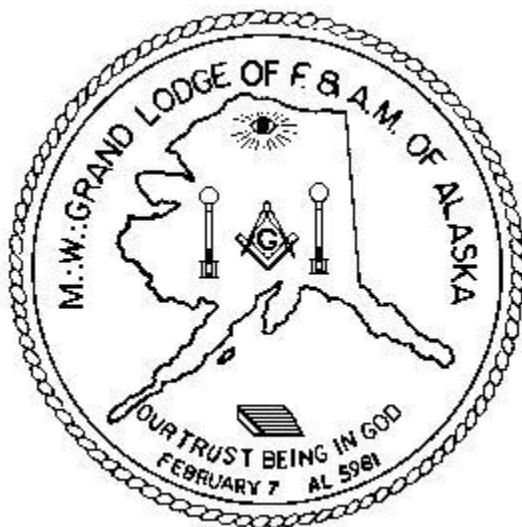


**Most Worshipful Grand Lodge  
Free and Accepted Masons  
Of Alaska**

# **Proceedings**

**Twenty-Eighth  
Annual Communication  
February 5 - 6, 2009**







**JARED S. DECKER**  
**GRAND MASTER**  
**2008**



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# ROLL CALL

## GRAND LODGE OFFICERS

<input checked="" type="checkbox"/>	Grand Master	MW Jared S. Decker
<input checked="" type="checkbox"/>	Deputy Grand Master	RW John R. "Bo" Cline
<input checked="" type="checkbox"/>	Senior Grand Warden	RW Johnnie L. Wallace
<input checked="" type="checkbox"/>	Junior Grand Warden	RW Ronald L. Ackerman
<input checked="" type="checkbox"/>	Grand Treasurer	RW James D. Grubbs
<input checked="" type="checkbox"/>	Grand Secretary	RW Jerome P. Wasson
<input checked="" type="checkbox"/>	Grand Chaplain	W Van O. Chaney
<input type="checkbox"/>	Grand Lecturer	VW V. Clifford Darnell
<input checked="" type="checkbox"/>	Grand Orator	VW Jerry W. Pinion
<input checked="" type="checkbox"/>	Grand Historian	W Roger A. Barnstead
<input type="checkbox"/>	Grand Marshal	VW Robert O. Homoleski
<input checked="" type="checkbox"/>	Senior Grand Deacon	W Jim Griffith (Pro Tem)
<input type="checkbox"/>	Junior Grand Deacon	W John Paul Jones
<input type="checkbox"/>	Grand Standard Bearer	W Billy W. Harris
<input checked="" type="checkbox"/>	Grand Sword Bearer	W Len Owens (Pro Tem)
<input type="checkbox"/>	Grand Bible Bearer	W Albert R. Shuerger
<input checked="" type="checkbox"/>	Junior Grand Steward	W John K. Bishop
<input checked="" type="checkbox"/>	Grand Organist	W Emil F. Lentz
<input checked="" type="checkbox"/>	Grand Tyler	W Ronald K. Bowen
		W Dwight E. Morris
		W Richard L. Grant

## CONSTITUENT LODGES

(Would the most Senior Representative please respond?)

<input checked="" type="checkbox"/>	White Pass Lodge No. 1
<input checked="" type="checkbox"/>	Tanana Lodge No. 3
<input checked="" type="checkbox"/>	Valdez Lodge No. 4
<input checked="" type="checkbox"/>	Mt. McKinley Lodge No. 5
<input checked="" type="checkbox"/>	Seward Lodge No. 6
<input checked="" type="checkbox"/>	Matanuska Lodge No. 7
<input checked="" type="checkbox"/>	Kodiak Lodge No. 9
<input checked="" type="checkbox"/>	Glacier Lodge No. 10
<input checked="" type="checkbox"/>	Kenai Lodge No. 11
<input type="checkbox"/>	Fairbanks Lodge No. 12
<input checked="" type="checkbox"/>	Eagle River Lodge No. 13
<input checked="" type="checkbox"/>	Aurora Lodge No. 15
<input checked="" type="checkbox"/>	North Pole Lodge No. 16
<input checked="" type="checkbox"/>	Anchorage Lodge No. 17
<input checked="" type="checkbox"/>	Mt. Verstovia Lodge No. 18
<input checked="" type="checkbox"/>	Ketchikan Lodge No. 19
<input checked="" type="checkbox"/>	Iditarod Lodge No. 20
<input checked="" type="checkbox"/>	Mt. Juneau-Gastineaux Lodge No. 21
<input checked="" type="checkbox"/>	Sterling Lodge No. 22
<input checked="" type="checkbox"/>	Petersburg Lodge No. 23

MW Grand Master, all Grand Lodge Officers and 19 lodges are represented and we, therefore, have a Constitutional quorum to open Grand Lodge.

RW Jerome P. "Jerry" Wasson  
Grand Secretary

## SOLEMN CEREMONIES

The formal opening of the Twenty-Ninth Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska was called to order at 8:00 AM on February 5, 2009, by Worshipful Brother Emil Lentz.. The program for the opening included:

Entrance of Grand Lodge Officers  
Prayer by the Grand Chaplain  
Pledge of Allegiance  
U.S. and Canadian National Anthems  
The Alaska Flag Song

The formal opening of the Twenty-Eighth Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska was opened by Most Worshipful Jared S. Decker, Grand Master of Masons in Alaska in Ample form.

The first through fourth sessions of Grand Lodge were called to order by the following brethren respectively:

**First Session**

WB Emil Lentz

**Second Session**

WB Carl Lindstrom

**Third Session**

WB Michael Leroux

**Fourth Session**

WB Nicholas Choromanski

**Distinguished Guests present included:**

**Arizona, F. & A. M**

RW Brook Cunningham Junior Grand Warden

**California, F. & A. M.**

RW Bill Bray, Senior Grand Warden

W Frank Loui, Junior Grand Warden

**Pennsylvania, F. & A. M.**

RW Edward O. Weisser, Past Grand Master

W Martin H. Bayer, PM

**Representatives of Concordant Bodies present included:**

**Ancient & Accepted Scottish Rite, Southern Jurisdiction**

Warren Miller, Sovereign Inspector Commander

# MESSAGE OF THE MW GRAND MASTER

## GRAND MASTER'S MESSAGE

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska:  
Welcome to the twenty-eighth annual communication of our Grand Lodge. I welcome all Masons to the business and social activities of these sessions. A special welcome to our visitors from other jurisdictions, I am honored that you could join us here in Kodiak, which we Kodiakians euphemistically call the northern most Hawaiian Island. It is our sincere hope that your mid-winter visit to Alaska, specifically Kodiak, will be memorable and enjoyable. If there is anything we can do to make your stay more comfortable or pleasant please ask and we will do all we can to satisfy your needs.

## APPOINTMENTS

I appointed the following brothers as indicated:

Right Worshipful Jerome P. Wasson as Grand Representative to the Grand Lodge of Scotland.

Worshipful John Bishop as Grand Representative to the Grand Lodge of Ireland

Right Worshipful John R. "Bo" Cline as Grand Representative to the United Grand Lodge of England.

Very Worshipful Brother Darrell Windsor as Grand Representative to the Grand Lodge of Philippines.

Worshipful Brother O. D. Odsather as Grand Representative to the Grand Lodge of Sinoloa, Mexico

Dwight G. Morris as my Personal Representative to the Grand Lodge of Iowa.

Worshipful Robert J. Wiseman as my Personal Representative to the Grand Lodge of Idaho.

Right Worshipful Ronald Ackerman as my Personal Representative to the Grand Lodge of California.

Right Worshipful John R. "Bo" Cline as my Personal Representative to the Grand Lodge of Maryland

Most Worshipful Don Chaffin as my Personal Representative to the Grand Lodge of New York.

Worshipful Brother Jerry Lewis as my personal Representative to the Grand Lodge of Main.

Most Worshipful Thomas O. Mickey as my Personal Representative to the Grand Lodge of Hawaii.

I also made one very pleasing appointment this year. On the 100th anniversary of his birth, I appointed Worshipful Brother Walter Soboleff as a District Deputy (at large) of the Grand Master of Free and Accepted Masons of Alaska. I have done this in recognition of his most extensive service to the Fraternity, his community and his people. We all should all feel honored to be able to call such a great man "Brother."

## DISPENSATIONS

The following dispensations were granted:

Seward #6, January 22 Dispensation hold a degree meeting at Kenai Lodge.

Fairbanks #12, Feb 12 Dispensation to hold a special election to fill Junior Warden position.

Seward #6, Mar 3, Dispensation to change place of meeting to conduct a Fellowcraft degree.

Juneau #12, Mar 3 Dispensation to change place of meetings.

Fairbanks #12, March 30 Dispensation to change place of meeting for May Stated.

Seward #6, April 2 Dispensation to change place of meeting to conduct a Master Mason degree.

Kodiak #9, April 2 Dispensation to change meeting night this month.

Fairbanks #12, May 2 Dispensation to change date of Stated meeting this month only.

Sterling #22, May 6 Dispensation to confer all three degrees in one month.

North Pole #16, June 18 Dispensation to hold outdoor degree.

North Pole #16, August 26 Dispensation to hold an outdoor degree.

Kenai #11, August 29 Dispensation to ballot on petition on non stated meeting.

Kodiak #9, September 24 Dispensation to conduct all three degrees in two days.

Seward #6, October 7 Dispensation to hold special communication at Kenai #11.

Tanana #3, November 6 Dispensation to confer degree in less than two weeks.

Aurora #15, November 11 Dispensation to wear Masonic regalia at school presentation.

Anchorage #17 November 12 Dispensation to waive residency for a soldier.

## NECROLOGY

My Brothers this year 43 of our Brethren laid down their working tools and answered a call from the Supreme Architect of the Universe. They now reside in that Celestial Lodge above. We mourn their passing and share that sadness with their families. Worshipful Bro. Van O. Cheney our Grand Chaplain will conduct a memorial service later today.

## STATE OF THE CRAFT

I wish that I could say that the state of the Craft in Alaska was excellent. However, I cannot. Because of outside influences, we have, during this past year experienced unrest, mistrust and dissatisfaction within this great fraternity of ours.

In May of last year, I attended the World Conference of Grand Lodges in Washington D.C. During that conference one of the presenters talked about concordant and appendant bodies and their relationship to the Blue Lodges. His message was to “be aware” that the concordant and appendant bodies do not begin to think that they are more important than the Blue Lodges. His message became reality because of actions perpetrated by two of these bodies within this jurisdiction. The Scottish Rite and the Order of the Eastern Star. We all know that there has been unease and mistrust surrounding the Scottish Rite and the actions of the past Sovereign Grand Inspector General Mitchell R. Miller since his appointment to that position. The situation prompted Grand Master Sam Medsker to

recommend that I appoint a committee to investigate the relationship of all concordant and appendant bodies to the Grand Lodge. This proved to be an impossible task as virtually everyone I approached about serving on the committee bore some ill feelings towards the SGIG. As a result, the Deputy Grand Master volunteered to approach the problem in a different way and prepare a report with the results. He will present his report later in this session.

I will not review the various misdeeds attributed to the SGIG over the years, but will confine my remarks to the ongoing situation in Juneau. Because of his actions the Masonic family in Juneau has experienced over 3 years of unrest and mistrust. Despite meetings between Sovereign Grand Commander Ron Seals, Miller, and myself the situation remained unresolved until the end of October.

On October 22, 2008, SGIG Bob Hannon (AZ) and SGIG John Moyers (KY) traveled to Juneau on a fact-finding mission. I requested this fact-finding mission as a way to bring the focus of the Scottish Rite to what I believed was a very serious problem within the jurisdiction of Alaska. I am happy to say that their mission appears to have been a success in that the Juneau Masonic family made some agreements within the Valley of Juneau and it appears the healing process is progressing.

The next stop for our two distinguished visitors was Anchorage for a meeting with the Deputy Grand Master, the Senior Grand Warden and I. During this meeting, the two SGIGs wanted to know what it would take to settle the issue of my intentions to declare the Scottish Rite in Alaska as not in amity with the Grand Lodge of Alaska. We discussed SGIG Miller's role in the problems experienced in Juneau and past wrongs committed by him. I informed them that I felt that the SGIG viewed himself as being above the Grand Master. He had shown no respect for the Grand Master or the Office of Grand Master. I also told them that I could not allow the SGIG to continue to disrupt the fraternity as he had done in Anchorage and Juneau. They agreed with me and said that they were meeting with SGIG Miller that afternoon.

Later in the day, I received a call from SGIG Hannon. MWB Hannon informed me that he and MWB Moyers spoke with SGIG Miller and that Miller would call SGC Seale on the following Monday and tender his resignation. On Tuesday, I received a letter from SGIG Seal informing me that Miller had contacted him and tendered his resignation effective December 15, 2008. Commander Seale said that he had accepted Miller's resignation. I later found out that Miller had sent Commander Seale an e-mail rather than calling him as promised. This did happen as scheduled.

I take no joy in having solved a problem that has lingered for over three years. It is a sad day when a Grand Master has to use the power of his office to force a brother to resign from such a high and honorable office. I hope that this issue is dead and buried.

In the case of the Order of the Eastern Star, we again have a situation where the appendant body considers its self above the Grand Lodge of Alaska. About mid-way in my term as Grand Master, I received word that the Deputy of the Most Worthy Grand

Matron for Alaska Claudia Ann Jones was going to Kodiak to close the local chapter of the OES for failing to hold regular meetings. When asked if she would reconsider the decision to close the chapter until after this annual communication of the Grand Lodge as a favor to the Grand Master, the Deputy replied "what do I care, the Grand Master did not appoint me." Afterwards, I contacted the Worthy Grand Matron Barbra Benton with the same request. The Worthy Grand Matron replied that she must follow Eastern Star Regulations and the decision was final. The Kodiak Chapter of the Eastern Star no longer exists.

The state of the craft in the individual lodges is a mixed bag. Lodges in the major population areas of Anchorage and Fairbanks have been busy throughout the year. I particularly single out Tanana # 3, Aurora Lodge #15 and Fairbanks #12 who in the last year had a combined total of over 50 degrees conferred with Fairbanks #12 leading the pack as of this writing. I also recognize the efforts of Anchorage Lodge #17, Glacier #10, and Eagle River #13 who put on a total of over 25 degrees between them. Unfortunately, the success stories are not there for our more remote lodges. Seven of these lodges failed to do any degree work at all.

I would personally like to thank MWB Henry Dunbar, VWB Jerry Pinion, and Worshipful Brother John Bishop who traveled at their own expense to help the members of your Grand Line put on a weekend class in Kodiak. As a result, Kodiak now has three new Master Masons.

Ritual work in our lodges is likewise a mixed bag. I have seen some excellent work put on by several lodges with new brothers sitting in the chairs. It is obvious who the lodges are that hold regular practice sessions and who take great pride in their performances. To these lodges (and you know who you are) I say well done and keep up the good work. Good ritual work begets good ritual work.

Unfortunately, we did not get to see some lodges do any ritual work. In a couple of cases there were not enough brothers present to open the lodge. In these cases, my visit consisted a meeting with the available brothers over dinner.

We have dealt with some issues this year that are affecting our peace and harmony. The lawsuit filed against this Grand Lodge in 2001 continues. It is now in the hands of the Alaska Supreme court and it appears that the opposing counsel may have exhausted his relentless requests for production of documents? However, the fact remains that the special assessment passed at the last Grand Communication is exhausted and legal fees continue to add up. Therefore, I once again, assess each lodge ten dollars (\$10.00) for each Master Mason on their rolls as of January 1, 2009. As in the past, I direct the Grand Treasurer and the Grand Secretary to maintain separate accounting of this money and use only for legal fees. The financial report is on the schedule for later in this session. I will only comment that what you will hear in that report is gloomy. The financial fiascoes of this last year are affecting our existence as a viable entity. The cost of operations has increased dramatically and the revenue has gone down in a same dramatic fashion. You, the individual brother have felt these financial uncertainties in your own life. These same

uncertainties are amplified in an organization whose income depends on dues, investments, and donations. In order to replace falling revenues I recommend an immediate increase of \$5.00 in the Grand Lodge per capita dues.

This year I did not put a lot of emphasis on the youth groups or other Masonic bodies. It is not that I do not believe in them or that I do not support them. I do! However, I felt that it was better to spend my time and energy on Blue Lodge issues and problems. I did not feel that I could justify supporting the efforts of concordant or appendant bodies when there are lodges in this jurisdiction that are on the verge of failure. One positive note is that Worshipful Brother Gillilan is now The Executive Officer and the Personal Representative of the Grand Master of the DeMolay.

One of my first official acts as Grand Master was to send a letter to the Prince Hall Grand Lodge of Alaska and its Jurisdiction, Incorporated, asking to maintain our treaty to share jurisdiction of the territory and discontinue the limited recognition in favor of full Masonic recognition. As of this writing, the Prince Hall Grand Lodge has not replied to my request.

One of the major accomplishments this year is the redesigned Grand Lodge Web Page. I believe that those of you who have visited it find it more user friendly. The page contains more information in addition to calendar and pictures. I would like to thank the Deputy Grand Master Bo Cline who headed up the development project and Worshipful Brother Tad Dean who did the actual development of the page. I say well done to both of them. In addition to my official visits to the lodges of this jurisdiction and the various other Grand Lodges, I also attended three other conferences and meetings this year. In May, I attended the Scottish Rite Leadership conference in Seattle, Washington. I would strongly urge any brother who has to opportunity to attend this well planned event to do so.

Also in May, I attended the World Conference of Grand Lodges in Washington, DC. The representatives of over 120 Grand Lodges from around the world attended the event. Registration for the event exceeded 400 individuals. While at the conference, the Grand Masters of the Grand Lodges of the United States participated in a wreath laying ceremony at the World War II memorial. I had the privilege of laying a wreath at the column honoring Alaska Veterans.

In July, I attended the Imperial Shrine in Saint Louis, Missouri. A highlight of this event was a Grand Master's tour of the local Shrine Hospital. An interesting observation about the hospital was the lack of in house patients. When asked about it, the tour guide explained that hospital policy was to let the patients go as soon as possible. This results in speedier recoveries and happier patients.

## GRAND MASTER'S EDICTS, ASSESSMENTS, & RECOMMENDATIONS

Grand Master's Assessment: I assess each lodge ten dollars (\$10.00) for each Master Mason on their rolls. I direct the Grand Treasurer and the Grand Secretary to maintain separate accounting of this money and permit it to be used only for legal fees in defense of civil suit 3SW-04-85 CIV.

Recommendation one: I recommend that the per capita authorized by Section 9.04(3) Bylaw of the Alaska Masonic Code be increased by five dollars (\$5.00). The dues paid by the lodges to Grand Lodge for 2008 will be twenty-seven dollars and fifty cents (\$27.50) for each Master Mason on its rolls.

### Grand Master's 2008 Journal

Date	Event
Feb 8	Installed as Grand Master by MW Brother Joe Dees.
Feb 9	Met with all elected and appointed officers. Laid out my agenda for the coming year and impressed upon all the importance of keeping contact information current. Masonic Public Relations Committee Chairman presented a brief outline of considerations for conducting a public relations campaign at the local lodge level.
Feb 10	Travelled to Las Vegas, Nevada – Personal time. Drove 105 miles, Flew 2399 miles.
Feb 11	Granted permission for Alaska Prince Hall Masons to join the Alaska National Sojourners.
Feb 12	Granted permission for Fairbanks 12 to hold a special election to elect and install a JW on the same night.
Feb 13	Granted permission for Alaska Masons to wear their regalia in the Rendezvous parade.
Feb 14	Traveled to Louisville, KY to attend the Western Conference of Grand Masters and the Conference of Grand Masters of Masons in North America. Drove 75 miles Flew 2010 miles.
Feb 15	Attended the Western Conference of Grand Masters where I presented a paper on Masonic Ritual.
Feb 16	Met with elected Grand Line to discuss the following items. <ol style="list-style-type: none"> <li>1. Scottish Rite situation in Juneau and the fact that the Valley of Juneau voted unanimously to support the Double Eagle Corporation (one dissenting vote).</li> <li>2. Changing the SE visit-to-visit Skagway via road and ferry to Juneau.</li> <li>3. Including a recommendation in the Grand Master's Message about recognizing all Prince Hall Grand Lodges that are recognized by the local Prince Hall Grand Lodge.</li> <li>4. Suspending Cordova's Charter per Masonic Code Section 15.09.</li> <li>5. Establishing a ritual competition.</li> </ol>
Feb 18	I met with Sovereign Grand Commander Ron Seals over the schism in Juneau about the Double Eagle Corporation and the investment of Scottish Rite



Money therein. Commander Seals has no objection to the building or purchase of an existing building. His only concern is that the Scottish Rite's investment therein be protected in case the Double Eagle Corporation ends up failing. He also felt that the Scottish Rite should have membership on the board equal to their participation (money wise) in the corporation. I assured him that the Grand Lodge Recognized that and that we had no problem with it. His January 3, 2008, letter outlines the changes in the corporation by-laws that are needed to ensure that happens. I told him that we thought that those recommendations were based on the original by-law submission and that we had sent revised by-laws meeting his requirements. He told me that no, the recommendations in his January 3rd letter were based on the revised by-laws. I pointed out that fact was not clear in his letter. I further assured him that the by-laws would be amended to cover those requirements.

Our conversation then centered on the relationship between the Grand Lodge and the SGIG in Alaska. I told him that there was no relationship since the Grand Lodge felt that the SGIG has disrespected the Grand Lodge by not being responsive to the past Grand Master. I also told him that he had the wrong person as the SGIG in Alaska. He replied that he understood but there was little he could do about it, as the membership on the SGIG Committee is, for all practical purposes, a lifetime membership. He told me that a person could only be removed because of moral turpitude or resignation.

We discussed the SGIG's relationship with the rest of the Scottish Rite Valleys in the State. I told him that he was not well received in many places because of his attitude towards the brothers and his seemingly lack of interest their concerns and desires. Commander Seals asked me to tell him what he needed to know about the SGIG's relationship with the Valleys and what we needed to do to re-establish peace and harmony in the state. I told him that we needed to stay out of the local valley's business and let the local valleys do what they needed to do to maintain their homogeneous relationship. He agreed with that with the caveat that we need to make sure the organizations of the Grand Lodge and the Scottish Rite are protected in the process. I agreed with him.

Commander Seals asked me if I could work with the SGIG in Alaska. I assured him that I could work with him as long as the SGIG realized that the Office of the Grand Master is the supreme office in the State. Commander Seals assured me that he himself recognizes and respects the supremacy of the Office of Grand Master. He further assured me that he would personally make sure that the SGIG in Alaska understands that supremacy.

Our final conversation centered on my appointing a committee to investigate the relationship between the concordant bodies and Grand Lodge. He stated his concern that such a committee could undermine my efforts to maintain peace and harmony. He understands that I have no choice because establishing the committee has been mandated by the Grand Lodge. I assured him that I was fully aware of the minefield that lay ahead and that I was prepared to do what I had to do to prevent that from happening.

We ended with Commander Seals giving me his direct telephone number and

	<p>email address and asking me to call him if I ever needed him to intercede between the Scottish Rite and the Grand Lodge. I thank him and told him that I hoped I would never have to make that call.</p> <p>Peace and Harmony prevailed between he and I.</p> <p>XX</p> <p>Received notice from WM of Mt. Juneau-Gastineaux #21 that additional charges had been filed against Brother Winchester by two brothers of that lodge.</p>
Feb 19	<p>The DGM, SW, and I met with the SGIG at the New York Reception. I told the SGIG that he and I had to bring peace to the Juneau Valley no matter what we had to do. I also told him that I wanted an open relationship between us and that if he was involved in anything that could impact the Grand Lodge I wanted to know about it. I assured him that I would do likewise keep him informed. By his reaction, it was obvious that Commander Seals had talked to the SGIG as he promised. The SGIG's demeanor was so obsequious that you could see right through him.</p> <p>During a debrief between the DGM, SW and myself we all agreed that he was not being straight with us and that he lied to me at least once. He did not react well to the fact that we had a copy of the SR Statutes and he obviously did not like my telling him that I thought he should be in Juneau during my official visit so that we could address the Juneau Masonic family together. I believe the DGM and SW should provide their own input at this point.</p> <p>At this point, it is my opinion that the problem still exists and nothing has changed with the SGIG. Furthermore, it is also my opinion that he gave lip service to SGIG Seale because he knows that the Commander could not remove him from office. It is a bad situation at best.</p>
Feb 20	Traveled to Mesquite, NV Flew 1761 Miles. Drove 75 Miles.
Mar 1	Returned to Anchorage, Flew 2314 miles. Drove 80 miles
Mar 3	Made official visit to Eagle River #13.
Mar 4	Official visit to Matanuska #7.
Mar 5	Returned to Kodiak, Flew 252 miles. Drove a total of 232 miles during the trip.
Mar 8	Represented at the Grand York Rite Session by the Senior Grand Warden.
Mar 14	Flew back to Anchorage in preparation for the visits to the Seward Peninsula. Flew 252 Miles
Mar 15	Represented at the Ladies of the Oriental Shrine by the Senior Grand Warden
Mar 18	Drove to Seward #6 for the Official visit.
Mar 19	Official visitation in Sterling #22.
Mar 20	Official visitation Kenai #11
Mar 21	Flew to Kodiak 252 Miles. Drove a total of 768 miles during the trip.
Mar 25	Flew to Anchorage 252 Miles. Official visitation at Aurora #15
Mar 26	Attended Shrine Luncheon. Official visitation at Anchorage #17
Mar 27	Official visitation at Iditarod #20. Received a gold pan with my portrait painted in the bottom of the pan.
Mar 28	Flew back to Kodiak 252 miles. Drove a total of 52 miles during the trip.
Apr 12	Flew to Anchorage 252 Miles. Drove to Nenana

Apr 13	Drove to Fairbanks
Apr 14	Official visit North Pole #16. Received a wooden bowl made out of 90,000-year-old wood.
Apr 15	Down day in Fairbanks. Attended Shrine lunch.
Apr 16	Visited Tanana #3 Received a Centennial Book as a gift
Apr 17	Visited Fairbanks #12
Apr 18	Drove to Anchorage. Round Trip Total 770 miles. Flew to Kodiak 252 miles.
Apr 21	<p>Flew to Anchorage 252 Miles. Flew to Juneau 571 Miles.</p> <p>Facilitated a meeting between the Directors of the newly formed Double Eagle Corporation, the SGIG for Alaska, and the SGIG's personal representative. SGC Seale was provided with the following summary of that meeting.</p> <p>SGC Seal</p> <p>Monday afternoon the Grand Lodge of Alaska participated in a meeting between members of the Masonic community of Juneau, Alaska and the Sovereign Grand Inspector General. The topic of discussion concerned issues raised by the Masonic community and their membership in the Double Eagle Corporation. I facilitated the discussion and allowed all present to express their concerns.</p> <p>The consensus of the members present was that the Double Eagle Corporation is a viable entity whose membership is based on percentage of contribution (i.e. \$5,000 buy-in) with equal voting representation. The Double Eagle Corporation made a proposal that they will pursue a long-term lease of the recently purchased property in Juneau, with the Juneau Valley of the Scottish Rite, such that the Valley will retain full ownership of that property. The Double Eagle Corporation operating as an independent corporation will maintain and support the Scottish Rite property in its present condition. The bylaws of this corporation need to be structured such that each member contributes to the improvement of the property and shall be reimbursed in kind based on the percentage of contribution, should the property be sold. This proposal seemed to have general acceptance among the attendees. Concern remained regarding the time necessary to accomplish the proposed lease and subsequent establishment of a management corporation. The SGIG indicated that the proposal had merit and said that he would seek advice from the Supreme Council. The members of the Juneau Masonic community desire that an agreement be established between the Double Eagle Corporation and the Juneau Scottish Rite Bodies and brought to your attention at the forthcoming meeting in Seattle, WA.</p> <p>Two members of the Juneau Scottish Rite valley, the sitting Venerable Master and one member, have requested that I relay to you their request to briefly meet with you in Seattle. I assured them that I would pass the request to you. The meeting ended on an upbeat note.</p>
Apr 22	Official visit to Mt. Juneau – Gastineaux Lodge #21 – Received Belt Buckle gift.
Apr 23	Flew to Sitka 95 miles. Official visit to Mt. Verstovia Lodge # 18
Apr 24	Flew to Ketchikan 183 miles. Official visit to Ketchikan Lodge #19

