

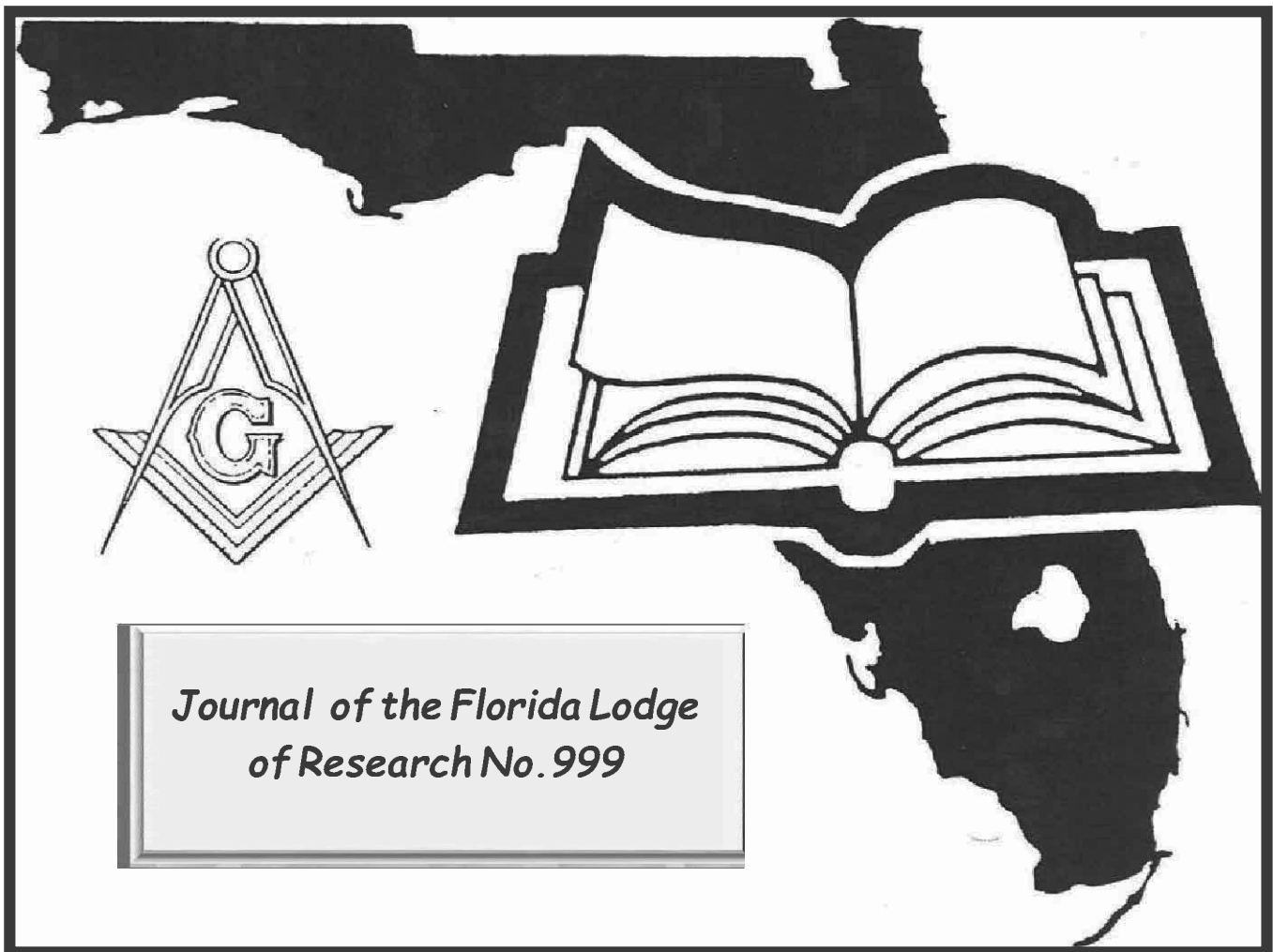
FURTHER LIGHT

New Series

Issue Two

2017

A PUBLICATION OF THE FLORIDA LODGE OF RESEARCH No. 999



The Florida Lodge of Research No. 999 was established on December 14, 1973 as a fully chartered subordinate lodge of The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Florida.

STATEMENT OF PURPOSE



The Florida Lodge of Research No. 999 is formed for the purpose of promoting, encouraging, conducting and fostering Masonic research and study for the purpose of spreading Masonic light and knowledge.

CALL FOR ARTICLES



The Florida Lodge of Research No. 999 is member driven and needs member participation in the form of **research articles**. Members who desire to submit an article for publication should review the guidelines on page four and send their articles via email to the Chair of the Editorial Committee: **Bro. David Felty** at editor@flor999.org in unformatted Microsoft Office Word or via regular U.S mail to: **6130 Glentree Lane, Lake Worth, FL 33463**.

FLORIDA LODGE OF RESEARCH No. 999 UPCOMING MEETINGS



Jan. 13, 2018

Northside Lodge No. 283 (St. Petersburg), 1PM meeting (INSTALLATION)

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Article Submissions Guidelines

- Look for new Submission Guidelines in Further Light New Series Issue Three!
- Articles submitted must be authored by current members in good standing of the Grand Lodge of Florida and the Florida Lodge of Research No. 999. That is, authors submitting articles must have paid-up dues cards.
- Preference shall be giving to Articles focusing on original research into the history, philosophy, symbolism, and ritual of Freemasonry. Articles based on personal experience of one's life in Freemasonry will be included from time to time, as appropriate.
- All articles shall be reviewed by the *Further Light* editorial committee for accuracy and authenticity of research. All article submissions should be created and sent in an electronic format – ‘WORD’ format preferred – another electronic form is acceptable as long as it can be edited for publication.
- The article researcher(s) must provide credit to the sources from which their information originated. Articles must have proper citations to avoid any issues of plagiarism. The citation style preferred is the Chicago/Turabian style, but any other professional citation style (MLA, APA) with which the author is familiar is acceptable.
- Articles are to be forwarded to Bro. David Felty at mystical@mindspring.com or regular U.S mail to: David Felty, 6130 Glentree Lane, Lake Worth, FL 33463.
- **Articles must adhere to the following format specifications:**
 1. Heading/Title: Arial Blackfont (16 font size and ‘Bold’)
 2. Body: Times New Roman font (12 font size) - ‘Aligned Left’ – do not ‘Center’ or ‘Justify’ the text.
 3. Citations/References: Times New Roman font (10 font size) – Chicago/Turabian style preferred and may be placed at the bottom of each page or as ‘Endnotes’.
 4. Text borders: 1” top/bottom/left/right – This is the normal border when most Word documents are opened.
 5. Do NOT insert page numbers. Do NOT use "formatting" options provided by newer versions of MS Office Word. Use "compatibility mode" instead. If available, use ".doc" rather than ".docx". Do NOT program automatic double spacing between paragraphs. Instead, hit the return bar twice. Such codes are almost impossible to remove. So avoid using them in the first place!
 6. Other formatting questions can be answered by looking at previous Issues.

