



FREE STATE Freemason

A PUBLICATION OF THE GRAND LODGE OF
ANCIENT FREE AND ACCEPTED MASONS OF MARYLAND



VOLUME 48, ISSUE 1

SPRING 2023

IN MEMORIAM

Bro. John A. "Jack" Young, Jr.

April 9, 1928 - March 12, 2023

Most Worshipful Grand Master of Masons in Maryland
2003 - 2004



FREE STATE FREEMASON ARTICLES AND ADVERTISEMENTS

The *Free State Freemason* is published bi-monthly from September through June (there is no issue in July or August). Deadlines for submissions are the 1st day of February, April, August, and October for publication in the following issue. These dates **ARE FIRM** and can not be changed due to printing schedules.

ARTICLE SUBMISSION

These points should be followed for articles submitted for inclusion in the *Free State Freemason* publication:

PHOTOGRAPHS & ARTWORK

Original pictures or pictures from a digital camera on disk are fine—use the highest resolution. Ink jet prints or newspaper pictures will not reproduce satisfactorily. If you desire the return of pictures, they must have submitting individual's name and address on the back. Pictures should have accompanying documentation detailing who is in the picture and what the picture represents if not accompanied by an article.

TEXT & COPY

Articles must be typewritten. Articles can be submitted to the editor by e-mail, fax, regular mail or dropped off at the **Grand Lodge office**.

ADVERTISING

Advertising in *The Free State Freemason* is available to those who wish to promote their business. Due to regulations of the United States Post Office governing advertising in non-profit periodicals we may **not accept ads** related to travel arrangements, commercial insurance or credit, debit or charge cards or similar financial instruments or accounts.

The following ad sizes and dimensions are available:

Business Card – 3.5”w x 2.0”h

Quarter Page – 3.5”w x 5.0”h

Half Page – 7.0”w x 5.0”h or 3.5”w x 10.0”h

Full Page – 7.0”w x 10.0”h (full-bleed ads are permitted in half and full page only)

PRICING

Ads may be purchased for a single issue or at a discounted annual rate of 20% for five consecutive issues as follows:

	Single Issue	Annual*
Business Card	\$100	\$400
Quarter Page	\$200	\$800
Half Page	\$400	\$1,600
Full Page	\$800	\$3,000

ADVERTISING GUIDELINES:

Camera-ready artwork can be mailed to the **Grand Lodge office** or submitted via email to tfoster@glmd.org. We accept .jpg, .bmp, and .pdf file formats. We cannot accept graphics embedded in .doc files. All submissions or alterations must be made prior to the deadlines established above. Pre-payment for all advertising is required. **The Grand Lodge of Maryland** reserves the right to refuse any ad not meeting with our approval for publication and any payment for such will be refunded.

For advertising questions please call 410.316-9146 or email tfoster@glmd.org.

*Five (5) issues



The Maryland Free State Freemason is published six times annually for the members, families and friends of Ancient and Accepted Masons of Maryland. The views expressed in the Maryland Free State Freemason do not necessarily reflect those of the Grand Lodge of Maryland, or its officers.

SUBMISSIONS & GENERAL INQUIRIES

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Masons of Maryland
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Cockeysville, Md. 21030*

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Tom Foster • Editor

Jerry R. Arnold • Layout & Design

Submitted articles should be between 250 and 600 words, and whenever possible, relevant high-resolution images with proper credits should be included. Check details at the left hand panel. Articles are subject to editing and, if published, become the property of the Grand Lodge of Ancient Free and Accepted Masons of Maryland. No compensation is given for any articles, photographs, or other materials submitted or published.

FREE STATE Freemason

A PUBLICATION OF THE GRAND LODGE OF
ANCIENT FREE AND ACCEPTED MASONS OF MARYLAND

VOLUME 48, ISSUE 1

MAKING GOOD MEN BETTER

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COVER: Brother John A. (Jack) Young will be long remembered by all whose lives he touched. His warm greeting, resonant voice, and commitment to doing right were a constant. See page 10.



FREEMASONRY is the oldest fraternal organization in the world. It is dedicated to promoting improvement in the character of its members. A Mason is taught to be a good citizen, to be of good character, to care for those less fortunate, and to give back to his community.

THE MASONIC FRATERNITY contributes over \$1 Billion each year to its philanthropic pursuits. Over \$750 Million of that in the United States alone. The Crippled Children's and Burns Hospitals sponsored by Shrine Masons are world famous for their ability to help those most in need.





GRAND MASTER'S MESSAGE

If you were not able to attend one of our Regional Meetings our speakers gave those in attendance information pertaining to:

MEMBERSHIP

(RW Bro. Thomas W. Foster)

STEPHEN J. PONZILLO, JR. –

MASONIC LIBRARY AND MUSEUM

(Various Board Members)

MASONIC CHARITIES OF MARYLAND

(RW Bro. Thomas W. Foster)

LONG RANGE PLANNING

(RWDGM Randall L. Watson)

MARYLAND MASONIC ACADEMY

(Various Officers)

GRAND TREASURER'S REPORT

(RWDGM Randall L. Watson)

The installation month of January is over, our Regional Meetings of February and March are ended, the 100th Anniversary of the Laying of the Cornerstone of the Washington Masonic Nation Memorial w/ parade through Alexandria and Annual Conference of Grand Masters (also held in Alexandria) are finished—the Deputy Grand Master and I are now actively engaged in the business of Freemasonry and preparing for our Semi-Annual in May.

Since my installation, I have had the pleasure of attending **fifty-two Blue Lodge meetings, eleven Degree Conferrals** and **seven Service Award Presentations**; add to this a business meeting at **Boumi Shrine, Potentate's Ball, Festive Board Charity Fund Raiser—Baltimore Chapter of the Widow's Sons, eight Board Meetings**, etc., etc and it has been a busy first few months.



In my closing remarks at our Regional Meeting and at the Breakout Sessions with the Worshipful Masters, I emphasized my plan to continue to strengthen and improve the ritual in our Lodges. Our W. Grand Lecturer (Bro. William G. Richard) has done excellent work in re-establishing the area DGL Schools across the state. These schools are expanding and the dates are being published monthly on the Membership Manager and also e-mailed to the Secretaries of the Lodges. I also offered the assistance of the Grand Line Officers, if a Lodge is in need of an officer or two for a Degree Conferral (with a couple of weeks' notice); also the Grand Line is available for Third Degrees, if you have multiple candidates, and would like to use this as an event to boost attendance and maybe bring back those who haven't been to Lodge in a while.

Our Most Worshipful Past Grand Master – Bro. John A. Young, Jr. passed to the celestial lodge above on Sunday, March 12th, 2023, please keep his family in your prayers.

Frederick A. Spicer
Most Worshipful Grand Master
of Masons in Maryland

MASONIC CHARITIES OF MARYLAND



Masonic Charities of Maryland is dedicated to supporting youth and young adults across Maryland through scholarships, training programs, and more. Your financial support will help us achieve this important mission. Your help can come in a variety of ways. We have outlined two below.

PLANNED GIVING

If you are considering leaving a gift or legacy to Masonic Charities of Maryland as part of your estate planning or will, it is as simple as including the following sample language for making a gift.

"I give, devise, and bequeath to The Masonic Charities of Maryland, the sum of _____ dollars or the following described property, or percent (___) % of my estate for the benefit of The Maryland Masonic Charities of Maryland."

For dollar gifts, please choose either a percent or fixed dollar amount, but not both.

Please share your intent to bequeath a gift with Maryland Masonic Charities. If we can assist you with any questions, concerns, or help in your planning, please contact MCM at 410.527.0600. Thank you!

THE BENNIE G. OWENS MASONIC YOUTH SCHOLARSHIP FUND

The Bennie G. Owens Masonic Youth Scholarship Fund is to ensure that the young men and women of our Masonic Youth organizations, Rainbow Girls, Job's Daughters, and DeMolay, have a path to a brighter future. It remains our obligation to keep that light shining brightly on that path. To that end, Past Grand Master Kenneth Wyvill, Jr. announced the formation of The Bennie G. Owens Masonic Youth Scholarship Fund. Monies donated to this

fund will not only be used for scholarships but also to enable these emerging leaders to offset expenses to attend various personal development and leadership seminars. MCM will contribute \$3,000 annually to each of the three Masonic youth groups.

