

# The Voice of Freemasonry

VOLUME 36, NUMBER 3, 2019

IN THE NATION'S CAPITAL



## The 2019 Biennial Session of the Supreme Council of the Scottish Rite, Southern Jurisdiction

Details on page 12



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## THE VOICE OF FREEMASONRY

VOLUME 36, NUMBER 3  
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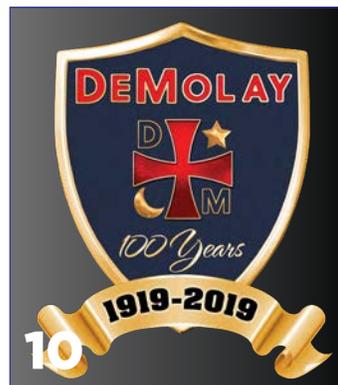
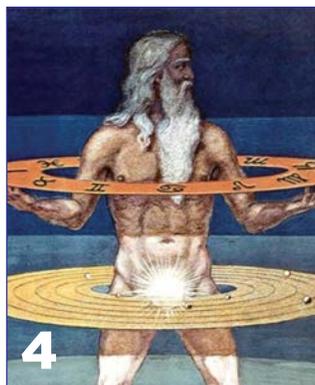
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# Grand Master's Message

## Ethics in Masonry



Our Masonic Banner for this year, the triple EEE (standing for Education, Empathy, and Ethics), is gaining momentum and has been making its way around the world. Our first Masonic conference of the EEE focused on the necessity and formidable power of Education, the second dealt with Empathy and illustrated the importance of remembering a brother in need when at our devotions to Deity, and the third will be emphasizing the code of Ethics, which will determine who we are and thereby mark our positive influence among the Craft and among those outside in the world.

As per our code and rituals, a speculative Mason is expected to exhibit the highest standards of honesty and integrity. Freemasons should comport themselves bearing in mind a sincere interest in others, just as we look out for our own interests. Masons should maintain a zeal and energy to build the Fraternity as a whole rather than individuals; this is the concept of the classic ethical theory of utilitarianism, which emphasizes the good for the totality of human beings above and beyond mere self-interest. The first lesson we learn in our Ritual is about truth, which is the basis of our friendship and the foundation of every virtue. A strict adherence to those principles will ensure that we will be respected wherever we may be, whether in the profane world or amongst ourselves in the “Mystic Tie.” As Albert Pike writes:

*Masonry is not made for cold souls and narrow minds that do not comprehend its lofty mission and sublime apostolate. Here the anathema against lukewarm souls applies. To comfort misfortune, to popularize knowledge, to teach whatever is true and pure in religion and philosophy, to accustom men to respect order and the proprieties of life, to point out the way to genuine happiness, to prepare for that fortunate period, when all the factions of the Human Family, united by the bonds of Toleration and Fraternity, shall be but one household—these are labors that may well excite zeal and even enthusiasm.*

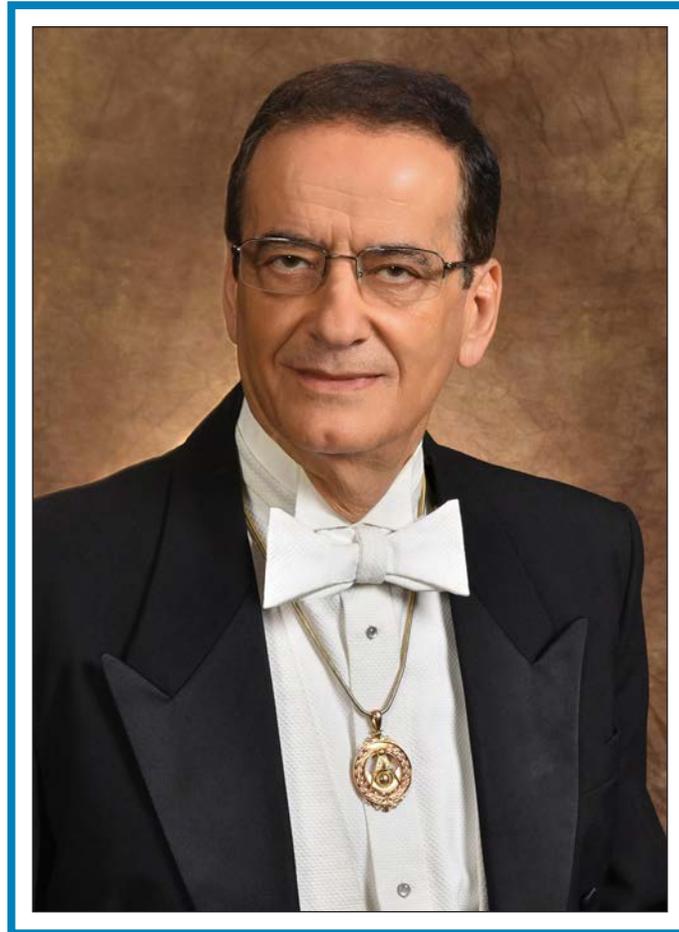
Due to our personal weaknesses and human imperfections, we are often and unavoidably prone to commit errors in judgment due to ignorance and lack of knowledge. Addressing such lapses in character, the Fifteenth to Eighteenth Degrees in the Rose Croix Chapter of the Scottish Rite teach “war against ignorance, intolerance and error; and that the chief stumbling block in the way to success is the indifference of its members and the world; every noble heart is God’s temple, and we should labor to establish the reign of love and peace, thus building a lasting temple of God.” Scripture posits this very thought as St. Paul reminds us: “Know ye not that ye are the temple of God...?” (1 Corinthians 3:16)

In case of conflicts, due to divergence of opinions, civility should be practiced, and a Mason should acknowledge his shortcomings and avoid distorting or altering the facts. Remember, my Brethren, that we have joined the Fraternity with the concept of building friendship rather than generating animosity. It puzzles me how a Brother could hold a grudge against another and still go to the Lodge without first resolving or trying to resolve the issue. Please bear in mind that part of our commitment as

Masons is a bond of friendship and at the very least the cessation of hostilities towards others within the Fraternity. Our enemy in most controversies is our own ego, which we oftentimes fail to subdue as we have promised upon taking the oath to improve ourselves, and thereby improve others.

This third leg of the Triple E, Ethics, should be instilled in the mind of serious Masons and uplift our standards, that we may be very proud of who we are! Then will the world at large be desirous of becoming a part of our distinguished society of Freemasons, or at the very least urged on to follow our example in creating a better, more humane world.

Charbel T. Fahed,  
Grand Master of Masons of Washington, D.C. ▲



Most Worshipful Brother Charbel T. Fahed



# Initiation and Our Esoteric “Second Births”

BY ADAM J. GOLDMAN, PM

The initiations of Freemasonry, like church baptisms in the evangelical community where the phrase “born again” is commonly used, are second births, intended to replicate the births from our biological mothers. Truly, from our very first steps in Masonry, we find ourselves in darkness to emulate our nine months of darkness *in utero*, immersed in amniotic fluid. And when the water breaks,<sup>1</sup> we are ushered through the birth canal, the vaginal West Gate, so to speak, still connected to our mother’s umbilical cord—our umbilical cord, in Masonry, is our cable tow.

While the Alchemical Book of Genesis calls from the East, with the aid of a doula, our darkness eventually gives way to light and a thundering clap—this is the slap that, as newborns, forces us to draw our first breaths in the terrestrial world of matter. Even the word “matter” traces its origins to the Latin *mater*, or mother. Symbols of motherhood and the “sacred feminine,” like the Virgin Weeping, are just one way we continue to depict the female principle in our degrees. Continued references to the moon are another—as that celestial body is intimately connected with both women’s menstrual cycles and pregnancy.

Masons certainly are not unique in our veiled reverence of the sacred feminine and, in days of old, numerous other secret societies worshipped the feminine principle as the Goddess Isis, Venus, Diana, Persephone and Aphrodite<sup>2</sup> to name a few. In America, we worship the moon Goddess under the name Columbia, and traces of her may still be discovered in our capital which, to this day, bears her name—the “District of Columbia.”<sup>3</sup>

Indeed, because the sacred feminine was held so dear to our ancient Brethren, they sometimes simply referred to her as “Our

Lady” which, in French, is *Notre Dame*—in Latin, *Nostradamus*.<sup>4</sup> Our Lady, the moon, remains one of our own ancient symbols. And as will be revealed momentarily, the Moon Goddess’ power

has been further symbolized by our iconic Ashlar stone upon which we, as Apprentices of the Craft, are to eventually build our spiritual temples. The moon is also a “Secret 9.”

## As Above, So Below

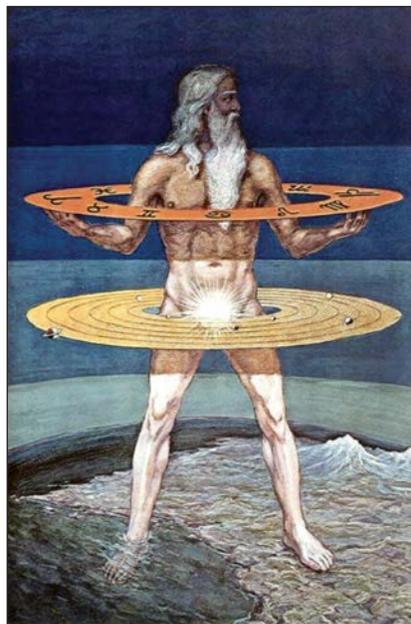
As we followed our midwife, or guide, around the lodge room, our human bodies, at the same time, represented heavenly ones. This is alluded to from the moment we enter the lodge which was between two phallic columns surmounted by “globes”—one celestial and one terrestrial—as above, so below. These columns, or pillars, are also the *kundalini* energies of Hindu yoga called *Ida* (female/lunar) and *Pingala* (male/solar)—and the Taoist *Yin* and *Yang*.

In the Bible, these same male/female principles are represented in the narrative of Adam and Eve. As we continued to follow our guide around the Lodge, he was transmuted into the messenger god/planet, Mercury. With Mercury in hand, we were then paraded around the altar in the same elliptical as the Earth rounds our central star, the Sun.<sup>5</sup> Here we see another Secret 9 as we were, in this procession, imitating one of the 9 planets circling our solar system.<sup>6</sup>

The remaining ritual of the degree, our obligation and symbolic penalty, are equally Alchemical and Astrological. And at the roots of Alchemy<sup>7</sup> and Astrology—and the world’s major religions—lies a magickal system which, in Judaism, we call *Kabbalah*. *Kabbalah*, like Freemasonry, “is a peculiar system [...] veiled in allegory and illustrated by symbols.” Nearly all of our Masonic forefathers were students of *Kabbalah*, and C.W. Leadbeater in his “Freemasonry and its Ancient Mystic Rites” states:



Virgin Weeping



Man of Zohar by Augustus Knapp

1 Darkness has long been used as a philosophical substitute for “ignorance” which is derived from i-gnosis meaning “without knowledge.”

2 When Aphrodite is joined with her male counterpart, the God Hermes, the composite God becomes *Herme-Aphrodite* or hermaphrodite.

3 See David Ovason’s “Secret Architecture of Our Nation’s Capital.”

4 Notre Dame, like all churches, represents the maternal womb.

5 In astrology, a “Decan” is 1/10th of a degree which is why the Deacon is located “in front of, to the right” of the Worshipful Master in the East—roughly 1/10th of a degree to the Master’s right.

6 Pluto has since been downgraded to a “dwarf planet.”

7 The word “Alchemy” comes from the Arabic *al-kimiya* meaning “God (Al/El or Allah)” and the Greek *kemia* meaning “to fuse or cast metal.” *Kemia* also has roots in the ancient Egyptian *khem* meaning “black earth.”



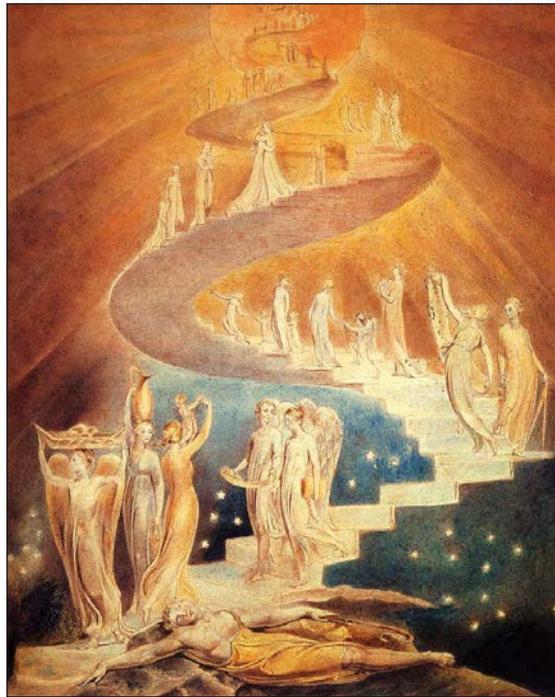
“The Jewish mysteries are the source of our present tradition of which was carried to Rome, and thence passed down through the Collegia into the medieval guilds, finally emerging in the eighteenth century in the speculative rituals of the Craft degrees, in the Holy Royal Arch and the degree of Mark Master Mason, and in those of other emblems and ceremonies.”<sup>8</sup>

Leadbeater’s sentiments have been echoed by many of the great luminaries of our Craft as well. Indeed, we find corroboration of Leadbeater’s statement in the writings of such notables as Albert Pike, Albert Mackey, and Manly P. Hall. When the Kabbalah is scoured for additional traces of the Secret 9, we find, as one might expect, eye-opening synchronicity.