Apr 25	Flew to Petersburg 111 miles. Visited Petersburg Lodge #23.
Apr 26	Flew to Juneau 123 miles.
Apr 26	Flew to Skagway 82 miles. Visited White Pass Lodge #1.
Apr 27	Flew to Juneau 82 Miles.
Apr 28	Flew to Kodiak 833 Miles
Apr 30	Sign a letter authorizing the "Order of the Sword of Bunker Hill" to be established in Alaska
May 1	Flew to Anchorage 252 Miles
May 1	Flew to Seattle 1448 miles to attend Scottish Rite Leadership Seminar.
May 2	Attended SR Leadership seminar.
May 3	<p>I met with Sovereign Grand Commander Seale and Alaska SGIG Miller about the Juneau schism. Commander Seale made it plain that he wanted the issue settled no matter what it took even if that meant giving the Blue Lodge money. He asked that the brothers in Juneau submit a proposal covering what it will take to reach that end. I assured the SGC that there is a solution and that the solution might well be that the SR did not own the building in the first place and I suggested that the SGIG do a search of the SR files to see if there is any documentation saying that the SR owned the building and land. My last statement to the SGC is based on a review of the minutes of the Blue Lodge from 1921 through 1928. The land the building is on was deeded to the Alaska Masonic Temple Association by a Mr. &amp; Mrs. Lewis of Piedmont, California in 1921. In 1976, papers were filed with the State of Alaska Changing the name of the corporation to the Juneau Scottish Rite Temple Association. Because of this the question becomes was there a concurrent transfer of title of the land to the SR? At my suggestion, the brothers in Juneau have requested a title search. In addition, a complete review of the minutes of the lodge from 1928 on is being conducted and summarized for review.</p> <p>A possible resolution is being approached on three fronts. First, the title search and Lodge Minutes review mentioned above. Secondly the generation of a lease agreement between the Double Eagle Corporation and the SR leasing the newly purchase property to the Double Eagle Corporation for a sum of money. The Double Eagle Corporation will operate and maintain the property in its present condition for the length of the agreement. The four entities (Blue Lodge, Scottish Rite, Eastern Star, and Shrine Club) will have equal control based on a preset purchase share of the DE Corporation. Any monetary improvements to the property will be guaranteed to be returned to the Donor Entity based on their percentage of participation in the improvements should the property ever be sold. Finally, the brothers in Juneau will compile a dollar figure they feel represents the amount donated by the various entities over the life of the association. This figure will be based on monetary donations and not sweat equity.</p> <p>Brothers Shivers and Bozarth are heading up the efforts in Juneau. Our hope is that there was never a conveyance of deed from the Alaska Masonic Temple association to the Scottish Rite Temple association.</p>
May 4	Flew 866 miles to Las Vegas and then drove 78 miles to Mesquite, Nevada

	for a rest before going to Washington DC for the world conference.
May 6	Granted Sterling Lodge a dispensation to truncate the process time for a petitioner who lives in Sweden and who will be visiting Sterling this summer for a month. This is not a one-day class but rather a shorting of the process time.
May 6	Drove 90 Miles to Las Vegas to fly to Regan National Airport.
May 7	Flew 2,430 miles to Washington DC to attend World Conference of Grand Lodges.
May 8	Attended World Conference of Grand Lodges during the day. Attended a Capitol Hill reception, which turned out to be a bust. Not worth the effort or time. This was the biggest World Conference ever held with over 700 participants (including wives).
May 9	Attended World Conference in AM. Attended a tiled lodge in the Washington DC Scottish Rite Center. The lodge is an annual event celebrating the diversity in Masonry in the DC area. Each Officer recited his part in his native language. The Lodge was opened on the EA degree and the Grand representatives from 120 Grand Lodges were introduced. There were over 400 attendees in lodge. A formal banquet was held later in the evening.
May 10	Attended a wreath laying ceremony at the World War II Memorial. Laid a wreath at the Alaska Column in honor of the Alaska World War 2 Vets. Flew 2,430 miles to Las Vegas. Drove 90 miles to Mesquite.
May 14	Flew 2,314 miles to Anchorage.
May 15	Official visit to Glacier #10.
May 16	Flew 252 Miles to Kodiak. Drove 126 miles during Anchorage visit.
May 23	Flew 523 Miles to Fairbanks for centennial celebration.
May 24	Opened a Grand Lodge Special session for the purpose of dedicating a corner stone for Tanana Lodge #3's new lodge building. Participated in the dedication as the Deputy Grand Master. Most Worshipful Brother Sam Medsker Jr. Past Grand Master presided over the ceremonies. Participated in a graveside service for a brother who was a U.S. Marshall and who was killed in the line of duty. Participated in the centennial celebration.
May 26	Flew 2,575 miles to Las Vegas, NV. Drove 90 miles to mesquite.
May 30	Left for Grand Lodge of Oregon with personal stops in route.
Jun 4	Arrived in Salem Oregon and attended the Grand Master's Banquet
Jun 5	Attended the Grand Lodge of Oregon. Attended fellowship banquet. Received information that the Deputy Grand Matron for Alaska is planning to close the Kodiak Chapter of the Eastern Star. When it was suggested that she not do that she reportedly asked what the Grand Lodge had to do with it? The Grand Master did not appoint her. This is yet another instance where a concordant body leader considers themselves above the Grand Master.
Jun 6	Attended Grand Lodge of Oregon. Met with PGM Joe Dees, PGM Harry Koenen, and DGM Bo Cline about the problem with the Deputy Grand Matron for Alaska. All support my sending of an e-mail to Deputy Claudianne Jones asking that she not take action to close the Kodiak Chapter at this time. E-mail was drafted and sent.

	<p>Met with WM Joe Hogge (Sterling #22) who informed me that a couple of Past Master of Sterling Lodge #22 questioned the Grand Master's authority grant a dispensation waiving certain petition processes in order to expedite a person becoming a Mason. (See May 6 entry) There is nothing in the Masonic Code that prevents the Grand Master from granting such a dispensation. WM Hogge also said that during the discussion of the issue one of the complainers mentioned black balls. This could be considered a veiled threat and that would be a Masonic violation.</p> <p>Contacted District Deputy Jones of the Eastern Star about closing the Kodiak Chapter of the Eastern Starr. The following message was sent to Deputy Jones. It has come to my knowledge that you are planning to close the Kodiak Chapter of the Eastern Star and arrest their charter. I am asking you to reconsider that decision for the following reasons.</p> <p>It is my intention to bring the Grand Lodge of Alaska to Kodiak for its annual session in February 2009. The planning for this event is one encompassing the entire Kodiak Masonic family. My plan is to urge the Kodiak Chapter to request (if necessary) a dispensation to hold a meeting during our session and invite all members of the OES attending Grand Lodge to that meeting. I believe that would have a positive impact on the Kodiak Masonic family in the eyes of the Community of Kodiak.</p> <p>We are trying very hard to grow the Kodiak Masonic family. The burden of trying to grow Masonry and the Eastern Star in Kodiak is hard enough. It becomes even harder when the Community of Kodiak has knowledge that one part of the family is folding.</p> <p>I know that I have no authority over your office and I would never try to tell you how to administer your responsibilities. However, I do request your assistance in this effort and implore you to allow the Chapter to exist for at least another year and give them and us a chance to turn things around.</p>
Jun 8	Traveled to Wenatchee, Washington to attend the Grand Lodge of Washington.
Jun 12	Attended the Grand Lodge of Washington
Jun 13	Grand Lodge of Washington
Jun 14	Attended GL Washington G & G Breakfast. Traveled to BC Canada for the Grand Lodge of BC/Yukon
Jun 19	<p>Attended the Grand Lodge of BC/Yukon.</p> <p>Received the following response to my June 6 e-mail the Deputy Jones of the OES&gt; Grand Master: You are aware of the problems that Kodiak Chapter No. 13, Order of the Eastern Star, has encountered for the past several years: declining active membership and no interest by potential members, which has led this chapter to where it is today. As you know, Kodiak Chapter No. 13 has not met regularly for many years. The Most Worthy Grand Matron feels that Kodiak's situation has not improved for many years and it is her desire the charter is surrendered. Of course, the members of Kodiak No. 13 can still be members of Eastern Star by affiliating with another chapter.</p> <p>Once the charter is surrendered, the women and men of Kodiak Chapter No. 13 can still get together and certainly will still be able to help you with Grand</p>

	Lodge.
Jun 20	<p>Grand Lodge of BC/Yukon.  Responded to the OES Deputy with the following.  Dear Deputy Jones,  Yes, I am aware of the problems Kodiak has had for the past few years. I also know that I can that the sisters will assist me in any way they can with my Grand Lodge next February. It is the other two reasons stated in my e-mail that I feel are very important to the OES, Kodiak, and the Grand Lodge in General.  I am requesting that you speak with MWGM Barbara and see if she will reconsider her decision and grant a reprieve, at least temporarily, and allow OES Chapter 13 to remain open for 1 more year.</p>
Jun 21	Grand Lodge of BC/Yukon
Jun 22	Travel to Montana
Jun 26	Attended the Grand Lodge of Montana
Jun 27	Grand Lodge of Montana
Jun 28	Travel to Saint Louis Mo.
Jun 29	Imperial Shrine Saint Louis Mo.
Jun 30	Imperial Shrine
Jul 1	Imperial Shrine
Jul 2	Imperial Shrine
Jul 3	Travel to Helena, Montana
Jul 4	Travel to Mesquite, NV
Jul 5	Arrive Mesquite, NV Total miles driven 4,362
Jul 10	Travel to Anchorage Flew 2304 miles
Jul 13	Travel to Kodiak Flew 252 miles
Jul 18	Received and reviewed a copy of the proposed lease between the Double Eagle Corporation and the Scottish Rite covering the building in Juneau. Forwarded a response with the Grand Master's blessing.
Jul 24	Met with Best Western Representative about that hotel being the Host hotel for the Grand Lodge Sessions. She said that the conference center will be completed by February.
Aug 12	Received a call from a brother in Juneau about the problem with the Scottish Rite. He expressed his concern about resolving the issue because of a discussion he had with the SGIG. Apparently, the SGIG is not optimistic about meeting an August 18 drop-dead date with respects to approving the lease for the SR building in Juneau. I told the brother I would get involved and call the SGIG myself.
Aug 13	Called the SGIG about the Juneau issue. Strongly urged him to seek a resolution or let me deal directly with SR headquarters. He said that he would get back to me the next day.
Aug 14	Received a call from the SGIG informing me that his local lawyer had talked with the legal department in SR headquarters. As a result, the lease was being rewritten to cover the 2 minor points they were worried about. He assured me that it would be fair and equal for both parties and he would sign it on Monday. He will call me on Monday.

Aug 19	Received information from Juneau that the brothers were going to hold a strategy meeting on Thursday. They plan to discuss how to proceed with their legal action against the SGIG and the Scottish Rite.
Aug 22	SGIG finally called me about the DE lease. He said that his lawyer was working on the lease and he should have something by the following Monday. I informed the SGIG of the meeting in Juneau and that the brothers down there were proceeding with their legal actions. The SGIG became very testy and said that he had enough problems with everything from his wife's health to the fact that he could not tell his lawyer what to do. He finally cooled down and said that he will have the document on Monday. I told him that if he did it might help shutting down the legal actions.
Aug 25	No word from the SGIG. The brothers in Juneau have contacted a lawyer and their lawyer is going to send a letter to the SGIG asking if there is any possible way to settle the issue without going to court. The letter will also tell the SGIG that any further contact with the brothers in Juneau will be through his office. This is the first step.
Aug 28	I sent an e-mail to the SGC informing him of the latest developments in the Juneau situation.
Sep 2	Participated in a conference call with the Scottish Rite Grand Commander and the Alaska SGIG in which the SGC said that he was out of the picture would no longer participate in the problem existing in Juneau. He encouraged the SGIG to end it soonest. The SGIG promised that he would have the lease signed and ready for delivery the next day.
Sep 7	Nothing from the SGIG. Therefore, I have made the decision to declare the SGIG in Alaska as no longer in amity with the grand lodge of Alaska.
Sep 15	<p>I received a call from SGC Seale who informed me that he had received 2 e-mails about the Juneau situation. One was from Juneau and the other was from Anchorage. He wanted to know what I wanted him to do to settle things down in Juneau. I told him to take Millers authority away from him. I further told him that if he could not do that, then I was prepared to declare SGIG Miller as not being in amity with the Grand Lodge of Alaska and that any mason who attended a function that involved Miller would be in violation of the Alaska Masonic Code.</p> <p>We spoke for well over 1 hour during which time I told him several things that he was unaware. For example, he was under the impression that the problem involved several brothers fighting among themselves. He was greatly surprised when I told him that he was the SGIG, his personal representative and the PR's father against the rest of the valley. He was also unaware that this problem has been festering for almost three years.</p> <p>When the SGC, the SGIG and myself met in Seattle we discussed how to write the building lease to satisfy the brothers in Juneau. We left that meeting thinking that Miller was going back to Fairbanks and write the lease to reflect the agreement made in that meeting. He was extremely upset when I told him that Miller had never followed through.</p> <p>I also told the SGC that I had received word that Miller was slow rolling things because he knows that my term is close to ending and he feels that my</p>



	<p>successor is benign and would do nothing but let the problem wither and die. He said that he was very upset about hearing that and he assured me that he would act on that information (?)</p> <p>Commander Seale said that he would send me a copy of the latest lease he had.</p>
Sep 18	Flew 252 miles to Anchorage as the first leg of my last visits to Valdez and Cordova.
Sep 22	Met with the PGM's. Briefed them on the ongoing concerns of the Grand Lodge. Issues discussed include the ongoing lawsuit, the Winchester Case, the Juneau situation, the SGIG problem, the overall state of the craft and their brief bio for the GL history. They are 100% behind my decision to take action against the SGIG.
Sep 23	<p>Received a call from SGC Seale in answer to an email I sent to him after the meeting with the PGM's. I asked him to send two SGIG who had no interest in Juneau to do a fact-finding mission. He said that he would.</p> <p>We drove 306 miles to Valdez. I attended dinner with brothers of the Valdez lodge. There was no meeting because Valdez did not have enough officers to open the lodge.</p>
Sep 24	Flew 51 miles to Cordova. Met with 3 brothers from Cordova over dinner. Did not hold a meeting.
Sep 25	Flew 51 Miles back to Valdez then drove 319 miles to Anchorage Airport. Flew 252 Miles back to Kodiak.
Sep 26	<p>Sent the following certified, return receipt, letter.</p> <p>Brother Miller;</p> <p>It is now September, 7 months into my term as Grand Master of Free and Accepted Masons of Alaska. When I first entered this office, you, my line officers, and I attended a social in Kentucky where you pledged to support efforts to settle the problems in Juneau. In Seattle in May, you and I met with the Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction. Both Commander Seale and I came away from that meeting with the understanding that we had an agreement on the Juneau issue and that you would produce documentation to reflect that understanding and submit it to this office for review. In both cases, you have failed to perform.</p> <p>On several occasions, you have promised to respond to the Grand Master on issues surrounding the Juneau situation. You have repeatedly failed to meet your commitments to the Grand Master. In the latest instance, you promised to send the revised lease to the Grand Master for his review prior to sending it to Juneau. You did not do this and sent it to Juneau without the Grand Master's review.</p> <p>I find your actions and failure to act as insulting and disrespectful of the Grand Lodge of Alaska and specifically the Grand Master. Therefore, I am asking that you voluntarily resign as SGIG and relinquish your authority in Alaska within 30 days of the date of this letter. If you fail to do so, I will declare the SGIG of Alaska as not being in Amity with the Grand Lodge of Alaska and that any mason who attends a Scottish Rite function where you</p>

	<p>are present or in support of your goals as being in violation of the Alaska Masonic Code.</p> <p>Participated in a First Degree at Kodiak Lodge #9. Initiated one new brother.</p>
Sep 27	<p>Participated in a Second Degree in the Morning and a Third Degree in the afternoon at Kodiak Lodge #9. They now have 3 new brothers.</p> <p>Held a dinner in lieu of an official meeting with all participants attending.</p>
Oct 7	<p>07:30 AM. Received a call from the SGC wanting to know what he could do to get me to back off my position with regard to the SGIG. I told him that I had no choice and that if he did not resign by the return receipt date on the certified letter that I would declare him as out of amity with the Grand Lodge of Alaska. He then asked me if I thought that sending a fact finding team to Juneau was a good idea. I told him yes. He agreed to do so and said that he would appoint two PGM's who were also SGIG's.</p> <p>Flew 252 miles to Anchorage</p> <p>Met with the Deputy Grand Master and the Senior Grand Warden. Discussed the call from the SGC. Also discussed what to do if the SGIG does not resign by October 30. We decided that I will notify the individual lodges that I no longer recognize the office of SGIG in Alaska. Furthermore, if the situation in Juneau is not settled by the end of the year I will notify all lodges that the Scottish Rite is not recognized as an approved organization in the state of Alaska. .</p>
Oct 9	<p>I received a call from MWB Bob Hannon (PGM AZ, SGIG AZ). He who informed me that he and John Moyers (PGM KY, SGIG KY) would be visiting Brothers in Juneau and with me in Anchorage. Miller would not be present in either case. However they would meet with Miller afterwards.</p>
Oct 10	<p>Flew 252 miles back to Kodiak.</p>
Oct 24	<p>Flew 252 miles to Anchorage.</p> <p>Meet with SGIG Robert Hannon (AZ) and SGIG John Moyers (KY) who informed me that a tentative agreement is in place in Juneau and that the problem seems to have been solved. We then talked about the problem with SGIG Miller. I told them that in my opinion SGIG Miller disrespected the office Grand Master and that I could not allow him to operate within this jurisdiction. They agreed that the attitude and actions of SGIG Miller were not acceptable. They said that they would be talking with Miller later that afternoon.</p> <p>While waiting for my flight back to Kodiak I received a call from SGIG Hannon who informed me that Miller would call the SGC and resign on Monday.</p> <p>Flew 252 miles back to Kodiak</p>
Oct 27	<p>Received a letter from SGC Seale advising me that Miller would resign effective December 15, 2008.</p>
Nov 4	<p>Flew 252 Miles to Anchorage to pick up personal airplane and fly to Nevada for the Grand Lodge of Nevada. Due to radio, mechanical, and weather problems I did not arrive in Nevada until November 14. The Grand Lodge of</p>

	Nevada was the previous weekend.
Nov 27	Flew to Anchorage
Nov 30	Returned to Kodiak

## **ANNUAL REPORT OF THE GRAND SECRETARY**

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

This report is submitted pursuant to Section 3.05 of the Alaska Masonic Code.

Well another year has come and gone and I am still learning things about this job. I am sure that this process will continue. We are still very fortunate to have V.:W.:Tom Schram as our office manager. Without being in the office you cannot imagine the assistance he provides to others from this Grand Lodge on an almost daily basis. Stop by if you are in the area. Coffee is nearly always available.

I have initiated in-house backup for our computers and have made a tentative agreement with Anchorage Lodge #17 to attempt to set up off site backup to better insure us in case of catastrophic failure/damage. We all hope this does not occur and most of us do not take the necessary precautions.

We now have On the Threshold, the Entered Apprentice, Fellowcraft and Master Mason booklets updated and archived as electronic documents to aid in future publication. The Alaska Monitor is also an electronic and was reprinted at a considerable reduction in cost. Through the assistance of VW Roger Hansen, the Alaska Masonic Code was “cleaned up” meaning no changes made except correcting punctuation, spacing and boldness of type. It looks much better now! Thank you Roger it was a huge job. I also scanned the Standard Work into an electronic and again with Roger’s proof reading skills the Deputies and Grand Lecturer have a product that is legible.

I still applaud the Lodge Secretaries, most of whom are very diligent in that position. Many of these brothers have very busy work schedules and family obligations but they still put in the extra hours each week to keep the records of their Lodges up to date and make timely inputs to this office. As required by Section 3.05 of the Alaska Masonic Code, I must report that 10 Lodges did not submit their End-of-Year Reports by the January 10<sup>th</sup> deadline. Also 3 Lodges are delinquent in filing one or more monthly returns.

The Lodges who HAVE submitted the required annual returns and all of their monthly returns include:

<i>Tanana #3</i>	<i>Fairbanks #12</i>
<i>Valdez #4</i>	<i>Eagle River #13</i>
<i>Seward #6</i>	<i>Anchorage #17</i>
<i>Matanuska #7</i>	<i>Mt. Verstovia Lodge #18</i>
<i>Kodiak #9</i>	<i>Iditarod #20</i>
<i>Glacier #10</i>	<i>Mt. Juneau-Gastineaux #21</i>

Our numbers are down this year. We had a net loss of 40. Most of this decrease was due to identifying many deceased brothers on the rolls. I provided a source for this process by using Social Security Death Index Interactive Search. It is now automatic for us in the office to check this for missing or lost members. On the positive side from the table below you can see that 7 Lodges have a net gain in 2007.

A Lodge roster of members is required to be submitted with the End of Year report (AMC 16.16.6). This is quite often omitted from the report and requires phone calls, e-mails or letters to obtain. We use this roster to verify the Grand Lodge membership roster with the Lodges in an attempt to keep our discrepancies to a minimum.

Because not all Lodges made complete submissions these data may not be totally correct and current status of the condition of the Grand Lodge of Alaska may have errors.

It has been a pleasure working with this year's Grand Lodge officers and committeemen. The new Lodge Secretaries are learning their duties well and fast and the tenured ones are maintaining their proficiency. I hope that the brothers will recognize the key place of the Secretary on the Lodge Management Team. I have enjoyed my experience this year as your Grand Secretary, and I offer my appreciation to the members of this Jurisdiction for the honor of serving them.

I know that I do not get to have recommendations that can be adopted but if so I would recommend that the Grand Lodge fiscal year be backed up one month. Right now with the End of Year and December reports due in to Grand Lodge by 10 January it is crazy trying to get everything compiled, printed and ready to get to Grand Session in just 20 days. Please think about this my Brothers.

Respectfully submitted,

RW Jerome P. "Jerry" Wasson  
Grand Secretary

## STATUS OF LODGES

Lodge	Mem 1-1-09	MM Enrolled	Affiliate/Dual	Reinstated	Total Gain	Demits	Deaths	NPD	Suspensions	Total Loss	Net Gain/Loss	Mem 12-31-09	Elected	Initiated	Passed	Raised
1	55															
3	230	9	5	3	17	2	4	0	0	6	11	231	11	8	10	9
4	80	0	0	0	0	0	2	9	0	11	-11	69	3	1	0	0
5	28								0							
6	22	1	0	0	1	0	0	4	0	4	-3	19	1	1	1	1
7	122	2	1	0	3	0	2	0	0	2	1	123	4	4	2	2
9	50	3	0	1	4	0	2	0	0	2	2	52	1	1	3	3
10	197	2	0	3	5	2	4	4		10	-5	192	5	6	2	2
11	132															
12	85	6	1	3	10	1	2	5	0	8	2	87	4	6	8	6
13	92	3	1	0	4	2	0	1	0	3	1	93	6	6	2	3
15	67	10	0	0	10	0	0	6	0	6	4	71	18	15	10	10
16	54	2	2	0	4	3	1	0	0	4	0	54	2	2	1	2
17	338	2	3	5	10	0	6	15	0	21	-11	327	9	10	3	2
18	63	0	0	0	0	0	1	0	0	1	-1	62	0	1	0	6
19	94	1	1	0	2	0	6	1	0	7	-5	89	3	3	1	1
20	106	1	1	0	2	0	0	1	0	1	1	107	2	3	1	1
21	140	0	2	0	2	0	2	0	1	3	-1	139	4	3	3	0
22	30	0	1	0	1	0	1	0	0	1	0	30	1	0	0	0
23	41	0	0	0	0	0	1	0	0	1	-1	40	0	0	0	0
<b>Total</b>	<b>2016</b>	<b>42</b>	<b>18</b>	<b>15</b>	<b>75</b>	<b>10</b>	<b>34</b>	<b>46</b>	<b>1</b>	<b>91</b>	<b>-16</b>	<b>1785</b>	<b>74</b>	<b>70</b>	<b>21</b>	<b>42</b>

# **REPORT OF THE FRATERNAL RELATIONS COMMITTEE**

## **1st Report**

To: The Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
Subject: 1st Report - Fraternal Relations Committee - February 5, 2009

Recognition of the Most Worshipful Prince Hall Grand Lodge of North Carolina, Inc.

This Grand Lodge has received requests for Recognition from the MW Prince Hall Grand Lodge of North Carolina and its Jurisdiction, Inc. The Prince Hall Grand Lodge of North Carolina has existed since March 1870 and it meets all the standards of recognition.

The Grand Masters Conference of North America has recommended that Recognition be granted to Prince Hall Grand Lodges, provided that they have an agreement to share jurisdiction with their counterpart in their home state.

Most Worshipful Grand Master, I move this report be received for the record.

Most Worshipful Grand Master, I move that full recognition be granted to the Most Worshipful Prince Hall Grand Lodge of Free & Accepted Masons of North Carolina and its Jurisdiction, Inc. and that a Grand Representative be appointed.

Respectfully Submitted:

MW Henry T. Dunbar  
Chairman, Fraternal Relations Committee

## **2nd Report**

To: The Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
Subject: 2<sup>nd</sup> Report - Fraternal Relations Committee - February 5, 2009  
i.e.: Recognition of The Grand Lodge of Cyprus, A. F. & A. .M.

Again this year, we have received two (2) requests for recognition from the Grand Lodge of Cyprus. To the best of our knowledge, nothing has changed in that country since last year.

The Grand Masters Conference has previously determined that the Grand Lodge of Cyprus was legally formed, works in regular Masonry and generally meets standard for recognition. The problem is that the United Grand Lodge of England has had Lodges in Cyprus since 1888. The ‘new’ Grand Lodge of Cyprus does not want to share Jurisdiction with the English Lodges and does not have an agreement to co-exist with the English chartered Lodges.

This committee again recommends that mutual recognition be not extended to the Grand Lodge of Cyprus.

Most Worshipful Grand Master, I move the report be received for the record.

Most Worshipful Grand Master, I move for the adoption of this report.

Respectfully Submitted:

MW Henry T. Dunbar  
Chairman, Fraternal Relations Committee

### **3rd Report**

To: The Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.

Subject: 3<sup>rd</sup> Report - Fraternal Relations Committee - February 5, 2009

i.e.: Miscellaneous Information

1. Correspondence was received from the Grand Lodge of Baja California, Mexico announcing that MW Bro. Franco Magdaleno Alto was their new Grand Master. The other Grand Lodge officers were also listed.
2. The MW York Grand Lodge of Mexico, F. & A. .M. reported that a splinter group calling itself “The MW Regular York Grand Lodge of Mexico” or (“Muy Respectable Gran Logia Regular York de Mexico, Antiqua y Honorable Fraternidad de Libres y Aceptables Masons”) had been formed. The said body is spurious. It was formed by Masons who were expelled from our jurisdiction due to serious Masonic offences, including rebellion, sedition, and misappropriation of Grand Lodge funds. It has no legitimacy of origin whatsoever.
3. The Grand Lodge of Czech Republic reports that they are having a dispute with the United Grand Lodge of Germany concerning the initiation of Slovak candidates by a German Lodge. Such persons initiated in Germany against the will of the Czech Republic will not be recognized as regular Free Masons in the Czech Grand Lodge and should not expect to be admitted in Lodges in Slovakia. The U.G.L. of Germany feels that Slovakia is currently open territory since there is no Grand Lodge in Slovakia at the present time. One is scheduled to be consecrated in March of 2009.
4. Two letters from the United Grand Lodge of England were received announcing some of the activities taken at their quarterly meetings.
5. The Grand Lodge of New York and the Grand Lodge of Washington, D.C. are having a dispute over chartering Lodges in the country of Lebanon. The Grand Lodge of New York has had a presence in Lebanon since 1925 and has established a district Grand Lodge in that area. The Grand Lodge of Washington, D.C. recently chartered a new lodge in Lebanon at the request of a group of Lebanese brethren who have close ties to the Grand Lodge of Washington, D.C. The Grand Lodge of Washington, D.C. believes that the Grand Lodge of New York does not have exclusive jurisdiction in Lebanon because there are other

- lodges in that country that were chartered by other Grand Lodges. We hope that these two Grand Lodges can get together and come up with a workable solution to this problem.
6. Lodges and Grand Lodges continue to spring up around the world from unrecognized sources. A number of Lodges have been chartered in this country from foreign Grand Lodges of this nature. A new supreme Council, whose origin is unknown, has also been established in America, called the Supreme Council of North America with bodies located in Virginia, North Carolina, and Illinois. We need to be very diligent in examining dues cards when accepting visitors to your Lodge, and in determining the legitimacy of a Lodge you may wish to visit.