How the Program Works

We are looking for your help in contributions in increments of \$100 or more. The Masonic Charities of Maryland (MCM) will recognize those who contribute at this level as "Sustaining Members". "Sustaining Members" will be recognized in the Free State Freemason and on the MCM website. Upon reaching \$1,000 in combined donations, a "Sustaining Member" will be presented with a special lapel pin with a diamond chip. For each additional \$1,000 contribution, another diamond chip will be added up to a maximum of thirty-three diamonds. Lodges may also contribute and be recognized, not just individuals. Together we can support our Masonic youth and make a significant difference in their lives.

How to Donate

Your tax-deductible donation can be made out to the Masonic Charities of Maryland with the notation "Bennie G. Owens Fund." You can mail your donation to: The Grand Lodge of Maryland, 304 International Circle, Cockeysville, MD 21030. With your help, we can help our Masonic Youth organizations of Rainbow Girls, Job's Daughters, and DeMolay!



SENECA ON MENTORSHIP: WORDS FROM A STOIC AND LIVING OUR MASONIC TEACHINGS

by Phillip Welshans, Senior Warden, Palestine Lodge No. 189

Seneca was a Roman statesman, poet, and a Stoic philosopher. Some of his most famous writings that have survived the lapse of time are personal letters published as Letters from a Stoic. They contain Seneca's thoughts on Stoicism and how to apply it to everyday life. Stoicism is similar to Freemasonry in that while it contains much in the way of metaphysics, it is ultimately a philosophy that is meant to be practiced and lived on a daily basis.

In one of his letters to Lucilius Junior, a younger civil servant, Seneca quotes another Stoic, Epicurus in writing the following advice, "*Cherish some man of high character, and keep him before your eyes, living as if he were watching you, and ordering all your actions as if he beheld them.*" Put simply, Seneca was advising us to find a mentor; to both humbly seek knowledge from others, and to apply that knowledge in our lives. This is extremely Masonic advice, as it has both operative uses and calls us to practice what my friend, brother Charles Matulewicz calls Applied Masonry. Let us examine both implications here briefly.

Every young person starts their career thinking, "*how hard can this be?*" and quickly learns that life as an adult can, in fact, be very hard and that there are a bevy of important skills we lack as young 20-somethings. The most thoughtful will realize they cannot do it alone and will seek out the counsel and knowledge of an older, more experienced colleague. In many fields, this

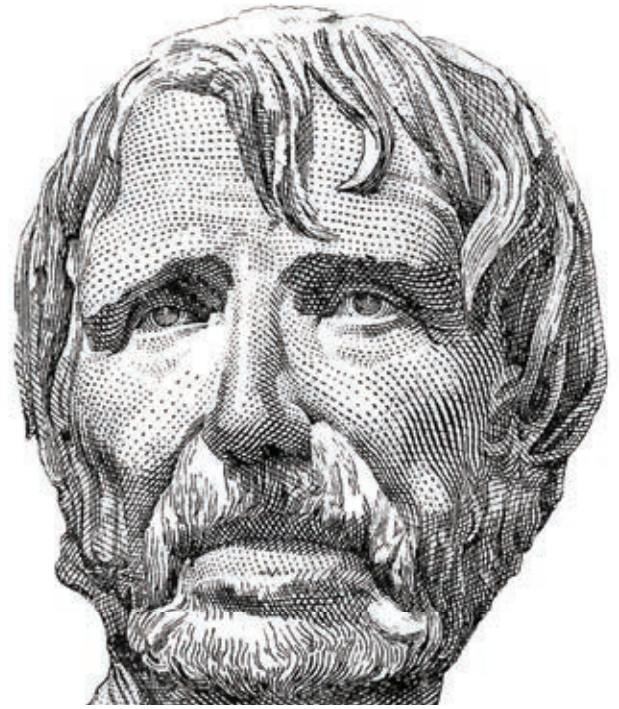
is a feature of the system, as young electricians, plumbers, carpenters, iron workers, doctors, and engineers (not to mention stonemasons!) enter into apprenticeships that are designed to impart these skills and wisdom.

Seneca tells us our careers as human beings in the work of life also require apprenticeships. The Stoics believed the details of how to live were just as important for a man to learn as the skills for carpentry or farming. Without farming, men starve. But without guiding principles, men also cannot fully live. Seneca believed we should choose a person who we would not want to disappoint by our actions. By imagining our mentor or teacher is there watching us, we can find a way forward and live better lives. Would they approve of our actions? Would our actions fit with what they have taught us? It is a useful method and typical of Stoic teachings, which are designed to be applied directly into our daily lives.

This is very similar to Freemasonry, which is also meant to be both studied and applied. The concept of mentorship and the passage of knowledge from the more experienced to less is deeply engrained in the Craft. In the Entered Apprentice Charge we admonish the newly initiated brother to study and improve in Masonic knowledge by conversing with well-informed brethren, who will be always as ready to give as they will be to receive instruction. The Master's Lecture is meant to impart knowledge as

well, for the new brother is a blank slate, Masonically speaking, and needs wisdom most of all. And of course, the system of teaching brethren the catechism of the degrees is exactly the kind of student-teacher mentoring system Seneca and the other Stoics espoused. At its heart, this is a system that requires great humility on the part of the learner. We must know what we do not know, and accept help from those who do.

But we are not just meant to learn Masonry; we should endeavor to apply it in our daily lives just like Stoicism. We should spread the Masonic light we acquire in the lodge out into the world. Are we treating others with equality, rectitude, respect, and charity? Would our mentors be happy with our efforts, or would they counsel us to try harder? Asking, and answering, these questions with our more experienced Masonic brethren in mind will yield better dividends for ourselves and our communities.



UPCOMING **GRAND LODGE** EVENTS

SEMI-ANNUAL COMMUNICATION

Saturday, May 20

10:00am

FAMILY DAY PICNIC AT BONNIE BLINK

Saturday, June 3

12:00 noon

THE GRAND MASTER'S BALL

Saturday, July 22

6:00pm

THE GRAND MASTER'S CUP GOLF TOURNAMENT TO BENEFIT MASONIC CHARITIES OF MARYLAND

Thursday, October 5

11:00am

HARVEST HOME DAY

Saturday, October 7

6:00am

ANNUAL COMMUNICATION

Friday and Saturday, November 17 & 18



MARYLAND MASONIC HOMES

Independent Living Apartments Pricing and Room Sizes



Spring Savings Special!

Type	Approximate Size	Entrance Fee	Special Discount Pricing Entrance Fee	Monthly Fee	Special Discount Pricing Monthly Fee	Room
Studio, 1 Bath	355-382	48,495	43,646	1,509	1,285	429
1 Bed, 1 Bath	383-429	52,315	47,084	1,560	1,300	320
1 Bed, 1 Bath	383-429	52,315	47,084	1,560	1,300	344
1 Bed, 1 Bath	430-540	58,735	52,862	1,641	1,477	435
1 Bed, 1 Bath	540-750	73,620	66,258	1,834	1,500	340
1 Bed, 1 Bath	540-750	73,620	66,258	1,834	1,500	337
1 Bed, 1 Bath	540-750	73,620	66,258	1,834	1,500	431
1 Bed, 1 Bath	540-750	73,620	66,258	1,834	1,500	437
1 Bed, 1 Bath	800-849	111,320	100,188	2,323	1,500	341/343
2 Beds, 2 Bath	900-969	122,930	110,637	2,473	2,100	246/248
1 Bed, 2 Bath	900-969	122,930	110,637	2,473	2,250	440/442
1 Bed, 2 Bath	970-1089	132,360	119,124	2,595	2,375	327/329



ASSAULT FROM WITHIN

by Mike Codori, Past Master, Montgomery-Cornerstone Lodge No. 195

In the early years of the nineteenth century in America, prominent political figures, including John Quincy Adams, promoted the formation of the Anti-Masonic Party, which fostered enmity from the public and caused some Masons to doubt the integrity and values upon which the Fraternity was founded. This external assault on Masonry failed to quench the fervor that existed in the hearts of many Masons, who held fast to their fidelity and weathered the challenge to our existence. The Fraternity enjoyed a new growth in membership over time and the public perception of Masonry was restored.

