



# The Cross Keys



January 2017

The Monthly Newsletter of Lodge Houston St. Johnstone

Number 197

## Happy New Year

**New lodge 242 website:**  
<http://lodge242.bravesites.com/>

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# Thoughts from Nova Scotia

Much has been written in recent years about the state of Freemasonry. In US publications, in Canadian newsletters and in many articles that come across my desk I see elements of these sentiments on display. The statistics are alarming.

In Nova Scotia we had twice as many Brethren elevated to the Grand Lodge above over the last five years than those who came to our doors seeking light. In the United States, since 1950, when there were over 4 million Masons across the landscape, there are now just barely over 1 million.

This is alarming to say the least, and troubling to even a casual observer of the Masonic scene in Nova Scotia. So, just what is wrong with Freemasonry these days? Why aren't we attracting new young members in substantial numbers? My very quick answer to this is: "Nothing is wrong with Freemasonry". It remains to my way of thinking a beacon of decency in a world where much more of it is needed. This is a pretty powerful jiffy statement about Freemasonry. So what is it that people from every jurisdiction are discussing whenever they gather?

Freemasonry, like many other very decent and good institutions can still hold its own on the battlefield of ideas vs ideas. What it is suffering from these days is a tremendous challenge that has come out of the outfield in the last 50 years, which tests EVERY decent and good institution in existence. Virtually every fraternal and charitable organization worldwide today is challenged by the modern times in which we live, and the speed at which it forces people to live.

It could have been expected some time ago that the onset of instant communications, the ease of transportation, and so many activities opening up for everyone that were simply not available 50 years ago would have an effect on Freemasonry. The changes that have come about in the working world are astonishing, as society shifts from the permanent job to the short term contract positions which now seem to be the way of recruiting a workforce. Add to that the many corporations who have moved their jobs offshore, and the picture begins to emerge of how and why life has changed so very dramatically over the course of the last 50 years. Add to the ever rising cost of living that all but the few can ignore, and the picture comes into focus very sharply.

Times are still evolving, as even these contract positions carry with them the requirement to generally have higher education levels, which many have to

take student loans to obtain. This in turn drives the engine of life which is speeding up for most as they hustle to get those student loans paid off and to meet their family obligations. And perhaps one of the larger reasons is the tremendous upheaval that many families are undergoing these days, as the breadwinners follow the few available jobs. Virtually everything has changed, and those organizations that have not changed with the times are just not keeping up.

Why is it that the young men who do approach our doorsteps and take a peek in to our Lodges, for the most part are not staying beyond a short time. They have the pressures of having to work longer to pay those student loans off, and find that the requirements of Masonry: regular meetings, long passages of memory work, rigid structures which find many Lodges spending far too long at each meeting going through the boring business which most young men think are a solid waste of their time.

Today it is a very different proposition that faces both young and middle aged men. Generally speaking, the young man who stands before us today has precious little time on his hands to give to Masonry. Time is the most precious commodity we can give to our Masonic practices, and it is precisely this commodity that he does not have enough of. He is looking at the demands his growing family places upon him, and he decides that he simply cannot afford the time to do this, no matter how wonderful it appears to be. Even the young man who goes through his degrees and stays for a year or two, blanches when he sees the amount of time it takes to learn his degree work, and again he responds correctly by giving this precious commodity to his job and his family rather than to his Lodge.

Indeed, some return after the kids are up and out of the house. This is exactly the scenario that confronted me during my career in the Navy. Yes, I stayed with my Lodge, but there were long absences of several years while I was stationed out of the Halifax area or spending long years at sea. It was not until after this career had finished that I even dared think of a Grand Lodge position. It was simply not in the cards for me to do so while I served the country.

## A DIFFERENT COURSE

So with that as a background, we would be wise to adopt a purposeful journey down a slightly different path. Some Lodges are doing this, as the one thing that the vast majority of young to middle aged men possess, is a good working knowledge of the inter-



# Thoughts from Nova Scotia (ctd)

net. The Lodges that are faring quite well in the battle for hearts and minds are savvy about the use of the internet. What kind of an internet presence they should have, what tools they can employ to “drive” users to their well-constructed websites and Facebook pages, and what things can they employ once the young men of today are inside their doors.

We as masons also need to be out and about in our communities, being seen to be the bringers of change to our neighbourhoods, towns and cities. The presence of our wonderful brotherhood of men at civic events, parades and other fair weather functions now begins to take on a slightly different meaning when taken in this particular light. I recently read a jiffy article in the Short Talk Bulletin which suggests a clue to what direction we should be thinking about going. While every jurisdiction is slightly different from their neighbours, there are nonetheless many similarities between them. The title of this short piece is: “3-LEGGED STOOL”. Quoting from it, the author submits the following for our consideration:

- “In my opinion, a Lodge that appears to be working successfully has three main characteristics: it has good visibility within the community; it has programs for its members; and it seems to do well with ritualistic work”.
- The author continues by saying: “I will go so far as to say that if a Lodge at its stated meetings is not talking or doing something pertaining to each of these three legs, then it really is no longer functioning as a Lodge. The Lodge is either dead or it is dying a slow death”.

