

Norman Lodge No. 38
A.F.&A.M.
P.O. Box 849
Norman, OK 73070-0849

¹³Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. ¹⁴But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. ¹⁵This wisdom does not descend from above, but is earthly, sensual, demonic. ¹⁶For where envy and self-seeking exist, confusion and every evil thing are there. ¹⁷But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. ¹⁸Now the fruit of righteousness is sown in peace by those who make peace. James 3:13-18

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The
Norman Beehive

“A Newsletter for the Norman Masonic Community”

VOLUME I

NOVEMBER 2008

NUMBER 4

OLD LAWS OF THE CRAFT PART TWO

This edition of *The Norman Beehive* will complete the two part series on the Old Laws of the Craft. Recall, these “old laws” include *the Old Charges*, *the Ancient Landmarks*, *Ancient Usages and Customs*, as well as the *Constitution and Code* of the Grand Lodge in whose jurisdiction he may be and the Bylaws of his local Lodge. In the Part One, *the Old Charges* were the primary focus. This edition will focus on *the Ancient Landmarks*, also called by Bro. Albert Mackey as *The Landmarks of Masonry*, with some brief information on *Ancient Usages and Customs* in this cover article. The main article on *the Ancient Landmarks*, and an overview of Masonic Jurisprudence, begins on page 3.

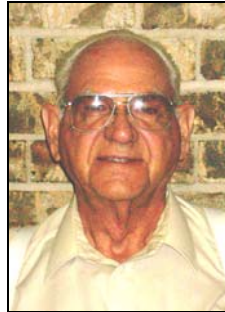
Concerning *the Ancient Landmarks* and *Ancient Usages and Customs* we must recall the charge during the Third Degree, “...The Ancient Landmarks of the Order entrusted to your care, you are to carefully preserve and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity...” It is natural to wonder exactly what are these usages and customs which we as Master Masons are charged to our care. There is a wonderful *Short Talk Bulletin* on this subject published in April of 1954 which can shed much light on this inquiry. “Ancient usages and customs’ include all a Mason’s rights as well as the rites he practices. Aprons, gloves, Warden’s pillars, Lesser Lights, and Letter in the East, the form and substance of degrees, the Hiram Legend, the Legend of the Craft, the form and manners of a Grand Lodge, Masonic funerals, are among a thousand which might be cataloged as custom rather than law.” These are different from *the Ancient Landmarks* in that if the landmarks outline the legal structure of the Fraternity, now along with *the Constitution and Code*, the usages and customs outline how to implement that structure; the legal commentary if you will. In essence, they are the culture of the Fraternity.

The Bulletin gives some examples. One: “Brethren assembled in open lodge do not pass between the Alter and the East, except when in processional ceremonies of the degrees. This ancient custom is rooted in the thought that, as the Alter and what it bears, and thus what it represents, is the special and official charge of the Master, his view of it should never be interrupted.” Two: “The authority of the Worshipful Master, while circumscribed by the enactments of his Grand Lodge, and to some small extent by the by-laws of his lodge (i.e., dates and times of Communications), has always been unquestioned. What he says within the lodge is law unto his brethren. If any differ with him, they may (continue on page 17)



Greeting friends and brothers,

As we draw near the end of the calendar year, families across the country, indeed the world, are preparing for a season of holidays. Students of all ages are approaching the end of their semesters and are preparing for the winter break. When any such event is observed or task completed, it is a natural time, before another begins, to reflect on what came before, on what we have learned, on how we have changed and on what path we want to continue. It is also a natural time to increase our practice of universal benevolence, but particularly to be thankful for the many blessings in our life.



This message is thus dedicated to remembering, in the months ahead, the One from Whom all blessings flow, Almighty God. I can think of no better way to do this than to draw from that Masonic admonition “never to loose sight of that Great Light; which teaches Friendship, Morality and Brotherly Love.” Let us then echo the words of the great psalmist, David, father to our Most Excellent King Solomon:

“Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For the Lord knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them who fear him, and his righteousness unto children’s children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.”