Today, there is a new assault on our viability, this time from within our ranks. At a time when the world at large is familiar with the good works and fellowship that characterize Masonry, the demands of our time and the softening of our initial excitement about the Craft when we joined have created a threat that may be more difficult to overcome: **APATHY.**

The pressure of work, family needs, health concerns and let's not forget the Pandemic, have caused us to view our responsibility to the functions and operations of our Lodge with muted importance. Beyond those reasons above, we must consider what else is important to us. I would hope that Masonry falls close in the priority order.

Each of us has spent, at a minimum, more than a year of study and reflection to pass through the degrees and learn about the values, symbols, history, and duties attendant to that honor. Participation in Lodge meetings and events, "if within the length of our cable tow," is a manifestation of that responsibility.

The paucity of attendance at stated communications, the cancelation of Lodge events due to disinterest, and even the failure of officers to discharge the duties to which they agreed when elected and installed have left the smaller number of Brothers who show up to conduct the business of the Lodge and confer degrees. What message are we giving to our newly-initiated brethren if the sidelines are empty during their degree?

We are not a bumper sticker men's club. To be a Mason, one must believe in and practice the values upon which our Fraternity was erected. Fidelity and commitment mark us as Masons. If we allow lethargy or indifference to keep us from the Lodge, we are doomed to witness its demise from the sidelines.

Certainly, there are many valid reasons why one cannot attend. One is not indifference; neither is minor inconvenience. Watching TV may

be more entertaining after a busy work day but responsibility easily trumps inconvenience.

We all agreed to be active partners—Brothers—in collaborating to sustain and improve our Lodges. After all, a Lodge is US. If our sidelines remain vacant and our officers are absent for no valid reason, a Lodge may be unable to even open or make Masons. That would spell disaster for the Lodge. Surrendering a Charter is the most devastating penalty a Lodge can experience.

I urge, encourage, invite, and challenge each of you to prove that the trust placed in you when you petitioned and that you demonstrated when you received each degree be exemplified by attending each meeting, if you are able to do so.

When you petitioned to become a Mason, you were incentivized to do so, even tendering your hard-earned money to join. You learned catechism and sailed through the degrees, receiving more light in the process. It doesn't stop there! Masonry is a lifelong commitment to each other and to ourselves to grow and improve.

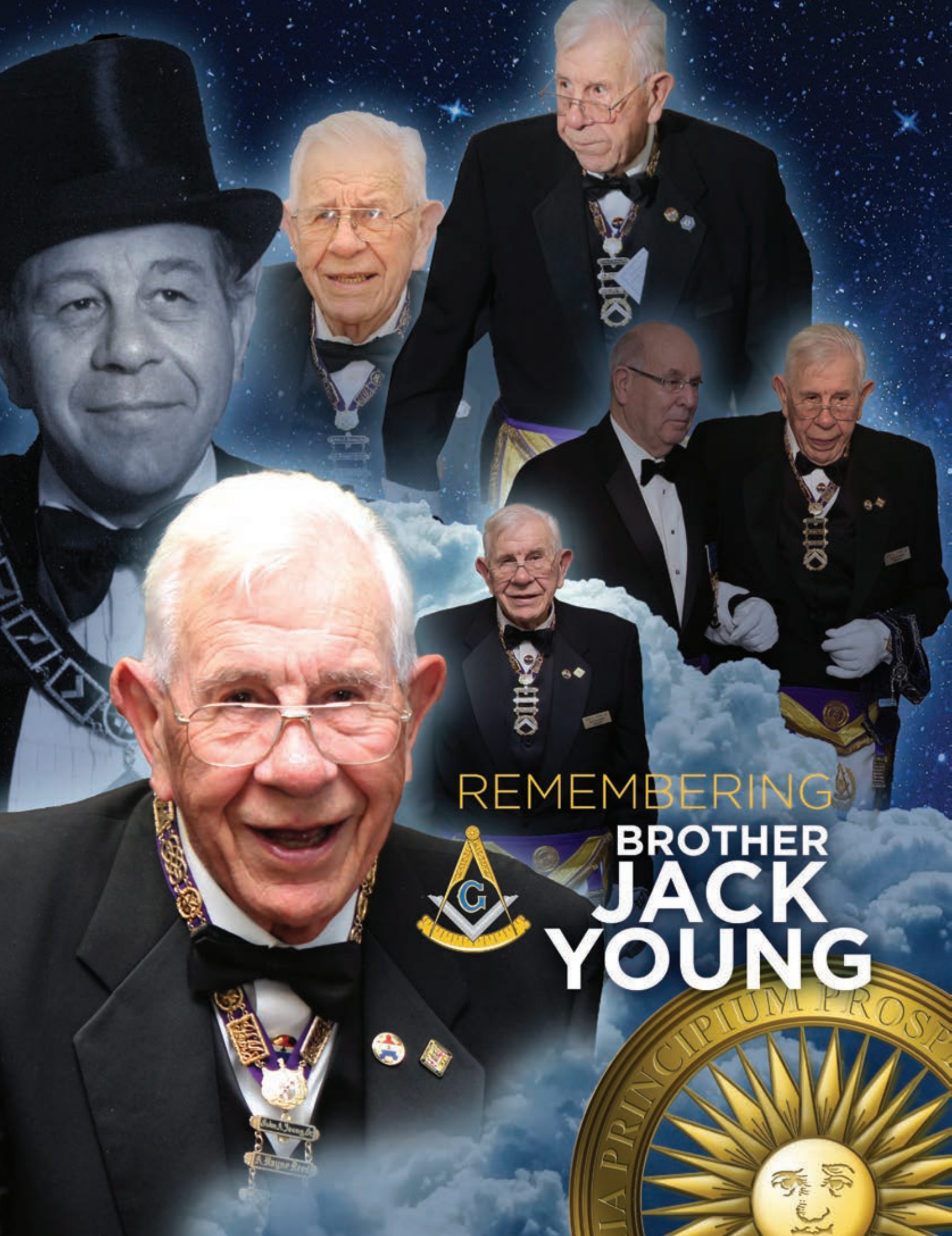
From early conversations with Lodge members, your talents, creativity, and work ethic became evident to the Lodge. You were deemed a valuable addition. Once initiated, you were told you were an asset to the viability and future of the Lodge. Your contributions, both physical and intellectual, were valued. Your dedication to the Craft inspired hope that, because of your active participation, the Lodge was sound. In your absence, the Lodge is bereft of your talents and the collective strength of the Lodge is diminished. Clearly, you are appreciated and needed.

If you choose to sit out Lodge meetings with no valid reason, remember your brothers who have chosen to add their presence and voices to decisions by attending the meeting. If you wish to add your mark onto the building blocks that forge your Lodge's history and future, then be there!

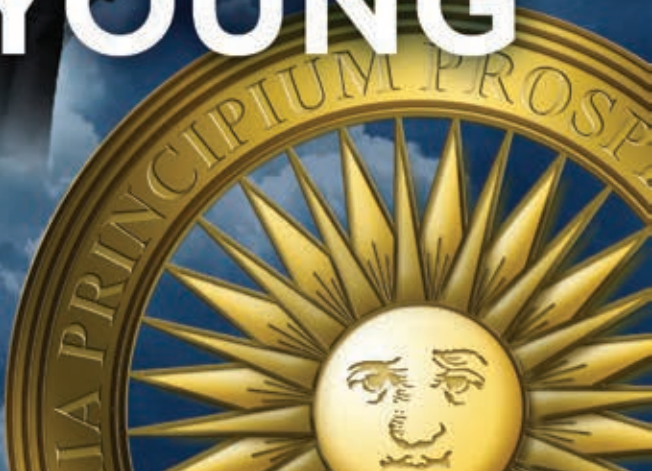
I urge, encourage, invite, and challenge each of you—my brothers—to prove that the trust placed in you when you petitioned and that you demonstrated when you received each degree be exemplified by attending each meeting, if you are able to do so.

Continue to be the catalysts of vitality, synergy, and growth that our Lodges need and deserve. The future of our institution depends on it. We'll save you a seat in the Lodge room.