Respectfully Submitted:

MW Henry T. Dunbar  
Chairman, Fraternal Relations Committee



# REPORT OF THE CREDENTIALS COMMITTEE

The following is the number of votes available by lodge, as provided in the final report of the Committee on Credentials.

	Total Number of Ballots
<b>Grand Lodge</b>	27
<b>White Pass Lodge No. 1</b>	4
<b>Tanana Lodge No. 3</b>	6
<b>Valdez Lodge No. 4</b>	4
<b>Mt. McKinley Lodge No. 5</b>	1
<b>Seward Lodge No. 6</b>	3
<b>Matanuska Lodge No. 7</b>	4
<b>Kodiak Lodge No. 9</b>	1
<b>Glacier Lodge No. 10</b>	5
<b>Kenai Lodge No. 11</b>	4
<b>Fairbanks Lodge No. 12</b>	3
<b>Eagle River Lodge No. 13</b>	5
<b>Aurora Lodge No. 15</b>	3
<b>North Pole Lodge No. 16</b>	4
<b>Anchorage Lodge No. 17</b>	4
<b>Mt. Verstovia Lodge No. 18</b>	5
<b>Ketchikan Lodge No. 19</b>	3
<b>Iditarod Lodge No. 20</b>	3
<b>Mt. Juneau-Gastineaux Lodge No. 21</b>	5
<b>Sterling Lodge No. 22</b>	2
<b>Petersburg Lodge No. 23</b>	3
<b>Voided Ballots</b>	5
<b>Total</b>	<b>99</b>

Respectfully submitted,

VW Darrell E. Windsor  
Chairman

# APPOINTMENT OF REGULAR COMMITTEES

## Standing Committees

### Jurisprudence

VW Ken R. Creamer PDD Chairman  
VW Timothy M. Smith PDD  
MW Samuel K. Medsker PGM  
W Thomas S. Westall  
Bro. Philip N. Nash Advisor

### Grievance & Appeals

MW Thomas O. Mickey HPGM Chairman  
M L. V. "Joe" Dees PGM)  
RW Jacque Boiley PDD

### Finance

VW Michael B. Swenson PDD Chairman  
RW James D. Grubbs GT  
W Edward E. Sarff  
W James R. Griffith  
Bro. Daniel O'Connell Advisor

### Fraternal Relations

MW Henry T. Dunbar PGM Chairman  
W David C. Pratt  
W David Worel

### Research & Education

VW Roger K. Hansen PDD Chairman  
VW Monte D. Erwin PDD  
W Don Hale

### Credentials

VW Darrell E. Windsor PDD Chairman  
VW Jim R. McMichael PDD  
VW Rex C. Hasty PDD  
W Emil F. Lentz  
W Frank H. Bird

### Masonic Public Relations

W Jeffrey J. Polizzotto Chairman  
Sitting Worshipful Masters

## **Masonic Youth**

VW Dale Gillian Chairman  
W Dwayne L. Anderson  
W Jerry W. Pinion, Jr.  
Bro. Bobby A. Hines  
Bro. Russell G. Shivers

## **Bylaws**

W Karl G. Amundsen Chairman  
W Jacque Boiley  
W Keith E. Herve

## **Public Schools**

RW Johnnie L. Wallace Chairman  
W Lee O. Seagondollar

## **Long Range Planning**

RW Jared S. Decker ,GM Chairman  
RW John R. "Bo" Cline, DGM  
RW Johnnie L. Wallace, SGW  
RW Ronald L. Ackerman, JGW  
RW James D. Grubbs, GT  
RW Jerome P. Wasson, GS  
MW Samuel K. Medsker, PGM

## **Leadership Training**

Bro. Paul B. Broadale, Chairman  
MW Gene R. Freeman, PGM  
VW Thomas L. Schram  
VW John P. Johnson

## **Appointed Sub Committees**

### **Charters & Dispensations**

Appointed on Demand

### **Sessions & Arrangements**

W William E. Bissett, Chairman  
VW Thomas L. Schram  
W James M. LeFlore

### **Russian Relations**

- VW Donald A. Witsoe, PDD Chairman
- W James R. Griffith
- W David Worel
- MW John Grainger PGM (1, 19) Emeritus

### **Wills & Endowments**

- MW Samuel K. Medsker, PGM

### **Internet & Publications**

- Bro. Mitchell L. Choulthard
- Bro. Theodore A. "Tad" Dean

### **Trestleboard**

- MW Samuel K. Medsker, PGM

### **Awards**

- MW Marvin B. Fitzpatrick, PGM

### **George Washington National Memorial**

- VW Monte R. Ervin, PDD

### **Masonic Code Review & Fundraising**

- VW John P. Johnson
- VW Gerald E. "Gene" Browning
- VW Thomas L. Schram
- VW Gerald B. Hughes
- VW James R. Herrington

### **Grand Lodge Photographers**

- W Albert R. Schuerger
- W Claude H. Roberts
- W Kevin Tennant

### **Masonic Code Review & Fundraising**

- RW John R. "Bo" Cline, Chairman
- RW Gerald R. "Jerry" Fairley
- VW Jerry W. Pinion, Sr.
- W Dwane L. Anderson
- W Clarence E. Keto
- Bro Dale S. Cain

# REPORTS OF UNFINISHED BUSINESS

Restoration of Mt. McKinley Lodge No. 5 Charter.

## MOTIONS

No report of any motions was received at the time of publication

## RESOLUTIONS

### Resolution 2009-1

To amend Section 8.02, subsection 5, Bylaw of the Alaska Masonic Code.

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To clarify the distribution requirement of the Standard Work Cipher by the Grand Secretary by changing item 5 and adding item 6.

### **RESOLUTION:**

**WHEREAS,** item 5 is vague in its present form and should be separated into two separate items for clarity.

NOW, THEREFORE, BE IT RESOLVED, that Section 8.02, subsection 5, Bylaw of the Alaska Masonic Code which now reads:

#### **Section 8.02 Bylaw**

#### **STANDARD WORK CIPHER.**

5. The printed copies of the Standard Work Cipher authorized by this Section may be sold only to Secretaries of Constituent Lodges of this Grand Jurisdiction for distribution to members, provided that the Grand Secretary is authorized to exchange copies with recognized foreign Grand Jurisdictions.

Be amended to read:

#### **Section 8.02 Bylaw**

#### **STANDARD WORK CIPHER.**

5. The printed copies of the Standard Work Cipher authorized by this Section may be sold only to Secretaries of Constituent Lodges of this Grand Jurisdiction for distribution to members. ~~provided that the Grand Secretary is authorized to exchange copies with recognized foreign Grand Jurisdictions.~~

**6. The Grand Secretary is authorized to exchange copies of the Standard Work Cipher with recognized foreign Grand Jurisdictions.**

Respectfully submitted,

VW Roger K. Hansen (7, 20, 23)

Report of the Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass

**Note: This resolution failed to receive the required three-fourths vote but did receive a majority vote and is a Carryover Resolution to be considered in 2010.**

**Resolution 2009-2**

To Amend Section 14.08 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To reorganize and group like items together to clarify the intent of this section

**RESOLUTION:**

**WHEREAS,** this section contains three subject matters grouped together in one paragraph, and

**WHEREAS,** to provide clarity, the three subject matters should be separated into three separate paragraphs.

NOW, THEREFORE, BE IT RESOLVED, that Section 14.08 Bylaw of the Alaska Masonic Code which reads;

**Section 14.08 Bylaw**

**VISITORS, EXAMINATION.** A Mason who has been unaffiliated for more that three years may not be permitted to visit a constituent Lodge in this Jurisdiction, provided, however, that in an exceptional case the Master of the Lodge may give written permission to an unaffiliated Brother to attend the Lodge for a period of not to exceed six months. A Master Mason, on applying for admittance as a visitor to a Lodge, shall exhibit either a receipt for dues, showing him to be in good standing, or a demit which has been issued not more than three years previous to its presentation. In the absence of personal avouchment, he shall then take the test oath and submit to a strict trial and due examination. Neither diploma, nor demit, nor a receipt showing payment of dues, is conclusive as to the identity of the holder, nor as to his good standing in the Fraternity.

Evidence as to his identity and as to the genuineness of such document or documents is necessary; and the Lodge must be satisfied as to his good Masonic Standing and as to the regularity of the Lodge from which he hails. The genuineness of such document is not sufficient to warrant avouchment. The applicant shall prove himself in strict conformity with Masonic usage and requirement. Such proof may be secured in an examination duly made by a committee appointed for that purpose. Knowing him to be in good Masonic Standing, and having met him in open Lodge are grounds for avouchment. Examination by a Brother outside of Lodge does not justify avouchment.

Be amended to read:

#### **Section 14.08 Bylaw**

**VISITORS, EXAMINATION.** A Mason who has been unaffiliated for more that three years may not be permitted to visit a Constituent Lodge in this Jurisdiction, provided, however, that in an exceptional case, the Master of the Lodge may give written permission to an unaffiliated Brother to attend the Lodge for a period of not to exceed six months. ~~A Master Mason, on applying for admittance as a visitor to a Lodge, shall exhibit either a receipt for dues, showing him to be in good standing, or a demit which has been issued not more than three years previous to its presentation. In the absence of personal avouchment, he shall then take the test oath and submit to a strict trial and due examination. Neither diploma, nor demit, nor a receipt showing payment of dues, is conclusive as to the identity of the holder, nor as to his good standing in the Fraternity. Evidence as to his identity and as to the genuineness of such document or documents is necessary; and the Lodge must be satisfied as to his good Masonic Standing and as to the regularity of the Lodge from which he hails. The genuineness of such document is not sufficient to warrant avouchment. The applicant shall prove himself in strict conformity with Masonic usage and requirement. Such proof may be secured in an examination duly made by a committee appointed for that purpose. Knowing him to be in good Masonic Standing, and having met him in open Lodge are grounds for avouchment. Examination by a Brother outside of Lodge does not justify avouchment.~~

**A Master Mason, on applying for admittance as a visitor to a Lodge, shall exhibit either a receipt for dues, showing him to be in good standing, or a demit which has been issued not more than three years previous to its presentation and shall prove himself in strict conformity with Masonic usage and requirement. Such proof may be secured in an examination duly made by a committee appointed for that purpose.**

**Neither diploma, nor demit, nor a receipt showing payment of dues, is conclusive as to the identity of the holder, nor as to his good standing in the Fraternity. Evidence as to his identity and as to the genuineness of such document or documents is necessary and the Lodge must be satisfied as to his good Masonic Standing and as to the regularity of the Lodge from which he hails. The genuineness of such document is not sufficient to warrant avouchment. Knowing him to be in good Masonic Standing, and having met him in open Lodge are grounds for avouchment. In the absence of personal avouchment, he shall then take the test oath and submit to a**

**strict trial and due examination. Examination by a Brother outside of Lodge does not justify avouchment.**

Respectfully submitted,

VW Roger K. Hansen (7, 20, 23)

Report of the Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass

**Note: This resolution failed to receive the required three-fourths vote but did receive a majority vote and is a Carryover Resolution to be considered in 2010.**

### **Resolution 2009-3**

To Amend Section 15.09 bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To eliminate any confusion as to who provides the proxy form and for providing proper sealing of the proxy form.

#### **RESOLUTION:**

**WHEREAS,** there is no clear indication as to what form a proxy may have, and,

**WHEREAS,** even though the Grand Secretary has supplied the proxy forms in the past, for the Master or Warden to submit, and,

**WHEREAS,** the proxy forms supplied by the Grand Lodge clearly indicate sealing by both the Grand Lodge and the respective Lodge, and,

**WHEREAS,** there is no indication that the proxy forms have to be sealed, and,

**WHEREAS,** in the past, the instructions sent with the proxy forms by the Grand Secretary indicating that the forms are to be sealed, have been overruled, and

**WHEREAS,** this section contains two separate subjects grouped together in one paragraph, and

**WHEREAS,** to provide clarity, the two subject matters should be separated into two separate paragraphs.



NOW, THEREFORE, BE IT RESOLVED, that Section 15.09 bylaw of the Alaska Masonic Code which now reads:

**Section 15.09 Bylaw**

**LODGES MUST BE REPRESENTED IN GRAND LODGE.** Each Chartered and duly constituted Lodge must be represented in the Grand Lodge at each Annual Communication by its Master and Wardens or their duly appointed proxies. A proxy appointment is valid only when the written printed certificate of the Master or Warden making such appointment has been filed with the Grand Secretary. A Mason may serve as a proxy in the Grand Lodge only if he is a member of the Lodge for which he seeks to act. A Lodge which neglects, without approval of the Grand Master, to be properly represented in Grand Lodge for two successive years, will have its Charter suspended until the next Annual Communication. If not restored, the Charter may be forfeited by vote of the Grand Lodge. After forfeiture, the Charter may be restored at the next Annual Communication by a favorable vote of the Grand Lodge at the request of the Lodge and upon payment of a one hundred dollar penalty.

Be amended to read:

**Section 15.09 Bylaw**

**LODGES MUST BE REPRESENTED IN GRAND LODGE.** Each Chartered and duly constituted Lodge must be represented in the Grand Lodge at each Annual Communication by its Master and Wardens or their duly appointed proxies. **A proxy appointment is on a written printed certificate provided by the Grand Secretary.** A proxy appointment is valid only when the written printed certificate of the Master or Warden making such appointment has been filed with the Grand Secretary **and is properly sealed by both the respective Lodge secretary and Grand Secretary.** A Mason may serve as a proxy in the Grand Lodge only if he is a member of the Lodge for which he seeks to act. ~~A Lodge which neglects, without approval of the Grand Master, to be properly represented in Grand Lodge for two successive years, will have its Charter suspended until the next Annual Communication. If not restored, the Charter may be forfeited by vote of the Grand Lodge. After forfeiture, the Charter may be restored at the next Annual Communication by a favorable vote of the Grand Lodge at the request of the Lodge and upon payment of a one hundred dollar penalty.~~

**A Lodge which neglects, without approval of the Grand Master, to be properly represented in Grand Lodge for two successive years, will have its Charter suspended until the next Annual Communication. If not restored, the Charter may be forfeited by vote of the Grand Lodge. After forfeiture, the Charter may be restored at the next Annual Communication by a favorable vote of the Grand Lodge at the request of the Lodge and upon payment of a one hundred dollar penalty.**

Respectfully submitted,

VW Roger K. Hansen (7, 20, 23)

**Resolution 2009-3 tabled for amendment.**

**Resolution 2009-3 (Amended)**

To Amend Section 15.09 bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To eliminate any confusion as to who provides the proxy form and for providing proper sealing of the proxy form.

**RESOLUTION:**

**WHEREAS,** there is no clear indication as to what form a proxy may have, and,

**WHEREAS,** even though the Grand Secretary has supplied the proxy forms in the past, for the Master or Warden to submit, and,

**WHEREAS,** the proxy forms supplied by the Grand Lodge clearly indicate sealing by both the Grand Lodge and the respective Lodge, and,

**WHEREAS,** there is no indication that the proxy forms have to be sealed, and,

**WHEREAS,** in the past, the instructions sent with the proxy forms by the Grand Secretary indicating that the forms are to be sealed, have been overruled, and

**WHEREAS,** this section contains two separate subjects grouped together in one paragraph, and

**WHEREAS,** to provide clarity, the two subject matters should be separated into two separate paragraphs.

NOW, THEREFORE, BE IT RESOLVED, that Section 15.09 bylaw of the Alaska Masonic Code which now reads:

**Section 15.09 Bylaw**

**LODGES MUST BE REPRESENTED IN GRAND LODGE.** Each Chartered and duly constituted Lodge must be represented in the Grand Lodge at each Annual Communication by its Master and Wardens or their duly appointed proxies. A proxy appointment is valid only when the written printed certificate of the Master or Warden making such appointment has been filed with the Grand Secretary. A Mason may serve as a proxy in the Grand Lodge only if he is a member of the Lodge for which he seeks to act. A Lodge which neglects, without approval of the Grand Master, to be properly represented in Grand Lodge for two successive years, will have its Charter suspended until the next Annual Communication. If not restored, the Charter may be forfeited by vote of the Grand Lodge. After forfeiture, the Charter may be restored at the next

Annual Communication by a favorable vote of the Grand Lodge at the request of the Lodge and upon payment of a one hundred dollar penalty.

Be amended to read:

**Section 15.09 Bylaw**

**LODGES MUST BE REPRESENTED IN GRAND LODGE.** Each Chartered and duly constituted Lodge must be represented in the Grand Lodge at each Annual Communication by its Master and Wardens or their duly appointed proxies. **A proxy appointment is on a written printed certificate provided by the Grand Secretary.** A proxy appointment is valid only when the written printed certificate of the Master or Warden making such appointment has been filed with the **Credentials Committee and is properly sealed by both the respective Lodge secretary and Grand Secretary.** A Mason may serve as a proxy in the Grand Lodge only if he is a member of the Lodge for which he seeks to act. ~~A Lodge which neglects, without approval of the Grand Master, to be properly represented in Grand Lodge for two successive years, will have its Charter suspended until the next Annual Communication. If not restored, the Charter may be forfeited by vote of the Grand Lodge. After forfeiture, the Charter may be restored at the next Annual Communication by a favorable vote of the Grand Lodge at the request of the Lodge and upon payment of a one hundred dollar penalty.~~

**A Lodge which neglects, without approval of the Grand Master, to be properly represented in Grand Lodge for two successive years, will have its Charter suspended until the next Annual Communication. If not restored, the Charter may be forfeited by vote of the Grand Lodge. After forfeiture, the Charter may be restored at the next Annual Communication by a favorable vote of the Grand Lodge at the request of the Lodge and upon payment of a one hundred dollar penalty.**

Respectfully submitted,

VW Roger K. Hansen (7, 20, 23)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a ¾ majority to pass.

**Note: Passed by a hand vote of the members present.**

**Resolution 2009-4**

To amend Section 18.02 Bylaw of the Alaska Masonic Code  
To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To be consistent between sections of the Alaska Masonic Code and be more definite as to what language the petitioner must be capable of

performing by revising items 3 and 4 of Section 18.02 Bylaw of the Alaska Masonic Code.

**RESOLUTION:**

**WHEREAS**, Under Section 1.07 Bylaw of the Alaska Masonic Code that states “Fraternal recognition of a foreign Grand Lodge is based on fulfillment of the following requirements : ... **Fourth**, that each candidate for Masonry expresses a belief in a Supreme Being.” and

**WHEREAS**, If the Grand Lodge of Alaska requires foreign Grand Lodges candidates to express a belief in a Supreme Being for fraternal recognition, the candidates in the Grand Lodge of Alaska should also be required to do so, and

**WHEREAS**, each religious faith has its own name for their Supreme Being, and

**WHEREAS**, Masonry being universal throughout the brothers of which have many faiths, the Grand Lodge of Alaska should not ask the name of one particular Supreme Being’s name, and

**WHEREAS**, on the form *Petition For the Degrees of Masonry* is the question “Do you believe in a Supreme Being?”, and

**WHEREAS**, the English language has traditionally been the predominant language of choice in this country, and,

**WHEREAS**, to prevent any future problems we need to be more definite as to what language the petitioner is capable of performing and,

**WHEREAS**, the Investigation Committee form, provided by the Grand Lodge of Alaska, so asks if the petitioner is capable of speaking, reading, and writing the English language, and,

**WHEREAS**, the Alaska Masonic Code should reflect what is asked on its forms.

NOW, THEREFORE , BE IT RESOLVED, that section 18.02 Bylaw of the Alaska Masonic Code which now reads:

**Section 18.02 Bylaw**

**QUALIFICATIONS.** A petitioner is eligible for the degrees of Masonry if he:

1. Is at least eighteen years of age;
2. Has the senses of a man, especially those of hearing, seeing, and feeling;
3. Is a believer in God;
4. Is capable of reading and writing;
5. Has no maim or defect in his body that would render him incapable of conforming reasonably to what the degrees require of him..No provision of

this Section may be set aside, dispensed with, or suspended by the Grand Master or by the Grand Lodge.

Be amended to read:

### **Section 18.02 Bylaw**

**QUALIFICATIONS.** A petitioner is eligible for the degrees of Masonry if he:

1. Is at least eighteen years of age;
2. Has the senses of a man, especially those of hearing, seeing, and feeling;
3. Is a believer in ~~God~~; **a Supreme Being;**
4. Is capable of ~~reading and writing~~; **speaking, reading, and writing the English language;**
5. Has no maim or defect in his body that would render him incapable of conforming reasonably to what the degrees require of him.
6. **No provision of this Section may be set aside, dispensed with, or suspended by the Grand Master or by the Grand Lodge.**

Respectfully submitted

Roger K. Hansen (7, 20, 23)

Report of the Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass

**Note: This resolution failed to receive the required three-fourths vote but did receive a majority vote and is a Carryover Resolution to be considered in 2010.**

## **Resolution 2009-5**

To amend Sections 18.07, 18.08, and 20.06 of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To clearly identify the Armed Services of the United States and to eliminate unnecessary wordiness relating to military service.

### **RESOLUTION:**

**WHEREAS,** the Alaska Masonic Code should clearly identify the component branches of the Armed Services of the United States for clarity, and

**WHEREAS,** the Navy is not separate from the Military service, and

**WHEREAS**, the Air Force and Coast Guard are identified in one section of the Alaska Masonic Code and not in other sections as being part of the Armed Services of the United States, and

**WHEREAS**, the Coast Guard is a military service and a branch of the armed forces of the United States at all times according to Title 14 of the United States Code.

NOW, THEREFORE, BE IT RESOLVED, that Section 18.07 Bylaw of the Alaska Masonic Code, which now reads:

**Section 18.07 Bylaw**

**ARMED SERVICES.**

1. A man otherwise eligible who enters the Armed Services of the United States may petition a Lodge for the degrees of Masonry. In this circumstance he is considered temporarily absent from home.

2. A man in the Armed Services of the United States, who, while in such service, has maintained his continuous residence within the Jurisdiction of a Lodge for three months preceding the date presentation of his petition, may petition that Lodge for the degrees of Masonry.

Be amended to read;

**Section 18.07 Bylaw**

**ARMED SERVICES.**

1. A man otherwise eligible who enters the Armed Services of the United States may petition a Lodge for the degrees of Masonry. In this circumstance he is considered temporarily absent from home.

2. A man in the Armed Services of the United States, who, while in such service, has maintained his continuous residence within the Jurisdiction of a Lodge for three months preceding the date presentation of his petition, may petition that Lodge for the degrees of Masonry.

**The Armed Services of the United States consists of the overall unified military forces of the United States. The component branches include the Army, Air Force, Coast Guard, Marine Corps, and Navy.**

NOW, THEREFORE, BE IT FURTHER RESOLVED, that Section 18.08 Bylaw of the Alaska Masonic Code, which now reads;

**Section 18.08 Bylaw**

**SEAFARING, NAVAL, AND MILITARY MEN.** The requirement of six months' residence within this Jurisdiction does not apply to a seafaring man whose home is on board ship, but said seafaring man must petition a Lodge situated in a regular port of call for his ship. A person who is, and for three months preceding the date of petitions has been in the United States Naval or Military service, may petition a Lodge having jurisdiction over the place at which he is stationed.

Be amended to read;

**Section 18.08 Bylaw**

**SEAFARING, NAVAL, AND MILITARY MEN.** The requirement of six months' residence within this Jurisdiction does not apply to a seafaring man whose home is on board ship, but said seafaring man must petition a Lodge situated in a regular port of call for his ship. A person who is, and for three months preceding the date of petitions has been in the ~~United States Naval or Military service~~ Armed Services of the United States may petition a Lodge having jurisdiction over the place at which he is stationed

NOW, THEREFORE, BE IT FURTHER RESOLVED, that Section 20.06 Bylaw of the Alaska Masonic Code, which now reads;

**Section 20.06 Bylaw**

**DEGREES, INTERVAL BETWEEN.** Without dispensation, a Lodge may not confer either the second Degree or the Third Degree on a candidate in less than two weeks from the time of conferring the preceding degree. The Grand Master may grant a dispensation to confer the Second Degree or Third Degree within less than two weeks upon a member of the Armed Services of the United States, including the Air Force and Coast Guard, or upon a Brother changing his home to a distant locality. No such dispensation is effective unless the Master of the Lodge asking for such dispensation is satisfied the candidate is proficient in the preceding degree; as provided in Section 20.11. The provisions of this paragraph may be waved by the Grand Master for the purpose of conducting a "One-Day Ritual Class."

Be amended to read:

**Section 20.06 Bylaw**

**DEGREES, INTERVAL BETWEEN.** Without dispensation, a Lodge may not confer either the second Degree or the Third Degree on a candidate in less than two weeks from the time of conferring the preceding degree. The Grand Master may grant a dispensation to confer the Second Degree or Third Degree within less than two weeks upon a member of the Armed Services of the United States, ~~including the Air Force and Coast Guard,~~ or upon a Brother changing his home to a distant locality. No such dispensation is effective unless the Master of the Lodge asking for such dispensation is satisfied the candidate is proficient in the preceding degree; as provided in Section 20.11. The provisions of this paragraph may be waved by the Grand Master for the purpose of conducting a "One-Day Ritual Class."

Respectfully submitted,

Roger K. Hansen (7, 20, 23)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a ¾ majority to pass.

**Note: Passed unanimously by a hand vote of the members present.**

## **Resolution 2009-6**

To amend Sections 16.04 and 17.05 Bylaws of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To not allow a Brother to hold an elected office, except Secretary or Treasurer, in more than one Lodge at the same time

### **RESOLUTION:**

**WHEREAS,** it is allowed for a Master Mason to hold membership in two or more Lodges in this Jurisdiction, and

**WHEREAS,** holding an elected office, except Secretary or Treasurer, in more than one lodge at the same time will deprive a lodge with one less vote at a Grand Lodge session, and

**WHEREAS,** holding an elected office, except Secretary or Treasurer, in more than one lodge at the same time may cause a conflict of interest, and

**WHEREAS,** two or more Lodges in this Jurisdiction may need the same Secretary or Treasurer at the same time.

NOW, THEREFORE, BE IT RESOLVED, that Section 16.04 Bylaw of the Alaska Masonic Code which now reads:

#### **Section 16.04 Bylaw**

##### **HOLDING TWO OFFICES.**

A Brother may not hold two offices in a Lodge at the same time.

Be amended to read:

#### **Section 16.04 Bylaw**

##### **HOLDING TWO OFFICES.**

A Brother may not hold two offices in a Lodge at the same time. **A Brother may not hold an elected office, except Secretary or Treasurer, in more than one Lodge at the same time in this Jurisdiction.**

NOW, THEREFORE, BE IT FURTHER RESOLVED, that Section 17.05 Bylaw subsection 1. of the Alaska Masonic Code which now reads:



**Section 17.05 Bylaw  
DUAL OR PLURAL MEMBERSHIP**

1. A Master Mason may become a member of two or more Lodges in this Jurisdiction at the same time, but he may not be a Master of more than one Lodge at a time and may not exercise the powers of Acting Master of any Lodge during his incumbency as Master or Acting Master of another Lodge.

Be amended to read:

**Section 17.05 Bylaw  
DUAL OR PLURAL MEMBERSHIP**

1. A Master Mason may become a member of two or more Lodges in this Jurisdiction at the same time, but he may not be a Master **or hold an elected office, except Secretary or Treasurer,** of more than one Lodge at a time and may not exercise the powers of Acting Master of any Lodge during his incumbency as Master or Acting Master of another Lodge.

Respectfully submitted,

VW Thomas L. Schram (17)  
RW Jerome P. Wasson (13, 20)  
VW Roger K. Hansen (7,20, 23)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass.

**Note: This resolution failed to receive a majority vote.**

**Resolution 2009-7**

To amend Section 16.05 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska  
**STATEMENT OF PURPOSE:** To remove subparagraph 2 by combining subparagraphs 1 and 2 forming a single paragraph and eliminating unnecessary wordiness.

**RESOLUTION:**

**WHEREAS,** the first part of the first sentence of subparagraph 2 should be combined with subparagraph 1., and  
**WHEREAS,** subparagraph 2 should be eliminated since it is basically a restatement of part of subparagraph 1.

