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MEMORANDUM OF CALL — Previous editions usable

TO:

☐ YOU WERE CALLED BY– ☐ YOU WERE VISITED BY–

12/2/87

OF (Organization)

☐ PLEASE PHONE ▶ ☐ FTS ☐ AUTOVON

☐ WILL CALL AGAIN ☐ IS WAITING TO SEE YOU

☐ RETURNED YOUR CALL ☐ WISHES AN APPOINTMENT

MESSAGE

Kathy Osborne says (per Nancy D) that R.R. would like to be made honorary Mason.

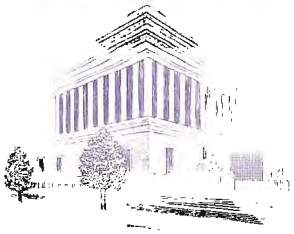
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The Supreme Council
MOTHER COUNCIL OF THE WORLD
OF THE
THIRTY-THIRD AND LAST DEGREE

CARROLL M. BOWMAN, 33°
ASSISTANT GRAND SECRETARY GENERAL



HOUSE OF THE TEMPLE

1733 SIXTEENTH STREET, N. W.
WASHINGTON, D. C. 20009-3199
TELEPHONE 202-232-3579
CABLE SCSJUSA

ANCIENT AND ACCEPTED SCOTTISH RITE OF
FREEMASONRY, SOUTHERN JURISDICTION, U. S. A.

October 26, 1987

Mr. Max Green
Associate Director
Office of Public Liaison
The White House
Washington, D.C. 20500

Dear Mr. Green:

I greatly appreciated our conference with you earlier this month regarding an opportunity for the Masonic leaders of the nation to meet President Reagan. We look forward to the privilege of extending our personal commendations to the President for the strong leadership he has given to move our nation forward. I hope that with your assistance such a meeting can be facilitated.

The Masonic fraternity has a long record of service to the nation, beginning with the leadership provided by George Washington at the beginning of our Republic. I gave you a copy of one of our recent publications, which identifies the many distinguished Masons over the years who contributed significantly to our national heritage of freedom and justice for a free people. Our fraternity's expenditures for charitable activities alone have steadily grown to more than $1 million per day currently. Our five-year program of activities in celebration of the Bicentennial of the Constitution, supported by 1.2 million Scottish Rite Masons, has received the official recognition of Chief Justice Burger and the Bicentennial Commission.

Thus, any public expression by President Reagan, noting our centuries-long contributions and commitment to a better society, would undoubtedly serve as a powerful stimulant to even greater levels of Masonic service to the nation.

We would be pleased to bring our representatives to the White House for such an occasion. Our preference would be to bring up to 25 national leaders of the Masonic fraternity for a ceremony in the Roosevelt Room. We would be willing to adjust the number down to ten individuals in the Oval Room, depending on the President's preference.

UNITED STATES CONSTITUTION
We the People
1787 ★ BICENTENNIAL ★ 1987

OFFICIALLY RECOGNIZED BY THE COMMISSION ON THE BICENTENNIAL OF THE UNITED STATES CONSTITUTION

Finally, we would appreciate the possibility of some Presidential recognition for over 200 years of Masonic service to the nation, perhaps in the form of a citation, medal, or other appropriate award.

We await your reply with great interest and stand ready to cooperate in every way possible.

Yours most sincerely,

Carroll M. Bowman

CB/mb

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Message:

From: Sandra

The Greenwood Encyclopedia of American Institutions

Fraternal Organizations

ALVIN J. SCHMIDT

advisory editor NICHOLAS BABCHUK

GREENWOOD PRESS
Westport, Connecticut • London, England

is an eight-cornered cross portraying the all-seeing eye on its top arm, a human figure on the left and right arms, and the letters L.B.C. on the lower arm. The abbreviation L.B.C. stands for liberty, benevolence, concord, the watchwords of the order, which were taken from the Ancient Order of Foresters. In the center of the cross are the letters IOF, and perched on top of the cross is the royal crown. The cross and crown are cradled in the arms of a circular wreath of leaves. The colors of the order (red, white, and blue) are displayed on the insignia. Red represents God's faithfulness and the members' unalterable fidelity and benevolence. White stands for the purity of heart that is supposed to adorn the life of every forester, and blue signifies the forester's obligation to God.

Membership is open to men and women without distinction pertaining to race or color. Women, however, may not serve on the Executive Council or the order's Supreme Court. For juvenile boys the IOF has what it calls the Robin Hood Band. This group is dressed in garb resembling the attire of Robin Hood and his men. For adult men there is a uniformed rank or degree that has been existence since 1875. In 1978 the IOF had over 1,500,000 members in Canada, the United Kingdom, and the United States.

The IOF has three levels of organization: the "Supreme Court" as the international jurisdiction, the "High Court" in the regional sphere, and the "Local Court." The Supreme Court meets every four years, and the High Courts meet every two years. Between conventions the Supreme Court administers its business out of the headquarters in Toronto, Ontario.

Additional information may be found by obtaining the book by Warren Potter and Robert Oliver, *Fraternally Yours* (1967). This volume gives a comprehensive history of the IOF. A small publication (pamphlet) known as *What Does It Mean?*, printed by the IOF, provides a nutshell view of the order. The order also publishes its own periodical, *The Independent Forester.*

FRATERNAL AID UNION (FAU). In Lawrence, Kansas, on October 14, 1890, a number of members from the Ancient Order of United Workmen,* Modern Woodmen of America,* Knights of the Maccabees,* and others founded this fraternal benefit organization. The society enrolled white men and women between eighteen and fifty-five, provided they were not engaged in hazardous occupations. When the society was first organized, it was called Fraternal Aid Association. In 1917 the society merged with the Improved Order of Heptasophs.* According to *Statistics, Fraternal Societies* (1920), the new society had 94,000 members in 1920, but by 1930 its membership was down to 67,385 benefit members. The society later (1933) changed its name to Standard Life Association. Home offices were maintained in Lawrence, Kansas.

FRATERNAL LEGION. Organized as a fraternal benefit society in Baltimore, Maryland, in 1881, the order levied its first assessment in May 1883.

The order apparently did not survive very long, for no record of it exists in the 1898 *Statistics, Fraternal Societies.* Headquarters were maintained in Baltimore, Maryland.

FRATERNAL MYSTIC CIRCLE. Organized in 1885, this group was a fraternal benefit society. It was founded to provide safe indemnity for professional and business people. Local units were called "Subordinate Rulings." Regional groups were known as "Grand Rulings," and the national structure was referred to as the "Supreme Ruling." The ritual of the society was secret and religiously flavored, similar to countless other fraternal rites and ceremonies. The order was honored to have had President McKinley as one of its members. By 1910 the society had more than 22,000 members, but by 1915 the order's membership dropped to 17,458. The home office was located in Philadelphia, Pennsylvania.

FRATERNAL ORDER OF BEAVERS. See Beavers, Fraternal Order of.

FRATERNAL ORDER OF CLOVER LEAVES. See Clover Leaves, Fraternal Order of.

FRATERNAL ORDER OF EAGLES. See Eagles, Fraternal Order of.

FRATERNAL ORDER OF POLICE. See Police, Fraternal Order of.

FRATERNAL ORDER OF REINDEER. See Reindeer, Fraternal Order of.

FRATERNAL TRIBUNES. A fraternal beneficiary order founded in 1897 in Rock Island, Illinois, the society had 9,084 benefit and social members in in 1908. Its insurance certificates were backed by a loan and indemnity firm. This was touted as a unique feature. Apparently the order only existed for a couple of decades, as no record of its existence can be found in *Statistics, Fraternal Societies* of 1915. The home office was in Rock Island, Illinois.

FREE AND REGENERATED PALLADIUM. This Masonically linked society reportedly was instituted in 1730 and established in Charleston, South Carolina. It remained dormant until 1884. After this date it was reformed to "impart new force to the traditions of high grade Masonry." The society admitted men and women, the former to the grades of Adelphos and Companion of Ulysses and the latter to the grade of Penelope. The society held all of its "Councils" in strict secrecy. It never printed any proceedings and very much restricted its membership. REFERENCE: *Cyc. Frat.*

FREEMASONRY, ANCIENT FREE AND ACCEPTED MASONS (A.F.A.M. or F. and A.M.). No other organization in the fraternal world is so prominent and so large as Freemasonry. Hundreds of books and articles

have been written about this fraternal order during its more than 250 years of existence. Much of what has come from the pens of its own members, who often embellish the order's origin, legends, and symbolism, lacks objectivity and accuracy. On the other hand, some of the finest scholarly discussions on Freemasonry have also come from its own ranks. Masons such as Albert G. Mackey, Robert F. Gould, George W. Speth, William J. Hughan, Delmar D. Darrah, Bernard E. Jones, Douglas Knoop, H. W. Coil, and others have separated myth and imagination from historical facts.