REMEMBERING
**BROTHER
JACK
YOUNG**



REMEMBERING BRO. JACK YOUNG

by Tom Foster, RWPSGW

It is a rare privilege to be a member of the home lodge of a Past Grand Master, even more so when he is an active part of your Lodge. That was always the case with Bro. John A. “Jack” Young, Jr. throughout his many years at Ionic Lodge No. 145 in Reisterstown, MD.

My earliest memories of Jack go back more than a decade prior to me becoming a Master Mason when my wife and I were still dating. My wife’s father and grandfather were both members of Ionic, and I would accompany them to pancake breakfasts, Harvest Home Day, and the like – and Jack was always, always, there. We regularly attend the Western Maryland Shrine Club’s annual crab feed. Even when he was Grand Master, there was Jack behind the bar pouring pitchers of beer for everyone.

When I was raised as a Master Mason, Bro. Jack came up to congratulate me, and I said something like “*Thank you Most Worshipful Past Grand Master*”. Jack peered at me over his glasses in that way that he did, and said, “*Don’t give me any of that stuff here. In Ionic Lodge, I’m just Jack*”.

That, in a nutshell, embodied the Masonic spirit of Bro. Jack. He was Raised in Ionic Lodge in 1970 and served as Worshipful Master in 1976. He then spent the next quarter century as Secretary of the Lodge – right up until he was first installed as Most Worshipful Grand Master of Masons in Maryland where he served in 2003 and 2004.

Jack was a superb ritualist. At our officer rehearsals every Tuesday, Jack was almost always there, and when he made a correction, he was always right. He was very fond of giving a wrong password, or purposely messing up a line just to see if anyone would catch him – and if you didn’t catch him, he was sure to tell you about it. He truly made generations of men better officers, and better Masons.

If you knew Jack Young, or if you even only met him once, you certainly have a Jack Young story to tell. He was just that type of person; gregarious, quick-witted, and a man who lived his life in full. Woe to the Junior Warden who didn’t have ice cream at the ready for Lodge refreshment!

I now sit in Jack’s chair as Secretary at Ionic. Our Past Masters usually sit in the Southeast near my desk. When we announced at our meeting that Jack had passed to the Celestial Lodge Above, I couldn’t help but gaze at the seats that were once filled in that section. Men like Past Master Malcolm Carrick, a great friend of Jack, who passed during the COVID shutdown. Now Jack is gone too. Those benches now sit empty. It is an extremely tough adjustment for all.

I’ve always believed that one of the greatest things Freemasonry has to offer is the opportunity for men of different generations to gather on the level. We learn and are taught so much by each other. Jack Young was a mentor to an untold number of Masons. I will certainly miss him and perpetuate his memory, his stories, his life, as long as I’m alive.

To live well and die well-remembered is the best we can ask for in our time on this mortal coil. Brother Jack certainly achieved that. I will miss you Jack; my mentor, my friend, my Brother.

**IF YOU KNEW JACK
YOUNG, OR IF YOU EVEN
ONLY MET HIM ONCE,
YOU CERTAINLY HAVE A
'JACK YOUNG' STORY TO
TELL. HE WAS JUST THAT
TYPE OF PERSON.**





GRAND
GRAND LODGE

Most Worshipful Grand Master Frederick A. Spicer; R.W. Deputy Grand Master – Randall L. V
 R.W. Grand Secretary – Kenneth R. Taylor; R.W. Grand Treasurer – T. Scott Cushing, Sr.; W. Gran
 W. Senior Grand Deacon – Timothy B.R. Fenhagen; W. Junior Grand Deacon – Martin C. Pursley; W. Senior C
 W. Grand Sword Bearer – Irick M. Peradilla; W. Grand Pursuivant – Luis J. Gonzalez, Jr.; W. Grand D
 W. Asst. Grand Tyler – Richard E. Lawrence, Jr.; W. Grand Lecturer – William G. Richard, III; W. Grand
 W. Asst. Grand Chaplain – Randall A. Sch



GRAND LINE OF MARYLAND

Grand Master – [Name]; R.W. Senior Grand Warden – Charles J. Matulewicz, IV; R.W. Junior Grand Warden – S. Michael Rashad, Sr.;
 Grand Chaplain – Earl F. Griffin, III; W. Grand Marshal – Keith D. Williams; W. Deputy Grand Marshal – Jason Q. Standish;
 Grand Steward – Ronald D. R. Salazar; W. Junior Grand Steward – Richard A. Rice; W. Grand Standard Bearer – Kenneth M. Adams;
 Director of Ceremonies – Andrew C. Orcutt; W. Grand Tyler – C. Nolan Wietscher; W. Asst. Grand Tyler – Roy L. Rafter, Jr.;
 Grand Organist – J. Jacob Todd, Jr.; W. Asst. Grand Chaplain – Earle D. Benson; W. Asst. Grand Chaplain – Andrew L. Cowley, Sr.;
 Grand Treasurer; President, Board of Grand Inspectors – Rafael A. Rodriguez

RÉSUMÉS for Brothers Running for Elected Offices in 2023



M.W. BRO. FREDERICK A. SPICER

For Re-election to the Office of
Most Worshipful Grand Master



R.W. BRO. RANDALL L. WATSON

For Re-election to the Office of
Right Worshipful Deputy Grand Master



R.W. BRO. KENNETH R. TAYLOR

For Re-election to the Office of
Right Worshipful Grand Secretary



R.W. BRO. T. SCOTT CUSHING, SR.

For Re-election to the Office of
Right Worshipful Grand Treasurer

For Election to the Office of
Right Worshipful Senior Grand Warden

W. BRO. MICHAEL S. CRAFTON

Blue Lodge History: Raised in Monocacy Lodge No. 203 in 2008. Worshipful Master in 2011, 2016, 2018, 2019. Current Lodge Ritualist. Member of Pythagoras Lodge No. 123. Worshipful Master in 2013. Member of Plymouth Lodge No. 143. Worshipful Master in 2017, 2021, 2022. Current Lodge Ritualist. Chaired Garage Sale of Monocacy and Plymouth Lodges, Chaired Open House for Monocacy and Plymouth Lodges. Chaired eight Child-ID Program events.

Grand Lodge Leadership: W. Junior Grand Deacon in 2015. Grand Inspector from 2016 - 2021. Served on Leadership Committee in 2016.

Masonic Affiliations: Scottish Rite – Valley of Baltimore, 32° in 2013. York Rite – Carroll Commandery No. 17. Other Affilia-



tions – The Builders Craft.

Professional: Education – Graduate of Woodlawn High School in 1971. Career – served as Vice President of J.J. Crafton and Associates. Owner of Wilkens Tavern. Also worked as President of MCS Corporation and as an Associate of Fred Hill and Son.

Personal: Resident of Westminster, MD. Married to Donna for 49 years. One daughter, April., and one granddaughter Julianna. Volunteered as Chairman of Westminster International Bike Race, Carroll County Fireworks, Restore Hashawha, Truckin' for Troops 5k Race, Run in the Country 5k Race, Monocacy and Plymouth Lodges Garage Sale, Railroad Days in Union Bridge, Art in the Park Westminster. Co-chairman of Storm the Castle 5k Race, Chick-Fil-A 5k Run, Westminster Wine Stroll, Carroll County Oyster Stroll. President for four years of Taneytown Chamber of Commerce. Vice President of Westminster Business Coalition.

W. BRO. HAROLD A. GARREN

Blue Lodge History: Raised in Camp Springs Lodge No. 227 in 1988. Worshipful Master in 1997, 2001 and 2012. Currently Lodge Secretary (since 2016), Lodge Ritualist and Catechism Instructor.

Grand Lodge Leadership: W. Grand Marshal in 2005 and 2006. W. Grand Standard Bearer in 1998. Deputy Grand Lecturer from 2009 to present. Chairman of Leadership Training Committee from 2017 – 2022, Leadership Training Instructor from 2009 to present. Chairman of Grand Lodge Youth Committee from 2001 to 2010. Recipient of the Warren S. Seipp Award for Meritorious Service. Recipient of the John C. Naquin Youth Service Award. Inducted into the Instructive Tongue Society.