Is he suggesting the Service Club approach to re-birthing our Masonic practices? And finally, he concludes with some ideas which are designed to stir the creative juices:

“Needed to create such a culture in a Lodge -- like the stable 3-legged stool -- are leaders who are energetic and enthusiastic — leaders who are inspired to lead, setting goals and objectives for the Lodge, and daring to make a difference”.

Be this the Master himself, or an experienced Mason in the Lodge who is designated as the Masonic Renewal Coordinator is a moot point. The author does not leave his readers hanging by this thread, but goes on to present some ideas for our consideration.

He goes on to say:

“Some quick examples come to mind. How about: A Night with the Clergy; Wives and Widows Night; Father Son/Daughter Program; Recognition of Local

Fire, Police and First Responders; Recognition of School Team/Scholastic Achievement, etc. Lodge Visitation to a Church; Lodge Anniversary/Charter Night Programming; Commonly Mispronounced Words in the Ritual; or, a Ritual Jeopardy game. The possibilities are endless. All that it takes is some willingness and enthusiasm to build the legs of your Lodge Stool”.

There simply is not one solution that applies to all Lodges. We all live in various areas that are all dealing with varying realities. These are but discussion points that have been heard in virtually every Lodge across our fair Province. Still more discussion is needed, and an overall top down plan should be in place in our Lodges and at Grand Lodge as well, to kick-start these discussions.

It is my belief that the Long range Planning Committee is the body which should perhaps take the deepest dive on these subjects, along with the Masonic Renewal Committee. Or vice-versa if you prefer, but this work belongs in their courts I suggest. There is a place for our Masonic Lodges in our communities and this requirement will remain well into the future. Using these very few points as a guide, I would encourage every Lodge to sit down and discuss them, come up with your own ideas that fit the particular circumstances in which you find yourselves, before we find we are too late, leaving nothing but to allow our flames to flicker and die, as many Lodges proceed into darkness.

*From the Grand Lodge of Nova Scotia (Dec 2016):*

*This article was written by Colonel (Ret'd) John Cody, who is currently the Grand Lodge of Nova Scotia as Deputy Grand Master. He was a helicopter pilot during his career in the Navy, and was the Wing Commander at 12 Wing Shearwater during his last posting. Retiring in 1995, he subsequently went on to work for General Dynamics Canada as their General Manger in Dartmouth, at the Company's Software Support Centre of Excellence. There too he was forced into the identical situation, of reinventing the manner in which the company did its business. He retired in 2013 after a successful 10 year second career. He hopes to be able to “make a difference” as the Chair of the Masonic Renewal Committee. He resides in Dartmouth with his wife Jackie, having been a member of Virgin Lodge No. 3 for 48 years.*



# A Wooden Masonic Ring

During my researches into the American Civil War it would appear that many accounts of Masonic Charity and Brotherly Love have been discovered and well documented by historians. These include incidents on the great battlefields of Gettysburg and Antietam where Freemasons on both the Union and the Confederate sides risked their own health and safety to assist fellow Freemasons wounded in battle, whether they wore the Blue or the Grey.

When Union General William T Sherman was cutting a 60 mile wide swathe of destruction as his army marched through Georgia, one brave Southern lady protected her house from his foragers by donning her absent husband's Masonic apron and facing the approaching troops from her front porch. A Union Captain, himself a Mason, recognised the significance of the Apron and placed a guard around the woman's house protecting it from any intrusion.

There is one story though that I found of particular interest. It concerned the fate of Confederate Major Enoch Obid Wolf, a Freemason from Arkansas, who was captured on 27 October 1864 after the Battle of Mine Creek.

A month earlier a Union Major James Wilson, and six of his men, were taken prisoner in Missouri and summarily executed by the Confederate Colonel Tim Reeves. In retaliation six Confederate privates were taken from a Union prison and executed. On the 25 October the Union Provost Marshall issued a decree that the first Confederate Major to be captured in Missouri was to be sent to him for retaliatory execution, unfortunately that would be the Confederate Major Enoch Wolf who was captured two days later. Major Wolf would be executed by firing squad, sentence to be carried out at 09.00 on 11 November 1864.

During the first few days of his captivity Wolf carved a Masonic ring complete with Square and Compasses cut from the end of a wooden cane which he carried due to his suffering from rheumatism. He asked his guards that this Masonic ring be passed to his wife after his death. Three of the Union troops guarding the Confederate prisoners, being Masons themselves, recognised the carving on the ring and realised that Wolf was a fellow Brother of the Craft. Knowing that Wolf had played no part in the murder of Union Major James Wilson and that he was to be executed only

in an act of retaliation, these three Brothers: Terry, Barton and Yeatman appealed by telegraph directly with President Lincoln on Wolf's behalf. On the 10 November, one day before his impending execution, President Lincoln, uncomfortable with retaliatory executions, suspended Wolf's sentence.

Major Wolf was subsequently transferred to a Union prison camp on Johnson Island, Ohio. While in the camp hospital he once again encountered the support of Union army Freemasons who in his own words "*Have a fund for the purpose of caring for the sick members and provided them with suitable stuff to eat.*"

Confederate Major Wolf is finally returned to his family as part of a prisoner exchange on 25 February 1865. A reunion that would not have been possible had it not been for the acts of Masonic charity extended to him by fellow Freemasons serving in the opposing Union army.