**We’re Off to See the Wizard**

Kabbalah is derived from the root *Kabal* which, in Hebrew, means “to receive”<sup>9</sup>—and describes the manner by which God, in its Infinite state, called the *Ain Soph*, is received by Man in *Malkuth* (“Kingdom”)<sup>10</sup> through a series of ten emanations called the *Sephira* (singular) or *Sephiroth* (plural). Like our own conceptions/births, the Sephiroth are revealed/made solid through a series of “falls” that begin with an idea (spermatozoa), act of creation (egg fertilization), formation, and so on.

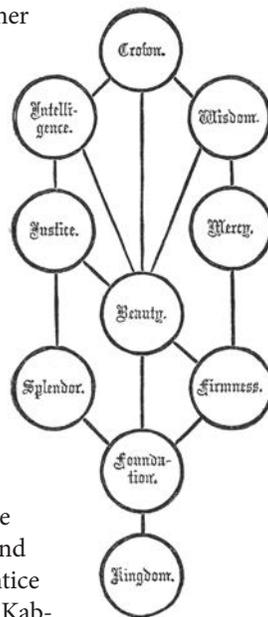
The Sephiroth are arranged in three vertical columns/pillars,<sup>11</sup> and, when a candidate enters the lodge, he finds one pillar to his left and one to his right. Here, the Apprentice represents the middle pillar of the Kabbalistic “Tree of Life”—which is the “Pillar of Equilibrium.” This



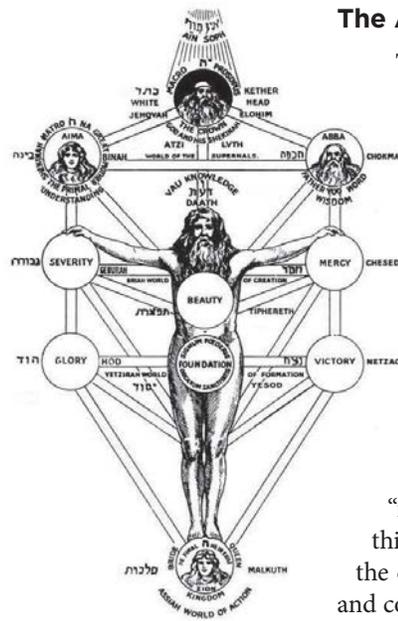
Jacob’s Ladder by William Blake

middle pillar is also Jacob’s Ladder in the Book of Genesis and, as will be exposed below, it was especially significant that his vision was revealed while his head was resting on a rock or stone.<sup>12</sup>

In popular culture, the Wizard of Oz also concealed the middle pillar. Oz, or *Etz* in Hebrew, means “tree” and codes the Pillar of Equilibrium in its allegory of the Yellow Brick Road.<sup>13</sup> It was the *Etz Chaim*, or “Tree of Life,” that grew alongside the infamous Tree of Knowledge of Good and Evil in the Garden of Eden.<sup>14</sup> As can be seen in the diagram below, the Tree’s 9th Sephira, which is on the Pillar of Equilibrium, is called *Yesod* (“Foundation”) and located in the area of the groin when superimposed over the image of man. *Yesod* is associated with the female/lunar vital energy and is symbolized by a *foundation* stone<sup>15</sup> or cube.<sup>16</sup>



Sephiroth



The Tree of Life

**The Ashlar Stone**

This foundation/cornerstone is the one referenced in Jacob’s vision and the same stone upon which Jesus said to his apostle in the Book of Matthew that “you are Peter, and upon this rock I will build my church.” (Matthew 16:18) The name Peter comes from the Greek word *petros*, which means rock—so when Jesus says, “you are Peter,” he is literally saying “you are rock, or Yesod.” Peter also shares roots with the word *pater*, which is “father” in Latin. In the Craft, we call this Secret 9th Sephira<sup>17</sup> the Ashlar. In the diagram below, we find our square and compasses masking the cubical Ashlar and Kabbalistic Star of David, or Seal of Solomon, in its several angles.

8 See p. 77.

9 The word “Kabal” may also have originated in the Ancient Egyptian language where *Ka* was “spirit” and *Ba* an aspect of man’s soul represented by a human-headed bird.

10 *Malkuth*, or Kingdom, refers to the four Kingdoms of the terrestrial plane: Animal, Mineral, Plant and Human.

11 The three pillars of the Tree of Life are alluded to in the three orders of ancient Greek architecture: Doric, Ionic and Corinthian. In Ancient Egyptian hieroglyphs, the pillar was the symbol for stability, called *djed*, which was likely one of the inspirations for the “Jedi” in Star Wars.

12 Heaven in Hebrew is *Shamayim* which, according to one esoteric interpretation, is a contraction of two alchemical words, *Aish* (fire) and *Mayim* (water). It may also be interpreted, Kabbalistically, as the letter *Shin* (fire) and *Mayim* (water).

13 Led Zeppelin’s “Stairway to Heaven” is another reference to the middle pillar/path and the band’s music is known to have been heavily influenced by mysticism—especially the guitarist, Jimmy Page.

14 Both trees are said to have shared the same root system.

15 See also the “Sorcerer’s Stone” in Alchemy and the “Stone the Builder Rejected” in the Royal Arch degrees.

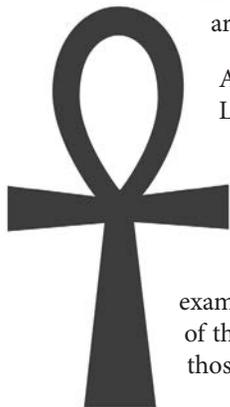
16 The cube, or *Kaaba* in Arabic, is also the Kaaba (Kaaba-Allah, or Kabbalah) of the Great Mosque at Mecca.

17 The word *Yesod* is likely a code and, when the first letter is removed, spells *Sod* meaning “Secret.”

(continued on next page)



The cube of Yesod may also be “unfolded” into the Scottish Rite’s “Passion Cross.” In esoteric Freemasonry, a “rough Ashlar” refers to man’s uncontrolled lunar energy. The unbridled power of Yesod is also referenced in our description of the compasses which are given, symbolically, to keep [sexual] passions within due bounds. In other words, Masons are to harness the Goddess’ lunar energy and not squander it through acts of fornication. Individuals driven mad by their sexual lunar energies are even known to us as *luna-tics*. When we learn to control and harness the vital feminine power of Yesod, we are making our Ashlars square, or “perfect.”



The Ankh

As apprentices in the Northeast corner of the Lodge, we, ourselves, represent Living Stones. We are seated in the Northeast corner, we are told, to represent the foundation of our future spiritual edifice which we will, in time, erect. Ironically, we find Masonic “erectations” everywhere we search in the mysteries. For example, the Washington monument is an offspring of the ancient Egyptian obelisk. And the obelisk, in those days, represented the dismembered phallus of the God-King, Osiris.<sup>18</sup> As we learn more and more about the mystery traditions of the Ancient Egyptians, we find that Kabbalah and the Tree of Life (represented by the hieroglyph Ankh meaning “life”) were already known to the priesthood of Amen-Ra.<sup>19</sup>

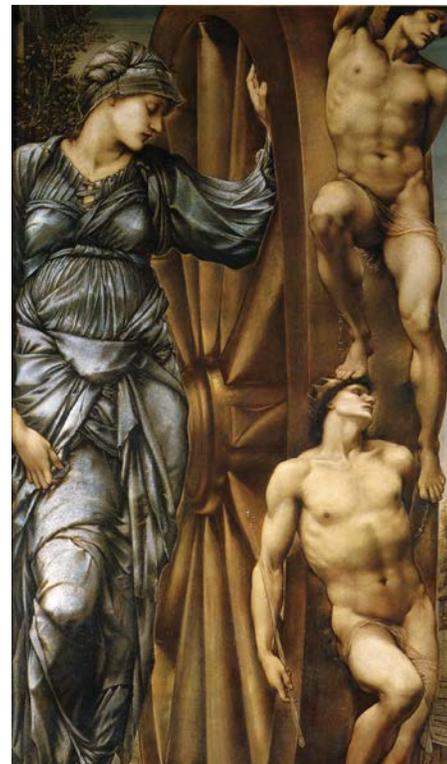
It has also been proposed by several scholars that Moses<sup>20</sup> may actually have been an exiled Pharaoh named Akhenaten<sup>21</sup> who would certainly have been, in his role as King, initiated into the mysteries by the priesthood prior to the Exodus.<sup>22</sup> Regardless, as Manly P. Hall notes, “It is generally admitted by modern Masonic scholars that the story of the martyred CHiram [*sic*] is based upon the Egyptian rites of Osiris.”<sup>23</sup>

### The Real Hiram?

In European art and literature from the Renaissance through the Romantic Era, human life was often depicted with humans riding a “wheel of fortune.” This image actually goes back to ancient times and has implications about finding new meanings and new depths of wisdom. The wheel of fortune emerged in Tarot,<sup>24</sup> a system intimately connected with Kabbalah and the Tarot’s tetragrammaton.<sup>25</sup>

Although not necessarily linked by etymology, it is interesting that “TARO” may even be read backwards as “TORA” (Hebrew for “the Law”), inside the #10 card’s iconic “Wheel Within A Wheel.”<sup>26</sup> The Latin word for “wheel” is, interestingly, “ROTA,” which suggests additional hidden anagrams.<sup>27</sup> TARO and TORA may also be formed with the same Hebrew letters (T, R and H) because Biblical Hebrew uses only 22 consonants<sup>28</sup> in its alphabet.<sup>29</sup> Esoterically, the 22 “Trump Cards” of the Major Arcana also correspond to the 22 letters of the Hebrew Alphabet.

The Christogram, or *chi-rho*, used by the Roman Emperor Constantine also, according to some mystics, secreted the tetragrammaton, in its several letters: *chi* (letter X, sideways T or “Tau Cross”), *alpha* (sounded A), *rho* (letter P, sounded R) and *omega* (sounded O)—or T-A-R-O.<sup>30</sup> The chi-rho is also a prevalent symbol among the York Rite’s Knights Templar.<sup>31</sup>



Wheel of Fortune by Burne-Jones

In Hebrew, the name “Hiram,” likewise, is spelled interchangeably with Hermes [Trismegistus], the father of the Hermetic teachings (H, R and M). As we continue to unmask Secret 9s, we find yet another Hermetic/Hiramic seeker of Light<sup>32</sup> in the #9 card of the Tarot’s Major Arcana, the Hermit. It is noteworthy that “Hermit,” like Hiram and Hermes, contains the same three main consonants H, R, and M.

Here we can see that the Hermit carries a Deacon’s phallic rod in his left hand called the “patriarch’s staff.” In his right, he grips the “Lamp of Hermes,” which represents wisdom and houses an illuminated Star of David which, as we have already seen, is coded within

18 See Albert Pike’s “Morals and Dogma” (p. 379).

19 The holy trinites of Judaism/Kabbalah, Hinduism and Christianity are, as symbols, indistinguishable from the Egyptian trinity of Osiris, Isis and Horus.

20 Moses is spelled with the Hebrew letters *Mem, Shin and He*—which represent water, fire and air (the letter *He* being a substitute for *Aleph*). Moses spelled backwards (*He-Shin-Mem*) is the substitute word for God, or *Hashem*.

21 Akhenaten was also known by Amenhotep IV before the 5th year of his reign.

22 See Ahmed Osman’s “Moses and Akhenaten.”

23 See Manly P. Hall’s “Secret Teaching of All Ages.”

24 Tarot decks vary widely and, for this article, I have used the popular Rider-Waite-Smith deck.

25 From *tetra* (four) and *gramma* (letter).

26 The “wheel within a wheel” is discussed in the Book of Ezekiel 1:16.

27 See Israel Regardie’s “The Golden Dawn” for more on the TARO’s hidden anagrams and their meanings.

28 There are an additional 5 final consonants called *sofit* used at the end of words (in gematria, 22+5=27 which is equal to 2+7=9 or another “Secret 9.”

29 The word *alphabet* comes from the first two letters of the Hebrew alphabet, *Aleph* and *Bet*.

30 See Guillaume Postel’s 1547 treatise, “The Absolute Key to Occult Science.”

31 The “XP” (ChR of ChRistos) and “Alpha and Omega” both, exoterically, representing Jesus Christ. The P (Greek R) on the T (Tau Caross) also hides the Egyptian hieroglyph, Ankh.