Masonic Affiliations: Scottish Rite – Valley of Baltimore 32° in 1992. KCCH in 1999, Coroneted 33° in 2005, Master of Kadosh Chesapeake Consistory in 2006. Shriners International – Boumi Shrine 1994. Eastern Star – Unity Chapter 112 in 1997. Other Affiliations – National Sojourners, Member in Perpetuity of Andrews Chapter No. 466 and Charles H. Danforth Chapter No. 112 in 1997. Job's Daughters, Associate Bethel Guardian of Bethel 41 from 1999 to 2001. Member of Masonic Veterans Association since 2019.

Professional: Education - Graduated from South Side High School in 1982, University of Virginia in 1986. Played in the 1984 Peach Bowl and 1986 Hula Bowl. Career – retired as Lt. Colonel of the US Air Force. Served as a Command Pilot with over 6,000 hours of flight time. Deployed to Al Udeed Air Base, Qatar as Director of the Regional Air Movement Control Center for Afghanistan, and Iraq. Graduate US Air Force and NTSB Aircraft Accident Investigation. Awarded the Air Force



Meritorious Service Medal, National Defense Service Medal, Armed Forces Expeditionary Medal, and Global War on Terrorism Service Medal.

Personal: Resident of Upper Marlboro, MD. Married to Shawn for 33 years. Member of American Legion Post 396 in Waldorf, MD.

W. BRO. TOMMY J. MORRIS

Blue Lodge History: Raised in Columbia Lodge No. 58 in 2013. Worshipful Master in 2019. Member of Brunswick Lodge No. 191.

Grand Lodge Leadership: W. Grand Marshal in 2021 and 2022. Grand Inspector 2019-2021, Vice President of the Board of Grand Inspectors from 2021 – Present. Grand Lodge Committee on Reinstatement 2019 – 2020.

Masonic Affiliations: Scottish Rite – Valley of Baltimore and Valley of Frederick, 32^o, KCCH in 2019. Venerable Master in 2017. Wise Master in 2018. Charter Member Council of Kadosh. Commander of Kadosh 2019. Sovereign Grand Commanders Fellow 2018, Life Member. Charter Member Frederick Knights of St. Andrew, Knight Commander 2013 – 2015. Life Member. Acacia Guild 2023. Tall Cedars – Frederick Forest No. 132. Grand Tall Cedar in 2017. Trustee 2017 – Present. Key Club Life Member. Eastern Star – Frederick Chapter No. 79. Sentinel 2020 – Present. DeMolay – Chapter Advisor 2019 – 2021. Other Affiliations – Frederick County Past Masters Association. Grand Lodge of the Royal Order of Scotland, Provincial Grand Lodge of the United States of America, Knight Royal Order of Scotland, 2019 Life Member. Member of Grand College of Rites of the United States of America.

Professional: Education – Graduated from Theodore Roosevelt High School in 1986. Graduate of the Stanford University Medical Informatics Course and the Federal Executive Institute Leadership for a Democratic Society Program. Career - Possesses more than 37 years in his field overall, honing his expertise in government strategic leadership, data management, enterprise information technology, Cyber Security, and Cyberspace operations. Accredited by National Defense University, Mr. Morris is a certified chief information officer (CIO) and certified enterprise architect. He serves as a consultant to the White House Medical Unit (WHMU) and is an executive member of the Information Technology Acquisition Council. Career – Served in the United States Army from 1986 to 1997. Currently employed by the United States Army Cyber Command GG-15-10 as the Command Strategic Planner from 2013-Present. Previously served as the Director of Force Health Protection and Readiness (Acting) As the principal advisor to the Assistant Secretary of Defense for Health Affairs, on all matters related to Readiness, he assumed the role of a tier-2 SES, directing Department of Defense efforts to develop and implement policies and programs relating to deployment medicine, force health protection, national disaster response, and medical readiness for 2.3 million Service members, with the fiduciary responsibility of \$2.3 billion portfolio. Bro. Morris is Level III certified in Program Management; System Planning, Research, Development and Engineering; and Test and Evaluation. He holds U.S. Patents



in information technologies, Artificial Intelligence and Mobile Computing. He is the recipient of the Secretary of Defense Exceptional Civilian Service Award, the highest civilian award given by the United States Department of Defense, Army Superior Civilian Service Medal, Social Security Administration Team Award for Innovation, and a three-time winner of the Microsoft as a Most Valuable Professional. Additionally, he had been nominated for a Wired Magazine Medical Scientist Rave Award and was a finalist for the prestigious Frank Brown Berry Prize, U.S. Medicine.

Personal: Resident of Frederick, MD. Married to Patty for 32 years. Three children. Trinitarian Christian, active in South End Baptist Church.

For Election to the Office of Right Worshipful Senior Grand Warden

W. BRO. BARRY S. BOSLEY

Blue Lodge History: Raised in Columbia No. 58 in 2005. Worshipful Master in 2009 and 2010. Lodge Treasurer from 2013 to present. Lodge Ritualist. Member of Fervency Lodge No. 200. Current Tyler.

Grand Lodge Leadership: W. Grand Lecturer 2019 – 2021. W. Grand Tyler in 2011. Grand Inspector 2012. Deputy Grand Lecturer 2013 – 2019. W. Assistant Grand Lecturer 2019.

Masonic Affiliations: Scottish Rite – Valley of Frederick and Valley of Baltimore, 32^o in 2005, KCCH in 2013. Venerable Master in 2013. Wise Master in 2014. Tall Cedars – Frederick Forest No. 132 in 2021. DeMolay – Frederick Chapter Advisor 2004 – 2008. Cross of Honor in 2008.

Professional: Education - Graduated Valley High School in Lonaconing, MD in 1974, Frostburg State College in 1978. Career – worked for the Federal Government for 34 years including as Computer Systems Analyst for the Social Security Administration from 1978 to 1988, and an Analyst/Programmer/Supervisor for the Centers for Medicare and Medicaid Services from 1988 to 2012.

Personal: Resident of Mount Airy, MD. Married to Pamela for 39 years. Two children, Deborah, and Scott (raised in Columbia Lodge in 2009 and DeMolay since 2003). Two granddaughters, Madeline, and Sophia. Volunteered as Western Howard County Youth League Softball and Baseball Coach from 1990 – 1997, Western Howard County Youth League Soccer Coach from 1994 – 1996. Western Maryland Soccer Officials Association Referee from 1997 – 2001.

W. BRO. JOHN P. ERTEL, JR.

Blue Lodge History: Raises in Naval Lodge No. 4 (Washington, DC) in 1983. Current Home Lodge is Annapolis Lodge No. 89. Member of St. Alban Birmingham Lodge No. 233, Worshipful Master in 2011 and 2014. Charter Member of Scouters Lodge No. 236, Worshipful Master in 2013, 2017, and 2018. Member of Terrapin Lodge No. 241, Worshipful Master in 2020 and 2021. Member of St. Florian 9-11 Lodge



No. 238, Worshipful Master in 2022. Honorary Member and Ritualist of Mt. Hermon Lodge No. 179 2021 – 2022. Honorary Member and Ritualist for Sincerity Lodge No. 181.

Grand Lodge Leadership: Grand Inspector in 2015. Deputy Grand Lecturer in 2022. Current Vice President of the Stephen J. Ponzillo, Jr. Memorial Library and Museum Board of Directors.

Masonic Affiliations: Scottish Rite – Valley of Baltimore. 32^o in 2014. Cast Member of the 21st Degree team. York Rite – Annapolis Mt. Vernon Chapter in 2023. Eastern Star – Annapolis Chapter No. 46. Worthy Patron for 18 of 26 years from 1996 to 2023. Grand Chaplain of Maryland in 2011 and 2012. Other Affiliations – Maryland Council of Knight Masons No. 9, Initiated 2017 and appointed as Inner Guard.

Professional: Education - Graduated from Landon High School in 1962, BS in Physics from Emory University in 1967, MS in Theoretical Physics from Emory University in 1968, PhD in Theoretical Physics from Catholic University in 1983. Career - employed as a Professor of Physics at the US Naval Academy from 1974 – 1978 and from 1981 - 2013. Also employed as a Senior MTS at Bell Labs from 1981 – 1983.

Personal: Resident of Annapolis, MD. Married to Patricia for 54 years. Served in the US Marine Corps as Day/Night, Instrument, Multi-Engine Pilot from 1968 – 1973, Helicopter Aircraft Company. 66 years as an Eagle Scout and Scoutmaster, serving on BSA National Advancement Committee. Oldest Working Ranger at Philmont (starting in 1999). 23 year Staff Member at National Camping Schools: COPE, Climbing and Rappelling.

