, THE COLONIAL LODGE NO. 1821 AND MANAGING EDITOR OF THE VOICE

The Universal Brotherhood Celebration (UBC) was inaugurated this year on Friday morning, June 7th, 2019, with a solemn ceremony honoring the 75th anniversary of the D-Day Invasion of Europe in World War II. Our Grand Master, Charbel T. Fahed presided over assembled brethren from across the jurisdiction and distinguished Masonic visitors from around the United States and the world at the National WWII Memorial on the National Mall. Joining him was U.S. Senator Chris Van Hollen and U.S. Congressman Jamie Raskin, both from Maryland.

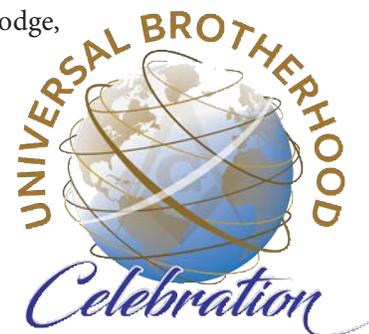
Together, they in turn, laid wreaths to honor two World War II veterans from their jurisdictions. After which, The Grand Master and the Senator personally honored Bro. Herman Zeitchik (U.S. Army and S. Gompers-B. Franklin Lodge No. 45) and WBro. Jerrold Gordon (U.S. Navy and Past Master of S. Gompers-B. Franklin Lodge No. 45) for their service in the Atlantic and Pacific Theatres respectively with Freemasonry's Medal of Honor. An invocation was then offered in multiple languages.

On Friday evening, Masons in Washington, D.C., throughout the US, and around the world gathered again—this time at the Almas Shrine Center for an informal pot-luck meal, consisting of dishes provided by brethren from our local Lodges. This is a much beloved event in the jurisdiction, and there were dishes from over a dozen Lodges, representing a wide range of ethnic and cultural traditions.

Lodges that contributed food were:

1. Justice Columbia Lodge, No. 3
2. Arminius Lodge, No. 25
3. East Gate Lodge, No. 34

4. Joppa Lodge, No. 35
5. Petworth Lodge, No. 47
6. Mehr Lodge, No. 90
7. Alianza Fraternal Americana Lodge, No. 92
8. La France Lodge, No. 93
9. Eireann Lodge, No. 98
10. Maynilad Lodge, No. 1521
11. Fiat Lux Lodge, No. 1717
12. Sojourner Kilwinning Lodge, No. 1798
13. Compass Lodge, No. 1811
14. The Colonial Lodge, No. 1821
15. The Eagle Lodge, No. 1893
16. Nur Lodge, No. 2000



Lodges that contributed funds:

1. Singleton Lodge, No. 7
2. Benjamin B French Lodge, No. 15
3. Osiris-Pentalpha Lodge, No. 23
4. Gompers-Franklin Lodge, No. 45
5. Hayastan Lodge, No. 94
6. Jerusalem Lodge, No. 3000

Saturday morning found local and international Masonic dignitaries and Brethren in the incomparably august Lodge space at the George Washington National Masonic Memorial for the annual meeting of our Universal Lodge. The opening, closing, and reception of our Grand Master and our distinguished guests was performed by a range of officers

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Brethren and family of Compass 1811 enjoy the Potluck

from Lodges throughout our jurisdiction, and MWB Akram Elias, PGM, gave a short oration honoring WMB Robert Heyat, PGM, as the “founding father” and visionary behind the Grand Lodge’s Universal Brotherhood Celebration. In all, the Lodge was opened and closed in 11 different languages, providing a crescendo for our guests on the proud cultural and ethnic diversity of which our Grand Lodge is so proud.

Lastly, on Saturday evening, Masons enjoying UBC again assembled at Almas Shrine for a gala black-tie banquet to close the events of the weekend, where Brethren, significant others, and friends were entertained by music and much dancing.

Overall, it was another very successful event highlighting the unique and harmonious diversity of our Grand Lodge, now and in years to come! ▲

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Uncovering the Grand Master's Theme

BY ANDREW HAMMER, PM, SENIOR WARDEN, ALBA LODGE U.D., JUNIOR WARDEN, ARMINIUS LODGE NO. 25, AND SECRETARY, FIAT LUX LODGE NO. 1717



In our grand jurisdiction this year, it would be hard to miss the Grand Master's chosen theme, which he has enthusiastically promoted as "the triple E" of Ethics, Empathy, and Education. He has spoken to these concepts passionately, and meaningfully, at almost every opportunity.

At first glance, however, one might be forgiven for arriving at the conclusion that the concept, while certainly commendable, is not taken *directly* from the Masonic lexicon. That is to say, often when a Grand Master chooses a theme for the coming year, he will select a phrase which has come into common parlance among the Craft. A brother might offer that although these three words of assonance should have a special significance in any Mason's mind, connecting them in a more direct way to our ritualistic lessons posed a challenge.

But when I looked at the three words, particularly when arranged in the order they were placed inside the 47th Problem of Euclid, I instantly saw something else. I don't know whether the Grand Master intended for us to see it or to discover it on our own, but once I did, I could not "unsee" it. To my mind, the linking of those words corresponded directly to the three principal tenets of our order: Brotherly Love, Relief, and Truth.

Let's review the description of these tenets in our ritual:

Brotherly love is illustrated as an overarching concern for every human being, regardless of whence they came, whether they be wealthy or impoverished. We are told that we have a duty to exercise that love, recognizing that we are all here to look after each other's welfare.

This is the beginning of an ongoing description of ethics in Freemasonry, as well as in life in general. Brotherly love becomes the compelling ethical force which allows us to measure our interactions amongst ourselves, across all social barriers. It provides us with an initial code, one which is based upon all human beings as children of God, and as such, defines how we are to see ourselves in relation to each other.

The ritual then further extends brotherly love to be applicable to our differences in almost every area of life; our national origin, faith, politics, and general philosophy. It maintains that the Masonic understanding of this idea has a powerful cohesiveness which can create order out of what might otherwise be chaos in human relations.

One could just as well rephrase the sentence we know in the ritual to read, "...on the basis of these ethics...", as once again, the principle indicated is one of moral universalism.

We then move to the seemingly temporal concept of relief, only to find our lecture going towards a different direction than material aid:

Engaging in the relief of those in need is considered to be an obligation of every person who seeks to lead a good life. For Masons, however, the ritual speaks of how the unique bond we have amongst ourselves should additionally oblige us to pay special attention to how our brother is coping with any difficulties he might be having in his life.

Here one is clearly not talking about the provision of monetary or physical relief, but nothing less than an empathetic connection with another person in understanding the emotional or psychological distress they are suffering. As with brotherly love and ethics, this description of relief is a definition of empathy, explaining that the link between brothers is based

upon the willingness to not only feel for another's misfortunes, but to engage them in an effort to relate to the other's need, in order to help ameliorate the situation. We are further taught that this empathy is the basis on which we form our friendships and establish our connections.

The next tenet is truth, and while our lecture does a good job of describing that attribute in a way that combines both ethical and empathetic considerations, there is another significant aspect of truth that comes to mind, and which is not mentioned in this section. That is the ability to discern what is true, which can only come through proper and zealous education. And although we do not find it as clearly expressed as in the description of previous two principal tenets, we do find it addressed in the subsequent degree as a necessary component of perfecting our ashlar.