At a time when America was engaged in a bloody Civil War; when families and friends were divided by loyalty to their State or to the Union, the basic principles of Freemasonry transcended these deep divisions and a "*poor and distressed Brother who may deservedly claim assistance*" was extended the hand of friendship regardless of the colour of his uniform.

The wooden Masonic ring, carved by Major Enoch Obid Wolf and which, by identifying him as a member of the craft, subsequently saved his life, is now in the possession of the Grand Lodge of Oklahoma where it can be viewed on display in their library.

**By Bro. Ken Blackie Lodge 242**



# *Top Tips for Stress Free Ritual!*

How often have you sat in a Lodge, marvelling at a piece of almost word perfect ritual and thought to yourself “How does he do that?” For most of us learning our ceremonies can seem like very hard work indeed. Well now you can make life much easier for yourself by following these simple tips to aid successful learning.

## **One step at a time**

Very few people are able to learn a whole ceremony at one go. Far better to break it down into small bite sized chunks each of which can be learned in a short period. Once each part has been mastered it only remains to recall the order in which they come. Remember the old adage “...by the inch it’s a cinch, by the yard it’s hard!”

## **Little and Often**

Flogging away, for hours on end, once a month will be less effective (and a lot harder!) than 5 or 10 minutes spent each day working on small segments of the ritual. Our forbears admonition to make “...a daily advance in Masonic knowledge” was sage advice hundreds of years ago. It still holds good today!

## **Pacing yourself**

If you are going to successfully learn the ritual, it has to fit into your everyday life. Making a regular appointment with yourself is one way of ensuring that progress is continuous. The amount of time you devote to it will depend on work, family or other commitments. Go at a speed that suits you and do not be pressurised into running before you can walk. If you need to, you can always spread the work you do as Master over 2 years.

## **Have a clearly defined goal**

Setting yourself a goal such as “I want to be able to do the First degree by this time next year” gives you something tangible to go for. Make sure your goal is achievable and do not be afraid to review it if your personal circumstances change.

## **What type of memory do you have?**

Recognising the type of memory you have will help you to develop the learning regime that suits you best. If you have a “photographic” memory that can recall visual images better than other types of information, then a flowchart is a good way of remembering the order of the various parts of the ceremony. If on the other hand you have an “aural” memory which can recall sounds and rhythms best, then recording the part you are trying to learn and listening to it may be better.

## **Using Mnemonics**

Many sections of the ritual take the form of lists which can be very difficult to remember in the correct order. Over come this by developing your own easy to recall mnemonics. For example..... “duly Constituted, regularly Assembled and properly Dedicated” can easily be got right by using the mnemonic .....CAD.

## **Have fun!**

Remember that Freemasonry should be fun. If you are not enjoying your Masonic experience then something is wrong. Look again at the goals you have set, and the means by which you are setting about achieving them.

## **Practice makes Perfect**

Your Lodge of Instruction is the perfect place to practice performing the ritual in real time. It is all very well being word perfect on your own in the car, but coping with nerves, and working as part of a team pose quite different problems. Do not be shy about having a go, and never worry about making a mistake. Perfect ritual is something that very few people achieve, and then often only after years of hard work and rigorous training. Until you reach that point, just ensure that your work is the best you can make it.



## *Scottish Masonic Etiquette*

Scottish lodges have a slightly different format in dress codes compared to other Grand Lodges mainly due to our ancient traditions. To quote from Bro. George Draffen in 1966:

In some Constitutions it is common for a Brother to wear, at all times, the apron and regalia appropriate to the highest Masonic rank he holds. This is not so in the Scottish Constitution. Even though a Brother holds Grand Lodge rank, PGL rank or Honorary Grand Lodge rank, he should, when attending his own Lodge, **wear the regalia of his Lodge**. On no account should two collars be worn at the same time. It has been customary in Scotland for an Honorary Grand Lodge Office-bearer to wear his jewel of his Honorary Office on a thistle-green ribbon, one and a half inches broad, with his Lodge regalia.

The Constitution also states that no regalia or jewels other than those appertaining to Craft Masonry shall be worn at meetings of Grand Lodge, Provincial or District Grand Lodges or Daughter Lodges. Some constitutions permit the wearing of Royal Arch jewels but this is strictly forbidden in Scotland.

It is not, however, the Scottish custom to wear jewels when wearing Grand Lodge regalia. To this statement there are one or two exceptions. If a Grand Lodge Office-bearer is attending a Lodge in his official capacity, he should wear the Past Master's jewel or the Lodge jewel if he is entitled to either of them. It is a mark of respect to the Lodge. There is nothing to prevent a Brother who is

a Past Master of more than one Lodge wearing two or three Past Master's jewels at the same time. Indeed, a Brother may also be a Past Master of a Lodge under another Constitution and be entitled to wear a Past Master's jewel of a Lodge under that Constitution. It too may be worn in a Scottish Lodge.