NOW, THEREFORE, BE IT RESOLVED, that Section 16.05 Bylaw of the Alaska Masonic Code which now reads:

**Section 16.05 Bylaw  
ELECTION, WHEN TO BE HELD**

1. The Master, Senior Warden, Junior Warden, Treasurer, and Secretary are chosen annually by secret vote. Election is by a majority of votes by members present and voting. The election must be at a Stated Communication of the Lodge held between November 1 and December 31. Officers are installed at a Special or Stated Communication as soon thereafter as possible. Lodge by majority vote decides to hold it in public. If a public installation is held, any part of the ceremony not proper to be used outside of a tiled Lodge is omitted.

2. The installation ceremony is held in a tiled Lodge, unless the Lodge by majority vote decides to hold it in public. If a public installation is held, any part of the ceremony not proper to be used outside of a tiled Lodge is omitted.

Be amended to read:

**Section 16.05 Bylaw  
ELECTION, WHEN TO BE HELD**

1. The Master, Senior Warden, Junior Warden, Treasurer, and Secretary are chosen annually by secret vote. Election is by a majority of votes by members present and voting. The election must be at a Stated Communication of the Lodge held between November 1 and December 31. Officers are installed at a Special or Stated Communication as soon thereafter as possible. **The installation ceremony is held in a tiled Lodge unless the** Lodge by majority vote decides to hold it in public. If a public installation is held, any part of the ceremony not proper to be used outside of a tiled Lodge is omitted.

~~2. The installation ceremony is held in a tiled Lodge, unless the Lodge by majority vote decides to hold it in public. If a public installation is held, any part of the ceremony not proper to be used outside of a tiled Lodge is omitted.~~

Respectfully submitted,

VW Roger K. Hansen (7,20,23)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass.

**Note: Passed by a hand vote of the members present.**

## **Resolution 2009-8**

To amend Section 9.04 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To amend sub-items B, C, and D under item 3 of this section.

### **RESOLUTION:**

**WHEREAS,** each indigent member supported or whose dues are remitted by the Lodge is still considered a member in good standing, and

**WHEREAS,** each fifty year member whose dues are remitted by a Lodge is still considered a member in good standing, and

**WHEREAS,** each honorary member of a Lodge, whether active or inactive, is still considered a member in good standing, and

**WHEREAS,** each Lodge pays per capita tax in accordance to the number of members in good standing, and

**WHEREAS,** Section 17.02 Bylaw of the Alaska Masonic Code indicates that a Lodge is not exempt from paying dues to the Grand Lodge on account of a honorary member.

NOW, THEREFORE, BE IT RESOLVED, that Section 9.04 Bylaw of the Alaska Masonic Code which now reads:

#### **Section 9.04 Bylaw**

**GRAND LODGE DUES.** Each Lodge pays annually into the treasury of the Grand Lodge:

1. For each degree conferred during the year, five dollars;
2. For each member affiliated during the year, thirty dollars; and
3. For each Master Mason on its roll, such per capita sum as the Grand Lodge may levy by resolution per Section 11.03 for its general activities except for the following:
  - A. An indigent member supported by the Lodge or Grand Lodge;
  - B. An indigent member whose dues are remitted by the Lodge;
  - C. A fifty year member whose dues are remitted by the Lodge;
  - D. An honorary member who is not also an active member.

Be amended to read:

#### **Section 9.04 Bylaw**

**GRAND LODGE DUES.** Each Lodge pays annually into the treasury of the Grand Lodge:

1. For each degree conferred during the year, five dollars;
2. For each member affiliated during the year, thirty dollars; and
3. For each Master Mason on its roll, such per capita sum as the Grand Lodge may levy by resolution per Section 11.03 for its general activities except for the following:
  - A. An indigent member supported by the Lodge or Grand Lodge;
  - B. An indigent member whose dues are ~~remitted~~ **forgiven** by the Lodge;
  - C. A fifty year member whose dues are ~~remitted~~ **forgiven** by the Lodge **except those fifty-year members who are Life Members of the Lodge.**
  - D. An honorary member who is not also an active member.

Respectfully submitted,

RW Jerome P. Wasson (13, 20)  
 VW Thomas L. Schram (17)  
 VW Roger K. Hansen (7, 20, 23)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass.

**Note: Passed by a hand vote of the members present.**

## **Resolution 2009-9**

TO AMEND THE ALASKA MASONIC CODE:

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**Statement of Purpose:** To amend the Alaska Masonic Code so that the Deputy Grand Master when elected will at that time also become the Grand Master-elect.

### **RESOLUTION:**

**WHEREAS,** the Deputy Grand Master must make a large personal and financial commitment prior to being elected as Grand Master and

**WHEREAS,** the Deputy Grand Master must ask a large number of Grand Lodge members to make a personal commitment on the assumption that he is elected Grand Master and

**WHEREAS,** I believe that it would be more fair to the Deputy Grand Master and the other members who are ask to make a commitment, that when he is elected as Deputy Grand Master that he would at that time also be the Grand Master Elect and

**WHEREAS**, this would take away any doubt before commitments were made as to who would be the incoming Grand Master

NOW, THEREFORE, BE IT RESOLVED, that Section 2.02, subsection 1, Bylaw of the Alaska Masonic Code which now reads:

**Section 2.02 Bylaw**

**ELECTIONS AND APPOINTMENTS.**

1. The following Grand Lodge Officers are elected by ballot at each Annual Communication of this Grand Lodge: a Grand Master a Deputy Grand Master a Senior Grand Warden a Junior Grand Warden a Grand Treasurer and a Grand Secretary. A majority of the votes cast is necessary for election. All other Grand Officers and Deputies of the Grand Master must be appointed by the Grand Master-elect before his installation.

Be amended to read:

**Section 2.02 Bylaw**

**ELECTIONS AND APPOINTMENTS.**

1. The following Grand Lodge Officers are elected by ballot at the Annual Communication of this Grand Lodge: a Deputy Grand Master / Grand Master-elect a Senior Grand Warden a Junior Grand Warden a Grand Treasurer and a Grand Secretary. A majority of the votes is necessary for election. All other Grand Officers and Deputies of the Grand Master must be appointed by the Grand Master-elect prior to his installation as Grand Master.

Respectfully submitted,

VW Robert Wiseman (11, 22)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass.

**Note: Failed to receive a majority vote**

**Resolution 2009-10**

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To clarify who may submit an amendment to the Alaska Masonic Code.

**WHEREAS**, there appears to be some questions as to who may submit a resolution to this Grand Lodge, and

**WHEREAS**, Master Masons who are not members of this Grand Lodge as described in Section 2.01 Constitution, have been observed casting a vote in Grand Lodge when voting by a show of hands, and

**WHEREAS**, Master Masons who are not members of this Grand Lodge as described in Section 2.01 Constitution, have authorized and put their names to resolutions before this Grand Lodge,

**WHEREAS**, there is a word usage error in the second sentence of Section 7.06, now

NOW, THEREFORE , BE IT RESOLVED, that section 7.06, Constitution of the Alaska Masonic Code which now reads:

**Section 7.06 Constitution**

**CONSTITUTION AMENDMENTS.** Proposed amendments to the Constitution are presented at an Annual Communication and are referred to a committee, which reports thereon before a vote is taken. If a vote in favor of a proposed amendment is ninety percent or more, it is declared adopted, and at the close of that communication becomes a part of the Constitution. If the vote is not ninety percent, but there is a majority in favor of the proposed amendment, it lies over one year, and is published with the proceedings or is published and circulated as set forth in Section 11.03 under the caption of "Proposed Amendment to the Constitution". At the next succeeding Annual Communication, if it receives two-thirds of the vote cast thereon, it is declared adopted, and at the close of that communication becomes a part of the Constitution. **(Section revised 1989, 1995)**

Be amended to read:

**Section 7.06 Constitution**

**CONSTITUTION AMENDMENTS.** Proposed amendments to the Constitution are presented at an Annual Communication **in accordance with section 11.03 Bylaw by a member of this Grand Lodge as described in Section 2.01 Constitution** and are referred to a committee, which reports thereon before a vote is taken. If a vote in favor of a proposed amendment is ninety percent or more, it is declared adopted, and at the close of that communication becomes a **part** of the Constitution. If the vote is not ninety percent, but there is a majority in favor of the proposed amendment, it lies over one year, and is published with the proceedings or is published and circulated as set forth in Section 11.03 under the caption of "Proposed Amendment to the Constitution". At the next succeeding Annual Communication, if it receives two-thirds of the vote cast thereon, it is declared adopted, and at the close of that communication becomes a part of the Constitution. **(Section revised 1989, 1995)**

AND BE IT FURTHER RESOLVED that Section 7.07, Constitution of the Alaska Masonic Code which now reads

**Section 7.07 Constitution**

**BYLAW AMENDMENTS.** Bylaws of the Grand Lodge may be amended, added to, or repealed at an Annual Communication by a three fourths vote of the Grand Lodge. If the

vote is not a three fourths majority, but it is a majority in favor of the proposed amendment or repeal, it lies over until the next Annual Communication, when it is called for final action and is finally disposed of in advance of action on any new business. At least sixty days in advance of such Annual Communication the Grand Secretary certifies such proposed amendment or repeal in full to the Master of each of the Constituent Lodges to be read and discussed in open Lodge. It is also published with the proceedings under the caption "Proposed Changes". At such next succeeding Annual Communication, if it receives a majority of the votes cast thereon, it is declared adopted and becomes effective at close of such Annual Communication; otherwise it is declared rejected by Grand Lodge.

Be amended to read:

### **Section 7.07 Constitution**

**BYLAW AMENDMENTS.** Bylaws of the Grand Lodge may be amended, added to, or repealed at an Annual Communication in accordance with section 11.03 Bylaw by a member of this Grand Lodge as described in Section 2.01 Constitution by a three fourths vote of the Grand Lodge for approval. If the vote is not a three fourths majority, but it is a majority in favor of the proposed amendment or repeal, it lies over until the next Annual Communication, when it is called for final action and is finally disposed of in advance of action on any new business. At least sixty days in advance of such Annual Communication the Grand Secretary certifies such proposed amendment or repeal in full to the Master of each of the Constituent Lodges to be read and discussed in open Lodge. It is also published with the proceedings under the caption "Proposed Changes". At such next succeeding Annual Communication, if it receives a majority of the votes cast thereon, it is declared adopted and becomes effective at close of such Annual Communication; otherwise it is declared rejected by Grand Lodge

Respectfully submitted

Les R. Little (10. 15, 22)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a ninety percent majority to pass.

**Note: This resolution failed to receive the required ninety percent vote but did receive a majority vote and is a Carryover Resolution to be considered in 2010.**

## Resolution 2009-11

To amend section 8.03 bylaw of The Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To improve and make the methods of proficiency examination more flexible, thereby encouraging better ritual presentation.

### **RESOLUTION:**

**WHEREAS,** section 8.03 of the Alaska Masonic Code has not inspired Brothers to pursue Certificates of Proficiency, as few if any have been issued and

**WHEREAS,** the purpose of Section 8.03 is to inspire better proficiency in the standard Ritual work of Alaska and

**WHEREAS,** Section 8.03 in its current form is functionally unusable, as this section is subject to various interpretations and has not accomplished its purpose and

**WHEREAS,** it would be advantageous to the Grand Lodge, and the constituent Lodges to encourage ritual proficiency and learning of the lectures of the degrees by establishing a program where proficiency would be pursued and recognized.

NOW, THEREFORE BE IT RESOLVED, that Section 8.03 bylaw of the Alaska Masonic Code which now reads:

### **Section 8.03 Bylaw**

**CERTIFICATES OF PROFICIENCY.** A Certificate of Proficiency is issued to a Brother who passes a satisfactory examination in the Standard Work of any one of the three degrees of Masonry before a Deputy of the Grand Master or a Past Master appointed by the Grand Master. Separate Certificates will be issued for each of the following examinations:

1. The Standard Work of the Entered Apprentice Degree.
2. The Standard Work of the Fellowcraft Degree.
3. The Standard Work of the Master Mason Degree. The Certificates are issued in the following named Awards:
  - a. Past Master, upon an examination with 5 or less errors.
  - b. Masters, upon an examination with 6 but not more than 12 errors.
  - c. Master Masons, upon an examination with 13 but not more than 25 errors.

A reasonable opportunity must be given during the examination to correct each error. Such certificates must be signed by the Deputy of the Grand Master or the Past Master who gave the examination and attested by the Grand Secretary, who shall keep a record thereof.)



**BE AMENDED TO READ,**

**Section 8.03 Bylaw**

**CERTIFICATES OF PROFICIENCY.** A Certificate of Proficiency is issued to a Brother who passes a satisfactory examination in the Standard Work before a Deputy of the Grand Master or a Past Master appointed by the Grand Master.

**The Standard of Proficiency,** will be established by the Grand Lecturer under the authority of the Grand Master, and maintained as a guide in the Grand Lodge office. The Grand Lecturer shall promote ritual proficiency throughout this jurisdiction and encourage brethren to earn the Certificate of Proficiency.

During the examination of ritual proficiency, a reasonable opportunity must be given to the presenter to correct each error. After successful ritual performance, brethren shall be presented with a certificate of proficiency signed by the officer conducting the examination, and attested by the Grand Secretary, who shall keep a record thereof. Additional recognition may include the presentation of a suitable medallion or medal.

Respectfully Submitted,

W John K. Bishop, Master Aurora 15  
MW Henry T. Dunbar, PM Anchorage 17, Glacier 10  
W Clarence E. Keto, Master Glacier 10

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass.

**Note: This resolution was withdrawn by the originator and all signers.**

**Resolution 2009-12**

To Amend sections 14.03, 14.04, 15.02, 16.05, 16.22, 17.02, 19.03, 19.09, 20.04, 21.02, 24.01, 29.03, 31.08, 34.01, 34.02, 34.03, 34.04, and 34.05 bylaws of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

**STATEMENT OF PURPOSE:** To permit Lodge business and balloting to be transacted when open on any degree.

**RESOLUTION:**

**WHEREAS,** at the Baltimore Convention of 1843, American Grand Lodges resolved to allow their lodges to meet only on the Third Degree for business and declared that Masons of the “inferior” First and Second Degrees “are not members of lodges”, and

**WHEREAS**, this practice has come to be considered some kind of landmark in the United States, as it has now been in place from before the time any living Mason was born, and

**WHEREAS**, such a practice has never been adopted in Europe, even in light of the Nazi persecution, and

**WHEREAS**, there is no longer any need for American Grand Lodges to protect themselves from impostors, if there ever really was, and

**WHEREAS**, continuing to forbid Entered Apprentices from becoming a part of the lodge is no doubt detrimental to the Craft, and

**WHEREAS**, we are treating the symptoms of an illness (the failure of First and Second Degree Masons to advance) and are ignoring the disease (the institutional rules that exclude First and Second Degree Masons from business and the fellowship present in the Lodge Room).

NOW, THEREFORE, BE IT RESOLVED, that Section 14.03 bylaw of the Alaska Masonic Code which now reads:

**Section 14.03 Bylaw**

**BUSINESS ON THIRD DEGREE AT STATED COMMUNICATION.** Business is transacted and balloting is done only when a Lodge is open on the Third Degree at a Stated Communication. Proceedings while open on the First and Second Degrees may only be such as appertain to the work and lectures of those degrees, or the taking of testimony upon charges preferred against an Entered Apprentice or a Fellowcraft.

Be amended to read:

**Section 14.03 Bylaw**

**BUSINESS AT STATED COMMUNICATION. Lodge business may only be transacted and balloting may only be done at a Stated Communication. The Worshipful Master may, at his discretion, open the lodge and transact the business of the Lodge on any Degree. Only Master Masons present who are enrolled members in the Lodge may vote on lodge business.**

NOW, THEREFORE, BE IT FURTHER RESOLVED, that those portions of Sections 14.04, 15.02, 16.05, 16.22, 19.03, 20.04, 21.02, 24.01, 29.03, 31.08, 34.01, 34.02, 34.03, 34.04, and 34.05 bylaws of the Alaska Masonic Code which now read:

. . . members present . . .

Be amended to read:

. . . **enrolled** members present . . .

NOW, THEREFORE, BE IT FURTHER RESOLVED, that that portion of Section 17.02 bylaw of the Alaska Masonic Code which now reads:

. . . those present . . .

Be amended to read:

. . . those **enrolled members** present . . .

NOW, THEREFORE, BE IT FURTHER RESOLVED, that Section 19.09 bylaw of the Alaska Masonic Code which now reads:

**Section 19.09 Bylaw**

**EVERY MEMBER MUST VOTE.** Each member of a Lodge present at a balloting therein for the degrees or for affiliation shall ballot unless excused by unanimous consent.

Be amended to read:

**Section 19.09 Bylaw**

**EVERY MEMBER MUST VOTE.** Each **enrolled** member of a Lodge present at a balloting therein for the degrees or for affiliation shall ballot unless excused by unanimous consent.

Respectfully submitted,

V :. W :. V. Clifford Darnell (13, 17, 20)

Report of the Jurisprudence Committee: This resolution is in proper form for consideration by Grand Lodge. This committee does not offer an opinion as to whether it should or should not be adopted. This resolution requires a  $\frac{3}{4}$  majority to pass.

**Note: This resolution failed to receive a majority vote.**

# REPORTS OF STANDING COMMITTEES

## Jurisprudence Committee

### 1st Report

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-1, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As this is a carryover resolution amending a bylaw, it requires a simple majority to pass.

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-1 failed to receive the required three-fourth majority vote but received a majority vote (55F, 33A) and is a carry over resolution for 2010.

### 2nd Report

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-2, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As this is a carryover resolution amending a bylaw, it requires a simple majority to pass.

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-2 failed to receive the required three-fourth majority vote but received a majority vote (48F, 34A) and is a carry over resolution for 2010.

### **3rd Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-3, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As this is a carryover resolution amending a bylaw, it requires a simple majority to pass.

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-3 is tabled until February 6, 2009

### **3rd Report (Amended)**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-3 Amended, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-3 Amended passed.

#### **4th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-4, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three fourths majority vote of adoption.

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor  
MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-4 failed to receive the required three-fourth majority vote but received a majority vote (54F, 35A) and is a carry over resolution for 2010.

## **5th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-5, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-5 passed.

## **6th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-6, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,  
Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)

W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-6 failed to receive a majority vote (32F 53A)

## **7th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-7, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-7 passed.

## **8th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-8, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..



As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor  
MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-8 passed.

### **9th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-9, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-9 failed

## **10th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-10, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend the Constitution, it requires a ninety percent vote for adoption,

Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-10 failed to receive the required ninety percent vote but received a majority vote (61F, 20A) and is a carry over resolution for 2010.

## **11th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-11, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend a bylaw, it requires a three-fourths majority vote for adoption,  
Respectfully submitted,

VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-11 was withdrawn by originator and all signers.

## **12th Report**

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.  
We the Committee on Jurisprudence, to whom was referred Resolution No. 2009-12, have considered the same and report as follows:

This Resolution is in proper form for consideration by Grand Lodge. This Committee does not express an opinion as to whether this Resolution should or should not be adopted..

As it proposes to amend the Constitution, it requires a ninety percent vote for adoption,

Respectfully submitted,  
VW Ken Creamer (9, 18) Chairman  
MW Sam Medsker (3, 12,16)  
VW Tim Smith (22)  
W Tom Westall (20)  
Bro. Phil Nash (11, 22) advisor

MW Grand Master I ask that this report be received.

For the purpose of placing the Resolution on the floor, I move for adoption of the Resolution.

Resolution 2009-12 failed to receive a majority vote (32F 56A).

## **Grievance and Appeals**

Most Worshipful Grand Master;

During the year 2008, your Committee on Grievance and Appeals received one appeal. The following is our decision.

We the Committee on Grievance and Appeals have reviewed the appeal of Jonathan Winchester on his suspension from Mt. Juneau-Gastineaux Lodge No. 21 and we found that there is no basis for the appeal. Mt. Juneau-Gastineaux Lodge No. 21 followed the correct procedures in the conduct of the trial according to the Alaska Masonic Code and the results of the trial should stand.

Respectfully Submitted

MW Thomas O. Mickey, HPGM, Chairman  
Jacques G. Boiley, PDDGM  
MW L. V. "Joe" Dees PGM

I moved the acceptance of this report.

## **Finance**

### **Report of the Grand Treasurer 2008**

I herewith submit my report on the Financial Status of this Most Worshipful Grand Lodge of Alaska.

This year has been a disastrous year for our investment accounts. As every one is painfully aware the economy took an unprecedented dive in September of 2007 and continued to plummet through 2008 and only now seems to be leveling off.

In most cases our investments have been paying dividends. However the principal market value has taken serious declines resulting in an overall loss of 31% on our investments during the calendar year of 2008.

The Finance Committee has held several meeting through out the year to try to stay on top of our investments, it has been very disappointing. We hope to hold our own this coming year and maybe gain back some of our losses.

There were many requests for funding of special projects and wage increases to be included in the 2009 budget. All were considered but in view of the economy and the status of our investments all were turned down by the finance committee.

The legal fund assessments were used in their entirety to cover the ongoing lawsuit which is now at the Alaska Supreme Court. Additional fund will be required to pay for this process so another assessment will have to be made for 2009.

The cost of doing business keeps increasing and I'm trying to keep a line on all spending but some things have to be done at the increased price. If this trend continues a raise in our Per Capita should be revisited.

To all Lodges: Please pay all of your past due invoices and your Per Capita as soon as possible after receiving your invoices. Some lodges did not pay until November, only then after several calls for payment.

I wish I had a better report. I would like to thank all who helped me this year, RW Jerry Wasson, VW Tom Schram, Dan O'Connell and the Finance Committee.

Respectfully Submitted

RW James D. Grubbs  
Grand Treasurer

### **Report of the Finance Committee**

Most Worshipful Grand Master,

The Finance Committee has met and reviewed the Grand Master's message and recommends that the \$10.00 assessment and the \$5.00 per capita be approved as it is essential to the operation of the Most Worshipful Grand Lodge of Alaska.

Respectfully Submitted

W James R. Griffith Vice Chairman

I request that this report be received.

# Audit Committee Report

## Checking Account only

### Grand Lodge of Alaska Balance Sheet

As of Dec 31, 2008

ACCT NO.	CHECKING & INVESTMENTS	AMOUNT	TOTALS
1110	Checking - First National Bank	4,779.37	
1130	Money Market - 0551149	3,205.24	
1140	Petty Cash	100.00	
1205	Arts - Scholarship Fund	10,840.62	
1210	Travel Fund Acct 8851-4125	33,993.58	
1215	General Charity Fund	4,244.82	
1220	General Fund - 6327-9979	175,508.10	
1230	Permanent Fund 1651-6357	200,254.16	
1240	Life Membership - 1211-0782	123,356.66	
1245	GL Per Capita Fund	2,195.96	
	Total Checking & Investments		558,478.51
	ACCOUNTS RECEIVABLE		
1403	Tanana Lodge No. 3	-0.15	
1404	Valdez Lodge No. 4	142.09	
1405	Mt. McKinley Lodge No. 5	9.29	
1407	Matanuska Lodge No. 7	119.00	
1409	Kodiak Lodge No. 9	-50.96	
1410	Glacier Lodge No. 10	31.50	
1411	Kenai Lodge No. 11	408.82	
1412	Fairbanks Lodge No. 12	23.96	
1413	Eagle River Lodge No. 13	150.30	
1415	Aurora Lodge No. 15	-15.75	
1416	North Pole Lodge No. 16	-25.34	
1417	Anchorage Lodge No. 17	95.60	
1418	Mt. Verstovia Lodge No. 18	4.30	
1420	Iditarod Lodge No. 20	100.00	
1423	Petersburg Lodge No. 23	45.43	
	Total Accounts Receivable		1,038.09
	MASONIC SUPPLIES INVENTORY		
1509	Ak Masonic Code w/Binder	161.00	
1511	AK Masonic Code w/o Binder	63.00	
1515	AK Monitor w/Binder	52.65	
1516	AK Monitor Text w/o Binder	341.00	
1520	Lodge Officer H'Book w/Binder	678.60	
1521	Lodge Officer H'Book w/oBinder	52.50	

**Grand Lodge of Alaska**  
**Balance Sheet**

As of Dec 31, 2008

1522	Further Light in Masonry	81.60	
1530	List of Lodges Masonic	251.79	
1540	Entered Apprentice Cipher	383.80	
1541	Entered Apprentice Booklet	234.00	
1543	GM Nickel Tokens 2007-08	5,539.32	
1550	Fellowcraft Cipher	545.11	
1551	Fellowcraft Booklet	472.44	
1560	Master Mason Cipher	457.38	
1561	Master Mason Booklet	391.05	
1570	Pamphlet - On The Threshold	198.88	
1571	Pamphlet - What I'd Like My Fr	161.64	
1575	Claudy Books - VOL I	328.50	
1576	Claudy Books VOL II	156.00	
1577	Claudy Books - VOL III	189.00	
1580	Pins - 25 Year	230.75	
1581	Pins - 50 Year	123.75	
1582	Pins - 75 Year	99.20	
1585	Pins - Widow	123.95	
1590	Commemorative Coins	3,697.60	
	Total Masonic Supplies/Inventory		15,014.51
	Property and Equipment		
1810	Office Furniture & Fixtures	5,596.52	
1820	Accum. Depreciation - F & F	-4831.00	
1830	Office Electronic/Computer Equ	13,301.71	
1840	Accum. Depreciation - Elect.	-6,836.84	
	Total Property and Equipment		7,230.39
	 Total Assets		 581,761.50
	 LIABILITIES AND CAPITAL		
	Current Liabilities		
2230	Bank of America	926.29	
2250	Def. Income - Annual Comm.	5,028.00	
	Total Current Liabilities		5,954.29
	 CAPITAL		
3000	Equity/Retained Earnings	0	
3100	Arts - Scholarships	10,840.62	
3120	General Charity Fund	4,244.82	
3130	Travel Fund	33,993.58	
3140	Life Membership	123,356.66	
3145	GL Per Capita Life Membership	2,195.96	
3160	Office Equipment Fund	1,776.46	
3170	Proceedings - Transcript, P&B	23,636.85	

**Grand Lodge of Alaska**  
**Balance Sheet**

As of Dec 31, 2008

3190	General Fund	175,508.10	
3195	Permanent Fund	200,254.16	
	Net Income	0	
	Total Capital		575,807.21
<b>Total Liabilities &amp; Capital</b>			<b>581,761.50</b>

**Grand Lodge of Alaska**  
**Budget for 2009**

Acct #		2009 Budget	2008 Budget	Dec 31, 2008 - Actual	2008 Budget - VS Actual
<b>Revenues</b>					
4100	Assessment - Per Capita	37,000.00	37,000.00	33,902.51	-3,097.49
4110	Assessment - Bulletin	3,300.00	3,300.00	3,342.51	42.51
4120	Assessment- Late Fee	50.00	50.00	0.00	-50.00
4125	Special Assessmt-Legal Fees	20,000.00	0.00	20,020.00	20,020.00
4130	GM Dispensations	100.00	100.00	130.00	30.00
4145	GWMNM Fund Contribution	2,260.00	1,500.00	2,260.00	760.00
4150	Assessment - Petition Received	4,000.00	4,000.00	3,500.00	-500.00
4160	Assessment - Degrees Conferred	750.00	750.00	780.00	30.00
4170	Assessment - Affils / Degrees	600.00	600.00	990.00	390.00
4175	Reinstatement for NPD	150.00	75.00	266.50	191.50
4180	General Contrib. / Donations	3,000.00	3,000.00	0.00	-3,000.00
4250	Fund Raisers - Other	5,000.00	3,500.00	450.00	-3,050.00
4252	Fundraiser- 2006 hats	0.00	0.00	0.00	0.00
4253	Fundraiser- Jackets	0.00	500.00	0.00	-500.00
4254	Fundraiser-Clocks	0.00	0.00	70.00	70.00
4255	Fundraiser-Thermometers	0.00	0.00	0.00	0.00
4400	Sale of Masonic Inventory	3,500.00	3,500.00	5,365.18	1,865.18
4800	Interest - Spec Assessmt Acct	10.00	0.00	9.56	9.56
4810	Interest - Money Market	100.00	100.00	83.54	-16.46
4815	Div -Intertest - Charity Fund	140.00	140.00	110.67	-29.33
4820	Div & Interest - Travel Fund	2,500.00	2,000.00	2,581.67	581.67
4825	Div-Interest-Permanent Fund	12,500.00	12,500.00	8,320.66	-4,179.34
4830	Div-Interest - General Fund	4,785.00	4,785.00	4,979.90	194.90
4835	Div-Int- Arts Schship Fund	850.00	850.00	903.02	53.02
4840	Div-Interest - Life Mbrship	7,000.00	7,000.00	12,439.41	5,439.41
4841	Investment Income Gains/Losses LM		0.00	-43,225.82	-43,225.82
4845	Div-Interest - Percapita Acct	60.00	60.00	57.42	-2.58
4846	Div-Interest Russian Relations	0.00	20.00	3.50	-16.50
4850	Investment Income Gains/Losses	0.00	22,000.00	-207,493.78	-229,493.78
4900	Other Income-Misc	100.00	100.00	0.00	-100.00