Stepping away from the monitorial text, one suggests that truth, even if it exists independently, as a divine attribute, without our acknowledgment, is impossible for us to apprehend without education. Unlike the Great Architect who resides *in* truth, we must *seek* the truth, and that means that like the previous two tenets (brotherly love/ethics, relief/empathy), truth and education are inexorably linked, if not in some poetic sense synonymous. One can see the same connection here as is seen between geometry and masonry.



Image Courtesy of Supreme Council, 33°, Scottish Rite.

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Albert Pike's Sword: A Civil War Artifact

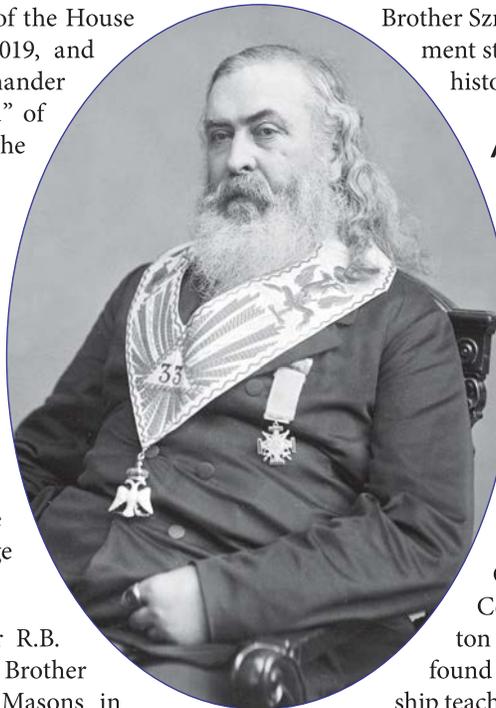
BY CHARLES "CHUCK" MORGAN, PM, EAST GATE LODGE NO. 452 - BATON ROUGE

In a ceremony held in the Temple Room of the House of the Temple on Thursday, May 23, 2019, and presided over by Sovereign Grand Commander Ronald A. Seale, the "Presentation Sword" of Albert Pike was accepted for inclusion in the Albert Pike Museum.

This sword was originally made for and given to Albert Pike by Benjamin B. French, in his capacity as Grand Master of the Grand Encampment of the Knights Templar, in token of the friendship and brotherly love they shared as Freemasons even though they would have been enemies during the Civil War. Presently, the sword was acquired and donated by a group of Louisiana Masons representing the Louisiana Scottish Rite and the Grand Lodge of Louisiana.

Making the presentation was Ill. Brother R.B. Smith, Deputy in Louisiana, and MW Brother Martin Reinschmidt, Grand Master of Masons in Louisiana. MW Brother Woody Bilyeu, Grand Secretary of the Louisiana Grand Lodge, and Ill. Brother Clayton "Chip" Borne, Personal Rep in New Orleans, also represented Louisiana Masonry at the ceremony.

Also present were Most Worshipful Brother Charbel T. Fahed, Grand Master of the District of Columbia Grand Lodge; Ill. Brother Leonard Proden, SGIG of the Orient of the District of Columbia (and Past Grand Master of D.C.); Officers of the Benjamin French Lodge No. 15; as well as Ill. Brother Matt Szramoski, Director of Development for the Southern Jurisdiction. Ill.



Brother Szramoski introduced members of the Development staff who were instrumental in researching the history of the sword.

Albert Pike's Sword: A Symbol of the Bonds of Freemasonry

The story of the Albert Pike Presentation Sword is that of the "Bonds of Freemasonry." In this single artifact of the Civil War period, the bonds of friendship and brotherly love embodied in the philosophy of Masonry are clearly illustrated. While their friendship and relationship with each other prior to the Civil War is well documented, Pike and French were on opposite sides of that conflict. Albert Pike served as a Brigadier General in the Confederate Army, while French was the Commissioner of Public Buildings in Washington in the Lincoln Administration. And yet, they found common ground in Masonry. Their relationship teaches a lesson in Masonic Brotherhood for us all.

Albert Pike held a lifelong passion for Freemasonry. A native of Boston, Massachusetts, Pike pursued a path of self-education. He was well known as an author, attorney, educator, poet, editor, philosopher, and as a champion of the Native Americans. He spent most of his adult life in Arkansas, although he traveled extensively in the west where he learned several Indian languages and made many friendships with the tribes there. Pike was raised in Western Star Lodge No. 2 in Little Rock in 1850, and served as Master of Magnolia Lodge there. He received the Scottish Rite Degrees in Charleston, South Carolina in 1853, and was coroneted Honorary





Inspector General in New Orleans in 1857. Just two years later he was elected Sovereign Grand Commander of the Supreme Council, a post he held until his death in 1891.

Pike served as an artillery captain in the Mexican American War with the Arkansas Volunteers. Although he was opposed to slavery and initially did not support secession, when it became clear that Arkansas would secede, he sided with the Confederacy. He was named as Confederate Commissioner of Indian affairs in March of 1861 with the mission of securing a treaty with the five civilized tribes in the Indian Territory to ensure support of the Confederacy. He successfully concluded the treaty and embarked upon gathering money and supplies to arm the Indians to fight for the Confederacy. In August of 1861, President Davis appointed him as Brigadier General and placed him in charge of the Indian troops west of Arkansas. Pike was reluctant to accept that commission as he enjoyed his work as agent to the tribes. However, in November of 1861 he finally accepted the generalship. He led several regiments of Indian troops and cavalry at the Battle of Pea Ridge fought in northwest Arkansas, March 6-8, 1862. Pike came under criticism for the conduct of some of those troops during the battle and ultimately resigned his commission in November 1862. He was later arrested, but the charges were dropped and never prosecuted. This ended his involvement in the war and he retired



from the conflict. In early 1865, he sought a pardon from President Lincoln, with a petition filed on his behalf by Benjamin French. Lincoln never acted on that petition.

Benjamin B. French evidenced the same passion for Freemasonry as Pike. Although older than Pike, they became good friends through Masonry. French was a native of New Hampshire and was raised in Corinthian Lodge there in 1826. He served three times as Master of his lodge. Educated as an attorney, in the early 1830's he made a move

to Washington, D.C. as he wanted to begin government service. He was a personal friend of every President from Andrew Jackson to Andrew Johnson. He first served as Assistant Clerk of the House in Congress; later was named Clerk; then as Commissioner of Public Buildings under President Franklin Pierce, a post that he would regain in the Lincoln, and then Johnson administrations.

French continued his Masonic work in Washington where he served as Grand Master of the Grand Lodge from 1847-1853, and again in 1858. He commissioned the Benjamin French Lodge No. 15 in Washington while serving as Grand Master in 1853. That Lodge has met continuously since inception in the Georgetown section of Washington. He joined the Royal Arch Bodies in 1846,

and later was elected the Grand Master of the Grand Encampment of the Knights Templars, serving from 1859 until 1865. He received his Scottish Rite Degrees in Washington in 1851, and was the first District of Columbia resident to receive the 33° in 1859. At the time of his death in 1870 he was serving as Lieutenant Grand Commander of the Supreme Council, Southern Jurisdiction.