It cannot be too strongly stressed that all Scottish Freemasons are Brothers — irrespective of their rank in the Craft. The Scottish Craft knows no such form of address as 'Right Worshipful Brother' or 'Worshipful Brother', etc. In the Scottish Craft the appellations 'Right Worshipful' and 'Worshipful' are appropriate only to the office, not to the person. When addressing the Master of a Lodge it is correct to address him as 'Right Worshipful Master' and to refer to him as 'Right Worshipful Master, Brother Anderson'. It is incorrect and not in accordance with Scottish Custom to address him as 'Right Worshipful Brother Anderson'.

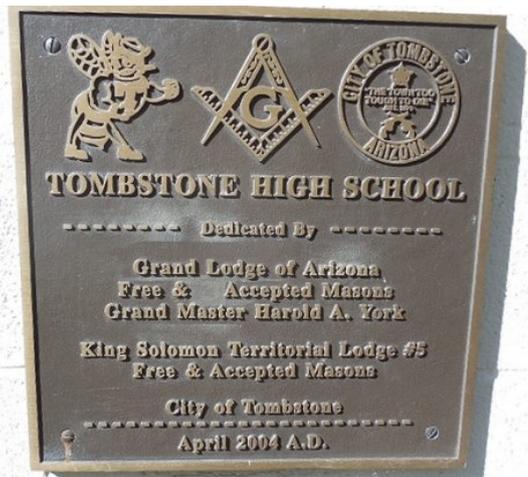
In recent years, a habit has grown for Brethren to address each other as 'Brother John' or 'Brother David' and, even worse, to address the Master or visiting Provincial Grand Office-bearers in this fashion. Formality in our lodges and ceremonials is important as it underlines the solemnity and dignity of our proceedings and therefore a brother should always be addressed by his surname or family name. e.g. Brother Brown.



# *Tombstone High School*

Last month had some of the old characters of Tombstone. This month is the modern lodge and its commitment to education within the community.

The new school building was dedicated by the Grand Lodge of Arizona in April 2004 with Grand Master Harold A. York, presiding. On April 22, 2006 at high noon (what better time in Tombstone!!!), the building was dedicated as the Tombstone High School. The dedication



plaque (below) was unveiled in the centre courtyard by Madeline Wyatt (a familiar surname?), Dean of Education for the City of Tombstone. A time capsule was presented by Brother Robert E. Cowan, a fifty-year member of King Solomon Lodge No.5 who served two terms as Master of the Lodge and was Lodge Treasurer for many years. He was a Masonic leader and a highly respected rancher in the Tombstone area. Bro. Cowan served on the Board of Education for 33 years.

Sadly, this ceremony is rarely seen in the UK which is a real shame.



## *Masonry Anywhere*



We often forget how less fortunate some people and brethren are—here is an Argentinian lodge working in extreme circumstances.



# *The Earliest References to the MM Degree*

Following on from the lecture last October, a few brethren asked me about the MM degree. Here's some more information. Freemasonry grew from the bi-gradal system to the three degrees we are all accustomed to. When did this happen? Like most questions asked of the Craft, it is very difficult to give a precise answer. The first reference is from a Music Society in London (now long gone) which is most strange and possibly could only be described as quasi-masonic although all of its founders were freemasons. It appeared as a play the group were performing in front of the English Grand Master (the Duke of Richmond) but used the Noah version rather than HAB. Although this might sound alarming that degrees were being performed, it was a private club and all members had to be freemasons.

The earliest references in lodge minute books are as follows:

Dumbarton Kilwinning No. 18	1726
Greenock Kilwinning No. XII	1728
Mother Kilwinning	1728
Aberdeen No. 1 ter	1736
Canongate Kilwinning No. 2	1738
Mary's Chapel (Edinburgh) No. 1	1738
Scone & Perth No. 3	1744

That Dumbarton has the earliest minute is quite amazing as it was only their second minute with the lodge having been formed in January 1726 and is given as "the said day that Brother Gabriel Porterfield, by unanimous consent of the masters, was admitted and received as a master of the fraternity, who renewed his oath and gave in the entry money in terms of the constitution."

Clearly a degree did not just pop into the world and became acceptable to many lodges at that time. It would appear it arose out of the FC degree which was probably getting too long or quite simply Scots saw another degree as more revenue. The EA was used to the two pillar names and the FC did not receive much more under the operative system. As more speculative masons joined, particularly many with a scientific pedigree who had dabbled with Rosicrucian ideas, Hermetic thought, etc., then further lectures in the short operative degrees were to be expected.

In 1730, Samuel Pritchard published a manual of freemasonry which had three distinct degrees in question and answer form. From this point onwards, the ritual format of three degrees became universal over a period of time.



