



# *The Cross Keys*

The Monthly Newsletter of Lodge Houstoun St. Johnstone



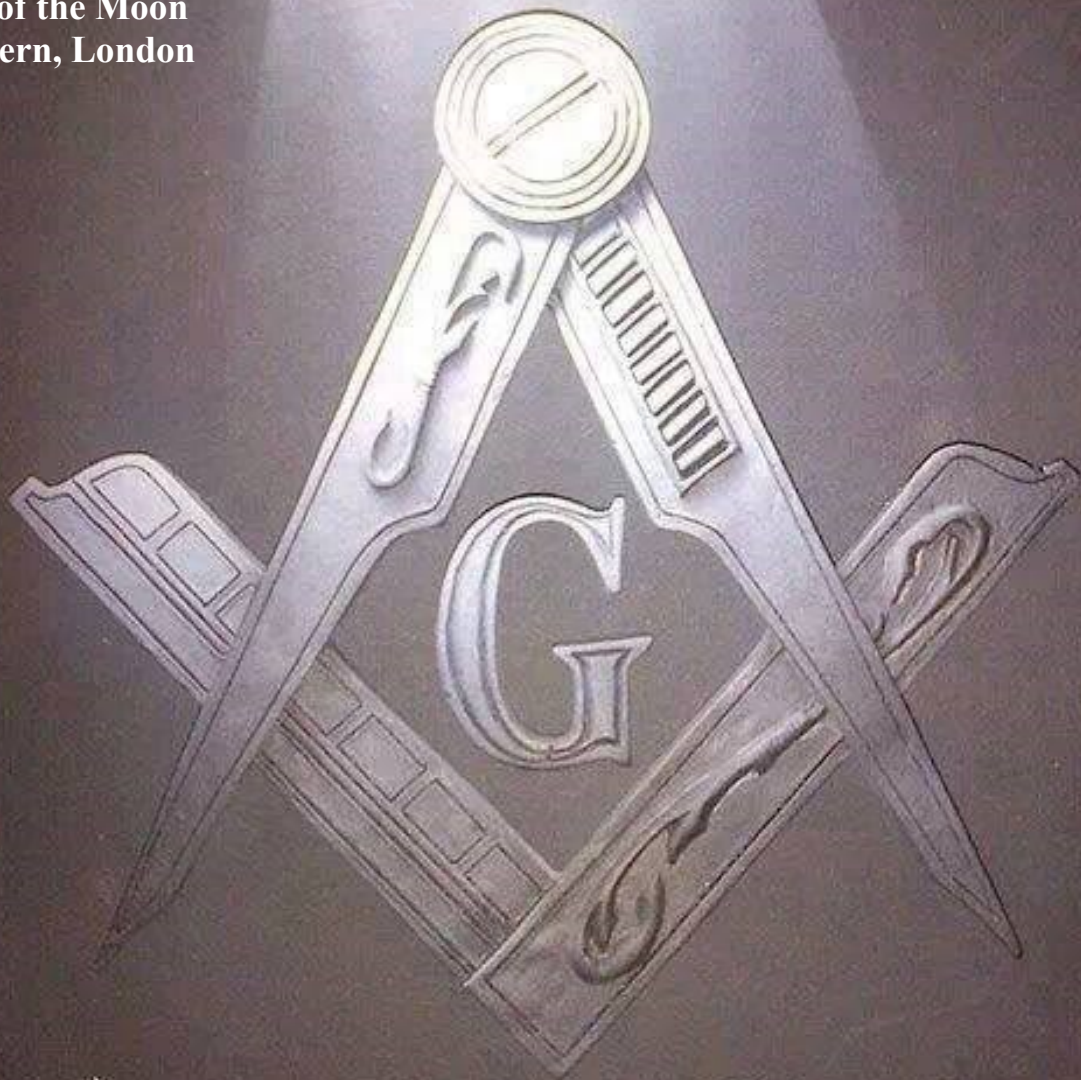
January 2015

*Walking the Road / Seeking the Light*

Number 181

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# *Inaugural Address 1865—Lessons for Masters Today*

**W**orshipful Wardens and Worthy Brethren, The honour which you have done me, in elevating me to the highest seat in this Lodge, necessitates my doing everything in my power to advance the interests of the Craft, and so prove to you that I am grateful for your kindness, and anxious to forward your interests. If I fail in the proper discharge of my duties, or do not come up to the brilliancy with which Past Master, Brother Reid and others, have filled this chair, you must ascribe it to my want of ability, not to the absence of inclination. My endeavour shall constantly be to promote the true interests of this Lodge, so that when I leave this chair, I may hand it over to my successor in as flourishing a condition as my esteemed friend Past Master Brother Reid has surrendered it to me.

Furthermore, with your assistance Brethren, I hope to be able, before long, to inscribe upon our banners the gallant motto of the "Greys," SECOND TO NONE; but I must assure you, that without your cordial co-operation and assistance, such a hope can never be realized, and thus, I must call upon your Masonic obligations, and your desire for the advancement of the Lodge, to nerve you on in the great work which lies before you. If you support me, test the great work which lies before you. If you support me, rest assured that nothing shall be wanting on my part, to raise the working and the status of the Lodge to the highest eminence. Remember, that though a Lodge can get on very well with an indifferent Master in the Chair; if the other Office-Bearers do their duty, the best intentioned and ablest Master must feel his endeavours futile, if he has not the support of his Office-Bearers, as well as that of the other Brethren. It should be the laudable ambition of every Brother to fill some post in the Lodge. By careful discharge of the inferior offices, he proves to the Brethren his fitness to fill the highest, for he only can properly command who has in an inferior post learnt to obey. I hope, then, on leaving this chair, to find many aspirants for it, and that the other offices will be eagerly sought after by the younger Brethren, who may, at some future time, desire to rise to the highest honour among us.