Brother French was an ardent abolitionist and strong supporter of the Union. He was critical of those in the South who supported secession. Pike was not a supporter of slavery even though he had owned a couple of slaves as housekeepers before the War. On slavery Pike had this to say: "I am not one of those who believe slavery a blessing. I know it as an evil..." On the question of secession, Pike initially opposed it, but later came to the view that since the South was continually treated unfairly by the national government, he saw no other recourse.

Pike-French Masonic Connection

Both men were passionate about Masonry and each grew to be significant leaders of the Craft. The first evidence of contact between French and Pike comes from Benjamin French's Diary where he writes of their first meeting on January 12, 1853 as follows:

...passed the day at my office and the Capital, and in the evening attended a meeting of the Encampment of Knights Templars, and conferred the orders on Albert Pike, Esq., of Arkansas. He is a scholar and a poet. Was an officer in the Mexican War and a man whom I am disposed to hold in high estimation.

In 1859, in Washington, Pike conferred the Scottish Rite 33° on French. He was the first resident of the District of Columbia to receive this honor. At this time French had just been elected Grand Master of the Grand Encampment, Knights Templars after having served as Grand Recorder for some nine years. The Grand Encampment ordered a "Templar Sword of Honor" for French as a token of his service, and asked that Albert Pike make this presentation to him. The presentation was made by Pike at the Commandery Meeting held in Washington on March 28, 1860. Pike's address for this presentation ceremony, and French's response, clearly reveal the admiration and love between the two. This sword presentation may well have been the motivating factor in French later presenting a sword to Pike.

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The Albert Pike Ceremonial Presentation Sword

The Pike Sword donated by the Masons of Louisiana to the Pike Museum was purchased at auction held by Cowan's Auction House of Cincinnati, Ohio in October of 2018. The funds for the purchase were donated by the Scottish Rite Valleys of New Orleans and Lake Charles, Louisiana, and by the Louisiana Grand Lodge on behalf of all Louisiana Masons. Albert Pike had a strong connection to the state of Louisiana. He lived and practiced law in New Orleans from 1855- 1858. While there he was elected Grand Commander of the Consistory in Louisiana. He wrote extensively about the variances of Louisiana Law and composed an extensive monograph on the Louisiana Civil Code in 1855. His statue stands today on Jeff Davis Parkway in New Orleans, erected to memorialize the Supreme Council Session held in New Orleans in 1857 where Pike was coroneted a 33° IGH. Thus it is fitting that Louisiana Masonry should proudly return his Sword to Washington for others to enjoy in the Pike Museum.

The sword itself follows the basic form of a British Light Cavalry Officer's Saber. It has a 30-inch curved, single-edged blade. The five-inch hilt has a three-branch guard and is topped with a lion's head pommel, significant in Masonic ritual. The blade is etched with floral designs and panoplies of arms in the English style. The spine is signed; "J. Jones London". This was a London-based retailer of clothing and military equipment during the period of the Civil War. The grooved silver grip is German, and the langets are of the Masonic "All Seeing Eye". The backstrap grip is engraved: "General Albert Pike C.S." The obverse of the brass sheath is engraved between the mounts as follows;

*Presented To
General Albert Pike
C.S.A.
by
Sir B.B. French G.M.
August 16, 1861*

The actual history of the presentation of this beautiful artifact has been lost, other than to say that it is clear that it was not presented to Pike on the date inscribed. The August 16, 1861 date was the date on which the Confederate Senate confirmed Pike's appointment as Brigadier General, following his appointment by President Davis on August 13, 1861. We also know that

Benjamin French was Grand Master of the Grand Encampment Knights Templars until the end of the war in 1865. Since he had his title "G.M." engraved on the sheath, it would seem logical that the sword would have been given by French to Pike while French still served as Grand Master. However, neither French's diary, nor Pike's papers make any reference to any formal presentation event during or shortly after the Civil War. Some have argued that the sword may have been given to Pike when he and French both attended the Triennial Session of the Grand Encampment in St. Louis in 1868. The exact date of presentation is not of real importance except for historical value. What we do know is that this presentation sword given from a member of Lincoln's Administration to a Brother Mason who was an officer of the Confederate Army, serves as a perfect example of the "Unity of Freemasonry" that we find evident throughout the Civil War.



The Rest of the Story

Even before the end of the War in early 1965, Pike and French were able to renew contact as Pike sought a pardon and restoration of citizenship by petition to President Lincoln. That petition was signed and sponsored by Benjamin French. It was not acted upon before Lincoln's death. President Andrew Johnson issued a new Amnesty Proclamation for former

Confederates on May 29, 1865, but it excluded anyone who had acted as an officer in the Confederate Army with the rank of Colonel or above. Consequently, Pike was excluded.

Pike journeyed to New York in 1865 and executed an "Oath of Allegiance" which was submitted to the President with a new pardon request, once again with help from French. Pike then traveled to Canada where he stayed until late August, 1865 when President Johnson granted him a pass to return to Arkansas. Upon his return to Little Rock he found that all of his property had been seized and disposed of by the Union Army. All he was allowed to keep was his collection of books, many of which now reside in the Pike Museum at the House of the Temple.

Pike continued his quest for a pardon and restoration of citizenship by filing additional supporting documents which included dozens of signatures of prominent Masons attesting to his character. French continued to press the President and the U.S. Attorney General for Pike's pardon. Finally, on April 23, 1866, at the White House, President Johnson handed him his full pardon, but it came with conditions. In one of the great ironies of Pike's



story, he refused to accept it because it required that he pay a sum of approximately \$300 as costs of Court for the confiscation proceedings against his Little Rock property. This Pike refused to do. Albert Pike finally did get a full pardon as did all other former Confederate soldiers by virtue of the Johnson Proclamation of December 25, 1866 which was “unconditional” and restored all rights of citizenship. Pike’s reluctance to accept the April 1866 pardon thus only cost him some eight months of citizenship.

Pike and French did continue their friendship after the War. The letters and contacts by French were probably the motivating factor in the President offering the conditional pardon in April 1866. We find numerous references to contact with Pike in the French Diary. One of the most compelling is from November 12, 1865 where French writes: “I went down and constituted Columbia Commandery... Albert Pike was present, and I saw him for the first time since the close of the war. I was really glad to see him and greeted him most cordially...” Pike also felt close to French as is evident from his appointment of French as Lieutenant Grand Commander of the Supreme Council in 1870, shortly before French’s death due to a heart attack.

We find no further mention of the “Pike Presentation Sword” in the historical records we have been able to examine. Pike died in 1891, and it is assumed that one of his three remaining children may have received the sword. It does not surface again until sometime in the late 1960’s when it was acquired by Mr. Weldon “Wes” Clark of Dallas, Texas. Mr. Clark was a collector of military memorabilia, and this Pike Sword was in his collection at the time of his death in 2017. Mrs. Shirley Applewhite, the executor of the Clark estate, consigned this sword to Cowan’s for auction. We learned of it from the curator of the Northern Masonic Museum and Library in Lexington, Massachusetts, who shared the information about the auction. Louisiana Masonry then made the purchase.

Whatever the details of the history of this Albert Pike Presentation Sword, from its origins in the Civil War years to the present, its value to us as Masons is the lesson it teaches of the “Bonds of Freemasonry”. Despite their apparent conflicting views of the Civil War, their bond as Freemasons, their personal loyalty and affection for each other are represented by this Sword presented by a pro-Union northern official to a Confederate General who was his Brother in the Craft.

