



# Light from the Great Land



VW Howard Stabler (1935)

## SPECIAL FEATURES

6

AUTUMN NEWS FROM VALDEZ LODGE NO. 4

BY JOHN MAY

14

THOUGHTS ON ORATION TOPICS

BY MONTE ERWIN

17

LEADING FROM THE CHAPLAIN'S CHAIR

BY PAUL EVERMON

19

PREPARATION

BY HOWARD D. STABLER

## BACK PAGE

GEORGE WASHINGTON MASONIC NATIONAL  
MEMORIAL - TREE DEDICATION PROGRAM

## SECTIONS

4 GRAND MASTER'S MESSAGE

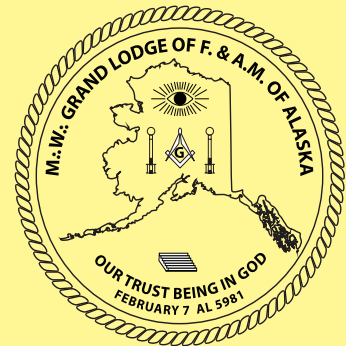
5 FROM THE EDITOR'S DESK/ LETTERS TO THE EDITOR

6 ALASKA MASONIC NEWS

10 CONFERENCES, FESTIVALS, AND FESTIVE BOARDS

11 DEPUTY GRAND MASTER'S MESSAGE

14 JUNIOR GRAND WARDEN'S MESSAGE



## Light of the Great Land

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The Most Worshipful Grand Lodge  
Of F&AM of Alaska  
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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](mailto: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.

Apart from the Author's use, no material appearing in the *Light from the Great Land* may be reprinted or electronically distributed without the written permission of the Editor.

THE COVER: HOWARD D. STABLER (1887 - 1963), A PROMINENT JUNEAU LAWYER AND FREEMASON. HOWARD WAS A PAST MASTER OF MT. JUNEAU LODGE NO. 147, PAST PATRON OF JUNEAU CHAPTER NO. 7 OES, A 33<sup>0</sup> SCOTTISH RITE MASON, AND DEPUTY TO THE SUPREME COUNCIL OF THE SCOTTISH RITE SOUTHERN JURISDICTION.



# 2014 Shriners North-South Football Classic

*A fundraiser benefiting Shriners  
Hospitals for Children*

Saturday, Nov 1, 2014 at The Dome on Changepoint Dr, Anchorage AK

- Noon-1:30pm All Star Flag Football Game
- 2-4pm, Boys Small-Medium Schools All-Star Football
- 5-6:30pm Boys Large Schools Game All-Star Football

*To complete a sponsorship sale contact Alex at the Shrine Center office  
907.274.4344 or akshrineoffice@gmail.com and to volunteer on game  
day contact Bruce at bwkling@hotmail.com or 907.602.2113.*

Since 1976, Al Aska Shriners have held the North-South Football Classic to celebrate the best high school football players in Alaska, and to raise money to support Shriners Hospitals for Children®. From the state's 39 high school teams, 160 seniors are invited to play in the Large Schools; Sm-Med Schools; or Flag Football All-Star Games. Over the past 15 years, the North-South Football Classic has donated more than \$280,000 to Shriners Hospitals for Children®. Shriners International own and operate 22 childrens hospitals that provide expert orthopedic and burn care to children without regard to their ability to pay. Al Aska Shriners currently assists 200+ kids who receive this care. Proceeds from this fundraiser benefit Shriners Hospitals for Children®, a 501(c)(3) charity. *All cost of this mailing were paid by Al Aska Shriners.*

*For more information about Al Aska Shriners, Shriners Hospitals for Children®, or the  
North-South Football Classic call 907 274-4344*

Game Day: Saturday, November 1, 2014. The Alaska Dome, Anchorage, AK 30402-1-0072

**Enclosed is my support to Shriners All-Star  
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- \$ 10ea • 1 Ticket Purchase
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- \$ 50ea • 5 Ticket Sponsor
- \$ 100ea • Coach's Hat Sponsor
- \$ 250ea • Coach's Shirt Sponsor
- \$ 500ea • Player's Jersey Sponsor
- \$ 5,000ea • School Sponsor
- \$ 10,000ea • Team Sponsor
- \$ 25,000ea • Game Sponsor

*For more information about this fundraiser call 907 274-4344*

**B**RETHREN,  
Here we are in Fall time already. I can't believe where the summer went. It's time to roll up our sleeves and get back to "Masonic Work".

For 5 years I have traveled to all of our lodges. I have been fortunate enough to speak my views at each lodge. Each year I expanded on my overall message. With that being said, I've watched some of our Masonic lodges change. Some lodges have taken the approach of "We are a fraternity with business challenges".

To the Masonic lodges that have taken that approach "I am so proud of you". And to the Lodges who have not, it's not too late.

Let's talk about the positive changes I have seen.

I've seen lodges make a true assessment of what their operating expenses are. And they did change their

*I've watched some of our Masonic lodges change. Some lodges have taken the approach of "We are a fraternity with business challenges".*

dues structure to meet their present needs based with the current membership they have. (Yearly Budget)

I've seen lodges officers work together to make a Long Range Plan (LRP).

I've seen lodges put programs together such as festive boards, masonic education programs and simply plan events that attract participation from other lodges and masonic families.

Our lodges that made those changes see positive results. When we attend these lodges you can see an "esprit de corps". You can see fraternal bonding called "Brotherhood". You can feel the energy.

To all those lodges, I say "GOOD JOB"!!

Now for the Masonic lodges that continue to do the same thing over and over. Trust me Brothers you will continue to get the same thing you have always gotten!! You will get further in the hole financially, while your buildings deteriorate around you. And with a rundown slum lord looking buildings who would want to join your lodge?

Brothers, elections are coming up soon for you. Make sure you select officers that will be best for your lodge. Put a team in that can best work and best agree.

Grand Lodge is looking for "Mason of the Year", "Lifetime Achievement" and "Humanitarian Award" nominees. Look around your lodges and fraternity. Please remember the Humanitarian award can be a Non Mason.

Furthermore to the Masters of our lodges, you may present up to three Lodge Service Awards (LSA). I'll probably get in trouble for saying this, but "OH

WELL" I did it. I gave a LSA out to a woman when I was Master of Tanana Lodge No. 3. Simply because she deserved it!!!

October 1 was the launch of our new "WEB SITE". Im so excited! Brothers, take a look and give us some feedback. We need your input. More especially we need to hear the input from non-Masons, as well.

This Fall/Winter I will be traveling to each lodge again. Not for an official visit but as a fraternal visit. I'm looking forward to seeing you and answering any question you may have.

I'm "proud to be a Freemason" and I'm proud to be representing our Alaskan Jurisdiction.

Fraternally,

David Worel  
Grand Master



**T**HIS past month, I received an email from Kodiak regarding the article in the last edition of this newsletter titled "From Whence Came You". The article provided a brief history of Freemasonry in Alaska and featured a description of Frederick Sargent, the first Master of the first Alaskan lodge (Alaska Lodge No. 14, Grand Lodge of Washington, Sitka, Alaska). The email came from Gwen Sargent, Brother Sargent's great-great grand daughter, and included a very perceptive description of the current state of Masonry in Alaska. Gwen, who is a vocational rehabilitation specialist with the Kodiak Area Native Association, along with her father, Walter Sargent, Jr., researched the information on the internet. Gwen and her father's research is included under the title "Fragile Lodges" in the letters section below.

**I**N THE CURRENT EDITION: This Fall edition of "Light from the Great Land" features articles from Brother John May, Monte Ervin, Paul Ervermon, and Howard Stabler. John May leads off the Alaska Masonic News section with a description of the summer activities from Valdez Lodge No. 4, more especially highlights from the Gold Rush Days

Festival in Valdez. Monte Ervin (Grand Orator) provides a synopsis of the various topics he is considering for his Grand Oration this year. Paul Evermon (Chaplain, Aurora Lodge No. 15) again brings us very thoughtful reflection in his piece titled "Leading from the Chaplain". Finally, we feature the 1940 Grand Oration to the Grand Lodge of Washington, titled "Preparation" by Brother Howard D. Stabler. Brother Stabler's oration, which was written on the eve of World War II, is very moving. As recorded in the 1940 Proceedings of the Grand Lodge of Washington, the oration was "... enthusiastically applauded; and, on motion from RW Bro. Matthew W. Hill, it was received for record in the proceedings, and also ordered printed in pamphlet form for distribution."



