



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Volume 16 Issue 3

"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851

March 2016

From the East...



Brethren:

The equinox symbolizes many things to a mason. The 'point within a circle,' while used as a geometric proof for other equations, certainly does, by its very nature, show up as a representation of the equinox. Likewise, the time of balance between light and dark shows us that the 'old season' has run its course, and a 'new season' is well under way.

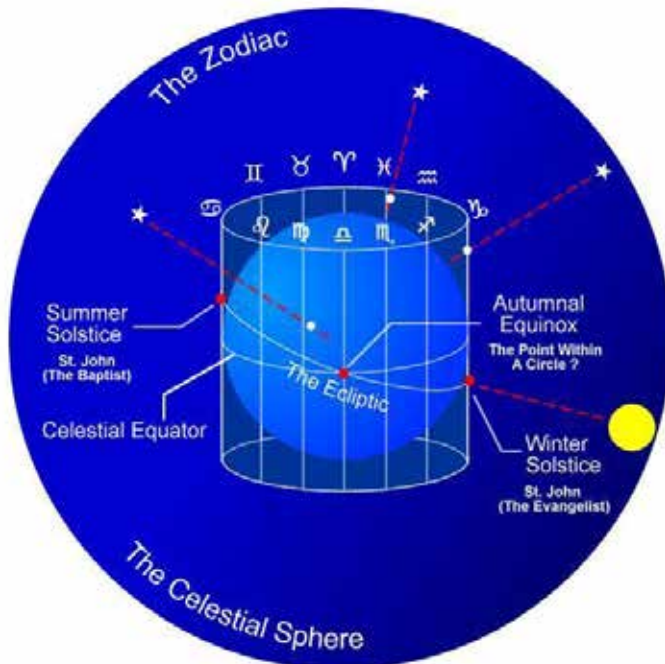


Figure 1 – An illustration of the principles of Mercator's system of star projection. The earth is envisioned as a sphere surrounded by the celestial sphere upon which all heavenly bodies are fixed. A vertical cylinder surrounding the earth is marked with parallel vertical lines which correspond to the positions of the Zodiac. Stars (and planets) are projected onto the cylinder at their relative declinations, producing a star map.

The time of the equinox also represents the end of the first business quarter, a time when reports are being drafted and prepared for shareholders and boards of directors. We sometimes forget that we as Masons have not only an obligation to our Craft, and the landmarks that have been handed down to us through time immemorial, but we

have a business to run to ensure the future success of our Craft as well. Let me focus on the business of the Lodge this month:

1.) The roof has been given a 'quick fix' and at this moment is holding up without further escalating the damage we had seen these several years past. Brother Senior Warden Dann Kelehan is in talks with several roofing companies to collect estimates on a proper replacement to ensure our building remains in good physical standing for several more decades.

2.) A plan to consolidate the current loans has also sparked talks about borrowing monies to help facilitate the much needed roof replacement. There have been several discussions on the source of such needed incomes, and any brother who wishes to help facilitate this is encouraged to speak with RWB Douglas Ottersberg.

3.) The technologies committee has been granted the task of updating our email and web servers. After several unfortunate incidents, both services are being worked on from the ground up. This gives us the opportunity to realize new concepts in how we work as Masons, and how we interact with the public. One of the keys to success in modern digital distribution of information is maintaining dynamic content. Our web-page may be down for several days or weeks as it is prepared, but when it is back up and running, it will enable easy access to create and share content between Masons of our community and state, and with the public. As we cross-reference other sources, we will gain exposure within the community, and appear more relevant to search engines such as Google.

4.) The ritual and educational committees have done an outstanding job in bringing life back in to our regular communications and degrees. The level of work done has improved over recent years, and will only improve in the up-coming years as dedicated ritualists move further in the ranks of our Fraternity. Education has been incorporated in to each meeting, and the brethren are finding the new discussions most entertaining. I want to especially thank WB Jaquith, Bro. Kelehan, and Bro. Hwang for their

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Regular Meetings

RECURRENCE	EVENT	ORGANIZATION
First Monday	Regular Communication at 7:30 PM, Dinner at 6:00 PM	Montezuma Lodge #1
Last Thursday	Property Management Board at 6:00 PM	Montezuma Lodge #1
Second Tuesday	Regular Communication at 7:30 PM	York Rite Bodies
Third Tuesday	Regular Communication at 7:30 PM, Dinner at 6:30 PM	Santa Fez Shrine Club
Second Wednesday	Regular Communication at 7:30 PM, Dinner at 6:30 PM	Cerrillos Lodge #19
First and Third Thursday	Regular Communication at 7:30 PM	Santa Fe #19 Eastern Star

We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone, Mason and non-Mason alike can voice ideas and discuss any topic.



Special Notices And Events



Property Management Board

The February meeting of the Property Management Board is scheduled for **Thursday, March 31st** at 6:00 PM in the library.

