



Light from the Great Land



Summer 2014

Volume 6, Issue 2

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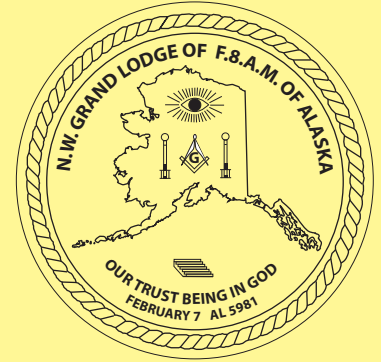
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THE COVER: Yukon Lodge No. 45, Dawson City, Yukon Territory, Canada. Originally built in 1903 as a Carnegie Library, at a cost of \$25,000, this building was remodeled in 1934 and is now being used by Yukon Lodge No. 45. The previous meeting place that the Freemasons had used since 1898, was burnt down in about 1932.

**Light of the Great Land**

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Submission Guidelines

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Submittal Deadlines: Spring edition - March 15, Summer edition - June 15, Fall edition - September 15, Winter edition - December 15.

Submit your articles in 12-point Calibri. Use the same typeface, or font, throughout the entire manuscript.
- Your manuscript should be double-spaced throughout. - No columns. - **DO NOT JUSTIFY YOUR TEXT.** All text should be FLUSH LEFT. - Do not use the space bar to achieve tabs or indents or to align text.
- Do not use the automatic hyphenation feature.
- The default, or "normal" style should be the only style used in your manuscript. - For capitalization, hyphenation, use of numbers, punctuation, and other matters of style, follow The Chicago Manual of Style, current edition. - Notes should be placed at the end of the article and single-spaced. - The proposed title of the article and the name of the author should appear at the top left of page one.

Submit your articles online only, to Bo Cline at: clineboak@gmail.com.

Contributions will be considered on the timeliness of their receipt, the amount of editing required, and space available. Please email me or call me at (907) 232-6269, if you would like to discuss ideas for possible articles.

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MASONIC SYMPOSIUM

Sponsored by the Valley of Anchorage, Scottish Rite

July 19, 2014

Anchorage Masonic Center

-----Symposium Schedule-----

- 10:00 AM Discussion on the evolution and history of the American Masonic Ritual
(Master Masons only)
- 12:00 AM Lunch (donation)
- 1:00 PM Discussion of the meaning and philosophy of the Scottish Rite degrees
(Scottish Rite Masons only)



Featured speaker, Robert G. Davis, 33° G.C., is a fellow of the Scottish Rite Research Society and author of *Understanding Manhood in America* and *The Mason's Words*. He is the executive secretary of the Scottish Rite Temple in Guthrie, OK, past president of the Masonic Restoration Foundation, and was named the 2014 member of the Society of Blue Friars. He is a Past Master of three Oklahoma Lodges and serves on the steering committee of the Masonic Information Center of the United States. (Books will be available for purchase.)

Photo: Atrium of the Scottish Rite Temple, Guthrie, Oklahoma

Brethren,
Kathy and I hope this message finds you and your family in good health this summer. Laying in your hammock drinking a cool drink with one of those crazy umbrellas.

If I may, I would like to talk about a committee we are on with our Western Conference Jurisdictions.

CIVILITY

What is Civility?

Civility is the act of showing regard for others by being polite, like the civility you showed in speaking kindly to someone who has hurt your feelings. Civility comes from the Latin word civilis, meaning "relating to public life, befitting a citizen," in other words, being friendly and nice to everyone. When you show civility, you use kindness and good manners. You are respectful, even if you do not like that person very much. Civility can also mean formal politeness, like your behavior at a fancy dinner.

Last February at the Grand Masters Conference of North America our Jurisdiction was involved in the Civility break-out session led by the G.L. of California. We have seen how our society is simply losing Civility

Civility is the act of showing regard for others by being polite, like the civility you showed in speaking kindly to someone who has hurt your feelings..

throughout our country. So we decided that it is most likely impossible to change our country at the same time. We decided that Civility in our society must increase. So what does this really mean?

First we must lead by example!! Our Fraternity must be Civil. We are taught with our closing Charge. Brotherly Love, Relief, and Truth!!

We have promised to befriend and help our brothers, sisters, and Neighbors.

We have promise to REMIND A BROTHER IN THE MOST FRIENDLY MATTER of his faults and to defend his character. With this being said why don't we all take a look at our lodges and lead by example. To include myself, we should all take a look at ourselves and ask ourselves "do I defend my brother or do I talk down to him".

My brothers, as long as we lead by example, we can teach others to do the same. If all Masons, wherever they may be in this world, will do the same we can make a difference in this world.

Here we are in our summer as I mentioned. This is the time to get our work done on our Lodge buildings. Remember if our Lodges look rundown, that is the image we portray. We are Freemasons; be proud of

our fraternity. Furthermore, let our communities know we are proud to be Freemasons.

July marks my half way point. Let me tell you, I have enjoyed this honor so much starting out with the:

- Grand Master Conference and helping facilitate the civility out breaks
- Our George Washington trip with 63 Alaskans and 118 masons at our meeting
- Visiting with all of our districts except for Valdez, Cordova and Kodiak

I can't thank you enough for all for the warm hospitality you have shown me. THANK YOU!!!

In May, I was able to attend The World Conference of Grand Masters. There was over 309 Grand Lodges that were represented. Attending that conference was humbling. Simply said, you look around and you realize Freemasonry is worldwide. It was such an honor for me to represent Alaska. As a result of my trip, we have received a few letters from Jurisdiction for recognition.



Bless M.W. Hank; he is working hard this year.

Other places we visited

- Grand Lodge of Maine
- Grand Lodge of Hawaii
- Grand Lodge of Arizona
- Grand Lodge of Oregon (R.W. Doug Teninty Represented us)
- Grand Lodge of Wisconsin (Bro. Dan Amundsen Represented us)
- Grand Lodge of Washington
- Grand Lodge of BC and Yukon
- Rainbow Grand Assembly (Juneau)

Brothers, I look forward to seeing you all this fall. My goal is to visit all lodges by themselves. I don't want anything special except to say hi and answer question you may have. Thank you again for this fabulous experience. Be proud to be a Freemason. I'm proud to be working for you as your Grand Master.

Fraternally,
David Worel, Grand Master

ALASKA MASONIC NEWS

The 47th Annual Outstanding Student Awards

By Ralph S. Sterling, Chairman, Public Schools Committee

The 47th Annual Outstanding Student Awards event was held Friday April the 25th at Kenai Central High School in the Renee Henderson Auditorium. This event is sponsored by the Kenai Peninsula Masonic Lodges, Seward No. 6, Kenai No. 11, and Sterling No. 22. Thirty two schools from the Kenai Peninsula School District were represented, as well as one from Nome. In addition, the Kenai Peninsula Masonic Lodges also presented eight, \$1,000 scholarships, in total 40 students were recognized for excellent academic performance.