Tonight, I would crave your indulgence, while I briefly point out what are the duties incumbent upon the Members of a Lodge, which they are sworn to discharge, and the neglect of which is an offence against every Masonic law. A man, when he has received the Light, and been put in the possession of the signs and tokens by which Masons know each other, at once fancies himself an adept in our mysteries. He may be able to repeat the ritual from the opening to the closing, and from that, imagine that he knows everything that Masonry has to teach him. I regret to be forced to dispel this fond delusion, and to assure such a one, that he is still on the threshold of the Lodge, and still struggling with the darkness of the outer world, "What!" one may reasonably exclaim; "Do I know nothing of Masonry, I, who have filled every office in the Lodge?" Very probably you do not my Brother, for, as I have already said, the Ritual of Masonry is not the mystery of Masonry, any more than the sacrament of Baptism is Christianity.

The Ritual is simply your introduction into the Craft, and the mode by which you can only be permitted, or even have the power of studying its mysteries. When I was first made a Mason, I entertained the laudable ambition of rising to this chair, and to qualify myself to discharge its duties, I ground up the Ritual, which I was wont to repeat on all occasions when requested, with much inward satisfaction to myself. That happened a good many years ago—for although a young man, I am comparatively an old Mason.

During the second year of my Masonic career, an old Brother, one who had devoted many years to the speculative sciences of our Order, took me aside, and said I should now enlarge my Sphere of Masonic knowledge if I wished really to understand Masonry in its widest extent, and gave me a list of the authors to study. As was very natural, I felt chagrined at this turn of affairs, and surprised that I, who, in my own estimation was second to none, should yet be only on the beach of Masonry, and before me the broad ocean still untracked and still unknown. However, I took his advice, although with a very bad grace, and glad am I that I did so, for the more I have studied Masonry, and the deeper I have dived into its mysteries, the more convinced have I become, that it is a universal teacher; the sister to true religion, leading up from earth to the great white throne, "from Nature up to Nature's God." Days and nights have I spent in studying our sublime mysteries by the midnight lamp, by the broad flaunting blaze of the sun, by the pale radiance of the moon. On the sea shore I have listened to the long melancholy roll of the waves; and in each little shell, with its exquisite whorl, found the finger of the great Creator.





# ***Inaugural Address 1865—Lessons for Masters Today (ctd)***

On the mountain summit, in the dark and sombre forest, upon a bed of wild flowers, have I found His work; and in the town, with its sins and sorrows, there, too, have I found Him. The greater part of what I do know, has been acquired in the study of Masonry.

Masonry presupposes in every candidate for her mysteries, a knowledge of and a belief in God. That knowledge she perfects in the earnest student, that belief she deepens in his breast. Know God, is the sum of all Masonic teaching. And, my Brethren, is not this a sublime knowledge, which can, 'neath every clime, unite people of every country and creed in the broad band of brotherhood—

“That strict pledge, which, once partaken, blunts the sabre's edge, it takes even contending tribes in peace unite, and hated hosts seem brethren to the sight!

I think, from these remarks, you will agree with me, Brethren, that the Ritual is not Masonry, and that it is only the means towards an end. To enable you to attain that end shall be my endeavour, so long as I have the honour and the happiness to fill this chair. If you will only give me your attendance, support me in my schemes for the uprearing the standard of Masonry; I have little doubt but the time will come, when other Lodges, taking up our cry, will make her blaze as brilliantly as ever she did in days of yore. It has been a subject of deep regret to many able and accomplished Masons, the decline and partial fall of our Order. It only remains for the Brethren at the present day to resolve to study its mysteries, once more to uprear the altar upon the square of truth, when that peculiar perpendicular line, linking the love of the Father in Heaven with the bond of Brotherhood on Earth, will be even as Jacob's ladder, upon which the good messengers will be continually found travelling, Masonry is no idle service, no vain imagining of light minds, but the solid growth of many ages, upreared by the greatest minds of antiquity, and established by the mightiest intelligences of all time. Is it then, not a cause to be proud of? Is it not a high privilege to be allowed to range under that honoured banner? And is it not something to boast of in aiding the advance of that time, when

“Man to man, the World o'er,  
Shall brothers be?”

One thing demanded of a Mason is then, study; another equally important duty is regular attendance at Lodge Meetings. This, I regret to say, is a duty little attended to at the present day. Brethren appear to consider this of no consequence, forgetting that at their reception they promised this at all times, sickness and pressing emergency alone preventing. It is exceedingly disheartening to a Master to find himself left unsupported by the Brethren. It is uncourteous towards himself personally, and an insult to the Lodge. Every Brother is a block in the building of the Lodge, without which it cannot be perfect. Besides, it surely is no great call upon their time to ask them to be present twice a month, or about eighteen times a year. I sincerely trust that, during my term of office, the old members of the Lodge, as well as the young, will rally round the chair, so that a goodly show of ashlar may greet the eyes of my successor. In honouring the Lodge, the Brethren must remember they honour themselves; but in allowing the least innuendo, or giving rise to such against it; they dishonour themselves. A man, to his grave, is a Mason; he cannot escape from his obligations, and if he does not fulfil these to the utmost letter, then he fails in the display of everything noble and honourable in man. Furthermore, it is his duty to come forward and take office in the Lodge, and for that purpose he must be a regular attender at all meetings, so as to qualify himself for discharging its duties.