Degree Conferred

The Entered Apprentice degree for Mr. John Filmore Feins was conferred on Friday, March 11, 2016.

Another Entered Apprentice degree, for Mr. Charles Anthony Hanaford was conferred on Wednesday, March 16, 2016.

Speaker for Our April 2016 Communication

RWB Adam L. Hathaway, now Senior Grand Warden of the Grand Lodge of New Mexico, will be our featured speaker the the Stated Meeting on April 4, 2016. He will speak on the topic of "An Exploration of Masonic Virtues."

In Memoriam

It is with sadness that we report the passing of three of our Brothers.

Br. William L. Boyer, 9/3/1941 - 4/30/2016; EA: 11/25/1986, FC: 1/15/1987, MM: 3/12/1987.

Br. Wallace I. Harman, 7/7/1928 - 4/1/2015 EA: 11/13/1957, FC: 1/24/1958, MM: 2/28/1958.

Br. Ernest F. Postlewaite, 11/25/1923 - 4/3/2015; EA: 1/22/1960, FC: 2/26/1960, MM: 4/8/1960



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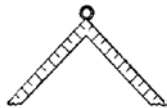
continued support and dedication to these matters.

5.) Our finances are being properly sorted, allowing us a clearer picture of our future path, and giving us timely notice as to how to prepare for the next few years. The work done by Brother Treasurer George Watson and Brother Junior Deacon Jee Hwang is most appreciated as it is some of the least desirable but most important work that any business can do.

6.) Brother Secretary Don Helberg has been extremely patient in this time of transition, and very amenable to relaying information and passing down the 'secrets' he has learned over his many remarkable years of service to the craft and to Montezuma Lodge #1. The heart and brain of the Lodge continue to be, in large part, his.

Montezuma Lodge #1 will have one of the highest attendances for Grand Lodge in 2016 in recent memory. At this time, at least six members have committed to attend in some form or fashion. The Grand Master has waived the registration fee for any brother who wishes to observe proceedings without partaking in the business. Please remember to bring your current dues card if you attend.

Finally, brethren, I must thank each and everyone of you for assisting in another fantastically successful Open House. We have reached an additional 400 – 450 members of the public that have never attended a Masonic event. In two years time we have directly communicated, face to face, with 2% of the entire population of Santa Fe, and approximately 10% of the represented demographic. That is a huge feat that should be regarded as a major triumph for public relations in New Mexico Masonry.



Fraternally,
Marc DeGiovanni
Worshipful Master

From The West

The following article is from the website <http://www.Sacred-Texts.com>. The Title is "*Hidden Power*" and was written in 1921 by Thomas Troward. This is an intellectual discussion of the two pillars of King Solomon's Temple. The author points out that while an average reader of the bible may breeze through the discussion of these pillars, in actuality they contain deep meaning and are worthy of further study. Hopefully this write up will cause Masons to want to learn more about these words and their symbolic and historic meaning. They are preserved in Masonic ritual for a reason and the paper below may spark an interest in further exploration.

JACHIN AND BOAZ

"AND he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of

that on the right hand Jachin, and the name of that on the left Boaz." (II Chron. 17.)

Very likely some of us have wondered what was the meaning of these two mysterious pillars set up by Solomon in front of his temple, and why they were called by these strange names; and then we have dropped the subject as one of those inexplicable things handed down in the Bible from old time which, we suppose, can have no practical interest for us at the present day. Nevertheless, these strange names are not without a purpose. They contain the key to the entire Bible and to the whole order of Nature, and as emblems of the two great principles that are the pillars of the universe, they fitly stood at the threshold of that temple which was designed to symbolize all the mysteries of Being.

In all the languages of the Semitic stock the letters J and Y are interchangeable, as we see in the modern Arabic "Yakub" for "Jacob" and the old Hebrew "Yaveh" for "Jehovah." This gives us the form "Yachin," which at once reveals the enigma. The word Yak signifies "one"; and the termination "hi," or "hin," is an intensitive which may be rendered in English by "only." Thus the word "Jachin" resolves itself into the words "one only," the all-embracing Unity.

The meaning of Boaz is clearly seen in the book of Ruth. There Boaz appears as the kinsman exercising the right of pre-emption so familiar to those versed in Oriental law—a right which has for its purpose the maintenance of the Family as the social unit. According to this widely-spread custom, the purchaser, who is not a member of the family, buys the property subject to the right of kinsmen within certain degrees to purchase it back, and so bring it once more into the family to which it originally belonged. Whatever may be our personal opinions regarding the vexed questions of dogmatic theology, we can all agree as to the general principle indicated in the role acted by Boaz. He brings back the alienated estate into the family—that is to say, he "redeems" it in the legal sense of the word. As a matter of law his power to do this results from his membership in the family; but his motive for doing it is love, his affection for Ruth. Without pushing the analogy too far we may say, then, that Boaz represents the principle of redemption in the widest sense of reclaiming an estate by right of relationship, while the innermost moving power in its recovery is Love.