32 Light in Hebrew is *Aur* (pronounced “or”) which shares its roots with the words “Hour” and “Horus” (pronounced ow-or-us). It also shares roots with the French and Spanish *Or* meaning gold, which is a solar, or male, metal. Additionally, the sun and gold claim the same alchemical/astrological symbol which, in Freemasonry, we call the circumpunct, or “point within a circle.”



the square and compasses. The Star of David is a Kabbalistic symbol of sexual union with its upward-pointing triangle symbolizing the phallus/*lingam*, and downward triangle the womb/*yoni*. The Hermit is also perched atop a mountain range (rocks) denoting that, in his solitude, he is mastering the lunar/sexual energy of Yesod.

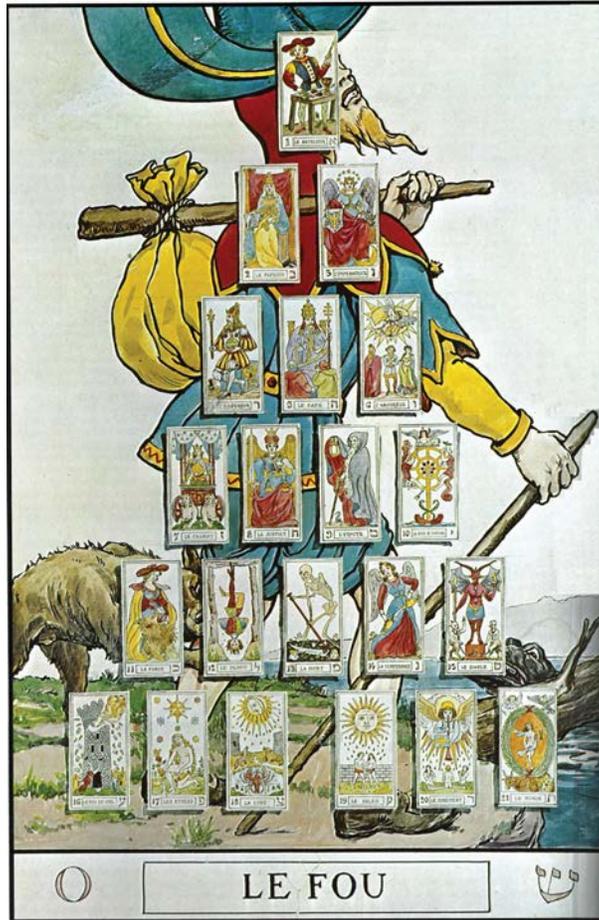
Virgo is the astrological sign associated with the Hermit card, and, again, Virgo reminds us of our own Virgin Weeping before a broken column, or middle pillar. The Hebrew letter associated with the #9 card is *Yod* which, though the smallest letter in size, serves as the *foundation* [stone] for all other ones.<sup>33</sup> It also represents the phallus and spermatozoa and is the first letter of the sacred name of God, *Yod He Vau He*, commonly pronounced in English as Jehovah.

There is another Secret 9th card of the Tarot's Major Arcana which is called "Strength" or "Fortitude."<sup>34</sup> While the Strength card is labeled #8, the Major Arcana also contains a zero card, "the Fool," which obscures the Arcana's "true numbers." The Strength card features a calm and relaxed (lunar) woman subduing a powerful (solar) lion. The lion is a symbol of male solar vitality/potency and is another of Freemasonry's ancient symbols. Previous to this depiction, the Griggonneur Tarot of the mid-15th century portrayed a woman with a broken a pillar—again, suggestive of our own Virgin Weeping.<sup>35</sup>

### Let None Go Away Dissatisfied

Clearly, there is far more to the symbolism of the Ashlar than our ritual books reveal. Learning to master the lunar/sexual energy of Yesod was undoubtedly one of the stone's original intentions as a teaching symbol. Our ancient lunar symbol further reinforces the significance of the moon's cycles and the importance of the sacred feminine principle—especially in relation to the sun's male energy. The Virgin Weeping before a broken column relates to our own Moon Goddess, Columbia—her

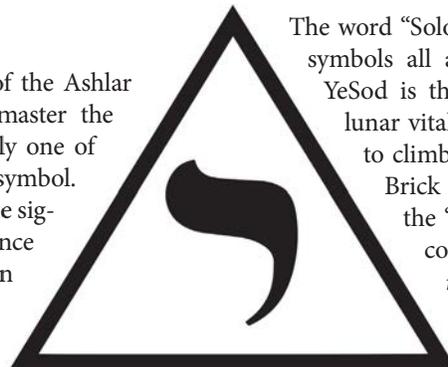
symbol, like Venus, or Venus Columbe, is a dove. In Latin, the word "dove" is *columbe*—which is a double entendre for the word "column"—being that the two words are pronounced almost identically.<sup>36</sup>



Tarot Card of "The Fool" by Augustus Knapp

For corroboration, we need search no further than the Statue of Liberty, who, unsurprisingly, is our own Goddess Columbia wearing a solar "crown of thorns" and brandishing the Lamp of Hermes, or "Torch of Illumination."<sup>37</sup> Truly, depictions reveal that all Moon Goddesses (Isis, Diana, Venus, *et al.*) are virtually indistinguishable from one another. Also not surprising, the Statue of Liberty—first known as "Liberty Enlightening the World"—was given to American Freemasons by the French Masonic "Grand Orient" in 1884 and esoteric symbolism may be discovered throughout her design.<sup>38</sup>

Coming full circle, we ask ourselves, again, why are Masons and "born again" Evangelicals recreating births? Why does Jesus tell Peter that he will build a "church" on him? How does that relate to the erection of our own spiritual edifice? Again, the answers may be revealed in the words themselves. Peter's church is the "house of God" or, in Hebrew, *Bet* (house) *Israel* (from the Egyptian Ka-Ba-listic trinity Isis, Ra and El/Elohim).<sup>39</sup> The House of God, the *Bet Israel*, is inside each and every one of us—"my body is a temple"—King Solomon's Temple.



The Yod

The word "Solomon" has been concealing our solar and lunar symbols all along—the Sun and Moon, or Sol-e-Mo[o]n. YeSod is the *Sod* (secret) Moon of Sol-e-Mo[o]n, or the lunar vital energy that we must learn to subdue in order to climb Jacob's Ladder. This middle path is the Yellow Brick Road. It is the "House of the Rising Sun" and the "Stairway to Heaven" where we will, eventually, commune with the great "I am" on the *Via Dolorosa* (Way of Suffering) and *Golgotha* (the skull). The internal *Via Dolorosa* is a rough and rugged road, but "the sufferer, when saved, is saved by what seems to him a second birth,

33 Yod is the letter on the Scottish Rite's 14th degree ring.

34 Rider-Waite-Smith switched the Strength card, which was #11, for Justice, which was #8.

35 See Liz Dean's "Ultimate Guide to Tarot."

36 See also Christopher Colon (aka "Columbus"), Columbia Pictures, Columbia Broadcast Services, etc.

37 There is another Statue of Liberty which remains in France's River Seine.

38 The statue was designed by French Freemasons, Frederic Auguste Bartholdi and Gustave Eiffel, and is perched upon on an 11-pointed star, or hendecagram, as her base. The number 11 features prominently in gematria/Kabbalah.

39 See also the "father, sun and Holy Spirit" and "Brahma (Abraham), Vishnu and Shiva."

(continued on page 9)



# A Summer Trip to Lebanon

BY ADRIAN FAHED

I am not sure what words or images come to people's minds when they hear the word "Lebanon." It is a country that is difficult to describe in just a few words. Growing up, I would tell people in school that I was half-Lebanese, and most of them did not know what or where Lebanon is. Even those who had heard about Lebanon either did not know much about it or held misconceptions of it. Lebanon is a very interesting country – a mysterious, fascinating place that only a creative mind could imagine without actually going there. The Mediterranean vibe, natural landscape, buildings, winding roads, culture, history, and—most importantly—the people are what distinguish this country and make it a majestic place to visit.

As a Fraternity, Masonry is devoted to establishing bonds between men who are brothers to each other irrespective of religion, race, ethnicity, and background. Lebanon, being a heterogeneous society, emphasizes this point very well. Despite different religious and cultural different traditions, the people share a special bond with each other that creates such strong and established families and forms the backbone of Lebanese society. One of the biggest characteristics that stood out to me in Lebanon was the hospitality of the people. Since Lebanon is a small country, the Lebanese have solid interpersonal connections and treat each other as brothers.

Before the night I departed Lebanon with my father, Grand Master Charbel T. Fahed, we spent almost the entire day visiting neighbors and relatives. I found it quite amusing how my father seemed to

know everyone in his hometown. If we had wanted, we could have visited every single house we passed by and had heart-warming conversations with people which I guarantee, with the outgoing nature of the locals, would take more than a couple days to conclude. One such example was when my father and I were walking one night and happened to pass by a house where a group of men were socializing out in the front yard. Even though they did not know my father that well, upon recognizing him we were immediately invited into their home. Compared to Maryland, where I live in the United States, if I passed by someone whom I did not know, we would at the most give each other a friendly gesture and perhaps a warm "hi" and move on with our day. Not in Lebanon. You could say "hi" to strangers casually, and after fifteen minutes, they would be serving you some flavorful Turkish coffee in their house. On another occasion, my father and I bought some clothes at a small shop. Paying at the counter would take only a couple of minutes; however, my father engaged in interesting conversation with the cashier and became so engrossed with what they were talking about that the payout process lasted longer than a good half hour.

Lebanon – an Arabic-speaking country in the Middle East region that has gone through much turmoil in the past fifty years – could initially give one an image of a gloomy landscape ravaged by the wars of the pre-millennium era. Indeed, only a part of the country seems to have been captured by the news media which has given rise to a biased impression in people's minds: Islamic extremist forces triggering violence from within, Hezbollah bombing Israel,



Adrian Fahed and his dad, Charbel have a moment together in Lebanon.



the uncollected trash in the streets of Beirut. Yet another face of Lebanon deserves to be known. Lebanon is filled with many gorgeous and breathtaking mountains, some of which are snow-capped all year round. In fact, the word Lebanon comes from the Semitic roots L-B-N, which means white and refers to snow resting on the mountain peaks. This wonderful country should be equally remembered for what the media fail to capture – Lebanese hospitality, world-renowned healthy and delicious cuisine, a unique blend of Christian cathedrals and Islamic mosques existing side by side, simultaneous temperatures of mountain snow and summer heat by the beaches, historical relics and palaces, and scenic landscapes. Lebanon is on the Mediterranean coast, and one could easily imagine it being a “mini-Greece.”

Despite being a modern society, Lebanon is never very far away from its distant past, with its ancient architecture to the legendary cedar trees which were reportedly used in the construction of King Solomon’s Temple. I hope to apply to receive the Masonic Degrees in the near future, and these concrete images of historic sites in Lebanon will help me to envision the past as I undertake my symbolic Masonic journey.

The gregarious and hospitable nature of the Lebanese people is a wonderful gift to visitors. Having struggled through past civil wars,

several foreign occupations, and refugee crises within nearly half a century—alongside current political and economic challenges—the Lebanese people remain true to their inherent nature. They are forever bubbly, forever enjoying the present moment, never giving up hope. Their indomitable

spirit to get through life’s worst circumstances is so ingrained in them and has manifested itself throughout history. Beirut, the capital of Lebanon, was destroyed and rebuilt seven times and has aptly earned the nickname “The Phoenix.” The powerful will of the Lebanese to rebuild from destruction is the reason why Lebanon has reconstructed itself successfully many times over.

In a song by Joseph Attieh, “El Haq Ma Bymout” (The Righteous Will Not Die), one of the verses reads, when translated into English, “And if the soul leaves, then the body dies.”

Nothing truer could describe the character of the Lebanese than these lyrics. The Lebanese form the soul of their country; if they leave Lebanon, their country that is the body withers and dies. No wonder the Lebanese people exist to live in the excitement that life has to offer. Their contagious outlook in life surely sends a genuine welcome to all who visit. ▲



Adrian Fahed

Photos by Adrian Fahed

## Initiation and Our Esoteric “Second Births”

(CONTINUED FROM PAGE 7)

a deeper kind of conscious being than he could enjoy before.”<sup>40</sup> This is the second spiritual “solar birth” which is, esoterically, the true meaning of being “born again.”<sup>41</sup> More can be revealed once we bring to light the solar/male aspect of *Sol-e-Mo[o]n’s* Temple in “Secret 6s.” For now, we are left with the words of Albert Pike: “Masonry is a search after Light. That search leads us directly back, as you see, to the Kabbalah.”<sup>42</sup>

### About the Author:

*Worshipful Brother Adam Goldman is the Orator for Benjamin B. French Lodge No. 15, and a Past Master of Harmony Lodge No. 17. He is currently researching a new book where he hopes to reveal the true identity of the Grand Master Hiram Abif using linguistics, comparative mythology, and numerology. ▲*



The Seal of Solomon

40 See William James’ “Varieties of Religious Experience.” (Lecture 10)

41 In the Book of John 3:6, Jesus states, “That which is born of flesh is flesh, and that which is born of Spirit is spirit.”