Please provide your thoughts and comments for consideration for inclusion in future editions of this newsletter.

Sincerely,

Bo Cline, Editor ([clineboak@gmail.com](mailto:clineboak@gmail.com))

## LETTERS TO THE EDITOR

**Fragile Lodges** – On the morning of October 18, 1867 at Baranov's castle in Sitka, the flag of the United States was raised over the territory of Alaska for the first time. The fellow who raised that flag was Frederick Sloan Sargent, a Freemason. Freemasonry spread throughout the territory, where Masons tilled the soil, mined the ore, caught the fish, and cut the trees. Along the way, those Freemasons built the villages, towns, cities, and created communities throughout this great state. In each of those communities, Masons practiced their craft and established Lodges, Chapters, Courts, and Assemblies. As Masonry grew throughout the Country, it also grew in Alaska. Times have changed, and with that change remote Alaskan communities have seen a more dramatic decline in their social, civic, and religious institutions. The impact of this decline on Alaskan Freemasonry is a degradation of Masonry at those locations at the end of the trap line. Over the past decade we have experienced the loss of Masonry in the communities of

Adak and Nome, we have seen lodges consolidated in Ketchikan, Juneau and Anchorage, and today Masonry in the communities of Petersburg, Cordova, Seward, and Kodiak is on life support. If we don't see a reawakening in those communities, we are destined to see a loss of Masonry there, as well. Grand Lodge cannot enroll new members in and reinvigorate our constituent lodges. We can and will continue to provide resource material, officer training, assistance in performing degree work, and encouragement. The success or failure of any lodge however is dependent upon the energy of its members and Masonry's acceptance within the community.

Gwen Sargent  
and  
Walter Sargent, Jr.

# ALASKA MASONIC NEWS

## *Autumn News from Valdez Lodge No. 4*

By John May, W.M. Valdez Lodge No. 4

Hello Brothers,

This past August was a memorable month for Valdez Lodge No. 4. We had a lot of visitors, great fellowship, and Brotherly Love with no equal. Valdez's Gold Rush Days is an annual event held during the last week in July and first weekend in August. During this time, the city of Valdez hosts a number of events and our Lodge has traditionally received the Most Worshipful Grand Master for his official visit. It is a good time for all with many activities planned for family. Many of our visitors enjoy world-class fishing, and some of the most spectacular scenery in Alaska.

For the Masons of Valdez Lodge No. 4, Gold Rush Days is the highlight of our year. It is an opportunity to meet the Grand Master, the Grand Line, and visiting Brothers and their families. We laid out our plans, and spent a lot of time getting ready for Gold Rush Days. It was a busy few weeks! It is, also, no secret to any of us; travel in Alaska requires an investment of time and money. As a Lodge, we wanted to make sure that our visiting Brothers and their families enjoyed some return from their investment, by providing a welcoming Lodge building, a selection of activities, great food, and gracious hospitality.

Gold Rush Days is a time when our small lodge has some added support to do degree work. On Friday night, we opened the Lodge on the Third Degree, called down to a Lodge of Fellowcraft Masons, and we passed Brother Tom Beach to the degree of a Fellowcraft. That Friday (and weekend) will always be among of my fondest memories! For the first time in my life, I sat in the East and opened a Lodge room with full attendance. After opening the Lodge, I was overwhelmed by all the Masons that had travelled to Valdez. All I could say after opening was "Wow!" Then, we did some of the best ritual work in the State of Alaska! I cannot say enough thanks for the great support we had from R.W. John Bishop and a number of our Brothers from Tanana No. 3 in Fairbanks. We are indebted to R.W. John Bishop for performing the Middle Chamber Lecture, and Bro. Jeremy Harvill for taking the role of Senior Deacon and delivering the Charge.

This past Gold Rush Days was one of the best weekends for Masonry in Valdez. We enjoyed the company of several Brothers who are perennial visitors, as well as several Brothers who visited Valdez for the first time. We have set a new benchmark in Valdez for feasting, fellowship, and Masonic work; we look forward to keeping this tradition going strong next year! I want to thank every Mason and their families for coming to Valdez for Gold Rush Days. We had a lot of fun and enjoyed having each of you here. As Master of Valdez Lodge, I was personally touched that you all came to Valdez. Cecilia and I were deeply humbled and greatly honored to have you here. We look forward to seeing you all again soon in our travels!

Most Sincerely & Fraternaly,  
John May, W.M.  
Valdez Lodge No. 4



# ALASKA MASONIC NEWS

## \*\*\* Parade Season \*\*\*



Colony Days - Palmer



Golden Days - Fairbanks



4th of July - Juneau



Bear Paw Festival - Eagle River



4th of July - Wasilla



# ALASKA MASONIC NEWS

**Bikes-for-Books Presentations - Palmer Public Library**  
(July 24, 2014)



Brothers Bruce Downs and Mitch Coulthard

Hi Bo! I just wanted to follow up after the Summer Reading Party and bike drawing. We had such a great turn out!! More than 235 people attended the party and over 20 teens were eligible for the bike drawing.

I'm sure Bruce and Mitch will share, but I wanted to be sure and relay a story from the drawing. When the time came, Mitch shared some information about the Masons and Shriners. When talking about the service given to the community, Mitch mentioned that the Shriners supported 22 hospitals throughout the US that provided free services and care. He then went on to draw a name for the boy's bike. The mother of the winner came up to thank Mitch and Bruce and told her family's story of how her son was born with a club foot. The delivery doctor advised her to have his foot amputated. She refused, but also could not afford the care needed to correct his foot. They ended up at a Shriner's hospital, receiving 7 surgeries to correct the club foot. Today, the boy is healthy, active, and most importantly, still has his foot! He was thrilled to receive a bike and Mom was touched by all that the Shriners and Masons have done for her son and family over the years.

Thank you!! You and your organization truly make a difference.

Katie Schweisthal  
*Library Services Coordinator*

**Fifth Tuesday Lodge of Instruction - Matanuska Lodge No. 7.**

On July 25, members of Matanuska Lodge No. 7 met for a "Lodge of Instruction". This was a formal gathering, including white gloves and aprons. Lodge was opened on the Third Degree of Masonry in ritual form. Brother Nick Adair made a presentation on "The Three Ruffians within the Lodge". After closing the lodge, the brethren met in the dining room for a festive board and ritual toasting. A good time was had by all.

## Masonic Rifle Shoot

On August 9th, Masons from the Greater Fairbanks area participated in a "Masonic Rifle Shoot", sponsored by North Pole Lodge No. 16 with assistance from the Farthest North Shrine Club. The event was held at the Chena Hot Springs Road Shooting Range. A Masonic Sharpshooter Competition was held, with first, second, and third prizes awarded.

## 5th Annual MRF Symposium



L to R: Monte Ervin, Richard Grant, and Bo Cline

Three Alaska Masons traveled to Cincinnati, Ohio August 15 – 17 to participate in the Fifth Annual Masonic Restoration Foundation Symposium (MRF). The MRF has been examining the issues facing North American Masonry, identifying successful current and historical practices and offering realistic solutions aimed at improving the experience of Masonic labor, since 2001. This year's symposium featured presentations from several noted Masonic scholars who discussed Masonic lodge "best practices". Brothers



# ALASKA MASONIC NEWS

Richard Grant, Monte Ervin, and Bo Cline participated this year and have brought back ideas to enhance the lodge experience, for discussion within their lodges.

## Grand Lodge of Alaska featured in the George Washington Masonic National Memorial newsletter

The Grand Lodge of Alaska's visit to the George Washington Masonic National Memorial in February was highlighted in the President's Message on the front page of the current edition of "Light", the Memorial's newsletter. In commenting on the George Washington Gala Celebration, president Hicks remarked, ". . . this year was the largest so far in terms of attendance, thanks in large part to the large delegation of Alaskan brethren who, with many of their ladies, traveled to our nation's capital region to honor the life of Brother George Washington, America's foremost Freemason."



to assist Worshipful Master Tim Parris by sitting in as Junior Deacon.

Eagle River was preparing for an upcoming Fellowcraft Degree and relying on Worshipful Brother Jim Griffith to deliver his usual outstanding lecture. Matanuska Lodge #7 has been availing itself of his assistance in that lecture this year as well. We will miss WB Jim this fall as he takes an extended absence outside.