This is what Boaz stands for in the beautiful story of Ruth, and there is no reason why we should not let the same name stand for the same thing when we seek the meaning of the mysterious pillar. Thus the two pillars typify Unity and the redeeming power of Love, with the significant suggestion that the redemption results from the Unity. They correspond with the two "bonds," or uniting principles spoken of by St. Paul, "the Unity of the Spirit which is the Bond of Peace," and "Love, which is the Bond of Perfectness."

From The West (Cont.)

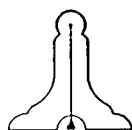
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The former is Unity of Being; the latter, Unity of Intention; and the principle of this Dual-Unity is well illustrated by the story of Boaz. The whole story proceeds on the idea of the Family as the social unit, the root-conception of all Oriental law, and if we consider the Family in this light, we shall see how exactly it embodies the two-fold idea of Jachin and Boaz, unity of Being and unity of Thought. The Family forms a unit because all the members proceed from a common progenitor, and are thus all of one blood; but, although this gives them a natural unity of Being of which they cannot divest themselves, it is not enough in itself to make them a united family, as unfortunately experience too often shows. Something more is wanted, and that something is Love. There must be a personal union brought about by sympathetic Thought to complete the natural union resulting from birth. The inherent unity must be expressed by the Individual volition of each member, and thus the Family becomes

The ideally perfect social unit; a truth to which St. Paul alludes when he calls God the Father from Whom every family in heaven and on earth is named. Thus Boaz stands for the principle which brings back to the original Unity that which has been for a time separated from it. There has never been any separation of actual Being--the family right always subsisted in the property even while in the hands of strangers, otherwise it could never have been brought back; but it requires the Love principle to put this right into effective operation.

When this begins to work in the knowledge of its right to do so, then there is the return of the individual to the Unity, and the recognition of himself as the particular expression of the Universal in virtue of his own nature.

These two pillars, therefore, stand for the two great spiritual principles that are the basis of all Life: Jachin typifying the Unity resulting from Being, and Boaz typifying the Unity resulting from Love. In this Dual-Unity we find the key to all conceivable involution or evolution of Spirit; and it is therefore not without reason that the record of these two ancient pillars has been preserved in our Scriptures. And finally we may take this as an index to the character of our Scriptures generally. They contain infinite meanings; and often those passages which appear on the surface to be most meaningless will be found to possess the deepest significance. The Book, which we often read so superficially, hides beneath its sometimes seemingly trivial words the secrets of other things. The twin pillars Jachin and Boaz bear witness to this truth.



Fraternally,
Dann Kelehan,
Senior Warden

Masonic Poetry Corner

The Lambskin

Author Unknown

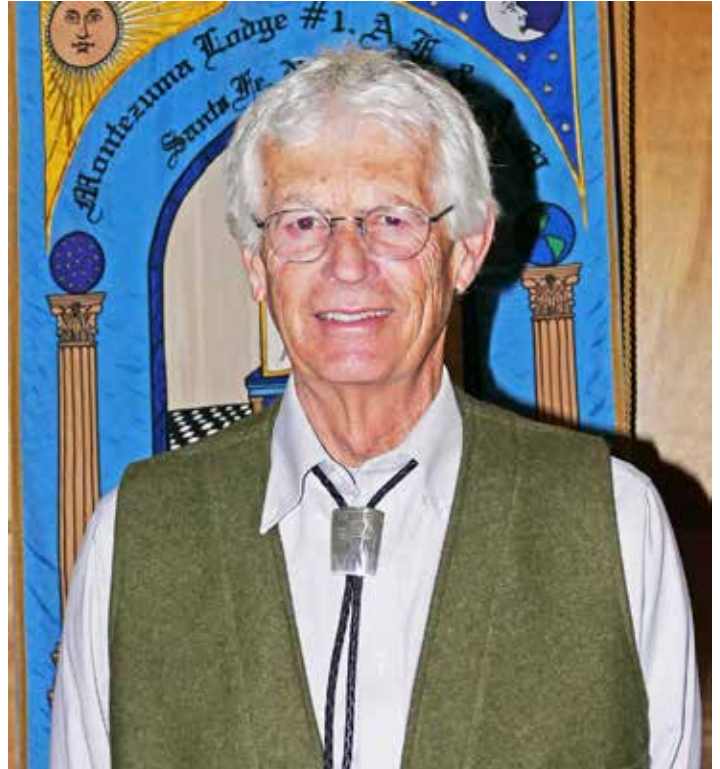
It is not ornamental, the cost is not great,
There are things far more useful yet truly I state,
That of all my possessions, there's none to compare
With the white leather apron that all Masons wear.
As a young lad I wondered just what it all meant
When Dad hustled round and so much time was spent
On shaving and dressing and looking just right
Until Mother would say, It's the Masons tonight.
Then some nights she'd say What makes you go
Away up there tonight in the sleet and the snow
You see the same things every month of the year.
And Dad would reply, Yes I know it my dear.
For years I have seen the same things it is true,
And tho' they are old, still they seem new,
For the hands that I clasp, and the friends that I greet
Seem a little bit closer each time we meet