42 See Ankerberg and Weldon’s “Secret Teachings of the Masonic Lodge.”



# The Many Pieces of the Order of DeMolay on Its 100th Anniversary

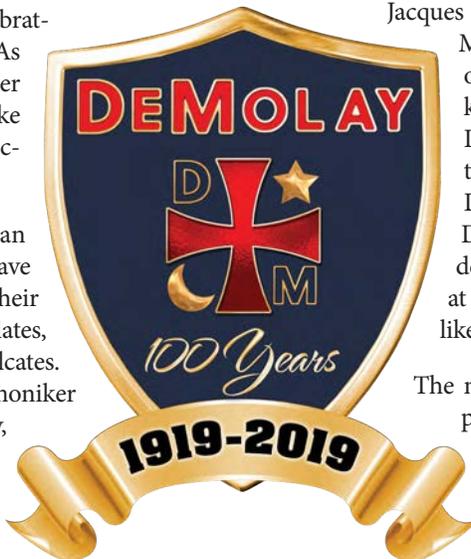
BY NOAH THIRKILL, MEMBER OF THE WOODLAWN CHAPTER OF DEMOLAY, SPRINGFIELD, VIRGINIA

I read with interest the article in the previous *The Voice of Freemasonry* by Senior Grand Warden Alan L. Gordon about the Order of DeMolay restarting in the District of Columbia. This is especially welcome news, as DeMolay is celebrating its one-hundredth anniversary this year. As a recent high school graduate and a member fairly new to DeMolay in Virginia, I would like to offer some of my thoughts on this Masonic-sponsored organization for young men.

DeMolay International is in some ways an intriguing puzzle full of pieces which seem to have very little connection to each other; however, their connections lie in the historical figure it emulates, history itself, and the virtues the Order inculcates. First among those pieces of DeMolay is the moniker itself, for it is named after Jacques DeMolay, the last Knights Templar. The second piece is its mission to cultivate and develop youths' civic awareness, leadership skills, personal responsibility, and patriotism, shown by its members succeeding in so many facets of life, from President of the United States Bill Clinton to movie studio head Walt Disney.

DeMolay ceremonies are very chivalric in tone, teaching the seven cardinal virtues of love of parents, reverence for all sacred things, courtesy, comradeship, fidelity to friends and to the truth, cleanliness, and patriotism. Yet the true reason for its founding involves one of the deadliest conflicts in the history of the world, World War I. In the course of a little more than a year and a half, the United States had lost 116,000 men, with hundreds of thousands wounded, both physically and mentally. This left at least 1,000 youths either orphaned or with only one parent. Frank S. Land (Dad Land to those of us in DeMolay) met one of these children, and—quickly recognizing the parentage crisis—he envisioned DeMolay, in order to teach all the ideals that a father would teach his child. One-hundred years ago, DeMolay was founded in Kansas City, Missouri,

on March 18, 1919, with the ten original members signified by the ten red gems on the crown of DeMolay.



Jacques DeMolay was the twenty-third and last Grand Master of Poor Fellow-Soldiers of Christ and of the Temple of Solomon, more commonly known as the Knights Templar. As told by Dad Land and even today through DeMolay ritual, the story goes that, put before the inquisition, DeMolay was accused of heresy and treason. Despite knowing death would be inevitable, he denied all charges. He was subsequently burned at the stake, denying the charges to his last breath like a true martyr.

The more detailed story of the event is much less pretty, though just as heroic. The French King Philip IV owed a massive debt to the Templars and—in a bid to erase his debt and to seize the repudiated massive amount of wealth the Templar owned—arrested all

the Templar in France, including DeMolay. More than that, Philip had a new Pope installed, as the old one disagreed with Philip. After this, all Templars were accused of five charges:

1. They had renounced Christ and spat upon the cross during initiation into the Order.
2. Initiation ceremonies involved immorality.
3. The neophyte (novice) was told that unnatural lust was lawful and indulged in it commonly.
4. The neophyte wore a cord day and night that was consecrated by wrapping it around an idol in the form of a human head with a great beard, and that this idol was adored in all chapters.
5. Priests of the order did not consecrate the host in celebrating Mass.

Dad Land, however, was not concerned with court intrigues and the specifics of the charges, but rather seems to have modeled some of the cardinal virtues of his organization in opposition to



The execution of Jacques de Molay, the 23rd and last Grand Master of the Knights Templar.

Image source: History of Freemasonry, Vol. 3, New York Masonic History Company, 1906



the charges. Reverence for all sacred things was against the first charge, fourth charge, and fifth charge. Cleanliness and fidelity were virtues that were against the second and third charge. Lastly, patriotism was heralded as a virtue against any charges of treason. Not only did the story of DeMolay give the fledgling Masonic youth organization an appropriate model, but it also formed an immediate connection to the Freemasons, who were the legendary descendants of Knights Templar, and had even instituted an appendant Masonic body of modern Knights Templar as part of the York Rite.



The Knights Templar

Image source: Handbook of New York Grand Commandery, 1893. Page 154

The Order of DeMolay quickly grew after it was founded in 1919 and constituted important members of the “Greatest Generation” and their children. Its renowned members have included President Bill Clinton, cowboy actor John Wayne, cartoon voice artist Mel Blanc (the voice of Bugs Bunny), and revered creator of childhood dreams, Walt Disney. In tribute to Disney, his most famous creation Mickey Mouse was inducted as the 107th member of

the Mother Chapter of DeMolay and was indeed one of Dad Land’s members. Needless to say, many of the young men, having learned the cardinal virtues of DeMolay, went on to become active, inspired members in Freemasonry proper.

In sum, the modern DeMolay organization has been pieced out of many different elements, from a martyr of the Middle Ages, to those left fatherless in war, to celebrated cartoon legends. Together these pieces form an organization with

thousands of members, each with a bright future ahead of them, engaging in an organization devoted to fraternity, cardinal virtues, and the inspiring ideals of Freemasonry. The Order of DeMolay will indeed be a welcome presence returning to the Nation’s Capital!

**ABOUT THE AUTHOR:** Noah Thirkill

*Noah Thirkill is a member of the Woodlawn Chapter of DeMolay in Springfield, Virginia, and an entering freshman majoring in history at Hobart and William Smith Colleges in Geneva, New York. ▲*

# 2019 Masonic Day of Thanksgiving & Remembrance

**Friday, October 11 at 7:00 p.m.  
The George Washington Masonic National Memorial**

**FEATURED SPEAKER:**  
Melanie Kirkpatrick, author of  
*Thanksgiving: The Holiday at the Heart of the American Experience*





# The Biennial Session of the Supreme Council

BY JASON R. VAN DYKE, PM, MANAGING EDITOR

On the morning of Monday, August 19th, Scottish Rite Masons from around the world gathered in the Presidential Ballroom of the Capital Hilton to witness the public meeting of the 2019 Biennial Session of the Supreme Council of the Scottish Rite, Southern Jurisdiction.

The Supreme Council meets biennially at its headquarters in Washington, D.C. (at the House of the Temple) to formally conduct its business on the third Saturday in August of every odd year. Then, on the following Monday morning, the Council decamps from its private meeting room in the Executive Chamber of the House of the Temple, and reconnoiters itself in the ballroom of a local hotel so that each of its approximately 900 guests can witness their public meeting, during which the council recognizes visiting dignitaries and then reports its business from the last two years while laying out its plans for the next two.

This year was more notable than most, as a new Sovereign Grand Commander was elected and installed for the first time since 2003. During the morning Session, Sovereign Grand Commander Ronald A. Seale opened the Session, and then both symbolically and practically, turned over his gavel to James D. Cole, the newly elected and installed Sovereign Grand Commander. Illustrious Brother Cole is a Past Grand Master of Virginia (2001) and was the Sovereign Grand Inspector General in Virginia and served as the Deputy Grand Commander of the Supreme Council previous to his elevation to the Scottish Rite's highest office.

Most notably for D.C. Freemasons, during the opening ceremony, all were welcomed to Washington, D.C., by our Grand Master, Charbel T. Fahed, 33° (a copy of whose words of welcome

is included below in its entirety), and later the next day, the 33rd Degree was conferred by an all-star D.C. cast featuring Illustrious and Worshipful Brother Scott E. Brown, 33° (Past Master of Federal Lodge No. 1) as the exemplar candidate. Both Most Worshipful Brother Fahed and Worshipful Brother Brown represented the best that D.C. Freemasonry has to offer.



The Grand Master, Charbel T. Fahed, speaks at the Biennial Session of the Supreme Council

Image courtesy of The Supreme Council, 33rd, SJ

*Sovereign Grand Commander, Most Worshipful Grand Masters, Illustrious Sirs, and Brethren all,*

*Good morning!*

*On behalf of the Masons of Washington, D.C., I welcome you all to our Nation's Capital.*

*Let me first say that we in Washington, D.C., are very proud of the special relationship that binds together our Grand Lodge and our Scottish Rite Orient in the service of our Noble Craft.*

*It therefore gives me great pleasure to extend our heartfelt congratulations to Illustrious Brother Jim Cole, Past Grand Master of the Commonwealth of Virginia, as the new Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America.*

*Furthermore, I pray that Providence guide your work, and the Grand Lodge of the*

*District of Columbia wishes you a most successful biennial session.*

*God Bless you, God Bless the Scottish Rite, and God Bless America!*

*Charbel T. Fahed  
Grand Master, Washington, D.C. ▲*



# How to Support Masonic Charity in D.C. While Realizing Tax Savings



BY ALAN L. GORDON, CPA, SENIOR GRAND WARDEN

As many of you are aware, at the end of 2017, Congress passed sweeping tax reform legislation. As part of that legislation, many taxpayers found it more difficult to itemize their deductions to reduce their taxes. This was largely due to limitations on certain itemized deductions and an increase in the standard deduction which for a married couple is \$24,000 or higher if age 65 or higher.

Some years prior to the 2017 tax reform, Congress had passed legislation allowing retirees to make annual contributions from their IRA directly to charity. In doing so, the distributions from the IRA would not be taxable. The downside is that there would be no deduction for charitable contributions either. Originally, this was not intended to be a permanent provision, but over the years, Congress has continually extended this provision, effectively making it permanent. It is called a qualified charitable distribution.

As we move into the era of post 2017 tax reform, those taxpayers who are no longer able to itemize their deductions do not get a benefit from making charitable contributions. However, for those over age of 70-and-a-half, they must still claim minimum distributions from their retirement plans, which are generally taxable.

One alternative is to consider taking distributions from the IRA and making direct transfers to the charity of your choice. Since this is neither taxable nor deductible, those who cannot make itemized deductions will see a tax savings by not having to report the income. So, in situations where they are not able to itemize, they still effectively get the charitable contribution.

Within the Grand Lodge of the District of Columbia and its appendant bodies, there are five charities as follows:

1. The Masonic Foundation of the District of Columbia
2. The Scottish Rite Foundation
3. The Masonic and Eastern Star Homes Incorporated
4. St John's Mite Association
5. The Almas Temple Transportation Fund

All five of these organizations are 501(c)(3) charitable entities. Over the years, they have all competed for tax deductible contributions from the Craft. However, if we companion the concept of

the qualified charitable distribution with the inability to itemize deductions, we now have a vehicle by which our members can make charitable contributions within the craft and recognize a tax savings without having to report income on the distributions from their retirement plans.



What better way to realize tax savings than while supporting the charitable interests of our Craft? This “win-win,” though, comes with a little work. In order to do this, you must contact your plan administrator, and have them make direct transfers to the respective charities listed above. The limitation on an annual basis is \$100,000 from the retirement plan. The information you

will need to provide to your plan administrator will be the name of the charity, the tax ID number, and the address to which the distribution is to be made. That information is as follows:

## **The Masonic Foundation of the District of Columbia**

5428 MacArthur Blvd., NW  
Washington, D.C. 20016-2524  
EIN: 52-6042568

## **The Masonic and Eastern Star Homes, Inc.**

8401 Connecticut Avenue, #1200  
Chevy Chase, MD 20815-5803  
EIN: 53-0205786

## **The Scottish Rite Foundation**

2800 Sixteenth Street, NW  
Washington, D.C. 20009  
EIN: 52-1144000

## **St John's Mite Association**

5428 MacArthur Blvd., NW  
Washington, D.C. 20016-2524  
EIN: 52-6051971

## **The Almas Temple Transportation Fund**

1315 K Street, NW  
Washington, D.C. 20005-3307  
EIN: 36-2193608



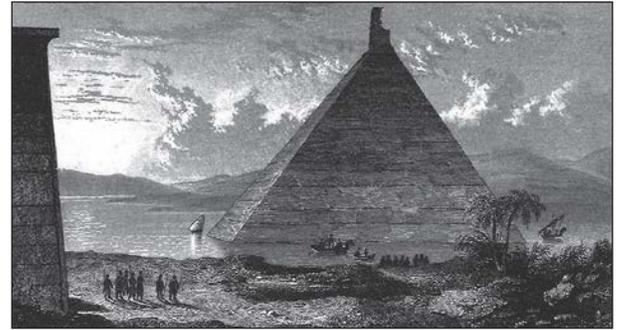


# Imhotep of Egypt: Architect, Physician, and Philosopher of Pharaohs

BY JOHN M. BOZEMAN, Ph.D.