The goal of the event is to give each student public acknowledgement, recognition and reinforcement; to demonstrate that dedication to learning, being an active and positive participant in the school, school activities and helping other students is noticed, encouraged, and rewarded; and that this positive reinforcement leads the students to become a benefit to and productive members of their communities.

For this award each student also received a United States Mint 1-ounce fine silver, Silver Eagle, a book published by the Scottish Rite called “Dynamic Freedoms,” a gold embossed certificate from the

Lodges, a personalized Certificate of recognition signed by Governor Sean Parnell, provided with the assistance of Brent Wittmer; Constituent Relations Assistant, and an engraved name tag for the large award plaque at each school.

The program was opened by W. Joe Ragsdale Master of Kenai lodge #11, with an invocation preformed by Marcus Ashkenasy, Senior Warden for Kenai Lodge No. 11.

The awards were presented by Soldotna Mayor Dr. Nels Anderson; Kenai Mayor Pat Porter: V.W. Bill Roberts, District Deputy for district #2 of Alaska Grand lodge; R.W. Carl Lindstorm, Senior Grand Warden for the Grand Lodge of F&AM of Alaska, Dean Lawson Jr Steward, Sterling #22 and Dr. Steve Atwater, Superintendent of the Kenai Peninsula Borough School District.

The Master of Ceremonies was W. Ralph Sterling of Soldotna, Chairman of the Masonic Outstanding Student awards program, and also the Secretary for Kenai Lodge No. 11.



Al-Aska Shrine Past Potentate Nik Nikolas was in attendance and offered assistance for many issues for children with spinal injuries and other problems

Our Thanks for the refreshment's provided by The Star of the North Chapter No. 17 Eastern Star. A flag presentation was done by the Heroes of '76, National Sojourners of Alaska, who put on a flag history demonstration with flags used for our country from 1775 to present day. The members were wearing

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traditional uniforms of the day.

Participation of each school is voluntary and each school chooses its student award winner.

The 47th Annual Masonic Outstanding Student Awards recipients:

Voznesenka School; Savely Kalugin, Susan B. English; Olivia Turner, Razdolna School; Zoya Basargin, Homer Flex School; Alannah Campbell, West Homer Elementary; Noah Fisk, Homer Middle School; Andie Sonnen, Homer High School; Sydney Paulino, Kachemak Selo School; Michael Reutov, Seward High School; Brooke



Estes, Seward Elementary; Madilyn Moore, Chapman School; Jack Heimbold, Cooper Landing Elementary; Leihla Harrison, Cooper Landing High School; Hope Quinn, Sterling Elementary School; Victoria Kitson, Nikiski High School; Richard Vollertson, Nikiski Middle School; Donovan Smith, Nikiski North Star; Rosalie Anderson, Ninilchik School; Jessica Rogers, Skyview High School; Tiffany Allen, K-Beach Elementary; Hudson Metcalf, Soldotna High School; Makayla Wong, Soldotna Middle School; Jode Sparks, Soldotna Elementary; Tim Cashman, River

City Academy; Sheilyn Pogue, Redoubt Elementary School; Cameron Blackwell, Kenai Central High School; Courtney Stroh, Kenai Middle School; Karl Danielson, Mountain View Elementary; Haven Walluk, Kenai Alternative High School; Jesse Abe, Aurora Borealis School; Matthew Torkelson, Kenai Middle School; Karl Danielson, Connections Home School; "Mika" Morton,

\$1000.00 Scholarship award recipients are, Brittany Hollers:

Skyview High School, Sawyer Gillilan; Interior Distance Education, Jessica Rogers; Ninilchik High School, Serena Marie Prior; Soldotna High School, Dawn Wehde; Nome-Beltz High School, Sheilyn Samantha Pogue; River City Academy, Shelby Fletcher; River City Academy, Brooke Taralyn Estes; Seward High School.

We take this opportunity to thank all the people who have made this awards program so successful, with special recognition for school staff, and administrators; but more importantly, these noteworthy students who have worked so hard on their leadership and academic studies.

Photos by Sandra Sterling



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Eagle River News

On May 15, Eagle River Lodge No. 13 presented the "Teacher of the Year Award" for Chugiak High School.

On May 20, the lodge adopted "Schroeder Park" in Eagle River, where all Brothers (EA, FCM, and MM) and their families assembled and collected trash. The event was followed with a BBQ. This will be a continuing activity for the lodge through the summer.

WB Tim Parris

MWPHGL Visits Aurora Lodge No. 15



Last night (June 17) Grand Treasurer RW Damon Shine No. 6, WM Mark Handy of McKinley Lodge No. 2, Bro. Brandon Williams of Richard J. Watts Lodge No. 8 and I had the pleasure of attending Aurora Lodge No. 15 MM raising. I would like to thank WM Jeff Wilson and the brothers of Aurora Lodge No. 15 for welcoming us and on behalf of the Prince Hall Family we thank Aurora Lodge No. 15 for their excellent degree work.

WB Tony April, DDGM at Large
MWPHGL of Alaska

Bikes-for-Books Presentations

Between May 5 and May 19, members of Matanuska Lodge No. 7 presented bikes, helmets, and locks to 12 lucky girls and boys at six elementary schools in the Matanuska Valley. This is the fifth year of the program, where the lodge provides bicycles as an incentive to complement the elementary school's reading program.

Last year the lodge adopted the Palmer Public Library's summer reading program and will again be presenting bikes there on July 24.



Grand Master's Visit to the Kenai Peninsula Lodges

Sterling Lodge No. 22 served as host for the Grand Master's visit to District No. 2 on May 31. WB Paul McConnell (Sterling Lodge No. 22) sat in the East, with VWB Billy Harris (Seward Lodge No. 6) and WB



Joe Ragsdale (Kenai Lodge No. 11) in the West and South respectively, to receive the Grand Master. First time visitors to Sterling Lodge included WB Bruce Kling (Aurora Lodge No. 15), Bro. Thomas P. Stroozas

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(James K Polk Lodge No. 759, Pineville, NC), and Bro. Mack L. Funk (Seward Lodge No.6).

After introductions of the Grand Lodge officers and committeemen, Most Worshipful Brother David Worel was presented West of the Altar by VW Will Josey, met by WM McConnell, welcomed, then escorted to the East, introduced and given Private Grand Honors.

After dispensing with the reading of the minutes, Lodge was closed in ample form by the Grand Master. Wives and other guest were invited into Lodge for Most Worshipful Dave Worel's presentation and then dinner was served with a menu of Prime Rib or Roast Pork Loin. Baked Potatoes, Green Beans, Salad Bar and Desserts.