# ***Inaugural Address 1865—Lessons for Masters Today (ctd)***

The duties of Office-Bearers are imperative; they are doubly bound to discharge them, both by their obligations as Masons, and by their oaths of fidelity as Office-Bearers. A Brother, before being raised to the dignity of the chair, should have passed from Inner Guard to Depute Master. It was the rule in former times, and I cannot see why it should be departed from in the present. A Master should be perfect in every office of the Lodge—this can only be got by serving in every office; and the honour of being raised to the chair would be more highly appreciated, and more sought after, were there greater obstacles in the way of obtaining it. The Master would discharge his duties with greater zeal, and his efforts at benefiting the Lodge be rewarded with greater success.

"The power of the Master in his Lodge is absolute; he is the supreme arbiter of all questions of order, so far as the meeting is concerned. Nor can any appeal be made from his decision to that of the Lodge. He is answerable to Grand Lodge alone for his conduct, and all complaints against him must be presented for consideration to that sovereign tribunal. For no misdemeanour, of whatever nature, can he be tried by his Lodge; for as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as judge, while, at the same time, he appeared in the position of the accused."

Brethren, these are the privileges of the Master according to Masonic law; I sincerely trust that while I hold this chair, I shall never be called upon to exercise them. At the same time, I may assure you, that I shall not allow the dignity of this chair, or the honour attaching to it, to be sullied by the slightest act of any Brother. If I can do nothing else in handing over the reigns of government to my successor; at least I shall hand them over as strong and as untarnished as they were handed over to me. One of our ancient charges says explicitly, and I recommend it to your earnest attention, Brethren, when in Lodge. "You are not to hold private committees, nor separate conversations, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship."

Brethren, I have thought it right to lay before you the duties of the Brethren to the Lodge. I trust that you will take to heart what I have said. It is my anxious desire to destroy anything appearing like self in any Brother, and to unite the Lodge in one harmonious whole. If, in my endeavours to rule this Lodge properly, if by my actings I should give offence to any one, I beg of you to remember, that I do not sit all the term of my life in the chair, and the remedy is clear, and you can turn me out at the first election.

The error Brethren often make in leaving the Lodge is, supposing the man to be the Master, while in reality the Master is distinct from the man. To abandon the Lodge, then, for the doings of one person who must in a definite term vacate the chair; is, to say the least of it, silly. I trust, however, that my term of office, if characterised by little else, will at least be by the drawing still closer of the ties of brotherly love and affection, and the uniting of the individual Brethren of the Lodge into what may be well called a band of Brothers.

*By Br. ANTHONY ONEAL HAYE, R.W.M. St Stephen, No.145,  
Extracted and transcribed by Bro. Kenneth C. Jack from 'The Scottish Freemasons' Magazine, February 1st, 1865, pp 21/22]*



# *King Solomon's Temple*

The crowning achievement of King Solomon's reign was the erection of the magnificent Temple (Hebrew- *Beit haMikdash*) in the capital city of ancient Israel - Jerusalem. His father, King David, had wanted to build the great Temple a generation earlier, as a permanent resting place for the Ark of the Covenant which contained the Ten Commandments. A divine edict, however, had forbidden him from doing so: "You will not build a house for My name," God said to David, "for you are a man of battles and have shed blood." (I Chronicles 28:3).

The Bible's description of Solomon's Temple (also called The First Temple) suggests that the inside ceiling was 180 feet long, 90 feet wide, and 50 feet high. The highest point on the Temple that King Solomon built was actually 120 cubits tall (about 20 stories or about 207 feet).

According to the Tanach (II Chronicles):3:3- "The length by cubits after the ancient measure was threescore cubits, and the breadth twenty cubits". 3:4- "And the porch that was before the house, the length of it, according to the breadth of the house, was twenty cubits, and the height a hundred and twenty; and he overlaid it within with pure gold."

Solomon spared no expense for the building's creation. He ordered vast quantities of cedar wood from King Hiram of Tyre (I Kings 5:20-25), had huge blocks of the choicest stone quarried, and commanded that the building's foundation be laid with hewn stone. To complete the massive project, he imposed forced labor on all his subjects, drafting people for work shifts that sometimes lasted a month at a time. Some 3,300 officials were appointed to oversee the Temple's erection (5:27-30). Solomon assumed such heavy debts in building the Temple that he is forced to pay off King Hiram by handing over twenty towns in the Galilee (I Kings 9:11).

When the Temple was completed, Solomon inaugurated it with prayer and sacrifice, and even invited non-Jews to come and pray there. He urged God to pay particular heed to their prayers: "Thus all the peoples of the earth will know Your name and revere You, as does Your people Israel; and they will recognize that Your name is attached to this House that I have built" (I Kings 8:43).