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ABOUT THE AUTHOR: James H. “Chuck” Morgan III

Chuck Morgan retired in 2014 from the practice of law after 41 years. He was a partner with the Baton Rouge law firm of Seale Smith Zuber & Barnette and his practice was primarily in the fields of insurance defense, defense of insurance agent’s errors and omissions claims, as well as wills and successions. He is a graduate of Broadmoor High School, Louisiana Tech University and the LSU Law School.

He is now employed by the Southern Jurisdiction of the Scottish Rite as the Major Donor Officer for the Scottish Rite Foundations in six southern states.

Chuck is a member of East Gate Masonic Lodge No. 452 and is a Past Master. He currently serves as Chaplain of his Lodge. He has also served as the Chairman of the Honesty & Integrity Award Committee. Chuck is a 33° IGH of the Baton Rouge Scottish Rite Bodies, a member of Acacia Shrine Temple, as well as the Baton Rouge York Rite Bodies. Chuck served for eight years as the Chapter Advisor for the Pelican Chapter Order of DeMolay, and is a recipient of the DeMolay Legion of Honor.

He has also been active in Cortana Kiwanis Club where he served as Past President, Past Treasurer, Division 8B Lt. Governor, and Past District Trustee for Region V (2008-2010). He is currently the District Risk Manager for the La. Miss. W. Tenn District. ▲



Singleton Lodge Community Events

BY PETER BRUSOE, TREASURER, WM. R. SINGLETON-HOPE-LEBANON LODGE NO. 7

“It’s not summer without a snow cone from the Masons!”, the woman exclaimed as Bro. Zach Rubinfeld handed her a heaping portion of ice with a variety of rainbow colors.

This reaction and excitement happened 815 additional times (even once for the Mayor!), as Officers, Brethren, and friends of William R. Singleton-Hope-Lebanon Lodge No. 7 (Singleton Lodge) volunteered at the 30th Annual Glover Park Day last Saturday.

Glover Park Day is an annual festival that brings together thousands of people from across Washington. For eight of the past nine years, Singleton Lodge has staffed and volunteered a table at this festival to connect with the local community. For the past four years, the lodge sponsored a bouncy house and served free snow cones to all commers.

Singleton Lodge started their involvement in the festival in 2010, when the Junior Grand Deacon of the Grand Lodge at the time, RW Bro. Jeffrey D. Russell, brought the opportunity to the attention of Worshipful Brother James W. Mitchell. Given the lodge’s proximity to Glover Park and their long-standing tradition of community service, it seemed like a natural partnership. In addition, Glover Park was named for Charles Glover, the first Master of William R. Singleton Lodge and a very engaged and involved civic leader of Washington in the 19th century.

While this was only the fourth year the Lodge has served snow cones, it has become an informal tradition for Glover Park Day attendees. For many festival goers, this would be their first snow cone. But most surprising was the couple in their 40’s, who hadn’t even heard of the delicious frozen treats before.

But the best visit of the day came from the Mayor of DC, herself – Muriel Bowser. Though she didn’t partake in a snow cone, she thanked the members of the Lodge for their service and dedication to the community.

Throughout the day, members also had conversations about the Fraternity. Quite a few people shared how their grandfather or father was a Mason back home. Others asked questions about what we do and how they could join the fraternity.

It takes a lot to make Glover Park Day successful. This year the Lodge made 816 snow cones, requiring 7 gallons of snow cone mix, 48 bags of ice, and a whole lot of help from a number of brothers, including: Bro. Graham Keithley, Bro. James Brock, RW Bro. Adam Tager, Bro. Zach Rubinfeld, Bro. Jeff Hawn, Bro. Bilal Sleiman, W. Bro. Jason Lebowtiz, Bro. Luke Hertzell, Bro. Sam Johannes, Bro. Mike Rudolph (All the way from Boston!), Bro. Andrew Uhlman and Bro. Fred Edwards (of The Patriot Lodge No. 1956 in Virginia), and M.W. Bro. Jeff Russell, our Grand Secretary.

In addition to Glover Park Day, Singleton Lodge also participated in an “all shift” meal for first responders in the District.

Each year the Citizens Advisory Council for the Second District of the Metropolitan Police Department hosts an “all shift” meal for police, emergency medical service, and fire personnel. This annual event helps to provide a delicious meal for these first responders throughout the course of the day, as well as snacks that they can pop in for and to enjoy. It is a small way that the community uses to thank them for the often-dangerous work they do for them. Companies, community organizations, and concerned citizens cook, bake, donate, and volunteer to make this annual event a success.



Brethren from Singleton and several other Lodges came by Glover Park to man the snow cone machine



Brother Zack Rubinfeld prepares the snow cone machine to dispense happiness.



(From left to right) Jenna Russo; Bro. Fred Edwards, Patriot Lodge No. 1956 in Virginia; WB Jason Lebowitz, Master of Singleton Lodge; WB Peter Brusoe, Master of The Eagle Lodge No. 1893; and DC Mayor Muriel Bowser

And for the fifth year in a row, Singleton Lodge participated in this inspiring event by making a monetary donation to support the organizers efforts to buy food and supplies. In addition, several brothers were on hand to help serve dinner, pass out snacks, and most importantly, stay past midnight to cleanup and close down the event.

The event had a great turnout from Metropolitan Police Department, The Cathedral Police, AU Public Safety, The United States Secret Service, the DC Fire Department, the DC EMS, and the Smithsonian Police department. Hundreds of first responders were served.

Specials thanks here goes out to Singleton Master, W. Bro. Jason Lebowitz, and Bros. James Brock, John Cummings, Zach Rubinfeld, James Brock, Bailey Wood and Luke Hertzelt who all came out to help and make this annual event such a success.

If you or your Lodge is interested in hosting, helping or volunteering at a community service event like this, we invite you reach out to Singleton Lodge for information and assistance of any kind! ▲



Bros. Zack Rubinfeld, Luke Hertzelt, and John Cummings serve first responders at the "All Shift" meal.



D.C. police, firefighters and EMS gather and eat at the "All Shift" meal.



From the Archives: The Rise and Fall of Temple Heights

BY CHRIS RULI, CHAIRMAN, GRAND LODGE LIBRARY AND MUSEUM COMMITTEE

On June 8, 1907, President Theodore Roosevelt scaled a busy stage overlooking an open construction lot. The warm afternoon sun gave cover as throngs of Masons and guests arrived to witness a unique Masonic ceremony. Francis Woodman, the Grand Master of Masons of the District of Columbia, greeted Roosevelt, and after brief remarks offered him a white lambskin apron. A roar of applause erupted as the President tied his apron on and got to work. Woodman gently placed the ceremonial trowel and gavel, first used by Roosevelt's presidential and Masonic predecessor, George Washington, to lay the cornerstone of the U.S. Capitol, into the President's hands. As the crowd of spectators and dignitaries watched, the President spread the mortar and tapped on the cornerstone of the Grand Lodge's new Masonic temple. "Surely there is no place, no other city in the Union," Roosevelt said, "where there should be as fine a Masonic temple as here in Washington, for it is in a sense a national temple where Masons from every jurisdiction gather."