WM Tim Parris

The weather has been a mix of the beautiful sunny and typical rainy days we usually expect for the Alaska State Fair season. At this year's fair, many Blue Lodge Masons from District #5 offered their assistance to the Anchorage Valley Scottish Rite to operate their food booth at the event. The proceeds from the booth go to support the Anchorage Scottish RiteCare Clinic. The Ladies of the Oriental Shrine and Order of the Amaranth partnered with Anchorage Valley to operate the ice cream side of the booth.

Please remember to support your local lodges and take part in their upcoming activities. You are the strength of your district. Matanuska Lodge is having a 5th Tuesday table lodge with a catered prime rib dinner and Masonic Education Program on Tuesday, September 30th at 6:30 PM. Tickets are \$25.00. Please contact Junior Warden, Bro. Nick Adair at (907) 775-2949 IMMEDIATELY if you wish to purchase a ticket. As this is a catered dinner, he must have an accurate head count to insure adequate meals.

Most Worshipful Brother Dave has been traveling a great deal these past six months, representing our Grand Lodge. He may be visiting your lodge again soon. Let's be ready to welcome him and tell him about the great things we have accomplished so far this year. Remember his goal statement: Long Range Planning!

Thanks for your good work brethren.

Sincerely and Fraternally,  
V. W. Lee O. Seagondollar, District #5

## International Days, Dawson City, Yukon Territory

August 30 to September 1, brethren from Tanana Lodge No. 3 traveled across the Canadian boarder to share in fellowship with the brethren of Whitehorse No. 46. Saturday evening (August 30) was the regular business meeting of Yukon Lodge No. 45. Alaska and Yukon Masons and their families joined in a family picnic on Sunday. There were many local events scheduled for this last weekend of the summer, including the "Great Klondike Outhouse Race." Visitors this year included MW David Worel, GM Grand Lodge of Alaska and MW Philip Durell, GM Grand Lodge of BC and Yukon.

## Greetings from District #5

I had the privilege of making a visitation to Eagle River Lodge #13 on Monday, August 4, 2014. Being summer, and in the middle of our great Alaskan salmon runs, attendance was light, giving me an opportunity



## Conferences, Festivals, and Festive Boards

**October 2014 - Octoberfest Celebration**, Petersburg, Alaska. A month of special events such as music concerts, gallery walks, and more.

**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.

**October 25, 2014 - Past Masters'/Honored Ladies Night Celebration**, Matanuska Lodge No. 7, Palmer, Alaska.

**October 17 - 19, 2014 - Fall Festival**, Skagway, Alaska.

**October 25, 2014 - Past Masters' Night Celebration**, Tanana Lodge No. 3, Fairbanks, Alaska.

**November 18, 2014 - Past Masters' Night Celebration**, Valdez Lodge No. 4, Valdez, Alaska.

**November 28, 2014 (begins) - Ketchikan Arts Faire**, Ketchikan, Alaska. *The Winter Arts Faire is holiday fun for the whole family!*

**December 6 - 7, 2014 - North Pole Winter Festival**, North Pole, Alaska.

**December 12 - 14, 2014 - Colony Christmas Festival**, Palmer,

Alaska.

**December 27, 2014 - Feast of St. John.** Matanuska Lodge No. 7 will celebrate St. John the Evangelist Day with a Table Lodge and speaker presentation, Palmer, Alaska. This will be a tiled event, where the lodge will observe the "Ritual of the Seven Toasts".

**January 25, 2015 – Anniversary of the Birth of Scottish poet and Freemason Robert Burns.** Robert Burns' birthday has traditionally been celebrated by Freemasons the world over with a "Burns Night Supper", with much giving of toasts, reciting verse, and singing.

*For a' that and a' that,  
It's comin' yet, for a' that,  
That man to man, the world o'er  
Shall brithers be for a' that.*  
Robert Burns

**February 4 - 6, 2015 - Annual Communication of the Grand Lodge of Alaska**, Fairbanks, AK.

**February 6 - 8, 2015 - Sitka Jazz Festival**, Sitka, Alaska.

**February 14, 2015 - Western Conference of Grand Lodges**, Vancouver, British Columbia.

**February 14 - 17, 2015 - Conference of Grand Masters of Masons in North America**, Vancouver, British Columbia.

**February 15 - 17, 2015 - Conference of Grand Secretaries**, Vancouver, British Columbia.

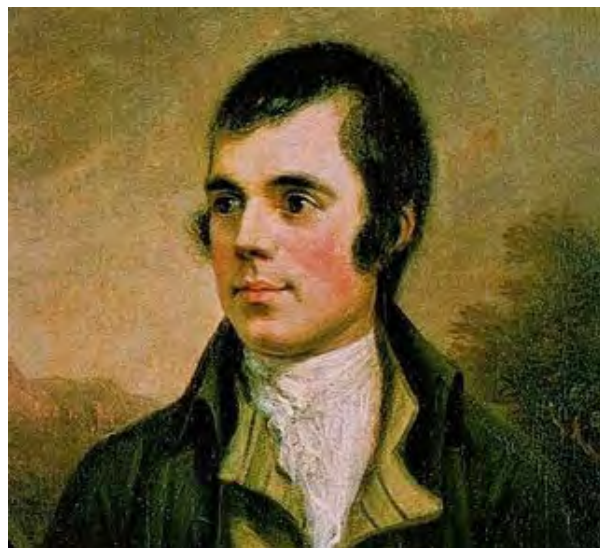
**February 27 - March 8, 2015 - Fur Rendezvous**, Anchorage, Alaska. Since 1935, Fur Rendezvous – known locally as Fur Rondy – has proudly represented the pioneering spirit of Alaskans.

**April 6 - 12, 2014 - Alaska Folk Festival**, Juneau, Alaska. The largest annual gathering of musicians from Alaska (and beyond) for a week of performances, workshops and dances at various venues. All evening concerts are free and open to the public at Centennial Hall.

**May 21 - 25, 2015 - Kodiak Crab Festival**, Kodiak, Alaska.

**August 21 – 23, 2015 – Sixth Annual Masonic Restoration Foundation Symposium**, Philadelphia, PA.

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





**H**ello Brothers,  
I have just returned from the Idaho Grand Lodge where M.W. Arthur Shoemaker is the new Grand Master, allowing M.W. Daniel R. Heberling to take a well earned breather.

With Alaska holding the first position on the guest list, I was asked to speak accordingly. I expressed regrets from M.W. David Worel, G. M. of Alaska, for being unable to attend, and expressed his congratulations to M.W. Daniel Heberling for a successful year. I then conveyed M.W. David Worel's message for his year, long range

ish Columbia/Yukon's annual communications included both the G. M. and me. All lodges expressed having similar problems, and they, too, were working on finding solutions. Loss of members, whether through death, nonpayment of dues, or just the loss of interest is causing difficulties for all. We can't stop death, but we can look to improve our image. At one time we were really sought after for membership. The thinking was that we only wanted people who wanted to be Masons, so people had to ask before we gave them an invitation to join. This may have been the case, but I feel we lost many a good man, who might not have felt right having to beg to be a member. I don't have a perfect answer, but I know we need members. We need members of good character. I found that almost all of our leaders have a

*When a person first asks about information or a petition, this presents us a joint opportunity. We must gather information concerning the prospective candidate, as to his reasons for wanting to join, is he an upstanding citizen, is he worthy of membership? He, as a candidate, needs to get to know us and our organization; is this something that he really wants to do?*

planning: Where do we want to be, where do we want go, how do we get there? He stresses that we should take pride in being a Mason. One of the first things people see is our place of meeting. We must keep our lodge appearances neat and well maintained. Developing good public relations and offering our services, as we are able, are essential to promoting ourselves. Wear apparel with Masonic symbols and display Masonic behavior, so that others will take note.

I attended Oregon's Grand Lodge as M. W. David Worel's Representative. Visits to Washington and Brit-

similar desire, to increase our brotherhood.

BC/Yukon brothers have designed a program called, The Six Step Program. We are hopeful this will be successful. Included are some steps we all should consider: Recruitment, retention, rejuvenation. How can we keep members and increase new membership?

When a person first asks about information or a petition, this presents us a joint opportunity. We must gather information concerning the prospective candidate, as to his reasons for wanting to join, is he an upstanding citizen, is he worthy of membership? He, as a

candidate, needs to get to know us and our organization; is this something that he really wants to do? Ask him what days would most suit his needs, as there are several groups that meet on various days. It may not be our lodge which best suits his schedule, to allow for regular attendance. Invite him to the lodge for dinner or lunch, so he might meet our brothers, and that they may meet him. Allow time for both to get a feel for each other, are we compatible? Will we be happy with him as a member and vice versa?