Years later I stood at that very same door,
With good men and true, who had entered before.
I kneeled at the altar, and there I was taught
That virtue and honour can never be bought.
That the spotless white lambskin, all Masons revere
If worthily worn grows more precious each year.
That service to others brings blessings untold
That men may be poor, tho' surrounded by gold.
I learned that true brotherhood flourishes there,
That enmities fade 'neath the compasses and square,
That wealth and position are all thrust aside,
As there on the level men meet and abide.
So, honour the lambskin and may it remain
Forever unblemished and free from all stain,
And when we are called to the great Father's love,
May we all take our place, in the Grand Lodge above

Meet Our Newest Entered Apprentices



Brother John Filmore Feins was initiated an Entered Apprentice on Friday, March 11, 2016.



Brother Charles Anthony Hanaford was initiated an Entered Apprentice on Wednesday, March 16, 2016.



Senior Deacon Patrick Varela introduces Brother Hugh Formhals of Zia Dayligh Lodge No. 77

Brethren Visiting Montezuma Lodge



Visiting Grand Lodge Officers: WB Charles W. Max, Grand Tyler; WB Bert P Dalton, Grand Musician; RWB Adam Ullom, District Deputy Grand Master; and RWB Adam L. Hathaway, Junior Grand Warden. Patrick Varela, Senior Deacon.



Visiting Brothers from Temple Lodge No. 6. Left to right: Eppie Lopez (EA); Anthony Ballo; Brandon Davis; Hector Licon; Chris Segura, Chaplain; Keith MacRae, Senior Steward; Jason Marmon, Junior Deacon; WB Garry Willis, Junior Warden; Jay Draper, Senior Warden; WB Anthony Sanfore, Worshipful Master; and Patrick Varela, Senior Deacon of Montezuma Lodge No. 1.

Brethren at Montezuma Lodge No. 1 for EA Degree - March 16, 2016



The Idea of Einstein
from
Brother Cullen Dwyer

Last week gravitational waves were finally observed, 100 years after Albert Einstein predicted them as part of his general theory of relativity. We would like to congratulate him. I expect he would be happy (or at least gratified) to hear the news if were he still alive today.

Most people have no idea what gravitational waves are. Their discovery and observation makes no impact on their lives. Many frankly feel that this kind of research is a waste of taxpayers' money. Or maybe they simply scorn the knowledge that is beyond them. Those with a layman's understanding of physics might partly understand how the observation was made, and gather some inkling of its importance. Only an elite group of physicists fully understands the topic.

We as Masons know what it is to wander in the darkness. Most of us can recall a time when we received light, but only partly. Moreover, we are charged to study and learn- especially the seven liberal arts, which include mathematics and astronomy. Therefore, we brothers should not despise the knowledge that we don't ourselves have. Even if we can never hope to sit next to Steven Hawking at an astrophysics conference, we can at least strive to attain as much as we are able. That will be enough to recognize the light of discovery, and applaud it as it banishes the shadows of ignorance.

So, cheers to Albert Einstein and all the researchers and scientists who have followed his path to this incredible discovery! The German-American Jew well-deserves his celebrity. He helped America in the war effort, especially by confirming that the atom bomb was a reality, and that the United States had better be the first to build one. But in his heart he was a pacifist. He spoke out strongly against war in general. Upon arrival in America, he soon adopted an equally strong opposition to the racism he saw here in the 1940's. We best remember him with his frizzy hair, his bushy, white mustache, and the soft heavy eyelids of old-age. Even if we don't understand his work, we recognize that he was both a brilliant scientist and a kind old man.

From the 1950's on, we lived under the encroaching madness of a nuclear war that would destroy the world. People then apparently believed or hoped that men like Einstein would save us. He soon took a place in America's popular imagination. Remember

Prof. Barnhardt from "The Day the Earth Stood Still"? That Einstein-esque character filled chalk-boards with equations, and was idolized by honest little boys. While humanity panicked in a futile attempt to fight off the aliens, only the professor and his international band of scientists were suitable emissaries to outer space, and willing to receive the message of peace. It may seem quaint now, but movie-goers had faith that scientists were by nature rational, and that reason, wisdom and kindness would naturally spring from souls such as these. This was the idea of Einstein: a man who possessed moral virtues we all understood, and intellectual powers that placed him in a realm far above us. Professor Barnhardt was supported by like-minded individuals from various other nations to show that such men were not the product of any one society, but of humanity as a whole.

On the seal of the Grand Lodge of Massachusetts, the motto reads "Follow Reason". Many Masonic lessons about circumscribing our desires within proper bounds, and subduing our passions, might be distilled down to this motto. Men are naturally inclined to disagree, quarrel, and attempt to subjugate one another. Only reason can chase away the darkness of ignorance and insanity, so that we can dwell together in fraternity. A Mason might emerge from any nation, ethnicity or religion. Though he may not know much about math or physics, he is a member of another sort of social elite. In short: the idea of Einstein closely resembles the idea of a Freemason.