PAST MASTERS

OF THE FLORIDA LODGE OF RESEARCH NO. 999

1973 J. Roy Crowder, P.G.M.
1974 J. Roy Crowder, P.G.M.
1975 Harvey B. Eddy, P.G.M.
1976 George Levene
1977 Robert E. Prest
1978 Bradley R. Pruitt
1979 Belton E. Jennings*
1979 H. Clay Bailey, III
1980 T. Frank Trowell
1981 James P. Trowell
1982 Charles B. Finney
1983 C. Allen Pattison
1984 Ernesto Fuste
1985 Robert E. Fussell
1986 Hugh F. Moore
1987 L. Peck Perkins
1988 Clyde Lonicker
1989 Theodore H. Carpenter
1990 William R. Taylor
1991 Glenn G. Gomez
1992 Clarence N. Gruber
1993 Thomas H. Adams*
1993 S. Donald Zolonz
1994 Maurice Dalton, Jr.
1995 Daniel E. Dale
1996 L. Richard Kasten
1997 L. Richard Kasten
1998 Gerald E. Landon
1999 Franklin H. Mountcastle

2000 Ormond Van Arsdall
2001 Gennaro Lume
2002 Luther Bodiford, III
2003 Keith W. Dean, P.G.M.
2004 Dean F. Harwood
2005 Don Harwood
2006 George Young
2007 Bob Ramieh
2008 Milledge Murphey
2009 Don Shearer
2010 John Wermann
2011 Harry Klaus
2012 Henry Jehan
2013 Robbie Robertson
2014 Richard S. Agster
2015 Richard S. Agster
2016 Eric B. West*
2017 Arthur J. Ahrens III



**Posthumously*

**Florida Lodge of Research No. 999
Officers 2017**

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Musician:

W.: Dana Oldenburg

E-mail: musician@flor999.org

Message from the East

Brethren,

It has been a whirlwind of a year!

Some of the highlights:

1. Meetings throughout the state. Thank you to the Craft for the increasing interest and quest for knowledge!
2. Meeting at Grand Convention that was attended by one of the original founders of the Lodge of Research. Thank you to Grand Lodge for ensuring that the meeting was advertised and well attended. Standing room only and hope that it continues to grow in size and importance.
3. By-laws have been updated and approved by Grand Lodge. Thank you to the Officers and members of Our Lodge. Especially, to our secretary R.:W.: Wermann who tirelessly chased down all the loose ends and made this happen.
4. Our own Dues Cards!!!! Thank you to the committee for the wonderful design!
5. And FINALLY, the re-emergence of the Further Light. It has been a giant effort for our Editor to get this put together with proper information, titles, citing, etc. Hopefully in the coming year Bro. Felty can get help with ensuring the continued publication and growth. Without Bro. Felty's tenacity and background Further Light would not be where it is today with a clear path for the future.

The FLOR is here to help any/all Masons in Florida. The Officers and Members have worked hard to improve themselves in Masonry and have helped in all facets of Masonry. There are the 2 ways to find the FLOR online:

<https://www.flor999.org> and <https://www.facebook.com/FLR999/>

You can find archived editions of the Further Light and if you are a member in good standing, current editions with your membership login. Please visit us and provide your feedback.

Fraternally,

AJ Ahrens

W.:M.: Florida Lodge of Research No. 999.

The Lewis Award

W.: Michael D. Sever

Elmer O. Smith Lodge No. 307

So, what is a Lewis and how does it apply to Freemasonry?

In the days of operative masonry, it was a great source of pride when a son followed in his father's footsteps and was Entered as an Apprentice, his name entered on the roll and thereby admitted to the lodge. To study his father's skills and learn to use his father's tools were manifest expressions of the greatest honor and esteem a son could pay. It was common to carry on the tradition through several generations in the same family.

A Lewis is a simple but ingenious device employed by operative masons to raise heavy blocks of dressed stone into place. It consists of three metal parts: two wedge-shaped side pieces and a straight center piece, that fit together (tenon). A dovetailed recess is cut into the top of the stone block (mortise). The outer pieces are inserted first and then spread by the insertion of the centerpiece. The three parts are then bolted together, a metal ring or shackle is attached and the block is hoisted by hook, rope and pulley. By this means, the block is gripped securely. Once set in its place in the structure, the Lewis is removed leaving the upper surface smooth with no clamp or chains on the outside to interfere with the laying of the next stone. Stones with a mortised cavity for the insertion of a Lewis have been found in Hadrian's Wall (ca. 121-127 C.E.). Archaeologists have found further evidence of its use by the Saxons of England in buildings constructed in the 7th century. The origin of the term "lewis" for this device is uncertain. Some authorities trace its etymology to the French "levis" from lever meaning to lift, hoist, raise and "louvre" a sling, grip or claw for lifting stones.

A paragraph in a version of the Junior Warden's lecture used in the Grand Lodge of England dating from 1801 gives this instructive explanation:

[T]he word Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them in their proper bases. Lewis likewise denotes the son of a Mason; his duty is to bear the heat and burden of the day, from which his parents, by reason of age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable; his privilege for so doing is to be made a Mason before any other person however dignified. It is a heart-warming day when a young man first shows interest in Freemasonry and asks his father how he might become a Mason, and it is a proud day when that son, in the fullness of time, is admitted a member into the Masonic Brotherhood.

On the day that King Solomon laid the foundation stone of the Temple, beginning the construction of the great building project conceived by his father David but given to his son to complete, the last words of King David may have come to mind.

When the time of David's death drew near, he gave his last charge to his son Solomon:

"I am going the way of all the earth, be strong and show yourself a man." (1 Kings 2:1-2 KJV)

Michael D. Sever is Sitting Senior Warden of Florida Lodge of Research No. 999, Past Master of Elmer O. Smith Lodge No. 307 in St. Petersburg, a member of Nitram Lodge No. 188 in St. Petersburg, and High Priest of St. Petersburg Chapter 31 of Royal Arch Masons.

THE TROWEL

Sheldon Arpad

Humans are at their best when the situation is at its worst.

Such was the case in Ireland in 1789. During a time of great crisis, when the Catholic Church was society's only unifying entity and, even then, only took care of its own female wards, a fellow Freemason came up with the novel idea that it would be possible to establish a home for the daughters of distressed Freemasons, too!

So, what is significant about this trowel which I hold to distinguish it from any other masonic trowel from Ireland? This trowel is the actual trowel presented to the Duke of Abercorn, Grand Master at the ground-breaking ceremony in 1880 on Merrion Road for the "Masonic Female Orphan School," known as Ballsbridge. This was the trowel that symbolically laid the cornerstone of the last "Masonic Female Orphan School" in Ireland. The school persisted until 1970, at which point changing educational and social standards required them to close their doors. Freemasons continued to support children, grandchildren, step children, and any other child associated with a Freemason by funding grants. Today the majority of these grants are directed to children living at home.