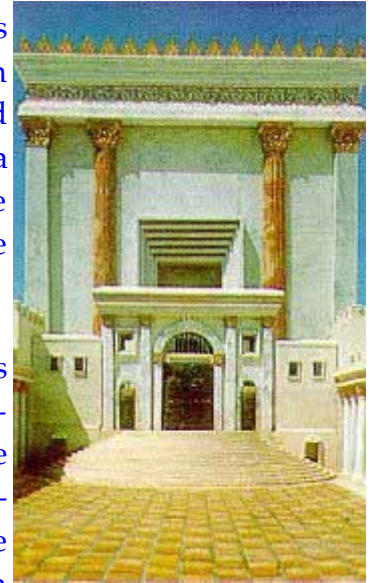
Sacrifice was the predominant mode of divine service in the Temple until it was destroyed by the Babylonians some four hundred years later, in 586 BCE. Seventy years later, after the story of Purim, a number of Jews returned to Israel - led by the prophets Ezra and Nehemiah - and the Second Temple was built on the same site. Sacrifices to God were once again resumed. During the first century B.C.E., Herod, the Roman appointed head of Judea, made substantial modifications to the Temple and the surrounding mountain, enlarging and expanding the Temple. The Second Temple, however, met the same fate as the first and was destroyed by the Romans in 70 C.E., following the failure of the Great Revolt.

Continued over



As glorious and elaborate as the Temple was, its most important room contained almost no furniture at all. Known as the Holy of Holies (*Kodesh Kodashim*), it housed the two tablets of the Ten Commandments inside the Ark of Covenant. Unfortunately, the tablets disappeared when the Babylonians destroyed the Temple and, therefore, during the Second Temple era the Holy of Holies was reduced to small, entirely bare room. Only once a year, on Yom Kippur, the High Priest would enter this room and pray to God on behalf of the Israelite nation. A remarkable monologue by a Hasidic rabbi in the Yiddish play *The Dybbuk* conveys a sense of what the Jewish throngs worshiping at the Temple must have experienced during this ceremony:

God's world is great and holy. The holiest land in the world is the land of Israel. In the land of Israel the holiest city is Jerusalem. In Jerusalem the holiest place was the Temple, and in the Temple the holiest spot was the Holy of Holies.... There are seventy peoples in the world. The holiest among these is the people of Israel. The holiest of the people of Israel is the tribe of Levi. In the tribe of Levi the holiest are the priests. Among the priests, the holiest was the High Priest.... There are 354 days in the [lunar] year. Among these, the holidays are holy. Higher than these is the holiness of the Sabbath. Among Sabbaths, the holiest is the Day of Atonement, the Sabbath of Sabbaths.... There are seventy languages in the world. The holiest is Hebrew. Holier than all else in this language is the holy Torah, and in the Torah the holiest part is the Ten Commandments. In the Ten Commandments the holiest of all words is the name of God.... And once during the year, at a certain hour, these four supreme sanctities of the world were joined with one another. That was on the Day of Atonement, when the High Priest would enter the Holy of Holies and there utter the name of God. And because this hour was beyond measure holy and awesome, it was the time of utmost peril not only for the High Priest but for the whole of Israel. For if in this hour there had, God forbid, entered the mind of the High Priest a false or sinful thought, the entire world would have been destroyed.



To this day, traditional Jews pray three times a day for the Temple's restoration.

Over the centuries, the Muslims who eventually took control of Jerusalem built two mosques on the Temple Mount, the site of the two Jewish Temples. (This was no coincidence; it is a common Islamic custom to build mosques on the sites of other people's holy places.) Since any attempt to level these mosques would lead to an international Muslim holy war (*jihad*) against Israel, the Temple cannot be rebuilt in the foreseeable future.





# *A Masonic Funeral In Style*

The funeral of Bro. Dario Curry PM in Nassau, The Bahamas.

Click on: [Masonic Funeral](#) or either photo below to see the video link,.



## *Lord Abercorn*



James Hamilton,

1st Duke of Abercorn

James Hamilton, 7th Earl of Abercorn and Grand Master of England was a scientist elected into The Royal Society for publishing *Calculations and Tables on the Attractive Power of Lodestones* (magnetism). He served as a founding governor for the Foundling Hospital for abandoned children.

James Hamilton, 1st Duke of Abercorn was born on 21 January 1811 in London. He was educated at Harrow School, Harrow on the Hill, London, England. He matriculated at Christ Church, Oxford University on 2 July 1829. He was Grand Master of Ireland in 1874.

James Hamilton, 2nd Duke of Abercorn was born on 24 August 1838 at Brighton, England. He was educated at Harrow School, Harrow on the Hill, London, England. He also matriculated at Christ Church, Oxford on 28 May 1857. While having many titles, he also assumed Lord Paisley and held the office of Grand Master of the Ireland in 1886 after his father.