As ancient collisions of black holes reverberate across time-space, the memory of this charismatic scientist still echoes from the past century, and guides us with his light. Already he is half a myth. And the myth tells us that if a living man were so great that he could journey all the way to heaven, he would return to us with simple truths and sound judgements.

Short Talk Bulletin November 1927 Vol. 5, No. 11

The Lambskin Apron*Author Unknown*

In Masonic symbolism the lambskin apron holds precedence. It is the initial gift of Freemasonry to a candidate, and at the end of life's pilgrimage it is reverently placed on his mortal remains and buried with his body in the grave.

Above all other symbols, the lambskin apron is the distinguishing badge of a Mason. It is celebrated in poetry and prose and has been the subject of much fanciful speculation. Some Masonic writers have contended that initiation is analogous to birth, or our advent from prenatal darkness into the light of human fellowship, moral truth and spiritual faith. Much ancient lore has been adduced in an effort to show that the lambskin apron typifies regeneration, or a new life, and this thought of resurrection may be the cause of its internment with the body of a deceased brother. At least it will serve until a better reason is advanced for this peculiar custom in the Masonic burial service. The association of the lamb with redemption and being born again is expressed by John, the Apocalyptic Seer, who had a vision on the Isle of Patmos, and beheld the purified and redeemed "Of All Nations, Kindreds, People and Tongues." Of them it was said, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

By many it has been regarded as a great religious symbol. In our present conception there are three parts of man; body, soul and spirit; what the body is

to the soul, the soul to the spirit; namely, a house or habitation, but in oriental thought there are seven parts of man; four earthly and three heavenly; four physical and three spiritual.

The four sides of the square symbolize the four physical and the three sides of the flap, or triangle, symbolize the three spiritual parts of man. The apex of the triangle, or point of the flap, stood for the Atma, and which means the eternal spark, the divine flame, the indestructible spirit of the living God in every human being. In this aspect it means that:

God is not a looker on
At the Life of anyone;
God is under every man,
God is part of every man.

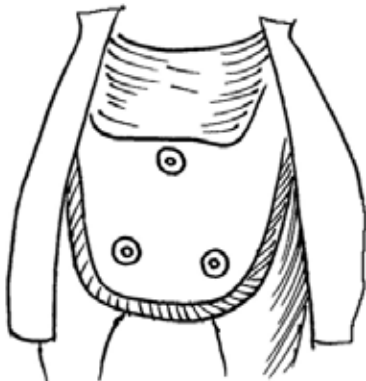
A badge is either good or bad by reason of that for which it stands. Aside from mysticism, I believe there are five distinct things of which the lambskin apron is a badge. Firstly, in its use, it is a badge of service. In his recent book on *Symbolical Masonry*, Brother H. L. Haywood has an interesting chapter on "The Apron wherein the Builder builds," and says it "was so conspicuous a portion of the costume of an operative Mason that it became associated with him in the public mind and thus gradually evolved into his badge." By it speculative Freemasonry seeks to distinguish the builder and place upon the brow of labor the laurel wreath of dignity and honor.

Secondly, made of lambskin, it is in its fabric a badge of sacrifice. The lamb in all ages has been not only an emblem of innocence, but also a symbol of sacrifice, and he who wears this apron with understanding must be prepared for the time when hard things are to be done, when trials are to be endured, and fortitude glorified. Thirdly, in its color it is a badge of purity. White is the clean color that reflects most light.

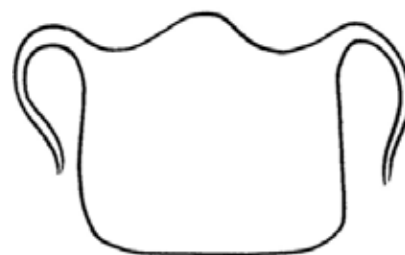
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Mid-17th Century

Above knee length, with broad all blue flap, blue edge & rosettes.



Circa 1820 Leather with leather ties.
Length, 11.5 in. Width, 13.5 in.



In Masonry there are three great religious rites. One is discalceation, that is, entering a holy place or standing in the presence of God barefooted as a symbol of humility. It comes from a time whereof the memory of man runneth not to the contrary. When God appeared to Moses in the burning bush, he said, "Put off thy shoes from thy feet for the place whereon thou standest is holy ground."

Another is the rite of circumambulation, that is, going around an altar from east to west by way of the south. Dr. Joseph Fort Newton said: "When man emerged from the night of barbarism his religion was a worship of light; to him light was life and love, darkness was evil and death; to him light was the mother of beauty, the unveiler of color, the radiant, illusive mystery of the world; his temple was hung with stars, his altar a glowing flame, his ritual a woven hymn of night and day." To him the sun was the greatest of God's creations, it inspired his adoration and in all his religious ceremonies he followed its apparent course through the heavens, as though he were walking in the footsteps of the Most High. Through this rite, memories of that religion of the dawn linger with us in Masonry today.