When we find a new brother, we must keep showing him that he is needed by keeping him busy. Find something for him to do between degrees, and, certainly, after the third degree, remember that he joined to be a member, not a bystander. As a member, it is important to take part in being a member. None of us should ever feel as if we are above keeping our lodges clean and tidy. Even if we have to get our hands a little dirty, we are doing honest labor for just causes. In addition, there is always work that can be done on cleaning a road or park to help us improve our community image.

One of the high lights to my visit to the Idaho Grand Lodge was when two brothers, from Paradise Lodge No. 17 approached me with an Apron they found among several old aprons in a storage box in their lodge. They

asked if Alaska could use it or might want it.

The apron, regular size, is white with black lettering and symbols, and "John Hamas Masonic Club" on the bib. It includes a column with "Dutch Harbor" printed on the right side, and "Alaska", followed with an anchor, printed on the left size. There is a blue cord to tie around at the top.

Russ Braves, W. B. and James Logan, Secretary of Paradise Lodge No. 17 are the donors.

I accepted their donation to our Library & Museum, and/or our Grand Historian. I would like to thank our Idaho brothers for their thoughtfulness and generosity in donating this historic apron. My next message will contain another concern to all, the Grand Lodges' CIVILITY initiative. I will also discuss the possible use of electronic voting, a new and time saving method used by the Oregon Grand Lodge. It was a very impressive presentation, and it is working well for them. I am sure you will find this of interest. Until then,

Fraternally,

R. W. Douglas C. Teninty  
Deputy Grand Master



**John Hamas Masonic Club Apron - Dutch Harbor, Alaska**



## *Shadows in the South*

**I** think it interesting that at the time of year that the sun is at its highest many of our lodges here in the Great Land “go dark”, and as the sun gets lower each day we come to light? Within our Lodge rooms we once a again open the “Great Lights” in pursuit of Masonic knowledge. There is something

*I would like to challenge you to give this some thought, pick a topic, do a little research and bring it before your Lodge.*

special within those sacred halls beyond the mundane minutes and bills there is fellowship, and trust. Each of us finds our own special meanings and purpose which we draw from our ritual. Masonic education in various forms is being presented in a number of Lodges, and the Brothers look forward to it. And in some lodges such education seems to have a positive effect on attendance. In Aurora Lodge the Chaplain Bother Paul Evermon has taken it upon himself to provide unique prayers appropriate for the occasion, as well as



a short educational presentation which he calls “The Chaplains Moment”. The Brothers really appreciate his presentations. (In this issue is an article by him I encourage you to read it).

Are you a Brother that has always had thoughts or been curious about some part of our ritual? The meaning of a particular paragraph in a charge, a lecture, or in our obligations? Researching these questions is a source for Masonic education. I would like to challenge you to give this some thought, pick a topic, do a little research and bring it before your Lodge. It might well inspire some lively discussion. Respectful conversation about Masonic topics generates; education, research and

fellowship among the Brothers, and strengthens our ties and our Lodges. Educational presentations that generate discussion open the minds of all involved. Presenting a topic which draws the Brothers into discussion is the most illuminating.

We sought “Light”, “more Light”, and “further Light”, and I expect we will always be in search of “further Light”. Masonic education is about Light, that is who we are, that is Masonry.

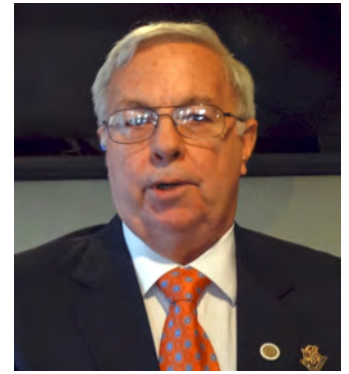
The “Light in Masonry” inspired those sacred documents on which our country was founded, and was the guiding light which inspired the leadership which brought our country into fruition. Masons were leaders in our frontier communities. Through education and discussion our Lodge can and do develop leadership skills among the Brothers, these skills are sorely needed in our society today. As Masons I feel it is our duty to our communities and our country to develop and provide in some small and quiet way that leadership.

I will leave you with a question; what part of our ritual is the most outstanding, or has the most meaning to you? What does it mean to you? Why? Just a little food for thought?

John Bishop  
Junior Grand Warden

# THOUGHTS ON ORATION TOPICS

BY MONTE ERWIN (GRAND ORATOR)



For some time now I have been contemplating possible subjects for my address this upcoming Grand Session. As a warning the following ideas may or may not be used at Grand Lodge

I read somewhere one of the purposes of an oration is to cause the audience to think and generate discussion. I recently read about a novel, written some time ago, by Henry and Katherine Bellmann entitled “Parris Mitchell of Kings Row”. In the book about the head of a mental institution, Dr. Paul Nolan is addressing his fellow psychiatrist, Parris Mitchell. Dr. Nolan says “Together men complement each other and enrich each other. Your thoughts need to be cross-fertilized with the thoughts of others, if they are to grow and improve”. I hope the following ideas will cross-fertilize some of

with shrinking membership but they seem not to be able to move out of their lethargy or change in way returning us to the original scheme of Masonry, (My words).

To quote Einstein as Hodapp does “The definition of insanity is doing the same thing over and over again and expecting a different result”. In any event here are some of my ideas for good or bad.

## 1. Is Masonry too Cheap? and Guarding the West Gate

During the International Day’s celebration last year in Dawson City; where Whitehorse Lodge No. 46 of the Grand Lodge of BC and the Yukon and Tanana

*Most Grand Lodges, including ours, are concerned with shrinking membership but they seem not to be able to move out of their lethargy or change in way returning us to the original scheme of Masonry.*

your thoughts on our craft in Alaska. Someone once suggested “if you have a dollar and I have a dollar and we swap, we are right where we started....we each have a dollar. But if you have an idea and I have an idea and we swap, then we are both better enriched...we each have two ideas”.

The following subjects have been brought forward in the history of the craft going back many years. Simply look at “Preston’s Oration on Masonry”, recently included in our bulletin; or MW Brother Dwight Smiths two papers done in 1968, “Whither are we Traveling” and “Why this Confusion in the Temple”. Thomas Jackson addressed some of these subjects as recently as 2013 at the Conference of Grand Masters of North America. Another source is the booklet “Laudable Pursuit” by the Knights of the North. The Knights of the North are a collaboration of Christopher Hodapp and several other Masons interested in improving the quality of the craft. They wanted to bring an answer to MW Brother Dwight Smith’s papers written in 1968. Most Grand Lodges, including ours, are concerned

Lodge No. 3 traditionally get together for Masonic intercourse and fellowship, we were visited by Brother Michael Dunleavy, the Grand Chancellor of the Grand Lodge of Malta. His position is roughly the same as our Grand Secretary. We had interesting discussions about Masonry and degree work in ours and other jurisdictions he has visited. On penalty of upsetting me he said that in his opinion, most American jurisdictions made masonry too cheap and too easily obtained. I agree with him. It often seems we can’t give a petition to a new prospect rapidly enough and get his money. Brother Dunleavy compared our methods with the process many European masons must go through to become members of the craft. He told of the process his son went through to join a lodge in London near his home. Only after visiting the lodge on several social occasions, meeting most of the members; did they feel comfortable enough he would be a suitable candidate. They then offered him a petition. The required fee was almost \$ 1000.00. During his progression through the

degrees, in addition to the catechisms he was required to deliver a short address on each degree.

It is a proven fact that things obtained easily are usually not highly valued. If we believe that Masonry has value why isn't the cost at a level we feel Masonry deserves? Why are not lodge dues increased to actually cover the cost of running the lodge? Life Members should be required to pay per-capita or be a contributor to the Grand Lodge per-capita fund. If the Grand Lodge per-capita fund doesn't bring enough income to cover the true per-capita cost of a member it should be scrapped.

In 1908, when Tanana Lodge received its charter, the fee was \$ 100.00 to join and dues were \$15.00/year. There was no lack of candidates and those admitted were generally faithful attendees as witness the Tyler's registers from those days. If one applies today's dollar value to the above figures we come up with an equivalent of \$1870 to \$2610 depending on whether the economic value is "opportunity cost" (\$1870) or "historic standard of living cost" (\$2610) to join. The dues today would be "opportunity cost" of \$ 280 or "historic standard of living cost", \$392.00. The "historic standard of living" cost would fit in with a figure I've heard mention in the context of dues of \$1.00 a day for the craft or \$365.00/year.