Not all Masonic orders are alike. For instance, Freemasonry in Continental Europe is quite different from Masonry in the British Isles and North America. Continental Masonry has generally been politically revolutionary and strongly opposed to ecclesiastical and regal authority. In fact, the Grand Orient (French Masonry) officially is atheistic. On the other hand, Freemasonry in England, Canada, and the United States has deliberately divorced itself from politics and has been very supportive of churches and religion. Most of its members belong to some church, and church parades are sponsored by many Masonic lodges.

In spite of what one may read about Freemasonry's origin going back to King Solomon's day, or even to Adam, who was the first to wear an "apron" (an example of Masonic myth and imagination), the established fact is that the order's real origin began in A.D. 1717 in London, England. It was in London's Goose and Gridiron Tavern that modern Freemasonry was born.

During the latter 1600s and early 1700s, the guildlike social institution of operative masonry (comprised of stonemasons) in the British Isles began to decline. (Although operative masonry resembled the medieval guilds, it never really was a guild.) The decline prompted operative groups to enroll nonmasons as honorary members, who were called "Accepted Masons."

The name "Freemason," which the nonoperative or accepted members retained, had been used by the operatives apparently for several centuries. Its exact meaning, however, is unknown. One possibility indicates that the operative mason was *free* from feudal serfdom, another points to his having been a worker who fashioned *free*stone, and still another possibility is that the "freemason" was not an operative mason. These are only some of the possibilities. Others could be cited.

In 1717 some members of four London lodges met at the Goose and Gridiron Tavern to form a centralized structure, which they called the "Grand Lodge." Details of that meeting are lacking. In fact, the earliest minutes of the Grand Lodge go back only to 1723. By 1723 the order had accepted James Anderson's *Constitutions*, which he had been requested to prepare as a revision of the Old Charges of operative masonry. Anderson (a Presbyterian clergyman) called the Old Charges the "Gothic Constitutions." He preferred to call his revised work "The Charges of a Freemason." The Old Charges had been used by operative masonry since about the

fourteenth century. Although the Old Charges were lengthy in that they consisted of a number of manuscripts, for the most part they dealt with: (1) God and religion; (2) the craft of masonry, including geometry; and (3) regal duty.

Anderson's *Constitutions* took on the flavor of deism, whereas the Old Charges had had a Christian tone. For instance, the 1723 document omitted the Trinitarian invocation and spoke of a "religion in which all men agree." In 1738 Anderson produced yet another revision, which he called "The Old Charges of the Free and Accepted Masons." Thus by 1738 operative masonry had evolved into accepted Freemasonry, and by the second half of the eighteenth century the organization had further evolved into speculative Freemasonry.

The term "speculative" means that Freemasonry interprets the symbols and artifacts of operative masonry in an allegorical, religious manner. These interpretations speculate about the character of God and the universe. Operative masons built stone edifices; speculative masons are engaged symbolically in the building of spiritual edifices. Although one can frequently see the letters A.F.A.M., or A.F. and M., adorning a Masonic lodge hall, the order really is not so much ancient, free, and accepted as it is speculative.

In the literature concerning the three degrees that Freemasonry requires for someone to become a Master Mason, it is believed by most scholars that in operative masonry there were grades, not degrees. Among operative masons it was the individual's skill and work that identified his grade, not word or ceremony, as it is now with speculative Freemasonry. The origin of the three degrees appear to have arisen in the 1720s. The fraternity, as a nonoperative group of Masons, grew rapidly from four lodges in 1717 to 126 in 1733.

Although Freemasonry was born in the British Isles, it soon came to the United States. The first duly constituted lodge was established in the United States on April 13, 1733. It was granted a dispensation (that is, a charter) by the Grand Lodge of England. Once in the United States, Freemasonry flourished, with few exceptions, for over two centuries. It became an influential institution in the United States in a number of ways.

There is considerable evidence indicating that the American Revolution was inspired by American Freemasons (see Bernard Fay, *Revolution and Freemasonry, 1680 to 1800*, 1935; James David Carter, "Freemasonry in Texas: Background, History, and Influence to 1846" (Ph.D. diss., University of Texas, 1954).

There also is ample evidence showing Freemasonry to have been influential in the formation of the American Constitution, even in the design of the Great Seal of the United States. James David Carter believes that the Great Seal contains a number of Masonic symbols. For example, the obverse side

displays the American Eagle with thirty-two feathers in his right wing and thirty-three in his left. To a Freemason the thirty-two feathers represent the thirty-two degrees of the Scottish Rite. The thirty-three feathers also signify the Scottish Rite* with its additional degree bestowed for honorary purposes. The eagle has nine tail feathers, which correspond to the nine degrees of the York Rite.* The thirteen stars above the eagle's head form the Star of David, which reminds a Mason of King David's dream of building a temple, which his son King Solomon finally realized. Considerable masonic legend traces the origin of Freemasonry to the building of Solomon's temple. The glory above the eagle's head, which contains the thirteen stars, is divided into twenty-four equal parts. These remind a Mason of the Masonic gauge, which also is divided into twenty-four parts that signify obligated service. The Latin inscription, *E Pluribus Unum*, indicates brotherhood to Masonry. The seal's reverse side with its All-Seeing Eye set within a triangle, surrounded by a golden glory, is so obviously Masonic that anyone with only a rudimentary acquaintance with speculative Masonry recognizes the Masonic symbolism here. The unfinished pyramid below the All-Seeing Eye reminds a Mason of the soul's immortality, which he will complete in eternity. It also recalls the unfinished temple of Solomon (a familiar story to every informed Mason) that resulted because the master architect was killed.

Many students of Masonry also contend that the public school system largely stems from Masonic impetus and philosophy. To this very day one can find innumerable references in Mason literature that venerate the public school system.

Finally, Freemasonry made its mark on American society by serving as a model for hundreds of other fraternal orders that sprouted throughout the entire North American continent. Charles Merz, writing in 1927, estimated that there were over 800 different fraternal orders in the 1920s. Nearly all of these adopted given Masonic features by employing secrecy, signs, passwords, rituals, regalia, oaths or obligations, and degrees.

BLUE LODGE

All third-degree Masonic members (Master Masons) are initiated into the craft in the Blue Lodge, sometimes also referred to as Symbolic Masonry. The word "lodge" goes back at least to A.D. 1278, to operative masonry. At that time, "lodge" referred to a temporary shed or hut erected near the new construction site, where it served as a storehouse for the master's tools. It also was used as a place to eat, meet, and on occasion sleep. As to the meaning of the term "blue lodge," there are different explanations. One belief is that the word blue in Masonry comes from the operative era when the color symbolized perfection, derived from the Hebrew *tekelet*. Another position holds that blue was adopted in imitating the nobility and knighthood, who employed blue colors. Still another explanation says that the ancient craft met under the blue canopy of heaven. Today blue reminds

Freemasons of universal brotherhood and friendship and that Masonic virtues should be as extensive as the blue arch of heaven.

The emblem of Blue Lodge Masonry is the interlaced square and compasses with the letter "G" commonly in the center. Some authorities say the "G" stands for Grand Architect of the Universe (G.A.O.T.U.). Others believe it represents geometry. The letter "G" or its equivalent is not found in non-English Masonic lodges.

The three degrees that each regular member possesses are the Entered Apprentice, Fellow Craft, and Master Mason. However, before a candidate is accepted a committee investigates him and reports at a regular meeting. Each applicant is voted on by the lodge members. If one blackball appears, the vote is "foul," and a second vote is ordered by the Worshipful Master (head of the local lodge) because a negative vote could have occurred by mistake. If the second ballot again has a blackball present, the candidate is rejected for membership. This method is justified by Masons in that they believe a unanimous ballot helps keep their order harmonious and unified.