Bro. Dean "Dino" Lawson

Grand Master's Visit to District No. 5



This year got off to a great start in District No. 5 with the Official Visitation of Grand Master, Most Worshipful David Worel on April 24th, hosted by Iditarod Lodge No. 20 held and at Matanuska Masonic Temple in Palmer.

Most Worshipful Worel invited Most Worshipful Curtis Harris, Grand Master and Right Worshipful Franklin Dunbar, Jr. Grand Warden of Alaska P.H.A. Grand Lodge of F. & A. M. to join him for the evening.

The meal was great, as well as the brotherhood. The Grand Master spoke about his plans and theme of Long

Range Planning for this year.

M. W. Curtis Harris spoke about the importance of our recognition and responsibilities to our brethren.

All officers present were called upon to deliver their thoughts and directions for the assistance to the Grand Master, to implement his goals and aims during the Grand Lodge year.

It is imperative that we all work together to achieve the best results for Alaska. Any suggestions any of you now reading this article may have may be sent to me by e-mail at: bearsup@mtaonline.net or give me a call at: (907) 775-1276. I am here to serve District No. 5 and assist the Grand Master.

Please remember our Grand Master's theme for this year is "Long Term Planning."

V. W. Lee O. Seagondollar, District No. 5

Aurora Lodge No. 15 Mason headed to West Point



Today (June 8), I had the pleasure of welcoming Bro David M. Huff of Aurora Lodge #15 to the "Long Gray Line" Class of 2018. Bro Huff will be heading to the United States Military Academy at West Point on July 2, 2014. Well done Bro Huff!

The presentation was made at the Eagle River Downtown Park. Dignitaries in attendance included: Senator Mark Begich, Senator Lisa Murkowski's Legislative Aide, and State Representative Dan Saddler.

WB Tony April, DDGM at Large MWP HGL of Alaska



Conferences, Festivals, and Festive Boards

July 4, 2014 – Independence Day Parade, Wasilla, Alaska, and 4th of July Festival in Eagle River, where Eagle River Lodge No. 13 will hold a fund raiser, **July 12, 2014** – Bear Paw Festival Parade, Eagle River, Alaska. Join District No. 5 lodges as they participate in these annual events.

July 17 - 20, 2014 – Golden Days, Fairbanks, Alaska. Celebrate Fairbanks' golden past with Alaska's largest parade, sourdough pancake breakfasts, historic reenactments, beer festival, the Red Green Regatta and the rubber duckie race.

July 19, 2014 – Masonic Symposium, Anchorage Masonic Center, Anchorage, AK. This symposium will feature noted Masonic scholar Robert Davis. Bob is a fellow of the Scottish Rite Research Society, the author of "The Mason's Words" and "Understanding Manhood in America", and was named the 2014 member of the Society of Blue Friars. The presentations will begin at 10:00 AM, with a discussion on the evolution and history of the American Masonic Ritual. The morning presentation is open to all Master Masons. At 1:00 PM (after lunch), Bob will be presenting a discussion of the meaning and philosophy of the Scottish Rite degrees. This second presentation will be open to Scottish Rite Masons only. Donations to offset costs will be gladly accepted.

July 29, 2014 – A Fifth Tuesday lodge of instruction will be held at

Matanuska Lodge No. 7 beginning at 6:00 PM. This will be a formal (black tie) event with a program TBA. A festive board and ritual toasting will conclude the evening. Please RSVP our Junior Warden, Nick Adair at 907-775-2949.

July 30 – August 3, 2014 - Gold Rush Days, Valdez, Alaska. Join Valdez Lodge No. 4 in a grand procession by marching in the Gold Rush Days parade as the "Alaska Masonic Family", to highlight the values, unity, and diversity of Masonry in Alaska. Valdez is a place of natural beauty and breathtaking scenery, world-class salmon and halibut fishing, and exciting activities to satisfy any Alaskan adventure. We hope to see and meet you and your family in Valdez for Gold Rush Days. Please RSVP to (907) 255-1300, by July 15th, if you and your family plan on attending.

August 15 – 17, 2014 – Masonic Restoration Foundation Symposium in Cincinnati, Ohio. The 2014 MRF Symposium will be co-hosted by four lodges, which represent the spectrum of new Lodges that have been formed over the last decade. Lodge Vitruvian No. 767 (IN) and Caliburn Lodge No. 785 (OH) are European Concept Lodges. Lodge Ad Lucem No. 812 (PA) is a Traditional Observance Lodge, and Arts & Sciences Lodge No. 792 (OH) is very much a blend of both styles of lodges with a emphasis on educational discussions in Lodge. Each Lodge will host a signature event during the Symposium to

showcase one of their core principals. <http://www.mrf Symposium.org/>

August 21 – September 1, 2014 – Alaska State Fair, Palmer, Alaska.

August 28 – 30, 2014 – ANZMRC (Australia and New Zealand Masonic Research Council) Conference, Cairns, Queensland, Australia. <http://www.anzmac.org/conference>

August 30 – September 1 – International Days, Dawson City, YT. Join the brethren of Tanana Lodge No. 3 as they travel across the Canadian border to share in fellowship with the brethren of Yukon Lodge No. 45. Saturday evening (August 30) will be the regular business meeting of Yukon No. 45 and both lodges will join in a family picnic on Sunday. There are many local events scheduled for this last weekend of the summer, including the "Great Klondike Outhouse Race." Visitors of all ages are sure to have a great time.

October 11 – 18, 2014 – Alaska Day Festival, Sitka, Alaska. The actual transfer ceremony occurred in Sitka when the United States purchased Alaska from Russia in 1867. Celebrations include ceremonies, a period costume ball, dances, dinners, contests, a parade and more! Visit Sitka to enjoy all the festivities.

Grand Master's Calendar - Please visit the Grand Lodge of Alaska web page or click on the [Grand Master's Travel Schedule](#) here.

Hail Brethren,

When attending your next Lodge meeting, look around your Lodge room, observe the members in attendance. Do they have gray hair or no hair at all? If there are no younger men in attendance, your Lodge may be in Trouble. What is the average age of your membership?

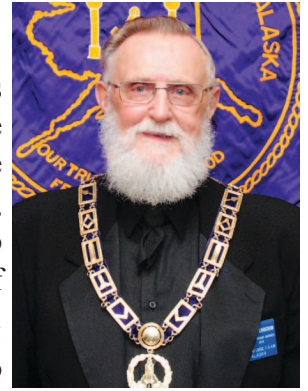
Brethren, The Grand Lodge total membership is 50 members less the we had in 2013. Masonry is not the only fraternal organization having declining membership. All groups are losing and are looking to increase their total membership. I believe Masonry has a lot more to offer a man after he becomes a Master Mason than other fraternal organization.