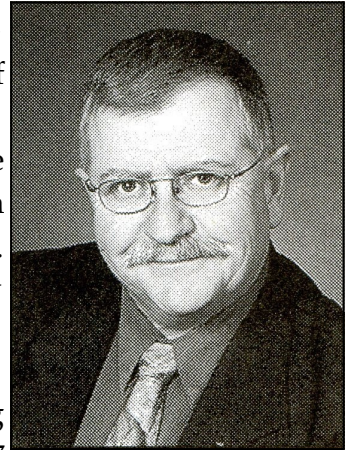
James Hamilton,

2nd Duke of Abercorn



## YMCA Legend Dies

**Bro. John Lewis** passed away peacefully at the North Bay Regional Health Centre, on Monday, 22nd December, at the age of **66 years**, following a battle with cancer. He was a graduate of the University of Windsor and began his long career with the YMCA in 1971. He served as A/CEO of St. Thomas and CEO in Yarmouth, Nova Scotia, Chatham and North Bay, retiring in 2003. John enjoyed a part-time role with the Ministry of the Attorney General in the Court Services Division until 2013.



He was a member of Freemasonry and a member of Nipissing Lodge No. 420 GRC North Bay, and Parthenon Lodge No. 267 GRC, Chatham. He was very involved in the Scottish Rite of Freemasonry of Canada serving on the Supreme Council of Canada. He was a member of Rameses Shriners No. 33 and the North Bay Rorab Shrine Club, serving as President in 1995 and again in 2007.

A Masonic Memorial Service was held at the Calvin Presbyterian Church followed by the Funeral Service in the Church. John's wishes were for donations rather than flowers to The Scottish Rite Charitable Foundation, and The Shriners Hospital for Children (Canada).



### *Not a New Problem!!*

A major problem experienced by lodges in Scotland and England was recurring financial debt, exacerbated by the **"high drop-out rate, poor attendance, and subscription arrears,"** as noted by Clark in *British Clubs*.

For example, Lodge Scoon & Perth No. 3 Minutes in 1729 state "...the Members that are absent at this quarterly Meeting and the former on the third Day of March are to Give In their excuse next meeting quarterly or to be liable to the Masters Determination of their fine and otherways as the Master pleases." The lodge also recorded that in 1740, the members "Conveend with the Master the other members" and drew up a "Roll of the whole members of the Lodge in order to know who are deficient in their annual payments."

Is there an answers? Perhaps—more to follow.





## *From the Columns*



On 11th December, Bro. **John Alexander Rankin** was passed into the lodge by the brethren of Lodge Thistle & Crown No.1167 in Neilston. Bro. John is the son of Bro. Davy Rankin.

The meeting on 25th December was cancelled! However, this used to be a popular meeting day for the lodge with many member receiving degrees on that day. Today, wives are not as understanding!!!!



## *Standards of Recognition*

Recognition between Grand Lodges is a very important aspect to maintain that 'pure ancient masonry.' The following has been taken from an American viewpoint

Since the delegates of this Conference change each year, it is important to restate the Standards of Recognition adopted for our guidance when this Commission was formed in 1952. These are the guidelines used to evaluate Regularity of a Grand Lodge, and thereby determine whether it is worthy of consideration for Recognition by our member Grand Lodges.

This Commission provides this data for use by our Grand Lodges, and does not attempt to influence or recommend what action should be taken. The Commission serves in an investigative and advisory capacity only.

The standards of Recognition are summarized as follows:

1. *Legitimacy of Origin*
2. *Exclusive Territorial Jurisdiction, except by mutual consent and/or treaty.*
3. *Adherence to the Ancient Landmarks, specifically, a Belief in God, the Volume of Sacred Law as an indispensable part of the Furniture of the Lodge, and the prohibition of the discussion of politics and religion.*

Click on the following to see the webpage:

[The Conference of Grand Masters of Masons of North America](#)





### GL News

Now you may have some money to spend in the January sales why not try The Grand Lodge of Scotland online shop? It offers a wide range of items to anyone who has an interest in Freemasonry:

<http://www.grandlodgescotland.com/shop>

Tours of the building will resume on Monday 26th January and are normally provided at 10.00am and 2.00pm.

### PGL News

*Monday 12th January, 2015*—PG Committee in Lodge Houstoun St.Johnstone No.242 at 7pm

*Monday 31st January, 2015*—Tri-Annual Communication of the PGL in Lodge POW No.426 Renfrew at 2pm.

The UGLE has just donated a superb amount to the Philippines –just click on the image below to read the full article.



**THE FREEMASONS'  
GRAND CHARITY**

**Freemasons give £185,385 to  
rebuild schools and health  
centres destroyed by Typhoon  
Haiyan in the Philippines**





# 18th Century Lodge Expulsions

The Grand Lodge of Scotland stipulated that lodges refusing to comply “should be Understood to have Abandoned the Grand Lodge and be by them disowned accordingly.” Consequently, on 6th November 1771, eight expulsions and fifty-one suspensions were handed down; lodges in and about Edinburgh had until 30th November to settle their accounts while lodges at a greater distance had until 27th December, and “those that may be more remote” had until the next Quarterly Communication in February 1772. If overdue fees were not paid, their charters would be revoked and they would be struck from the Grand Roll. Overall, fifty-nine lodges were affected by the actions of the Grand Lodge, accounting for almost one-third of all lodges in Scotland, or 32.7%. The list of expulsions and suspensions is non-discriminatory: old-established as well as newly-chartered lodges are listed. The oldest lodge recorded is Edinburgh Kilwinning Scots Arms (1736), also the first to be named on the registry of expulsions. The most recently erected lodge at that time – Rutherglen Royal Arch (1769) in Renfrewshire East was suspended.