Once the applicant is accepted, he is required to submit himself to the three-degree ritual. In addition to taking the long unconventional oaths, being hoodwinked, and engaging in esoteric exercises, he is stripped of his clothing, except for his shirt and drawers. For the Entered Apprentice degree his *left* breast, shoulder, and arm are bared. He is hoodwinked and a cable-tow (rope) is placed around his neck. For the Fellow Craft degree he is again divested of his apparel; however, this time his *right* shoulder, arm, and breast are exposed. The cable-tow is tied around his upper right arm. The third or Master Mason degree once more requires the candidate to disrobe. He is blindfolded for the third time, and the cable-tow is wound around his body three times. In all three instances the candidate goes through this procedure before he takes an obligation (oath) for each degree. The Master Mason obligation, according to one edition (different editions may vary slightly), in part reads:

> . . . I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it [Masonic secrets] on anything moveable or immovable . . . *binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark* [emphases not in the original], where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same.

Most Masonic writers fail to discuss the nature of obligations (vows) that call for mutilation of the member's body should he violate the promise. However, one experienced and highly respected Mason, Bernard E. Jones, in Britain has taken note of the "severe penalties" called for in the obligations. Says Jones:

Whether the medieval penalty clauses of a masonic obligation are in keeping with the days we now live in, and, if not, whether they should continue to be included as an essential element in the Obligation, is a question arising now and then. Brethren have asked whether, inasmuch as some penalty clauses reflect the cruelty and mental darkness of other days, Obligations including them as essentials may properly be sworn on the V.S.L., and have ventured to wonder whether any reasonable modification would leave the Craft any the poorer or constitute an "innovation" affecting any true landmark of the Order? (See his *Freemasons Guide and Compendium*, 1956.)

More recently (1974), Allen Roberts, a long-time Mason, briefly alluded to the strange penalty provisions of the Masonic oaths. He said: "The Penalty for the violation of [the] obligation appeared strange. It was. It is symbolic only. It has never been enforced. It never will be." (See his *The Craft and Its Symbols*, 1974.)

Some Masons on occasion will dispute the accuracy or reliability of "nonauthorized" published rituals that contain the obligations. However, former Masons and some authorities in Masonry have attested to the accuracy of "unofficial" renditions. In spite of the great emphasis that Masonry places upon secrecy, numerous books have been published on lodge rituals. Very little, if anything, really is secret if someone desires to study the rituals as a nonmember. Noel P. Gist (a former Mason) underscores this by saying: "While it is true that chapters on ritualism contain materials which the members attempt to conceal from outsiders, the data are available to anyone who will take the time and trouble to inquire into the problem." (See his "Secret Societies: A Cultural Study of Fraternalism in the United States," *The University of Missouri Studies*, 1940.) There is also a difference between British and American Freemasonry in that the British Masons permit their rituals to be considerably more public.

Freemasonry asserts that it does not solicit members. "One of the fundamental concepts of Freemasonry is that application for membership must be wholly a voluntary act." So says the Masonic Service Association. Masonry also frowns upon anyone desiring to join the order for pecuniary or business advantages. In the United States an applicant for membership must be twenty-one or older, male, white, and believe in a supreme being. The last requirement goes back to Anderson's first article in his *Constitutions* of 1723, which contained the following statement: "A Mason is oblig'd, by his Tenure, to obey the moral Law, and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine."

Since only whites may join American Masonry, blacks have their own Masonic lodges, known as Prince Hall Masonry.* White Masonry in the United States, however, has not officially recognized black Masonry. One renowned Masonic authority, Delmar Duane Darrah, expressed the sentiment of Freemasonry in the following words: "Regardless of the way and manner that Negro Freemasonry arose in America it is today regarded as

spurious and illegitimate." (See his *History and Evolution of Freemasonry, 1967*.) Masonry has frequently referred to Prince Hall Masonry as "clandestine" or "illegitimate."

A key rationalization commonly cited by American Masonry for not recognizing black Masonry is what Masons refer to as "territorial jurisdiction." By territorial jurisdiction, American Masons mean there can be but one grand lodge in a given state; no grand lodge outside a given state may create a lodge within the jurisdiction of an existing lodge in that state. Since Prince Hall Masonry was authorized in Boston in 1784 by the Grand Lodge of England, when a white grand lodge was already in existence in Massachusetts, it is held to be "illegitimate" by most American Masons. This reasoning has been employed by grand lodges in virtually every state. This argument, however, breaks down when it is noted that American Masonry recognizes the York Grand Lodge of Mexico, even though the Mexican Grand Lodge has concurrent territorial jurisdiction.

To justify and rationalize the exclusion of nonwhites, as individuals, from American Freemasonry, the society has pointed to one of its "landmarks," which states only "*free-born*" males are eligible. Operative masonry in the medieval era rejected a bondman for membership because he was bound to the feudal lord or to a guild. What American Freemasonry did was to translate and interpret *bondman* as *free-born* or *free and well-born*, meaning that if an applicant had slave status at one time, he was ineligible for lodge membership. Thus the term *free-born* was applied to blacks in the United States in a way never originally intended. Indeed, the Grand Lodge of England (Freemasonry) struck the word *free-born* (which the English Masons never understood as applying to blacks) from the list of candidates' qualifications by substituting the word "free." It made the change in 1838.

The firm antiblack stance on the part of white Masons in the United States appears to be slowly "softening." For instance, Harold V. B. Voorhis, a renowned American Mason and scholar of the order, in 1971 referred to black (Prince Hall) Masons as "brethren." In fact, he titled the book *Our Colored Brethren*. There appear to be other portents. Black Masonic officials (in personal communication) have told the writer that while open fellowship and transfer of members does not yet exist between Prince Hall Masonry and white Masonry, there is a growing receptiveness on the part of many white Masons. Black Masons feel that they are no longer seen as "clandestine" but rather as Prince Hall Masons who are a part of the ancient fraternity.

The number of landmarks cited by different Masonic authorities vary. Mackey lists twenty-five. Darrah cites Roscoe Pound, a distinguished Masonic organizational jurist, who lists seven: "(1) belief in God; (2) belief in the persistence of personality; (3) a 'Book of the Law' as an indispensable part of the furniture of every lodge; (4) the legend of the third degree; (5) secrecy; (6) the symbolism of the operative art; and (7) that a Mason

must be a man, free born, and of age." Although landmarks may vary in number and kind, some are unequivocally accepted by all masons. One of these is that no woman can every become a Freemason. Even if a woman were initiated into the Blue Lodge by some "misguided" lodge, or by clandestine methods, she would not be regarded as a Mason. One Masonic publication asserts: "For a woman to become a Freemason is as impossible as for a man to become a mother, a leopard to change his spots."

The Blue Lodge, as the core of speculative Freemasonry, abounds with allegory and symbolism. In American lodges there are the "three great lights:" Bible, Square, and Compasses. (Freemasons commonly use "compasses" as a singular noun.) The Bible signifies truth, faith, and hope; the square is a symbol of morality; and the compasses symbolizes spirituality. During the initiation the compasses is symbolically hidden by hoodwinking the candidate. This teaches the candidate that his human senses can only grope slowly from darkness to spiritual light. It also reminds Masons to circumscribe their passions and evil desires.

Masonry also has "three lesser lights." These are commonly placed about the altar in the form of a triangle. One light represents the sun, another the moon, and the third signifies the Worshipful Master (head of the local lodge). The lodge's altar symbolizes sacrifice of a Mason's self-interest. The covering of a lodge is a clouded canopy with Jacob's ladder reaching to the star-decked heaven, which is visible through an opening in the canopy. This pictures signifies to every good Mason that his desire is to get to the starry heaven by climbing the visionary ladder of perfection.

Freemasonry lays great importance on its "immovable jewels," the square, the level, and the plumb, which are worn by three lodge officers. The Worshipful Master wears the emblem of the square; the level is worn by the Senior Warden; and the plumb is worn by the Junior Warden. Without these jewels or three officers no lodge may legally be in session. That is an immovable rule, and hence the term, "immovable jewels."