Brethren, in order for us to maintain our membership

Mentor, Maybe!

A Mentor (guide), is someone who knows the candidate and should be the top line signer on his petition, and has the desire and time to devote to the new candidate, if not we could lose the candidate.

The Mentor needs to introduce the candidate to all the brethren in other Lodges in his area and take him to all Masonic functions. If the Mentor is a Past Master and the new Master Mason has a desire to go through the chairs, the Mentor can help him and advise him in the proper procedures. The Mentor should be his guide for a minimum of one year or forever. Can everyone be a Mentor? No!!



My vision, Theme for The Grand Lodge of Alaska, is Mentoring, Retention and Recruitment.

numbers and hopefully to increase them, we all must become “RECRUITERS”. Tell people that you are a Mason and are proud of it. Brag on the great donations that Masonry makes to society every day and wear some type of Masonic emblem, a hat, ring, jacket etc. These may get people to ask questions, maybe get a new member interested. “To be One ask One” - your lady can ask them if they would like to become a Mason, then they can ask you to become One.

My vision, Theme for The Grand Lodge of Alaska, is Mentoring, Retention and Recruitment. In my opinion Mentoring is #1, Retention is #2, and Recruitment is #3.

Now, a Mentor is not a coach. My dictionary tells me a Coach is a person who is an expert in his vocation. A Mentor, is a Trusted Adviser or Guide. A Coach will teach the candidate how to read a cipher and to memorize his proficiency and he could become his

A Mentor can also talk to our older brethren, who do not attend Lodge meetings and find out why the brethren will not come to Lodge. Maybe he can solve the problem and convince them to become active again. Without the older members being involved, the Lodge will probably not survive.

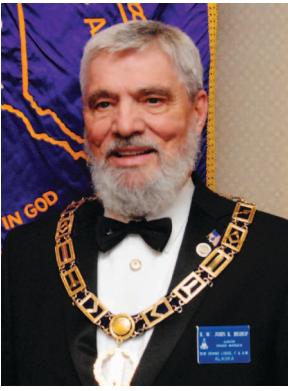
Something to think about!!

Please if you have any good suggestions or need help from The Grand Lodge let us know!!

Fraternally Yours.

Carl Lindstrom

Senior Grand Warden



While the Sun is at Meridian Height

Traveling with our Grand Lodge team has been rewarding and educational. Attending the "Conference of Grand Masters" was educational and great opportunity to meet old friends and make new ones, as well as being inspirational. Following the conference we moved over to Alexandria, to visit the House of the Temple, and the George Washington Memorial. I have to plan on my

provided for the Grand Master, and your Grand Lodge team. And I am looking forward to those Lodges we are still to visit, I (and we) look forward to meeting with you and anticipate an opportunity to exchange ideas to strengthen our Lodges and your Grand Lodge.

The Grand Master's message this year is Planning. I would like to ask you Senior and Junior Wardens, how are you proceeding with your plans for next year? Are you working together with your Deacons and soliciting input for your Lodge Brothers? Brethren and Past Masters are you communicating your thoughts, ideas, and questions to next year's Leaders? Planning requires leadership, your Lodge requires leaders. Believe it or not Brethren, we all are capable of being leaders, and

I would like to ask you Senior and Junior Wardens, how are you proceeding with your plans for next year?

next trip to DC to have a day to spend at the Temple. The tour was great, but I would like to spend more time there. The visit to Brother Washington's Memorial is always impressive. As I stood there before his statue in the main hall, I was in awe, it seemed you could sense the presence of Greatness. He lived his Masonry!

We have visited many of the Lodges, and I am so impressed with the gracious reception you all have

our ancient craft is a wonderful way to develop those qualities. So before we become totally engrossed in summer activities, I hope those of you who are Wardens will give a little time to your plans for 2015. Then check out your summer gear, go catch some fish;, just get out and enjoy our Great Land! And may you and yours have a great summer!

John Bishop, Junior Grand Warden



ORATION ON MASONRY

BY WILLIAM PRESTON

Editors Note: The following is an excerpt of an oration given by Brother Preston during a Grand Gala, in the presence of the Grand Lodge officers (Moderns), and published in the first edition of his *Illustrations of Masonry* (1772). The difference in spelling of some words is reflective of the period that the oration was written.

BRETHREN,

Masonry is my theme.—During many ages, and in many different countries, has it flourished. No art, no science has preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them the knowledge we now so amply share, masonry began gradually to diffuse her influence. Our mysteries unveiled, civilization took place, and the progress of knowledge and philosophy dispelled the gloom of ignorance and barbarism.—Government being settled, authority was given to laws, and our assemblies acquired the patronage of the great and the good; whilst the tenets of our profession were attended with general and unbounded utility.

Masonry is a moral science calculated to bind men in the ties of true friendship, to extend benevolence, and to promote virtue. It passes and is understood under two denominations: it is operative and speculative. By the former, we allude to the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence results a due proportion and just correspondence in all its parts.—By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage, which at once constitutes the duty and happiness of mankind. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the great Creator. — Operative masonry furnishes us with dwellings, and convenient shelters from the vicissitudes and the inclemencies of the seasons. It displays human wisdom in a proper arrangement of materials, and

demonstrates that a fund of science and industry is implanted in the rational species for the most wise, salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity. Even the temple of King SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, was yet laid in ruins, and escaped not the unsparing ravages of barbarous force. Free-Masonry, notwithstanding, has been able still to survive. The attentive ear receives the sound from the instructive tongue, and its sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of this institution.

But to proceed.—Mankind have neither wisdom to foresee, or power to prevent, the evils incident to nature. They hang, as it were, in perpetual suspense betwixt hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the whole creation. Hence the universal utility of masonry! it unites men of the most opposite religions, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of unfeigned affection, and binds them by the strongest ties of secrecy, morality and virtue. Thus, in every nation a mason may find a friend, and in every climate he may find a home.

No estrangement of behaviour is observed in the different assemblies of masons. They rank as children of the same parent by creation, as brethren bound by the same tie. Union is cemented by sincere attachment; hypocrisy and deceit are unknown; and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Such is the nature of our venerable institution. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

Our mode of government, as divided into classes or



If our privileges were common, and indiscriminately bestowed, the design of the institution would not only be subverted; but being familiar, like many other important matters, it would lose its value, and sink into disregard.

degrees, under particular restrictions and injunctions of fidelity, may sufficiently explain the importance of masonry, and give us a true idea of its nature and design.

Three classes are generally received under different appellations. The privileges of each are distinct, and particular means are adopted to preserve these privileges to the just and meritorious.— Honour and probity are the sole recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality inculcated; while the mind is prepared for social converse, and a regular progress into the principles of knowledge and philosophy.— Diligence, assiduity, and application, are necessary qualifications for the second class, in which an accurate elucidation of science, both in theory and practice is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained, fresh discoveries are produced, and those already known beautifully embellished.— The third class consists of a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have intitled to preferment. With them the ancient landmarks are preserved; and from them we learn and practise those necessary and instructive lessons, which dignify the sacred art, and qualify its governors to convince the unenlightened part of mankind of its excellence and utility.