At last year's Lodge officer training session a presentation was made by W. Brother Joe Terice of Whitehorse Lodge No. 46, BC & Yukon on the "Six Step Program" being instituted by some lodges in that jurisdiction. The program uses a progression of steps to determine if a petitioner is a suitable person for admission to Masonry, the premise being that not every person who wishes to be a Mason should be one. It is only after a time and demonstrating a small amount of study is the candidate offered a petition. I have some familiarity with the program and think it is a good step to guarding the West Gate. We are doing ourselves no favors by not properly vetting our candidates and ensuring only the best men become members of our fraternity.

## **2. Ritual**

If membership requirements and fees are raised, then we need to see that candidates get what they are looking for and receive value for their time and investment. In other words, is our degree work done proficiently and do we make an effort to impress? I'm not talking about what Albert Mackey called "Parrot Masons" in 1870; someone that's perfect in putting forth

the correct words but has no clue as to the meaning of what he speaks. I'm talking about the degree being done with feeling and in an atmosphere of solemnity and grace. Are the lights dimmed where all attention is on the Altar, the VSL, and the tools on it; or is the lodge room work done in refrigerator atmosphere? I'm sure you know what I mean, where every light in the lodge is at maximum intensity. Are the members and officers dressed to impress on the candidate that he is entering a new way of life and learning, or is everyone around him dressed like they are going to play a round of golf or are ready to work on the plumbing? If degrees are poorly presented and rushed, it should not surprise us when a candidate loses interest in our craft.

## **3. Festive Board**

When I visit my Canadian brothers or some other jurisdictions, the festive board after lodge meetings for toasts and fellowship are as much a part of the Masonic experience as is the lodge meeting. If a degree has been conferred in lodge on a candidate he was toasted and greeted with applause at the festive board. Sometimes he is asked to speak. While not all festive boards are done in formal fashion, they are a time of enjoyable fellowship and education. They can be one of the best methods to provide a value and education to members. I've seen times when discussions at the table went on until almost midnight and the brothers were reluctant to leave. These discussions may not always be on a Masonic subject but were kept in the spirit of fun and enjoying each other's company. Unfortunately in many of our lodges today the prevailing attitude is to fly away like a covey of spooked quail when lodge is closed. It's almost like God forbid I should have to spend another minute with my brothers. How sad that is; as the festive table was one of the most important parts of early Masonic meetings and may well have been one of the attractions to our early brethren. To have a toast with and adult beverage was common and still is outside of American lodges. The prohibition on Alcohol after a lodge meeting is not only dumb, in my opinion, but doesn't allow that Masonry is made up of honorable men who are of a responsible disposition.

## **4. Grand Lodge**

I have been thinking for some time about how our Grand Lodge dispenses the legislation brought before it. It may seem a little radical but with some Past Masters so set in their ways, it may be time for

us to rethink the voting process. As it's impractical for every Master Mason in the jurisdiction to vote on Grand Lodge legislation, we have settled on a similar methodology used by our Federal Government. We have a representative voting process through the elected officers of the constituent lodges. Grand Lodge cannot open without the requisite representation of the lodges in the jurisdiction and roll call is done with the ranking member of a lodge or his proxy answering the call. Since this representative methodology is used to open Grand Lodge, why not use a similar method for voting. Only the constituent lodge officers, their proxies, and the elected Grand Lodge officers should have votes that count in Grand Lodge. Seems to me this would have the effect of having the true representatives of the membership passing on legislation. Past Masters and Past Grand Lodge Officers could comment, be advisers, and committeemen; but not be allowed to vote since they actually don't represent anyone but themselves. Perhaps that could allow fresh ideas and methodologies into our institution and hold back some of the "that's not the way we used to do it"

### 5. Elitism and regalia

In some of my visitations I have observed what I would like to call elitism or the separation of brothers from each other by rank or office. I know that there is a hierarchy "as some must be chosen to lead and others follow". However sometimes there is a marked attitude of superiority in some brothers, fostered by their rank or office in our fraternity. I once heard a distinguished Mason and Past Grand Master comment when asked how he was to be introduced to say 'what's the matter with Brother'. I thought that was a perfect answer in an institution such as ours, and showed a true Masonic spirit. Unfortunately, occasionally we see a brother addressed by the wrong title get highly indignant about a mistake made in his title on a program or during a formal introduction.

Regarding regalia why not a plain white apron for everyone but the Grand Master, after all it's the jewel of office that is important. When the idea of a new apron for Past Masters was put forth in our jurisdiction shortly after I joined, a prototype was purchased at some cost to show to Grand Lodge. One of the Past Grand Masters, full of himself, proclaimed

that the prototype was too gaudy. It had gold fringe and only the Grand Master and Past Grand Masters can have an apron with gold fringe. This stuffed shirt attitude has somewhat dissipated as presently I believe there is gold fringe displayed on the Grand Secretary's apron. It could just be nobody has noticed. Aside from the fringe issue I don't believe there's not much more "gaudy" than our Grand Lodge Aprons.

Finally let me leave you with this thought:

*On an Ancient Wall in China  
Where a brooding Buddha blinks,  
Deeply graven is the message---  
"It is later than you think!"  
The clock of life is wound but once  
And no man has the power  
To tell just when the hands will stop  
At late or early hour.  
Now is the only time you own  
The past's a golden link  
So Learn now my Brothers  
It is later than you think*

Don't shoot please  
Monte Ervin



*Click on the image above to follow the link to  
the MRF Facebook Page*



**INTRODUCTION: The following article was written by Brother Paul Evermon II who is the Chaplain of Aurora 15, in which office, he has brought new light to our Lodge. I have been so impressed by his prayers and presentations that I asked him to explain his approach to his duties as Chaplain. The following explanation is so excellent and thought provoking, I thought it should be shared with all of you. Those of you who are Chaplains for your Lodge, might give some thought to his comments.**

**John Bishop  
Junior Grand Warden**

## *Leading from the Chaplain's Chair*

*By Paul A. Evermon II, Chaplain Aurora  
Lodge #15*

I am not your average Blue Lodge Chaplain. I had never considered the possibility of being Chaplain of Aurora Lodge #15 in Anchorage, Alaska until last November when the Worshipful Master- elect asked if I would serve in that capacity. I did not immediately accept because I did not want to merely be a random person who reads the same opening and closing prayers at meetings and occasionally gave graces at various functions.

The bargain I proposed to the Worshipful Master was that I would accept on two conditions: 1) that I would be able to deliver unique prayers, mostly original, for the opening and closing prayers as well as the graces; and 2) that I would be allowed a Chaplain's moment at every monthly meeting whether it was a stated or an education meeting.

He accepted.

Following the first half of my year as Chaplain, I have been asked to explain my motivation and reasoning for expanding the role of the Chaplain's position in our Lodge; or as it was put to me, "Where are you coming from and what are you trying to do?"

I'll address the "Where are you coming from?" first.

In my view, Masonry is not about paying bills and reading proposed Grand Lodge amendments, Masonry

is about making good men better; but we spend much more time on administrative matters than we spend sharing with one another what we have learned on each of our paths from the West to the East. Therefore I believe the Lodge Chaplain should be the spiritual leader of the Lodge, not to proselytize but to encourage every Brother to continuously walk down his own path to find his own Truth.

One of the things I find most important about Masonry is also one of the most poorly communicated. As Americans, we expect everyone believes in the uniqueness and importance of the individual. Historically and currently in most other parts of the world, this has not been and is not the case.

Masonry fundamentally embraces the concept that each Brother is a totally unique creation, unlike any other and that consequently his path to enlightenment and the Truth must be equally unique. It is impossible to read the Declaration of Independence or the Constitution and not see these principles. Many theories abound about Masonic influence on the forming of our republic, but I believe it was the soul of the revolution and the founding.

No other institution on Earth, of which I am aware, truly practices freedom of thought and freedom of religion as well as Masons within the walls of a tyled Lodge. Over the years we have been adjudged a threat to religious orthodoxy by various denominations because we promote the idea that Masons should be free to explore a full range of philosophical thought and study the evolution of religions over time. Of this, we are guilty as charged. We promote no single religion and it could be said we represent as many different religions as there are Masons, each having his own.

This is not to suggest that all Masons are not comfortable within the strictures of established religions. Many are leaders within their congregations; but most are there by conscious choice, not family tradition.