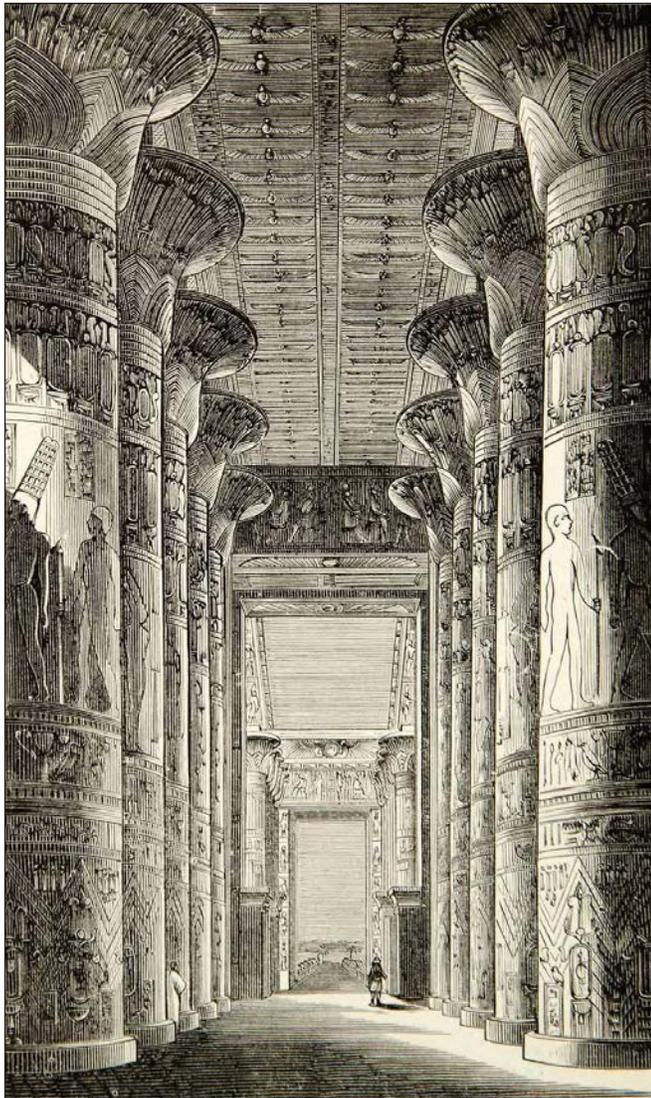
“The Egyptians were the first people known to us who, in the early ages of the world... advanced to any high degree of knowledge in astronomy, arts, and sciences; these were the means of discovering to them the existence of the Divinity; and they worshipped the author of those sublime works which they contemplated...” So writes William Hutchinson in his eighteenth-century work *The Spirit of Masonry*. Similar quotes may be found throughout this and other classic Masonic works.

Imhotep was born a commoner in a highly class-stratified society. However, his talent as a stonemason (and then as an architect) was so remarkable that it was noticed by the Pharaoh, King Djoser, who asked Imhotep to design and build his tomb.



Pyramid in Lake Moeris

Image source: Heck's Pictorial Archive of Art, 1851, Dover Pictorial Archive Series. Reprint. Public Domain

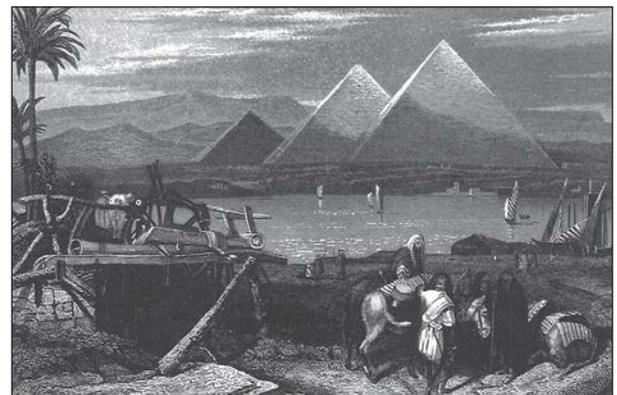


Hall of the Palace at Carnak

Image source: Heck's Pictorial Archive of Art, 1851, Dover Pictorial Archive Series. Reprint. Public Domain

Egyptian history and lore are of great interest to many within Freemasonry, perhaps because the ancient Egyptians are known both for their remarkable architecture, which so perfectly joined earthly craftsmanship with concern for things eternal. Of these ancient architects, one man is especially noteworthy, namely Imhotep, who lived around 2600 BC.

At that time, a royal tomb was built as a low single-story structure called a *mastaba*. Imhotep realized that one could build a series of *mastabas* of decreasing size on top of each other. Such a tomb would offer improved protection to the body interred there and also better symbolize human aspirations for heavenly perfection. Imhotep thus constructed a six-layer step-pyramid, the Pyramid of Djoser, which stands some 204 feet tall and was likely the largest building of its day. This first pyramid, believed to be the very first large building constructed from cut stone, later inspired future Egyptian architects and masons who, over a period of generations, gradually refined Imhotep's design into pyramids with smooth, rather than stepped, sides. As a result of his pioneering architectural and design work, Imhotep is believed to be the first architect whose name is still tied to his buildings today.



The Pyramids of Gizeh

Image source: Heck's Pictorial Archive of Art, 1851, Dover Pictorial Archive Series. Reprint. Public Domain

Imhotep was not only an architect, however. His wisdom and character were so great that he was eventually appointed to be the Pharaoh's chief adviser and vizier. He was also renowned for



his medical knowledge and is credited with having composed a medical text, a copy of which survives to the present day. He is thus regarded as the first named physician in recorded history. Even more remarkable, however, is the style of the text: unlike most other surviving medical works of time, Imhotep's is entirely devoid of magic; rather, it is a list of sober-minded physiological observations, followed by curative steps, for some 48 different medical conditions.

Some 1,600 years after his extraordinary life, Imhotep was deified by his fellow Egyptians; he was viewed as serving as a divine intermediary between ordinary mortal men and the gods, and there was a temple dedicated to him in ancient Memphis. He was also viewed as a god of healing whose reputation was known even to the Greeks.

Alas, most of the details of Imhotep's life and character are now lost. What we do know is that Imhotep was able to devise a

philosophical view of the world which allowed him to simultaneously serve his faith, his country, and his fellow man—an achievement worthy of emulation in any age! Legend has it, however, that Imhotep's remains are interred in a modest and currently undiscovered *mastaba* of his own design, hidden near the tombs of the kings who he served so well. We may hope that one day his tomb might be re-discovered, allowing greater insight into the life and character of this remarkable person, whose moral and professional achievements continue to inspire us some 5,000 years later.

**ABOUT THE AUTHOR:** John M. Bozeman, Ph.D.

*John M. Bozeman holds a Master's degree in European and American religious history and a Ph.D. in science and technology studies. He has taught courses in both religion and in science at several colleges in the Washington, D.C., region. ▲*

## The Point

BY SYLVANUS NEWSTEAD, PM OF PETWORTH LODGE NO. 47

However small or big, it is the Point: and  
The point is, you take it or leave it.

If you can't grasp the point,  
Then you can't see the point: and  
If you can't see the point,  
Then you don't know the point.

You see the point?

The point is not necessarily sharp:  
Smaller than what it penetrates,  
As long as it makes the point.

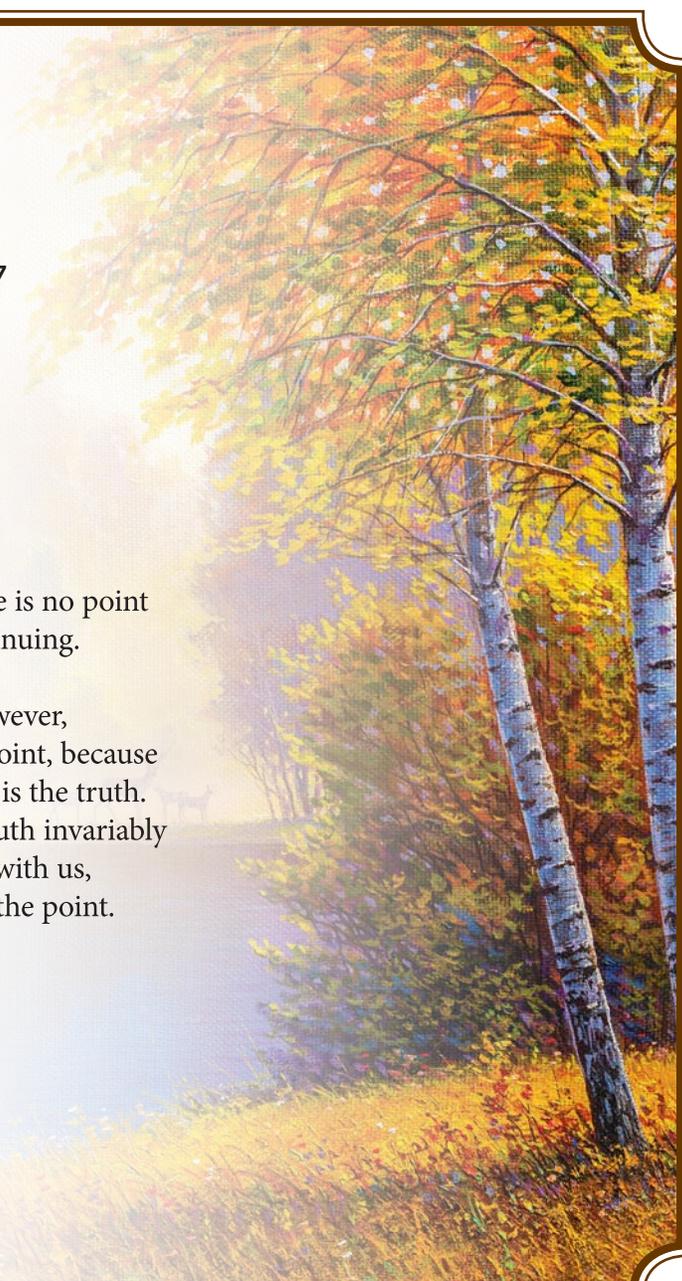
If you buy the point,  
You must have seen the point: or  
Do you have to see the point  
To buy the point?

Even the point, has a point.

You see the point? .....No-o?

Then there is no point  
continuing.

However,  
Take this point, because  
The point is the truth.  
Since the truth invariably  
stays with us,  
So will the point.





# An Epicurean Look at Masonic Ethics

BY ELIJAH C. MILLS, MASTER OF ARMINIUS LODGE NO. 25

*Thirty Days to a More Powerful Vocabulary* by Wilfred Funk and Norman Lewis is an outstanding self-help book which has helped generations of readers improve their use of the English language and its rich verbiage. One definition this book gives, however, is patently false, for it defines “epicurean” as one whose “main purpose in life seems to be the attainment of pleasure” and who places “too high a value on the luxuries of life.”

Little wonder then, that Epicurus himself (341-270 B.C.E.) and his philosophy often receive a “bad rap,” as the above definition of “epicurean” is widely credited. If true, it would make this world view entirely out of bounds in our general school of ethics in Freemasonry, in which we are taught to avoid intemperance and excess. However, I would posit that this definition of Epicureanism is incorrect—the work of centuries of libel and misunderstanding by enemies and objectors to Epicurus. In fact, rather than being distant from us, Epicurus’ philosophy contains several elements that we might all find helpful in our personal and Masonic lives.