W. BRO. RICHARD E. THURFIELD, JR.

Blue Lodge History: Raised in Mt. Ararat Lodge No. 44 in 2011. Worshipful Master in 2021 and 2022. Current Lodge Secretary. Current President of Lodge Charitable Foundation. Named Mason of the Year in 2013. Member of Crescent Lodge No. 240, Worshipful Master in 2018. Member of Perry Hall Lodge No. 235. Member of Mount Vernon Lodge No. 219 (Virginia).



Grand Lodge Leadership: W. Deputy Grand Marshal in 2022. Current Grand Inspector. Masonic Charities of Maryland Board of Directors. Oblong Square Award in 2020. Lunda Laird Award in 2022. Thomas J. Shrock Medal in 2022. King Solomon's Society.

Masonic Affiliations: Scottish Rite – Valley of Susquehanna and Valley of Baltimore. KCCH in 2017. Venerable Master of Susquehanna Valley 2013. Wise Master of Susquehanna Valley in 2023. Charter Member of Susquehanna Valley Bodies. Charter Member and current Knight Emeritus of Knights of St. Andrew of Susquehanna. Scottish Rite Research Society. York Rite – Phoenix Chapter, Jerusalem Council, Maryland Com-

mandery. Shriners International – Boumi Shrine. Big Rig Unit Head 2015. Social Media Manager 2015. Knights of Mecca. Tall Cedars – Frederick Forest No. 132. Eastern Star – current candidate at Harford Chapter No. 83. DeMolay – Nelson J. Briggs Chapter Advisor. Chapter Chairman in 2018. Father of current State Master Councilor. Job's Daughters – Bethel No. 35. Served as Grand Bethel Musician. Currently serve on Delmar Finance Committee. Other Affiliations – Member of Invisible Lodge Masonic Club for Magicians (Magic Castle in Hollywood, CA).

Professional: Education - Graduated from Edgewood High School in 1993, Broadcasting Institute of Maryland, and currently taking courses at Western Governor's University. Career – 20 years of experience in radio and television broadcasting in the Baltimore and Washington, DC markets. Currently employed as the Member Engagement Manager for the Scottish Rite Supreme Council. Producer and Host of one of the most popular Masonic-based podcasts and YouTube® channels.

Personal: Resident of West Friendship, MD. Married to Heather for 12 years. Four children, Griffin, Willa, Lily, and Hanna Rose. Volunteer through Mt. Ararat Lodge for Catholic Charities of Maryland and SARC. Worked closely with the Baltimore Guardian Angels as a media consultant. As a musician, works countless charities providing music and sound equipment. Member of the Gettysburg Foundation. Society of American Magicians, Columbia Chapter – providing free magic shows and lessons.

FOR THE BOARD OF MANAGERS

R. W. Bro. Bradley D. Andrukitis
Centennial Lodge No. 174

R. W. Bro. David R. Sandy
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W. Bro. Keith D. Williams
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R. W. Bro. Thomas W. Foster
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Open Seat

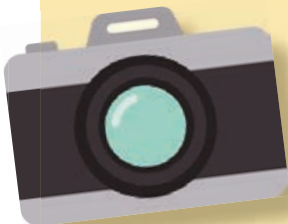
FOR THE BOARD OF DIRECTORS OF THE LIBRARY AND MUSEUM

R. W. Bro. Roger D. Dunn
Mt. Moriah Lodge No. 116

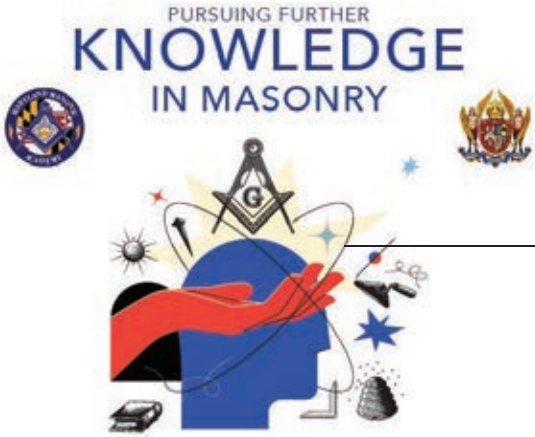
R. W. Bro. Spyridon G. Treklas
Amicable-St. Johns Lodge No. 25

W. Bro. Christian J. Miele
Highland Lodge No. 184

Bro. Lambros J. Venetos
Corinthian Lodge No. 93



Has your Lodge held an event you would like to see in a future edition of *The Free State Freemason*? We would be happy to publish them! Just send any articles and photos to Tom Foster at tfoster@glmd.org. All photos must be in digital format of at least 1 megabyte. Please provide a description of each photo and those who are in it. We will publish submissions as space permits.



Maryland Masonic Academy Symposium

SATURDAY, MAY 27, 2023 8AM - 2PM

Cost per Brother: \$40.⁰⁰

Odenton Lodge No. 209, 1206 Stehlik Drive, Odenton, Maryland 21113

A G E N D A

- 8am - 9am Donuts, Coffee, Juice
- 9am - 9:15am *M.W.P.G.M. Kenneth Wyvill*
- 9:15am - :30am *R.W. Rich Mainley, President MMA*
- 9:30am - 10am Grand Lodge of A.F & A.M. of Maryland – *Raoul L. Frevel Sr., P.P., P.I.P*
- 10am -10:30am Grand Lodge of Pennsylvania – *TBD*
- 10:30am - 11am Grand Lodge of A.F & A.M. of Maryland – *Luis Gonzalez, PM*
- 11am -11:30am..... Grand Lodge of Virginia – *Shelby Chandler, PM*
- 11:30am - 12pm Grand Lodge, FAAM, of the District of Columbia – *M.W.P.G.M. Akram Elias*
- 12pm - 1pm Lunch–*Mission BBQ*
- 1pm -1:30pm..... Most Worshipful Prince Hall Grand Lodge, F. & A. M. of Maryland
and Its Jurisdiction – *R.W. Seymour E. Chambers - Grand Historian*
- 1:30pm - 2pm Wrap up

Tickets will not be issued for this event, but a check-in process will be implemented at the door. Each Brother needs to complete this form for the reservation. The audience is limited to 100 Brothers, Entered Apprentices, Fellowcraft, and Master Masons are all welcomed. Dress code will be business casual.

Return this form with your reservation and payment (check only). Cost is \$40 per Brother. Each Brother needs to complete this form for reservation to the event. Please make your check payable to "The Grand Lodge of Maryland". Sorry, electronic payment can not be offered. Call 443.621.1106 for any questions.



BROTHER: _____

ADDRESS: _____

EMAIL: _____

PHONE: _____

LODGE NAME & NUMBER _____

JURISDICTION: MWPGLMD GL of PA GL of VA GL of DC GL of MD GL of DE

Other: _____

SUBMIT THIS FORM ALONG WITH PAYMENT TO **RICHARD MAINELY | 1 SOUTHFORK COURT | COCKEYSVILLE, MD 21030**

MASONRY IN ACTION

On December 26, 2022, a son-in-law of one of Stephenson's Lodge's more senior Brothers reached out to the Lodge's Secretary inquiring about the possibility of having a wheelchair ramp constructed at his home. At the next Lodge meeting, which happened to be installation, the request was brought before the Lodge. The decision was an outstanding vote to have the Lodge purchase the materials and supply the labor to build the ramp.

The family was notified, which was a great relief for them, and by Saturday, January 21, all of the materials were ordered and delivered to the home. That day was a work day for the Brothers of Stephenson Lodge under the supervision of master builder Keith

Thompson, PM. In little over a half day, the wheelchair ramp was constructed. Many came to help and lend support; some stayed the whole time, while others lent a few hours. With construction-grade tools, the Brothers made quick work of the task.

Less skilled Brothers performed the manual labor of carrying and fetching.

The true meaning of Maryland Masonry is shown on that day as Stephenson Lodge's Brothers assemble to help a Brother and his family in need. They are extremely grateful for the efforts of the Lodge, and as neighbors watched the work, they obtained a greater appreciation of Masonry in Maryland.