"In the beginning," due to the Napoleonic Wars (1803-1815), England and others under British rule found themselves devastated. Enrollment in the national Poor Relief Bill quadrupled between 1795-1815, increasing from 2 million to 8 million. The wars returned many injured servicemen unable to provide for their families and left widows with children. All needed assistance. Women during this period of history literally possessed no rights; no right to own land—even personal property that had been previously owned by their deceased husbands. Females were far more disadvantaged than males because females were considered inferior to men, subservient and "perpetual juveniles". As a consequence, when a woman lost their husband she would be at the mercy of her family, often reduced to poverty and sent to workhouses along with any children that were capable of working. The very young would be sent to live with other families or sent to church orphanages.

With compassion for the poor and concern for the daughters of distressed Masons, Bartholomew Ruspini, Dentist to His Majesty George III, became established enough within society to pursue his vision to help the families of his Masonic friends who had suffered misfortune.

In 1789 England, with the help of his dear friend, the Duchess of Cumberland (married to George III's younger brother Prince Henry) and funding from some of his wealthy connections, he was able to open "The Royal Cumberland Freemasons' School for Female Objects" (which later was renamed to "The Royal Masonic Institution for Girls"). The school housed 15-20 girls, ages 6-10 and the girls were allowed residence there until age 15, at which time, they would be returned to their families or put into domestic service.

Soon after Ruspini opened the orphanage in England, his endeavor caught the attention of the Brethren at large in Ireland. In 1790 a similar movement began with a few Masonic Brethren contributing a few Shillings each, to provide schooling for the orphans of deceased members of the Craft. One Shilling was the equivalent of 5 US Cents (\$0.05) with 20 Shilling equaling 1 £ (Pound). Today 1 £ would be the equivalent of \$1.30 US Dollars. In 1790, the average family earned 40 £ a year. Taking into account 227

years of compounded inflation, a yearly income of 40 £ Pounds in 1790 would be the equivalent of \$52,000 today! So, a contribution of one Shilling in 1790 would be the equivalent of about \$65 in our present economy.

At first the girls were not boarded but merely sent to an establishment to learn the three “R’s.” Later, a small house on Prussia Street was rented to house and educate 20 girls ages 10-15. The goal was to educate the girls so that they would have good prospects open to them for advancement in life. As a rule, they were fitted only for minor commercial pursuits, having lost the position they were entitled to from the social standing of their parents. The younger girls 6-9 stayed at home and money was given for their education and care at home, which the school trustees termed as “Out Relief”.

The increasing demands on the “Masonic Female Orphan School” were great and from 1790-1852 and the orphanage-moved at least five times before settling at the “Burlington House,” which allowed for more comfortable surroundings and afforded housing for 24 girls with room to grow.

In 1852, the Grand Master, Augustus, 3rd Duke of Leinster; the Nestor of the Brotherhood; John F. Townsend, and Judge of the Court of Admiralty, P.D.G.M.; and the Rev. John McSorley, D.D., Rector of St. Peter’s, petitioned the Masonic Order throughout Ireland asking that the girls needed a better education so that their present standing should be raised in hopes of being able to secure for themselves more prosperous, creditable careers. So, in 1855 the Grand Lodge of Ireland granted the sum of 100 British Pounds annually to achieve the success of this endeavor.

In 1860, the Burlington House was enlarged and remodeled to allow an increase in the admittance of up to 40 girls. Its fame and notoriety became widespread, both for educational excellence and providing substantial help to the fatherless, which in turn created more interest and an endeavor by more lodges to participate in funding. For further funding, in 1863, the Irish Freemasons held the first fund raiser at the Burlington House in the Round Room Rotunda, from which time forward would become an annual, popular gathering, providing an important source of revenue.

During 1878 and 1879 more and more demands were made upon the Burlington House resources and accommodations, and a new and larger building had become necessary. In 1880 the Most Worshipful Grand Master, the Duke of Abercorn, was scheduled to perform the ground-breaking ceremony of the school in ancient form (although some writings say that he became sick and no official ceremony was actually performed). The school became known as “Ballsbridge” on Merrion Road.

In 1882, “Masonic Female Orphan School”, now known as “Ballsbridge” opened their doors and continued to flourish, with housing for over 80 girls. The School’s annual five-day bazaar became a grand affair and a primary source of funding for the School. The bazaar not only attracted Masons and their families, but other people, including Catholics. This outraged William Walsh, the Catholic Archbishop of Dublin. Feared by other bishops, Walsh, with great authority, issued a warning that any Catholic who attended a Masonic bazaar would be excommunicated from the church. This led to the Catholics organizing their own bazaar—but that is a story for another day.

In closing, I would like to say that the Irish “Masonic Female Orphan School” and this Trowel are both representations of the strong bond of Masonic union and the widespread influence of the brotherly love of Freemasonry in Ireland.

Sheldon Arpad has served as MEPHP and MIPGMP in York Rite Masonry.

Irreconcilable Differences Between World Religions

David Felty
Gulf Stream Lodge No. 245

When my masonic brothers discover that I am a retired professor of world religions, they will ask me all manner of questions. I am asked whether all religions are really the same or whether all people are trying to get to the same place—which may or may not be true. Several years ago, I put together a highly condensed summary of some of the most prominent differences between the world's religions. I have modified it for masonic use. Feel free to pass this analysis on to others (giving me credit as the author, please). I encourage you to take an introductory course in World Religions at your local community college—and save your textbook as a reference.

GOD(S)

Polytheism (many gods): Greco-Roman paganism, Druidism, Shamanism. Also, **Traditional Egyptian Religion** was polytheistic—except for the brief period of the monotheistic “Atenist heresy” of the “sun worshipping” Pharaoh Amenhotep IV (better known under the name Akhenaten). However, immediately upon his death, Egypt completely renounced monotheism and returned to its former polytheism. In addition, **Taoism, Shinto, and Hinduism** (with its 330 million gods) are clearly polytheistic.

Monotheism (one God): Judaism, Christianity, Islam, Sikhism, Baha'i.

Tri-Monotheism (“God in three Persons, blessed Trinity”): Christianity.

Tri-Theism (three Gods): Some scholars consider that **Latter Day Saints** (Mormons) believe in three distinct gods and perhaps many other gods (including themselves, their ancestors and/or descendants).

Dualism (two Gods): Many scholars consider **Zoroastrianism** and some forms of **Ancient Mystery Religions** (such as **Gnosticism** and **Manicheanism**) to be dualistic—believing that there is both a good god and an evil god.

Atheism (no gods): Many forms of **Jainism, Buddhism, Confucianism** do not believe in the existence of any god at all. And then there are all kinds of just plain atheists and agnostics.

THE MATERIAL UNIVERSE

The Abrahamic religions (**Judaism, Christianity, Islam**) view the material universe as real and good—the creation of a good God.

Hinduism and **Buddhism** consider the material universe to be an illusion and morally indifferent.