H. Lloyd Ketchie

H. Lloyd Ketchie
Worshipful Master

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The Landmarks of Masonry: According to Bro. Albert G. Mackey by Bro. David P. Swyden, Junior Deacon

The Landmarks of Masonry are taken directly from the Constitution and Code of the Grand Lodge of the State of Oklahoma, but can also be found in considerable detail in The Principles of Masonic Law by Albert G. Mackey, 1856. The text below is written by Bro. Mackey and is entitled THE LANDMARKS or the UNWRITTEN LAW.

Sir William Blackstone commences his Commentaries on the Laws of England with the succinct definition that “law, in its most general and comprehensive sense, signifies a rule of action, and is applied to all kinds of action, whether animate or inanimate, rational or irrational.” It is in this sense that we speak of the laws of a country as being those rules, whether derived from positive enactment of the legislative authority, or from long established custom, by which the conduct of its citizens or subjects is regulated.

So, too, societies which are but empires, kingdoms, or republics, in miniature, are also controlled by rules of action which are, to their respective members, as perfect laws as the statutes of the realm. And, hence, Freemasonry as the most ancient and universal of all societies, is governed by its laws or rules of action, which either spring out of its organization, and are based upon its long-established customs and usages, or which are derived from the enactment of its superintending tribunals.



Graphic is Frontpiece of
The Carpenters' Company
1786 Rule Book*

This difference in the origin of the laws of Masonry leads to a three-fold division of them, as follows:

1. Landmarks
2. General Regulations
3. Local Regulations

The writers of municipal law have made a division of all laws into unwritten and written – the *leges nonscriptae* and *leges scriptae*. Applying these terms to the three-fold division of Masonic Law, we should say that the unwritten laws or customs of Masonry constitute its Landmarks, and that the written law is to be obtained by the regulations made by the supreme Masonic authority, and which are either general or local, as authority which enacted them was either general or local in its character.

Of the nature of the Landmarks of Masonry, there has been some diversity of opinion among writers; but perhaps the safest method is to restrict them to those ancient, and therefore universal customs of the Craft, which either

gradually grew into operation as rules of action, or if at once enacted by any competent authority were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of enactment have passed away from the record, and the Landmarks are therefore “of higher antiquity than memory or history can reach.”

The first requisite, therefore, of a custom or rule of action to constitute it a Landmark is, that it much have existed from “time whereof the memory of man runneth not to the contrary.” Its antiquity is its essential element. Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation although such regulation would, so long as it remained unrepealed be obligatory on the whole Craft, yet it would not be a Landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity.

Another peculiarity of these Landmarks of Masonry is that they are unrepealable. As the congress to which I have just alluded would not have the power to enact a Landmark, so neither would it have the prerogative of abolishing one. The Landmarks of the Craft, like the laws of the Medes and the Persians, can suffer no change. That they were centuries ago, they still remain, and must so continue in force until Masonry itself shall cease to exist.

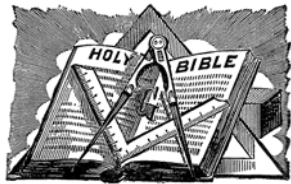
It is fortunate for the stability of Masonry that Landmarks so unchangeable should exist; they stand in the way of innovations controlling and checking them, and is sometimes inadvertently violated, are ever bringing the reflective and conscientious Mason back again under their influence, and preserving that general uniformity of character and design which constitutes the true universality of the institution. But it is equally fortunate for the prosperity of the Craft, and for its capacity of keeping up with the progress of the age, that these Landmarks are few in number. They are sufficiently numerous to act as bulwarks against innovation, but not sufficient to stand in the way of needful reform.

The Landmarks of Masonry, so far as I have been enabled to compute them, after the most careful examination, amount only to twenty-five in number, and are as follows...

A summary of Mackey's Landmarks of Masonry are listed below for conceptual understanding and for reference. These Ancient Landmarks are transcribed in their entirety on Page 11.