The **true meaning**
of **Maryland Masonry**
is shown on that day as
Stephenson Lodge's Brothers
assemble to help a Brother
and his family in need.



Above, Past Master Keith Thompson oversees the work performed by the Brothers of Stephenson Lodge. Top left, work is proceeding with the installation of the newel posts; bottom left, the finished ramp ready for wheelchair use.

GRAND LODGE ESSAY CONTEST WINNER

In the autumn of 2022, the Grand Lodge of Maryland Committee on Masonic Education, chaired by RWPJGW David R. Sandy held an essay contest to give Maryland Masons an opportunity to showcase their knowledge of Masonry and recognize the best in Masonic writing. A panel of judges selected the following submission as the first place winner. The second and third place winners will be published in future editions of *The Free State Freemason*. This contest was underwritten by a generous donation from Mrs. Rosemary Taylor, Realtor.

BUT I'VE GOT A HAT

Steven R. Carlo, Ph.D.

HEAD GEAR IN SOCIETY

From the earliest of times, head gear has been an important aspect of human life and our social hierarchy. Be it the laurel wreath of a Roman Emperor, the ornate jeweled crown of a monarch or the flat Yorkshireman's cap, the social standing of the wearer is immediately obvious to any observer. In comedy, the hat has been used as a job qualification, where John Cleese in Monty Python's "Vocational Guidance Counselor" skit asks Michael Palin's character (Mr. Anchovy) what qualifications he has to be a lion tamer and is told "I've got a hat".¹ Clearly the importance of a hat in society cannot be understated and it is generally understood that for one to wear a symbolic hat in the presence of others is a token of superior rank or office.²

In Western society we have very rigid rules governing appropriate hat wearing, for example a hat should not be worn indoors, while the National Anthem is being played, in a Christian church, at a funeral and should be removed when greeting anyone.³ Typically wearing hats indoors is relaxed during our college years and at sporting events to express our support for a particular team. In a religious setting, Methodist clergy do not wear any headgear. While in the Anglican tradition men are not allowed to wear a hat in church, but it is acceptable for ladies. Yet an Anglican Bishop wears a hat called a Mitre, unless he is praying to God,⁴ fulfilling the Biblical mandate "Any man who prays or prophesies with his head covered dishonors his head" (1 Cor. 11:4). But it also shows that temporal power, even of the Church, must bow before the throne of Almighty God.⁵ Whereas Judaism requires men and women to keep their heads covered during worship and many male adherents to this faith chose to wear a Yarmulke (skull cap) and sometimes an additional wide brimmed hat at all times.

HEAD GEAR IN MASONRY

From the first time I set foot in a working Lodge I was always curious, even shocked why the Master wore a hat, not only indoors, but in a Lodge or temple. The origin of this custom in Freemasonry may be due to the practice of the opera-

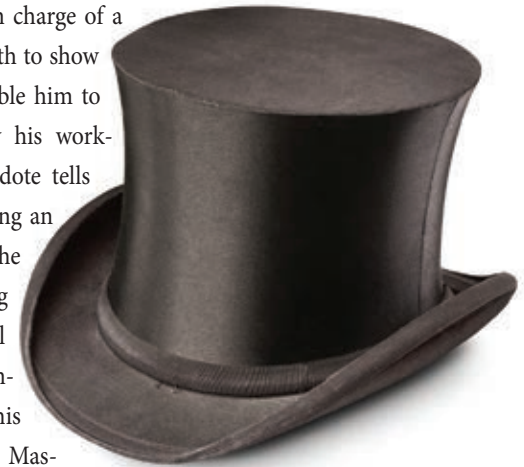
tive Master Craftsman in charge of a work, wearing his hat both to show his authority and to enable him to be readily identified by his workmen. A historical anecdote tells of King Henry VII making an inspection visit during the construction of the King Henry VII (Lady) Chapel (1503-1509) in Westminster Abbey. During this visit, he noticed that the Mas-

ter Mason in Charge did not remove his headgear in the presence of the Monarch and enquired the reason. He was told that he wore it by immemorial custom as a mark of his authority. Nothing is said as to whether the Master was allowed to continue wearing his hat or his head.

A contrary opinion holds, the widespread use of hats within Freemasonry is said to have derived from French Masonry. Fort tells us in *The Early History and Antiquities of Freemasonry* that in France in the latter part of the eighteenth century, "All of whom sat in Lodge with covered heads" and that upon conferral of the third degree, the newly raised Master Mason was handed a hat by the presiding Master and told "For the future you shall be covered in a Master Masons' Lodge."⁶ In fact, most Grand Lodges in the USA have similar wording in the governing documents as that of the Grand Lodge of Virginia's Mentor's Manual:⁷

A hat is presented to the Worshipful Master during his investiture as a reminder to the Lodge that it is his province, alone, to remain covered, while the rest of the Brethren remain uncovered... The origin of this beautiful tradition is said to have been founded upon the wearing of a crown by King Solomon as a visible mark of his refined dignity and authority.

Generally in the US, a top hat is commonly worn by the sitting Master who recognizes only three superiors; The Great



Architect of the Universe, Death and the Grand Master. The style of hat is also dependent on the dress code of the Lodge. Masters of predominantly military Lodges may wear a uniform hat (Grand Lodge of Rhode Island), and others may wear cowboy hats (Grand Lodge of Oklahoma). Massachusetts has a long history where the Master wears a "tricorn" hat – the three-cornered hat favored during the Revolutionary period of the 18th century.¹¹ No matter the style, the Master always removes his hat during prayer, in the presence of death (including announcements), and the Grand Master (or Deputy). He will also relinquish his hat to the Grand Master, his Deputy, or to anyone allowed to address the Craft from the East. A Lodge can only have one Master, likewise only one person should wear a hat during Lodge.

But, despite this widespread US practice of the Master's head being covered, it has also attracted some dissension among the Craft as evidenced by an article written by the Masonic Chronicler in 1921:⁹

The Grand Master Daniel G. Fitzgerald of Illinois dropped a verbal bomb in a Chicago Lodge by voicing the hope that some Grand Master in some Grand Jurisdiction would have the courage to issue an edict eliminating the silk hat which Masters of American Lodges are required to wear while presiding... But as Masonry is a democratic institution in which the Master is no better than the youngest member of the Lodge and as his emblem of authority is the gavel with which he is able to rule his Lodge there seems no good reason why this silk hat custom should be retained.

Within the United Grand Lodge of England, hats were worn in the past. Royal Union Lodge number 246 has an entry recorded in 1823 for the purchase of an opera hat for the sum of 1 pound 12 shillings.¹³ At a similar time, St. George's Lodge number 112 records in their minutes the purchase of three dress hats for the principal officers.¹⁴ Now wearing hats has largely died out. But there are always exceptions.

In Newstead Lodge number 47, the Master is presented with a black silk (top) hat during his installation "as worn by his predecessors since time immemorial," and requested to continue the custom as long as he watches over the Lodge.¹⁴ The origins of this practice date back well over 100 years.¹⁵ Pilgrim Lodge number 238, a German speaking Lodge in London, which performs a working based on the Schroeder ritual of c. 1790, adopted the practice where all brethren were required to wear a top hat in 1850,¹⁶ This practice continues today and was only relaxed in 1939 allowing brethren to wear any kind of black hat:^{15,17,18}

Invariable custom for [all] brethren [except candidates] when present in Lodge to wear high black silk hats which are raised

during prayer and when the name of the GAOTU is invoked.

Prior to passing or raising, the candidate's hat is surrendered:¹⁸

Before he enters, as a sign of complete trust, and as a symbol of the surrender of freedom until after his Initiation, when the hat is restored to him. In other degrees too, the candidate is hatless, because he enters a Lodge where he is of lower rank than those who receive him.