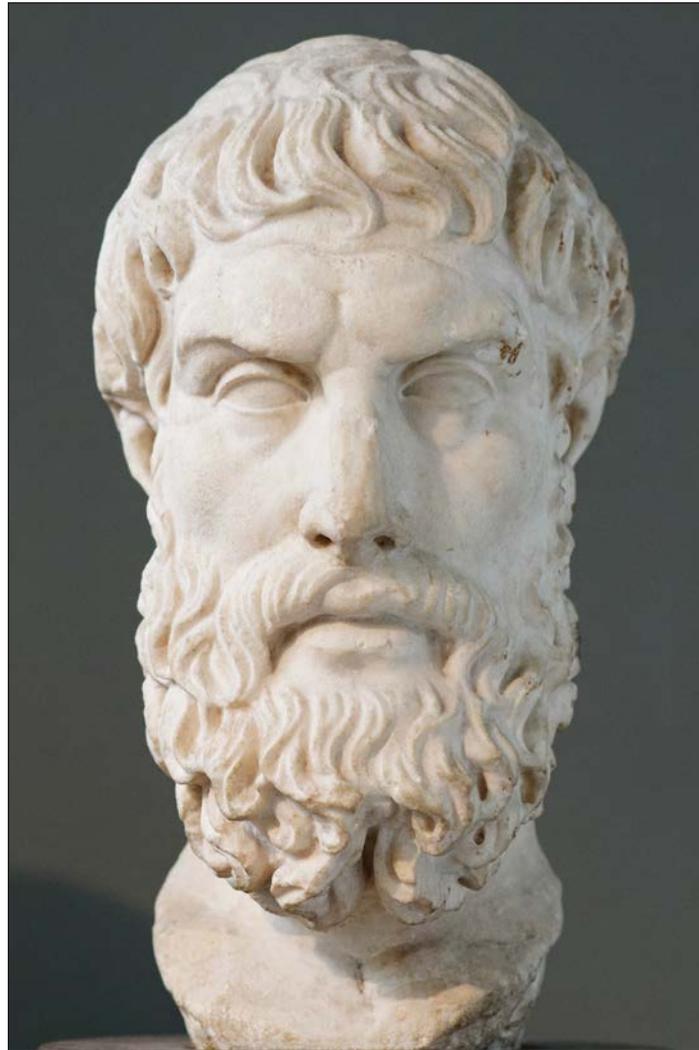
Epicureanism, named for its founder Epicurus, had a few central tenets of interest to people today: the immortality of the soul (he didn’t believe in it), the importance of marriage (he was skeptical), the importance of friendship (of the highest import to him), but primary for discussion here, the manner by which we should all live our lives, or, in other words, his ethics. Epicureanism is widely lambasted as being a tenet (or tenement house) of hedonistic ideals for the baser in society, teaching its adherents to “do what thou wilt,” since Epicurus denied an immortality of the soul and subsequently any chance of judgment after death. This “eat, drink, and be merry” view of Epicureanism, however, could not be farther from the truth.

Epicurus reasoned that all of us are prone to a series of desires: natural (necessary and unnecessary) and empty. Necessary natural desires are those that look to happiness, physical well-being, and the maintenance of life itself (Epicurus’ *Letter to Menoeceus*).

Unnecessary natural desires are those that look to pleasant things like sweet smells, luxurious food and drink, and other qualities that are not necessary to life. The third category and one to be avoided entirely were for empty desires; things such as great wealth, marks of fame, or immortality because some of these cannot exist long (immortality) and others which cannot actually fill the need or provide the security that is the genuine object of their desire

(wealth, marks of fame like statues, and the like). Such empty desires are all what Epicurus called *kenodoxia* (empty belief), since they pointed to a source of cure for anxiety but when their goals were achieved, the anxiety remained, pointing out that they are themselves the very reason why people are driven to strive for wealth and power, subjecting themselves to the very dangers and anxiety they imagine, through this *kenodoxia*, that they are avoiding.

Epicurus goes a step further from this, after having dealt with empty desires, and looks at both forms of natural desires and what generates *khara* (“joy” to Epicurus, which is something he distinguishes from “pleasure”), *hêdonê* (enjoyment of a physical nature), and *eudaimonia* (happiness as an entity in its own right)<sup>1</sup>. To him, the former two are, at best, temporary alleviations of anxiety or need and can become paths to *kenodoxia*. A classic example is: a person might get used to a common and pleasing sort of food that one day disappears and cannot be found again (imagine some foreign war gets



Bust of Epicurus

in the way of the import). Suddenly, that thing which alleviated the natural desire to be fed and subsequently produced at least a reduction of anxiety is now itself a source of anxiety because the presence of that food has become part of the *hêdonê* instead of joy in itself. From here, Epicurus reaches the only next logical step: that all such indulgences should be avoided since the loss of them can only lead to distress and loss of *eudaimonia*.

We see, therefore, that Epicurus was hardly a hedonist. Instead, it was noted by all contemporary sources that the man himself had

1 It’s important to note that Epicurus uses *eudaimonia* in a way not entirely consistent with other ancient Greek philosophers.

(continued on next page)



# Shriners Allusions Shine in Special Moment at Kennedy Center's *Aladdin*

BY MARK DREISONSTOK, PM, EDITOR

A wonderful, fantasy-filled musical production of *Disney's Aladdin* has been running this summer at the Kennedy Center for the Performing Arts in Washington, D.C. While based on *Arabian Nights* mythology and the now-classic animated Disney film feature of 1992, it is also sparkingly fresh and different, moving aside cartoon characters in favor of splashy Broadway numbers and pyrotechnics, with tributes to everything from Broadway's *West Side Story* to TV's *\$100,000 Pyramid* to Disney songs famous from other films such as *Beauty and the Beast*.



The Genie and a Shriener-clad chorus line, Major Attaway (Genie) and Ensemble.  
Courtesy of the Kennedy Center and *Disney's Aladdin* North American Tour - Photo by Deen van Meer

Most importantly, Masons in the audience (especially those belonging to the Ancient Arabic Nobles Order of the Mystic Shrine), surely squealed with delight alongside their spellbound children and grandchildren as the Genie, played to the hilt by the phenomenally talented Major Attaway, made reference to the Shriners. Then, there suddenly appeared—*abracadabra!*—a chorus line wearing the classic crescent and scimitar insignia on red Shriners' fezzes! (See accompanying photo.) As such, *Aladdin* joins the distinguished list of many musicals which have "cameos" of Masonic organizations, including Gilbert and Sullivan's *The Grand Duke*, *Gypsy*, and *Bye-Bye Birdie*, the last of these with its famous "Shriners Ballet."

The touring production of *Disney's Aladdin* is very warmly recommended on its own merits, but Masons, especially Shriners, will especially enjoy this humorous and fun moment with the show's allusion to the Shriners! ▲



Kaena Kekoa (Jasmine) and Clinton Greenspan (Aladdin).  
Courtesy of the Kennedy Center and *Disney's Aladdin* North American Tour - Photo by Deen van Meer

## An Epicurean Look at Masonic Ethics

(CONTINUED FROM PREVIOUS PAGE)

a famously rigid ascetic lifestyle and was noted for saying that, on such a diet, a small delicacy is as good as a feast; to him, this led to an easier path to self-sufficiency from which flowed freedom (*Vatican Saying 77*).

The application, then, to Freemasonry is perhaps evident. Epicurus teaches us to limit our desires and keep our passions within due bounds, for only then can we life in true joy. We thus avoid the

illusion of *kenodoxia*. If we chase our baser instincts that are not related to our well-being, then they will infinitely consume us in a spiral of pride, greed, and fear. Rather, we should break off those rough edges of ourselves (smooth our ashlar, so to speak) by living a simple life and prioritizing what we need, not what we want. Making prudent choices in how we choose to live our lives, spend our time, and invest our energies is at the core, in this author's mind, of Freemasonry's ethics. ▲



# My Journey into Freemasonry

BY JAMES PANNETT, SENIOR DEACON, BENJAMIN B. FRENCH LODGE NO. 15

“A man never stands so tall as when he kneels to help a child.”  
— Knights of Pythagoras saying

“What brings you to Freemasonry?” is probably a question all of us brothers were asked when we were joining. Many of the answers given are some variation of: “the friendships... camaraderie...the esoteric...the mysticism...curiosity...be a better member of society...to be part of a bigger thing...my father/grandfather/uncle, etc. was one...” My reasons fall a little along these lines, but with a twist, as I was exposed to Freemasonry’s work from a young age by being a beneficiary of Freemasonry’s charity.



I am an Englishman who grew up in Brazil, and my late father was an English Freemason. Like every Freemason, when I joined, I learned the three virtues of Faith, Hope and Charity. Most of the time we associate charity with only giving money, but charity is more than that, and through the Craft we are shown that it is “charity of thought, charity of the giving of self...[which]... extends beyond the grave.” Walter Leslie Wilmshurst considered a Mason to be he “who is possessed of this virtue in its most ample sense [who] may justly be deemed to have attained the summit of his profession.”

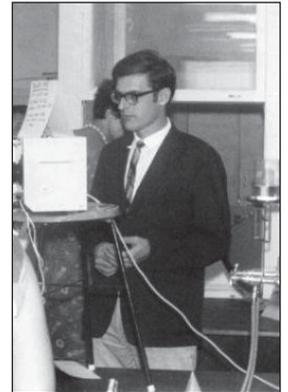
One thing about the old British Empire is that as it spread its wings around the world, it also kept its ex-pat community together when in other countries, particularly in the late 19th/early 20th century, when global travel and migration started to increase. For my family in Rio, Brazil, the story was no different - the British community in Rio wasn’t big, but it was a somewhat close-knit family. And, as history would have it, by mid-20th Century, one of the most active English Masonic Lodges was physically located in the British School there.

That Lodge was in a corner room on the top floor of one of the buildings, but most people had no idea it was there. The main door was always closed, with no markings, and it was considered “out-of-bounds” to all students. (Once, the school caretaker left the door open, through which I was able to put one foot in, but he returned chasing me in his boisterous Latin manner saying, “You are not allowed in here!”)

My father was the Head of the Science Department, and Deputy

Head of the British School. This meant that I spent more time than the average kid on the school grounds given all the extra responsibilities he had. It also gave me many hours of looking at that closed door, wondering what was behind it. This was the late 70s/early 80s, so English Masonry was still in the middle of what we can call, its “dark ages.”

As most of you are well aware, Freemasonry in the United States is not exactly hidden. We have clearly visible symbols on our buildings and proudly flaunt Masonic links to the country’s heritage. But WWII in Britain, and indeed all of Europe, had the dramatic effect of suppressing Masonic identity; something which is still very much felt there to this day, with all the conspiracy theories and negative views we hear. Such as when the BBC described Masonry as having “a perceived status as an underhand group of self-serving white middle-class males.”



My late father, W. R. Pennett  
Photo by James Pennett



Furthermore, Brazil during this time was under a military dictatorship. So even at home when I asked my dad what Masons did, his answer would always be: “When you are old enough, join, you’ll find out.” And the only thing I really knew about the Lodge—but never saw—was that, as my dad had been the Master of that Lodge, his name was on the wall, written in gold.

One thing I must say about my dad—he

believed very much in the mission of making this world a better place. He might have “only” been a teacher, and as such, was not financially well-off, but he volunteered his time and went beyond the normal call of duty in the spirit of helping those in need. He gave freely to those who were his Brethren and those who weren’t, whether they were students or part of the community—in essence, he lived “charity.”



Unfortunately, the Grand Architect's designs had a greater need for him elsewhere than for us here, and at the young age of 46 he was struck with an aggressive type of lung cancer. Six short weeks after learning of his illness, he was gone. I was only 14 at the time. Yet, being the amazing person he was, he consistently told my mum, my brother, and I, "If you need any help, go to the Freemasons."

Much to the disbelief of some of my own British relatives who thought he was a little delirious, and despite the fact that one of the Brethren from his Lodge had already bought five airline tickets for him to be able to lie down on the flight returning him home to England (with an accompanying nurse), we picked up the phone and called them.

The response that call elicited, the trust, respect, generosity, and love that Masonry showed us in that difficult moment, has shaped me and my family in a way we could never have imagined. And we are far from unique, living examples of the benevolence of the Craft. Many times in life, we see people give money to organizations which promise to help people, or maybe even as Masons, we pay our dues and someone, somewhere decides what to do with those funds, and we hope or expect that something good comes out of it.

Although my memory fails me slightly, soon after my father had passed, I recall a slightly overweight, bearded gentlemen arriving at my cousin's house where we were staying—now about two hours outside of London. He was the 'Almoner' of a London based Masonic Charity that was there to help us. We sat down in the living room and he graciously listened to us explain our circumstances. He was kind and understanding, yet obviously slightly hesitant about who we were or what we wanted.

After a couple days passed, we were invited to 31 Great Queen Street, situated directly opposite Freemasons' Hall, to sit down with members of what I now know is called the Masonic Trust for Girls and Boys (MTGB). Among those we met was Col. Keith Hind, who then served as the Secretary of the Charity. The Trust, as it was known to those it sponsors, aimed to help relieve poverty and advance the education of the children of deceased or distressed

Freemasons. (More recently, the Trust has merged with the other masonic charities in England to become the Masonic Charity.)

Our situation was somewhat unique. My brother was already living back in England at the time, a year short of college, and I was in Rio attending the British School. With all my studies I had an eye on also going abroad for university. While I can only speculate at this point, there must have been much debate over if and how we could be helped. After all, from our naive eyes they could only have "who are these people" and "what have they done for us?" type questions. Yet beyond our wildest dreams, they took in my brother

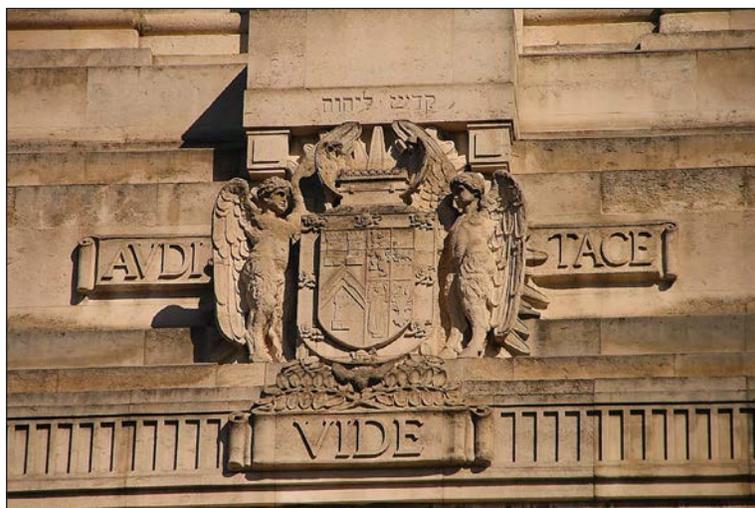
to live in Ruspini House, the Trust's newly acquired apartments located just behind Freemasons' Hall in Central London, which had the purpose of housing university kids, and helped sponsor not only the remainder of both our school studies, but also our subsequent college degrees. The Trust also sent, and still does to this day, a letter at least once a year to my mum to make sure she is fine and to update her on the Charity's activities.