The following letter was issued to all Scottish lodges:

*The Quarterly Communication, held here of this date considering that the cause of so many Lodges being in arrears to the Grand Lodge, was owing to their entering members, either upon acceptance or for Triffling sums which often tended to the hurt and ruin of these Lodges; they therefore resolved, that all Lodges holding of the Grand Lodge do enter no apprentice in time coming under ONE GUINEA at least, and prohibited and discharged all Lodges holding of the Grand Lodge of Scotland from entering any apprentice below said sum.*

*They also resolved, that all Lodges in arrears to the Grand Lodge do on or before St. John's day in December next, pay up their arrears, otherwise the Lodges neglecting so to do will be thereafter struck off from the roll of the Grand Lodge, and receive no benefit therefrom in time coming.*

*It is therefore hoped that your Lodge will comply with the above resolutions of the Grand Lodge, by transmitting a list of your intrants, with money for discharging the same forthwith.*

*By order of the Quarterly Communication*

*[Signed] Will Mason  
Grand Secretary*

No messing about really!!!



# FREEMASON

Facebook.com/FraternalTies



What my friends think I do



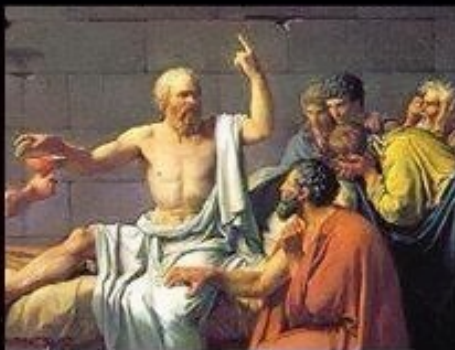
What my mom thinks I do



What society thinks I do



What conspiracy nuts think I do



What I think I do



What I really do

## *January Events in 242*

Thursday 8th—MM by OBs

Thursday 22nd January—EA by OBs

**Visit:**

Tuesday 6th—St Barchan No.156 to confer the FCD





# Communion of the Moon

Forty-two years ago two human beings changed history by walking on the surface of the moon, but what happened before Bro. Buzz Aldrin and Neil Armstrong exited the Lunar Module is perhaps even more amazing, if only because so few people know about it. Bro. Aldrin took communion on the surface of the moon.



The background to the story is that Bro. Aldrin was an elder at his Presbyterian Church in Texas during this period in his life, and knowing that he would soon be doing something unprecedented in human history, he felt he should mark the occasion somehow, and he asked his minister to help him. The minister blessed some bread and a small vial of communion wine and Bro. Aldrin took them with him out of the Earth's orbit and on to the surface of the moon.

He and Armstrong had only been on the lunar surface for a few minutes when Bro. Aldrin made the following public statement: "This is the LM pilot. I'd like to take this opportunity to ask every person listening in whoever and wherever they may be to pause for a moment and contemplate the events of the past few hours and to give thanks in his or her own way." He then ended radio communication and there on the surface of the moon, 250,000 miles from home, he read a verse from the Gospel of John and he took communion. Here is his own account of what happened:

"In the radio blackout, I opened the little plastic packages which contained the bread and the wine. I poured the wine into the chalice our Church had given me. In the one-sixth gravity of the moon, the wine slowly curled and gracefully came up the side of the cup. Then I read the scripture, 'I am the vine, you are the branches. Whosoever abides in me will bring forth much fruit. Apart from me you can do nothing.' I had intended to read my communion passage back to earth but at the last minute (they) had requested that I do not do this. NASA was already embroiled in a legal battle with Madelyn Murray O'Hare, the celebrated opponent of religion, over the Apollo 8 crew reading from Genesis while orbiting the moon at Christmas. I agreed reluctantly. I ate the tiny Host and swallowed the wine. I gave thanks for the intelligence and spirit that had brought two young pilots to the Sea of Tranquility. It was interesting for me to think: the very first liquid ever poured on the moon, and the very first food eaten there, were the communion elements."



It is interesting to think that some of the first words spoken on the moon were the words of Jesus Christ, who made the Earth and the moon - and Who in the immortal words of Dante, is Himself the "Love that moves the Sun and other stars."

How many of you knew this? Too bad this type of news doesn't travel as fast as the bad does share it if you've felt God's Love.

*From St. Paul's Newsletter (without the masnic references!)*

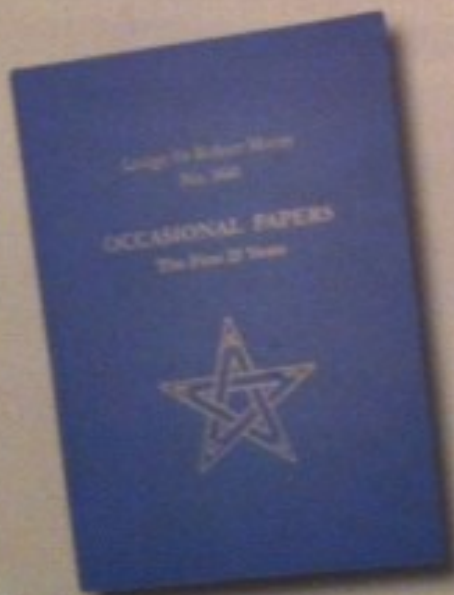


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**The Roman Catholic Freemason**

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**The Geneva Bible Ritual,  
to name a few.**

Order a copy from the Lodge Secretary:  
Alan Dickson, [alan.dickson@btinternet.com](mailto:alan.dickson@btinternet.com) £25.00 + P & P





## *Another one bites the dust!*



The Watermark Art Centre has used a \$250,000 anonymous donation to purchase the former Bemidji Masonic Temple on the corner of Fifth Street and Bemidji Avenue North in Minnesota, US.