This occasion marked a high point in Freemasonry during the Progressive era, generally defined as the years between the Gilded Age and the Roaring Twenties, when membership ascended to new heights. During this time, Freemasonry in the District evolved from a small club of several hundred members to a large organization boasting thousands. Social clubs and appendant bodies sprang forth and applicants were encouraged to embrace every aspect of the fraternity's network. Masonry even opened its doors, *per se*, to women through ancillary clubs such as the Order of the Eastern Star, which formed in 1873. The Grand Lodge amassed a cadre of prominent members including presidents, congressmen, judges, and businessmen. *The Washington Post* and *Evening Star* dedicated whole columns to the business and gossip of the Craft, so a Mason needed to look no fur-

ther than his Sunday newspaper to find the goings-on, committee reports, trips, honors, and commentary from prominent Masons.

Between 1850 and 1907, the Grand Lodge and several appendant bodies met in the Masonic Temple on F and Ninth Street, NW. Their new temple on the apex of New York Ave., Thirteenth, and H Streets, NW, included more floors and lodge rooms, a larger auditorium, and event space. The temple's proximity to the White House made it popular as both a local and foreign tourist attraction.



However, membership between 1907 and 1919 continued to climb, and the problem the Grand Lodge experienced between a forty-year span from the 1860's to the early aughts, now occurred again within thirteen years: their relatively new temple was running out of space. In 1820, the Grand Lodge recorded 219 members on its rolls; in 1915, just over a century after its formation, it had over 12,000 – an increase of well over 5,000%.

This rapid growth in membership coincided with a wave of economic prosperity now known as the Roaring Twenties. Gains in the Stock Market and a growing coffer enabled the Grand Lodge to set its sights on more ambitious plans. Rather than renovating their existing temple, the Grand Master appointed a committee to scour the District for new space. This time, the goal was to bring together the disparate Masonic groups scattered across the jurisdiction including the York and Scottish Rites, Order of the Eastern Star, Shriners, Grotto, Advisory Board of Masonic Clubs, and several craft lodges and bring them under one roof. The search proved fruitless until late 1921, when a



committee member received a tip that a nine-and-a-quarter acre tract of land was up for sale. The "Dean Tract" sat on the intersections of Florida, Connecticut, and Nineteenth Street, NW.



On May 12, 1922, the Grand Lodge voted to buy the land for \$900,000¹. \$125,000 was paid in cash, leaving the rest to be paid over eight years. Grand Master Charles Coombs received the deed on July 15 in front of a crowd of 5,000 spectators that included 3,000 masons, their families, and guests. Coombs christened the tract *Temple Heights* and laid out an ambitious plan to raise \$2 million² through voluntary contributions, and a detailed account of the spectacle made the front page of the *Evening Star* the following evening.

Coombs appointed three committees to manage Temple Heights. The United Masonic Temple (U.M.T.) Committee managed the logistical and financial aspects of construction. The Landscape Engineering and Architecture Committee determined the building design, and a committee on fundraising collected contributions. To raise funds, the Grand Lodge devised a scheme to voluntarily assess every Master Mason an equitable amount over five years. The annual assessment came to \$20³, which would raise \$2 million by 1927 without the need of external funding. Calculations assumed that the jurisdiction would raise one thousand Masons annually in the ensuing years.

Coombs appointed William K. Cooper, a member of LaFayette Lodge No. 19, to chair the fundraising committee. Cooper's committee adopted the slogan "Every Master Mason a Temple Builder" and developed signs, pamphlets, and other printed materials to disseminate the campaign. Committee staff attended lodge meetings, social functions, and helped develop programs to garner more contributions. Cooper even organized a special "Day of Thanksgiving" event in November to encourage donations and add a competitive spirit to the campaign. Masons donated generously and often contributed more than the minimum annual assessment. Just one month after his appointment as the chair, Cooper announced that his committee collected 10,556

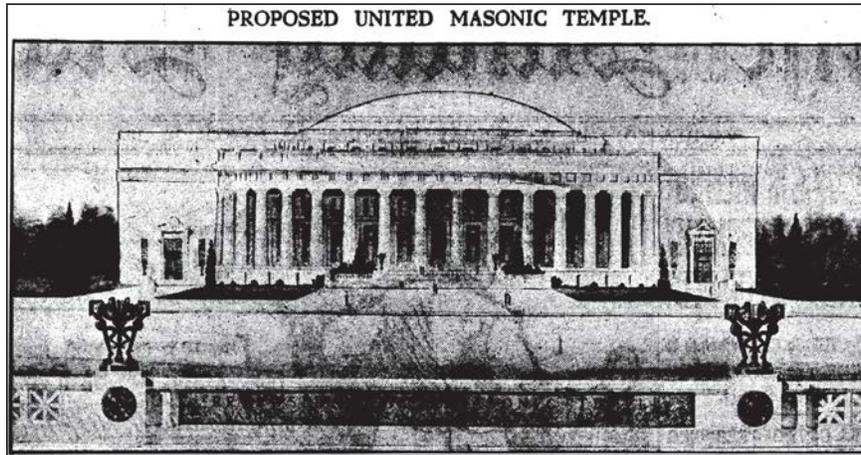
subscriptions or \$874,376.05⁴. With over five years left to reach their goal of \$2 million, the Grand Lodge had already secured more than half of the total subscriptions.

Meanwhile, the Landscape Engineering and Architecture Committee mapped out the grounds and determined a building design. The Grand Master appointed the eminently qualified and venerated Bro. Elliott Woods, the sixth Architect of the U.S. Capitol and a charter member of Temple Lodge No. 32, as chair of the committee⁵. Woods's tenure on the committee was short-lived, though, as he died abruptly in 1923. The chair passed to Bro. David Lynn, who also succeeded

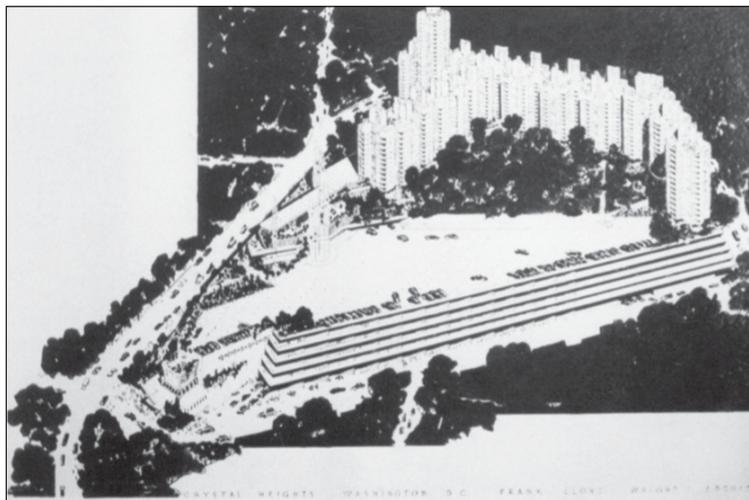
Woods as the seventh Architect of the Capitol. Under Lynn's stewardship, the committee developed a detailed topographical sketch of the grounds.

Prior to the sale of the Dean tract, the Grand Lodge commissioned architect Frank Russell White to develop a conceptual sketch of a new Grand Lodge building. In his renderings, White borrowed elements from John Russell Pope's House of the Temple, the headquarters of the Scottish Rite's Southern Jurisdiction, likely signaling the Grand Lodge's wish to erect a building that complimented Pope's iconic design. *The Sunday Star* newspaper published one of these sketches on December 18, 1921, featuring a neo-classical dome and column motif reminiscent of the Oracle of Delphi, a design language that appears again twenty years later in Pope's Jefferson Memorial.