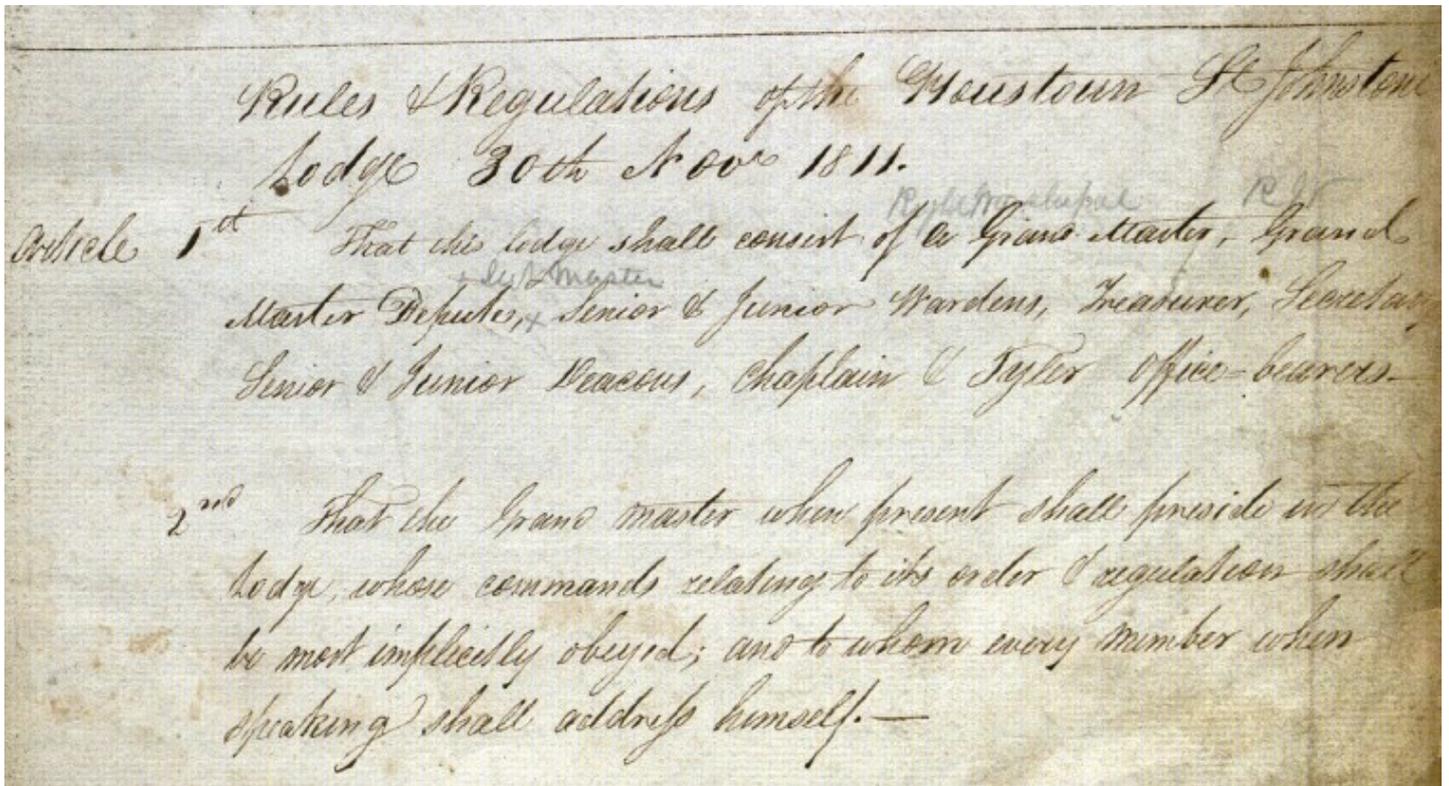
# Lodge Rooms

Following on from last month's photo of a lodge room with a projector for the degrees, I thought I would show a collection of lodge rooms throughout the world (not sure where they all are), but I'm sure you will agree that they are excellent examples of what a lodge should like in the ideal world. The last photo show a mural which is common place in many lodges across Scotland as well.



# MINUTE BOOK

Over the following months, there will be a series of excerpts of old minutes. It is important we know from whence we come.



The first minute book of the lodge from 1811 which is still in the lodge's possession starts with the wording of the charter copied out. Immediately after are a set of articles or rules for the good working of the lodge. It is interesting to see some of the differences. The wording for the above is:

1. *That the lodge shall consist of a Grand Master, Grand Master Depute, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, Chaplain and Tyler office-bearers.*
2. *That the Grand Master when present shall preside in the lodge, whose commands relating to this order and regulations shall be most implicitly obeyed; and to whom every member when speaking shall address himself.*

The title of Grand Master is no longer used although was quite common at that time. Scotland does not have a Grand Master, but a Grand Master Mason. The number of office-bearers is very small compared to today possibly due to an ever increasing number when lodge's had huge numbers. That is no longer the case so perhaps lodge's should think about reducing numbers of office-bearers to what is really required.

Next month, some other rules of the lodge in 1811.



## 242 in Belfast 1997



In March, 1997 242 visited Royal St. George Lodge No. 633 in Rosemary Street, Belfast. Front—Bros. Dougie Ennis, Arthur Cameron, Grant Macleod RWM, Graham Scott Sub. Master, Brian Kerr WSW. How many do you recognise in the rear ranks? It was often said about the picture, why was Spike Milligan's photo on the wall and was Bro. Fraser Lees (now PM) 13 years old in this!!



### *January Events in 242*

Thursday 12th—EAD by OBs (on live candidate)

Thursday 27th—FCD

*Visit to Lodge St. Barchan No. 156 on Tuesday 3rd January to confer the FCD.*



# THE MASONIC NEWS.

A Journal of Masonry, Science, Literature, and Art.