1. *The modes of Recognition.*
2. *The division of Symbolic Masonry into Three Degrees and the Royal Arch Degree.*
3. *The Legend of the Third Degree.*
4. *The Government of the Fraternity by a Presiding Officer called a Grand Master.*
5. *The prerogative of the Grand Master to preside over every assembly of the craft.*
6. *The prerogative of the Grand Master to grant Dispensations for conferring degree at irregular times.*
7. *The prerogative of the Grand Master to give dispensations for opening and holding Lodges.*
8. *The prerogative of the Grand Master to make masons at sight.*
9. *The necessity of masons to congregate in lodges.*
10. *The government of the craft, when so congregated in a Lodge by a Master and two Wardens.*
11. *The necessity that every lodge, when congregated, should be duly tiled.*
12. *The right of every mason to be represented in all general meetings of the craft and to instruct his representatives.*
13. *The Right of every mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons.*
14. *The right of every Mason to visit and sit in every regular Lodge.*
15. *No visitor, unknown as a Mason, can enter a Lodge without first passing an examination according to ancient usage.*
16. *No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges.*
17. *Every freemason is Amenable to the Laws and Regulations of the masonic jurisdiction in which he resides.*
18. *Qualifications of a candidate: that he shall be a man, unmutilated, free born, and of mature age.*
19. *A belief in the existence of God.*
20. *Subsidiary to this belief in God, is the belief in a resurrection to a future life.*
21. *A "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge.*
22. *The Equality of all Masons.*
23. *The secrecy of the institution.*
24. *The foundation of a Speculative Science, for purposes of religious or moral teaching.*
25. *These Landmarks can never be changed.*

* Frontpiece is a facsimile of an original copper plate used in Carpenter's Hall, which was built in 1770-73. It was in Carpenters' Hall that the First Continental Congress met in the Fall of 1774. This Frontpiece was included along with a facsimile of the *Articles of the Carpenters Company of Philadelphia and their Rules for Measuring and Valuing House-Carpenters Work* originally published in Philadelphia the year M,DCC,LXXXVI. All this is collected in *The Rule of Work of the Carpenters' Company of the City and County of Philadelphia 1786*, published by Charles E. Peterson, 1971. The Carpenters' Company was a guild of carpenters whose rules and organizational structure is remarkably similar to the modern-day structure of our Fraternity. Notice the squares and compasses on the Frontpiece.



Blue Lodge News

by Bro. David P. Swyden, Junior Deacon

The past month has been rather quiet for the Blue Lodge. No degrees were held. Our second, bi-annual pancake breakfast of the year was last month. A report on this will be given in the next issue.

The Lodge's first, monthly cleaning day was also held last month. Although attendance was low, the day was very productive. Trash was removed from the lawn, most of the trees were trimmed, the parking lot was cleaned of broken glass, the building windows were washed, the restrooms were cleaned and mopped, the Lodge Room and Entry furniture were dusted and the Lodge Room, Entry and Kitchen floors were swept. All this by noon! A special thanks to Stan Jones, who brought out his trailer and chain saw, and to Dan Gunter, who mowed the lawn before the cleaning day. The cleaning day is a monthly event so that everyone who is interested in keeping the Lodge facilities clean and maintained can participate. There is a lot more work to be done. Hopefully, many more members will be able to help out next month.

Bro. Bailey reported on the October District #30 meeting at Moore Lodge. Included are the proposed 2009 meeting dates (below) and this message: "Please join me in congratulating Brother George Lanzidelle on his election to District President for 2009. He was nominated by Most Worshipful C. Kent Callahan, Past Grand Master 2006, and was installed by Right Worshipful Richard Massad, Deputy Grand Master, with many Grand Lodge officers in attendance. It has been a long time since the District has had a President from Norman, so let's give Brother George our thanks in helping put the Lodge back on the map!"