Some of the other significant symbols of the Masonic craft are the white lambskin apron, the cable-tow, the hoodwink, the level, the plumb, the trowel, the all-seeing eye, and the acacia sprig. The apron, which must be made of lambskin, stands for purity, innocence, honor, and distinction. It is worn at official functions; deceased members are buried with it. The cable-tow, tied around the neck for the Entered Apprentice degree, around the right shoulder for the Fellow Craft degree, and around the waist for the Master Mason degree, signifies outward submission and fidelity. It also symbolizes the promise to assist another "brother," even at the risk of his life. Often it is referred to as the "mystic tie" that binds the craft together. The hoodwink or blindfold calls to mind the darkness and ignorance that the candidate lived in before coming to the "light" of Masonry. The operative masonic tool, the level, represents equality among members of Free-

masonry. The plumb signifies righteousness, an upright life before God and fellow man. Another symbol of the craft is the trowel. It reminds Masons to spread brotherly love. The ancient all-seeing eye (discussed briefly earlier) indicates that the Grand Architect (the Masonic term for God) is omnisciently and providentially watching man. It is thought to be a relic of primitive sun-worship. Because of its never-fading quality, the acacia stands for immortality of the soul. Some Masonic works, apparently influenced by Christianity, also depict the acacia as a symbol of the resurrection. "No symbol is more important to the masonic student than the acacia." So says Albert G. Mackey, *Symbolism of Freemasonry* (1975).

Freemasonry prides itself on its "antiquity." That is one reason that it calls its order Ancient Free and Accepted Masons. Some Masonic publications even use the old spelling of Antient when talking about the craft. The love of antiquity is also seen in some of the expressions heard among Masons. ***Hele*** is often used, meaning "cover" in the expression, "I will always ***hele***, conceal, and never reveal." An even more common expression is the optative exclamation: "So Mote It Be!" This phrase goes back to the fourteenth century to operative masonry.

Is Freemasonry with its Blue Lodge rituals and symbolism a religion? This question is often asked. Some Masonic authorities say yes and some say no. Those who say no prefer to argue that the order is religious but not a religion. Most of the Masonic writers seem to take this position.

Another message that many Masonic authors seek to convey is that their fraternity is not a secret society but rather an organization that has secrets. By this is meant that the public knows of Masonry's existence and thus it is not secret.

In its three centuries of existence, and already during the latter decades of the operative era, Freemasonry attracted not only artisans and intellectuals but also royalty. King George VI was a Mason, and in 1952 Prince Philip (Duke of Edinburgh) also was "raised," a common expression among Masons for those who have become Master Masons. The United Grand Lodge Constitution of Freemasonry in England stipulates that its Grand Master (head of the national lodge) must be of the nobility. This makes for a triple alliance: crown, church, and lodge.

Although Masonry officially makes much of the concept of brotherhood and equality with respect to intralodge activities and status, the British Masons typically enroll the "best" people in the community's oldest lodge. Some lodges enroll only special occupational groups. The Mendelsohn Lodge in London initiates only musicians, and Guildhall Lodge enrolls only aldermen. No such pattern seems to exist in North America.

American Masonry has also attracted many individuals of high social status to its altars. Of the United States' thirty-nine presidents, Masonry's Blue Lodge has had fourteen of them: Washington, Monroe, Jackson, Polk,

Buchanan, Andrew Johnson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, Franklin Roosevelt, Truman, and Ford. On occasion one may read that about half of the presidents in the United States were Masons. Such statements are definitely false. Some very scant evidence points to Jefferson and Pierce having been Masons, but the best scholarly publications by Masons and non-Masons do not include Jefferson and Pierce. See, for example, J. Fairburn Smith, *Masonic Presidents of the United States* (1946); William L. Boyden, *Masonic Presidents, Vice-Presidents and Signers* (1927). In addition to presidential members in the Masonic craft, numerous governors, U.S. senators, and representatives have also sought the Masonic arcana. In 1978, thirty-six senators and one hundred representatives were Masons. Of the fifty governors, fourteen belonged to the Masonic lodge. During the last three to four decades, Freemasonry has primarily been attracting its new members from the blue-collar (upper-lower) and white-collar (lower-middle) classes. Proportionately fewer now come to Masonry's ranks from the professional and higher-status occupational groups than did one to two generations ago.

Masons in the Blue Lodge operate a number of homes for aged and infirm members. There is a Masonic home in virtually every state. In addition to taking care of their own, Masons on occasion make contributions to various public charities and civic or educational endeavors. In the past Masons participated in numerous public cornerstone-laying ceremonies. In recent years there has been a decline in these activities.

The ancient fraternity has had its share of conflict during its existence of more than 250 years. In England a schism occurred in the ranks of the order in 1751 when the "Antients" broke from the "Moderns." The Antients formed their own grand lodge in opposition to the Moderns largely because the Antients felt the Moderns violated a number of ancient Masonic practices. Some of the alleged violations were transposing the modes of recognition for the first and second degrees, de-Christianizing the craft, abbreviating the ritual, and omitting prayers in lodge sessions. The schism endured until 1813, when the two groups reunited. The schism had very little effect on American Masonry.

Only thirteen years after British Masonry resolved its internal conflict in 1813, American Masonry was confronted by an external conflict in 1826. This was the year the anti-Masonic fever began spreading across large sections of the United States. Hatred, fear, and suspicion was directed toward the entire Masonic fraternity as a result of what became known as the "Morgan Affair."

William Morgan of Batavia, New York, reportedly a Freemason, said he was in the process of publishing a book containing Masonic rituals. On September 11, 1826, he was arrested on a charge of petty larceny. On

September 12 he was released on bail after bail money had been paid to the jailer's wife because the jailer was absent. According to one Masonic member and scholar,

> several misguided members of the lodges at Batavia and Canandaigua, later assisted by some as far away as Rochester and Niagara Falls, abducted Morgan, escorted him by horse-drawn carriage across western New York, imprisoned him some days in the old powder magazine at Ft. Niagara, and finally took him across the international boundary and assertedly released him into the custody of Canadian Masons. Since he was never afterwards heard of (though there were unconfirmed sightings of him) the Masons were accused of having cast him into the Niagara rapids. (See Henry Wilson Coil, *A Comprehensive View of Freemasonry*, 1954.)

Morgan's disappearance set off a strong anti-Masonic sentiment that even led to the formation of a political party, the Anti-Mason Party, in 1827. Although Masonry repudiated the acts of the abductors and cooperated with authorities to bring the guilty to justice (none, however, were convicted), it suffered severely from the public outcry. The Anti-Masonic Party asserted that Masons were subversive of good government. Churches barred Masons from the pulpit. Many Masons had to renounce their fraternity in order to live in the community. Some burned their aprons, and numerous lodges surrendered their warrants. Masonic memberships dwindled.

While Masonry suffered and declined during the anti-Masonic era from 1826 to about 1845, American fraternalism was far from dead. Ironically, a number of new orders sprang up in the 1830s, for example, the Improved Order of Red Men* was founded in 1834, the Ancient Order of Hibernians* in 1836, and the Order of United American Mechanics* in 1845. A number of secret college fraternities were also organized in the 1830s.

After 1845 Freemasonry began to revive, and by the time of the Civil War it had virtually recovered from the twenty-year onslaught of prejudice and discrimination. A number of observers have contended that Freemasonry grew because it was attractive to many soldiers in the Confederate and Union armies. When captured, a Mason reportedly received better treatment at the hands of a Masonic captor.

Freemasonry also has had to contend with opposition from the Roman Catholic Church. Only twenty-one years after Freemasonry formed its first grand lodge in England in 1717, the first papal bull against Masonry was issued by Pope Clement XII in 1738. This bull, as well as the seventeen others that followed up to 1917, often were really more applicable to Freemasonry on the Continent than to English or American Freemasonry. For instance, the bull of 1821, issued by Pope Pius VII, was really directed against the Carbonari in Italy. There were, however, in all eighteen papal bulls some common condemnations that did apply to Freemasonry outside

the Continent. These condemnations referred to Masonry's natural religion, its medieval oaths, and its deistic posture. All papal bulls had the effect of barring Catholics from joining Masonry.

"If you cannot beat them, join them." So goes a common saying, and that is in effect what the Roman Catholic Church did in 1976 when the Pope opened the door for Catholics to become Freemasons by taking Masonry off the condemnation list. The Masons of the Grand Lodge of New York were quick to capitalize on the Pope's new posture by inviting Cardinal Cooke to address their grand lodge in 1976. In February, 1977, *Religious News Service* carried a report that a Catholic priest in Mankato, Minnesota, had joined the Masonic lodge. (Officially, however, the Catholic Church has not approved Masonry for its clergy.) Freemasonry that survived the anti-Masonic era of the nineteenth century had now survived an even more powerful foe, the Roman Catholic Church. Moreover, Masonry did not have to compromise or change its teachings one iota, either as a result of the anti-Masonic era (1826 to 1845) or as a result of Catholic opposition (1731 to 1976).