## Lodge Marie Stuart No. 541 (October 1873)

This Renfrewshire East lodge was opened on 15th September in Queen's Park Academy, Albert Road, Crosshill, Glasgow having just been chartered on 4th August and consecrated two months later.

Strangely enough, although the advert was in the Masonic News, another advert appeared looking for a tyler who would probably not be a member of the lodge, but had to be a "respectable man." A letter of application was to be sent to the secretary—hence the reason we don't not require the tyler to be on the General Committee.

Dormant in 1881

Advertisements.

LODGE "MARIE STUART," No. 541.

THIS LODGE will be CONSECRATED in the HALL, PRINCE OF WALES TERRACE, CROSSHILL, on FRIDAY, the 7th NOVEMBER, at 4.30 P.M., by

COLONEL CAMPBELL, M.P., P.G.M.,  
RENFREWSHIRE (EAST).

DEPUTATIONS FROM SISTER LODGES CORDIALLY INVITED.

Applications for Cards of Admission to be made to the Masters of Lodges, or the Provincial Grand Secretaries of Glasgow and Renfrewshire (East).

The P.G.M., COLONEL CAMPBELL, will be entertained at a FULL DRESS CONVERSAZIONE after the Ceremony.

GENTLEMEN, 10s. ; LADIES', 5s.

Applications for Tickets to be made to Members of the Lodge, or to the Honorary Secretary,

S. FINDLATER,  
12 ALLANTON TERRACE, CROSSHILL.



## Best Practice

How do you make a Lodge successful?

- You put the good of the Lodge ahead of any personal motives.
- You encourage all the officers to do their best by working to set an example.
- Help all officers to do their best by showing a personal interest in their accomplishments and offering appropriate assistance if necessary.
- You should always be aware of ways that might improve your lodge
- Look to the future, not to the past. Do not repeat previous mistakes.
- Do not be afraid to make changes that will improve the Lodge (and the fraternal experience).
- Maintain a positive and enthusiastic attitude in all matters.
- Treat all members with a concerned attitude. Maintain good relationships.
- When setting goals or planning events, involve all the officers, so they share in the ownership.

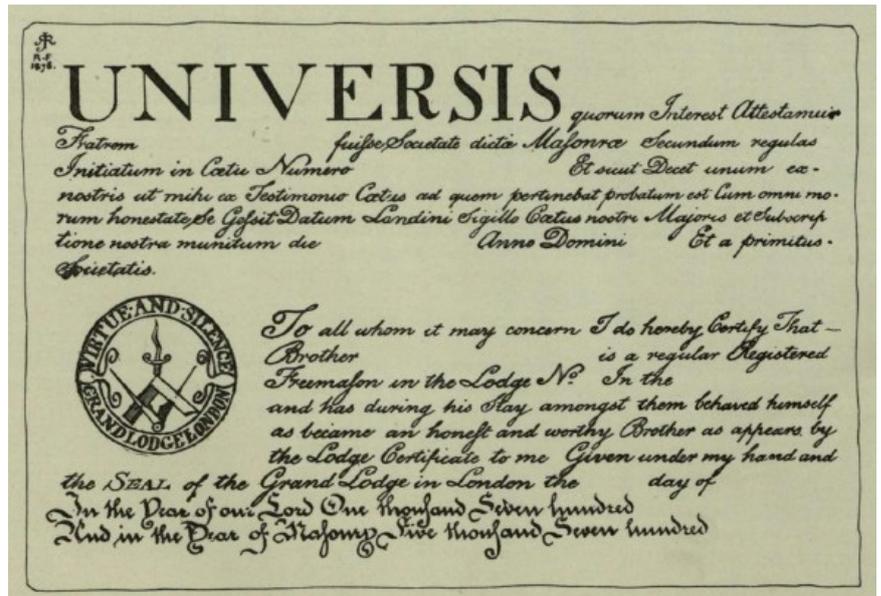
Bro. J.D.Booth, New Philadelphia No.177, Ohio A.F.&A.M



# Certificates

The “Universis” certificate came into use about 1766 by the Grand Lodge of the Ancients in England. This group originated from Irish freemasons whereas the Grand Lodge of Moderns was mainly English brethren—both based in England prior to the 1813 union.

This is the smallest certificate produced by the Grand Lodge and it was intended for practical use rather than decoration.