For **Taoism, Shinto**, and certain interpretations of **Zoroastrianism**, the **Druze**, and the **Yazidi**, the material universe is ambivalent or was created by both good gods and bad gods.

Ancient Mystery Religions (such as **Gnosticism** and **Manichaeism**) viewed the material universe as the creation of an evil god—an evil demiurge (a Greek word meaning “craftsman” or “artificer”)—which trapped a divine spark inside every human being born into this evil universe. For them, the material universe is something nasty which humans should reject and flee.

THE PROBLEM OF HUMAN EXISTENCE

For **Judaism, Christianity, Islam, Zoroastrianism, and Shinto** the problem of human existence is misbehavior, sin, brokenness, “missing the mark,” etc.

For the **Mystery Religions** of the West and Eastern religions such as **Jainism, Hinduism, and Buddhism**, the problem of human existence is ignorance, requiring enlightenment rather than forgiveness or moral improvement.

GOLDEN vs SILVER RULE

Christians, Muslims, and Taoists teach the GOLDEN rule: “Do to others what you would have them do to you.” But the religions of **Egypt, Greece-Rome, Judaism, Hinduism, and Confucianism** teach the SILVER rule: “Do NOT do to others what you would NOT have them do to you.” In other words, most religions teach that “beneficence” (doing good) and “non-maleficence” (avoiding doing evil) are very different things and value them very differently, preferring either one or the other.

UNIVERSAL RELIGION

Belief in the existence of a “universal religion” or “perennial philosophy” (something which, supposedly, is inevitably present in *all* the religions/philosophies of the world) or an ancient Indo-Aryan religion (from which *all* latter religions can be traced and into which *all* other religions can be reduced), is an antiquated approach to religious scholarship which was crude, at best, even the heyday of its popularity (1800-1950).

Albert Pike, the “patron saint” of Scottish Rite Freemasonry, was greatly influenced by trends in the comparative study of religion in his day with its emphasis upon the similarities—and not the differences—between world religions. In contrast, contemporary anthropologists and cultural historians find it more productive to focus upon differences between religions and not just their similarities.

Also, Pike was heavily influenced by “the Christ myth theory” which argued that the Jesus Christ of the New Testament never existed, that he was a literary construction cobbled together from various myths and religions which, it was supposed, taught “exactly the same thing” in each of their own belief systems. Advocates of this theory can still be found but, in recent years, most have been amateurs and popularizers such as seen on The History Channel or heard on Coast to Coast late night radio, rather than actual academic scholars. It is the considered opinion of the vast majority of 21st century historians—believers and non-believers alike—that there is no solid basis upon which to question Jesus’ historical existence. It should be added that nobody ever claimed that Dionysus, Osiris or any other mythical “dying god” ever actually physically lived, died, and lived again. They were “mythos” (stories). Jesus’ followers claimed that he was “logos” (fact).

A more honest and fruitful approach is to limit comparisons to the “structural” components of the religions of the world. For example, most religions have canons (scriptures), creeds (beliefs), cults (rituals), and codes (morality). They usually have holy places, holy days (holidays), and holy persons (priests, rabbis, imams, saints, etc.). But even this “structuralist” approach has been increasingly criticized and debunked in the years since World War II by intellectual movements such as post-structuralism and deconstruction.

The Rev. Dr. David Felty is a member of St. Johns Lodge #37 DeLand FL; Gulfstream Lodge #245 Lake Worth FL; Florida Lodge of Research #999; Boynton Lodge Esoteric Research Group; York Rite; Scottish Rite; MPS; SRRS; Grand College of Rites.

COMPUTERS

W. M. A. J. Ahrens III

Sitting Worshipful Master of Florida Lodge of Research No. 999

The inventor of the modern-day computer—most people might say—is Bill Gates or Steve Jobs.

The true inventor is really Charles Babbage¹ (December 26, 1791- October 18, 1871). His computer was finally built in 1991 and was able to calculate mathematical equations accurately.

The first binary language was developed using combinations of the letters A and B by Sir Francis Bacon² in 1605. Gottfried Wilhelm Leibniz³ (July 1, 1646 - November 14, 1716) redefined binary to be combinations of 0 (zero) and 1 (one) in 1679.

Computers of the early space age were comprised of magnets with hand-woven wires defined as either a 0 (zero) or a 1 (one) and had less computing power than a solar-powered calculator that can be purchased today for under \$9.00 from Wal-Mart⁴ These computers enabled NASA to send astronauts to outer space, the Moon, launch satellites and various spacecraft that after 30 years in space have left our solar system!

In the late 40's and early 50's computers were used by the government and the military. In the 60 's and 70's they started to be used by big corporations and in 1980 Bill Gates was approached by IBM to help create a personal computer. The first version of DOS was made on a paper tape and eventually transferred to tape and ultimately to floppy disk. Today operating systems are shipped on DVD or a USB thumb drive OR downloaded off the internet.

There have been multiple different organizations that have been involved with computers, IBM, Microsoft, Apple, Google, Yahoo, Motorola, Packard Bell, Gateway, ACER, Dell, HP, ASU, S Lenovo and more. Some companies are still around and some are now memories. Each company has imparted its influence on how computers work today.

In the late 70' s and early 80's personal internet was text-based and very expensive with only dial-up available. Now there is 4G, cable broadband, satellite-based and fiber optics to connect to the internet. Anything you can think of that was looked up at the library using encyclopedias is now searchable by Google, Ask, Bing, Imgur, Facebook, Instagram, Twitter, Yahoo and more in seconds versus hours or days of research.

Computers today are now in toasters, watches, phones, automobiles, airplanes, refrigerators, and pretty much anything else you can think of ... in less than a century computers are involved with every aspect of our daily lives.

What do computers have to do with Masonry?

King Athelstan⁵ (according to legend), in the year 926 established the first articles and points by which various bodies and orders of Masons and artisans were to govern themselves as a unified organization.

We can also trace other orders of Masonry to the Crusades and Jacques De Molay⁶, along with other notable formative Masons, Albert Pike⁷ and others.

There are Symbolic Lodges, York Rites, Scottish Rites, Red Lodges, AMD, Order of Athelstan, Lodge of Perfection, Chapter of Rose Croix, Council of Kadosh, Consistory, Knight Masons, Tall Cedars, and more. Each Masonic organization has built upon the foundation that has been established by those who came this way before us. Some organizations have been lost to time and others are still growing.

As you can see, Masonry along with computers have grown from a single or few ideas to be worldwide phenomena. They each have had their basic precepts remain constant as change has modified certain aspects. Today both are everywhere we look and have a significant impact on our lives.

Computers help us in our daily tasks while Masonry reminds us what is truly important in our daily lives. Computers, no matter how small or fast are still built on the binary system developed so long ago. Masonry, no matter which group or groups we belong to still reminds us to make good men better and to help our fellow human being.

This is an exciting time we live in and it is up to every one of us to make our life and that of those around us better.