4950	Reimbursed Expense - Ann. Comm	22,000.00	22,000.00	18,910.04	-3,089.96
	Reimbursed Expense- Leadership				
4960	Tng	1,000.00	3,000.00	45.00	-2,955.00
4970	Reimbursed Expense- West Conf.	250.00	0.00	0.00	0.00
	<b>Total Budget/ Gross Profit/Deviation</b>	<b>131,005.00</b>	<b>132,430.00</b>	<b>-131,198.51</b>	<b>-263,628.51</b>
Acct #	Expenses	2009 Budget	2008 Budget	Dec 31, 2008 - Actual	2008 Budget - VS Actual
	<b>Annual Communication Expense</b>				
6005	Ann. Comm. - Banquet Expenses	18,350.00	18,350.00	18,858.54	508.54
6015	Ann. Comm. - Entertainment	800.00	800.00	746.42	-53.58
6030	Ann. Comm. - Printing	1,400.00	1,400.00	1,058.79	-341.21
6040	Ann Comm - Supplies	550.00	550.00	199.00	-351.00
6045	Ann. Comm. - Transportation	1,000.00	500.00	612.99	112.99
6050	Ann. Comm. - Misc. Exp./Other	100.00	100.00	0.00	-100.00
	<b>Total Annual Communication</b>	<b>22,200.00</b>	<b>21,700.00</b>	<b>21,475.74</b>	<b>-224.26</b>
6100	Leadership Training	800.00	1,250.00	300.91	-949.09
6205	Advertising / Public Relations	1,000.00	1,550.00	0.00	-1,550.00
6220	Awards Program	200.00	200.00	0.00	-200.00
6225	Bank Service Charges	100.00	200.00	12.43	-187.57
6230	Contributions/Donations	1,000.00	1,000.00	0.00	-1,000.00
4401	Inventory Cost of Goods	3,000.00	3,000.00	4,686.61	1,686.61
6227	Broker Commission/Foreign Tax	6,000.00	3,000.00	11,247.38	8,247.38
6255	Internet Service Expense	800.00	600.00	1,073.40	473.40
6260	Depreciation	2,891.00	2,891.00	1,272.00	-1,619.00
6270	Dues & Subscriptions	1,000.00	1,200.00	779.98	-420.02
6275	Equipment Rental	50.00	50.00	0.00	-50.00
6277	Equipment Repair	575.00	575.00	567.98	-7.02
6285	Fees - Legal / Audit	0.00	5,000.00	20,542.99	15,542.99
6301	GL Replacement Regalia	1,000.00	1,000.00	328.00	-672.00
6305	Gr. Mstr. - Regalia	3,000.00	1,500.00	219.00	-1,281.00
6310	GM Expenses-Misc Out of Pocket	1,000.00	1,000.00	0.00	-1,000.00
6315	GM Discretionary	1,000.00	1,000.00	0.00	-1,000.00
6405	Travel - Grand Master	6,000.00	6,000.00	6,000.00	0.00
6410	Travel - Deputy Grand Master	3,000.00	3,000.00	3,000.00	0.00
6415	Travel - Senior Grand Warden	1,500.00	1,500.00	1,500.00	0.00
6420	Travel - Junior Grand Warden	1,500.00	1,500.00	1,500.00	0.00
6425	Travel - Grand Secretary	1,200.00	1,200.00	1,200.00	0.00
6430	Travel - Grand Treasurer	1,200.00	1,200.00	1,200.00	0.00
6505	G.Master & G. Sec'y Conference	2,000.00	2,000.00	2,000.00	0.00
6510	Gr. Secretary - Misc. Expenses	750.00	750.00	80.00	-670.00
Acct #	Expenses	2009 Budget	2008 Budget	Dec 31, 2008 - Actual	2008 Budget - VS Actual
6620	G. Washington Memorial Assoc.	2,260.00	1,500.00	2,260.00	760.00
6630	Liability Insurance	8,000.00	8,000.00	6,885.00	-1,115.00
6635	Workers Comp. Insurance	620.00	350.00	401.00	51.00
6690	Masonic Service Assoc. Dues	300.00	300.00	300.00	0.00

6700	Office Salary	12,600.00	12,600.00	12,453.60	-146.40
6705	Office Accounting Fees	6,000.00	6,000.00	6,000.00	0.00
6710	Office Supplies & Exp.	1,500.00	1,500.00	1,282.78	-217.22
6735	Grand Lodge Bulletin	1,600.00	1,600.00	0.00	-1,600.00
6730	Postage & Delivery	2,000.00	2,000.00	1,292.45	-707.55
6745	Printing - General Forms	1,000.00	1,000.00	0.00	-1,000.00
6750	Rent	5,400.00	6,000.00	5,400.00	-600.00
6765	Telephone	600.00	1,000.00	482.24	-517.76
6780	Web Site Fee	500.00	1,000.00	116.00	-884.00
6785	Western Conference	250.00	0.00	139.93	139.93
6790	Miscellaneous	1,000.00	1,000.00	220.00	-780.00
6820	Corporate Taxes	50.00	50.00	300.00	250.00
6821	Medicare	200.00	200.00	180.57	-19.43
6822	F.I.C.A.	800.00	800.00	772.08	-27.92
6823	State (S.U.I.)	380.00	380.00	126.99	-253.01
6830	Federal (F.U.T.A.)	100.00	100.00	55.99	-44.01
8010	Other Expenses	0.00	1,000.00	113.70	-886.30
8011	IRS Penalty	0.00	0.00	0.00	0.00
	<b>Total Budget Exp/Actual Exp/Deviation</b>	<b>107,926.00</b>	<b>110,246.00</b>	<b>117,768.75</b>	<b>7,522.75</b>
	<b>*Distribution of Life Member Interest</b>	<b>6,965.00</b>			
	<b>Net Income</b>	<b>16,114.00</b>	<b>22,184.00</b>	<b>-248,967.26</b>	

\*99.5% of the Dividends and Interest earned by The Life Membership Fund are distributed to Lodges within the Fund. The Amount of income shown for the George Washington National Monument is a "Pass Through" once the annual collection is complete, the funds are forwarded to the GWNM.

## Masonic Research and Education

Report of the Committee on Masonic Research and Education

To the MW Grand Lodge of Alaska, F. & A.M.,

The chairman of this committee was asked to write a research paper on a subject of the chairman's choosing (see Appendix for research paper). Research paper not given at Grand Lodge.

Also, in order to develop training plans as indicated in the Grand Lodge Strategic Plan, the committee is to evaluate the training programs used by The Grand Lodge of Alaska, comparing them with other Grand Jurisdictions. In order to even begin this step several Grand Jurisdictions have been and others are still being contacted for copies of their training programs. Those Grand Jurisdictions having leadership programs have either supplied copies of their programs or have directed this committee to other well known leadership programs.

Respectfully submitted,

VW Roger Hansen, Chairman  
VW Monte Irwin  
W Donald Hale

## **Masonic Public Relations**

Public Relations Report prepared for the Most Worshipful Jared Decker, Grand Lodge of Alaska

A spirited and useful Public Relations meeting was conducted in the first morning after Grand Lodge in Fairbanks. The main topics discussed are listed below:

- Freemasonry's Great Salesman: Your Example
- PR Objectives of the Craft: Quality Growth and Positive Public Opinion.
- Bring a friend night.
- (Free) News Announcements: Radio/Newspaper
- Print Brochure/Masonic Business/ Information Card.
- Who are we?

**Men that are committed to attracting and retaining men of high quality who will continually strive for self improvement and have a strong desire to give back to the Lodge and the community.**

The Masters present were strongly encourage to accomplish several of the PR initiatives in 2008

Mt Juneau-Gastineaux Lodge No. 21 official Masonic activities for 2008 are as follows:

New Initiates - we conducted 4 EA degrees and 3 FC degrees.

Affiliations – we voted and received 2 MM's, both of whom have become active in the Lodge.

In addition to the regularly scheduled business meetings and many non-scheduled meetings to work on a new Lodge building related issues, we performed the following additional Masonic Activities:

Dec/2007-Installation of Officers (jointly conducted with the OES) & Banquet with fund raiser for the Rainbow Girls.

Feb/2008- Grand Lodge Communication in Fairbanks (Elected Lodge Officers and PM's attended.

Jan-Mar/2008-Winter Trap League (Team Square Shooters)

Feb/2008-George Washington's Birthday, Table Lodge

Apr/2008-Grand Lodge Visitation  
 May/2008-M Past Masters Night & BBQ  
 Sep/2008-Masonic Movie Night-Fellowship & Masonic Awareness  
 Nov/2008-Elections  
 Nov/2008-Honoring of VW Brother Walter Soboleff for his 100<sup>th</sup> Birthday & 50-years as a Mason  
 Dec/2008-Installation of Officers (jointly conducted with the OES) & Banquet with fund raiser for Grand Lodge Travel Fund  
 Dec/2008-Masonic Movie Night #2 (planned for 30 Dec.)

In addition to the activities listed above we installed (free) information in our newspaper announcement section regarding contact information and meeting times for our Lodge. I conducted two live radio interviews as the President of the Juneau Shrine Club to promote information about a local Shrine girl and the medical assistance that she had received from Shiners. The radio (KTOO) announcer became interested enough in the Shrine that he scheduled a follow-up meeting to specifically discuss Masonry. These three conversations were about 20 minutes long and provided more free public Masonic relations to Southeast Alaska.

We formed The Grand Chapter of Alaska Widows Sons in 2006 with a few members and the Widow's sons membership has exploded its growth in Alaska in the past year. The Patch logo on our jackets has aroused more interest in Masonry in Alaska. In September we rode to Sitka flying our colors and establishing a new tradition of Masons on motorcycles for the annual Alaska Day event. We were invited to The Pioneer Ball and wore of Fez hats and Widows Son Vests. The comment of "those Masons are good guys" was overheard several times over the weekend. We have a Canadian ride in the works for the Spring of 2009 in addition to another Alaska Day event in Sitka.

Here is a list of the current Widows Sons of Alaska. As you can see, Juneau is not the only contingent. In fact, I've heard that Anchorage and Fairbanks are rumored to have 10 new members coming in next year.

Member	Lodge & Degree
Don Alexander	Mt. Verstovia #18 Sitka, Master Mason
John Barnett	Mt. Juneau-Gastineaux #21, Master Mason
Rick Bozarth	Mt. Juneau-Gastineaux #21, Master Mason
Jeff DeFreest	Mt. Juneau-Gastineaux #21, Master Mason
Bob Heflin	Mt. Juneau-Gastineaux #21, Master Mason
Bob Homoleski	Tanana Lodge #3, Fairbanks Master Mason, PM
Dave Koko	Mt. Juneau-Gastineaux #21, Master Mason, PM
John Leque	Mt. Juneau-Gastineaux #21, Master Mason
Dan McCrummen	Mt. Juneau-Gastineaux #21, Master Mason, PM
Bruce Morley	Mt. Juneau-Gastineaux #21, Master Mason, PM
Preston Orr	Anchorage Lodge #17, Master Mason
John Osborn	Mt. Juneau-Gastineaux #21, Master Mason
Michael Paquette	Tanana Lodge #3, Fairbanks Master Mason

Jeff Poliizotto	Mt. Juneau-Gastineaux #21, Master Mason
Harvey Rasar	Williams Lodge #176, Cornelius, NC, Master Mason
Russ Shivers	Mt. Juneau-Gastineaux #21, Master Mason, PM
Tim Smith	Sterling Lodge #22, Master Mason, PM
Tom Smotherman	Mt. Verstovia #18 Sitka, Master Mason, PM
Kevin Tennant	Tanana Lodge #3, Fairbanks Master Mason
Dave Worel	Tanana Lodge #3, Fairbanks Master Mason

In summary, the radio and newspapers helped get the word out about who Masons are and how we meet. The Widows Sons and Shriners furthered Masonic relations with the public in Alaska by wearing Masonic icons and attending very public events. I am confident that the continued promotion of attending these public events and the everyday wearing of a Masonic patch on a motorcycle vest or wearing a fez allows the public to approach us and learn more about our great institution and Masonic Family.

It was indeed my pleasure to serve as your Public relations Chair for Grand Lodge in 2008.

Jeff Poliizotto  
 Public Relations Chair for Grand Lodge 2008  
 SW, Mt. Juneau-Gastineaux #21  
 Juneau Shrine Club President

## **Masonic Youth**

The Masonic Youth Committee held several meetings this year. Because of distance, these were conducted by teleconference. These were attended by Committee members as well as by Grand Lodge officers.

The Committee drafted a brochure to be made available to each Mason in Alaska and to each Lodge. Its purpose is to motivate Lodges and individual Masons to become involved with and support local Masonic youth organizations. A series of suggestions for ways to do this are given for both the Lodges and the Masons. This brochure was written with input from Masonic youth organizations as well as from Committee members. It is being formatted now and will then be submitted to the Grand Lodge officers for review.

Initial efforts were made to open or strengthen communications with each of the Masonic youth organization's adult leadership. Response has been positive, and it is apparent there is a need to build strong connections between each of the Masonic youth organizations and both the Grand Lodge and local Lodges.

There is a new Executive Officer for DeMolay in Alaska and Chapters are being established in several Lodges. A training for advisers ("Dads") has been completed. Work is being done with community, school, and tribal leaders to make this program available to young men in several communities.

The youth programs in this jurisdiction are weak. Rainbow Girls and Job's Daughters are still functional, although not at their potential. DeMolay is essentially non-existent and is being totally restored. A common comment is that the adult leadership is shared by a very few people with little support from Masons. While very dedicated, many of the adults report being "tired".

The Lodges that are embracing and supporting the youth organizations are experiencing a revitalization of their energy. It is creating a positive public image in their communities, with appreciation for much needed programs that support and train community youth.

Research studies done within Alaska indicate that our youth are seeking positive social involvement with appropriate recognition from their community, but are not finding it. Our Masonic youth programs provide the opportunity for involvement and the recognition for leadership. This is the time to be proactive in reach out to our communities and our youth to provide them the programs they need and we have.

Recommendations:

1. Finalize and distribute the brochure to the Lodges and to masons within our jurisdiction.
2. Make relationships with Masonic youth organizations a priority at the Grand Lodge level and encourage it in local Lodges.
3. Provide support to Masonic Youth organizations, either at a jurisdictional level, or at a unit level. While Grand Lodge budgets may not allow financial support, there are numerous other ways it can be given. Teleconferences or other interactions between grand Lodge officers and youth organization jurisdictional leadership would be a productive beginning. Recognition of adult leadership, as well as youth leadership, is another opportunity.

Respectfully Submitted,

W Dale Gilliland Chair  
Masonic Youth Committee

## **Bylaws**

During 2008, the Bylaws Committee received requests for approval of bylaw amendments from Lodges under the jurisdiction of the Grand Lodge of Alaska.

Tanana Lodge, Petersburg Lodge, and Mt. Juneau-Gastineaux Lodge all requested changes and administrative corrections to their bylaws.

All changes were found to be in proper form and acceptable according to the Alaska Masonic Code.

All request received unanimous approval and were returned to the Grand Lodge Secretary.

Fraternally,

W Karl Amundsen, Chair

VW Jacques Boiley

W Keith Harve

## **Public Schools**

I am happy to report that most of the Lodges have a program that supports higher education through out Alaska

Many different programs exist in this vast State. Most of the Lodges provide scholarships promoting higher education. Some provide several scholarships in their area. Other programs are also provided encourage learning within the class room, such as books for learning. Bikes for learning is also a very popular program used by one Lodge in the State.

A new approach to improving education in Alaska was started by Iditarod Lodge No. 20, three years ago. They went to the Big Lake Elementary School and asked how they could help. They started with donations of pencils, paper, and other supplies needed by students that their parents were not able to supply. The Lodge was later asked to help with clothing items that were needed to make certain that the students came to school prepared to learn. This program has been welcomed by the school district, students, and parents.

Mt. Verstovia Lodge No. 18 in Sitka has a special program, which provides bikes, safety equipment, and tools to maintain the bicycle to four of the elementary schools in the area. The Lodge has received much publicity in their effort to encourage learning within the schools.

Matanuska Lodge No. 7 is in its fourth year of awarding small scholarship grants through its Matanuska Masonic Foundation. Eligible students must submit applications, graduate from Mat-Su Borough area high schools, and apply to attend accredited colleges or approved accredited post secondary institutions within the State of Alaska.

We should all be proud of all that we do for the school systems to encourage learning whereby preparing our youth for a better tomorrow.

Public school Committee

Johnnie L. Wallace

Lee Seagondollar

# REPORTS OF SPECIAL COMMITTEES

## Report of Grand Chaplain (Necrology)

Note: Some of our deceased Brothers may have belonged to more than one Lodge.  
Only one Lodge is shown here.

### White Pass Lodge No. 1

Walter Anson Ormansen	12-30-2007
Gerald Thomas Revis	12-2-2007

### Tanana Lodge No. 3

Robert Patterson Clark	4-15-2008
Richard Edmund Jones	5-20-2008
W Wendel Richard Kaiser	12-6-2008
W Adam McDermott	3-28-2008
Harvey Wallace Marlin	11-5-2008
Harold L. Starkel	12-7-2007
David Edgar Wilcox	12-14-2007

### Valdez Lodge No. 4

W Harold Lee Gray	10-4-2008
Jack Templeton Williams	1-24-2008

### Matanuska Lodge No 7

W Walter Briggs	11-15-2008
David George LaComb	10-25-2008

### Kodiak Lodge No. 9

Max Schlieve	10-27-2007
W Norman Charles Sutliff	10-21-2008

### Glacier Lodge No. 10

MW Gunnar Flygenring	6-29-2008
Joe Edward Halin	11*1-2008
Peter Sykes	4-1-2008
Jon Davis Yeager	8-1-2008

### Kenai Lodge No. 11

Fred Una Korpinen	4-23-2007
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### Fairbanks Lodge No. 12

W Michael Van Hook McGee	4-6-2008
Perry Allen Hansen	8-12-2008



**Anchorage Lodge No. 17**

<b>W Ray Rasmussen</b>	<b>4-14-1966</b>
<b>Ralph Eldon Thomas</b>	<b>1-21-2008</b>
<b>Russell Bernard Young</b>	<b>2-24-2008</b>
<b>W Jack Benson Wright</b>	<b>3-1-2008</b>
<b>Raymond Joseph Miller</b>	<b>6-7-2008</b>
<b>Jack Marine McConkey</b>	<b>9-3-2008</b>
<b>Marvin Earl Kirschbaum</b>	<b>12-3-2008</b>

**Ketchikan Lodge No. 19**

<b>William France Nelson</b>	<b>Unknown</b>
<b>Ian Roderick MacMillan</b>	<b>1-21-2000</b>
<b>Theodore Bertrand Landow</b>	<b>3-26-2007</b>
<b>David Allan Ausman</b>	<b>12-19-2007</b>
<b>Chester Barto Gillis</b>	
<b>W Donald Joseph Gichard</b>	<b>1-8-2008</b>
<b>VW Wesley Gale Davidson</b>	<b>1-31-2008</b>
<b>Lawrence T. Armstrong</b>	<b>7-15-2008</b>

**Mt. Juneau-Gastineaux Lodge No. 21**

<b>Rudy Sedmik</b>	<b>3-15-2004</b>
<b>W Eldon Laffayette Taylor</b>	<b>8-23-2007</b>
<b>Dick Meeken Chitty</b>	<b>5-8-2008</b>
<b>Edward Samuel Bergeron</b>	<b>5-20-2008</b>

**Sterling Lodge No. 22**

<b>David L. "Curley" Wynkoop</b>	<b>9-24-2008</b>
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**Petersburg Lodge No. 23**

<b>MW Kenneth Edward Stedman</b>	<b>11-28-2008</b>
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*When the door of life closes, another door opens;  
but often we look so long at the closed door  
that we do not see the one that has been opened.*

*May his life beyond that door  
Be even more fruitful and rewarding  
Than the life he led while on this side.*

Our condolences go the family and friends of each of these Brethren

Grand Chaplain

## Report of Grand Lecturer

Most Worshipful Brother Jared S. Decker, Grand Master of the MW Grand Lodge of Free and Accepted Masons of Alaska

Distinguished Guests & Brethren all:

The appointed position as Grand Lecturer for 2008 was a very interesting time in my Masonic career. I was not able to visit all the Lodges in this jurisdiction, mainly because of the high cost of fuel for my vehicle & lodging costs.

However, I was able to visit the three Lodges, Anchorage #17, Glacier #10, & Aurora #15, plus Eagle River Lodge #13, Matanuska Lodge #7, and Iditarod Lodge #20. I was able also to visit the three Lodges in the Kenai area namely Seward Lodge #6, Kenai Lodge #11, & Sterling Lodge #22. The opening & closing of nearly all the Lodges I visited was performed with good ritual & by memory. We have to thank all of the Past Masters of all three Lodges for their help in the ritual. This particular time in the life of our Masonic Lodges, with less new membership, plus less participation time in the work of their Lodge; these Past Masters have stepped forward to their Lodge when needed, we need to give them “gratitude.”

When I was appointed to this position, our Grand Master Jared Decker directed me and our Grand Orator, VW Jerry Pinion that we should as a team come up with some “Masonic Education” to be given to the Lodges in our area. We came up with the following four (4) subjects: RITUAL, FELLOWSHIP, COACHING, & CONCORDANT ORDERS. We each chose two different subjects, therefore we would not repeat each other. The subjects were presented & received approval by our Grand Master, Jared Decker. We scheduled our Masonic Education on Stated Meetings for better attendance for the six (6) Lodges, namely: Glacier, Iditarod, Eagle River, Anchorage, Aurora, & Matanuska. The members of each Lodge seemed to enjoy the talks & appreciated our efforts.

Ritual was my choice to talk about in our Masonic Education. The Operative Masons who belonged to guilds while building the great cathedrals in England, Scotland, Ireland, & some European countries had a certain ritual. These Operative Masons, besides teaching about their trade, they also taught moral issues to their members. This probably was a good reason that others wanted to belong to this group for the Moral Issues: which brought in members who were classes as Speculative Masons. This process was slow covering over more that 100 years until 1717 when the 1<sup>st</sup> Grand Lodge was formed in England. The trend continued until there were more Speculative Masons, therefore the Lodges became a Fraternal group of Masons. Of course the Ritual has changed from Operative Masons to Speculative Masons. Those Masons that came before us cleverly used the tools of their trade to represent the Moral Issues which our Ritual teaches us today. The Ritual that we use today is probable about 150 years old with of course some minor changes. This Ritual was given to us, therefore we are obligated to pass it to future generations. Whether we want to call it a Landmark an Obligation, a Gift, we need to

pass it on as it was given to us; This is by Memory. I think everyone here today would agree that Ritual by Memory leaves a lasting impression on our MIND, Heart, & Conscience. Therefore, we should all to the best of our ability, perform good ritual by Memory to the New Masons that follow us.

Thank you Most Worshipful Bro. Jared S. Decker for my appointment as Grand Lecturer for 2008.

Fraternally,

VW V. Clifford Darnell, "02/05/09"

## **Report of Grand Orator**

Subject: Annual Report of the Grand Orator December 28, 2008

It has been an honor and a pleasure to serve as the Grand Orator of the Most Worshipful Grand Lodge of Alaska F. & A.M. for the year 2008

During my year, I performed pleasurable duties. They are as follows:

1. May 15, 2008 – Wrote and article on Alaska Masonic Heritage to be placed in a Time Capsule of the Laying of the Cornerstone of Tanana Lodge No. 3 F, & A.M. in Fairbanks, Alaska during their Centennial Celebration.
2. June 30, 2008 – VW V. Clifford Darnell and I finalized the Grand Lecturer and Grand Orator Masonic Education presentations for the six lodges within District number 3 and 5. The topics we chose for inclusion in the presentation were:
  - Ritual
  - Fellowship
  - Coaching
  - Concordant Orders/Bodies
3. The Grand Lecturer and Grand Orator presented the Masonic Education to:
  - Glacier Lodge No. 10 - September 11, 2008
  - Iditarod Lodge No. 20 – September 18, 2008
  - Eagle River Lodge No. 13 – October 6, 2008
  - Anchorage Lodge No. 17 – October 8, 2008
  - Aurora Lodge No. 7 – November 11, 2008
  - Matanuska Lodge No. 7 – December 2, 2008
4. After each presentation VW V. Clifford Darnell and I would critique our presentations and suggest changes. As a result, the presentations became better each time we presented our lecture. We received numerous favorable comments from the Brethren. The Masonic Education was well received by all attending the stated meeting of the lodges.

I wish to thank MW Jared S. Decker, Grand Master, for the opportunity and privilege of service the Grand Lodge of Alaska.

Respectfully Submitted

VW Jerry W. Pinion

Grand Orator

Grand Orator's Presentation February 5, 2009

Most Worshipful Grand Master, Elected Officers, Appointed Officers, Brethren, we have so many traditions and customs within our lodges that it would be extremely difficult to describe all of them. The Alaska Masonic Code gives us specific guidance to follow in conducting our lodge business. The Alaska Monitor assists us with our degree work and our last rites for our fallen brethren. The Lodge Officers Handbook helps our lodge officers and members become better members of the lodge but it is less directive than the Masonic Code or Monitor.

For Many of you, I am not enlightening you with anything you don't already know. If you are wondering about my subject today, it is Masonic Customs at least in the Grand Lodge of Alaska Jurisdiction

Some of the customs used in our jurisdiction that I have observed done differently in my lodge are:

1. When the Senior Deacon goes to the altar to Open or Arrange the Great Lights, does he light the Three Lesser Lights first and then open the Bible and place the Square and Compasses? Or, does he Open the Bible, place the Square and Compasses first and then light the Three Lesser Lights? Some say that the Three Great Lights of Masonry are illuminated by the Three Lesser Lights. So, to some, the Three Lesser Lights are lighted first.
2. Where is the Junior Deacon standing when he reports to the Worshipful Master that the "duty is performed" after informing the Tyler that the lodge is "open" or "closed"? In our lodge, he stands next to the Senior Deacon at the altar. In some lodges, he stands at his station.
3. Let me give you an example of a third custom. Which hand do you use when casting your ballot at the Ballot Box for a petitioning Brother? Do you use the left hand or the right hand?

Many of our lodge customs start from someone doing it differently than the previous person and if we like the custom and someone doesn't tell us that it is wrong, we continue to do it that way because we learn best by watching others.

The arrangement of our lodge rooms differ in every city throughout this great State and this grand country. Every Lodge room will have a chair in the symbolic East, one in the West, and one in the South. Many of the lodge rooms have a chair on the north side of the lodge. I'm not sure if a chair in the North is to accommodate other concordant bodies

that meet in our lodge room or that it has another purpose. I propose that the chair placed in the middle on the North side of the lodge has a purpose.

This is not my original idea. I extracted it from the *Rite Words*, a Masonic newspaper in Tucson, Arizona.