By 1924, the Grand Lodge scrapped White's one building design for a multi-building complex. The complex took advantage of the full space of the tract and enabled the various Masonic groups to occupy their own buildings. Architects and Freemasons James R. Marshall and Frank Pierson submitted their



Frank Russell White proposed rendering of Temple Heights



Frank Lloyd Wright rendering of Temple Heights

1 \$13.5 million in today's dollars

2 \$28 million today

3 \$300 today

4 \$13 million today

5 Woods had already proved an invaluable professional asset as the local consulting architect in charge of the construction of the House of the Temple for the architect-of-record, John Russell Pope.

(continued on next page)



first sketches in 1924. Their plan included a large public park, observation deck, a courtyard for outdoor events, and enough space for the Commanderies to conduct parade drills. The new design added an extra million dollars to the budget, bringing the total to three million dollars.



Hugh Ferriss rendering

The Grand Lodge took no action on the proposal as committees deliberated back-and-forth on design and cost. Between 1924 and 1927, the U.M.T. committee attempted to find ways to cut costs and gain more income from the property. One plan considered erecting apartments and commercial property for consistent income. The committee also considered selling the land zoned off as a park back to the city for a quick infusion of funds. But, with no clear vision forward, uncertainty rose and Masons across the jurisdiction become more reluctant to contribute to the project. In 1925, the Grand Master transferred fundraising duties to the Association of Worshipful Masters (AWM), which met each month to conduct business.

By 1927, the Grand Lodge had yet to break ground on Temple Heights but had spent over five years paying taxes on a property that generated no income. Grand Master Gratz E. Dunkum made the project a priority during his tenure in the Grand East and laid out a new approach during his annual address. First, the U.M.T. committee would hire a new architect to redesign the complex. Second, the committee would sell the propriety on 13th Street to supplement income. Third, the Grand Lodge would assess each lodge a fee of \$50⁶ for each Master Mason raised. Additionally, the Grand Lodge would divert the annual \$1 per capita assessment levied for the Masonic Temple to fund Temple Heights. The last recommendation was to begin construction on the first Grand Lodge building. Funds generated from rent and assessments would pay for the remaining complex.

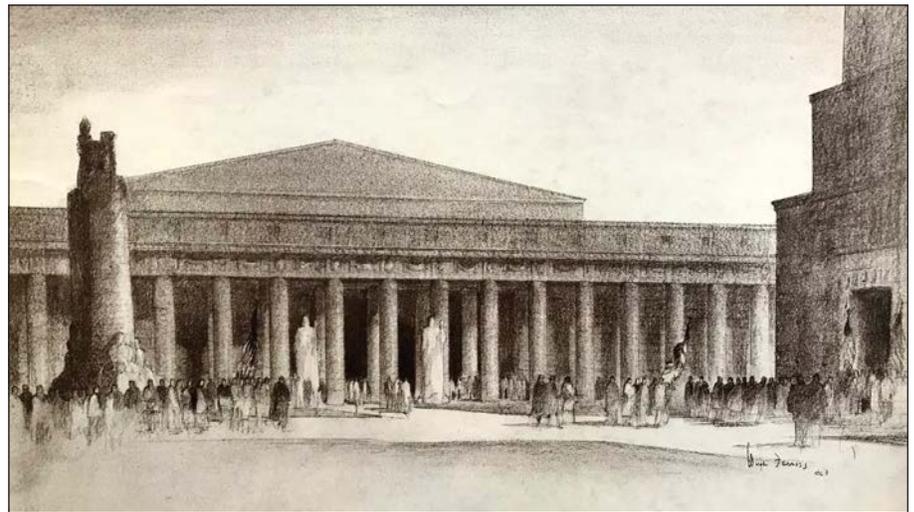
⁶ \$700 today

In 1928, the U.M.T. committee hired architect Harvey W. Corbett of Helmle, Corbett, and Harrison. Corbett's portfolio included the George Washington Masonic National Memorial in Alexandria, Virginia. The proceedings of the Grand Lodge suggest that Corbett received more decision-making authority and controlled the design aspects of the complex. He commissioned architect

and illustrator Hugh Ferriss to develop new conceptual art for the grounds and charged Ferriss to develop bold and impressive plans. Ferriss' sketches accomplished the task and his work provides an interesting look into what Temple Heights could have been. In his drawings, the Corbett-Ferriss complex towered above the District of Columbia like a modern-day Acropolis, and great halls surrounded a giant Grand Lodge Temple with dramatic flood lights illuminating the hill as a beacon for visiting Masons.

Meanwhile, Corbett hit a technical hurdle: the tallest building, the Grand Lodge Temple, exceeded the height limit set under D.C. law. After lengthy debate, the Grand

Lodge determined to present their case to Congress to request a zoning waiver. The U.M.T. committee tapped Senator Arthur Capper, Chairman of the Senate Committee on the District of Columbia, who presented the zoning waiver bill on February 22, 1929. While both House and Senate committees on the District approved the bill, the Congressional schedule made it difficult to bring it up for a vote, so Capper decided to resubmit the bill during a new session of Congress.



Hugh Ferriss rendering

On October 12, 1929, the Grand Lodge met at a Special Communication to review and vote on Corbett's proposal for Temple Heights. Corbett calculated the total cost to erect the Grand Lodge Temple at \$2.3 million, which was much higher than expected, even though he Frank-Peirson proposal projected \$3 million for the entire complex. The new proposal also required the sale of the Masonic Temple on 13th Street to secure more income. Following a lengthy



discussion, Past Grand Masters James Wetmore and Lurtin Ginn made a motion for just a little more time to evaluate Corbett's proposal. The motion passed and the Grand Lodge resolved to meet in thirty days to make their final decision.

Twelve days later, on October 24, the Stock Market crashed.

Like other institutions, the Grand Lodge was caught unprepared by events occurring on Wall Street. Between 1930 and 1942, the Grand Secretary reported the first consecutive declines in membership across the jurisdiction. In 1931 and 1932, 2,100 members dropped for non-payment of dues. (The total membership in 2019 is around 3,800.)

On November 29, the Grand Lodge reconvened to decide the fate of Temple Heights. Walter Karsner introduced the following resolution:

Whereas, Reports of the United Masonic Temple Committee and their architects' estimates clearly indicate that the project, both as to construction and maintenance, is far beyond all reasonable financial resources of this Grand Lodge; and

Whereas, The project is a source of controversy and dissension which adversely affects Masonic interest and activity in every branch of the Fraternity; and

Whereas, The present central and community temples will meet the needs of the jurisdiction for many years to come; and

Whereas, The \$1.00 per capita tax now levied upon each lodge for payment of interest and taxes is necessary for the proper operation of the lodges and wasted upon the project; therefore, be it

Resolved, That the Grand Master is authorized to appoint a Special Committee of seven members to consider proper methods of terminating this project, including rescission of the \$1.00 per capita tax; such Committee to report its findings and recommendations at a special communication of the Grand Lodge to be called at the convenience of the Grand Master for the purpose of acting upon such report.