Arthur J. Ahrens III is also Past Master of Turkey Creek Lodge No. 248 in Dover, FL.

¹ https://en.wikipedia.org/wiki/Charles_Babbage

² https://en.wikipedia.org/wiki/Francis_Drake

³ https://en.wikipedia.org/wiki/Gottfried_Wilhelm_Leibniz

⁴ <https://www.walmart.com/ip/Royal-Compact-Desktop-Solar-Calculator-293065/13246947>

⁵ <https://www.masonicdictionary.com/vorkl.html>

⁶ <https://www.britannica.com/biography/Jacques-de-Molay>

⁷ https://en.wikipedia.org/wiki/Albert_Pike



Understanding the Book of Ecclesiastes

W.: Henry Jehan, Jr.

Sanford Lodge No. 62

As Masons, we are admonished to read and study the Holy Scriptures. To this end, various passages of Holy Scripture are made prominent throughout our various Masonic forms and ceremonies. One such passage of Scripture to which every Master Mason is subtly directed in the circumambulation and at the altar is the Book of Ecclesiastes.

The Book of Ecclesiastes is a short book.¹ It is only 12 chapters long. But it is a profound book, for it talks to the reader about living this life on earth. Written by Solomon, King of Israel, it is nothing less than a timeless tome of wisdom. The book is divided into seven related discussions. The first three chapters establish the purpose of the book by setting forth the authority of its author “the Preacher” and the tone of the message by clearly identifying the identity of the author and establishing that he is writing from his experience. The next section, Chapter Four, speaks to the oppressions and sufferings of life. In Chapter Five the Preacher expands on the theme of suffering by providing pearls of wisdom for the leading of a successful life. In Chapter Six the Preacher provides a discussion of the passions and vicissitudes which must be kept in check lest they become destructive. Chapters Seven and Eight provide his guidance on the attributes of a successful life, and in Chapters Nine through Eleven the Preacher addresses ways and means of overcoming the vanities of life by supreme recognition of God and His laws. The conclusion, Chapter Twelve, provides a summation of the experiences of life and the sublime ending we all face.

The notes that precede the Book of Ecclesiastes in the Heirloom Masonic Family Bible inform the reader that: “The title of this book is a transliteration of the Greek word meaning ‘Preacher.’ ” It is a most appropriate title because the book is written from the perspective of a sage or preacher speaking to an audience. In the opening verse and again in verse 12, the Preacher makes it abundantly clear that he is none other than Solomon, himself, son of David and King of Israel. In the second verse, the Preacher summarizes the message of the book:

“Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.”

But what does this summary mean? As modern readers, we understand the word “vanity” to mean “excessive pride in one's appearance, qualities, abilities, achievements, etc.; character or quality of being vain; conceit.”² Is this verse, and the subsequent usages of the word “vanity” throughout the message, addressing the aspects of excessive pride? Is the Preacher really saying that all of life is nothing more than excessive pride in one's appearance, qualities, abilities, and achievements? Or, is there another deeper meaning, a meaning possibly lost with time?

The English language is a living language because it is continually expanding and changing. New words are added to address new concepts, technologies, and the cultural influences brought about by speakers of other languages. As time passes, old words take on new meanings. Old meanings cease to be used and become lost. Is it possible that the word “vanity” did not have today's contemporary meaning in the early 1600s when the King James Version of the Holy Bible was written first translated into the English language? Has the meaning of the word changed? If it did, would rediscovering its lost meaning add new light on the meaning of this ancient message that was first written in Hebrew some 3,000 years ago?

Exploring the etymological roots of the word *vanity*, we find that it comes from old French and Latin. In the 13th century *vanity* meant: “that which is futile, worthless, senseless or foolish.”³ The adjectival form of the word is *vain*, which had the meaning: “devoid of real value, idle, unprofitable,” coming from the Old French word *vein* meaning: “worthless,” coming from the Latin *vanus*.⁴

It faces the same opposition today, with added input from internet web sites such as Ephesians 5:11 which espouses a strong anti-Masonic sentiment. In 2006, Asbury Theological Seminary hosted a three-day conference which included papers addressing the "teachings of Freemasonry and a number of other false religions." The title of the conference was "Ministry to Masons" and the outline given on the web site suggests that it was intended to give direction on how to remove men from Freemasonry. The web site Ephesians 5:11 has a similar focus.

Some anti-Masons, such as William J. Schnoebelen, who is often quoted by conspiracy theorists, view Freemasonry as an "organization whose rites can effortlessly slide into witchcraft and devil worship."

Anti-Masons and Anti-Masonry has not gone away. Official opposition to the Fraternity is found in many nations, especially those with non-democratic forms of government and strong interweaving of religion and politics, but there is no single anti-Masonic movement. It has now become a "fringe" opinion supported by totalitarian governments, fundamentalist religious sects, conspiracy theorists, and popular media. In the U.S. it found expression in popular literature through notorious forgeries such as "The Protocols of the Elders of Zion" and the earlier writings of Leo Taxil and Abel Clarin de la Rive. Popular electronic media such as the various "history" channels and "reality" television programs have given an open mike and camera to those who are hostile to the Fraternity for whatever the reason and to those who see "a buck to be made" through espousing supposed links between Freemasonry and all of the world's ills.

From the Masonic standpoint, the response to all of this furor is simple. Stand above the fray! Let our lives be examples of what Freemasons teach, believe, and practice. Let our morality and ethical decision making set us above all others. Let our true deeds be our secrets. Let us make good men better. One cannot and should not argue with those who have already made up their minds, incorrect though their perceptions and conclusions may be. Consider these two examples as illustrations.

A family moves into a community, lives among the people in non-ostentatious surroundings, speaks the same language, wears the same clothes, treats all as equals, is charitable, seeks no glory or recognition, speaks well of all, and practices their faith quietly. In time, the family is accepted and other members of the community took to them as examples of how to live and behave. They become community leaders and their example serves to inspire future generations.

A second family moves into the same community and immediately demands that all walk, talk, act, eat, and believe exactly as they do. They do not respect others nor treat them as equals. They walk with a superior attitude and require that all defer to them in every matter. They demand rather than earn respect, and are most vocal when they do not receive it, arguing constantly for their belief system and their way of acting. The community, from the beginning, views them with suspicion and even, contempt. Over time, what little influence they may have had wanes and they are soon remembered only in the most negative terms.

Only one of these examples meets the true description of Freemasonry. The best way to address anti-Masonry in all of its forms, the best way to let the world know that we are true men and Freemasons, is to *be* one.

The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil,

The earliest use of the word vanity to mean “self-conceited” didn't come about until the middle of the 14th century. The use of the adjectival form *vain* with the meaning “conceited,” taken from the earlier sense of “silly, idle, foolish” was first recorded in the 1690s,⁵ approximately 80 years after Book of Ecclesiastes appeared in the 1616 King James Version. Knowing this, one must ask: would applying the early 1600s meaning of *vanity* to this passage of scripture clarify its meaning? Is there a message here that has been lost because the meaning of the words vanity and vain have changed?

“Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.”

How does the understanding of this passage of scripture change if we replace the word vanity with the definition of vanity as it was understood in the early 1600s when the translation was made? By replacing each use of the term *vanity* with its now archaic synonyms, the meaning of the scripture takes on new clarity.

“*Silly and foolish, saith the Preacher, senseless and worthless; all is futile.*”

The word *vanity* is used extensively throughout the Book of Ecclesiastes. Substituting these synonyms for early 1600s definitions each time the word *vanity* is used adds new meaning and clarity to the Preacher's message.⁶ However, when applying the synonym *worthless*, one cannot help but ask: how can the Preacher claim that amassing great wealth, power and prestige are foolish and worthless in this earthly life? Success is measured in wealth, power and prestige. So if it is worthless, one must ask: Worthless to whom? The message of the Preacher is that amassing great wealth, power and prestige are pleasures of this world that should be enjoyed, but not abused, they are all *worthless to God*. Worldly trappings and pleasures have no value in the building of that house not made with hands eternal in the heavens.

Next time you read the Book of Ecclesiastes search out its ancient message by replacing the word *vanity* with its early 1600s synonyms: *silly, foolish, senseless, futile, self-serving and worthless to God*. See if this doesn't bring you a new understanding of the Preacher's message.

Henry Jehan, Jr. is Past Master of both Sanford Lodge No. 62 and The Florida Lodge of Research No. 999.

¹ *Holy Bible* (King James Version). Heirloom Family Bible Masonic Edition. (Wichita, Kansas: DeVore & Sons, Inc., 1988) 662.

² “vanity” in *Dictionary.com Unabridged*. (NY: Random House, Inc.) <http://dictionary.reference.com/browse/vanity> (accessed: June 13, 2015).

³ “vanity” in *Dictionary.com Online Etymology Dictionary*. Douglas Harper, Historian. (NY: Random House, Inc.) <http://dictionary.reference.com/browse/vanity> (accessed: June 13, 2015).

⁴ “vain” in *Dictionary.com Unabridged*. (NY: Random House, Inc.) <http://dictionary.reference.com/browse/vain> (accessed June 13, 2015).

⁵ “vain” in *Dictionary.com Online Etymology Dictionary*. Douglas Harper, Historian (NY: Random House, Inc.) <http://dictionary.reference.com/browse/vain> (accessed: June 13, 2015).

⁶ The synonyms for “vanity” can be freely substituted in any order without changing the meaning of the passage.

The Day the Civil War Stopped

Richard A. Terry

Haines City Lodge No. 219

A Masonic Brother was the inspiration for a brief truce in the Civil War. This event is now remembered each year in Louisiana. Every June, the town of St. Francisville celebrates a Civil War reenactment honoring the event. The commemoration begins on a Friday and lasts through Sunday.

The siege of Fort Hudson took place in June of 1863. There were 30,000 Union Troops under the command of Major General Nathaniel Banks arrayed against 6,000 weary Confederates under Major General Franklin Gardner. The armies fought for control of the all-important Mississippi River. If Union forces acquired control of the river, they would be able to surround the Confederacy and cut off supplies from the west. Of the original seven Union ships, four were turned back and one completely destroyed but the Union Flag Ship, the *U.S.S. Albatross*, and one other ship were able to get through the Confederate blockade. They were under the command of Lt. Commander John E Hart. In June of 1863, the Union increased its efforts to take Port Hudson. The *Albatross*, led by Hart, was part of the offensive, firing shells at neighboring Confederate towns, one of which was St. Francisville.

On top of a ridge looking down on the Mississippi, twelve miles from Port Hudson, was St. Francisville. The shells were aimed directly at Grace Episcopal Church, an easy target for the *Albatross*. Then on June 11, 1863 at 4:15 p.m. a single shot rang out from Commander John Hart's stateroom. He lay there mortally wounded, raving mad with fever. He soon died, having taken his own life during battle. In the midst of the confusion, all attempts to find a metal coffin that could be used to ship his body back to New York failed.

On June 12th 1863 the explosions stopped just as suddenly as they started. To the disbelief of the Confederate officers, a small boat left the *Albatross* headed for shore under a white flag. The ship's surgeon was the selected as the person to go ashore. Both the surgeon and the Commander were Masons. The Union ship requested that Lt. Commander Hart be allowed to be buried in the Cemetery of Grace Episcopal Church, with full Masonic Honors. The request was granted.

The surgeon found two helpful brother Masons living close to the river in St. Francisville. They belonged to Feliciana Lodge No 31 F&AM, the second oldest lodge in the state. The Lodge's Senior Warden, a Confederate Cavalry Officer, happened to be home on leave. The Senior Warden believed that it was his duty to give a fellow Mason and fellow military officer a proper burial, regardless of politics. So, the two opposing sides stopped all conflicts, if only for a few mournful moments. Thus the bonds of Masonic brotherhood proved to be greater than politics, going so far as to put a hold on war for the good of a brother.

Richard A. Terry is Junior Warden Elect of Florida Lodge of Research No. 999, a member of Haines City Lodge No. 219 in Haines City, FL and District 21 Masonic Education Chairman. (Thanks to my wife for reviewing and correcting the spelling and grammar of this article.)

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1. <http://stfrancisville.blogspot.com/2015/04/the-day-war-stopped-in-st.html>
 2. Facebook Florida Freemasonry Top 3 by William Ramsay shared the post from Marion-Dunn Freemason Lodge No. 19 in Ocala, FL.
 3. <http://www.where2guide.com/Articles/june05.html>

Anti-Masonry and the Second Great Awakening

W.: M.: Oscar Patterson III

Ashlar Lodge No. 98

The term "Great Awakening" refers to any of four phases in U.S. history during which there were marked periods of predominately protestant "revivals" focusing on a renewed interest in religion in general and a new sense of evangelistic activity, coupled with an emphasis on an individualistic sense of guilt leading to a new and higher standard of public morality. The First Great Awakening began in the mid-1730s and lasted until early 1743. There had been smaller revivals in prior years, most notably that led by Solomon Stoddard, Jonathan Edward's grandfather, but it was in the person of George Whitefield, when he came to the Georgia in 1738, that the first "Great Awakening" came to what would soon become the United States.

The Second Awakening began around 1790 and reached its peak in the early 1850s. This awakening was enthusiastic, captivating, emotional, super-natural, and pungent. Within the movement were elements which accepted or rejected the philosophies of both the Enlightenment and Rationalism of The Age of Reason. This second awakening began in the Kentucky hills, spread to Tennessee and Ohio, and then throughout the frontier and south. Circuit riders or itinerant preachers were common sights and they did much not only to establish lines of communication across the frontier, but also to create new believers and convert old one as they spread the message of this revival movement.