It was through this experience that we started to learn the full reach of Masonic charity. Not only that, it was my first full exposure to what Freemasonry is about and exemplified the generosity of the Fraternity. So in addition to the "regular" reasons for joining Freemasonry I listed above, my reasons also include: opportunity, fulfillment of potential and, on a deep personal level, the extension of my father's hand, lifting and guiding me through life.

In fact, my life here in Washington, D.C., was only possible as a result of Masonic charity – which, granted, some of you might not see that as something great – but, I assure you, I would not be an officer in my Lodge in this great Grand Lodge jurisdiction, working for an organization whose main purpose aims to help those who cannot help themselves, were it not for Freemasonry.

Following college here in D.C., I eventually found Benjamin B. French Lodge, and joined the Craft myself. With family still in England, I cross "the pond" quite often, always making a point of stopping by Great Queen Street, to leave whatever help I can, try-

**(continued on page 24)**





# 2019 Leadership Conference Recap

BY JASON R. VAN DYKE, PM, MANAGING EDITOR

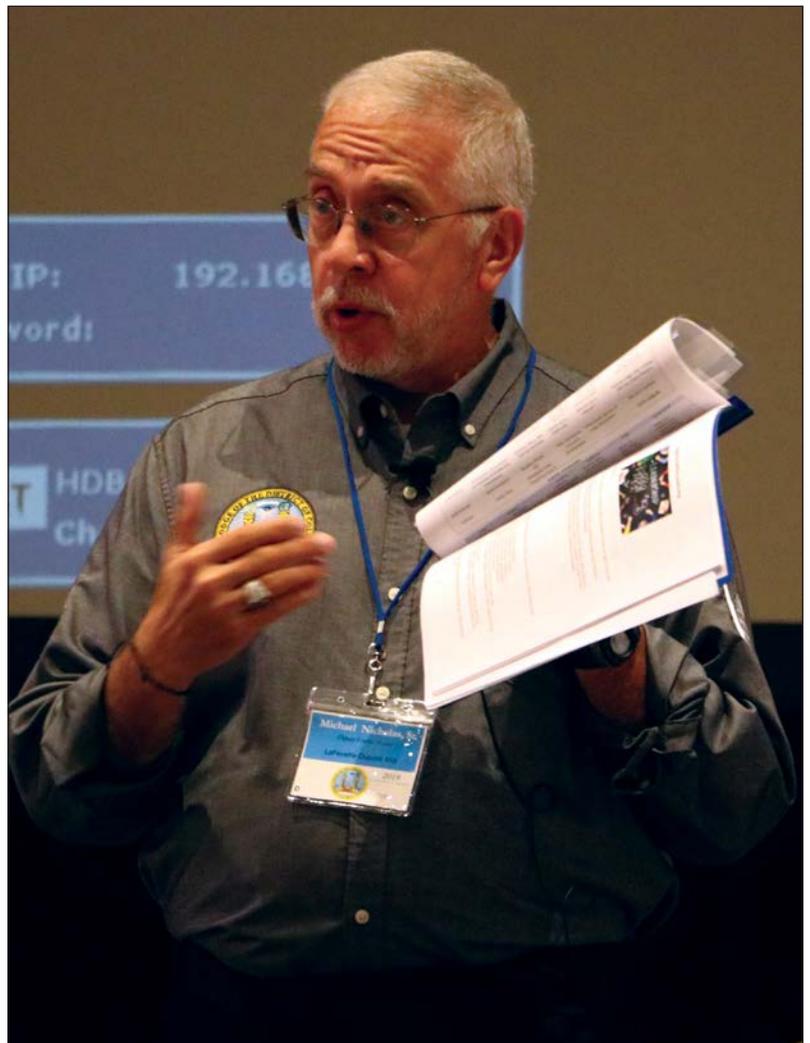


The 2019 Grand Lodge Leadership Conference was held at the Bolger Center in Potomac, Maryland, over the weekend of September 6th. This yearly event is traditionally planned and executed by the Deputy Grand Master as he rolls out his plans for his presumptive year in the Grand East. This year, Right Worshipful Brother Michael D. Nicholas, Sr. led the assembled with a couple of new wrinkles to the weekend.

One new offering this year: the conference began on Friday and went until Sunday afternoon – a significant increase in programming from previous years. Also new this year was the inclusion and participation of Past Grand Masters and Past Masters in addition to the traditional invitees of our constituent Lodges' Wardens and Deacons. This expanded roster of participants was meant to encourage mentorship and collaboration within and across the Lodges of our Grand Jurisdiction.

The weekend's programming covered topics from Lodge leadership to fundraising and member retention strategies. Featured this year was guest speaker Sanford Holst, the author of several books on the craft including *Sworn in Secret*, and *Phoenician Secrets*. And each night was capped by excellent fellowship in our hospitality room, hosted by Union Lodge No. 6 under the leadership and stewardship of Most Worshipful Brother Joseph S. Crociata.

Overall, a successful weekend for all, and next year is already being planned! (Mark your calendars for the weekend of Aug 29th!) ▲







# Social Clubs Are Not “Born in Blood”

BY MICHAEL D. NICHOLAS, SR., DEPUTY GRAND MASTER

Do you ever take a few moments to ponder whence we came?

We recently had a guest speaker at our Leadership Conference who provoked some thoughts I'd like to share. Brother Sanford Holst spoke about the distinctive qualities of the ancient Phoenician culture that map closely to our Masonic tenets, and he also discussed the theory that the demise of the Knights Templar was closely related to the rise of our Craft. And he suggested an interesting link from the Phoenicians to the Templars.

All of these are fascinating topics and the focus for future articles. The point of this brief composition is to focus on just one aspect of Brother Holst's talk: why the study of our Past is critical.

The obvious question that some of you have is, “Why bother?” What difference does it make?

Great questions. Some of us have no need to ponder whence we came, nor why the original need arose for Freemasonry. Was it formed during the days of King Solomon? Did it eventually grow from the guilds of actual stonemasons? Or was it gifted by aliens? (Just consult the Internet.)



I've found our typical 'American Masonic' attitude to be this:

*We are fully involved with our own lives, thank you very much, and what some people may or may not have done*

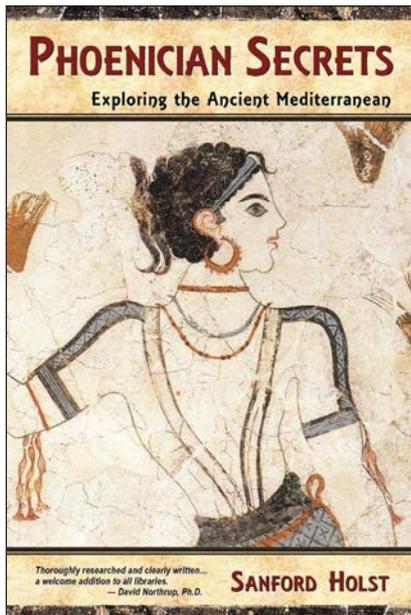
*many hundreds of years ago is hardly relevant to whether or not I can manage four nights away from my family this month to attend to my Masonic duties. Don't bore me with this obscure historical fantasy! Help me figure out a way to keep my Lodge doors open!*

Fair enough. Since the Leadership Conference, I've had a few brethren approach and ask me why I had someone speak on this topic instead of inviting one of the many leadership gurus available.

Here is the reason: The overwhelming majority of us do not value Freemasonry dearly enough.

One of our challenges as leaders is to impart a sense of awe about our Craft, to help our new Masons appreciate the pain and struggle it took to get where we are. To mangle a phrase, Freemasonry didn't “just fall off the turnip truck.” We must help our brethren appreciate that Freemasonry was born in a life or death struggle. And for some men it continues to be so.

Brother Holst also shared something else that most of you have already seen. From a peak in the late 1950's the numbers of our Craft, just



within the United States, has decreased by more than 50,000 Masons per year. (If there is any bright spot, the rate has slowed to 40k per year in the past 10 years.) Frankly, I am not concerned about numbers, and I am fine with returning to a small exclusive fraternity.

But Holst posited, and I agree, that many of our members now view their Lodge as little more than a local social club. And there are a lot of options for someone simply seeking a social club. The Elks, in particular, have re-positioned themselves as a family social club, and they seem to be doing quite well.

It has been my experience that when Lodges close or surrender their charter, it is not because they've run out of money but that they've run out of enthusiasm. I've witnessed exuberant Lodges running on fumes for funds, while wealthy Lodges cannot fill their chairs.

My suggestion is not that teaching our history is the only way to generate enthusiasm. But I do believe that you need to give men a “BIG IDEA” to excite them and cause them to sacrifice their precious free time for this concept of Freemasonry.

Recently, I had the privilege of visiting a Scottish Lodge in the town of Zahle, Lebanon. While waiting for Lodge to open, I spoke for a few moments with two new Entered Apprentices who were waiting to enter. Both men were engaging and interesting, and they both spoke excellent English. However, one Brother told me he was from Syria (less than 15 miles from where we were located.)





Surprised, I asked him if there were Masonic Lodges in Syria. He smiled and told me that not only were there no Lodges in Syria, but that there were no open Freemasons! He told me that his life would be in danger if the government of Syria knew he was a Mason, let alone that he had crossed the border for a Lodge meeting. When I pressed him as to why he took such a risk, he told me that he had learned that his grandfather had been a Freemason and that he had risked his life to do so. He loved and respected his grandfather, and he wanted to learn what was so important to have caused that man to take such risks and to make that sacrifice.

When the weather is lousy in Zachle, do you think our covert Syrian brother will still go to Lodge? If he must make a choice between Lodge and a football game on TV, do you think he will still go to Lodge? Of course, he will. He is already living that "Big Idea." This new brother, even as an Entered Apprentice, understands that there is something bigger than himself, and he is willing to face real danger to experience it.

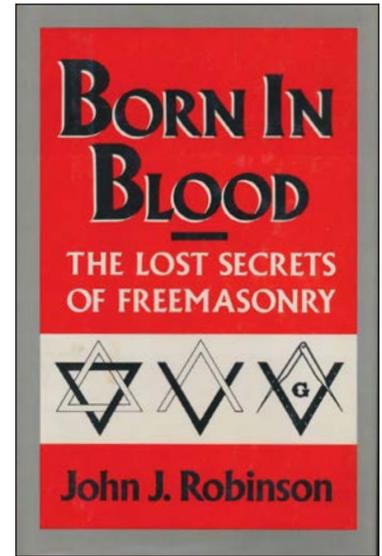
Brethren, I know that an infinitesimal percentage of you risk your life by practicing as a Freemason. Here in the United States, we are blessed with tolerance. We routinely wear Masonic hats, ties, jewelry, and even make all kinds of poor fashion choices that revolve around Masonic symbols.

My wish is to encourage you to do some study so that you can appreciate that we really were "born in blood." There are many excellent authors who will help you understand the price that was paid to permit us to openly enjoy Freemasonry here at home. And it's not all ancient history. Read about the suffering of Masons during the Spanish Civil war, or the challenges of being a Mason in the Third Reich.

We will soon collect ideas for a "Suggested Reading List" that we'll post in our Grand Lodge website in the Member's area. Many of these recommended books will help you to better appreciate why Freemasonry is so special and, more importantly, why you should teach every new EA these lessons.

This is also the reason that I am encouraging our Lodges to put together a Lodge History for publication and education. As far as I know, none of our Lodges suffered persecution or fought pitched battles, but each Lodge has a proud past. I was amazed at the size and accomplishments of my Mother Lodge once I began to research our history and read our old minute books. Publicize it. Teach it. As Bernard of Chartres famously said, "We stand on the shoulders of giants." Next year, I plan for our Grand Lodge to publish a book of our Lodge histories, with pictures of Lodge artifacts.