Opposition to Freemasonry also has come from churches in the Protestant sector. As early as 1757 the "Original Secession" of the Presbyterian Church in Scotland repudiated Freemasonry. In 1927 the Free Presbyterian Church of Scotland did not permit its members to join Masonry. The Orthodox Presbyterian Church of America had a committee at its General Assembly in Rochester, New York, in 1942 condemn Freemasonry on the grounds of religious indifference. Some other Protestant churches that have opposed Masonry include the Dutch Reformed Church of South Africa, the Salvation Army, the Wesleyan Methodist Church, the Mennonite General Conference, Seventh-Day Adventists, the Church of the Nazarene, Assemblies of God, the American Lutheran Church, the Luthern Church-Missouri Synod, and the Wisconsin Evangelical Lutheran Synod. They have all taken positions against the naturalistic and deistic religious teachings of Freemasonry. For the most part, Masonry has not publicly or officially reacted to the anti-Masonic stances taken by the various Protestant denominations, perhaps because a number of denominations in time have become tolerant of the fraternity by permitting church members to join Freemasonry.

Although Masonry may have weathered the anti-Masonic era of the early nineteenth century and opposition from the Catholic and Protestant churches, it seems to be succumbing to another obstacle. During the last twenty-five years or so the membership rolls in almost all grand (statewide) lodges have been declining year after year. The American Blue Lodge once had a high of 4,103,161 Master Masons, in 1959; but now (in 1979) it has dropped to 3,200,000 members, a decline of 22 percent in twenty years.

Various grand lodges have shown great concern over the decline in memberships that seems to reflect a decreasing interest in the ancient craft. One

Masonic observer recently noted: "It is no secret that we—as a fraternity—are hurting. . . . Our membership is sagging, our attendance is dismal, our impact on today's society is at a low ebb. . . ." (See Gilbert K. Bovard, "Will There Be Another Hundred?" *Grand Lodge Bulletin* [Iowa], 1969.) Another member is more critical: "Masonry is pretty well defeated! Our spark and spirit are lost. We grope in the dark chasing philosophical phantoms." (See Charles Van Cott, *Freemasonry, A Sleeping Giant*, 1959.) Change has been advocated, but thus far it has been strongly resisted. Note, for instance, the following remark:

> . . . there is nothing wrong with Freemasonry; there may be something wrong with its members and I am rather sick and tired of listening to these individuals, and some of them highly placed in our Order, who tell me or make remarks to the effect that our Institution has lost popularity, that it has lost its punch, that we should find new ways to go out into the highways and byways for members, or we should turn our Institution into service clubs. . . . (See J. H. N. Morgan, "To Be A Freemason," *Grand Lodge Bulletin* [Iowa], 1967.)

The resistance to organizational change seems to stem largely from the fact that the order is so intimately tied to tradition and antiquity. The posture of resisting change is reinforced by the craft's unalterable landmarks, "To which nothing can be added, and from which nothing can be taken away," according to one high-ranking Mason. It is to comments like these that some other Masons, also of high rank, have reacted. Says H. W. Coil: "It is difficult to understand why so many have deemed fixation a Masonic virtue, for nothing could be more dreary than a society, private or general, which, like a stagnant pool, receives no freshening stimulus but remains the same year after year." (See his *A Comprehensive View of Freemasonry*, 1954.) Another Mason asserts: "In the English-speaking world, the original philosophical or speculative Masonry has been changed over the years, and it is now in the nature of a dogmatic, pseudo-religious cult." (Harvey Newton Brown, *Freemasonry Among Negroes and Whites in America*, 1965.)

In addition to the preceding remarks, a number of Masons desire to have the order place less emphasis on its esoteric—often mystical—teachings embodied in the degree rituals. Others would prefer to see the craft become less austere and more socially oriented, involving the entire family—not just the men—in its lodge sessions. Here is what a Mason says in Michigan: "We changed from Operative Masonry to Speculative Masonry and now why not Realistic Masonry? Our Masonic Laws are archaic. . . . Why don't we get in tune with the times." (Wells Chapin, "What's Wrong With Masonry?" *Grand Lodge Bulletin* [Iowa], February, 1979.)

Whether Masonry in the future will adopt any significant changes or remain on its well-trodden path, it clearly faces a dilemma. For if it intro-

noteworthy changes affecting its rituals and "landmarks," many will that the order has lost its Masonic identity and in effect gone out of ce. If the craft clings to its old, established rites and symbolism—ned to older men—it will retain its Masonic character but at the price ntinuing membership decline until one day it may cease to exist as a organization. Which course the ancient fraternity will choose remains seen.

The structure of the American Blue Lodge differs from that of British nry. In England the grand lodge is a national, centralized administra- Whereas in the United States each grand lodge (a jurisdiction, as nry calls it) most commonly is a statewide structure. There is no national lodge structure for Blue Lodge Masonry in the United States. There ather forty-nine grand lodges, each an independent authority. A similar rn obtains in Canada, where there are nine grand lodges, following incial boundaries for the most part. Each grand lodge meets annually nvention or "communication," as Masonry calls it. The principal officer ne grand lodge level is the Grand Master. His term of office is for a year period, not to be succeeded by the incumbent.

The local lodge is headed by the Master, commonly called the "Worshipful Master." He is elected for a one-year term only, and he may not succeed himself. The senior Warden, Junior Warden, Secretary, and Treasurer are usually elected positions. The Senior Deacon, Junior Deacon, Chaplain, Marshall, Stewards, and the Tiler (doorkeeper) are appointed by the Master. The wardens and deacons assist the master in the initiation rites. The chaplain offers the prayers. Processions in and outside the lodge room are the responsibility of the marshall. The stewards prepare and introduce candidates for initiation. The tyler, as doorkeeper, is charged with making certain that no "profane" (uninitiated) individual enters the lodge in session. According to the ritual, the tyler is armed with a flaming sword to fend off the intruder(s). He is generally chosen for his ability to remember names and faces. Since his is a lonely position, sitting outside the door of every lodge meeting, he is frequently paid a wage. In many lodges he also serves as custodian and janitor.

Published sources on the Blue Lodge or Symbolic Masonry are abundant. Only a few selected publications are cited here. An excellent one-volume treatment of Freemasonry is that by Delmar Duane Darrah, *History and Evolution of Freemasonry* (1967). A more lengthy one-volume scholarly discussion is Bernard E. Jones, *Freemasons' Guide and Compendium* (1950). Duncan's *Masonic Ritual and Monitor* (1968) illustrates the three degrees of the Blue Lodge and also provides ritual information for the fourth, fifth, sixth, and seventh degrees of the York Rite. For a good understanding of Masonic rules and regulations, consult Albert G. Mackey's *Jurisprudence of Freemasonry* (1947). The book by Douglas Knoop and

G. P. Jones, *The Genesis of Freemasonry* (1949), is an excellent source that surveys operative and speculative Masonry. Another volume by Knoop and Jones is *A Handlist of Masonic Documents* (1942). This work contains brief summaries of the Masonic documents and manuscripts, going back to the *Regius Poem* of A.D. 1390. To read the two earliest manuscripts of operative Freemasonry, one should consult Douglas Knoop, G. P. Jones, and Douglas Hamer, eds., *The Two Earliest Masonic MSS* (1938). The reader who wants a more lengthy treatment on Masonry may wish to read R. F. Gould, *History of Freemasonry* (1885), a four-volume work. Larger public libraries often carry a number of books on Freemasonry. *The Revised Ritual of Craft Freemasonry* (1962) is a good British source with reference to the Masonic rituals. See also Harold B. Voorhis, *Facts for Masons* (1979).

THE SCOTTISH RITE

Once a man has become a member of the Blue Lodge with the degree of Master Mason, he may obtain additional degrees by opting to go the route of the Scottish Rite, where he may acquire another twenty-nine degrees. Some publications, especially non-Masonic ones, speak of "higher" degrees. Most Masons do not favor this designation because they argue there are only additional, not higher, degrees.