By the early nineteenth century, the movement had reached the "burned-over" district of New York carried there by Charles Finney, who also coined the phrase "burned-over district." According to Finney, the area composing the western counties of New York bounded on the south by Pennsylvania and on the west and north by Lake Erie and the Finger Lakes, had been so heavily evangelized in previous generations that, just like a meadow after a grass fire, there was no "fuel" (unconverted population) left to "burn" or convert. Close to the center of the "burned over" district was Genesee County and its county seat, Batavia, at one time the home of William Morgan, brick mason and the central figure in the so-called "Morgan Affair" of 1826.

This awakening or revival movement involved Baptist, Methodist, Presbyterian, and other groups including Mormons and Shakers. It further divided itself into subgroups which included Adventism which preached the immanent Second Advent of Jesus, the Holiness movement which emphasized Wesleyan teachings, and other groups identified as "restorationists." Many parts of the movement were distinctly post-millennial, promoting a theology which predicted the imminent return of Christ in the year 1844. This prediction proved false, of course, resulting in the "Great Disappointment," but not the total demise of the movement. The more fervent members simply blamed the "error" on a misreading of The Bible and the concept of postmillennialism became focused on a "long period" rather than a set date or span of time.

This Second Awakening witnessed spiraling increases in church membership with the Baptists and Methodists becoming the dominant protestant denominations in the United States, and new groups being founded, including Churches of Christ, Disciples of Christ, Seventh-Day Adventists and, following the Civil War, several predominantly black denominations of Baptists, Methodists, and completely new black-led denominations such as the Church of God in Christ.

The movement also witnessed a new religiosity among women and gave women leadership roles in the faith community as well as in the task of instructing children in religion and morals. Formal missionary societies, many dominated by women, emerged.

Politically, as the movement continued beyond the 1860s, it laid the foundation for the abolition of slavery, temperance, women's rights, worker's rights, the six-day work week, universal public education, the elimination of child labor, and many other societal issues. *It also contributed directly to the establishment of the Anti-Masonic Party*, the first official "third party" in U.S. political life. This party was, however, essentially a short-lived, one-issue entity and will be discussed later.

The Second Great Awakening appears to have segued into a Third in the early 1850s with the formation of the Y.M.C.A. and, after 1858, under the leadership of Dwight L. Moody, carried out its work among the armies on both sides during the Civil War. This Awakening also saw the formation of The Freedman's Society and The Christian and Sanitary Commission.

The Fourth Great Awakening came more than one hundred years later beginning in the late 1960s and continuing, to some extent, into the present day. This movement saw sharp drops in membership in the larger mainline churches while the more conservative denominations, most of which were small, grew dramatically. Unlike the other Great Awakenings which were politically progressive, this Fourth Awakening included a renewal of conservative political involvement, internal theological battles, and the development of non-denominational and mega-churches as well as televangelism.

At the heart of the Second Great Awakening was a shift from a Calvinists-dominated doctrine to a more Arminian Christianity—a practical Arminianism which emphasized the ability of humans to repent and stop sinning. Conversion was a major component of this awakening, along with revivals, tent meetings, and similar communal gatherings such as week-long camps often held at specific sites and involving mass baptisms. The "liveliness" of "spiritual exercises" took on great importance. "Holy dancing," "speaking in tongues," and mass sing-alongs became common experiences. The Second Great Awakening was more demonstrative than previous religious movements. Most of all, the movement preached that Christians in America (and elsewhere) were spiritually "slumbering" or passive thus leading to secularity and a loss of religious initiative. The Second Great Awakening sought to revitalize the Christian faith through reconversion, rebaptism and redemption. The need was for "revival."

At the heart of the political aspect of the Second Awakening was the Anti-Masonic Party founded in northwest New York not far from Genesee County noted above. The party was concentrated in small towns and rural areas. It was staunchly opposed to Jacksonian Democracy and to Andrew Jackson, a Mason, in particular. The party's members were democrats (with a lower case "d") who saw themselves as frontiersmen. It is most interesting that they found their champion in, of all politicians, John Quincy Adams, son of the second president of the United States, John Adams.

John Adams and Alexander Hamilton had been the strongest voices in support of the British system of constitutional monarchy, referring to it as "the finest government in the history of the world." Adams the elder and Hamilton, joined by John Dickinson and Robert Morris, wanted to emulate the British model with an upper house—the Senate—being parallel to the House of Lords in that membership would be restricted to those owing significant property and who demonstrated the sound management thereof as "proof of their wisdom and education." These four advocated for two elected branches: one composed of the elite and one composed of common men, or so contended Thomas Jefferson, Adam's vice president and political opponent. Adams, for example, preferred titles derived from British Crown

tradition, such as "His Majesty the President" or "His High Mightiness," the President of the United States and Protector of Their Liberties," but he himself was popularly referred to as "His Rotundity."

John Quincy Adams or Adams the Younger was the Anti-Masonic Party's candidate for Governor of Massachusetts in 1836. He had served as President of the United States from 1825- 1829 after defeating Andrew Jackson in the Electoral College in the 1824 election. He lost to Jackson in the 1828 election. Adams was a National Republican and had as his allies many members of the old Federalists Party. He was staunchly anti-Jackson and anti-Jacksonian. The Anti-Masonic Party, using Adams the Younger's prestige value as a former president, focused first on a single issue—opposing Freemasonry—but later expanded its platform, effectively dropping anti-Masonry and addressing social unrest, weakening family ties, and abolition. It pioneered both the nominating convention and the creation of party platforms. For Freemasons, though, the damage was already done and the fraternity suffered a significant setback in stature, membership, and influence as well as public opinion.

Anti-Masonry, as both a political and philosophical movement, is thought to have arisen out of widespread social insecurity capitalized upon by the evangelists of the Second Great Awakening who preached individualism. Masons were perceived as being a self-selected elite who possessed "secrets" not available to the common man which enabled them to wield undue influence and power, especially politically. They were also perceived as functioning as a group or organization lacking in individual initiative or action. What is interesting is that the anti-Masonry movement espoused transparency and democracy, yet their leaders were anti-Jacksonian in political sentiment and were not always forthcoming in their thoughts, words, or deeds. Masons were perceived and spoken against by this party as a radical group, intent on national, if not world, domination.

Two major figures of U.S. politics, both radical Republicans, "learned their trade" with the Anti-Masonic Party: Thaddeus Stevens, a major figure in the Republican Party in the 1860s (also Lydia Hamilton Smith, his "domestic partner") and Thurlow Weed, a New York publisher and political operative who, as editor of the Rochester Telegraph, had been directly involved in the Morgan Affair and even accused of some complicity in how it was reported.

Anti-Masonry did impact directly on the National Masonic Conventions of 1842 and 1843, and William Seward, Abraham Lincoln's Secretary of State, who was elected to the New York State Senate in 1830 on the Anti-Masonic Party ticket, was accused, during the 1860 campaign for the Republican nomination, of having been responsible for the solicitation of signed statements from individuals alleged to have been conspirators in the Morgan Affair.