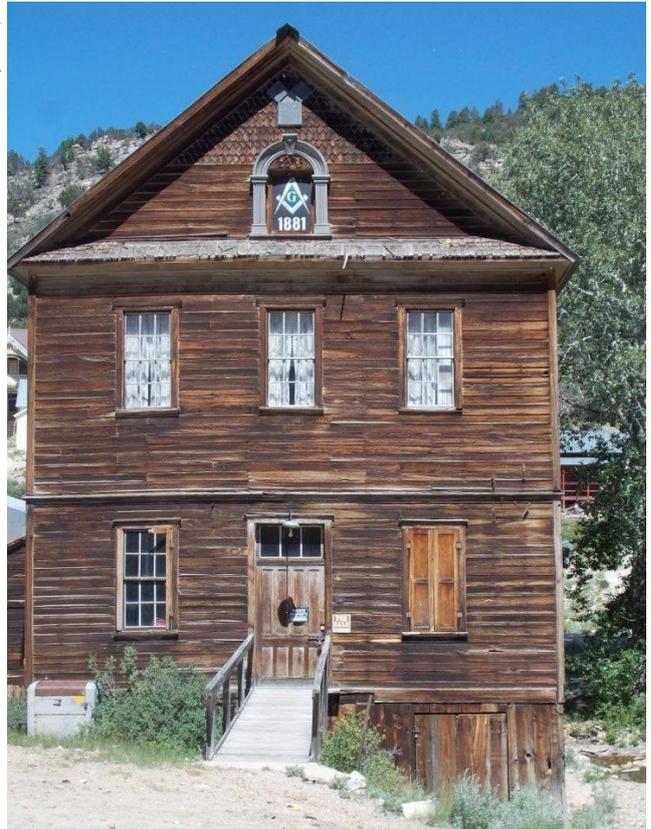
The next certificate issued by this Grand Lodge replaced the bland one above during the 1790s. The English and Latin basically says that the signer is a master mason of lodge ... under the Grand Lodge in London.

The figures of faith and hope stand on top of the pillars—more important than charity? It is definitely a much more elaborate certificate signed by the Grand Secretary and Deputy Grand Master along with the seal at the bottom. These certificates are quite rare now.



# Masonic Lodges Worldwide

Silver City Lodge in Idaho, US has an amazing old building. The lodge used the Silver City Hall which after many year became unsuitable and moved into their own premises about 50 years ago. The lodge room upstairs has been left to the ravages of time. However, the old building has an air of tradition about it!



## Grand Lodge Newsletter

As we approach the 200th edition of the Cross Keys, I have often been asked why the Grand Lodge of Scotland does not have a newsletter especially today where it could be emailed free of charge. The answer is I don't know. A website and Facebook page exists, but nothing else. It does mean that current news of masonic happening in Scotland is not known to many. Many other GLs have newsletters now so perhaps there is a need for a source of information from GL. What do you think?



## *No.3 bis Complaint*

In modern times, it has been the practice of many of the Royal Arch Chapters to give the Mark Master's and Chair Master's Ceremonial as separate Degrees, classing them after the Master's Degree; this is contrary to the practice of the Ancient Craft Lodges, who class the former with the Fellow-craft, and the latter with the Master Mason Degree. Dr Oliver, in referring to the Mark Master in his Landmarks, remarks, "that this is usually classed after the Master's Degree, but in strict propriety it ought to precede it, for the Mark Master is but the Master of a Lodge of Fellow-crafts." This difference of opinion was decided by the Grand Lodge of Scotland, in so far as it affected the Lodges under her jurisdiction, at the Quarterly Communication held in November, 1858.

that the Lodge of Glasgow St John was practising the Mark and Chair Master Degrees; which Degrees, said the Memorialists, were neither recognised nor practised by the Grand Lodge of Scotland. In defence, it was stated that the Lodge of Glasgow St John did not recognise them as separate Degrees, but as portions of the Fellow-craft and Master's Degrees, sanctioned by the Laws and Constitutions of the Grand Lodge. After mature deliberation, the Grand Lodge, without a division, found that the Lodge of Glasgow St John was in perfect order, and dismissed the complaint.

*From the lodge's history by Bro. Cruikshank.*

On that occasion a representation was made by the Provincial Grand Lodge of Glasgow,



## *Disney for Conspiracy Theorists?*

There are so many secrets at Disneyland and one of them lies behind this rather ordinary front door. This is the entrance to a highly exclusive members only club at Disneyland in California. It is apparently located at the Blue Bayou in New Orleans Square. Even if you find it you will not be granted entry! Members include the US president, A list actors and world business leaders.



Is the number 33 random? . . . . .



# Outdoor Lodges

The US has a number of lodges that have meetings outdoors and they appear to be very popular especially with the harmony afterwards which can take the form of BBQs, etc. Could it catch on in Scotland? Probably not in the winter, but maybe in the recess as a special meeting.



**Wow!**

The Metropolitan Grand Lodge of ULGE (London masons) donated £2,000,000 towards the Air Ambulance team which was then able to put a second helicopter into the air.

The helicopter looks amazing. Quite remarkable.



# Lapel Badges

Masons love lapel badges. Could this be one of the first? Perhaps not discrete but certainly a lapel badge. There's no disputing he is a freemason! The photo is dated about 1860.



## *Freemasonry and John Dee*

Similarities between Anderson's Constitutions and John Dee's Mathematicall Preface for his Euclide printed in 1570 have also been noted by historian Peter French, in which Dee refers to 'a great Number of Artes, from our two Mathematicall fountaines (arithmetic and geometry) into the fieldes of Nature'. The Constitutions used comparable wording to Dee's Mathematicall Preface of Euclide, referring to architecture as 'the Science and the Art'. Anderson also discussed the 'seven liberal Arts and Sciences', two of which were arithmetic and geometry. These were popular themes for early natural philosophers and important features in the quest for hidden knowledge, with Dee's translation of Euclide being among the many works that would have been part of his lost library that so captivated the early Freemason Elias Ashmole.