The reader is asked to consult the present volume's discussions of the following two organizations: Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America and the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, The Supreme Council 33°, Mother Supreme Council of the World.

The following discussion of the twenty-nine degrees is largely indebted to Harold B. Voorhis, *Facts for Masons* (1979). The reader may wish to consult it for greater detail.

Secret Master (fourth degree). This degree currently costs about $150, as does each of the Scottish Rite degrees from the fourth through the thirty-second. Since most Masons who join the Ancient Arabic Order of Nobles of the Mystic Shrine get there by way of the Scottish Rite, it is relatively easy to see why no Shriner is poor. The Secret Master degree symbolically refers to King Solomon's Temple and the appointment of expert master masons who served as special guardians of the Sanctum Sanctorum (Holy of Holies). The degree teaches the recipients secrecy, silence, and fidelity.

Perfect Master (fifth degree). The ritual of this degree teaches that due respect is to be given to a deceased "worthy brother," since the degree commemorates the mythological slaying of Hiram Abiff (the principal architect sent by King Hiram to King Solomon to supervise the construction of Solomon's Temple).

Intimate Secretary (Sixth degree). Sometimes this degree also is known as

the Confidential Secretary. The mythology of the degree refers to King Solomon saving the life of a supposed eavesdropper. That one should never pry into a brother's secrets is one of the key lessons taught by the degree.

Provost and Judge (seventh degree). The legend of this degree revolves around King Solomon's appointing judges to administer justice among the workmen building the temple. The lessons taught are justice, equity, and impartiality.

Intendant of the Building (eighth degree). As the temple's construction was delayed by Hiram Abiff's death, according to masonic legend, King Solomon had to appoint five architects—one for each department of architecture—so that construction on the temple would continue. The degree teaches that charity and benevolence are to be propagated.

Elu or *Master Elect of Nine* (ninth degree). The degree's mythology says Solomon elected nine men to investigate the slaying of Hiram. The Lesson taught is that one's zeal should not be permitted to lead one astray, even for a good cause.

Elu or *Master Elect of Fifteen* (tenth degree). This degree work recounts the arrest and punishment of Hiram's slayers. It teaches that ambition and fanaticism are conquered by the sword of justice and freedom.

Elu of the Twelve or *Sublime Master Elected* (eleventh degree). According to the ritual of this degree, twelve Masters Elect, out of the fifteen, were instrumental in bringing the murderers of Hiram to justice. For their efforts Solomon rewards them by making them heads of the twelve tribes of Israel. The moral taught by the eleventh degree is that a true and faithful "brother" will eventually receive his just reward. It also accents sincerity, honesty, and earnestness.

Grand Master Architect (twelfth degree). As is true of the twelfth degree in the Scottish Rite, this rite symbolizes a training school for workers working on the Temple of Solomon. The principles of architecture and their relationship to the liberal arts and sciences also are elaborated upon. Virtue and talent are the teachings of this degree.

Royal Arch of Solomon or *Master of the Ninth Arch* (thirteenth degree). This degree is the keystone of the arch in that it has discovered what is revealed in the succeeding degree of Perfection.

Perfect Elu or *Grand, Elect, Perfect and Sublime Mason* (fourteenth degree). Here the assertion is made that the secret vault under the "Santum Sanctorum" has been found in which the "Pillar of Beauty" rests with the Tetragrammaton (the holy four-letter name in Hebrew meaning *Yahweh*). The degree's lesson is that if one has properly prepared and consecrated his life, he will be rewarded on the "completion of the Temple."

Knight of the East or *Sword* (fifteenth degree). This degree symbolizes the Babylonian captivity and the return of the Hebrews to Jerusalem, where the rebuilding of the Temple of Solomon occurred. The moral taught is "Fidelity to conviction."

Prince of Jerusalem (sixteenth degree). This degree speaks about the trick the workers endured in rebuilding the Temple of Solomon, and how they succeeded with the aid of King Darius. The moral accent is on the majesty of truth.

Knight of the East and West (seventeenth degree). The ritual of this degree shows that the "Word" is lost again and that the third or spiritual temple (in man's heart) is to be erected and dedicated to God.

Knight of the Rose Croix (eighteenth degree). The "lost Word" is being sought by the novice, who in his searching discovers three virtues: faith, hope, and charity. The degree teaches the meaning of the "New Law."

Pontiff or *Grand Pontiff* (nineteenth degree). The conflict between good and evil is dramatized by this degree. It teaches patience and work.

Master of the Symbolic Lodge or Master Ad Vitam (twentieth degree). This ritual portrays the roles of a Masonic Master and how he obtains the right to govern, namely, by patient work and intelligence. Three prerequisites (justice, truth, and toleration) are necessary for becoming a good Master.

Noachite or *Prussian Knight* (twenty-first degree). Here the story of the medieval Crusaders is told: how they protected the innocent and fought for justice. The degree teaches that all are innocent until proven guilty.

Knight of the Royal Axe or *Prince of Libanus* (twenty-second degree). This degree rite relates how cedars on Mount Libanus were cut for Noah's Ark. That work is honorable is the lesson taught here.

Chief of the Tabernacle (twenty-third degree). The Old Testament ceremonies pertaining to the tabernacle are recalled in this degree. Only those with pure hearts are permitted to participate in the holy rituals.

Prince of the Tabernacle (twenty-fourth degree). The duties of the prince in the tabernacle are spelled out in this degree. Instead of sacrifices of flesh and blood, prayers are to be offered to God.

Knight of the Brazen Serpent (twenty-fifth degree). This ritual recalls the Old Testament account of the brazen serpent that Moses made for the Israelites to look upon for a cure from serpent bites.

Prince of Mercy (twenty-sixth degree). This degree imparts the legend of Christian Masons meeting in the catacombs of early Christendom to celebrate given mysteries. It also tells the candidate that Masonry belongs to all ages and is not a partisan religion.

Knight Commander of the Temple or *Commander of the Temple* (twenty-seventh degree). This ritual relates how the Teutonic Knights of the House of St. Mary of Jerusalem fought Saladin, the infidel, and nursed the sick by night, as well as having guarded the city of Jerusalem so that it would be safe for Christians. The five qualities (humility, temperance, chastity, generosity, and honor) of the Teutonic Knights are extolled.

Knight of the Sun or *Prince Adept* (twenty-eighth degree). In this degree nature is said to be the primary and certain revelation of God. It also talks about science, reason, and faith.

Knight of St. Andrew (twenty-ninth degree). The candidate (now Knight of St. Andrew) is told about how he is now an exponent of truth. The degree seeks to teach equality and toleration.

Knight of Kadosh (thirtieth degree). This degree instructs the recipient in the virtues of the Scottish Rite and how he is to portray qualities of steel outwardly and faith and love inwardly.

Grand Inspector Inquisitor Commander (thirty-first degree). The recipient of this degree is taught to be impartial in justice and also to remember the human weaknesses.

Sublime Prince of the Royal Secret (thirty-second degree). This is the final degree that a candidate may receive by means of petition. It teaches the candidate to be diligent in war against the age-old enemies of mankind. He is to love wisdom and be a messenger of fraternity, liberty, and equality. Having attained this degree in the Scottish Rite, the individual may proceed to the Shrine.

Sovereign Grand Inspector General (thirty-third degree). This is an honorary degree conferred at the annual sessions of the Supreme Council. A Scottish Rite pamphlet says this degree "is conferred upon those members who have been outstanding in their contributions to Freemasonry, the Scottish Rite, or who have shown in their community the leadership which marks them as men who exemplify in their lives the true meaning of the Brotherhood of man under the Fatherhood of God."

The twenty-nine degrees from the fourth through the thirty-second are grouped by the Scottish Rite into the following categories:

Lodge of Perfection = 4° through 14°
Chapter Rose Croix = 15° through 18°
Council of Kadosh = 19° through 30°
Consistory = 31° and 32°

Once an individual has traveled the entire route of the Scottish Rite, he has not only paid hundreds of dollars by paying at least $150 (1978 fees) per degree, but he has also taken a bucketful of oaths. The oaths sound quite similar to those taken in the Blue Lodge. For instance, the tenth degree (Elu or Master Elect of the Fifteen) requires the candidate to vow, in part:

> I, . . . , do promise and swear upon the Holy Bible, never to reveal where I have received this degree. . . . To keep exactly in my heart all the secrets that shall be revealed to me. And in failure of this, my obligation, I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen.