The Anti-Masonic Party was a failure as a political entity electing no Presidents or U.S. Senators though twenty-six members of Congress, mainly from Pennsylvania and New York, were elected under its banner. At the state level, its highest elected officials were William A. Palmer, Governor of Vermont elected in 1831 and Silas H. Jennison elected Lieutenant Governor of the same state in 1835. In some cases, coalitions of Anti-Masons and Democrats worked together and such a coalition elected the Speaker of the Rhode Island House of Representatives in 1831.

A significantly smaller and far more religiously-oriented Anti-Masonic Party was active from 1872 to 1888. It was led by Jonathan Blanchard, president of Wheaton College from 1860-1882. Blanchard was a staunch abolitionist and anti-Mason. Freemasonry has been opposed by groups as diverse as the Roman Catholic Church, the Eastern Orthodox Church, and many evangelical denominations in the U.S.

It faces the same opposition today, with added input from internet web sites such as Ephesians 5:11 which espouses a strong anti-Masonic sentiment. In 2006, Asbury Theological Seminary hosted a three-day conference which included papers addressing the "teachings of Freemasonry and a number of other false religions." The title of the conference was "Ministry to Masons" and the outline given on the web site suggests that it was intended to give direction on how to remove men from Freemasonry. The web site Ephesians 5:11 has a similar focus.

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Only one of these examples meets the true description of Freemasonry. The best way to address anti-Masonry in all of its forms, the best way to let the world know that we are true men and Freemasons, is to *be* one.

The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil,

in the next world. A Freemason would be just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received and humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge, because he is honest upon principal. (The Farmer's Almanac, 1823)

Oscar Patterson III, Ph.D., is Worshipful Master of Ashlar Lodge No. 98 F. & A.M. in St. Augustine, FL, for 2017. He is also State Chairmen for Public Education and Citizenship for the Grand Lodge of Florida and holds the Gold Proficiency Card. He has academic degrees in religion and philosophy, design, and communication. He has been a juvenile officer, a minister, a combat infantry officer, and a university professor and administrator.

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Becoming a Freemason

Freemasonry is the oldest, largest Fraternity in the world. Its members have included Kings, Presidents, Prime Ministers Statesmen, Generals, Admirals, Supreme Court Chief Justices, corporate CEOs, opera stars, movie stars, and probably, you next door neighbor.

And Masonry is always ready to welcome good men into the Fraternity.

Masons see Brotherhood as a form of wisdom and a bond that holds men together.

It is a private friendship that requires us to be just in our dealings, and to refuse to speak evil of each other. Freemasons believe a man, should maintain an attitude of good will, and promote unity and harmony in his relations with others, his family and community. It means that every Mason makes it his duty to follow the golden rule. This is why masonry has been called one of the greatest forces for good in the world.

Freemasonry teaches that every man has a duty not only to himself, but to the whole of mankind. Masons must do what they can to make the world a better place, such as: cleaning up the environment, working on civic projects, or helping children to learn, read or see. The world should be a better place because Masons have passed through it.

Freemasonry offers to its members the opportunity to grow, the chance to make a difference, to build a better world for our children , to be with and work with men who have the same values and ideals.

Anonymous

Printed in Service of Installation of 2017 Officers
Palmwood Lodge #303
West Palm Beach, Florida

FREEMASONRY

Freemasonry is a voluntary association of men.
Freemasonry is a system of moral conduct.
Freemasonry is a way of life.
Freemasonry is a fraternal society.
Freemasonry teaches monotheism.
Freemasonry is religious in its character.
Freemasonry teaches the Golden Rule.
Freemasonry seeks to make good men better.
Freemasonry teaches morality through symbolism.
Freemasonry uses ritual and ceremonies to instruct its members.
Freemasonry is based on a firm belief in
the Fatherhood of God
the Brotherhood of Man
and the immortality of the Soul.
The tenets of Freemasonry are ethical principles
such as are acceptable to all good men.
Freemasonry teaches tolerance towards the beliefs of others
And charity toward all mankind.
Freemasonry proudly proclaims that it consists of
men bound together by Brotherly Love and affection.
Freemasonry is universally applicable throughout the world.
Freemasonry is not an insurance or beneficial-type society
Freemasonry is neither a religion nor a creed.
Freemasonry is not organized for profit.
Freemasonry dictates to no man as to his beliefs,
Ether religious or secular.
Freemasonry seeks no advantages for its members
Through business or politics.
Freemasonry is not a forum for discussions on partisan affairs.
Freemasonry does not conceal its existence.
It is not a secret society.
Freemasonry teaches:
Love and kindness in the home,
Honesty and fairness in business or occupation,
Courtesy in social contracts,
Help for the weak and unfortunate,
Resistance to wickedness,
Trust and confidence in good men,
Forgiveness toward the penitent,
Love toward one another, and, above all
Reverence for the Supreme Being.

Anonymous

The Most Worshipful Grand Lodge of
Free and Accepted Masons of Florida
Jacksonville, Florida

Petition for MEMBERSHIP in the Florida Lodge of Research No. 999



Name: _____

Address: _____

Date of Birth: _____ Phone No. _____

Grand Lodge ID No. (From Your Card): _____

Lodge Name & No. _____

Signature: _____

Send This Form and \$20.00 Payment To:

R.:W.: John F. Wermann, Secretary
Florida Lodge of Research No. 999
5371 Kent Road, Venice, FL 34293

- Cash (\$ _____)
 Check (\$ _____) Check No. _____

Petition for REINSTATEMENT OF MEMBERSHIP in the Florida Lodge of Research No. 999



Name: _____

Address: _____

Date of Birth: _____ Phone No. _____

Grand Lodge ID No. (From Your Card): _____

Lodge Name & No. _____

Signature: _____

Send This Form and \$40.00 Payment To:

R.:W.: John F. Wermann, Secretary
Florida Lodge of Research No. 999
5371 Kent Road, Venice, FL 34293

- Cash (\$ _____)
 Check (\$ _____) Check No. _____

Petition for LIFETIME MEMBERSHIP in the Florida Lodge of Research No. 999



Full Name of the PETITIONER: _____

Petitioner Date of Birth: _____

Home Phone: (_____) - _____ - _____

Cell Phone: (_____) - _____ - _____

Business Phone: (_____) - _____ - _____

Email: _____

Blue Lodge - Name, Number, and City:

Grand Lodge Identification Number: _____

Perpetual Membership Amount: Twenty (20) Times Annual Dues of Year Application is Made.

- Cash Check No. _____
- Check _____

Signature of the Petitioner: _____

Please Send This Petition Along With The Proper Dues Fee To:

R.:W.: John F. Wermann, Secretary
Florida Lodge of Research No. 999
5371 Kent Road, Venice, FL 34293

****** PLEASE PHOTOCOPY AS NECESSARY ******

Florida Lodge of Research No. 999

C/O Hon. John F. Wermann

5371 Kent Road

Venice, FL 34293



Further Light: Journal of the Florida Lodge of Research No. 999