Along with various 'Ancient Charges', Dee's Euclide, which was an extremely popular English translation, was a resource for the 'history' of Freemasonry by Anderson. The mathematical theme of Euclid filtered into Dee's magical interests, enabling him to gain a greater understanding of the mysteries of the universe. As with the revisions on the charges in the Constitutions, Desaguliers and Anderson set about to revise the ritual, and like Dee's magical rituals, the use of mathematics, geometry, necromancy, and magical symbols, all played an important part in a theatrical search for lost ancient knowledge.



## ***Bro. Col. Willard G. Eaton***

Bro. Eaton was born in 1821 in New York and moved to Michigan to become a postmaster in Otsego Township in 1840. During this period, he became a teacher and also a school inspector. He was Township Clerk in 1845, Tax Assessor in 1848-19, Justice of the Peace 1848—60 and Supervisor of Township Years 1851-52. Being an active and important citizen, it is no surprise that he joined Otsego Lodge No.78 founded in 1856 (now Otsego Fidelity Lodge No. 513).



Bro. Eaton answered President Lincoln's call to arms during the American Civil War. He was enlisted as 2nd Lt in the 13th Infantry Regiment Michigan, commissioned the following year, promoted to Captain in 1862, Major in 1863 and Colonel in 1865. He was eligible for discharge (being 45) in January 1865, but typical of the man, he remained commanding his men. Sadly, he was killed in action on 19th March, 1865 (the war end the following month) at the Battle of Bentonville, North Carolina while leading his men as the Commanding Officer. He served at some of the main battles from Shiloh, Perryville, Missionary Ridge (Gettysburg) to Chickamauga.

Witnessing Eaton's death immediately halted the 13th's advance, instead sending them into a precipitous retreat that was quickly followed by the 21st Michigan and 69th Ohio. The brigade was able to take temporary cover in a small ravine before again being sent fleeing from the Army of Tennessee. In the action on March 19, the 13th Michigan alone took over 100 casualties, nearly twenty percent of its effective strength. After reoccupying the areas abandoned in the eventual Confederate retreat members of the regiment eventually found the body of Eaton. He had been stripped of his clothing down to his underwear by Confederates and was buried in a shallow mass grave with seven of his men, but later recovered and buried in an individual grave at the battlefield with a wooden marker carved from a wooden ammunition box from Coldwater arsenal.



Bro. Eaton, as Major, was forced into command of the 13th Michigan for the first time when Colonel Joshua Culver was wounded by a Confederate artillery shell. Though Culver would recover in time to remain titular head of the unit, he would often be given brigade and garrison commands leaving day-to-day command with Eaton. This arrangement continued for the



## ***Bro. Col. Willard G. Eaton (ctd)***

13th until the last few months of the war. Unfortunately, a promotion would not come with Eaton's new responsibilities until it was too late. A few days after his death, his promotion to Colonel reached the 13th Inf Reg and as such he is known as Col. Eaton. His sword can still be viewed in the Otsego Museum.

After the war, his body was brought home for full military honours in Kalamazoo where the Regiment was initially organised in 1862. This was followed by Masonic Services and burial Mountain Home Cemetery with a proper headstone (the smaller one showing our symbols). The men he served with after the war remarkably called themselves *The Eaton Society* to remember their former commander—he clearly had the respect of his men.

***My thanks to Bro. Eric Schultz for supplying photographs from the museum and the information for this article.***



# Grand Master Masons of Scotland

Most brethren can tell you the first Grand Master Mason of Scotland was Sir William St. Clair of Roslyn. However, how many can tell you the second GMM?

Well his name was Bro. George MacKenzie, 3rd Lord Cromartie who was GMM 1737—38, but was better known as a Jacobite sympathiser who took part in the 1745 rising. He was captured at Dunrobin Castle in 1746 and sentenced to death, but was released and conditionally pardoned in 1749 losing all peerages and estates. He died in London in 1766 after agreeing never to return to Scotland.



He is possibly better known through his son, Lord Macleod (also a freemason and whose gravestone can still be seen in Canongate Kirkyard in Edinburgh), who fought alongside him. He agreed to form a regiment for the Government shortly after—the 73rd Reg. of Foot, later the 1st Battalion, The Highland Light Infantry. This may have saved both their necks!



## Wall Plaque

This 19th century, shield-shaped pine panel with applied moulding painted red, white, and blue, adorned with numerous carved wooden symbols of Masonic iconography including the All-Seeing Eye, symbol of watchfulness and the supreme Being; large letter "G" for geometry or God, the ladder of Faith, Hope, and Charity, two columns representing the two columns of King Solomon's temple, an anchor and ark for hope, three candles representing the sun, moon, and the Worshipful Master of the Lodge, a pot of incense, an emblem of a pure heart; also sun, moon, stars, shooting star, and many others, the bottom edge with applied letters "A.L. 5871/D. MORRILL," length 34 by 29 inches.



**Estimate \$1,000-1,500**





To submit an article or want added to the mail list or Facebook group, contact the Editor, Grant Macleod:

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