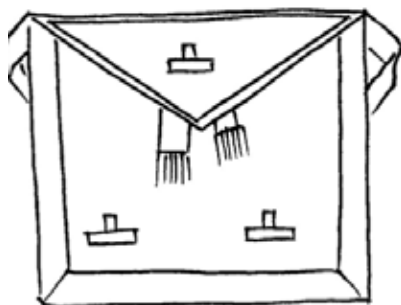
The third is the rite of investiture or purification; that is, the presentation of the apron. In a qualified way it bears the relationship to the lodge that baptism does to some churches, it is the external symbol of an inner purification. The psalmist asked: "Who shall ascend into the hill of the Lord?" and answering his own question said, "He that hath clean hands and a pure heart." The apron when correctly understood is the pledge of a clean life, the testimony that a candidate means to live pure, speak true, right wrong and reverence conscience as king.

When we turn to the ritual for its interpretation, we find the apron to be an inheritance from the past, it is a badge of antiquity, "more ancient than the Golden Fleece and Roman Eagle." A ministerial brother once said that the Masonic ritual was couched in stilted phrases and extravagant language, and, as an illustration referred to the ritualistic speech used in the presentation of the apron. Let us see if he was right. The most specific way of conveying thought and expressing truth is by comparison. It is difficult to comprehend an idea unless we can correlate or compare it with something already known. The Order of the Golden Fleece here referred to was founded in the year 1429, by Phillip, Duke of Burgundy; the Roman Eagle became Rome's ensign of imperial power about one century before the Christian era, while the apron had come down to us from the very sunrise of time. "Hebrew prophets often wore aprons," they were used in the ancient mysteries of India and Egypt, they were used by early Chinese secret societies, by the Jewish religious sect called Essenes, they were employed as emblems by the Incas of Peru, the Aztecs of Mexico, and the prehistoric races of the American continent.

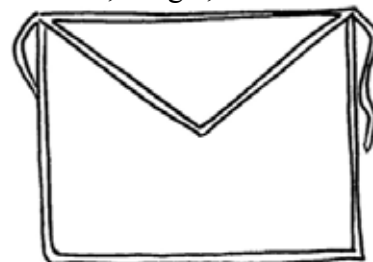
As a badge of antiquity, it emphasizes the value of the past. Blackstone, in his commentaries on the English law, said that in the making of a new law three things must be considered; namely, the old law, the mischief, and the remedy. No man can apply an intelligent remedy to an existing mischief without regard to the antecedent conditions out of which it grew. Present progress must be based on the accumulated experience and wisdom of the ages. Albert Pike said, "It is the dead who govern, the living only obey." "Every ship that comes to America got its chart from Columbus, every novel is debtor to Homer, every carpenter who shaves with a foreplane borrows the genius of some forgotten inventor."

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Circa 1820 Leather w/ silk ties, gold fringed ends. Length, 12.5 in. Width, 14 in.



Present Day Leather, edged and lined with white silk, Length, 11.5 in. Width, 13.5 in.



Continued from page 9

As a badge of antiquity the apron exalts the greatness and glory of the past in its present contribution to human good and happiness.

In the fifth place, the apron is a badge of honor. It is declared to be "More honorable than the Star and Garter." Here we have another comparison. The Order of the Star and Garter was created by John II of France at the beginning of his reign in the middle of the 14th century. It was a royal plaything and at the time of its formation its founder was engaged in acts of despotism and destruction.

The Order of the Garter was formed by Edward III of England in 1349. It was composed of the king and twenty-five knights, and originated in the false pride and fantastic pomp of medieval manners. Edward A. Freeman, an English historian says: "The spirit of knighthood is above all things a class spirit. The good knight is bound to endless courtesies toward men and women of a certain rank; and he may treat all below that rank with any degree of scorn and cruelty." "Chivalry is in morals what feudalism is in law. Each substitutes personal obligations devised in the interest of an exclusive class, for the more homey duties of an honest man and a good citizen."

Freemasonry is in striking contrast to such conceptions. It stands for the dissipation of discord and dissension, for the promotion of peace, the pursuit of knowledge and the practice of brotherhood, for untrammelled conscience, equality of opportunity and the divine right of liberty in man, for devotion to duty, the building of character and rectitude of life and conduct. Its symbolical supports are wisdom, strength and beauty; the principal rounds of its theological ladder are faith, hope and charity. Its primary tenets are brotherly love, relief and truth; its cardinal virtues are fortitude, prudence and justice. Its temple is erected to the master builder, its Great Light is the word of revelation and at its center is an altar of high and holy purpose. Like the shadow of a rock in a weary land, like a shining light in a window of a home, like a mother's kiss on a troubled brow and the breath of her prayer in the hour of despair, is the spirit of Freemasonry, calling men from the circumference of life to find God at the center of the individual soul.