*Have you ever wondered why the North is considered a dark place or why no officer is in the North of a Lodge?*

*Oddly enough there is a very simple explanation. The North is where GOD, the Great Architect of the Universe is supposed to be seated. In fact, every religion and sect of ancient times believed that God was in the North watching everything on earth. As the Sun rose on his left and set on his right, he was able to witness all that went on the world of his creation.*

*Today we scoff at the idea of our ancient brethren. Yet they believed and had proof that God dwelt in the North. They know, in their wisdom that the only point in the Universe which is stationary was in the North. The North Star of Polaris was the only point visible around which everything moved and turned. Thus, God, who must be at the center of everything, must dwell in the North.*

*The reference to the Northeast Corner as being where everything started, the Sun rose on the left hand of God to start the day and is emblematic of the beginning of everything which was dedicated to God.*

*From the first time man selected a place to build, be it a building, house, or temple, it was believed that the land belonged to God and no man had the right to take a piece of grand and say "this is my land." It was believed that man was permitted to use the earth to live upon, but to say any part of it belonged to man was to invoke the wrath of God.*

*There are of course many exceptions to the custom in modern days such as the laying of the cornerstone by George Washington of the United States Capitol. The cornerstone of the structure was laid in the Southeast corner and there is much discussion of the reason of this exception.*

*But , in all knowledge, man believes the North is God's domain, and when the Lodge is in session God is seated on the North Side of the Lodge and is watching everything within his all seeing eye. At one time during the early days of symbolic Masonry, the emblem of the all seeing eye was placed on the North side and the Comet or shooting star was removed from the Lodge room.*

*Fact, Fable, or Fantasy, it is still a beautiful belief that God is in the North ever present, and watching our work and us. He is watching over us until the end.*

*So that is why no Brother should sit in the chair in the middle of the North side of the Lodge. From the time I presented this to Glacier Lodge No. 10 and to the Anchorage*

*Scottish Rite Brethren, no one has sat in the Chair in the middle of the North side of the Lodge during meetings for that is God's Chair.*

*May the Great Architect of the Universe always be present on the North side of your Lodge to watch over you and protect every one of you.*

*Grand Master, I request this presentation be received.*

*Grand Master, I move that this presentation become a part of our proceedings.*

*VW Jerry W. Pinion,  
Grand Orator*

## **Report of Grand Historian**

### **Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska**

Our Fraternity being one of peace, friendship, and brotherly love it tend to have a history less exciting than the histories of other organizations. Histories that are full of conniving politicians, warring factions, general want, and misery.

Titles like "Action in the North Pacific" and "Twelve O'clock High" will always be more exciting than "Masons at High Twelve". The repeating story of amiable gentlemen shaking hands and basking in each other's warmth and camaraderie is not high drama. None the less, to my mind, it is an unusual tale for the human race. We as Masons have been doing this for hundreds of years. Masonry on this level has been an unusually successful peace movement.

In a recent Masonic publication it had been said that history is always a fiction. Perhaps for most Masons Masonic History is a pleasant reminiscence. For me it has been an excavation. Digging and raking minds and matter for relevant facts.

As most of you know, I have undertaken the task of writing the history of the Grand Lodge of Alaska.

I have been doing extensive work to secure the knowledge requisite to write such a history. Often the facts lead in a thousand different directions. Narrowing one's focus helps organized these facts. With that in mind, I have been concentrating of the lives and biographies of our Past Grand Masters. Like loading mercury with a pitch fork the work goes on, but slowly. I will be redoubling my efforts in 2009 so some of you should prepare yourselves to find me both persistent if not annoying.

The history has an outline with chapters for histories of Lodges, Grand Masters, and people who have contributed to the Alaska Grand Lodge. That is a lot of people.

Brothers, I hope you can forgive me for musing about the history of Masonry and our Grand Lodge. As Shelby Foote, the famous Civil War historian and novelist once said: "all great writing has something humorous on every page."

It is my intention to leave you with a small nugget of Alaska Masonic history from this brief talk I have the honor to give you today. Unfortunately many historians drone on and on and at the end of the ordeal, everyone says two things: “I am glad that’s over” and “what did he say”? I hope to avoid this pitfall.

I call your attention to the Seal of the Grand Lodge of Alaska; here it is before us right in front of the Grand East. Where did it come from? We look at it every time we see the Grand Lodge website or read any official communiqué from the Grand Lodge of Alaska. There it has been before our eyes year after year. Yet few of us know anything about its origin.

It was none other than Mrs. Gwen Fitzpatrick, the wife of our Past Grand Master, MW Marvin Fitzpatrick who designed it while sitting in their 5<sup>th</sup> wheeler some place in Alaska. Gwen had been doing a lot of typing for what was then the Code Committee for what was not yet the Grand Lodge of Alaska. She picked out the various symbols from a list that she had. The outline of the great State of Alaska, the all seeing eye of God, the Wardens Columns, Square and Compasses with the letter G, the Seven Steps alluding to the seven liberal arts and sciences, the words “Our Trust Being in God”, the Masonic date. She kept it simple and captured the essence of Masonry in Alaska. She turned this over to the Chairman of the Code Committee, of future and first Grand Master MW James A. Williams who showed it to his neighbor who was not only a Mason but also a draftsman who added the decorative border around the outside.

Thus was born our Grand seal. It was accordingly written into the code of the Grand Lodge of Alaska.

I learned this from MW James A. Williams in the course of several conversations I have had the privilege to have with him our the last few months. I confirmed it during a conversation I had with Gwen a few weeks ago.

I hope you have enjoyed this beautiful golden nugget of our Alaska Masonic History



Grand Seal of The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

Respectfully submitted,

W Roger A. Barnstead  
Grand Historian 2008

## **Charters and Dispensations**

No report was received at the time of publication

## **Leadership Training**

No report was received at the time of publication

## **George Washington National Memorial**

No report was received at the time of publication

## **Russian Relations**

2008 Russian Relation's Report.

Fraternally John Grainger

Grand Representative of Russia Near Alaska.

Grand Lodge Report 2008

## **FREEMASONRY EMERGES IN THE RUSSIAN FAR EAST**

After over 75 years of darkness Freemasonry returns to Far East Russia. The Alaska Russian Relations Committee, established in 1993 by M.:W.: John Grainger, started plans for new Masonic lodges in Eastern Russia.

Pacific Rim Lodge #12 is the first lodge, east of Ural Mountains, since the Russian Revolution in 1917.

In 1995 the Grand Loge Nationale Française constituted the Grand Lodge of Russia. The Russian Relations Committee now works as a courtesy for the Russian Grand Lodge.

In 1993 an exploratory trip was made to Magadan in Eastern Russia to study the possibility of returning Freemasonry in Russia. Later a trip was made to Vladivostok, Khabarovsk, Blagoveschensk and Novosibirsk.

The Russian Relations Committee members started Pacific Rim Lodge #12, Under Dispensation. Their first meeting, promoted and formed by M.:W.: Charles Corbin, Co-Chairman of the Russian Relations Committee, was held in Palmer, Alaska September 11, 1999. Here Nickoli Luzganov from Vladivostok was raised as a Master



Mason. A month later eight Master Masons from Alaska followed on this historic event by flying to Vladivostok and conferring all three degrees on eight new candidates.

The new lodge attended by approximately 30 Masons, including the Grand Master of Russia, was constituted October 14, 2000 in Vladivostok.

Because of the distances involved Alaska is in a unique position to revive Freemasonry in Russia east of the Ural Mountains. Pacific Rim Lodge #12 in Vladivostok is located 5,200 miles from Moscow. This is twice the distance from Seattle to New York. In 2008 Vladivostok Air scheduled flights from Anchorage to Vladivostok.

Due to a schism in 2008 -- division of leadership within the Russian Grand Lodge -- the Russian Relation's Committee suspended active labor in establishing new lodges in Eastern Russia and promotion of their Honorary Lifetime Membership program until the Masonic community could recognize the Russian Grand Master.

### **Conference of Grand Master's Commission of Fraternal Relations Report:**

The legitimate Grand Lodge of Russia continues to operate in the confusion of having a self-proclaimed group operate under the same name. This group, headed by Roman Gorodnitsky, has sent numerous letters to Grand Lodges around the world claiming legitimacy. It is still the opinion of the Commission that the Grand Lodge of Russia with Andrei Bogdanov as Grand Master is the only Grand Lodge in Russia that meets the standards for recognition. It has been learned that Grand Master Bogdanov has announced himself as a candidate for the Presidency of Russia. The Commission is grateful to Brothers

Tardivat of the GLNF, Robert Heyat of the District of Columbia, and Thomas Jackson of Pennsylvania for their efforts in helping resolve the difficult situation that has existed in the Grand Lodge of Russia.

### **Newsletter**

VLADIVOSTOK — WM "Slava" Voitenko, PRL #12, wrote: "We initiated new brother, Mike Bounakov. He is attorney. Another new man is Phillip Rader from Germany. He is an apprentice and has probation in Russia (In Irkutsk, Vladivostok and Moscow and later in China. He has interest in Russian Masonry and writes the articles in German newspapers. We have the plan to initiate also two new apprentices in near future. One is a doctor.

The Russian Relations Committee is assisting Pacific Rim Lodge to become proficient in their work, and to become self-sufficient. Once this is accomplished the new Masons will be able to expand Freemasonry in the Far East.

Brother Mikhail M. Bounakov wrote: "During 2008 year Nezabudka fund involve for "Family Hearth" social complex needs US \$ 10,760 from different sources, include \$500

from Russian relation committee (on Dec 2008) and US\$ 800 (on Jan 2008) what was spent as:

- Purchase water/heater boiler for living building of "Family Hearth" social complex on Sep 2008 - US\$ 3,700
- Pay bills of water supply, electricity and heat during Dec 2007- Aug 2008 – US\$ 4,450
- School and sport equipment purchase during Dec 2007- Aug 2008 - US\$ 2,610

"In connection with the above noted information, and with grateful acknowledgement of the stable and invaluable material and moral assistance provided by the Russian Relations Committee of the Grand Lodge of Alaska, Nezabudka Fund and "Family Hearth" social complex herewith conveys its greatest and most sincere expression of Christian appreciation to the Grand Lodge of Alaska and its Russian Relations Committee members including."

If Freemasonry is to succeed in the Far East it must be through the labor of new Masons in Russia. We can, however, continue to start and assist new lodges to become proficient in their work and to assist in establishing new lodges and initiate new candidates.

Non Russian Masons can assist in the efforts of establishing Freemasonry in Eastern Russia by becoming Honorary Lifetime members of a Far East Russian Lodge. Due to financial restraints the Grand Lodge of Alaska is unable to assist committees financially.

A one-time membership fee of \$200 supports the work of introducing Freemasonry in the Far East. Honorary Lifetime members of Pacific Rim Lodge #12, Vladivostok receive a colorful membership certificate, lodge pin and a lifetime membership card. A copy of a current dues card serves as a petition. Your names (and title) as you wish it to appear on your certificate and mailing address should be included.

Masons interested in becoming an Honorary Lifetime member of a Far East Russian lodge should contact MW John Grainger, (Grand Representative of Russia Near Alaska) P.O. Box 5326, Ketchikan, AK 99901. [jhg@kpunet.net](mailto:jhg@kpunet.net).

The Russian Far East offers a unique opportunity to establish our fraternity in an area where Masonic precepts and tenets are virtually unknown. With the traditions of Brotherhood and caring, our gentle craft can become a positive influence in Russia.

## **Wills and Endowments**

No report of any motions was received at the time of publication

## **Long-Range Planning**

Meeting February 4, 2008

RW Wallace called the meeting to order.

He informed us that one item had been added to the Long-Range Plan. Grand Lodge Endowment is the new added Item 7 and he read the objectives of this new item.

The dates of committee meetings were changed to accommodate completion of goals and give more realistic completion dates.

During the review the progress made was noted.

All in attendance commented on the problem of communication. Everyone has different ideas.

Thanks to all affected by “The Brain Book” for their contributions.  
The next meeting dates will be announced soon.

Meeting adjourned

RW Jerome P. “Jerry Wasson  
Secretary

## **Internet & Publications**

### **Report of the Internet Committee**

No report of any motions was received at the time of publication

### **Report of the Publications Committee**

No report of any motions was received at the time of publication

## **Segregation and Reference Committee**

To The Most Worshipful Grand Lodge of Free & accepted Masons of Alaska

We the Committee of Segregation and Reference & Reference to whom was referred the “Grand Master’s Message” have reviewed the same and report the following:

1. The Grand Masters Assessment of \$10.00 per Master Masons in each lodge be referred to the Finance Committee.
2. The Grand Masters recommendation that the per capita fee paid to the Grand Lodge by the blue lodges be increased by \$5.00 per member for a total of \$27.50 per member be referred to the Finance Committee.
3. All other parts of the Grand Masters Message should stand as written.

Respectfully Submitted

Committee on Segregation & Reference

Joe Dees, PGM

Harry Koenen, PGM

Henry Dunbar, PGM

## **Alaska Masonic Code Review Committee**

No report was received at the time of publication

### **Reports of the District Deputies of the Grand Master**

#### **District 1**

##### **Dispensations Issued**

February 21, 2008 permission granted to Fairbanks Lodge #12 to elect and install Junior Warden at their Stated Communication on Feb. 21, 2008.

May 15, 2008 for Fairbanks Lodge #12 to hold their May Stated Communication at the new Scottish Rite Masonic Center, later amended to be held Thursday May 22, 2008.

June 22, 2008 granted permission to North Pole #16 to hold outside Master Mason Degree at Brother Daniel Coben's farm 2.5 mile Eielson Farm Road at 12 noon

Permission granted to Masons of District One to dress as Masons for July 19, 2008 Golden Days Parade in Fairbanks.

.November 15, 2008 requested Dispensation to Tanana Lodge #3 to waive Section 20.06 Alaska Masonic Code to confer Master Mason Degrees on Fellowcraft Brothers Randall Lee Knight and Jason Bradford Jones before their deployment to Iraq.

##### **Official Visits and review of books**

Fairbanks Lodge #12 May 22, 2008

Valdez Lodge #4 July 8, 2008

North Pole Lodge #16 July 21, 2008

Tanana Lodge #3 August 13, 2008

##### **District one Meeting**

August 16, 2008 hosted by Valdez Lodge #4

##### **Other Duties**

August 7, 2008 represented MW Jared Decker at the public opening of the Grand Court of Amaranth of Alaska in Fairbanks.

August 8, 2008 presented Fifth Year pin and certificate to Brother Benjamin J. Harness in Tok, Alaska on behalf of the Grand Lodge of Michigan.

VW John Johnson

## **District 2**

No report from the District Deputy was received at the time of publication

## **District 3**

No report from the District Deputy was received at the time of publication

## **District 4**

No report from the District Deputy was received at the time of publication

## **District 5**

To: The Most Worshipful Grand Master,

The Most Worshipful grand Lodge of Free and Accepted Masons of Alaska

Subject: District Deputies Report

District No. 5 had a great year. I had the opportunity to attend all three lodges during their stated meetings as well as most of their degree work. Each lodge held their stated meetings on the date prescribed and conducted lodge business in a prompt manner and took care of the issues that required their attention.

Each Lodge had some degree work and it was completed in due form. I was not present at all of the degree work for each lodge. Each lodge can be proud of the work they have done over the past year. Matanuska Lodge #7 raised a brother to the sublime degree of a Master Mason using his own grandfather's apron and Bible. This proved very emotional for the brother and was greatly appreciated by him and the family. Bro. Dennis Oakland deserves credit for his coordination efforts with this brothers family to get this put together without the brothers knowledge.

Matanuska Lodge #7, Eagle River Lodge #13, and Iditarod Lodge #20 participated in several community events and promoted Masonry in a very positive manner. All three lodges are active in their community by contributing money in the form of scholarships and school supplies. They are always looking for ways to help in their community if it is in their ability to do so.

Elections were held and installation of new officers were completed professionally yet with a humorous manner. The newly elected and appointed officers are looking forward to duties in the new positions. Eagle River Lodge #13 elected their youngest Worshipful Master to date, W Nicholas Choromanski at the tender age of 24.

Respectfully Submitted  
VW James R. Herrington  
Deputy of the Grand Master District #5

## **Awards Committee**

### **James A. Williams Award**

The recipient of the James A. Williams Award for honoring the Alaska Lodge with the largest number of Master Masons raised was presented to Aurora 15 for the year 2008

### **Buckley C. Hazen Award**

The recipient of the Buckley C. Hazen Award for the largest percentage membership growth was presented to Tanana Lodge No. 3 for the year 2008.

### **Military Recognition Award**

The recipients of the military recognition award of honor are presented to two soldiers from Fort Richardson both currently serving in Afghanistan . They are:  
1LT Kevin Jewell Platoon Leader 3<sup>rd</sup> Platoon Alpha Troop 1-40 CAV (ABN) and SSG Jarrod Mahfouz Fire Support NCO 3<sup>rd</sup> BN 509<sup>th</sup> (ABN) INF

### **Grand Master's Award for Excellence**

The Grand Master's Award for Excellence was earned by the following Masters in 2008

W Montgomery J. Schefers	Glacier Lodge No. 10
W Glen Faulkner	Kenai Lodge No. 11
W Michael Leroux	Fairbanks Lodge no. 12
W Nick J. Choromanski	Eagle River Lodge No. 13
W Paul S. Gabbert	Aurora Lodge No. 15
W Richard Grant	Iditarod Lodge No. 20
W Jeff DeFreest	Mt. Juneau – Gastineaux Lodge No. 21

### **Mason of the Year**

It is a pleasure to announce this year's recipient of the Grand Lodge of Alaska Mason of the Year Award: W. L. F. "Buck" Buxton, Matanuska Lodge No. 7.

## **Report of Committee on Concordant Bodies Grand Lodge of Alaska – September 29, 2008**

To the Most Worshipful Grand Lodge of Alaska, F. & A. M.

In his message at the Twenty-Seventh Annual Communication of the Grand Lodge of Alaska, the Grand Master recommended “that the Grand Master appoint a committee of at least three as a fact finding committee to investigate the actions of all concordant organizations.” This report is a response to that recommendation. It contains, from a very broad perspective, issues and concerns affecting a more genial relationship between the various Concordant Masonic organizations\* and the Grand Lodge of Alaska. It also contains some recommendations for improving the working relationships between the Grand Lodge of Alaska and all represented organizations. Finally, descriptions of the various Concordant Masonic organizations describing, from a Freemasons’ perspective, the philosophy, structure, history, and status of those organizations is included as an addendum.

\*For the purpose of this report, Concordant Masonic organizations (Concordant Bodies) shall refer to Scottish Rite Freemasonry, York Rite Masons, Ancient Arabic Order of Nobles of the Mystic Shrine, Order of the Eastern Star, Order of the Amaranth, International Order of the Rainbow for Girls, Jobs Daughters International, and the Order of DeMolay.

### **1. Issues and Concerns Affecting a More Genial Relationship**

#### **A. Pool of Current and Prospective Members**

Freemasonry has experienced a steady decline in membership for more than 40 years. This is not a unique phenomenon, as almost all social, civic, religious, and fraternal organizations in this country have suffered the same fate. In fact, some cherished institutions have ceased to exist entirely, while others continue to struggle for their survival. The consequences of this decline are that the pool of members left to manage the affairs of an institution is growing ever smaller. This decline is even more strongly felt in a diverse institution like Freemasonry, where the demands on the few members with the knowledge, skills, interest, and time to participate in leadership roles is compounded by the numbers of different orders and rites which encompass our institution, all with similar leadership needs. Compounding this situation is the reality of our State’s population. With a little over 660,000 people statewide, we are not as favorably positioned to attract large numbers of new members to our organizations as larger states with populations in the millions of people.

#### **B. Competition for Resources**

The Lodges comprising the Grand Lodge of Alaska and Grand Lodge itself require Masons with time, energy, interest, and a degree of skill to administer the business of our Lodges and the Grand Lodge and provide the leadership necessary to advance Freemasonry within Alaska. With our aging membership and the loss of the Viet Nam generation, we are struggling to attract the next generation of men to Masonry and

develop in them the necessary skills to lead our Craft, before those currently leading Masonry pass on to that Celestial Lodge above. This same concern applies to our Concordant Bodies as well. Qualified Master Masons with time and interest are needed to lead and to support and assist in the advancement of our Concordant Bodies. As noted above, the pool of perspective new Master Masons from which to draw our new leaders is not as large as our combined demand for those leaders is concerned. This situation leads to competition to capture the hearts and minds of every new Master Mason by all organizations within Freemasonry. Even more troubling is that the pressure to increase membership throughout all of Freemasonry's Bodies has led some in other jurisdictions to suggest lowering our standards for membership.

### **C. Familiarity**

Many people can admire only those who are inaccessible to them. Conversely, the better we know people, the more likely we are to find fault with them. The leadership of the Masonic Community within Alaska is very small and close knit. Many of these leaders have known and worked with each other within the various orders of Masonry. In most cases, they know each other through their Masonic work. Unfortunately, they may not know each other on a more personal level, a level where they are aware of their common interests and concerns and understand each other's perspective related to matters between them.

### **D. Autonomy**

Each of the Concordant Bodies represented in this report is an independent and autonomous organization. As such, each derives its authority and receives direction from a separate national organization. At times, there may be a tendency for some in these organizations to lose site of the fact that their members are also Freemasons who are answerable to the authority of the Grand Lodge under whose jurisdiction they reside. As such, each Master Mason who is also a member of a Concordant Body, serves two masters, of which the Grand Lodge is the highest authority.

### **E. Geographic Expanse**

Alaska Masonry resides in several distinct regional enclaves in a state which, if superimposed over a map of the lower 48 states, would extend from Jacksonville, FL in the East to San Francisco, CA in the West. In interior Alaska, Masonry is clustered around the city of Fairbanks, which might be represented by Cedar Rapids, IA on the superimposed map. In South central Alaska, Masonry finds two separate geographic centers in Anchorage and the Kenai Peninsula. Like Fairbanks, Anchorage might be represented by Springfield, MO on the superimposed map. There is a less robust connection between Masonic organizations in South East Alaska, where the only physical connection between those communities and with the rest of the state is by way of boat or airplane. Ketchikan in the far south of that region might be represented by Jacksonville, FL on the superimposed map. Finally, Alaska Masonry exists in remote communities like Valdez, Cordova, and Kodiak where the only physical connection between them and the regional centers is by way of boat or airplane, or in the case of Valdez, by way of a 600 plus mile roundtrip by car. Being geographically isolated, Masonry has developed relationships and interdependencies among the Concordant Bodies represented in each of



the regional enclaves. These relationships and interdependencies are separate and distinct from the relationships which exist between the members of an organization and its leaders and among the leadership organizations themselves.

### **F. Communication Among Organizations**

Currently, there are no known formal lines of communication between the leadership of the Concordant Bodies and the Grand Lodge of Alaska. There is direct communication between the leaders of the Alaskan Masonic organizations and their member groups, which filters down to the members themselves. Information contained in that communication is passed along from one body to another indirectly by those who have membership in two or more Masonic organizations. Sometimes, the information passed along in this manner is repeated inaccurately and can lead to misunderstandings between our Masonic organizations.

Additionally, most of the organizations represented in this report maintain web pages on the internet. Those pages provide information about who the organizations are, how to become a member, and the various philanthropies they support. In very few instances do any of these pages provide information about upcoming activities and events. Most of these pages do provide links, in one form or another, to the pages of the other organizations.

## **2. Recommendations for Improving Effective Relationships**

### **A. Improving Lines of Communication between Organization's Leadership**

In order to address issues and concerns which may arise during any given year, Grand Lodge should establish direct and open lines of communication with the leadership of each of the Concordant Bodies operating within the jurisdiction of the Grand Lodge of Alaska. Additionally, Grand Lodge should establish an understanding among the Concordant Body leadership for a process to address differences between parties in an open and honest manner, and one that will not jeopardize the goals and objectives of all parties involved.

### **B. Annual Conference of Alaskan Masonic Bodies**

The committee recommends that Grand Lodge establish an Annual Conference of Alaskan Masonic Bodies. The purpose of the conference will be:

1. To provide a forum for leaders of the Alaskan Concordant Bodies to meet with the leaders of the Grand Lodge of Alaska and exchange ideas on topics which are of common interest to them.
2. To provide an opportunity for the leaders of the represented organizations to become acquainted with one another and to promote one of the truly Masonic ornaments, which is Brotherly Love.
3. To promote an open line of communications between the leaders so that when communications of a formal nature are required they will occur in a pleasant and productive manner.

(Adapted from the bylaws of the Western Conference of Masonic Grand Lodges)

### **C. Improving Information about Each Organization's Activities Throughout the Masonic Family**

The committee recommends that Grand Lodge encourage the leaders of the Concordant Bodies to share information about their activities and events, similar to the events calendar currently viewable on the Alaska-Mason web site. Additionally, we recommend that Grand Lodge provide links on its web page to each the web pages of the Alaskan Concordant Bodies that currently have them.

### **3. Conclusion**

Although each organization represented in this report is independent and autonomous of the others and each derives its authority from a separate national organization, we are all Brothers and Sisters and members of the same Masonic Family. We derive our existence from the same parent that is Freemasonry. In order for our family to survive and prosper, we all need to foster and promote the principals of Freemasonry and share them within all of our communities.

Freemasonry in Alaska is experiencing somewhat of a renaissance. We are witnessing a new generation of young men who have a desire to participate in our labors and privileges. In order to continue the growth of Freemasonry, we need to concentrate on and strengthen our foundation. We need to communicate to our prospective members the promise that is Freemasonry and then deliver that promise. We need to take the time necessary to ensure that those newly made Masons are endued with the history and knowledge of Freemasonry through a quality program of Masonic instruction. We need to ensure that they have the foundation necessary to carry Freemasonry into all of our Masonic Institutions. The consequences of not attending to our base are plain, for if the foundation fails so too will the whole structure of Freemasonry.

### **Addendum**

#### **4. Concordant Bodies**

##### **A. Scottish Rite Freemasonry, Orient of Alaska**

**PHILOSOPHY:** The philosophy of the Scottish Rite is to increase the enlightenment of a mason with a series of progressive moral teachings and values to coexist with his fellow man, family, community and God. These precepts follow and go hand in hand with those illuminated by the ritual and degrees of the Blue Lodge.

**STRUCTURE:** In Alaska the structure of the Scottish Rite is organized under the jurisdiction and with allegiance to the Supreme Council of the Ancient Accepted Scottish Rite Southern Jurisdiction. A Sovereign Grand Inspector General (S.:G.:I.:G.:) or Deputy is recommended, vetted and elected by the Supreme Council to oversee the Scottish Rite Orient in Alaska. Personal Representatives are appointed by the S.:G.:I.:G.: for each of the Valleys. A Valley is a local community Scottish Rite and is composed of a Lodge of Perfection, Chapter of Rose Croix, Council of Kadosh, and Consistory with annually elected and appointed officers. Valleys in Alaska include Fairbanks, Anchorage, Juneau, Ketchikan and Sitka.

**HISTORY:** The first Scottish Rite Lodge of Perfection was chartered in July 1911 in Juneau, Alaska. As Alaska grew so did the Scottish Rite. The establishment of permanent communities followed the gold rush, with the influx of gold miners moving and migrating from camp. Masons from various Masonic jurisdictions also took part in the gold rush and established local clubs and lodges along with Scottish Rite clubs culminating with the eventual chartering in Juneau of the Lodge of Perfection.

**CURRENT STATUS:** Currently Scottish Rite in Alaska is active and thriving with a stable membership advocating the teachings of Freemasonry. This past May the Sitka charter for the Lodge of Perfection was reactivated. Our philanthropy is the Alaska Scottish Rite Care Foundation, a 501c3 tax exempt foundation which provides funding for children with language, literacy, and communication problems. A building in Fairbanks is under construction and nearing completion with a building in Anchorage in the planning stages for the Foundation. Both of these buildings will provide office space for the therapists who are under contract with the Foundation. Scottish Rite Masons in Alaska look forward to the future with optimism that the goals and challenges, which have been set before them, will be successfully achieved.

#### **B. Grand York Rite Masons of Alaska**

**PHILOSOPHY:** The philosophy of the York Rite is to increase the enlightenment of a Mason with a series of progressive moral teachings and values to coexist with his fellow man, family, community and God. These precepts follow and go hand in hand with those illuminated by the ritual and degrees of the Blue Lodge.

**STRUCTURE:** York Rite in Alaska consists of the Grand Chapter of Royal Arch Masons, Grand Council of Cryptic Masons and Grand Commandery of Knights Templar each with annually elected officers. Each of the previous entities is composed of constituent Chapters, Councils and Commanderys. The General Grand Chapter Royal Arch Masons International, General Grand Council Cryptic Masons International, and Grand Encampment of Knights Templar of North America provide their respective charters; which in turn provides voting rights for the past grand and current elected grand officers of Alaska. The York Rite's Chapters, Councils and Commandery's support local charitable or beneficent organizations and national philanthropies. The National philanthropies include the Royal Arch Research Association, Cryptic Masons Medical Research Association and the Knights Templar Eye Foundation. Organizations which require York Rite membership and are functioning in Alaska include the Red Cross of Constantine, the Sovereign York Rite College of North America, the Allied Masonic Degrees and the Knights York Court of Honor. Honorary affiliations include the Order of High Priesthood, the Thrice Illustrious Master and the Past Commander's Association.