Masonic District #30 Meetings Proposed 2009 Dates

January	24 th	Blanchard Lodge No. 395
March	28 th	Noble Lodge No. 291
May	2 nd	Lexington Lodge No. 72
June	27 th	Purcell Lodge No. 27
August	1 st	Norman Lodge No. 38
September	12 th	Washington Lodge No. 406
October	24 th	Moore Lodge No. 539

2008 Officers

Worshipful Master
H. Lloyd Ketchie
lloydketchie@cox.net

Senior Warden
Raymond Stone
rstone@cox.net

Junior Warden
Louis Khoury
"C" Certificate Lecturer
louis.khoury@gmail.com

Secretary / Treasurer
William (Bill) D. Roberson
"A" Certificate Lecturer
w.roberson@sbcglobal.net

Senior Deacon
Earl D. Claus
"C" Certificate Lecturer
earl.claus@sbcglobal.net

Junior Deacon
David P. Swyden
"C" Certificate Lecturer
swyden@gmail.com













Chaplin
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Senior Stewart
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"C" Certificate Lecturer
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Junior Stewart
Charles T. Duncan
cduncan21@cox.net

Tyler
George A. Lanzidelle
fudo@cox.net

The Temple Trestleboard

November 2008						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2  2:00	3  7:30	4  7:30	5  7:30	6	7	8
9	10	11  7:00	12	13  7:30	14	15
16  2:00	17  7:30	18  7:30	19  7:30	20	21  7:00	22
23 / 30	24	25  7:00	26	27	28	29

Stated Communications



All Events are at Norman Masonic Lodge Unless Noted Otherwise

Unless a Degree is scheduled, an official Lodge School will be held on the 2nd and 4th Mondays from 6:30pm to 7:30pm













Nov. 15th - Lodge Cleaning Day, 9:00am

Nov. 25th - York Rite Select Master Degree Conferral, OKC Lodge No. 36, 6:30pm

~ Check the Online Trestleboard for Upcoming Degrees ~

www.normanlodge.org



December 2008						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1  7:30	2  7:30	3  7:30	4	5	6
7  2:00	8	9  7:00	10	11  7:30	12	13
14	15  7:30	16  7:30	17  7:30	18	19  7:00	20
21  2:00	22	23  7:00	24	25	26	27
28	29	30	31			

Stated Communications















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- Dec. 6th – Eastern Star Installation of Officers, 2:00pm
- Dec. 9th – Blue Lodge Installation of Officers, 6:00pm (Open to Families and Friends)
- Dec. 20th – Lodge Cleaning Day, 9:00am
- Dec. 27th – St. John the Baptist Day, a Patron Saint of Freemasonry

~ Check the Online Trestleboard for Upcoming Degrees ~
www.normanlodge.org



January 2009						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4  2:00	5  7:30	6  7:30	7  7:30	8  7:30	9	10
11	12	13  7:00	14	15	16  7:00	17
18  2:00	19  7:30	20  7:30	21  7:30	22	23	24
25	26	27  7:00	28	29	30	31

Stated Communications



All Events are at Norman Masonic Lodge Unless Noted Otherwise

Unless a Degree is scheduled, an official Lodge School will be held on the 2nd and 4th Mondays from 6:30pm to 7:30pm

- Jan. 17th – Lodge Cleaning Day, 9:00am

~ Check the Online Trestleboard for Upcoming Degrees ~
www.normanlodge.org



Tidings
from



the
Orders

York Rite Bodies:

Contact: Commander Gerald (Gerry) Milton, gmlton53@cox.net

Order of the Eastern Star:

Contact: Worthy Matron Shannon Decker, schnauzerpal@yahoo.com

Order of the Amaranth:

Contact: Virginia Bowman, BOWTAXMAN@aol.com

DeMolay for Boys:

Contact: DeMolay Dad Tommy Parker, tommy.b.parker@medtronic.com

Job's Daughters International:

Contact: Bethel Guardian Cindy Cowger, bethelsj@cox.net

International Order of Rainbow for Girls:

Contact: Worthy Advisor Charlene Gatlin, normanrainbow@yahoo.com

The Landmarks of Masonry: Continued from Page 4

by Bro. David P. Swyden, Junior Deacon

*Text from Grand Lodge of Columbia and Yukon**

LANDMARK FIRST

The modes of recognition are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest. [An admission of this is to be found in the proceedings of the Masonic Congress at Paris, where a proposition was presented to render these modes of recognition once more universal - a proposition which never would have been necessary, if the integrity of this important Landmark had been rigorously preserved.]