When we consider the messages delivered by these orders and the lambskin apron - one speaking the language of class distinction, special privilege and the

divine right of kings; the other telling the story of exact justice, equality of opportunity, and the brotherhood of man - it is not a stilted phrase and an exaggeration of speech, to say that the badge of a Mason is more honorable than the Star and Garter. ["Lambskin Apron" is by an unknown author, in *Short Talk Bulletin Vol 5, No 11, November 1927*, reprinted by the Masonic Service Association of North America in 2013, S. Brent Morris, Ed.]

The Lambskin Apron and The Knights Templar

This apron has long been considered one of the clearest links to stonemasons of old. The reality, however, is somewhat different.

No records have been found showing a stonemason wearing an apron of expensive white lambskin. Such work apparel would have been destroyed during the first day on the job by dirt and gashes from rough pieces of stone. Stonemasons wore clothing of sterner stuff. Who, then, wore white lambskin aprons?

The written Rule of the Knights Templar set a requirement of chastity within the Order. To help brothers keep this vow it required them to wear a girding garment of white lambskin around their loins at all times. This was not taken off for any reason, even for bathing. For that reason it became a distinguishing mark of the Templars by which they identified their fellow brothers. This was a custom not generally seen by or known to the public. For that reason there was no public catch-phrase or emulation of "wearing lambskin like a Templar."

. . . the wearing of white lambskin "aprons" was done by Masons for one reason only: because it had always been done.

So the tradition continued.

[Sworn in Secret, Freemasonry and the Knights Templar, Sanford Holst, (Los Angeles: Santorini Books, 2012), 294-295.]

From the SCRL Fraternal Review, February 2016

A Hidden Meaning

A quotation from Thomas Carlyle's 1836 novel Sartor Resartus ("The Tailor Re-tailored") - Ed.

"Aprons are defenses, against injury to cleanliness, to safety, to modesty, sometimes to roguery. From the thin slip of notched silk (as it were, the emblem and beatified ghost of an apron), which some highest-bred housewife, sitting at Numberg Workboxes and Toyboxes, has gracefully fastened on, to the thicktanned hide, girt around him with thongs, wherein the Builder builds, and at evening sticks his trowel, or in these jingling sheet-iron aprons, wherein your otherwise half-naked Vulcans hammer and swelter in their smelt furnace—is there not range enough in the fashion and uses of this vestment? How much has been concealed, how much has been defended in Aprons! Nay, rightfully considered, what is your whole Military and Police establishment, charged at uncalculated millions, but a huge scarlet-colored, iron-fastened Apron, wherein Society works (uneasily enough), guarding itself from some soil and stithysparks in this Devil's smithy of a world? But of all aprons the most puzzling to me hitherto has been the Episcopal or Cassock. Wherein consists the usefulness of this Apron? The Overseer of Souls, I notice, has tucked in the corner of it, as if his day's work were done. What does he shadow forth thereby?"

[Encyclopedia of Freemasonry, Albert G. Mackey, Revised edition, 1946, 93]

From the SCRL Fraternal Review, Febrary 2016

Emblems of Innocence and Honor: The Masonic Apron

A short video series produced by the Grand Lodge of California discussing the most treasured emblem in Freemasonry, the Masonic Apron. Watch it on the Grand Lodge Website: www.freemason.org/education/videos.htm

From the SCRL Fraternal Review, Febrary 2016

The Masonic Apron

There is no one of the symbols of Speculative Freemasonry more important in its teachings, or more interesting in its history than the lambskin, or white leathern apron. Commencing its lessons at an early period in the Freemason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity.

Whatever may be his future advancement in the "royal art," into whatsoever deeper arcana his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron—his first investiture—he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step, some new but still beautiful allusion, its substance is still there and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as the badge of a Mason. . . .

[Albert G. Mackey, Encyclopedia of Freemasonry, Revised Edition, 1946, p. 92]

From the SCRL Fraternal Review, Febrary 2016

Esoteric Significance Of The White Lambskin Apron

By Gregory H. Peters

We can glean some level of insight by looking at the presentation of the apron from the ritual of the Entered Apprentice. The monitorial lecture informs us that "the lambskin, or white leather apron . . . is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that can be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person, which it is hoped that you will wear with pleasure to yourself and honor to the Fraternity."

Furthermore, the monitorial lecture of the second section adds, on the Badge of a Mason: "The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides."

The Badge of a Freemason: Masonic Aprons

from the Scottish Rite Masonic Museum & Library

As with all the symbols of Masonry, our emblems are richly variegated, and what may appear as a straightforward explanation may oftentimes contain deeper layers of meaning and symbolism as one contemplates the symbols. While the surface interpretations of our symbols teach a moral lesson, one may open up to deeper layers of interpretation with contemplation on the symbols, each layer building upon the previous one.