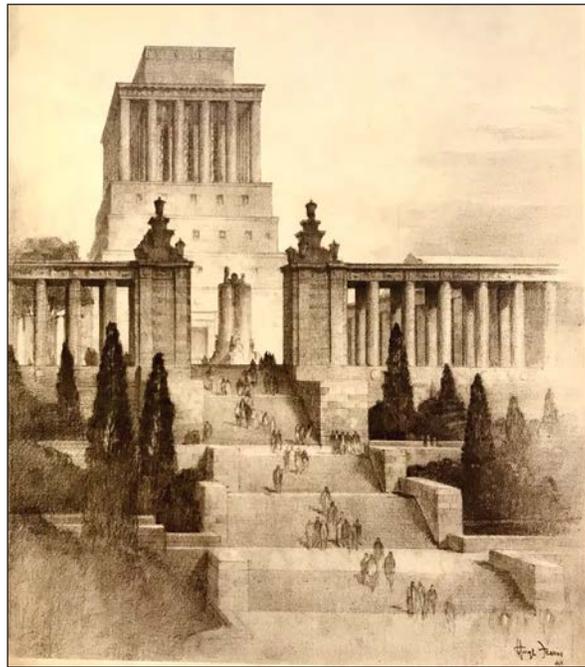
The resolution passed 92 to 80. The Grand Lodge voted to reject Corbett's current proposal by twelve votes.

While Corbett and the UMT committee determined their next steps, Senator Capper resubmitted the zoning bill in April 1930. The bill passed Congress and made its way to President Hoover's desk for signature. "After the passage of the bill by the Congress," noted Capper's report to the Grand Lodge, "some pressure was brought to bear to prevent the President from approving the bill. [Senator Capper] called at the White House on both Monday,

April 28, and Tuesday, April 29, presented the facts to the President and the President approved the bill on Tuesday, April 29. We now have permission by unanimous vote of the House and Senate and the approval of the President to erect our temple to the height desired."

The proceedings include a copy of Capper's bill to Congress and the following preamble:

The United Masonic Temple, plans of which have been studied and discussed by the committee, is to be a monumental structure, of unquestioned scenic value to the Nation's Capital, and designed to serve as an adequate headquarters in Washington of members of the Masonic order. [...]



Hugh Ferris rendering

The committee deems it necessary to state in this report, however, that in general, it is strictly opposed to amendments to the zoning law if they are to be in the nature of individual exceptions. [...] The fact that this committee approved this particular exception is not to be construed as establishment of a precedent for indiscriminate invasion of the zoning law. In this case, the committee was guided solely by the unusual situation which requires legislative sanction to permit the erection of an impressive permanent addition to Washington's many beautiful monumental structures. [...] It should be stated also that the por-

tion of the building affect by this bill would serve no commercial purpose, but rather is to be in the nature of a monument to a great fraternal order.

In his letter to the Grand Master, President Hoover requested the Commission on Fine Arts (CFA) and the National Capital Park and Planning Commission (NCPPC) make the final decision. It is likely that the President saw the political implications of denying the Grand Lodge a building and choose instead to rely on the two commissions decide.

Both commissions objected to Corbett's proposal for three reasons. First, the request set a dangerous precedent for future projects. Second, the design bore a striking resemblance to the Lincoln Memorial and may cause confusion to the city's inhabitants and tourists. And third, the residential and commercial plans around the temple violated the terms of the Grand Lodge's proposal because the grounds were zoned for residential space. After several months of negotiations and redesigns, Corbett and the NCPPC approved a temple design that fell within the District's height restrictions. The new "lean" design contained a smaller Grand Lodge tower with two annexes but removed apartments, appendant body buildings, and public works such as water fountains and the amphitheater.

(continued on next page)



With little institutional support, fewer avenues for fundraising, and declining membership the Temple Heights project came to a grinding halt. The Grand Lodge voted to abandon the project in 1934 but it took over thirteen years to sell the property, and in 1947 when they did sell, it was only for \$915,000. In their final report, the U.M.T. committee provided a detailed account of the history of the project and the overall costs associated:

The Temple Heights property was purchased in May 1922, for the sum of \$900,000. The property was sold in December 1945, for \$915,000, less expenses and commissions. Meanwhile, expenses, including interest, taxes, promotion campaign, architects', attorneys' and clerical fees, had amounted to approximately \$914,275. There is now a balance [...] of approximately \$602,775.

The post-war economic boom revitalized interest in Freemasonry. But for many Grand Lodge officers and Past Grand Masters, Temple Heights set a bad precedent towards future capital projects. Focus now shifted from building a proper space to maintaining the Masonic temple on Thirteen street. The Grand Lodge transferred the remaining balance \$600,000 into a maintenance account and allocated funds throughout the ensuing decades. By 1981, the fund dwindled to around \$161,000.

Between 1954 and 2010, the Grand Lodge reported a consecutive net loss in membership. There were various causes for the decline including a lack of interest among younger generations, a mass exodus from the city to neighboring suburbs, and instances of crime near and around the temple. Instead of increasing rent to cover losses, the temple association decided to keep rent low as an incentive to attract more use. By 1981, the annual cost of mainte-

nance, fuel, and property taxes required the Grand Lodge to take drastic measures. On August 24, 1982, the property was sold to the National Museum of Women in the Arts for \$4,750,000. The Grand Lodge held their final meeting at the temple on January 26, 1983.

The Temple Heights tract eventually made its way onto the desk of famed American architect Frank Lloyd Wright. Wright was so impressed by the Corbett-Ferriss design that he developed his own design for the tract and dubbed it *Crystal Heights*. Wright's megacomplex included over 14 tall apartment complexes, a large parking surface, and underground shopping and entertainment. The project would have been Wright's first building in the District. However,



Crystal Heights suffered the same fate as its predecessor, failing to gain the approval of the CFA and NCPPC for the same reasons as Temple Heights. The deed finally made its way to the Hilton Corporation and in 1965 Hilton built the Hotel Washington on the grounds where it remains today.

Temple Heights was an attempt by the Grand Lodge of D.C. to leave an indelible mark on the Nation's Capital. The plans were considered, at times, audacious and fanciful. One need look no further than to one of Hugh Ferriss'

most impressive sketches to understand the scale of the project. The Grand Lodge building towers above the Capitol, White House, and Washington Monument to establish the fraternity's influence and prominence in the District. This, in retrospect, couldn't be farther from the truth. For all intents and purposes, the Grand Lodge had punched above its weight.

While the Masonic complex never came to fruition, one can still visit the grounds today and a careful observer may even find the single remaining artifact from the project. The name of the U.S. Post Office across the street from the Washington Hilton? Temple Heights station. ▲

Uncovering the Grand Master's Theme

(CONTINUED FROM PAGE 25)

Masonic scholars, ritualists, and brothers both old and new to the Craft have struggled over the years with the question of modernizing the language we use in our rituals. Some grand lodges have done so, others have not. Some brothers feel that updating our terminology is only sensible if we seek to be "relevant"; others [including this writer] see no need to do so. But there should be no contention over the notion that our Masonic language, whether it reflects an 18th, 19th, or even 20th century usage of English, might

be explained more broadly in terms that brothers today could more easily identify with, in precisely the way that Most Worshipful Brother Fahed has put forth. If the meeting place between Masonry's more Biblically-inspired prose and that of the academy produces a deeper understanding of those things we seek to inculcate, then our Grand Master is to be congratulated for putting that design on his trestleboard. ▲