The Watermark director said the building will be razed to make way for green space. The art centre plans to move from its space in the Carnegie Library building into the former

Lakeside Lueken's store just north of the Masonic Temple.

The brethren are ready to say goodbye to the building to save our 114-year Masonic history and to look to Masonic future in Bemidji, for many more years."

The prospect of the old lodge's demolition was saddening, but the Masons' new lodge at a former tae kwon do studio on the south edge of town was more practical. The new space has allowed handicapped members attend gatherings, whereas the design of the old building prevented them from entering.

Let's hope the foundation stone plaque is incorporated into the new premises.



## *Well, I never!!!!*

Washington Chapter No.3 of Portsmouth, New Hampton announced its meetings via the town crier, who received from 6 to 25 cents for his work.

The letters of the English word GOD are the first three letters of Hebrew words for beauty, strength, and wisdom. G in Gomez, O in Oz, D in Dabar.

Operative Lodge No.150 in Aberdeen is unusual in that it is only open to operative stonemasons. Does anyone know if this is still the case?



# *The Ship Tavern*

The Ship Tavern at the corner of Gate Street and Little Turnstile in London. The Ship Tavern was established in 1549 & has been at the heart of Holborn's social scene for over 500 years. The original Tavern was then only half the size as it is today and constructed mostly from timber. Its main purpose was to quench the thirst of exhausted labourers who were tending to the nearby fields, now partly Lincoln's Inn Fields.



As well as being a public house, The Ship Tavern has served many purposes in its lifetime. Notably during the despotic reign of Henry VIII, Catholics would sneak into the Ship Tavern to attend mass, conducted by outlawed priests who would conduct mass from behind the bar. Lookouts would be posted around the neighbourhood,

and a pre-arranged signal would warn the congregation when the king's zealous officials came in to view. The warning would, hopefully, give the priest time to escape into one of the several 'hidey-holes' (some of which still exist today) and allow the congregation time to take up their tankards and become just another group of regulars in a pub. Some priests were not so lucky and were discovered hiding in a tunnel in the cellar and were executed on the spot.

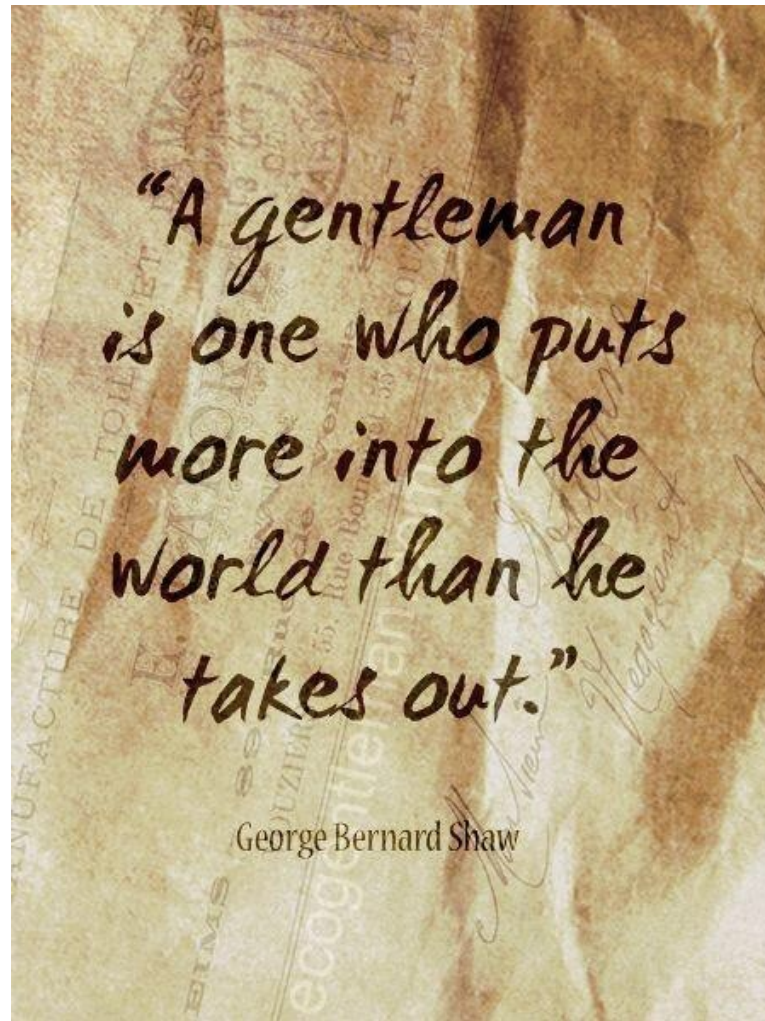


It was here that on the last Monday in every month from the 1700s that freemasons would meet and in 1786 Lodge 234 was consecrated here by the Grand Master, the Earl of Antrim.