The entire Provincial Grand Lodge of Bristol has a distinctly different ritual and Lodge furnishings compared to the rest of English Freemasonry, sharing many commonalities with the ritual performed under the Grand Lodge of Ireland. Likewise there are some Lodges in Cork, Ireland that perform a ritual which is best described as a version of the Bristol working.¹⁵ ¹⁹ The Master of a Bristol Lodge enters wearing an 18th century style Naval Captain's hat²⁰ which he removes before opening the Lodge, and conducts the meeting without the hat (similar to the Grand Lodge de France and the Rite Française).¹⁵ This practice can be traced back at least as far as 1816 where the inventory for the Royal Sussex Lodge of Hospitality included "a cocked Hat of W.M."²¹ E. Ward comments that in 1789, Thomas Dunkerley requested all brethren to wear "cock'd hats" at the laying of the foundation stone of St. Paul's Cathedral. He makes the particular point that at this period of time the cock'd triangular hat was no longer in style and postulates that perhaps the attraction was due to its triangular form.²¹

Australian,²² Irish, Israeli, New Zealand and Scottish Lodges are similar to those of England, teaching the hat is symbolic of the covering of the Lodge by "the blue vault of heaven." As such it is viewed as inappropriate for anyone to have their head covered and this is the case in all jurisdictions. However, in Israel wearing a religious head covering is acceptable and the covering is never removed. This is as it should be, since our obligations usually include wording similar to: "in these vows there is nothing incompatible with your civil, moral or religious duties."

In Canada things are different once again. In British Columbia, hats are only worn in Lodges which have "borrowed" from the American ritual. The Prince Hall Lodges in BC are operated under the jurisdiction of the Grand Lodge of Washington State and the Master of these Lodges wears a hat. The other territories do not wear hats ever, with the exception of Moose Jaw Lodge No. 3, in Saskatchewan which operates under the Ancient York ritual.

In mainland Europe there are many other Masonic traditions. In France, hats are only mandated in the Rite d'York. The custom of wearing a top hat by all brethren is still observed in Germany by the Große National-Mutterloge "Zu den

drei Weltkugeln” whereas wearing a hat is optional under the Großloge A.F.u.A.M.v.D. In the Regime Ecosais Rectifie, or Scottish Rectified Regime (RER), best described as a blend of the traditional three Masonic degrees combined with a chivalric order, all Master Masons wear a tri-cornered hat and carry a sword.²³

CONCLUSIONS

A Grand Lodge of Iowa bulletin from 1917 the author makes the statement:²

It would seem that the Master's Hat is neither a Masonic symbol nor a landmark nor have we been able to find same listed in any of the many published lists of landmarks and if any legislation has ever been enacted on this subject by any Grand Lodge we have been unable to find same.

However, it does appear to be universally accepted that wearing a hat, when all around are not (allowed) to wear a hat is a sign of rank and privilege. Within the context of Freemasonry in many areas of the world, the rank of Master is given by the brethren of the Lodge and this in turn grants the Master to wear the hat as a symbol of his office.^{24, 25} In Germany in the late 1800's, all brethren wore a hat as a token of perfect equality.¹³ This practice continues to this day in the Große National-Mutterloge (the oldest Grand Lodge in Germany).

Perhaps the best comment I can make regarding the use of hats in Freemasonry is to apply the wisdom of Monty Python in their final film *"The Meaning of Life"*. In Part V when a businessman is delivering a two part report on the human soul, the first part states the human soul must be *"brought into existence by a process of guided self-observation"*, which rarely happens; and the second that *"people aren't wearing enough hats."*²⁶ The irony is that at the end of the film when the Meaning of Life is revealed, hats are not part of the answer, which is to remind us all that the tenets of Freemasonry lie within and not without.

ACKNOWLEDGEMENTS

Special thanks are extended to Brother Peter Aitkenhead, Assistant Librarian of the UGLE for providing me with several very useful papers, Brother Leon Zeldis (W.M., Gvill 82 Lodge of Research, Israel) for directing me to some reference works, V.W. Bro. Trevor W. McKeown (Grand Lodge of British Columbia and Yukon), Brother Morgan J. McCreadie P.M. (Grand Lodge of Ireland) and, Brother Mark Furber (Grand Lodge of New Hampshire) for especially thorough replies to my enquiries. Extra special thanks go to my late-friend Dr Nathan Wiseman-Trowse, Professor of Popular Culture at The University of Northampton for his helpful comments during the preparation of this manuscript.

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AN EMBLEM OF TIME

by David R. Sandy, RWPJGW

Time is likely the most familiar fact of our lives. Nearly every man carries a watch or some timepiece such as a cellphone. We get up, eat, work, sleep, study, marry, play, have children, join Masonic Lodges, attend worship, die and bury our dead; according to a schedule of time.

Time can be defined and described in many ways. For thousands of years, philosophers and scientists have pondered its nature. What is time? That is a difficult question to answer. Those who have attempted an answer admit that their explanations are inadequate.

Publius Ovidius Naso, the Roman philosopher, wrote, *"Time serves as the best medicine."* There is truth in that quote because time is required in the healing of physical wounds and healing hurt feelings. Brother Benjamin Franklin speaks to us about time management with, *"Don't put off to tomorrow what you can do today."* An old English proverb reminds us, *"Time and tides wait for no man."*

Indubitably, we remember the past, are aware of the present, and hope for a future. While the past is gone, it still influences the present. We have hope for the future and strive endlessly toward its fulfillment. Still, the only part of time we truly have is the immediate, and we treat it as the least important of all. Time is a gift from the Supreme Architect and can be a luxury, man's greatest friend, and also his bitterest enemy.

A song of my youth by The Chambers Brothers belted out a call to action against social injustice with these following words.

*Time has come today
Young hearts can go their way
Can't put it off another day
I don't care what others say
They say we don't listen anyway
Time has come today*

The song refers to time over and over. Likewise, our Masonic rituals and lessons repeatedly refer to time and its influence on our lives and there are more references to time than any other object, symbol or concept.

The candidate must patiently wait for a period until gaining admission. The Entered Apprentice is given a twenty-four inch gauge as his working tool and with it taught to divide his time.

The Fellowcraft is reminded that we are traveling on the level of time to that undiscovered country from whose bourne no traveler returns.

The time required for creation and the purpose of Geometry as it relates to time is illustrated; "by it, also, the astronomer is enabled to make his observations and the fix the duration of time and seasons, years and cycles." *He is also made to fathom how the destruction of the temple is attributed to three principal causes; the hand of ignorance, the devastations of war and the lapse of time.*

Through Geometry, we are taught how objects can have as many as three dimensions, length, breadth and thickness. Do they not also have a duration? Our lives certainly have.



As Master Masons, we are reminded of the passage of time in the reading from Ecclesiastes; from *"the days of thy youth"* to that moment when *"the dust return to the earth as it was; and the spirit shall return unto God who gave it."* The length of time required to construct the Temple of Solomon is taught.

The three steps on the Master's carpet represent times of life, youth, manhood and age.

We also hear about High Twelve and Low Twelve as well as calling from labor to refreshment. Our customs have existed since time immemorial.

In the prayer of the Sublime Degree we hear: *"Man that is born of woman is of a few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day."*

The Senior Warden is admonished that a time will come and the wisest knoweth not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

The hourglass is generally depicted with wings to symbolize that time is fleeting. It also reminds us that so are our lives. Undeniably, time will run out for all men.

"The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! What havoc the scythe of time makes among the human race." This reference to the Scythe as an emblem of time is direct. So is the personification of time as an old man engaged in the tedious task of untangling the beautiful virgin's hair, teaching us

that success requires time.

With the exception of the small quote above, explanatory of the scythe as an emblem of time, there is neither an open nor surreptitious explanation of time as a symbol. Yet surely it is used as such when so many references are made to it. We cannot be content with the thought that, as time is so important to us all, it could be left out in the making of the Degrees of Freemasonry. Indeed it is quite the opposite – it is emphasized. So many references to time in our Masonic ritual and teachings was surely intentional.

Why is that? In aggregate, the repeated references to time in our Masonic lessons and ritual serve as a continuing reminder to manage and maximize the time we are given by The Almighty to the fullest and richest extent possible.

It's easy to lose sight of the brevity of life and how precious our time is toward those we love and the goals we wish to achieve. So many problems arise because we think that we have the time, and in reality, we do not. Beyond its effects on our own lives, managing our time has lasting impacts on our friends, families, and the generations to follow.

All of us will in due course be judged, and as time passes, we will surely judge ourselves on the effort we have made in the pursuit of success in our lives. At the end of the day, the apogee of our success as men is not measured by what we have accomplished nor by what we have acquired. My Brothers, what we have become, in the priceless time we are given, is the irreducible essence of all of our success.

Time has come today.

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