Maryland Night Recap

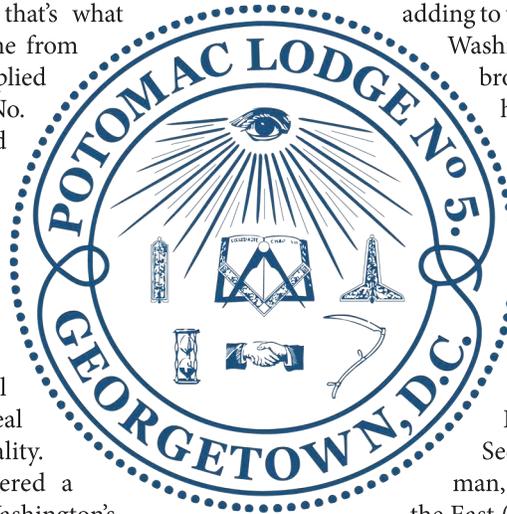
BY PETER LYNCH, SENIOR STEWARD, POTOMAC LODGE NO. 5

Crab cakes, football, and Freemasonry; that's what Maryland does. This amended famous line from the film *Wedding Crashers* certainly applied this past April, when Potomac Lodge No. 5 hosted the Grand Lodge of Maryland in Georgetown for a night of revelry, Fraternity, crab cakes, but unfortunately no football.

On April 15th, the Most Worshipful Grand Master of Maryland, Richard P. Naegele, accompanied by members of the Maryland Grand Lodge, and several Maryland brothers were hosted to a meal of Maryland fare and Masonic hospitality. Potomac Lodge's Bro. Chris Ruli delivered a presentation on a reenactment of George Washington's trip to lay the cornerstone of the Capitol which was a proud moment in history for our Georgetown Lodge and Washington Freemasonry. Worshipful Brother Jeffrey Ballou, (DCPHA) was also awarded an honorary membership from Potomac Lodge

adding to the evening's events. The famous George Washington Gavel, in plain sight, reminded all the brothers of the deep bonds between each other, history, and the responsibility we have to our craft and the world.

The Craft in DC and the brethren of Potomac Lodge No. 5, in particular, owes its beginnings to Maryland. After having established themselves, brothers from Potomac started an annual celebration in the early part of the 20th Century to commemorate the connection between our Lodges. Worshipful Brother and Potomac Secretary, Dave Cornwell, a proud Maryland man, re-established the tradition during his year in the East (2017) after the tradition had come to an end in the 1970's. The Potomac Brothers, Maryland guests, and visitors are pleased that the tradition continues, and the fellowship between jurisdictions grows. Next year promises to continue the bond and annual meeting of lodges! ▲

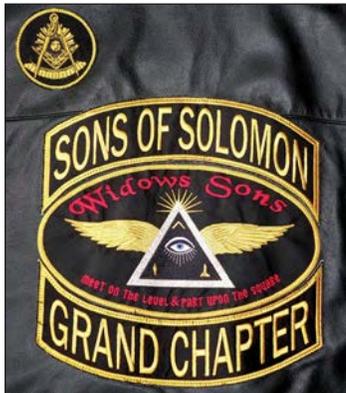




Widows Sons MRA Washington, D.C.

BY MICHAEL D. NICHOLAS SR., DEPUTY GRAND MASTER, GRAND LODGE OF THE DISTRICT OF COLUMBIA, F.A.A.M., AND CHARTER MEMBER, WIDOWS SONS GRAND CHAPTER, SONS OF SOLOMON

Interested in motorcycles? Would you like to know how to combine the Brotherhood of Freemasonry with the thrill of riding the open road? Look no further!



The Widows Sons are Master Masons who enjoy both pursuits. They are Masons first and motorcycle riders second, and they operate at the pleasure of our Grand Master. Sometimes all the leather, loud noise and chrome can be intimidating to non-riders, but Widows Sons conduct themselves in accordance with the highest standards of our Brotherhood. For these

Freemasons, the experience of riding motorcycles with each other enriches the already strong bond that they share as Masons.

Founded by Illinois Masons in 1998, the Widows Sons are organized in a manner similar our Masonic Grand Jurisdictions, and each U.S. State and overseas chapter of the Widows Sons is chartered individually. The first chapter of the Widow's Son Motorcycle Riding Association (WSMRA) founded in each State is called the "Grand Chapter", and they charter additional State chapters.

In our Grand Jurisdiction, the Widows Sons are officially called the "Widows Sons Motorcycle Riding Association (MRA) of Washington DC, Grand Chapter, Sons of Solomon."

Our first organizational meeting was held on June 17, 2010 at the D.C. Scottish Rite, and our first elected officers were MWB Jules Tepper (President), WB Jeremy Barnes (Vice President), Bro. Jim Hassen (Secretary), WB Mike Nicholas (Treasurer), Bro. Roger Ford (Guardian of Membership) and Bro. Jay Emerson (Road Captain).

Our Chapter was officially chartered by the WSMRA of Virginia in a bonfire ceremony in a remote wooded area near Richmond, Virginia on 24 July 2010. Our hosts were the WSMRA "Lions Tribe" from Richmond, and they made the event memorable! Representing our DC Grand Chapter were MWB Jules Tepper, Jay Emerson, Roger Ford, and Mike Nicholas.



RW Bro. Michael D. Nicholas, Sr., Deputy Grand Master

Today, chapters exist in most States as well as in Germany, Hungary, Poland, Spain, France, Finland, Italy, Japan, Mexico, the United Kingdom, and many Canadian provinces.

The mission of our chapter is to contribute to the relief of widows and/or orphans of Master Masons, and to donate to charitable organizations selected by the members of the chapter. All members of the chapter are strongly encouraged to participate in or to attend

at least one yearly fundraising event where the proceeds are donated to such a charity.



This past Memorial Day Weekend, our Widows Sons participated in the Rolling Thunder activities and the Rolling Thunder "protest ride" on Sunday. The word was out that this year might be the final "Rolling Thunder" after 31 years, and Washington D.C. was packed with over one million motorcycles. Hundreds of

thousands of bikes participated in the protest ride on Sunday from the Pentagon parking lots through downtown D.C., and our Widows Sons were part of it!

If you are interested in learning more about the Widows Sons, you can reach out to our current Chapter President, WB Ed Arroyo (e.arroyo77@gmail.com) or our Chapter Secretary, WB Dave Cornwell (davecornwell.p5@gmail.com), or contact the Office of the Grand Secretary. ▲



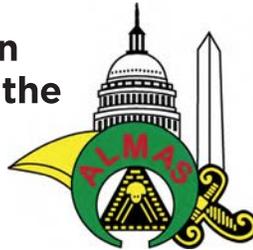


Grand Lodge of Free and Accepted Masons of the District of Columbia
Charbel T. Fahed, Grand Master Jeffrey D. Russell, PGM, Grand Secretary

Upcoming Events



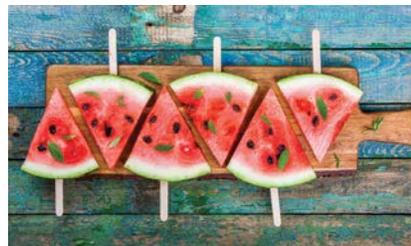
**Special Communication
of the Grand Lodge of the
District of Columbia**
Almas Shrine Center



**Grand Lodge
Leadership Conference**
Bolger Center



**Grand Lodge
Picnic**
Glen Echo Park



Scan with your
smart phone