It is likely we will never see 3+ million Freemasons in the United States again, but that is not the point. I am not worried or focused on numbers. And I am not concerned with competing with other "social clubs." My hope is that we focus on the men we have in our Lodges now. Paint for them the big picture. Help them understand the sacrifice and the price that men paid for them to be able to attend Lodge. Share your enthusiasm, keep them involved – and we'll not only survive, but prosper. ▲



YEAR	U.S. TOTAL	YEAR	U.S. TOTAL	YEAR	U.S. TOTAL
1924	3,077,161	1956	4,053,323	1988	2,682,537
1925	3,157,566	1957	4,085,676	1989	2,608,935
1926	3,218,375	1958	4,099,928	1990	2,531,643
1927	3,267,241	1959**	4,103,161	1991	2,452,676
1928	3,295,872	1960	4,099,219	1992	2,371,863
1929	3,295,125	1961	4,086,499	1993	2,293,949
1930	3,279,778	1962	4,063,563	1994	2,225,611
1931	3,216,307	1963	4,034,020	1995	2,153,316
1932	3,069,645	1964	4,005,605	1996	2,089,578
1933	2,901,758	1965	3,987,690	1997	2,021,909
1934	2,760,451	1966	3,948,193	1998	1,967,208
1935	2,659,218	1967	3,910,509	1999	1,902,588
1936	2,591,309	1968	3,868,854	2000	1,841,169
1937	2,549,772	1969	3,817,846	2001	1,774,200
1938	2,514,595	1970	3,763,213	2002	1,727,505
1939	2,482,291	1971	3,718,718	2003	1,671,255
1940	2,457,263	1972	3,661,507	2004	1,617,032
1941	2,451,301	1973	3,611,448	2005	1,569,812
1942	2,478,892	1974	3,561,767	2006	1,525,131
1943	2,561,844	1975	3,512,628	2007	1,483,449
1944	2,719,607	1976	3,470,980	2008	1,444,823
1945	2,896,343	1977	3,418,844	2009	1,404,059
1946	3,097,713	1978	3,360,409	2010	1,373,453
1947	3,281,371	1979	3,304,334	2011	1,336,503
1948	3,426,155	1980	3,251,528	2012	1,306,539
1949	3,545,757	1981	3,188,175	2013	1,246,241
1950	3,644,634	1982	3,121,746	2014	1,211,183
1951	3,726,744	1983	3,060,242	2015	1,157,987
1952	3,808,364	1984	2,992,389	2016	1,117,554
1953	3,893,530	1985	2,914,421	2017*	1,076,626
1954	3,964,118	1986	2,839,962		
1955	4,009,925	1987	2,763,828		

NOTE: \* Indicates lowest point \*\* Indicates highest total \*\*\* indicates estimated  
Image source: The Masonic Services Association of North America



# Preferring the “Go-Giver” to the “Go-Getter”

BY CHARBEL T. FAHED, GRAND MASTER OF MASONS, DISTRICT OF COLUMBIA

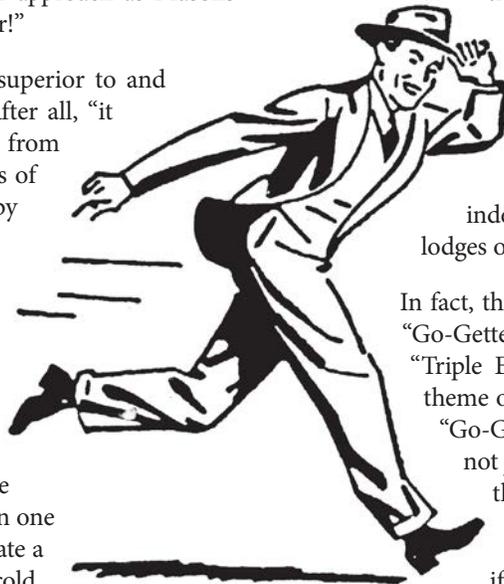
Address of the Grand Master to La France and Arminius Lodges on September 9, 2019 at Georgetown Masonic Hall.

Most people call a successful person a “Go-Getter.” This is a person who is diligent, persistent, and ambitious in executing and bringing his plans to fruition. To be sure, these are qualities which command our respect and should be praised. Yet our approach as Masons should rather be to encourage the “Go-Giver!”

The Go-Giver, after all, is in many ways superior to and even more effective than the Go-Getter. After all, “it is in giving that one receives,” as we learn from the Peace Prayer associated with St. Francis of Assisi. The same prayer reminds us that by understanding, we will be understood, and by loving, we will be loved. Whatever we do will “bounce back” to us; in benefitting others, we thus benefit ourselves.

I would submit to you the example of the fireplace. Imagine that, “announced by all the trumpets of the sky, arrives the snow,” but you and “your housemates sit around the radiant fireplace,” as Emerson pictures this in one of his poems. Which did you do first to create a fire to protect you and your loved ones on a cold winter evening? Did you give, or did you take? You first had to expend effort by putting kindling wood and a log on the fireplace and igniting them before sitting back and enjoying the warmth which a well-lit fire at the hearth radiates. In this way, by giving, you receive!

Masonic Ritual focuses on giving. The outgrowth of this has been the establishment of hospitals and clinics to help children with speech disorders by the Scottish Rite and other Masonic institutions. Efforts at fundraising and donations have resulted in receiving the spiritual reward of helping one’s fellow human beings, as well as the practical benefit of reaping the goodwill of non-Masons towards our Craft. For this reason, I would encourage the Masons of La France Lodge, Arminius Lodge, and indeed all the Lodges of our jurisdiction to be lodges of “Go-Givers” rather than “Go-Getters.”



In fact, this notion of preferring the “Go-Giver” to the “Go-Getter” relates closely to the Empathy part of the “Triple E’s” of Education, Ethics, and Empathy, the theme of the 2019 Masonic year in the District. This “Go-Giver” focus shows our fraternal commitment not just to one another, but to society at large. We thus help ourselves while we help mankind!

We should always remember, my Brethren, if I may quote another saint, “Thou distributest Thy riches through the hidden springs of all things.” St. Augustine, in thus praying to God in his *Confessions*, reminds us that there are hidden opportunities, and perhaps hidden spiritual and sublime riches, in being a Go-Giver. ▲

## My Journey into Freemasonry

(CONTINUED FROM PAGE 19)



ing to stand at least “half as tall” as those Freemasons who helped me and my family. Earlier this year we learned Col. Hind passed away, and my brother, mother, and I certainly raised a glass in his memory, thanking a man who helped the lives of so many.

And the Lodge door I was never allowed to see behind? A trip to Rio last year coincided with the Lodge’s Stated Communication, and I was finally able to sit on the same benches my dad sat on and

even meet Brothers who were with him in Lodge over 30 years ago. And indeed, there on the wall I saw his name, written in gold. ▲



My late father W. Bro. W. R. Pennett’s name on the wall

Photo by James Pennett



# Picnic Fun

BY THE VOICE STAFF

On August 10, 2019, Charbel T. Fahed, Grand Master of Masons of the District of Columbia, graciously opened up his home in Potomac, Maryland, to host the annual outdoor picnic for the York Rite Bodies of Washington, D.C.—the Grand Chapter Royal Arch, the Grand Cryptic Council, and the Grand Commandery of Knights Templar. This event afforded an opportunity for York Rite and other Washington, D.C., Masons who had not seen one another during the summer months an opportunity to socialize and enjoy fellowship during the months when many lodges and chapters go “dark.”

Relatedly, The Grand Lodge Masonic Family Picnic was held at noon on Saturday, September 28 at Glen Echo Park. Glen Echo is a legendary former amusement park featuring unique Art Deco-style architecture and the famous Dentzel Carousel.

Masons, their families, and friends gathered in the usual spot at the Dodgem Bumper Car Pavilion for barbecued hamburgers and hot dogs. In addition to beverages and other food, there were balloons and face painting for children. ▲



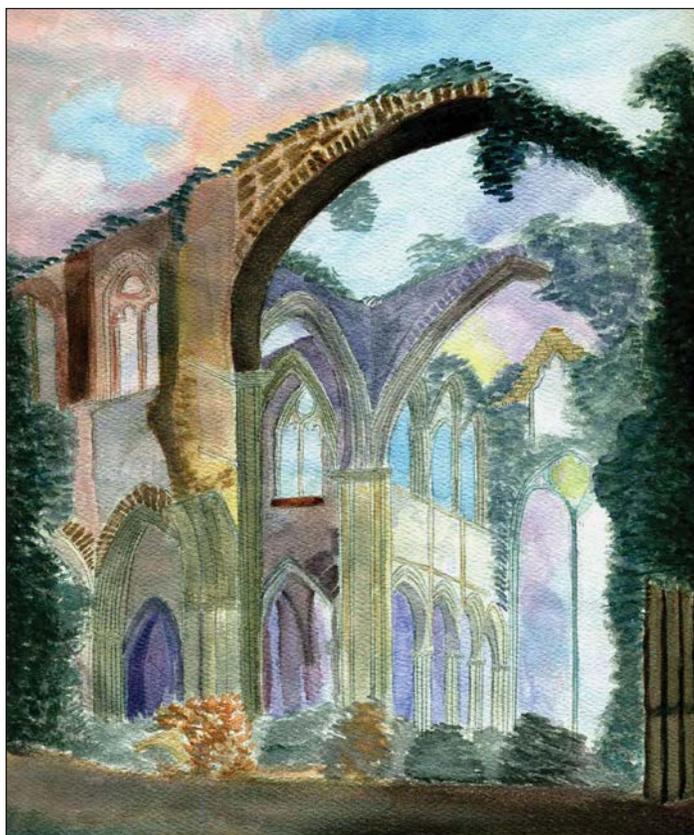


# The Romance of Ruins

BY MARK DREISONSTOK, PM, EDITOR

Ruins of great edifices and artifices represent devastation – devastation brought about by the weathering nature of time, war, and violence. Shakespeare describes this in masterful language in his celebrated “Sonnet 55” as he speaks of “unswept stone besmeared with sluttish time” and laments that ...wasteful war shall statues overturn, And broils root out the work of masonry...

Shakespeare, although not a Mason, well understood that the lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity upon which the utmost exertions of human genius have been employed. Indeed, this thought permeates Masonic Degrees and oral tradition, for even the masterful building which lies at the heart of Masonic Ritual, the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force.



Remembrance of ruins as symbols of the passage of time and the destruction wrought by war and violence, however, is somewhat offset by their inspirational quality, promoting both aesthetic and moral reflection. “Wondrous is this masonry, shattered by the Fates!” wrote the anonymous medieval Anglo-Saxon poet of yore. Here and elsewhere in the gifted modern translation of N. Kershaw, the writer of this poem now known simply as “The Ruin” speaks of a crumbling ancient bath built by the ancient Romans during their occupation of Britain. This unknown bard speaks of the shattered buildings, the collapsed roof, and the towers in ruins, but also uses these images to imagine a past he could not see visually, but is able to imagine with its “banqueting halls, full of the joy of life” and “many

a warrior, joyous hearted and radiant with gold.” Ironically, portions of this poem itself from the *Exeter Book* have been destroyed by fire, so the now-disjointed words continue to compel readers of today to wonder about, and be inspired by, the ruined ephemeral triumphs of a medieval writer envisioning a more ancient past. Insightful readers of the poem in our own era may also pause to reflect on the eventual fate of the architectural, monumental, and technological achievements of our own era.

During the Romantic Age of the nineteenth-century, artists viewed ruins and literary fragments of the past as indicative of longing for the sublime, with missing portions seen as expressing the ineffable. Painters such as J. M. W. Turner and sketch artists such as Gustave Doré delighted in portraying ruins of the medieval and classical past in art works, from what remains of Tintern Abbey to the classical columns representing, in the words of the poet Poe, “the glory that was Greece, the grandeur that was Rome.” Some nobility of the 1800’s would even have new “ruins” constructed on their estates. In a sense, ruins and legends of ruins may be said to have suggested and informed important passages of Masonic Ritual itself.



Just as ruins urge us on to imagine artistic masterpieces and past civilizations, they also have the power to stir the imagination of the present. The Parthenon in Athens, the Forum Romanum of Rome, and other ruins of the classical era inspired modern architectural wonders in our capital city such as the buildings of the Supreme Court, the National Archives, the Library of Congress, Lincoln Memorial, and of course the Capitol Building itself. These efforts give concrete meaning to the words of the biblical prophet Isaiah that “they shall build the places that have been waste from of old, and shall raise up ancient ruins...” (Isaiah 61:4; Douay-Rheims American translation of 1899). At the same time, the ruins of the medieval and ancient past cause us to reflect upon the eventual fate of our own monuments, both personal and collective. ▲

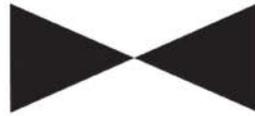
Pictured: Watercolor and pen-and-ink by Cordelia Dreisonstok, inspired by works of J. M. W. Turner and Gustave Doré. Ruins, and artistic renderings of them, continue to inspire artists today!



# *Annual Membership Banquet*

FRIDAY, DECEMBER 13, 2019

7:00 P.M. Cocktails ~ 8:00 P.M. Dinner



J.W. Marriott Hotel  
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**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



**Masonic Day of Thanksgiving**  
George Washington National  
Masonic Memorial



**Grand Lodge Annual Communication**  
Almas Shrine Center



**Centennial Anniversary of the Grand Council of Cryptic Masons**  
D.C. Scottish Rite



**Grand Lodge Third Communication & Installation of Officers**  
J.W. Marriott Hotel



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