I believe the true hallmark of Masonry is the almost unlimited spiritual education resources that it puts at your disposal. It forms the basis for the world's ultimate free University where you design your own course of study, work at your own pace, and you have as many mentors as you wish. Like it or not, many mentors will teach using the Socratic method of teaching by asking questions rather than answering them, reminiscent of the Mystery School tradition.

To the uninitiated, many Masonic books or websites

might as well be written in a foreign language. If you don't have the background and understand to what the references allude, you will be equally lost. Each of us enters Masonry with their own level of spiritual and profane knowledge, so the rate of progress for each Mason depends on his starting place, his intellectual gifts, and his willingness to be diligent in his studies. There is no free lunch or free education; both are paid for in one way or another.

Now, I will address the "What am I trying to do?"

First, I am trying to make meetings, more especially stated meetings, more spiritually relevant. I do not present myself as an archetype, someone to be emulated, but just another traveler on my own path from the West to the East.

I try to include three basic items in both my opening and closing prayers: 1) reverence and awe of the *unknowable and omnipotent Creator of the Universe and more especially the Creator of each of us*; 2) *a reminder of our obligations (or some portion of them) taken in His Name*; and 3) *a reminder that action should follow obligation and a call for each Brother to examine if his actions correspond to his obligations*.

In addition, I often insert philosophical nuggets to be mined by diligent Masons of some attainment. Some are based on my conversations with other Brothers and some purely from my own research. I do not explain the allusions nor do I plan to do so; I hope that at least one Brother will be inspired to think "What did he mean by that?" and then do the research to figure it out.

My approach to composing a grace usually includes: 1) praise of the Great Architect of the Universe; 2) thanks for the fellowship of Masonry; 3) request for the blessing of Masons and elected leaders; 4) thanks for the food for bodies and Light for our minds; and 5) recognition of current events/issues.

Grace is often delivered in the presence of Non-Masons so much of what I include in the Lodge prayers should not be included outside a tyled Lodge. Conversely, I believe events or issues in the profane world are not appropriate for prayers in a tyled Lodge with the exception of sickness and distress.

Some might think of my Chaplain's Moment as a mini-sermon; I do not. To me the word sermon connotes a perceived authority to speak for the Great Architect of the Universe; I claim no such authority.

My Chaplain's Moments are an insight into my journey to the Light. In many ways, it is a snapshot of a waypoint in that journey and may be something I change my mind about in the future. Much of what I share is so personal in nature that I would not openly discuss it except within a tyled Lodge. It is my hope that my openness will inspire others to share a portion of their journey.

There is no set format for the composition of the Chaplain's Moment. Initially, they were done extemporaneously but after I was asked a number of times for a printed copy or to write them up after the fact, I started composing them in advance. I now send the Secretary a copy of my prayers and the Chaplain's Moment in advance of the meeting so that they may be included in the minutes.

While I believe that the Lodge Chaplain can be a position of leadership, each Worshipful Master and Chaplain needs to decide what is best for their Lodge. However, I humbly suggest that it should never be a perfunctory duty, performed without joy or zeal.

Paul A. Evermon II  
Chaplain Aurora Lodge #15



***Introduction*** (adapted from notes provided by VWB Harley Clough): Howard D. Stabler (1887 – 1963) was a prominent Juneau lawyer and active Freemason, who served as Worshipful Master of Mt. Juneau Lodge No. 147 in 1935. Howard moved to Sitka in 1919 and then to Juneau 1921 as Assistant U.S. Attorney for Alaska.

On Feb. 2, 1929, he was elected to receive the degrees of Scottish Rite, which would become one of his scholarly passions. In 1935 he was appointed as Editor-in-Chief of the newly created Scottish Rite Bulletin for the Juneau Valley. In 1939, he began writing communication-related essays for the Scottish Rite degrees, with the first presentation of the 4th degree essay on May 12, 1939. He wrote essays for the 5th and 6th in September 1939, 7th in October that year, and proceeded to write similar essays for each of the 29 degrees. In 1941, he was elected to the 33rd degree, and became Deputy for the Supreme Council in Alaska in October 1955.

This oration was delivered to the Grand Lodge of Washington at their annual communication in June 1940, in the midst of the “Great Depression” and just one and a half years before the U.S. entered World War II. This poignant message has significance to Masons of all ages, more especially today.

Editor

## PREPARATION

BY HOWARD D. STABLER



**T**o the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington:

As we look around us in the world today the prospects sadden our hearts. Confusion and chaos crowd the horizon and the conflict of ideas—the greatest stumbling block to human progress—spreads over the whole earth. The clouds hang low and threatening; and the air resounds with strife. As darkness threatens to spread over the face of the deep, the world seeks a principle of order; and a bewildered and confused humanity casts about in despair for some workable maxims of conduct. Has Masonry anything to offer such a world? Can Masonry, out of its wisdom, hold out any guide for the future?

As I searched for the answers to these questions amid the encroaching powers of darkness, my thoughts turned to the starting point in every search for Masonic light—the preparation room, where every candidate for light in Masonry is first prepared in his heart by being robed in a “garment furnished from on high”, and symbolically divested of the vanities of his own righteousness. And as I reviewed the lesson of modesty and humility—the first lesson in preparation for Masonry—and searched again for the Word that was lost through the untimely death of our legendary Grand Master, I beheld in all its glory Masonry’s magnificent contribution to world welfare; and became inspired anew by the wisdom, strength and beauty of our noble

and glorious Order.

Masonry’s answer to all such questions is plain. Masonry’s great contribution to the world is the philosophy symbolized by the Master’s Word of Masonry. The Master’s Word, like the Holy Grail of ancient legend, has the mysterious power to heal the world of all its wickedness, and power to heal by faith the ills of all who find it. Masonry is prepared to lead men from darkness to light. It will accomplish its great purpose in the world when Masons are prepared; prepared to find, but more especially to observe, what was lost by the untimely death of Grand Master Hiram; prepared to transmit what they find unimpaired to others.

Masonry is preparation of the individual to find and observe what is represented by the Lost Word of Masonry. The broad highway of Masonry, straight as an arrow, leads Masons directly to the Lost Symbol. The apprentice might have seen the Master’s Word in the first degree of Masonry, when he was presented with his Masonic apron of lambskin, and told that its pure and spotless surface should be an ever present reminder of a purity of life, and rectitude of conduct, a never ending inspiration for higher thoughts, for nobler deeds, for greater achievements. The Fellow-Craft had a glimpse of it, when his attention was directed to the letter “G” suspended in the East. And it was revealed

in the third degree in these words:

“Hence, my Brother, how important it is that we should endeavor to imitate our Grand Master Hiram, in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust.”

Recently I read a sentimental anecdote, which I think demonstrates the noble and glorious meaning of the Lost Symbol. A woman, dressed in rags, was passing along a street in a French town, holding her little son by the hand. Suddenly she stooped to pick up an object from the ground, tucking it within the folds of her ragged garments. In doing so, she aroused the suspicions of a nearby policeman, who demanded that she show him what she had concealed. The poor woman, a picture of deprivation, cast down her eyes and revealed a jagged fragment of a broken bottle, explaining, “I was thinking only of the barefoot children.” That miserable and wretched woman, in her thoughtfulness, had the key to the Master’s Word.

One evening a few years ago, a neighbor boy came to our summer home and asked if I would take his father to the hospital in town. I knew the old man had come home to die, hopeless after several unsuccessful surgical operations. I had not seen him for a couple of weeks, and hardly recognized him as his two boys lifted his helpless and wasted frame into the back seat of my car. We drove to town, and stopped at the back door of St. Ann’s Hospital, where I rang the bell for an attendant. A Catholic Priest came out; and as I started to explain our purpose there, he saw the two boys struggling to lift their father out of the car. At once, without stopping to inquire whether the sick man was Catholic or Protestant, rich or poor, friend or foe of the Catholic Church, the Priest took up the old man in his arms, and, without asking for assistance from any of us, carried him into the Hospital, where he died during the night. That Priest saw a poor, suffering, helpless individual. His unselfish, Christian act healed me of a lot of prejudice and intolerance towards the Institution he represented; and I saw a glimpse of something which I think is symbolized by the Master’s Word of Masonry.

In the beautiful allegory by Lowell called “The Vision of Sir Launfal”, the maiden Knight, in his gilded mail that flamed so bright, set forth in June, the high tide of the year, to seek in all climes for the Holy Grail. As Sir Launfal rode forth from his castle, he saw a leper crouched by the gate, and a loathing over Sir Launfal came. “The sunshine went out of his soul, and the

flesh ’neath his armor ’gan shrink and crawl.”