## Replace “Gentleman” with “Brother”



### *Did You Know?*

The earliest lodges under the Scottish Constitution in the US are:

Kilwinning Port Royal Crosse Lodge—Port Royal (1 December 1755)

St Andrews – Boston (30 November 1756)

Hampton Lodge (1757)

Blandford Lodge – Petersburg (9 September 1757)

Tapahannock Kilwinning (3 June 1758)

Fredericksburg (21 July 1758); *all Virginia*

Union Kilwinning – South Carolina (30 November 1759)

St John – Norfolk, MA (8 August 1763)

St John – Philadelphia (15 December 1773) PA.



## ***Blast from the Past***

Where and when was this photo taken? Some well known faces in this including 10 PMs!



19th May, 2001 when 242 visited Selsdon Park Lodge No.5005 (EC) in Croydon to exemplify the MM degree. This was taken outside the Croydon Masonic Centre.



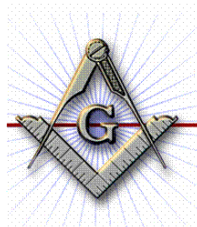
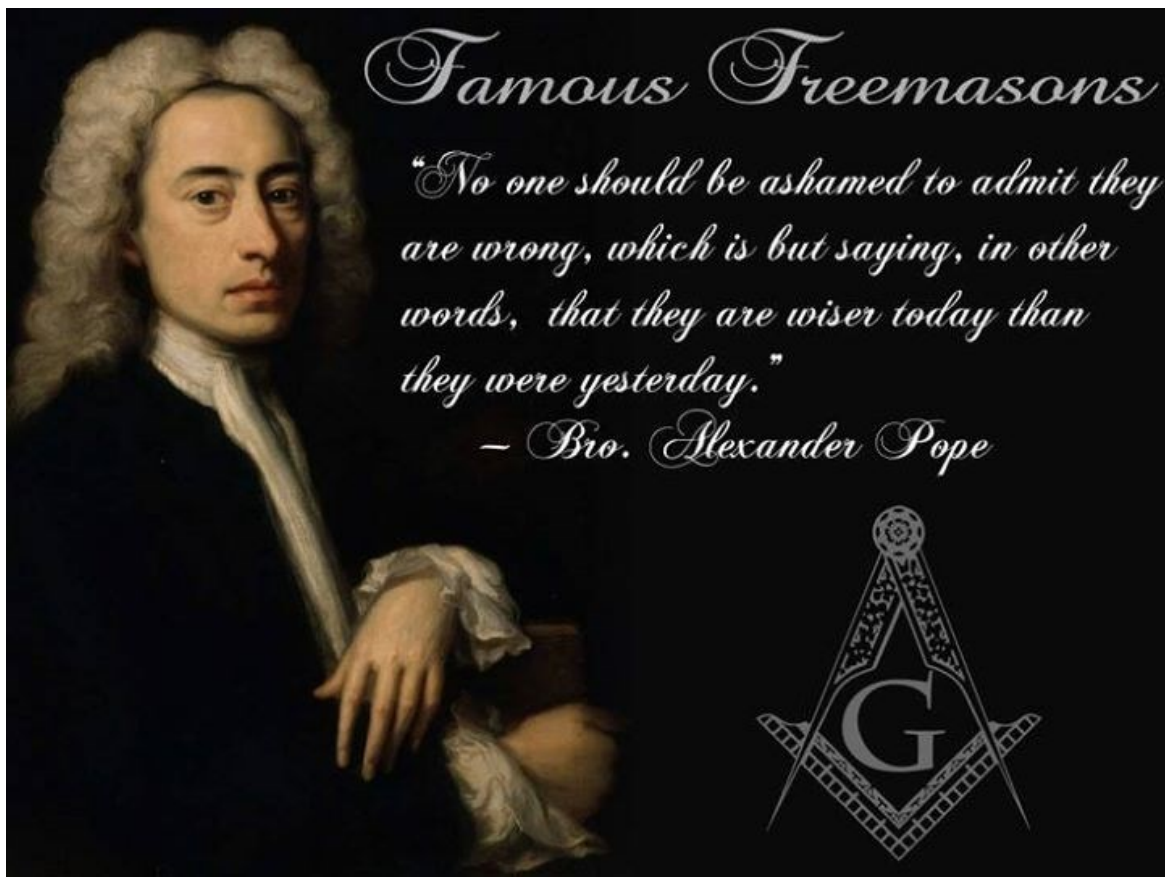
### ***Thought of the Month***

In English speaking masonry, and indeed most forms of Freemasonry, the signs in each degree are related to penalties from the past. In Scotland, however, the EA degree is a two part sign—the first part representing something completely different from elsewhere.

Is this unique in Craft masonry?







## ***In Memoriam***

It is with deep sadness and much regret that we have to inform you of a loss sustained to the craft in the passing to the Grand Lodge above of the following Brother:

**Bro. Jim Shodhuri PM 5005 (Selsdon Park Lodge, Croydon)**



Left to right: Bros Tony Pearson PM 5005, John Miller PGM  
Tony Campbell PM 5005 and Jim

*Jim lived respected and dies regretted as he passes to the  
Grand Lodge Above.*





*To submit an article, contact the Editor: Grant Macleod*

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**Lodge Website** [www.lodge242.co.uk](http://www.lodge242.co.uk)

Thanks to Bro. Allan Stobo IPM for proof reading.

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