LANDMARK SECOND

The division of the Symbolic Masonry into three degrees is a Landmark that has been better preserved than almost any other, although even here the mischievous spirit of innovation has left its traces, and by the disruption of its concluding portion from the Third Degree, a want of uniformity has been created in respect to the final teaching of the Master's order, and the Royal Arch of England, Scotland, Ireland, and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic masonry. In 1813, the Grand Lodge of England vindicated the ancient Landmark, by solemnly enacting that ancient craft Masonry consisted of the three degrees: Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch; but the disruption has never been healed, and the Landmark, although acknowledged in its integrity by all, still continues to be violated.

LANDMARK THIRD

The Legend of the Third Degree is an important Landmark, the integrity of which has been well preserved. There is no rite of Masonry, practiced in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same; and it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry; any rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic rite.

LANDMARK FOURTH

The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the craft, is a Fourth Landmark of the Order. Many persons [ignorantly] suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a Landmark of the Order. Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would be necessary. [In fact, although there has been a period within the records of history, and indeed of very recent date, when a Grand Lodge was unknown, there never has been a time when the craft did not have their Grand Master.]

LANDMARK FIFTH

The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held, is a fifth Landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge; and that he is also entitled to preside at the communication of every Subordinate Lodge, where he may happen to be present.

LANDMARK SIXTH

The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, is another and a very important Landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and allow a candidate to be initiated at once. This prerogative he possessed [in common with all Masters,] before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power[, although the Masters of Lodges no longer possess it].

LANDMARK SEVENTH

The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another Landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under Dispensation." [They are strictly creatures of the Grand Master, created by his authority, existing only during his will and pleasure, and liable at any moment to be dissolved at his command. They may be continued for a day, a month, or six months; but whatever be the period of their existence, they are indebted for that existence solely to the grace of the Grand Master.]

LANDMARK EIGHTH

The prerogative of the Grand Master to make masons at sight, is a Landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this Landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slightest remark or opposition. [It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "making Masons at sight". The real mode and the only mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other masons, convenes a Lodge, and without any previous probation, but in sight of the candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the brethren. Lodges thus convened for special purposes are called occasional lodges. This is the only way in which any Grand Master within the records of the institution has ever been known to "make a Mason at sight". The prerogative is dependent upon that of granting dispensations to open and hold Lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over Lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the Lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a Lodge over which he himself has been presiding, within a day, and dissolve the Lodge as soon as

the business for which he had assembled it is accomplished. The making of Masons at sight is only the conferring of the degrees by the Grand Master, at once, in an occasional Lodge, constituted by his dispensing power for the purpose, and over which he presides in person.]

LANDMARK NINTH

The necessity [of] masons to congregate in lodges is another Landmark. It is not to be understood by this that any ancient Landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails, but the landmarks of the Order always prescribed that Masons should from time to time congregate together, for the purpose of either operative or speculative labor, and that these congregations should be called Lodges. Formerly these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But warrants of constitution, by-laws, permanent officers and annual arrears, are modern innovations wholly outside [of] the Landmarks, and dependent entirely on the special enactments of a comparatively recent period.

LANDMARK TENTH

The government of the craft, when so congregated in a Lodge by a Master and two Wardens, is also a Landmark. [To show the influence of this ancient law, it may be observed by the way, that] a congregation of Masons meeting together under any other government, as that for instance of a president and vice-president, or a chairman and subchairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a warrant of constitution is at the present day. The names, of course, vary in different languages, [the Master, for instance, being called "Venerable" in French Masonry, and the Wardens "Surveillants,"] but the officers, their number, prerogatives and duties, are everywhere identical.