He tossed a piece of gold to the leper, and rode onward in search of the Holy Symbol.

Sir Launfal traveled the World over in search of the Holy Grail, but failed to find even a glimpse of it. Returning from his fruitless search, in Winter, just at the Christmas time, he again met the leper. Now, Sir Launfal’s gold was gone. He was bent with age; and clad in raiment thin and spare. This time he saw in the leper an image of Christ suffering on the cross, and he said:

“Thou also hast had thy crown of thorns,  
Thou also hast had the world’s buffets and scorns.”

“The heart within him was ashes and dust:  
He parted in twain his single crust,  
He broke the ice on the streamlet’s brink,  
And gave the leper to eat and drink.”

And then, in a vision, Sir Launfal found the object of his search—

“The leper no longer crouched at his side,  
But stood before him glorified,  
Shining and tall and fair and straight As the pillar  
that stood by the Beautiful Gate,

Himself the Gate whereby men can Enter the  
Temple of God in man.”

“And the voice that was softer than silence said,  
‘Lo, it is I, be not afraid.  
In many climes without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here—this cup which thou Didst fill  
at the streamlet for me but now;  
This crust is my body broken for thee,  
This water His blood that died on the tree;  
The Holy Supper is kept, indeed,  
In whatso we share with another’s need.  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor, and me’.”

Of all the allegorical stories of the search for what is represented by the Lost Word of Masonry, I like best Tennyson’s immortal Idyll entitled “The Holy Grail.” In it, Sir Percivale, one of the Knights of King Arthur’s legendary court, related to the Monk Ambrosius that one day, in the absence of King Arthur, a fleeting vision of the Holy Grail appeared in the castle; and that Percivale and Sir Bors, and Lancelot, and many among

*the Knights of the Round Table who saw the vision, swore their vows to follow Galahad, and ride in search of the Holy Thing for twelve months and a day, until they found or saw it; and that King Arthur remained at home, and charged that most of them would only follow wandering fires.*

*Percivale told of his own adventures. He rode forth from the castle, lifted up in his heart, thinking of all his late shown prowess in the tournaments. As he rode onward, he came to a land of sand and thorns, and he thirsted even unto death. Many times he thought he had found the object of his search, but each time as he touched the object it crumbled into dust and disappeared, until in despair he cried,*

*“Lo, if I find the Holy Grail itself,  
And touch it, it will crumble into dust.”*

*Finally, Percivale came to a chapel, and there he found a holy hermit, to whom he told his phantoms and his dreams, and the hermit said:*

*“O son, thou hast not true humility The highest  
virtue, mother of them all;  
For when the Lord of all things made Himself  
Naked of glory for His mortal change,  
‘Take thou my robe’, He said, ‘for all is thine’.  
But Him thou hast not known; for what is this?  
Thou thoughtest of thy prowess and thy sins,  
Thou hast not lost thyself, to save thyself,  
As Galahad.”*

*Then Galahad appeared and related that he had seen the Holy Symbol, and that it had moved with him night and day; and how in the strength of this he rode, “shattering all evil customs everywhere.” Percivale then followed Galahad, “shattering all evil customs everywhere”, and in the strength of this he saw a glimpse of something which he described as,*

*“The spiritual city and all her spires And gateways  
in a glory like one pearl,—  
A rose-red sparkle to the city, and there Dwelt,  
and I knew it was the Holy Grail,  
Which never eyes on earth again shall see.”*

*Then Percivale, glad that no phantoms vexed him more, returned from whence he came—the gate of Arthur’s court. And there he found King Arthur on the dias throne, and those other Knights who had returned from the quest, wasted and worn, and but a few of them. King Arthur made Percivale welcome, and then each*

*Knight in turn related his adventures to the King. Sir Gowain reported the quest was not for such as he. He found a silk pavilion in a field, and merry maidens in it. Sir Bors said, “ ‘Ask me not, for I may not speak of it; I saw it’, and the tears were in his eyes.” Lancelot said, “‘This quest was not for me’.”*

*Then spake King Arthur, who remained in his castle attending to the duties and responsibilities of his high office while the others were searching for the Symbol in distant places:*

*“Some among you held that if the King  
Had seen the sight he would have sworn the vow.  
Not easily, seeing that the King must guard That  
which he rules, and is but as the hind To whom a  
space of land is given to plow.*

*Who may not wander from the allotted field Before  
his work be done, but, being done Let visions of the  
night or of the day Come as they will. And many a  
time they come,*

*Until this earth he walks on seems not earth,  
This air that smites his forehead is not air,  
But vision. Yea, his very hand and foot,—  
In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the high God a vision, nor that One Who rose  
again’.”*

*Then said Percivale, “So spake the King. I know  
not all he meant.”*

*The mysterious power represented by the Master’s  
Word has been the subject of many legends and  
allegories. It has been symbolized and personified in  
many forms. By whatsoever object symbolized,— by  
whosoever character personified,—by whatsoever  
words it has been named,—it is Gospel Truth, that what  
is represented has power to heal the world of all its  
wickedness, and power to heal by faith the ills of all  
who find it.*

*The great objective of speculative Masonry is to  
find and restore the mysterious power of the Master’s  
Word—not symbolically, but in fact and practice.  
Each one of us is obligated by the vows of Masonry to  
search for the Lost Symbol. Each one of us is charged  
to observe what is found. And each one of us is charged  
to transmit what is found, unimpaired, to others.*

*Are we worthy and well qualified, duly and truly  
prepared, for the great undertaking to which we  
are committed? We know the signs and words, and*

the symbols and allegorical legends, of speculative Masonry. Some among us have received the highest honor within the gift of a Masonic Lodge. We consider ourselves Master Masons. But are we Masters, or Overseers, of the work? Are we entitled to wear a Master's apron, with the right hand corner turned up?

We were informed that at the building of King Solomon's Temple, Masters wore their aprons in a peculiar manner, to distinguish them as Masters or Overseers of the work. We were given the rank and title of Masters, but were instructed to continue wearing our aprons as Fellow-Crafts. I think this was intended to distinguish us as laborers, and to remind us that there is much work yet to be done before we can attain the high and honorable distinction of a Master; and I think it was also intended to remind us of King Solomon's order—to search for the body of our legendary Grand Master, and if found, whether the Master's Word, or a key to it, is on or about the body.

All too often we attempt to extort or force the secrets of Masonry by impossible and impracticable interpretations of its symbols and legends. Wise King Solomon did not send Fellow-Crafts in search of something that could only be found and recognized by Masters. He did send them in search of something which, if found, they could not see. I think he sent them to search for, and if found to observe, the INTERNAL QUALIFICATIONS—what it was on or about the body that distinguished Grand Master Hiram as a Master or Overseer of the work.

Preparation for the degree of Master, or Overseer of the work, is the whole purpose of speculative Masonry. This purpose is best symbolized by the rough and perfect ashlar. The rough ashlar represents the

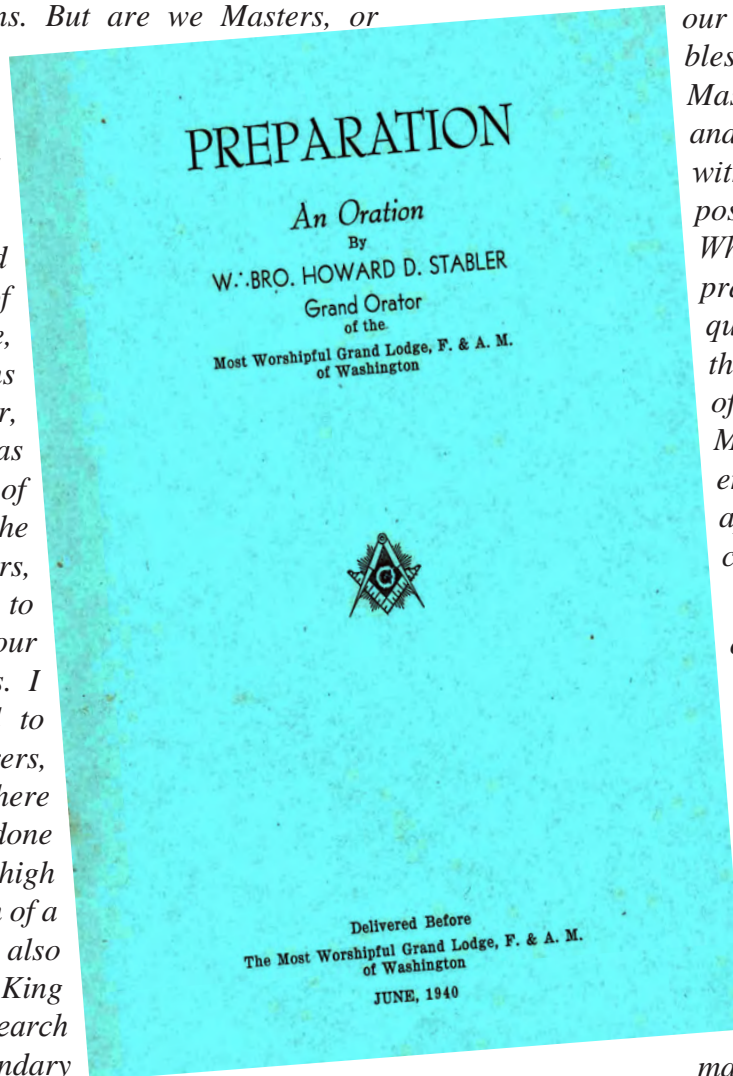
individual and his rude and imperfect state by nature. The perfect ashlar represents the state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessings of God. The purpose of Masonry is to develop the rough and imperfect individual to one with the internal qualifications possessed by Hiram the Master. When we find, and observe by practicing them, the internal qualifications of a Master, then we will possess the jewel of Masonry which we call the Master's Word, and become entitled to wear a Master's apron, with the right hand corner turned up.