The Northern Jurisdiction (founded in 1813) includes fifteen states, north of the Ohio and east of the Mississippi rivers. Its headquarters in Boston,

Massachusetts. The Southern Jurisdiction (founded in 1801) encompasses the remaining states. It is located in Washington, D.C.

For further information on the Scottish Rite, see Henry Ridgely Evans, "The Ancient and Accepted Scottish Rite of Freemasonry," *Little Masonic Library*, Book III (1946). Another reference to consult is S. H. Baynard, *History of the Supreme Council, 33rd Degree, Ancient and Accepted Scottish Rite of Freemasonry* (1938), 2 vols. J. Blanchard, *Scottish Rite Masonry Illustrated* (1953), presents the degree rituals of the Scottish Rite. The reader may also refer to R. F. Gould's *History of Freemasonry* (1885), a 4-volume work. Finally, the reader may also see Harold V. B. Voorhis, *Facts for Masons* (1979), which, among other things, provides helpful information on the degrees of the Scottish Rite.

THE YORK RITE

As was stated earlier, a Master Mason may obtain additional degrees by going the way of the Scottish Rite, or he may take the other fork on the Masonic road by "traveling" along the York Rite (also known as the American Rite). At the end of either rite he may enter the Shrine. A few Masons go through both rites. The York Rite has nine degrees. If one counts the Knights Templar degree, it can be considered to have ten degrees. The Knights Templar degree, however, does not carry a numeral identification.

The name of the York Rite, of Anglo-American origin, is considered by some to be a misnomer in that it reminds Masons of the Ancient York Masons, an organization that came into being in 1756 in England as a result of the schism in Masonry. It ceased to exist in 1813. Critics believe the name American Rite is more appropriate.

The York Rite consists of three distinct and separate bodies: the Royal Arch Chapter,* the Council of Royal and Select Masters,* and the Commandery of Knights Templar.* In this respect the York Rite is substantially different from the Scottish Rite, which is a continuous entity, organizationally.

Mark Master (fourth degree). Again, after one has become a Master Mason by obtaining three degrees in the Blue Lodge, he may petition for the fourth degree in the York Rite. The mythology of this degree revolves about a young Fellow Craft Mason, who in the quarries of Tyre, found a stone of peculiar form and beauty that was marked with a double circle, as well as other mysterious characters. The young craftsman presented the stone as his own workmanship. It was rejected and thrown among the rubbish. Later when one of the arches of Solomon's Temple was nearly completed it was found that one keystone was missing. After searching the correct stone was found. It was the one thrown away on the rubbish. Moreover, its marks were those of Hiram Abiff. The lessons taught by this ritual are to be on the level and correct one's irregularities.

Past Master (fifth degree). This degree ritual is less elaborate than others

and essentially devoid of mythology. Its basic lesson seeks to teach the candidate that one must be qualified to govern in a position of leadership and that a lack of competence leads to chaos.

Most Excellent Master (sixth degree). Here the ceremony revolves about the completion of King Solomon's Temple. The candidate has become a Most Excellent Master by virtue of having completed the temple with the capstone. The moral points to covering another's faults and imperfections with the mantle of brotherly love.

Royal Arch Mason (seventh degree). The legend of this degree relates how three Most Excellent Masters were taken into captivity by Nebuchadnezzar and how they returned to rebuild Solomon's Temple. In clearing away rubble from the temple's ruins, the three Most Excellent Masters discover secrets valuable to the craft.

Royal Master (eighth degree). This degree's legend refers to the conference that took place between Adonhiram (Hiram Abiff's successor) and the two kings. The conference is prompted by Hiram Abiff's death.

Select Master (ninth degree). Chronologically the legend of this degree precedes Hiram's death, even though it follows the Royal Master degree. In the ritual Hiram deposits his secret pertaining to the construction of Solomon's Temple. From this degree the candidate may enter the Commandery, which consists of the Order of the Red Cross, the Order of the Knights of Malta, and the Knights Templar. From the Knights Templar access to the Shrine (AAONMS)* is permissible.

Super Excellent Master (unnumbered degree). This degree is an honorary degree and thus not necessary to complete the York Rite. According to Masonic authorities, this degree is the most dramatic in its ritual.

Order of the Red Cross (unnumbered degree). Once the seventh degree (Royal Arch Mason) has been acquired, an individual may go the route of the Royal Master (eighth degree) or join the Order of the Red Cross. Its legend pertains to rebuilding the Temple of Solomon.

Order of the Knights of Malta (unnumbered degree). From the Order of the Red Cross the candidate goes to this degree, whose ritual legend tells the candidate that he has now received the pass degree to the Order of the Knights of Malta, a once-hostile group. Masons often refer to this degree as a "Christian degree."

Order of Knights Templar (unnumbered degree). Having obtained the Order of the Red Cross and the Order of the Knights of Malta, the individual may proceed to the Order of the Knights Templar. This degree in its mythology goes back to the Knights Templar, who participated in the medieval Crusades. As stated above, once the individual has become a Knight Templar, he may join the Shrine (AAONMS).*

The York Rite degrees, like the Scottish Rite degrees, are categorized in three groups:

Chapter or Capitular Degrees = 4° through 7°
Council or Cryptic Degrees = 8° and 9°
Commandery Degrees = Order of the Red Cross, Order of the Knights of Malta, and Knights Templar.

Each of the York Rite degrees requires an oath of obligation. The Select Master or ninth degree, for instance, has the candidate swear:

> . . . binding myself under no less penalty, besides all my former penalties, to have my hands chopped off at the stumps, my eyes plucked out from the sockets, my body quartered, and then thrown among the rubbish of the Temple. . . . So help me God, and keep me steadfast in the same. (See Jabez Richardson, *Monitor of Freemasonry*, n.d.)

The York Rite is not an unbroken and continuous whole, unlike the Scottish Rite. It has no programs of charity. Such activities are directed individually by the three groups: the Royal Arch Masons, the Council of Royal and Select Masters, and the Commandery of Knights Templar.

Separately published books or articles pertaining to the York Rite, as such, do not exist. To read about the York Rite, the reader is advised to read about the three separate bodies that make up the York Rite. The *Royal Arch Mason*, a quarterly publication, is helpful in understanding the several groups comprising the York Rite.

FREEMEN'S PROTECTIVE SILVER FEDERATION. Founded in Spokane, Washington, in 1894, this secret, oath-bound society sought "to unite the friends of silver under one banner to battle for the white metal and to wage war against the gold monopoly." Reportedly the society was an outgrowth of the National Order of Videttes. Bankers and lawyers were ineligible for membership. The society went out of existence soon after the turn of the century.

FREESMITHS, ANCIENT ORDER OF (AOF). This fraternal society, which kept its activities very secret, was organized in Baltimore, Maryland, in 1865. The order traced its roots back to *Der Alte Orden der Freischmiede* of Germany. Some accounts traced the order back to the eighth century during Charlemagne's reign. The society's objectives were directed toward "intellectual development, the extension of wisdom and toleration, sick benefits and life insurance."

Unlike most fraternal societies in the United States, the AOF ritual did not have any religious features. The order worked six degrees. Colorful regalia usually accompanied the degrees. "Truth, Fidelity, and Secrecy" was the society's motto.

The order did not limit its membership to those of German background; however, Germans were the dominant ethnic group. All members, by their

12/23

Bo Bowman - Masons -

Jan 21 Feb 1 or 2 Thursday

Full Fledged Mason a honorary only
which lodge? → D.C. or CA
all the way to Shriner (top)

25-30 minutes try to cut down to 10-15 min

Flexible as to place and time.

Rebecca Excused during ceremony.
what about others

Want certificates - Presidential appreciation recognition for good works
10-12. for better society

1. McMullen → Master Mason
2. Klein Knecht + Paul
   5 ⇒

16 x 20

Present → Scottish Rite

3. King – Shriners

4. Fred Kleinknecht presents temple
   (+ maybe cufflinks) + Book Anchor of Liberty

USSS → NW Gate – Sweep – 3 certificates
Bo Bowman +

→

3 Certf.
1 Temple in Lucite
1 Cufflinks
1 Book

MASONS

I Purpose

Accept honorary degree and present certificate thanking for work of charity.