**HISTORY:** As with the growth and spread of Masonry in the territory of Alaska since before 1900, those Masons who belonged to the York Rite also established clubs, Chapters, Councils and Commandery's in their local communities.

**CURRENT STATUS:** York Rite masonry in Alaska is thriving and growing. Since 1999 there has been a steady growth in membership. The chartering of the Mat-Su York Rite bodies allowed for the constituting and chartering of the Grand Commandery of

Alaska in 2003. The Anchorage York Rite Foundation provides office facilities for the Grand Lodge of Alaska and a home for the Alaska Masonic Library and Museum Foundation. York Rite Masonry teaches, advocates and follows the tenants of Freemasonry in its ritual and philanthropy.

### **C. Ancient Arabic Order of Nobles of the Mystic Shrine**

**PHILOSOPHY:** The Shriners is a fraternal organization of masons that was organized in 1878 in New York City with the original Temple being named Mecca. It was conceptualized and organized for the purpose of fun and fellowship in a fraternal environment and setting. The original Shrine Temple evolved, grew and exists today with 191 Shrine Centers in North America under the leadership of the Imperial Shrine of North America. There are 17 Shrine Centers in Canada and 1 each in Mexico and Panama with the remainder in the United States. Here in Alaska there is only one Shrine Center located in Anchorage with Shrine Clubs in Fairbanks, Soldotna, Valdez, the Matanuska Valley, Juneau, Sitka and Ketchikan.

**STRUCTURE:** The Shrine of North America is incorporated under two distinct corporations. An Iowa Corporation governs the operation of fraternal matters while a Colorado Corporation being the charitable arm that governs the operation of Shriners Hospitals for Children. The Shrine is led by the Imperial Potentate Imperial Sir Douglas Maxwell whose office is in the Shrine Headquarters in Tampa, Florida. Al Aska Shrine is led by Illustrious Sir James H. Gattenby

**HISTORY:** The Shriners came to Alaska in the early 1900's with members from Nile Temple in Seattle traveling to Alaska by steam ship, performing ceremonials and chartering Shrine Clubs throughout the state. In 1974 Al Aska Shrine Temple received its charter and in 1997 was granted jurisdiction for the entire state. Today Al Aska Shriners has Nobles through out the state with a total membership of approximately 980 members of which 40% reside out of state.

**THE SHRINE'S IMPACT ON MASONRY:** The prerequisite for membership in the Shriners is current membership in a Masonic Blue Lodge. Prior to 2001 the prerequisites for membership also required membership as a 32° Mason in the Scottish Rite or as a Knight Templar in the York Rite. The Shrine has a 'Creed' for its members, which follow the principals and tenants of Masonry. During our Initiation Ceremonial there is an oath taken at the altar by all Nobles reaffirming a belief in a supreme being and to the tenants and principles to Masonry and the Shrine.

The philanthropy supported by the Shrine is the 22 Shriners Hospitals for Children. Shriners Hospitals began in 1922 with one hospital located in Shreveport Louisiana and has grown to include one hospital in both Canada and Mexico and 20 in the United States. These hospitals provide to children treatment at no cost for orthopedic problems and burns. There is ongoing research at several of the hospitals to find ways to provide enhanced treatments for services offered at Shriners Hospitals. The patient care operating budget for 2007-2008 is just under \$3,000,000 per day. Endowments, donations and fundraisers provide the necessary funding for the operation of the

hospitals. In conjunction with the hospitals, outreach clinics are administered and supported by Shrine Centers to minimize travel costs. In Alaska travel to the three annual clinics and hospitals for necessary evaluation and treatment are provided for by the Alaska Shrine Center to include the patient and one parent.

The conclusion being that Shriners is unequivocally a Masonic organization that provides a basis for Freemasonry to consider itself as a truly charitable organization.

#### **D. Order of the Eastern Star in Alaska**

**PHILOSOPHY:** The Order of the Eastern Star is a social order comprised of persons with spiritual values, but it is not a religion. Its appeal rests in the true beauty of the refreshing and character-building lessons that are so sincerely portrayed in its ritualistic work. A deep fraternal bond exist between its members. It is the wholesome relationship of sisterly and brotherly love brought about through high principles exemplified in our lives which make us near and dear to each other. While this is an Order composed of people of deep spiritual convictions, it is open to all faiths, except those with no faith. The personal welfare of our members is vital to all of us in the Eastern Star, and it is considered a privilege to help another member whenever we can.

The stated purposes of the organization are: Charitable, Educational, Fraternal and Scientific; but there is much more to it than that. Dr. Rob Morris founded the Order in 1850 using the beautiful and inspiring Biblical examples of heroic conduct and moral values. These portray the noble principles which should adorn the personal lives of Eastern Star members. Eastern Star strives to take good people and through uplifting and elevating associations of love and service, and through precept and example build an Order which is truly dedicated to charity, truth, and loving kindness.

**STRUCTURE:** Membership in the order is comprised of men who are Masons and only women with specific Masonic affiliation may be members. These affiliations include:

- Affiliated Master Masons in good standing
- wives
- daughters
- legally adopted daughters
- mothers
- widows
- sisters
- half sisters
- granddaughters
- stepmothers
- stepdaughters
- stepsisters
- daughters-in-law
- grandmothers
- great granddaughters
- nieces
- great nieces
- mothers-in-law
- sisters-in-law

Daughters of sisters or brothers of affiliated Master Masons in good standing, or if deceased, in good standing at the time of their death; as well as members – either active for three (3) years or majority – of the International Order of Job’s Daughters or of the International Order of Rainbow for Girls, each of whom having attained at least the age of eighteen (18) years, are eligible to membership in the Order of the Eastern Star.

The Order of the Eastern Star is organized into Chapters. There are eight Chapters in Alaska and each has an elected official titled the Worthy Matron (woman) and a Worthy Patron (Master Mason) as well as numerous other elected and appointed officers. They report to the Deputy to the Most Worthy Grand Matron in Alaska. Currently the Deputy in Alaska is Claudianne Jones. She reports to the Most Worthy Grand Matron who is in charge of the General Grand Chapter of the Order of the Eastern Star and their headquarters is in Washington, D.C. There is a Most Worthy Grand Patron and numerous other elected and appointed officers. The order of the Eastern Star is an International Organization with Chapters in the United States, Canada, Mexico, England, Scotland, Philippines, Italy, and numerous other countries.

#### **E. Grand Court of Alaska, Order of the Amaranth**

**PHILOSOPHY:** The Order of Amaranth is a fraternal organization composed of Master Masons and their properly qualified female relatives. In its teaching, the members are emphatically reminded of their duties to God, to their country, and to their fellow beings. They are urged to portray, by their precepts and example, their belief in the “Golden Rule” and by conforming to the virtues inherent in TRUTH, FAITH, WISDOM, and CHARITY they can prove to others the goodness promulgated by the Order. The extent of its Charitable Work and overall Benevolence is limited only by the opportunities that exist, and the ability to secure adequate funding. Its Philanthropic project is the Amaranth Diabetes Research Foundation. The flag of the appropriate country is prominently displayed at all meetings creating a strong sentiment of patriotism and devotion to the respective land that we love.

Conspicuously upon the Altar is placed the Holy Bible, the inspired work of God. Its divine truths send forth its sacred luster to all parts of the globe and are used among us as a symbol of the will of God. It reminds us of the omnipresence of the “Almighty” overshadowing us with His Divine Love and dispensing His blessings among us. The leaves of the Amaranth plant (like the “Laurel”) is indicative of distinction and honor, and when formed into the Amaranthine Wreath” with its never ending circle, is typical of the bond of fraternal friendship which encircles our beloved order, and which has a central place upon our Standard (Ceremonial Flag), surrounding the “Crown and Sword”.

The Purpose and Principal Objectives for which the organization is formed are fraternal, social and charitable. Fraternally, the Order endeavors to develop the moral character of its members through a belief in a Supreme Being and the teachings of the lessons of Truth, Faith, Wisdom, and Charity. Each member is taught to care for the welfare of her and his fellow members. The Organization provides an opportunity to meet together with people with similar interests and fulfill the basic human need for social companionship. Members enjoy planned social events with other members and their guests. For all courts and their members, civic and charitable projects are a main stay of each year’s activities. Charity is the guiding principal of the Order. The Order’s main charity is the Amaranth Diabetes Research Foundation. Grand Courts and local courts support many other charities. Such as:

- Scholarship Funds
- Nurses’ Training
- Care for the Elderly

- Soup Kitchens
- Ronald McDonald's House
- Visiting Nurses

**STRUCTURE and HISTORY:** The Order of the Amaranth came to Alaska in 1948 with the Chartering of Alaska Court #1 and is organized into Courts. The presiding officer of each Court is the Royal Matron (woman) and the Royal Patron is a Master Mason. There are numerous additional elected and appointed officers within each court. Since 1948, five additional Courts have been chartered. The Grand Court of Alaska, Order of the Amaranth was established in 1972. The presiding officer is the Grand Royal Matron and the Grand Royal Patron is a Master Mason. There are numerous additional elected and appointed officers within the Grand Court. The individual courts report to the Grand Court and the Grand Court of Alaska reports to the Supreme Council, Order of the Amaranth, Inc. which is located in Chicago, IL. The presiding officer of the Supreme Council is the Supreme Royal Matron and the Supreme Royal Patron is a Master Mason. There are numerous additional elected and appointed officers within the Supreme Council, Order of the Amaranth, Inc.

The Order of the Amaranth is an International Organization with Courts in the United States, Canada, England, Scotland, Australia, and Philippines, as well as numerous other countries.

## **5. Masonic Youth Organizations**

### **A. International Order of the Rainbow for Girls in Alaska**

**PHILOSOPHY:** The International Order of Rainbow for Girls was formed by Brother Reverend W. Mark Sexton in 1922. Although a Christian minister his main focus was on the spiritual principal of being a kind and caring person. His focus group was the daughters and other relatives of Maser Masons and their friends. Today the Rainbow teachings continue to revolve around the three corner stones of Faith Hope and Charity. Membership in the Order is for girls from the age of 12 (twelve) through 20 (twenty). In Anchorage there is a "pledge group" for girls age 9 (nine) through 11 (eleven).

**STRUCTURE:** The structure of supervision comes from the orders Supreme Assembly in McAlister OK consisting of Master Masons and Eastern Star members. Subordinate Grand Assemblies exist in the individual states with a similar structure that often includes majority members of the order. The local assemblies are always supervised by a Rainbow Board consisting of Master Masons, Eastern Star members Order of the Amaranth and parents of the Rainbow Members. It is impeditive that 2 (two) of the Board Members be Master Masons in good standing and 2 (two) be Eastern Star or Amaranth Members in good standing. Adult advisory board supervision is always present at every Rainbow function whether it be stated meetings, fund raising or other social events.

Today with its headquarters in McAlister Oklahoma the Order has grown into a truly international fraternal body, with more than 850 assemblies across the United States and with assemblies in Aruba, Australia, Brazil, Canada, Germany, Italy, Japan and the Philippines

**HISTORY:** The Alaska Grand Assembly formed in 1963 with 1009 (one thousand nine) members. Today the Grand assembly is led by Supreme Deputy in Alaska Gabrielle Hazelton (note 1) of Juneau AK and a Board of varied members of the Masonic community.

**CURRENT STATUS:** In Its hay-day there were 18 assemblies in Alaska however that number has dwindled to three one each in Anchorage, Fairbanks and Juneau. There are approximately 54 (fifty four) active Rainbow members today.

The Order of Rainbow is a Sorority not unlike Free Masonry. Despite the dramatic decrease in membership The Order of Rainbow continues to offer leadership training skills that are found nowhere else. Members learn to memorize meaningful lectures, to be prepared for extemporaneous speeches, to organize and conduct meetings and an understanding of protocol and parliamentary procedure. Charity Projects, Fund raising, Social Activities and just plain Fun Activities are all a part of the Rainbow scene.

As an extra curricular activity Rainbow draws girls from across school and community boundaries, thus they are exposed to a broad spectrum of cultural and ethnic diversity. Simply put there is no other single organization that affords the combination of leadership, spiritual growth, spirit of giving of ones self and love for one another than The International Order of Rainbow for Girls. It unequivocally deserves the support of All Freemasons.

### **B. Jobs Daughters International in Alaska**

The International Order of Job's Daughters has Bethels in the United States, Canada, Australia, Brazil and the Philippines. Alaska has only one Bethel which is Bethel #1, located in Anchorage which was founded in June 1957 at the request of Anchorage Lodge 221 which is now Anchorage #17. The lodge felt that young women with Masonic Heritage should have an organization that would provide them the skills for adulthood and teach the founding Masonic principles of the Blue Lodge which would instill a pride of Masonic Heritage.

**HISTORY:** Mrs. Ethel T. Wead Mick founded the International Order of Job's Daughters in Omaha, Nebraska, in 1920. The purpose of the Order was to band together young girls with Masonic relationship for character building through moral and spiritual development by teaching a greater reverence for God, loyalty to the flag, patriotism, the country for which it stands, and respect for parents and guardians. As Job's Daughters evolves to meet the changing needs of women, this youth group provides developmental training in leadership, public speaking, budgeting, organization, time management and community service.

**PHILOSOPHY:** The Ritual was written from ideas presented by Mrs. Mick and other capable workers, and taken from the Book of Job with particular reference to the 15th verse of the 42nd Chapter: "And in all the land were no women found so fair as the Daughters of Job; and their Father gave them inheritance among their brethren." Special emphasis is given to the thought that to be "fair" is to do "good."



Excellence in education ranks high in Job's Daughters. Each year the organization awards scholarships at the international and regional levels to help members achieve their educational goals. Awards are given at the local level for excellence in scholarship. The members of Bethel #1 has a combined average grade point of 3.1.

The International Order of Job's Daughters engages in many philanthropic projects but it is especially known for having founded the Hearing Impaired Kid's Endowment (The Hike Fund). The HIKE fund provides assistive hearing devices for children in need. Bethel #1, Anchorage, Alaska has awarded over \$100,000 in hearing grants in the past 8 years to children in Alaska

**STRUCTURE:** Located in Papillion, Nebraska, the headquarters for the International Order of Jobs Daughters includes the business offices of the Order and the Ethel T. Wead Mick Memorial Room.

Master Masons or women of proper Masonic relationship may organize Bethels by the authority of the Supreme Guardian or a Grand Guardian as outlined in the Bylaws of the Order. Bethels are self-supporting. The initial cost of instituting a Bethel is met by gifts and donations from the Supreme or Grand Guardian Council, neighboring Bethels and other Masonic organizations. The Bethel treasury is further enhanced by initiation fee, dues and fund-raising projects.

The International Order of Job's Daughters operates in a democratic manner. By following the rules of parliamentary procedures, etiquette, and good sportsmanship, the Daughters learn respect for individual opinions and gain experience in working with others. The officers of the Bethel are elected or appointed to serve a six-month term thereby affording more members the benefit of holding office.

The official regalia worn at all meetings by officers and Bethel Choir create a feeling of equality in dress and rank. Jeweled crowns and capes of royal purple velvet are worn by the Honored Queen and Princesses.

Criteria to join Job's Daughters is offered to girls between the ages of ten and twenty who are direct descendants of a Master Mason, adopted by law, step-daughters, step-granddaughters, sisters, half-sisters, step-sisters, sisters-in-law, nieces, grandnieces, or first or second cousins of a Master Mason or so related to his wife or widow or who are daughters of Majority Members are eligible for membership. This prerequisite ties the International Order of Job's Daughters closely to the family of organizations based on Masonic relationship.

Bethel #1, Anchorage, Alaska is governed by The International Supreme Guardian Council and International By-Laws... No one Masonic organization can sponsor or govern a Job's Daughter's Bethel. Each local Bethel has an 11 member Bethel Guardian Council that serves as adult advisors to the girls. Job's Daughters is an organization run by the girls both at the local level but also at the International level. The Bethel Guardian serves as the primary adult advisor to provide oversight on eligibility, finances, by-laws

and all affairs. No adult may debate an issue during a Bethel meeting unless approved and called upon by the Bethel Guardian.

Job's Daughters has a Youth Protection Program which mandates 1 certified chaperone for every 5 girls, there is no one on one contact or communication without a woman being present in the room, all contact and communication must be in public view and the Bethel Guardian is the primary contact for the girls and invitations.

**CURRENT STATUS:** Bethel #1 has 20 members on their books and of that 15 are consistently active in all meetings and activities. 4 are in college and 1 has moved out of state. The majority of the girls were awarded Perfect Attendance for the past two years. The Bethel is active in community service, has an approved website that receives over 100 hits each month, has raised the majority of the monies needed to attend Supreme session and has been self sustaining for the past 6 years. Bethel #1 has championed the diversity of the Masonic organization by having members whose Masonic relationship has come from Prince Hall, Fijian Lodges, Philippine Lodges, Japanese and South American Lodges. This Bethel is well known outside the state of Alaska. They support the troops in Iraq and Afghanistan and in both countries have had flags flown on Honor Job's Daughter's Day called for by the Commanders. They have support Katrina victims to be recognized by the Grand Masters of Mississippi, Louisiana and George. They have been recognized by many Supreme Guardians for "walking the talk" as Job's Daughters. This little Bethel has excelled at International Ritual Competition both in individual and team competitions.

This Bethel although small in numbers is healthy, strong and thriving. Their Jobie to Bee program begins as early as 4 and Jobies to Bee are included in various activities to create the desire to become a member at 10. Fundraising is almost always done out in the community to promote Job's Daughters and Masonic organizations. All the Masonic brethren should be proud of Job's Daughters which is constantly striving to live up to the Masonic principles instilled in this organization.

### **C. The Order of DeMolay in Alaska**

**PHILOSOPHY:** The Order of DeMolay is an organization for young men, ages 12 through 21, sponsored by (and patterned after) Masonry. Its members are NOT "Junior Masons" and there is no assurance that they will become Masons, although many do.

Membership is open to any young man of appropriate age, and there is a junior group for those not yet 12 years old. There is no requirement for a Masonic relation, but a Mason must sign the membership petition. The Advisory Council must include Master Masons in certain positions, but non-Masons and mothers may also serve in an advisory capacity.

DeMolay supports the home, the public schools and the free practice of religion. Today's DeMolay program builds leaders - young men who:

- See themselves honestly.
- See what they want in life and set goals.
- Are strong enough to follow through on a plan.

- Express themselves sincerely.
- Plan ahead for their activities.

The Order has adopted a code by which each member (and adult advisor) is expected to live.

- A DeMolay Serves God.
- A DeMolay honors all womanhood.
- A DeMolay loves and honors his parents.
- A DeMolay is honest.
- A DeMolay is loyal to ideals and friends.
- A DeMolay practices honest toil.
- A DeMolay's word is as good as his bond.
- A DeMolay is courteous.
- A DeMolay is at all times a gentleman.
- A DeMolay is a patriot in peace as well as war.
- A DeMolay is clean in mind and body.
- A DeMolay stands unswervingly for the public schools.
- A DeMolay always bears the reputation of a good law-abiding citizen.
- A DeMolay, by precept and example, must preserve the high standards to which he has pledged himself.

**STRUCTURE:** The International Supreme Council of the Order of DeMolay is the central, policy making body. There is a wide variety of material from how to start a new DeMolay Chapter to suggestions on fund-raising activities. Because the Chapter structure is similar to a Masonic Lodge, advisors should be comfortable with a Chapter's routine operation.

DeMolay is organized in a hierarchical structure similar to Scottish Rite Masonry

1. The International Supreme Council (composed of Masons)
2. The Executive Officer of a Jurisdiction (normally a State) (composed of Masons)
3. The Chapter's Advisory Council (composed of Masons and parents)
4. The Chapter's Officers (youth members - structured like a Masonic Lodge)
5. The Chapter's members (youth)

**HISTORY:** DeMolay takes its name from the last Grand Master of the Knights Templar who was martyred in 1314. The Order's founder (in 1919) was Frank S. Land, a prominent Mason (and past Imperial Potentate), who guided the development of this youth movement until his death. He insisted that it was a youth's organization and that adults were to only take an advisory role. Therefore, when asked "What does DeMolay Do?" the simplest answer is that they can do anything, so long as it falls within the bounds of their Code of Ethics and they have the resources to accomplish their goals. Advisors are present to provide guidance.

The majority of the history of DeMolay in Alaska, unfortunately, has been lost. Apparently there is almost no documentation to trace its development in the State.

However, it is known that it was quite active at one time. There is a list of prominent individuals starting in 1960. A few of those (surviving) individuals are Henry T. Dunbar, Dale S. Cain, Gerald R. Fairley., Leslie R. Little, Lloyd W. Triggs and Johnnie L. Wallace

**CURRENT STATUS:** DeMolay in Alaska has gone through a series of ups and downs. At one time there were nine DeMolay Chapters in the state. Unfortunately, for all practical purposes, all of those Chapters have become inactive. There are still a few members and an interested adult or two, but there are no active Chapters. Reversing this situation will be very difficult.

I have been informed that the uniforms, paraphernalia and other resources of the former Chapters are being collected under the guidance of the International Supreme Council's Executive Director.

If DeMolay is to be reactivated, there must be a dedicated group of active men in the community who are willing to spend long hours at some monetary expense in order to accomplish this goal. While rejuvenation of the Order of DeMolay in the Jurisdiction of the Grand Lodge of Alaska will be a difficult and demanding task, there is a new Executive Officer for Alaska who is firmly committed to rebuilding DeMolay in this jurisdiction. The support of lodges and fellow masons will be invaluable in bringing this to pass.

**DEMOLAY'S IMPACT ON MASONRY:** This youth organization is well worth the effort, time and expense to benefit the individual young men as well as Masonry and the broader community. Many DeMolays become Masons, and the Order could be considered as a "training ground" for future Masonic leaders.

DeMolay has the potential for either a very positive or negative impact on the Masonic Fraternity. Young men tend to emulate the authority figures with whom they come in contact. If their impression of Masons is favorable, many will seek initiation into our Craft. However, if they meet with indifference or with a domineering approach, they could get a negative impression which could turn them away. For some individuals, their families and friends, Masonry's reputation may rest upon these positive or negative impressions.

Respectfully submitted:

RW John R. "Bo" Cline, Chairman  
RW Gerald R. "Jerry" Fairley  
VW Jerry W. Pinion, Sr.  
W Dwane L. Anderson  
W Clarence E. Keto  
Bro Dale S. Cain

## **MISCELLANEOUS BUSINESS**

### **Alaska Grand Lodge Masonic Corporation Meeting February 4, 2009**

MW Jared Decker called the meeting to order.

Members present:

MW Jared Decker

RW Bo Cline

RW Johnnie Wallace

RE Ron Ackerman

RW Jim Grubbs

RW Jerry Wasson

Mw Decker explained that the first order of business would be to elect new officers. It is generally accepted that this is automatic in that the elected officers move up one position. RW Cline explained that as registered with the State of Alaska, the sitting/elected officers of the Grand Lodge Of Alaska constitutes the Board of Directors but in his travels to many other Grand Lodges that they typically have an additional body on the Board in that of the Junior Past Grand Master for continuity. RW Cline made a motion to add an additional member to the Board of Directors in that of the Junior Past Grand Master. This was seconded by RW Ackerman. Motion passed unanimously.

RW Grubbs asked if we should transfer some operating capital to the Board. This was tabled and will be discussed in the Alaska Masonic foundation for Children meeting.

RW Cline moved that we adjourn the GL Corporation meeting. Seconded by RW Ackerman. Meeting adjourned.

RW Jerome P. "Jerry" Wasson  
Secretary

### **Alaska Masonic Foundation For Children Meeting**

#### **MISSION STATEMENT**

The Mission or Purpose of The Alaska Masonic Foundation for Children is to create a trust fund under the present IRS laws for 501-c3 Organizations. The funding will be raised from various charity drives, auctions, and donations from Masons and the General Public. and said funds invested whereby the interest raised from such funds could be used to aid and support the following Organizations and/or Programs administered by The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska, Inc.

The Ed Weisser Scholarship for the Arts fund and the Alaska Masonic Model Student Assistance Program for the prevention of Drug and Alcohol abuse by Children. This Trust is not intended to be limited to these charitable programs alone but will review other purposes that may be added in the future.

Each charitable trust account will be listed separately under The Alaska Masonic Foundation for Children as a sub-account.

In the event of the dissolution of “The Alaska Masonic Foundation for Children,” all remaining funds, after the settlement of any outstanding liabilities, will be paid to the specific organization and/or used for the specific purpose as listed in the sub-accounts according to each individual balance.

### **GOVERNMENT**

The Governing Body for the Alaska Masonic Foundation for Children will consist of a minimum of three elected Grand Lodge officers from the Grand Jurisdiction of The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska, Inc., who will constitute the Board of Directors. The Board of Directors may by a resolution passed by a majority of the entire Board designate two (2) or more directors to constitute an executive committee, which shall have and exercise the authority of the Board of Directors in the management of the business of the corporation to the extend provided in the resolution.

### **PRESENT and PAST ACTIVITY**

The Scholarship Fund for the Arts, to be called “The Ed Weisser Scholarship Fund” is already established and should have approximately \$3,000. dollars and may possibly be in a position to give out an award from the proceeds from that fund at the Annual Communication in February 2010 or sometime during the year 2011.

The Alaska Masonic Model Student Assistance Program has been slowly developing for the past ten years. It had an outlay of approximately 10 to 15 thousand dollars in 1999/2000. Without the 501 c3 status, non-deductible funding by Masons alone, will not support future efforts.

## **Alaska Masonic Foundation for Children Annual Report January 29, 2009**

To the Most Worshipful Grand Lodge of Alaska, F. & A.M.

The Alaska Masonic Foundation for Children was established October 20, 2001 under the name “Alaska Masonic Charities Foundation.” The Mission Statement for Foundation is:

*...to create a trust fund under the present IRS laws for 501-c3 Organizations. The funding will be raised from various charity drives, auctions, and donations from*

*Masons and the General Public. and said funds invested whereby the interest raised from such funds could be used to aid and support the following Organizations and/or Programs administered by The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska, Inc.*

*The Ed Weisser Scholarship for the Arts fund and the Alaska Masonic Model Student Assistance Program for the prevention of Drug and Alcohol abuse by Children. This Trust is not intended to be limited to these charitable programs alone but will review other purposes that may be added in the future.*

The current officers of the Board of Directors for the Foundation are:

President	VW Marvin Harned
Vice President	RW John Cline
Director	MW Jared Decker
Treasurer	Grand Treasurer
Secretary	Grand Treasurer

Activities completed by the Foundation in 2008:

- Completed and filed the 2007 Biennial Report with the State of Alaska Department of Commerce, July 10, 2008\*  
\*Fee \$20 dollars to the State of Alaska
- Adopted the amendment changing the name of the Foundation from the “Alaska Masonic Charities Foundation” to the Alaska Masonic Foundation for Children” to be commensurate with the mission of the Foundation and filed the same with the State of Alaska Department of Commerce, July 16, 2008.
- Completed and filed Form 1023 (Application for Recognition of Exemption under Section 501 (c)3 with the Internal Revenue Service , December 29, 2008.\*\*  
\*\*\$300 to the Internal Revenue Service  
\$665 to William F. Tull & Associates (legal fee)

Proposed activities for 2009

- Complete and file the 2009 Biennial Report with the State of Alaska Department of Commerce on or before July 2, 2009
- Establish a Grand Lodge scholarship committee to create and administer the “Ed Weisser Scholarship for the Arts” for 2009. Note this committee assignment has been made to:  
Brother Stephen E. Wright, Chairman  
Brother Carol G. Fader  
VW Gerald B. Hughes  
RW Edward O. Weisser
- Appoint a State Coordinator who will run the Alaska Masonic Model Student Assistance Program.

- Apply to the Alaska Mental Health Trust authority for a “Small Projects Grant” see: <http://www.mhtrust.org/index.cfm?section=trust-funding&page-Grant-Opportunities&viewpoint--2&ContentId=673>
- Make a direct appeal to the members of the Grand Lodge of Alaska for contribution to the Alaska Masonic Foundation for Children.