LANDMARK ELEVENTH

The necessity that every lodge, when congregated, should be duly tiled, is an important Landmark of the institution, which is never neglected. The necessity of this law arises from the esoteric character of Masonry. [As a secret institution, its portals must of course be guarded from the intrusion of the profane, and such a law must therefore always have been in force from the very beginning of the Order. It is therefore properly classed among the most ancient Landmarks. The office of Tiler is wholly independent of any special enactment of Grand or Subordinate Lodges, although these may and do prescribe for him additional duties, which vary in different jurisdictions. But] the duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which constitutes a Landmark [for the government].

LANDMARK TWELFTH

The right of every mason to be represented in all general meetings of the craft and to instruct his representatives, is a twelfth Landmark. Formerly, these general meetings, which were usually held once a year, were called "General Assemblies," and all the fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the Subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself; now he is represented by his officers. [This was a concession granted by the fraternity about 1717, and of course does not affect the integrity of the Landmark, for the principle of representation is still preserved. The concession was only made for purposes of convenience.]

LANDMARK THIRTEEN

The Right of every mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a Landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of Subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned Landmark, as well as the principles of just government.

LANDMARK FOURTEENTH

The right of every Mason to visit and sit in every regular Lodge is an unquestionable Landmark of the Order." This is called "the right of visitation." This right of visitation has always been recognized as an inherent right, which inures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation, of what is in general a Masonic right, founded on the Landmarks of the Order.

LANDMARK FIFTEENTH

It is a Landmark of the Order, that no visitor, unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

LANDMARK SIXTEENTH

No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges, This is undoubtedly an ancient Landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

LANDMARK SEVENTEENTH

It is a Landmark that every freemason is Amenable to the Laws and Regulations of the masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact in itself a Masonic offense, does not exempt a Mason from Masonic Jurisdiction.

LANDMARK EIGHTEENTH

Certain qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man, shall be un mutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as landmarks.

LANDMARK NINETEENTH

A belief in the existence of God as the GRAND ARCHITECT of the universe, is one of the most important Landmarks of the Order. It has been always deemed essential that a denial of the existence of a Supreme and Superintending Power, is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed atheist was ever made a Mason. The very Initiatory ceremonies of the first degree forbid and prevent the possibility of so monstrous an occurrence.

LANDMARK TWENTIETH

Subsidiary to this belief in God, as a Landmark of the Order, is the belief in a resurrection to a future life. This Landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism, was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

LANDMARK TWENTY-FIRST

It is a Landmark, that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The "Book of the Law" is to the speculative Mason his spiritual Trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a "Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form in essential part of the furniture of every Lodge.

LANDMARK TWENTY-SECOND

The equality of all Masons is another Landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman or the gentleman is entitled to all the influence, and receives all the respect which rightly belong to his exalted position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level-that on that level we are all traveling to one predestined goal, that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

LANDMARK TWENTY-THIRD

The secrecy of the institution is another and a most important Landmark. [There is some difficulty in precisely defining what is meant by a "secret society," If the term refers, as perhaps in strictly logical language it should, to those associations whose designs are concealed from the public eye, and whose members are unknowing which produce their results in darkness, and whose operations are carefully hidden from the public gaze - a definition which will be appropriate to many political clubs and revolutionary combinations in despotic countries, where reform, if it is at all to be effected, must be effected by stealth - then clearly Freemasonry is not a secret society. Its design is not only publicly proclaimed. but is vaunted by its disciples as something to be venerated; its disciples are known, for its membership is considered an honor to be coveted; it works for a result of which it boasts, the civilization, and reformation of his manners. But if by a Secret society is meant, and this is the most popular understanding of the term, a society in which there is a certain amount of knowledge, whether it be of methods of recognition, or of legendary and traditional learning, which is imported to those only who have passed through an established form of initiation, the form itself being also concealed or esoteric, then in this sense is Freemasonry undoubtedly a secret society. Now this form of secrecy is a form inherent in it, existing with It from its very foundation, and secured to it by its ancient Landmarks.] [The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks.] If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the institution, on account of its secrecy, and however much some unskillful brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries[; as] an open society it would not last for as many years.