This is our established mode of government when we act in conformity to our rules: hence true friendship is cultivated between different ranks and degrees of men, hospitality is promoted, industry rewarded, ingenuity encouraged, and all unnecessary distinctions

are lost in the general good.

If the privileges of masonry are so valuable, as to intitle their possessors to respect and esteem, by promoting virtue and rewarding merit; why are not their good effects more conspicuous, and why are they not publicly exposed for the general advantage of mankind? — If our privileges were common, and indiscriminately bestowed, the design of the institution would not only be subverted; but being familiar, like many other important matters, it would lose its value, and sink into disregard.—It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. This is not confined to masonry; even the operations of nature, though beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, and all these, ever present to our eyes, yet remain unnoticed, and excite not one single emotion, either in admiration of the great cause, or of gratitude for the blessings conferred. Even virtue itself is not exempted from this unhappy bias in the constitution of mankind. Novelty influences all our actions, all our determinations. Every thing that is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent for utility, is sure to be disregarded by the giddy and the unthinking.

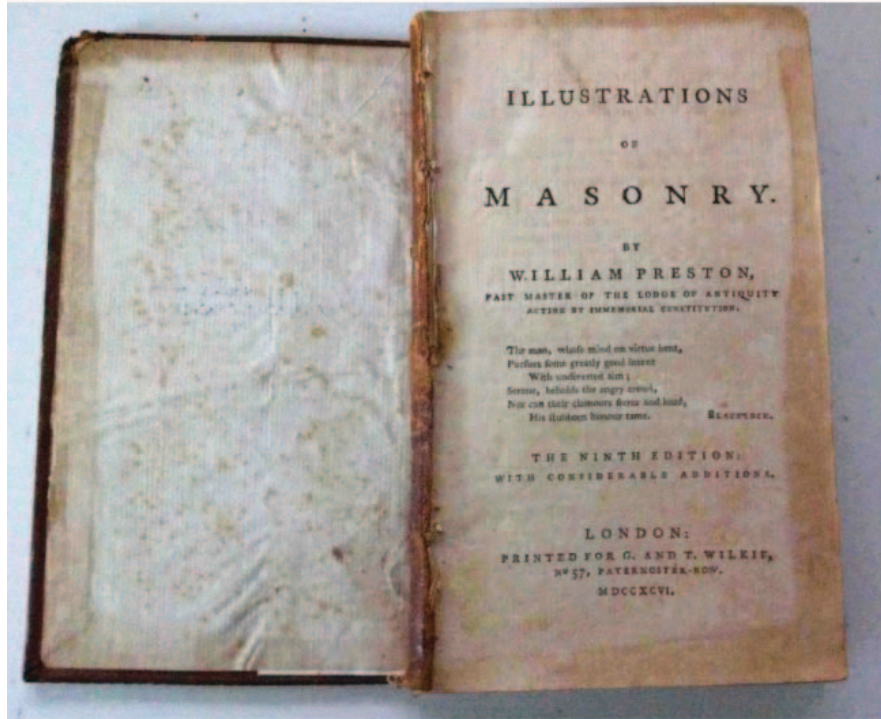
It is a truth too obvious to be concealed, that the privileges of Masonry have been too common. Hence we may assign a reason why their good effects are

not more conspicuous. —Several persons enrol their names in our records merely to oblige their friends; and reflect not on the consequences of such a measure, nor enquire into the nature of their particular engagements. Not a few are prompted by motives of interest; and many are introduced with no better view than to please as good companions. A general odium, or at least a careless indifference, is the result of such conduct.— But here the evil stops not.—These persons, ignorant of our noble principles, probably without any real defect in their own morals, are led to recommend others of the same cast with themselves for the same purpose. Thus, behold the end! the most sacred part of Masonry is turned into scoff and ridicule, and the superficial practices of a luxurious age bury in oblivion principles which have dignified princes, and the most exalted characters.

If our secrets or peculiar forms constituted the essence of the art, it might with some degree of propriety be alleged that our amusements were trifling, and our ceremonies absurd. But this the skilful well-informed mason knows to be false. He withdraws them to a nearer inspection; he adverts to the circumstances which gave rise to them; he considers and dwells upon the excellent lessons they inculcate; and finding them replete with useful knowledge, he adopts them as keys to our privileges, and prizes them as sacred. Thus he is convinced of the propriety of our solemnities, and candidly acknowledges their value from their utility.

Many have been deluded by the vague supposition that the mysteries of masonry were merely nominal; that the practices established among us were slight and superficial, and that our ceremonies were of such trifling import, as to be adopted or waved at pleasure. Having passed through the usual formalities, they have accepted offices, and assumed the government of Lodges, equally unacquainted with the duties of the trusts reposed in them, and the design of the society

they pretended to govern. The consequence is obvious; anarchy and confusion have ensued, and the substance has been lost in the shadow. — Thus men eminent for ability, for rank, and for fortune, have been led to view with indifference the distinguished honours of Masonry, and either accept offices with reluctance, or reject them with disdain.



Such are the disadvantages under which our society has long laboured. Every zealous friend to the society must earnestly wish for a reformation of these abuses. Of late years, to the honour of our present patrons, let it be acknowledged, that under their auspices our assemblies have been better regulated.

The good effects of preserving order and decorum, promoting harmony, and inculcating a due obedience to the general regulations of the Order are too obvious to require a laboured elucidation. Of this the flourishing state of several Lodges as have adopted a regular plan of government, are convincing proofs. I am firmly persuaded, if the brethren who have the honor to preside over Lodges, were properly apprized of the duties of their respective offices, a general reformation would soon take place. This hint may probably be productive of good consequences, as a step so laudable would evince the propriety of our several appointments, and lead mankind to acknowledge, that sometimes at least our honours are deservedly bestowed. Thus the ancient lustre of our respectable fraternity will be happily restored, and our system of government universally applauded; virtue being duly encouraged, and merit properly rewarded.

...
William Preston - 1772

Chaplain's Moment

Tonight I want to briefly talk about Truth and honor, more specifically about each of your personal searches for Truth and how you measure honor in yourselves and in others.

Before you were made a Mason you were required to positively state a belief in God and in passing through the degrees it would be difficult not to notice the strong affirmation of the Fraternity's belief in an afterlife.

Similarly, you could not have become a Mason if you were not adjudged to be a man of honor despite the fact the word honor is not used in the investigative process. Without honor your obligations taken on your book of faith would have no meaning.