II Bkgd

→ (Masons - history)

* 14/41 Founders

constitution

→ Cement workers

III Part

&

rebecca, M7

IV Props

~~chisel~~ Prop Jar

V Sequence

1. Guests enter OD & photos are taken
2. Guests make honorary mason — a. Mason
   b Scottish
3. You make remarks + present 3 certificates & Shovel Gift
4. Cuts dessert

TP

→ Arch. history of Mason
→ Prominent Masons
→ Bunker Hill monument → Impact on Constitution.
→ Current charity work
→ Present Certificates.
→



THE WHITE HOUSE

WASHINGTON

1/20/88

MEMORANDUM

TO: REBECCA RANGE

FROM: FREDERICK J. RYAN, JR.

SUBJECT: APPROVED PRESIDENTIAL ACTIVITY

MEETING: Photo with Leaders of the Masonic Fraternity

DATE: February 11, 1988

TIME: 4:30 pm - during Administrative Time

DURATION: 5 minutes

LOCATION: Oval Office

BACKUP LOCATION:

REMARKS REQUIRED: To be covered in briefing paper

MEDIA COVERAGE: If any, coordinate with Press Office

FIRST LADY PARTICIPATION: No

NOTE: PROJECT OFFICER, SEE ATTACHED CHECKLIST

M. Archambault
W. Ball
J. Courtemanche
E. Crispen
R. Dawson
F. Donatelli
D. Dellinger
A. Dolan
J. Erkenbeck
L. Faulkner
C. Fuller
M. Fitzwater
T. Griscom

Advance Office
J. Hooley
J. Kuhn
J. Lamb
J. Manning
J. McKinney
N. Risque
D. Johnson
R. Shaddick
G. Walters
WHCA Audio/Visual
WHCA Operations

WITHDRAWAL SHEET
Ronald Reagan Library

Collection Name
GREEN, MAX: FILES

Withdrawer
MJD 11/22/2001

File Folder
PHOTO MASONS 2/11/1988 (2)

FOIA
F03-0020/06
THOMAS

Box Number
109

DOC NO	Document Type / Document Description	No of pages	Doc Date	Restrictions
1	LETTER CARROLL BOWMAN TO MAX GREEN RE PARTICIPANTS	2	2/2/1988	B6

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]
B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
B-3 Release would violate a Federal statute [(b)(3) of the FOIA]
B-4 Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
B-6 Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
B-7 Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
B-8 Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
B-9 Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

CARROLL M. BOWMAN, 33°
Assistant Grand Secretary General

11/3/88

SOUR WOOD HONEY —
PINT JAR —
FROM NORTH CAROLINA —

MR. KLEINKNECHT UNDERSTANDS
THE PRESIDENT LIKES
SOUR WOOD HONEY —

WOULD LIKE TO PRESENT HIM
THE ABOVE.

1733 16th STREET NW. • WASHINGTON, D.C. 20009

RO

THE WHITE HOUSE

WASHINGTON

February 10, 1988

PHOTO WITH LEADERS OF THE MASONIC FRATERNITY

DATE: February 11, 1988
LOCATION: Oval Office
TIME: 4:30 p.m.

FROM: REBECCA G. RANGE Rebecca G. Range

I. PURPOSE

To recognize the charitable work of the Masons and to be inducted as an honorary Mason.

II. BACKGROUND

Freemasonry is one of the oldest fraternal organizations. It began in London, England in the early 1700s, and soon after came to the United States. The Great Seal of the United States contains many Masonic symbols. Sixteen former Presidents, including George Washington and James Madison, were Masons.

The Masons raise money for children's hospitals, burn institutes, research into schizophrenia, and their Childhood Language Disorders program. The Commanders of each division will receive PSI Commendations for their charitable work after their meeting with you.

There are three major divisions or levels of Masonry: Blue Lodge, Scottish Rite, and the Shriners. Representatives of each division will attend the meeting and make you an honorary Mason at each level.

III. PARTICIPANTS

C. Fred Kleinknecht, Sovereign Grand Commander, The Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction
Carroll M. Bowman, Assistant Grand Secretary General, Scottish Rite, Southern Jurisdiction
Francis G. Paul, Sovereign Grand Commander, The Supreme Council, Scottish Rite, Northern Jurisdiction
Sidney R. Baxter, Assistant to the Sovereign Grand Commander, Scottish Rite, Northern Jurisdiction
Voris King, Imperial Potentate, The Imperial Council, Ancient Arabic Order of the Nobels of the Mystic Shrine for North America (A.A.O.N.M.S.)
Jack H. Jones, Imperial Recorder, The Imperial Council, A.A.O.N.M.S.

William E. Charey, Grand Marshall of the Grand Lodge of the District of Columbia
Stewart W. Miner, Grand Secretary of the Grand Lodge of the District of Columbia
Raymond F. McMullen, Grand Master of the Grand Lodge of the District of Columbia

IV. PRESS PLAN

To be determined by the Press Office

V. SEQUENCE OF EVENTS

1. Guests enter Oval Office and photos are taken.
2. Raymond McMullen makes you an honorary Mason and presents you with a framed certificate.
3. Fred Kleinknecht (Southern Jurisdiction) and Francis Paul (Northern Jurisdiction) make you an honorary Scottish Rite Mason and present you with a framed certificate.
4. Voris King makes you an honorary Shriner and presents you with a framed certificate.
5. Fred Kleinknecht presents you with gifts from the Masons: a coin from the Grand Lodge; a small statue of the Temple; an autographed copy of Anchor of Liberty (a book about the signers of the Constitution); and some sour wood honey.
6. You make remarks.
7. Guests depart Oval Office.

Attachment: Talking points.

SUGGESTED TALKING POINTS

-- Thank you for the honors you have bestowed on me.

-- I am aware of the rich history of Freemasonry and the impact the Masons have had on American history. Many signers of the Constitution as well as sixteen of our former Presidents have been Masons.

-- I commend you for the good works you have been doing around the country -- your hospitals for crippled children, burn centers, the Childhood Language Disorders program, and your funding for research into Schizophrenia have helped countless people over the years.

-- I understand some of you will be receiving official Commendations recognizing the good works you and your fellow Masons have done.

-- I have always felt that individuals and groups such as yours are more efficient in helping people in need than any government programs can be. I thank you for what you have done and I encourage you to keep up the good work.

The Supreme Council
MOTHER COUNCIL OF THE WORLD
OF THE
THIRTY-THIRD AND LAST DEGREE

CARROLL M. BOWMAN, 33°
ASSISTANT GRAND SECRETARY GENERAL

HOUSE OF THE TEMPLE

1733 SIXTEENTH STREET, N. W.
WASHINGTON, D. C. 20009-3199
TELEPHONE 202-232-3579
CABLE SCSJUSA

ANCIENT AND ACCEPTED SCOTTISH RITE OF
FREEMASONRY, SOUTHERN JURISDICTION, U. S. A.

February 17, 1988

Mr. Matthew Zachari
Office of Public Liaison
The White House
Washington, D.C. 20500

Dear Matt:

I want to thank you very much for the time you gave me for our many meetings to work out the complete details for our visit to the White House to meet with President Reagan.

I will always consider it a privilege to have had the opportunity to discuss with you the Masonic organization and to try to answer your questions regarding the Blue Lodge, the Scottish Rite, and the Shrine.

It was indeed a pleasure for us to have the opportunity to visit the Oval Office and spend a few moments with the President during his very busy day. To receive the certificates from President Reagan was a unique honor for our Masonic organizations and will be a great source of pride for all our members for years to come.

We appreciate so much all your assistance in arranging this special event and securing this tribute. Thank you very, very much.

Very sincerely yours,

Carroll M. Bowman

CB/mb

UNITED STATES CONSTITUTION
We the People
1787 ★ BICENTENNIAL ★ 1987

OFFICIALLY RECOGNIZED BY THE COMMISSION ON THE BICENTENNIAL OF THE UNITED STATES CONSTITUTION

THE WHITE HOUSE

WASHINGTON

February 22, 1988

MEMORANDUM FOR CAROL McKAY
PHOTO OFFICE

FROM: MAX GREEN MG
OFFICE OF PUBLIC LIAISON

Could we please get one more print of photo #C45-336-20 taken at the photo-op with the Masons on February 11, 1988.

Thank you.