LANDMARK TWENTY-FOURTH

The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching, constitute another Landmark of the Order. The Temple of Solomon was the [symbolic] cradle of the institution, and, therefore, the reference to the operative Masonry, which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

LANDMARK TWENTY-FIFTH

The last and crowning Landmark of all is, that these Landmarks can never be changed. Nothing can be subtracted from them-nothing can be added to them-not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for in respect to them, we are not only willing but compelled to adopt the language of the sturdy old barons of England - "Nolimus leges mutari." ["let the laws abide."]

*Square brackets denote sections omitted in Mackey's *Encyclopedia of Freemasonry*. Vertical bars denote text added. Punctuation and capitalization varies. These Landmarks, compiled by Albert G. Mackey, first appeared in the October 1858 edition of *American Quarterly Review of Freemasonry*, (vol. ii., p. 230.) and were incorporated into his *A Text Book of Masonic Jurisprudence*. [Robert Macoy, New York: 1859]. Transcribed by Eugene Goldman, 10 Sep 1998 19:15:35 GMT. The Grand Lodge of Columbia and Yukon website, accessed October 2008, < <http://freemasonry.bcy.ca/grandlodge/landmarks.html> >.

(continued from page 17) make complaint to the Grand Master or Grand Lodge, but must obey at the time. The form of lodges within Freemasonry is neither that of a republic nor a democracy; while the Master is elected by the suffrage of his brethren, once installed as Master he is no longer to be called to account by them, but only by superior authority. Reasons for this ancient usage are plain; he is charged with maintaining the peace and harmony of his lodge. Unless he can control his lodge, he cannot discharge his responsibility. He is not a mere presiding officer, as is the president of a club or association; he is the *Master* and his work is law until overruled by his superior - Grand Master or Grand Lodge." Three: "Hence the salute to the Master on entering or leaving lodge; an ancient custom which declares to all that he who thus pays respect recalls his obligations, among which is his agreement to respect the laws, resolutions and edicts of the Grand Lodge, from which flow the authority of the Master." Four: "Similarly, it is the ancient custom not to speak in lodge without permission of the Master; that is obtained by standing either at the familiar salute or under the sign of fidelity and waiting for recognition before speaking." Five: "In theory, Freemasonry is not only completely non-sectarian, but non-race-conscious. In the words printed in many manuals, to be stated to the candidate prior to initiation, 'Our ancient and honorable fraternity welcomes to her doors and admits to her privileges, worthy men of all creeds and of every race.' In this country, there has been an especial problem of the man of color. This is a deep rooted and has social and economic causes of wide and deep influence. As a result, Caucasian Grand Lodges do not [always] accept petitions from men of 'every race.'" It should be noted here that there is nowhere in our Constitution and Code which prevents membership on account of race or ethnicity.

There are many more examples which could be discussed, such as the "voluntary" nature of the Fraternity, that "solicitation is wholly unMasonic," that "universally the ballot upon petitioners is secret," the "use of the sword in the Craft," that "to maintain in dress as well as thought that 'peace and harmony' which should be characteristics of all meetings of Masons, members of lodges do not enter lodge rooms armed," that "Masons appear in public, clothed as Masons, *only* at corner-stone layings, attendance at divine worship, and funerals," that "Freemasons do not attend, *as Freemasons*, as the tail of any kite; they do not join in military, civil or political processions or even patriotic observances." In addition, because Masonry is held to be "a progressive science," some modern day customs have arisen and even changed themselves throughout recent history, such as the "Masonic Homes for the aged and infirm," the "Moon Lodges," the notion that previously the "Lesser Lights had to be candles" and now they are electric bulbs as "symbols of symbols" and the "ancient Masonic Feast has given way to the more easily supplied [and infamous] 'knife and fort degree' of refreshments after lodge."

"In general, 'established usage and custom' refers to almost every practice, rite, ceremony, observance, symbol and teaching of Freemasonry."

Masonic Culture



A Declaration of Principles*

Freemasonry is a charitable, benevolent, educational, and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable, in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind. It is benevolent, in that it teaches and exemplifies altruism as a duty.