Like most Masonic symbols, Light has multiple meanings. The Light you ask for at the altar of Freemasonry and received from the Worshipful Master with aid of the Brethren was and is much more than physical Light in the same way that when God said "Let there be Light" much more than physical light was imparted to the universe.

What I understand about Masonic philosophy is dependent on the knowledge, experience, and gifts I personally possess. Similarly, what each of you understands when exposed to exactly the same information will be unique to each of you.

Masonry gives unambiguous rules of how we should interact with one another and with the profane world. Our obligations deal with both the search for more Light and our interactions. Masonic honor is a measure of how well we live up to both.

But I want to suggest that your understanding of truth and honor are not static concepts. On the contrary, they are dynamic and change with each new small bit of knowledge, aha moment, or cathartic revelation. You are a work in progress on a journey that I hope and believe will never end.

This brings me to a further analogy I wish to posit for your consideration. Creation is not an event that happened in the distant past but an ongoing process guided by the hand of the Great Architect of the Universe. But he has given us the ability to recreate ourselves on a daily basis through a diligent and often arduous effort to understand more of the Light given to us.

I ask you simply "What kind of man and what kind of Mason are you trying to create??"

*Paul Evermon, Chaplain
Aurora Lodge No. 15*



FROM WHENCE CAME YOU?

BY JOHN R. "BO" CLINE



A Constitutional Convention of Alaskan Lodges, all of which were chartered by the M.W. Grand Lodge of Free and Accepted Masons of Washington at the time, convened at the Anchorage Westward-Hilton Hotel, Anchorage, Alaska at 10:00 am, February 3, 1981. (Flygenring 1981) The culmination of this event was the constitution of the Grand Lodge of Alaska, which at the time, made Alaska the first Grand Lodge formed in the United States since the Grand Lodge of Oklahoma, on February 10, 1909. One of the first initiatives of this newly created Grand Lodge was to secure amity and joint recognition from regular, recognized Grand Lodges around the world.

Standards of Recognition:

I recently read on the internet that there are 67 Grand Lodges in the State of New York. Most of these Grand Lodges are concentrated in one or more of the five boroughs that make up New York City. Only two of these Grand Lodges, however are recognized as "regular" by mainstream Masonry throughout the world, which means that the remainder are considered "irregular". This situation is repeated throughout the country and around the world. I am even vaguely aware that some irregular Masonic groups may be operating within the jurisdiction of Alaska. But, what makes these Grand Lodges irregular and why is it important to distinguish the difference between them and regular Masonry?

Regular, mainstream Masonry maintains standards of recognition to insure that the principals of Masonry are universally followed throughout the world. These standards or landmarks of Masonry have been passed down through the ages and documented by the United Grand Lodge of England (the Mother Grand Lodge of the World). In North America the standards of recognition are maintained by the Commission on Information for Recognition of the Conference of Grand Masters of North America and are defined as:

1. Legitimacy of Origin
2. Exclusive Territorial Jurisdiction
3. Adherence to the Ancient Landmarks

specifically, a Belief in God, the Volume of Sacred Law as an indispensable part of the Furniture of the Lodge, and the prohibition of the discussion of politics and religion.

Most Masons understand the requirement to adhere to the Ancient Landmarks of Masonry; however the concepts of Legitimacy of Origin and Exclusive Territorial Jurisdiction may be new to some of you. I will try to define these two requirements for the reader.

The concept of Legitimacy of Origin states that a regular Lodge must have a valid charter or warrant from a regular Grand Lodge, and that that Grand Lodge must have been formed by at least three Lodges who each had charters from a regular Grand Lodge(s) that are all able to trace their origin back to one or more of the three "Home" Grand Lodges (the Grand Lodges of England, Ireland, and Scotland). Note: the Grand Lodge of England is normally referred to as the United Grand Lodge of England. However, for 62 years (1751 to 1813) English Masonry was represented by two rival Grand Lodges, the Premier Grand Lodge of England (referred to as the Moderns) and the Antient Grand Lodge of England.

The concept of Exclusive Territorial Jurisdiction or the American Doctrine maintains that a Grand Lodge must be the sovereign Masonic authority within its jurisdiction. That is, there may be only one sovereign Grand Lodge in any jurisdiction, unless by mutual consent and/or treaty, two or more Grand Lodges agree to share the jurisdiction and maintain authority only over their individual members. This doctrine applies principally to the United States, where each state generally constitutes a Masonic jurisdiction; where a presiding Grand Lodge may assume Masonic authority over every Mason and, in some cases, over every male residing within the boundaries of that state.

As example, in the State of New York, of the 67 Grand Lodges previously mentioned, only the Grand Lodge of Free and Accepted Masons of the State of New York and the Most Worshipful Prince Hall Grand Lodge F&AM Jurisdiction of New York have Exclusive Territorial Jurisdiction over all regular Masons there.

Introduction of Freemasonry on the World:

There is a lot of speculation about when and where Freemasonry originated. Some believe that Speculative Freemasonry derived from the Druids of ancient England, Ireland, Scotland, and Wales; while others believe that it came from the remnants of the Knights Templars who were destroyed by King Philip of France in 1304; yet others believe that Freemasonry began with the actual builders of King Solomon's Temple, or even dates from the pyramid builders of ancient Egypt. Most historians, however, recognize that Freemasonry began with operative Masons who practiced cathedral building in Europe during the Middle Ages, and, what is known is that the first Grand Lodge – the first ever in the world – was founded by four Lodges in London on St. John the Baptist's Day, June 24, 1717.

The early eighteenth century was rife with discussions of political and moral philosophy and was a crucible for Masonic ideas. In addition to the four founding Lodges, other Lodges that existed previously or formed during that early period, received charters from the Premier Grand Lodge in London. In 1725, Dublin Lodges followed the same path as those in London and created the Grand Lodge of Ireland. In

Lodge of England was referred to as the "Moderns" by the Ancient Grand Lodge as a pejorative and the name stuck.

These four Grand Lodges (the Premiere Grand Lodge of England - the "Moderns", Antient Grand Lodge of England - the "Ancients", the Grand Lodge of Ireland, and the Grand Lodge of Scotland) established the standards of Freemasonry that are practiced by all regular Grand Lodges today. As defined by the standards of recognition, all other Grand Lodges must demonstrate lineage to one or more of these Grand Lodges in order to be considered regular; they must demonstrate Legitimacy of Origin.

As a footnote, bitterness and quarreling between the "Ancients" and the "Moderns" raged until reconciliation and the creation of the United Grand Lodge of England on St. John the Evangelist's Day, December 27, 1813.