Respectfully submitted:

John R. “Bo” Cline  
Vice President, AMFC

### **Alaska Masonic Foundation for Children Meeting February 4, 2009**

RW Cline declared the meeting to be open. He also explained that the name “Alaska Masonic Charities Foundation” has been changed to the “Alaska Masonic Foundation for Children.”

Present were:

MW Jared Decker  
RE Bo Cline  
RW Johnnie Wallace  
RW Ron Ackerman  
RW Jim Grubbs  
RW Jerry Wasson  
RW Ed Weisser  
VW Gerry Hughes

MW Decker explained his feelings that he feels that this Foundation should be self-supporting and that the Grand Lodge should not be tasked to pay the bill for this Foundation.

RW Cline explained that the Foundation President, VW Marvin Harned, could not be at this meeting. He also expressed his opinion that this Foundation, like the GL Corporation, should be managed and run by Grand Lodge Board of Directors.

RW Cline then opened the nominations for officers for 2009.

RW Wallace nominated RW cline as Board President.

MW Decker recommended the elected line be the Board as in the Grand Lodge Corporation and an interest person not in the elected line. He nominated RW Weisser as a member of the Board. Seconded by RW Wasson, RW Weisser accepted.

RW Cline read the annual report of the Foundation. He also explained the costs of obtaining the IRS tax status so far and there might be some additional if the IRS asked for more information. Right now there are no resources in this Foundation to p[ay for these or other expenses. He informed us that he has contacted Affinity Marketing to have a



direct appeal to all Masons in Alaska to contribute to the AMFC. He is hoping for a \$2000 to \$3000 return from this appeal. Only the earnings of this fund are to be used for scholarships.

The Alaska Masonic Model Student Assistance Program is the other part of the Foundation. MW Beaver started this but money was spent from the Grand Lodge General Fund. RW Cline has been researching possible funds for this program. He as of yet identified a coordinator for Alaska for this program.

RW Cline pointed out that we a Wills and Endowments program that could help out Charity programs. There are also some non-Masonic resources in Alaska that we can contact.

MW Decker moved to adjourn the meeting. Seconded by RW Wasson.

RW Cline adjourned the meeting

### **Contributions to the Grand Lodge of Alaska 2009 Annual Communication**

<b>Contribution From:</b>	<b>To:</b>	<b>For:</b>	<b>Amount</b>
<b>Matanuska Lodge No. 7</b>	Grand Lodge	Travel Fund	\$100.00
<b>Glacier Lodge No. 10</b>	Grand Lodge	General Fund	\$1,000.00
		Travel Fund	\$281.00
<b>Eagle River Lodge No. 13</b>	Grand Lodge	General Fund	\$500.00
<b>Aurora Lodge No. 15</b>	Grand Lodge	Travel Fund	\$200.00
<b>Anchorage Lodge No. 17</b>	Grand Lodge	Travel Fund	\$532.00
<b>Mt. Verstovia Lodge No. 18</b>	Grand Lodge	General Fund	\$2,000.00
<b>Mt. Juneau-Gastineaux Lodge No. 21</b>	Grand Lodge		\$1,000.00
<b>Juneau Shrine Club</b>	Grand Lodge	Travel Fund	\$1,001.00
<b>Sterling Lodge No. 22</b>	Grand Lodge	Travel Fund	\$250.00
<b>Ed Weisser</b>	Grand Lodge	A.M.F.C.	\$500.00
<b>Jared Decker</b>	Grand Lodge	A.M.F.C.	\$1,000.00
	Grand Lodge	Travel Fund	\$1,000.00
		<b>Total Donation</b>	<b>\$9,364.00</b>

<b>Samuel Medsker PGM</b>	Grand Lodge	Cell Phone Ringing	\$50.00
<b>Mt. McKinley Lodge No. 5 Fine</b>	Grand Lodge	Charter reinstatement	\$100.00
		<b>Total Amount</b>	\$9,514.00

# ELECTION OF GRAND LODGE OFFICERS

The following are the results of the election of officers for the Most Worshipful Grand Lodge, Free and accepted Masons of Alaska.

**Grand Master:**

**John R. "Bo" Cline – 97 votes (station accepted)**

**Deputy Grand Master:**

**Johnnie L. Wallace – 97 votes (station accepted)**

**Senior Grand Warden:**

**Ronald L. Ackerman – 94 votes (station accepted)**

3 blank ballots

**Junior Grand Warden:**

**James R. Herrington – 75 votes (station accepted)**

Robert Cartmill – 16 votes

Norman Gutcher – 1 vote

John P. Jones – 4 votes

**Grand Treasurer:**

**James D. Grubbs – 97 votes (station accepted)**

**Grand Secretary**

**Jerome P. Wasson – 96 votes (station accepted)**

Les Little – 1 vote

# INSTALLATION OF GRAND LODGE OFFICERS

An open installation for the 2010 - 2011 officers for the Grand Lodge, Free and Accepted Masons of Alaska was conducted at the Sheraton Anchorage Hotel on February 5, 2010.

## OPENING CEREMONIES

Welcome and Introduction of Installing Officers

MW Jared S. Decker

## INSTALLING OFFICERS

2009 Grand Lodge of Alaska  
Installation Team

Installing Officer	MW William R. Miller
Installing Officer	MW Henry T. Dunbar
Installing Officer	MW L. V. (Joe) Dees
Installing Marshall	MW Charles Corbin
Installing Marshall	MW Thomas O. Mickey
Installing Chaplain	MW Harry J. Koenen
Installing Secretary	MW Lloyd W. Triggs
Keeper of the Jewels	MW Leslie R. Little
Installing Musician	Sister Alice Chaney

## ELECTED OFFICERS

Grand Master	MW John R. "Bo" Cline (Beth)
Deputy Grand Master	RW Johnnie L. Wallace (Mary)
Senior Grand Warden	RW Ronald L. Ackerman
Junior Grand Warden	RW Jerry W. Pinion (Ginger)
Grand Treasurer	RW James D. Grubbs (Tes)
Grand Secretary	RW Jerome P. Wasson (Sandra)

## APPOINTED OFFICERS

Grand Chaplain	W Van O. Chaney (Alice)
Grand Lecturer	W John K. Bishop

Grand Orator	W Clarence Keto
Grand Historian	W Roger A. Barnstead (Sheryl)
Grand Marshal	W Kevin Tennant
Senior Grand Deacon	W Dale Gillilan
Junior Grand Deacon	W Carl J. Lindstrom
Grand Standard Bearer	W Ronald K. Bowen
Grand Sword Bearer	W Frank G. Weiss III
Grand Bible Bearer	W John Paul Jones
Senior Grand Steward	VW Darrell E. Winsor
Junior Grand Steward	W James Peasley
Grand Organist	W Dwight E. Morris (Deanna)
Grand Tyler	W Thomas D. Cochran

# APPENDIX

This research paper was supposed to be presented at the Grand Lodge Session, but was never called for presentation.

## Research Paper

### **THE MYSTICAL TIE THAT BINDS US ALL**

#### Research Paper

VW Roger Hansen

The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

#### **ABSTRACT**

What can be written about a subject on which little is said or explained in the ritual work of the Masonic degrees? To delve into a subject with little mention is a challenge in and of itself and an opportunity to advance oneself in Masonic knowledge.

Freemasonry is considered a system of symbols of which many were tools used in the Guilds of Medieval times. Some of these tools can be traced as far back as the beginning of time. Our ancient operative brethren used them in their everyday lives for construction purposes and these were of great value and meaning. Today, very few of us use these tools to earn our living. We symbolically use them for more noble and glorious purposes: to teach, interpret, and apply them to the few grand principles on which Masonry was founded – Brotherly Love, Relief, and Truth.

The cable tow is one of these symbols that unites the entire Fraternity. Although many have tried to define its length, it knows no bounds and is in your heart where the secrets of Freemasonry are safely lodged.

It makes a band of brotherhood the might of which no mortal can break or destroy. It holds as in wars past when other ties break. Joseph Fort Nelson has indicated this Divine Cable Tow by which the world is held together in its moral orbit in the following:

There is an unseen cord that binds  
The whole wide world together;  
Through every human life it winds,  
This one mysterious tether,  
There are no separate lives: this chain  
Too subtle for our seeing,  
Unites us all upon the plane of universal being.

The mission of Freemasonry is to unite us with all the seekers of truth and lovers of right. All of whom are servants of God and man through the use of that cable tow running through our lives. Through this tool we are linked together by “an indissoluble chain of sincere affection” and form our friendships and establish our connections.

As far back as we can go in history, we find the cable tow or something like it used not only for control but also as an act of pledge of one’s life. In Freemasonry, a man pledges to aid and assist not only the Craft but also his brother, just as in the Biblical account of the Good Samaritan, if within the length of his cable tow.

This fraternity of Freemasonry teaches us to be prudent and do our work within the length of one’s ability. The inference is that we are not expected to go beyond the length that each determines and not to be judgmental of another’s cable tow length. So, how far will you go? What is the length of your cable tow?

## **INTRODUCTION**

Why use symbols at all and is there any relevance to modern society? Anything defined restricts the meaning to finite boundaries and therefore anything undefined allows one to study, read, interpret, and apply the symbols to one’s own needs. In the thoughts of Albert Einstein, imagination is far more important than knowledge as knowledge is limited and yet imagination encircles the world. The ancient civilizations taught the great truths of the scriptures through the use of symbols, metaphors, and short concise statements. According to Albert Pike, “Masonry... follows the ancient manner of teaching. Her symbols are the instructions she gives; and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who would become an accomplished Mason might not be content merely to hear or even to understand the lectures, but must, aided by them, and they having as it were marked out the way for him to study, interpret, and develop the symbols for himself.” . In the words of Carl Claudy, “Take from Freemasonry its symbols and but the husk remains, the kernel is gone. He who only hears the literal meaning of the words of Freemasonry, misses their meaning entirely.”

Freemasonry was founded by a group of men believing in the Fatherhood of God and the Brotherhood of Man many centuries ago. The founders of Freemasonry encouraged its members to practice the essentials of Freemasonry - Brotherly Love, Relief, and Truth - in their everyday lives. Certain symbols were used to continually remind and teach these basic truths. The cable tow is one of these symbols and should excite serious reflections in Freemasonry and, will be examined in this paper.

## **DEFINITION**

When encountering a new word, our first thought is to reach for the dictionary. Until recently the term “cable tow” was only found in Masonic dictionaries and publications.

In some dictionaries, the word “cable tow” is defined as purely Masonic in its meaning and use but not always accurately, which shows that we should not rely upon the ordinary dictionary for the true meanings of Masonic words and terminology. Masonry has its own vocabulary and utilizes it in its own way.

Before trying to define the term “cable tow” one sees that there are two words comprising this term; “cable” and “tow.” According to the dictionary, the word “cable” is defined as a thick heavy rope now often of wire, as well as giving the meaning of the anchor chain of a ship sometimes alluded to as a “cable’s length.” The word “tow” is defined as to pull or drag by a rope or chain as well as to pull or drag behind.

The term in its entirety is defined in *Coils Masonic Encyclopedia* by Henry W. Coil, as “A heavy rope or hawser by which a mass, especially a ship, may be hauled, pulled, or towed,” composed of three stands; of which each strand is composed of three ropes; and each rope consists of three twists. The significance of three is “to be complete.”

We are informed that at the building of King Solomon’s temple, the stones and timbers used were conveyed by sea in floats. These floats were most likely towed and connected to boats by strong ropes or cables. The use of the strong ropes would probably have led to the term “cable tow” and hence the expression “ the length of my cable tow.” The expression “a cable tow’s length from the shore” may have come from the fact that when the floats reached their destination, they would be released from the boats and secured to the shore with the same tow ropes.

A cable or cable’s length can also be measure of distance. All cables on a ship are of the same length because of the ropewalk where they are produced. In the United States Navy this length is 120 fathoms equaling approximately 720 feet in length. In the British Navy this length is 100 fathoms equaling 607.6 feet or 1/10 of a nautical mile.

Life in the British Navy, from the Elizabethan period to the present time, subscribed to the Articles of War. If a man was found guilty of treason, he would be hanged and left there for a certain period of time before being taken down and buried. To ensure that there would not be any honor in the burial, he would be buried at least a cable’s length, approximately 600 feet, from shore where the garbage from both the land and the sea was thrown to rot. It is noted in early Masonic writings as ...buried in the sands of the sea, the length of a cable-rope from the shore where the tide ebbs and flows... This distance, in most countries, represents the distance on the foreshore between high and low water marks.

In any case, it is apparent that the main purpose of a cable tow is to pull, drag, or secure heavy objects and was essential in construction for measurement. Ancient builders extensively utilized cables in their everyday work. It is not clear when the term “cable tow” was used in Freemasonry but it is no stretch of the mind to suggest that it came from terms and equipment operative masons were using when speculative masons adopted it.



## **ORIGIN**

In order to understand the meaning and symbolism of the term “cable tow” one must first delve into its origin to aid in tracing the history of its use by the Fraternity. The origin of the term “cable tow” has been disputed among scholars throughout the ages. Some believe it had its origins from the French or that it came from the Dutch word “cabel.”, and still others believe “Cableteau”, “Kable Tau”, or “Kabeltauw” came from Germany meaning cable, rope, or a pledge of the body. Some trace it to the Hebrew words “Chebel” or “Khabel”, having various meanings. When used as a noun, it denotes an anchor-chain, anklet, cable, chain, cord, fetter, rope, a measuring-line or cord; meaning a field measured, inheritance or possession and a pledge, received as a pledge, or in pledge. When used as a verb the same word means to tie a rope or to bind someone by a pledge.

Another scholar believes that the origin of the term is from the Gothic period where a piece of yarn, spun fiber, string, or tool was called a tau or taw. If a person took several pieces of tau and twisted or wove them into a rope, the process was called cabling and the resulting rope was a cabled-taw. According to another scholar, “Cabill-tow” or “Kabill-tow” are very old terms used in Scotland for describing a cable-rope or a cable. Thus far, there is no general agreement among scholars, except that the term signifies some kind of rope to draw or pull something as a tugboat pulls a barge.

In mythology, the many stories of the help of the gods is symbolized by a thread, cord, or rope which aids the hero to pass safely through storm and danger and to find a way out of darkness. For example in Greek mythology, Theseus is given a thread to guide him out of the Labyrinth after he slays the Cretan Minotaur. In the Sumerian-Babylonian story of Gilgamesh and Enkidu, there is reference to a “three-stranded tow rope” used to help them slay the ferocious giant, Humbaba.

Approximately 2,000 years ago the Zoroastrian System believed that every person was thought to have a cable tow or noose falling off at death of those who were righteous, but dragging down the wicked into hell. The cable tow or noose was also a means by which distinguished captives were led through the streets by the victorious Caesars in Roman times. Also, in Roman times, citizens, to show their loyalty to their monarch, would appear before him with cable tows or nooses around their necks. On some pieces of pottery found in the Yucatan, reputed to belong to the Mayan civilization, there is a design showing a group of figures in a class, apparently receiving instruction from a priest or leader, and each is shown wearing the cable tow.

In 1347, some of the population of Calais appeared before Edward III with a cable tow around their necks in full admission of being at his mercy. In 1517, some citizens of London were taken prisoner for doing wrong and appeared before the King and members of the Commons, bound with halters around their necks and pled for mercy, which was granted. In 1641, the Magistrates and Burghers wore hemp ropes around their necks in full submission and penance for a previous rebellion. Interestingly, hemp was later changed to a blue ribbon. In 1730, Pritchard indicated in a publication that the cable tow is called a “Cable-Rope” and in another edition a “Tow-Line.” The same word is used in

*A Defense of Masonry*, a pamphlet written by Anderson. In neither publications is the word used in exactly the same form and sense as it is used today.

Freemasonry of today appears to have a strong resemblance to the old Guilds of the Middle Ages, and adopted their symbolism of trade customs, as well as their moral instructions. If an employer went out of business and could not place his apprentice(s) with another employer within a cables length of three miles, the indenture of the apprentice(s) could be cancelled. The significance and derivation of three miles in this case is not known. In construction, when the height of the building required climbing, workers carried a cable tow for hauling their tools up to their work areas. The length of a worker's cable tow determined how high he could climb before hauling up his tools. Only the most experienced workers were given long cable tows. This effectively limited the height to which a worker could be asked to climb. Thus, something beyond the length of one's cable tow was therefore beyond a reasonable request.

According to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable tow. It is generally understood that the length of this cable tow, sometimes referred to as "a cable's length," to be three miles. Why three miles?

Since a "cable's length", in some instances has the appearance of a nautical origin, a presumption has occurred that it relates to the territorial limits of coastal countries. The territorial limits of those countries bordering the seas was instituted by Cornelius van Bynkershoek (1673-1743), a Dutch judge, who defined the three mile limit as far as a canon could shoot in his 1721 treatise, *De Domino Marius*. There is no evidence that Bynkershoek was a brother Mason.

Since many Lodges were not located near coastal settings, it is therefore assumed that the length of the cable tow was generally regarded as the length of which an able brother could walk in one hour. In some areas it is any reasonable distance from which a summons may be answered, health and business permitting. This symbolic expression was defined by the Baltimore Convention of 1842 (some sources indicate 1843) to mean the scope of a man's reasonable ability to aid in the relief of a brother in need. A Mason is not asked to come any distance, however small, if in doing so it would be a hardship or inconvenience to him, nor to perform any duty that is not reasonable within his ability to perform. Each Mason is bound to all other Masons by a tie as long and as strong as he determines his ability will permit, as indicated in the following except from Memorial Lodge No. 1298, A. F. & A. M. Houston, Texas:

What is the length of my cable tow?  
A Fellow Craft Mason wanted to know.  
An aged Mason with snow-white hair  
Pointed and said, "It's there and there.  
From morning's early light, 'till setting sun,  
Signals that the day is done.  
Deed of Kindness and a Helping Hand,  
Doing God's will and being a Man.

Remember young man and keep it so,  
For that is the length of your Cable Tow.”

An unknown American brother summed it briefly in the following words:

It is as long as the arm that stretches out to a helping hand.  
It reaches as far as a Brothers’ cheering voice.  
It goes as far as Charity’s dollar can go.  
It can travel as far as goodwill can travel.  
Wherever the mails can carry a letter, it can be carried.

It is interesting to note that the cable tow in the English system of Freemasonry only occurs in the First Degree. In the American system, it not only occurs in the same way as the English system but also in the second and third degrees in which it is given different symbolical meanings, that of guiding or assisting us along our way and that of the “silver cord” in the well-known passage as recorded in the Holy Bible (Ecclesiastes 12:6 and 7) “Or ever the silver cord be loosed or the golden bowl be broken or the pitcher broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it.” It is this human cable tow symbolizing the umbilical cord connecting a child to its mother or the umbilical cord between God and man. This appears to indicate that the cable tow grew up among American lodges.

## **SYMBOLOLOGY**

Freemasonry is a system of morality, veiled in allegory, and illustrated by symbols. The Lodge itself is a symbol and every object and act within the confines of the Lodge is symbolical. Masonry is therefore a chamber of imagery. The symbols that we use in Freemasonry today have their bases in real terms and penalties. That gives both a strength and sense of purpose to anyone who understands their origins. Just as the origin and meaning of the term “cable tow” varies greatly, so does the symbolical meaning of the term.

The cable is composed of individual fibers which are worked together to form strands. These strands are put together to make up ropes and the ropes formed together to comprise a cable. As separate entities, the fibers have little strength, but when organized into a cable, their strength is immense. The weaving of many weak strands into a strong cable is a symbol of a truth dating back to antiquity and is revered by all of Freemasonry, in which the weakness of an individual is magnified by the strength of many. A cable gains its strength from ropes of equal strength laid together and each rope is as important to the whole as the other. There is no Biblical reference in this but an allusion to this occurs in Ecclesiastes 4:12:

“And though one might prevail against another, two will withstand one. A three-fold cord is not quickly broken.”

So it is with Freemasonry, where a Masonic cable is made from individuals forming a Lodge and several Lodges form a District, and several Districts form a Grand Lodge. As three ropes wound together produce a strong cable, so too does Virtue, Morality, and Brotherly Love give strength to Freemasonry. As a strong cable is composed of three ropes entwined, the strength of a Lodge comes from the Three Great Lights, the Three Lesser Lights, the three principal officers of the Lodge, and the three pillars which denote Wisdom, Strength, and Beauty. Bro. Carlos Cabalar has stated that "... when the cable tow of each Mason is joined with that of every other Mason, and all are united in one 'Cable of Kindness,' it makes a bond of brotherhood the might of which no mortal can measure. It helps to hold the world together. It holds when other ties break. It is one of the holiest assets of humanity – a far-stretching tie, mystical and unseen, yet more unbreakable than bands of steel, in which the obligation and loyalty and love of each of us is a strand." Carl Claudy, from his *Old Tyler Talks*, indicated that it is the long cable tow of God, running from heart to heart where the heart of Freemasonry by which all manner of men are attracted and held, is the longing for communion with God. Even though they are not seen or not heard, the cable tows that reach the longest and hold the strongest are invisible, and formed of forces which men do not understand. Yet, according to Putnam, in Albert G. Mackey's *Encyclopedia of Freemasonry*, the term is called a "purely Masonic word". One author indicates that Albert Pike is also in agreement with Mackey as he sees no meaning in the cable tow beyond its use in ceremonies. However, this is strange as Albert Pike, in his *Morals and Dogma* states "Prone to evil, the human race staggered blindly onward into the thick darkness of unbelief, bound fast by the strong cable tow of the natural and sinful will."

According to the Short Talk Bulletin of March 1926 "... that in nearly all the secret religions and fraternities of the ancient and medieval world, the rope was used for a more or less practical purpose, though that practical use inevitably came to be associated with symbolical meanings. Initiation has always been an ordeal, and must be, and consequently it has usually been necessary to keep the candidate under absolute control." One of our first thoughts in Masonry of the cable tow is that it is just a means by which to remove the candidate during the ceremony, if a certain condition is not met or the candidate is not willing to advance any further. In one of the most impressive moments of initiation, when the cable tow is removed, after the brother has taken his oath at the Altar, he is bound by a tie stronger than any physical cable. According to a Canadian brother, when the cable tow is removed the candidate is free from the bonds of sin, and even death, through the power of spiritual truth contained therein. One scholar indicated that the cable tow symbolizes the bond by which he is attached to the state of darkness. When the cable tow is removed it signifies the end of the bondage of darkness.

To some, it is emblematical of the umbilical cord, which is necessary to begin life, but love and care replace it when it is severed, and the individual grows by himself. Carl Claudy, in his Introduction to Freemasonry states that "It is symbolic of the life cord by which the embryo receives life from the mother. It is the Masonic cord by which the Masonic infant is attached to his Mother Lodge. As soon as the infant is born the physical cord is severed, but never the knife was ground which cut the spiritual cord which ties a man to his mother" can be explained as such, in the first degree of Masonry

the physical restraint of the cable tow is removed as soon as candidate has been obligated and there is no means after which to cut the obligation which binds a man to his Mother Lodge and the Craft.

From the Grand Lodge of Wisconsin, the cable tow is recognized as “a symbol of those external restraints by which a man is controlled by others or by forces outside himself. If a man does not keep the law of his own free will, he must be compelled to keep it. The removal of the cable tow signifies that when a man becomes master of himself, he will keep the law instinctively, by his own character.” In Brahminical ceremonies the removal of the noose signified an escape from death and freedom attained

The cable tow in Freemasonry symbolizes a kind of pledge or vow in which a man pledges his life or has pledged himself to save another life at the risk of his own. It is indeed this great symbol of the “Mystic Tie” which this brotherhood of man spins and weaves between men, making them Brothers and helpers of one another.

A Biblical act, which is almost Masonic (to some Freemasons the use of the following verses prove the existence of our Fraternity in those days) is recorded in the Holy Bible (I Kings 20: 30-34):

“...Ben-hadad also fled, and entered the city to hide. His servants said to Him, “Look , we have heard that the kings of the house of Israel are merciful kings; let us put sackcloth around our waists and ropes on our heads, and go out to the king of Israel; perhaps he will spare your life.” So they tied sackcloth around their waists, put ropes on their heads, went to the king of Israel, and said, “Your servant Ben-hadad says, ‘Please let me live.’ “ And he said, “Is he still alive? He is my brother.” Now the men were watching for an omen; they quickly took it up from him and said, “Yes, Ben-hadad is your brother.” Then he said, “Go and bring him.” So Ben-hadad came out to him; and he had him come up into the chariot. Ben-hadad said to him, “I will restore the towns that my father took from your Father; and you may establish bazaars for yourself in Damascus, as my father did in Samaria.” The king of Israel responded. “I will let you on those terms.” So he made a treaty with him and let him go,”

Besides providing a symbolic expression of pledging oneself to another, a second symbolic act occurs in the above passage whereby the act of submission is symbolized when ropes were placed on their heads. In many of the courts in ancient times, a cord, cable tow, or noose around the neck symbolically denoted that the accused submitted his life in the judgment of the court. When placed upon a freeman, it signified a slight degree of subjection or servitude as also can be seen when a candidate has a cable tow placed on him when he submits himself for the mysteries of Freemasonry.

Another symbolic reminder of the covenant by which all of us are tied - or bound - can be found in the Holy Bible (Hosea 11:4) “I led them with cords of human kindness...” The cable tow is generally regarded as the symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Freemasonry may have in store

In an article written some years ago, Brother Rabbi Geffen expressed his opinion that the cable tow symbolized “Peace” when Jeremiah had tried to warn the people that the city would be captured by the Babylonians by wearing a yoke or cable tow and prophesying to the people. However, the people failed to listen.

To some, the cable tow is symbolized by control, obedience, and direction or guidance. It controls us by shaping us to its human touch and moral nobility. It wins obedience and gives guidance and direction to our lives. At the Altar, Masons take vows, which are not empty promises, but in which a man pledges his life and sacred honor.

Even though we only see that the cable tow is an entity by itself, we must remember that there are two ends to it. If the cable tow binds a Mason to the Craft, by the same fact, the Craft to the each man in it. The other side of the obligation is that the Craft is also under the vow to its members to guide, instruct, and train them, not only as an effective service to the Fraternity, but also to humanity. The two ends of the cable tow are symbolic of the competing responsibilities; how long is our cable tow, and the conflict that each Mason must come to reconcile within himself. We often find ourselves in positions where we must measure one end against the other. Do we volunteer or not; contribute or not; speak or stay silent? These conflicts go on and on. That’s the dual symbolism of the cable tow in our work. The distance from one end to the other is entirely our own construction. The constant tug and pull of competing responsibilities and the response to that, whether internal or external, is the cable tow dilemma of each Mason.

## **CONCLUSIONS**

If you look at the earlier years when comparatively few people had any degree of education, one of the few means of conveying information, ideas, emotions, and feelings was through the use of symbols. The crown would be of royalty, the scepter of power, the level of equality, the plumb of uprightness, and the square of rectitude. Even our numbering system, when combined in different ways, conveys different meanings.

If we try to define the cable tow, we find that either many dictionaries are missing this term, or try to explain it as a Masonic term only and not very accurately at all. Masonry has its own vocabulary and our words are not always defined for the benefit of the profane.

Even though there is no consensus as to the exact country of origin and definition of the term, it is generally accepted to mean some kind of rope used for drawing or leading something.

In nearly all of the mythological occurrences, secret religions, and fraternities of the ancient medieval world, the cable tow was used for a more or less practical purpose which inevitably came to be associated with symbolical meanings.

Freemasonry is much like the composition of a rope composed of many fibers to make a strong rope. This is symbolical of the Latin phrase “E Pluribus Unum”- out of many, one.

At our first glance, at the beginning of our Masonic journey, the cable tow was a mere means of removing a candidate if a certain condition was not met or if he did not want to advance any further. We find as we journey further into this Masonic profession that it is more than that. The release of the cable tow binds us to the Masonic institution and the release from darkness.

The cable tow is emblematical of the umbilical cord uniting all of us to our Masonic Lodge with no means of ever severing our Masonic obligations. It is a symbol of all those forces and compulsions which regulate a man's conduct from without and is not removed until the man is able to control and govern himself from within. It is also the sign of the pledge of the life of a man. He pledges his life to the service of the Craft and to the aid of his brother using all his power within his capabilities. It is that special cord running through our lives uniting with all the truth seekers and righteous lovers and all (you and me) servants of GOD and man.

WHAT IS THE LENGTH OF YOUR CABLE-TOW? WHO KNOWS HOW FAR IT REACHES?

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