It is educational, in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law. It is religious, in that it teaches monotheism; the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session; reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological. It is a social organization only so far as it furnishes additional inducement that men may forgo together in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind, which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious, and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance, and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds, and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness, and welfare, for Masonic bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members. of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

*From Grand Lodge of British Columbia and Yukon website, accessed October 2008, <<http://freemasonry.bcy.ca/texts/principles.html>>. Reproduced from a booklet at one time given to new freemasons in Iowa, *The Master Mason*, Compiled by the Masonic Service Committee. Grand Lodge of Iowa. A. F. & A. M...



Masonic Charity Update

This month's featured charity organization is the Shriners Hospitals for Children. According to their official website, "Shriners Hospitals for Children is a one-of-a-kind health care system dedicated to improving the lives of children by providing pediatric specialty care, innovative research and outstanding teaching programs. Every year, the 22 hospitals provide care for thousands of kids with orthopaedic conditions, burns, spinal cord injuries, and cleft lip and palate, in a family-centered environment at no charge. It's how Shriners Hospitals has been helping kids defy the odds since 1922.

"Nineteen Shriners Hospitals provide care for congenital and acquired orthopaedic conditions, four hospitals provide acute and rehabilitative care for burn injuries, three hospitals provide rehabilitative care for children with spinal cord injuries, and the cleft lip and palate program is expanding to multiple Shriners Hospitals. Some Shriners Hospitals offer care in more than one care specialty.

"Shriners Hospitals for Children has been a leader in pediatric orthopaedic care since 1922. The hospitals specializing in orthopaedics are dedicated to providing medical and rehabilitative services to children with congenital deformities, problems resulting from orthopaedic injuries and diseases of the musculoskeletal system. The Shriners Hospitals specializing in burns have been leaders in burn care and research since opening in the mid-1960s. Treatment is provided for burn injuries and related scarring, along with physical and emotional rehabilitation.

"In the early 1980s, Shriners Hospitals for Children opened the nation's first spinal cord injury rehabilitation centers specifically designed for kids. There, patients find a complete range of services needed in order to recover to the fullest extent possible. Cleft lip and palate was added to the health care system's treatment disciplines in 2005. Services available at Shriners Hospitals fill the need for coordinated, comprehensive multidisciplinary care for children with this condition.

"Shriners Hospitals for Children is dedicated to conducting innovative research to provide answers to complex medical difficulties affecting children. Shriners Hospitals' contributions to the medical community not only benefit our patients, but contribute to the overall body of medical knowledge for the care and treatment for a wide range of pediatric and adult conditions worldwide.

"Shriners Hospitals for Children is proud of its role in medical education. In the past 20 years, more than 8,000 physicians have received residency education or postgraduate fellowship at Shriners Hospitals. By maintaining relationships with more than 60 medical teaching facilities worldwide, Shriners Hospitals for Children fosters an academic environment committed to providing high-quality medical care to all patients." For more information about this wonderful charity, visit their website, <<http://www.shrinershq.org/Hospitals/Main/>>.

Masonic Relief

The Blue Lodge is looking for used furniture to put in the men's lounge at the Masonic Temple. The Couches, chairs, small coffee tables, end tables and lamps are needed. If you can help, please contact the Worshipful Master.

Norman Lodge is looking for volunteers to help with lawn and building maintenance at the Masonic Temple on the 3rd Saturday of each month. Work begins at 9:00am. Interested? Contact the Senior Stewart.



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¹⁸But where can wisdom be found? Where does understanding dwell?

²³God understands the way to it and he alone knows where it dwells,

²⁴for he views the ends of the earth and sees everything under the heavens.

²⁵When he established the force of the wind and measured out the waters, ²⁶when he made a decree for the rain and a path for the thunderstorm, ²⁷Then He saw wisdom and declared it; He prepared it

and traced it out. ²⁸He said to man, 'behold, the fear of God is wisdom,

And to abstain from evils is understanding.' Job 28:12,23-28

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