Brief history of Alaskan Masonry:

Freemasonry first came to Alaska shortly after the territory of Alaska was transferred from Russia to the United States on October 18, 1867 at a ceremony at Baranov's castle in Sitka. In fact the first American flag that flew over the new territory of Alaska was raised

The first American flag that flew over the new territory of Alaska was raised during the transfer ceremony by a 40 year old New Hampshire York Rite Mason named Frederick Sargent.

Scotland, operative Masonic Lodges which had existed from the sixteenth century became speculative Lodges and formed the Grand Lodge of Scotland in 1736.

In 1730's London, Irish émigrés who were Freemasons under the Irish constitution and those who did not agree with what they perceived to be a more modern ritual adopted by the Premier Grand Lodge began to practice a ritual that they claimed was more ancient and therefore closer to true Masonry. On St. John the Evangelist's Day, December 27, 1751 these lodges created their own Grand Lodge, which they called the Antient Grand Lodge of England. The Premier Grand

during the transfer ceremony by a 40 year old New Hampshire York Rite Mason named Frederick Sargent.

The first Masonic Lodge in Alaska was aptly named Alaska Lodge No. 14 (Grand Lodge of Washington), chartered in Sitka on September 17, 1869. Alaska Lodge was made up primarily of U.S. Army officers stationed at Sitka. Its charter was revoked by MW D. C. H. Rothschild on October 18, 1872. Coincidentally, October 18 is the legal State of Alaska holiday referred to as "Alaska Day" in recognition of the transfer of Alaska from Russia to the United States.

On June 2, 1880, the Grand Lodge of Washington

chartered Jamestown Lodge No. 33, also in Sitka. The members of Jamestown Lodge consisted primarily of members of the USS Jamestown, which had been re-commissioned on May 8th of that year to survey the Sitka harbor and protect American interests in Alaska. It's interesting to note that Jamestown Lodge was represented at Grand Lodge in 1880 by Brother D. C. H. Rothschild, who as Grand Master revoked the charter of Alaska Lodge No. 14 eight years earlier. The USS Jamestown was decommissioned in San Francisco on September 21, 1881. The charter of Jamestown Lodge was declared defunct by Grand Master Louis Zeigler in 1887. MW Zeigler wrestled with his decision to revoke the charter, as a number of the Jamestown members had relocated to Juneau City and had petitioned Grand Lodge to transfer the Lodge charter there in 1883. Unfortunately, Grand Lodge failed to act on that petition.

The California Gold Rush petered out around 1855. A series of recessions and bank failures occurred in the 1890's, and when news spread in July 1897 of two ships laden with gold from the Yukon Territory of Canada docking in Seattle and San Francisco, men from all around the world hurried up the West Coast of the U.S. and Canada to share in the promised wealth. Many Masons were among those gold seekers. On June 11, 1901, White Pass Lodge No. 113 was chartered by the Grand Lodge of Washington in Skagway, Alaska.

As the gold seekers spread North, Masonry spread along with them and Alaskan Lodges were chartered in Juneau (Gastineaux No. 124) in 1902 and (Mt. Juneau No. 147) in 1905, in Nome (Anvil No. 140) in 1905, in Ketchikan (Ketchikan No. 159) in 1907, in Fairbanks (Tanana No. 162) in 1908, in Valdez (Valdez No. 168) in 1908, and in Cordova (Mt. McKinley No. 183) in 1911.

For the next 60 years, Masonry under the Grand Lodge of Washington continued to grow with the following lodges chartered: Seward No. 219 in 1917, Anchorage No. 221 in 1917, Petersburg No. 262 in 1924, Mt. Verstovia No. 291 in Sitka in 1950, Matanuska No. 293 in Palmer in 1951, Mt. Susitna No. 294 in Anchorage in 1952, Kodiak No. 295 in 1952, Glacier No. 303 in Anchorage in 1960, Kenai No. 307 in Soldotna in 1973, Fairbanks No. 308 in 1977, and Adak No. 309 in 1978.

As previously mentioned, a Constitutional Convention of Alaskan Lodges of Free and Accepted Masons convened in Anchorage, Alaska on February

3, 1981. Of the 19 lodges present, twelve voted to form the Most Worshipful Grand Lodge of Alaska, Free and Accepted Masons. The twelve original Lodges were:

- White Pass Lodge No. 1 (Skagway)
- Anvil Lodge No. 2 (Nome)
- Tanana Lodge No. 3 (Fairbanks)
- Valdez Lodge No. 4 (Valdez)
- Mt. McKinley No. 5 (Cordova)
- Seward No. 6 (Seward)
- Matanuska No. 7 (Palmer)
- Mt. Susitna No. 8 (Anchorage)
- Kodiak No. 9 (Kodiak)
- Glacier No. 10 (Anchorage)
- Kenai No. 11 (Soldotna)
- Fairbanks No. 12

Today, all of the Alaska Lodges, which were previously chartered by the Grand Lodge of Washington, have joined the Grand Lodge of Alaska, and six new Lodges have been constituted. The remaining Lodges which became members of the Grand Lodge of Alaska were:

- Eagle River No. 13
- Adak No. 14
- Aurora No. 15
- North Pole No. 16
- Anchorage No. 17
- Mt. Verstovia No. 18
- Tongass No. 19 (Ketchikan No. 19)
- Iditarod No. 20
- Mt. Juneau/Gastineaux No. 21
- Sterling No. 22
- Petersburg No. 23

The six new Lodges constituted in the intervening 30 years have been Eagle River, Aurora, North Pole, Tongass, Iditarod, and Sterling. In 1995 Adak Lodge No. 14 consolidated with Iditarod Lodge No. 20 to become Iditarod Lodge No. 20, in 1998 Ketchikan Lodge No. 159 (Grand Lodge of Washington) consolidated with Tongass Lodge No. 19 to become Ketchikan Lodge No. 19, in 2002, Anvil Lodge No. 2 consolidated with Kenai Lodge No. 11 to become Kenai Lodge No. 11, and in 2008, Mt. Susitna No. 8 consolidated with Anchorage

No. 17 to become Anchorage No. 17. Today, there are 20 Lodges chartered under our Grand Lodge, numbers 1 through 23 with numbers 2, 8, and 14 being vacated with the referenced consolidations.