The Master's Word of Masonry represents the precepts of Masonry, exemplified in the life and character of Grand Master Hiram. But the Master's Word is lost to many Masons—lost because imitation of the truly exalted and exemplary character of Grand Master Hiram has become obsolete among many Masons. According to

Masonic tradition, Masters once wore their aprons with the right hand corner turned up. That custom has become obsolete; and I think it will remain obsolete until we become Masters or Overseers of the work.

Only a few Masons labor on until they find within themselves the internal qualifications of a Master. Too many think they already know all there is to be known about Masonry. Too many, like Sir Gowain, follow wandering fires, and never find what it was on or about the body that made Hiram a Master or Overseer of the work. Too many who see the work and listen to the lectures of Masonry, are like Percivale who said after hearing King Arthur's story of his visions of immortality, "So spake the King, I know not all he meant." Only a few remain in the allotted field of Masonry and labor on to extend and propagate its principles and precepts among men.

There is an unfinished spiritual temple within each



*one of us. As long as life remains within our bodies—as long as our hands are able to grasp the working tools of Masonry—we must labor on to perfect and complete that spiritual temple. The plans for our spiritual edifices have been laid down for us by the precepts of Masonry. The design on the trestle-board is imitation of the truly exalted and exemplary character of Hiram the Master Builder.*

*Measured by this exacting standard of morality, we must become worthy and well qualified, duly and truly prepared, for the great building program to which we are committed. We must perfect our spiritual temples by learning to tolerate the political, religious and philosophical opinions of others; by learning to share what we have with another's need; by forgetting our prowess and our sins and learning true humility, the highest virtue, mother of them all; and, above all, by learning to appreciate the immortal gift of that One who said, "Take thou my robe, for all is thine."*

*There is also much unfinished work on the Temple of Masonry, and completing it is the individual and collective work of all Masons. Here we practice Brotherly Love, Relief and Truth. Here we are united by the cement of speculative Masonry into one sacred band or society of friends and brothers, among whom no contention exists, but that noble contention, or rather emulation, of who best can work and best agree. But without the walls of Masonry are fellow-beings in want and need, suffering from hunger, sickness and sorrow. Without the walls of Masonry the world is torn by strife, discord, confusion and despair. Men and nations struggle in mortal conflict. Our own favored country is divided and torn by depression, by greed and intolerance, by selfishness, ambition and prejudice. When the custom of wearing our aprons with the right hand corner turned up is no longer obsolete among Masons—when the great purpose of Masonry is accomplished in the hearts of men—then will men be healed by faith of all their ills; and then will the world be healed of all its wickedness.*

*The Master's Word, representing the mysterious power of Masonry—the power that oppresses none, threatens none, inspires all, is here—in this room—within the reach of all. Take it, and the speculative jewel and apron of a Master are thine. It is yours—yours for the observance of one simple rule: imitate the internal qualifications of Hiram the Master Builder, and all the secrets of a Master are thine. Take it, and become duly and truly prepared to travel in foreign countries, work and receive Master's wages.*

*My Brothers, we are assembled here in the Temple of Masonry, upon the level of equality, even as Knights of old were wont to assemble in the castle before the Round Table of King Arthur's legendary court. Let us believe that we have seen a vision of the Master's Word in our Temple, even as Galahad, and Percivale and Lancelot, and many among the Knights, saw the vision of the Holy Grail in the castle, in days of old. Let us make our vows to follow Hiram, and search for the Holy Symbol until we find or see it. When this Grand Communication is closed, and we part upon the symbolic square of Masonry, let us go divested of all the vanities of our own righteousness. Let us go forth into the world without and meet all men upon the level of equality; act towards them by the plumb of uprightness; and part from them upon the square of virtue. Let us resolve that Brotherly Love shall prevail beyond these walls; and that every moral and social virtue shall cement us and all Masons into one sacred band or society of friends and brothers laboring together for the good of humanity. Let us renew the work on our spiritual temples, and upon the Temple of Masonry, with hew inspiration for higher thoughts, for nobler deeds, for greater achievements. Let us labor on in preparation for a better way of life. Let us by precept and example do our part to carry on the Great Light of Masonry in a dark and dismal world.*

*And when at last we lay down our working tools and report that the spiritual temple is completed—when we are robed in the "garment furnished from on high" that divests all men of the vanities of this life, let us be worthy and well qualified, duly and truly prepared, for the speculative honors of the last and highest degree. May the record of our lives and actions enable each one of us to say, and our conscience to adjudge, I come duly and truly prepared. I have learned the lesson of modesty and humility. To the best of my ability, I followed the designs laid down by Hiram the Master. To the best of my ability, I observe the internal qualifications of a Master or Overseer of the work. I found the key to the Master's Word, thinking of the barefoot children. I had a glimpse of the Master's Word when I raised my fallen brother. I saw the spiritual city and all her spires when I shared my single crust with another's need. I found the jewel of a Master, when I learned to know myself no vision to myself, nor the high God a vision, nor that One who rose again. I helped to restore a noble custom that had become obsolete among Masons. I learned to wear my apron with the right hand corner turned up.*



## THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL

# Tree Dedication Program

The George Washington Masonic National Memorial, located on Shuter's Hill just above Alexandria, Virginia, was built to honor and perpetuate the memory, character and virtues of the man who best exemplifies what Freemasons are and ought to be, Brother George Washington. This magnificent structure is privately funded through the grateful contributions of Freemasons and others. In 2004, the Grand Lodge of Alaska was the fourth Grand Lodge in the nation to commit to an annual contribution of \$1 per member to help maintain and support the Memorial. Also, in 2004, the 36 acres surrounding the Memorial were pretty much denuded of trees. That year the Memorial Association started the Tree Dedication Program to help reforest and beautify the site and to encourage supplemental contributions to the Memorial. The Grand Lodge of Alaska, again stepped up to the plate and funded the purchase of eight trees which constituted one of the first groves of trees on the site. Today, greater than half of the U.S. Grand Lodges have joined the \$1 per member level of annual contributions. Additionally, many more trees have been dedicated on the site.

***Sponsor a tree today!*** Having a tree planted on the grounds of the George Washington Masonic National Memorial is an excellent way to honor an important individual in your life. And it's also a great way to express thanks to an organization, such as a Lodge or Chapter. For a donation of \$750, the tree will be cared for in perpetuity, and a handsome stone marker placed near the tree will communicate your dedication.

If you have already sponsored a tree, you may go to the Memorial's internet site and view an image of the tree, the granite marker, and a map showing the tree's location on the Memorial grounds. Here is a list of the current Alaska tree dedications with internet links to their images:

[Glacier Lodge No. 10](#)  
[Anchorage Lodge No. 17](#)  
[Grand Lodge Officers, 2004](#)  
[MW Harry Koenen by his wife Maggie](#)

[Alaska Masonic Lodges, District No.1](#)  
[Alaska Masonic Lodges, District No. 2](#)  
[Alaska Masonic Lodges, District No. 4](#)  
[Alaska Masonic Lodges, District No.5](#)