Lineage of the Grand Lodge of Alaska, F&AM:

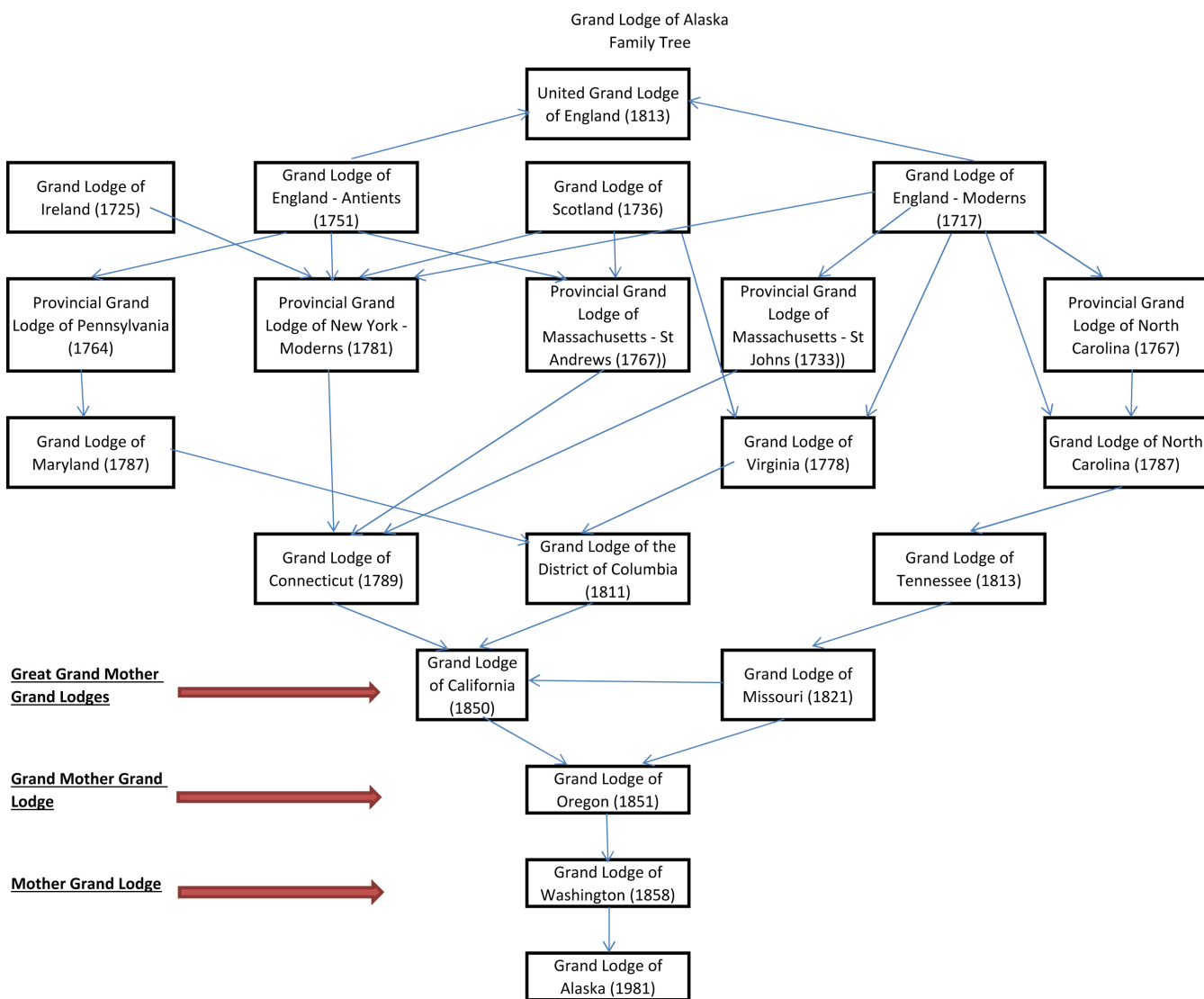
A few years ago, I acquired a copy of map depicting the genealogy of American Grand Lodges. The map was prepared by George B. Clark, Denver, CO in September 1926, revised in September 1939, and published by the Masonic Service Association of the United States on December 1, 1939. It provides a historic perspective with respect to the constituting of regular Grand Lodges throughout the United States.

The figure below was derived from the map and demonstrates the “Legitimacy of Origin” of the Grand Lodge of Alaska, showing how it is connected by an unbroken chain to the three “Home Grand Lodges”.

Each of the arrows indicates where a chartered lodge (or lodges) in the parent Grand jurisdiction became a constitutional member of the child Grand Lodge. In the case of the Grand Lodge of Washington, four lodges chartered by the Grand Lodge of Oregon joined together to constitute the Grand Lodge of Washington, on December 8, 1858.

Conclusion:

The Grand Lodge of Alaska is very young with respect to all other U.S. Grand Lodges, with exception of the Grand Lodge of Hawaii, which was constituted May 2, 1989. Despite our youth, Alaskan Masonry has a long and rich history, and as demonstrated here, a direct link to the foundations of modern Freemasonry. Alaskan Masons should be proud of their heritage and commemorate those events that have made us the greatest fraternity in this the Great Land of the north.



Bo Cline
June 24, 2014

Masonic Maritime Research Subject in SE Alaska

by VW Jeff DeFreest, Ketchikan AK

While walking down the street past an art gallery in Ketchikan, I saw a Brenda Schwartz-Yeager print in the window that caught my eye. She's a local Southeast Alaska artist (Wrangell, AK). I've always admired her work because much of it is nautical art superimposed on a marine chart for background. This one caught my attention with "Masonic" being the name of the fishing vessel. I wondered, what's the story...

Bro Dave Hayden, Senior Deacon at Ketchikan Lodge No. 19 discovered that the MASONIC is a 73-foot wooden-hulled boat built in 1938, it is a halibut fishing boat. The Masonic is home-ported in Sitka, AK. The F/V Masonic is part of an effort to provide "Schooner Halibut", that is, halibut caught in a 100 year old method where the fish are immediately stunned and dressed after being brought on board, as opposed to the modern method of stacking the fish for later processing.

The F/V Masonic was also recently subject of an interesting sea-rescue story involving good samaritan vessels and US Coast Guard helicopter operations.



"On the afternoon of January 30, the four-person crew of F/V MASONIC contacted the Coast Guard because their vessel pump was not keeping pace with flooding about five miles west of Fairweather Ground. MASONIC is a 73-foot wooden-hulled boat built in 1938. Conditions at the time were reported as 25mph winds with gusts up to 35mph and 11-foot seas.

A Coast Guard helicopter crew out of Air Station Sitka delivered dewatering pumps via a swimmer, who came aboard MASONIC to help with the pumps. Prior to the Coast Guard arriving, Good Samaritan F/V MYRA provided assistance. After the flooding was brought under control, the swimmer was lifted back to the helicopter and MYRA went on her way. Coast Guard Cutter LIBERTY was deployed to meet MASONIC in Cross Sound and escort her to port in Hoonah." - as reported by By Lysander Johnson of Beard Stacey & Jacobsen, LLP and posted in Lazerette on Thursday, January 31, 2013.

After posting it on the [Alaska Masons Facebook Page](#) and poking around on the internet, I did find a little information on the vessel, and also got a few contributions or links from others. The F/V Masonic is a historic vessel operating in District 4, and has a charismatic appeal in that its been captured in various artists works, but I am still seeking the tie between the F/V Masonic and Freemasonry.