The first layer of instruction within the white leather apron is that of the moral teaching implicit in the Craft degrees. It is clear then that this emblematic device of the Craft represents innocence, honor, and the purity of life which is necessary for admission into the “Celestial Lodge.” Masonry instructs us that it is a “system of morality veiled in allegory and illustrated by symbols.” It has further been defined (by Albert Mackey in *The Symbolism of Freemasonry*) as a “science which is engaged in the search after the divine truth.” Both of these may be seen as indicators of the ethical structure of Masonry. A simple layer of interpretation of the white apron indicates that its placement at the waist is to purify the sexual instinct of man, which if left unchecked, has more often than not resulted in errors of thought, word and deed. Thus the purity alluded to with the color and placement of the apron has a practical, ethical instruction.

[Excerpt from “Esoteric Significance of the White Lambskin Apron” by Bro. Gregory H. Peters, in *Pietre-Stones Review of Freemasonry*, http://www.freemasons-freemasonry.com/entered_apprentice_apron.html, accessed 12/14/15.]

From the SCRL Fraternal Review, February 2016

Aimee E. Newell, who serves as the Director of Collections at the Scottish Rite Masonic Museum & Library in Lexington, Massachusetts and holds a Ph.D. in history from the University of Massachusetts, provides a fascinating analysis of Masonic aprons from around 1760 to 1964. This carefully researched and extensively illustrated catalog offers an informative snapshot of the development of Masonic aprons in the United States. Newell’s discussion is limited almost entirely to examples from an array of Freemasons in the United States, citing only a few aprons from other countries. The catalog pays special attention to changes in the material and style of aprons through the years, as apron decoration was influenced by surrounding aesthetic and fashion trends and eventually became more uniform. Newell also has invested much time investigating the biographies of aprons’ owners as well as the artists responsible for designing the aprons. Considering its thorough research and impressive presentation, this book would be a fantastic and beautiful addition to any museum or academic collection focusing on Americana, textiles, or Freemasonry.

[Excerpts from September 2015 review by Karen Stafford, accessed 12/15/2015 here: <https://arlisna.org/publications/reviews/675-the-badge-of-a-freemason-masonic-apronsfrom-the-scottish-rite-masonic-museum-library>]

From the SCRL Fraternal Review, February 2016



Masonic Travels **Dual-Sided Mexican Apron**

The apron appears to have been, in ancient times, an honorary badge of distinction. None but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles made of blue, purple and crimson, decorated with gold upon a background of fine white linen.

Historic Ceremonies of Investiture have been common to all nations of the Earth from the earliest periods. Indian, Persian, Jewish,

Ethiopian and Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white. Others were striped with blue, purple and crimson. Some were of wrought gold ... others were adorned and decorated with superb tassels and fringes.

Israelites: Historically, the girdle formed a part of the investiture of the priesthood.

Persia: The candidate was invested with a white apron.

Hindustan: A sash was used called the sacred zennar, which was substituted for the apron.

Essenes: The Jewish sect of the Essenes clothed their novices with a white robe.

Japanese: The Japanese practiced certain rites of initiation, and invested their candidates with a white apron, bound round the loins with a zone or girdle.

Scandinavia: The military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Freemason's apron.

Roman Priests: Roman priests wore white garments when they sacrificed.

At the time of the formation of the Grand Lodge of England, a Mason's apron was white; no ornaments at first, and full size, similar in every respect to that of the Operative Mason's apron.

Present day Mexican Blue Lodges use the Masonic Apron and Masonic Sash pictured above. This colorful Mexican Masonic Apron is that of the Lodge Master. All aprons and sashes are double-sided, the opposite side of each being black with the skull and bones surrounded by seven celestial stars. The dark sides of the apron are worn facing out only in funerals and during the third degree. The skull being a symbol for immortality and contemplation and the seven stars for

the liberal arts and sciences discussed in their ritual, give us a beautiful symbolic view of the traditional Masonic Apron from the same culture that brought us El Dia de Los Muertos (Day of the Dead), celebrated every year on November first, as a day of remembrance for all the loved ones who have passed away.

[Excerpts included from the Masonic Lodge of Education website, <http://www.masonic-lodge-of-education.com/master-masonapron.html>, accessed 12/15/2015] Dual-Sided Mexican Apron
From the SCRL Fraternal Review, February 2016





Civil War Apron Returns Home

The history of the Civil War has special meaning to Freemasons. Story after story recounts events where the obligation of a Freemason to all brothers transcends the horrors of war. When cities, towns and villages were occupied by opposing forces, sentries were often posted to protect a Masonic Lodge Building. When lodges were pillaged by invading forces, officers often ordered that the furniture of lodge be returned or placed in the care of a local resident. On the battlefield, wounded and dying soldiers identified themselves to enemy troops who saw to it that they received medical care or collected the belongings of those who would not survive to make sure that those personal items might make it back to loved ones.

Now, 150 years after the Atlanta Campaign and the burning of Atlanta, the fraternal love demonstrated during the conflict is still alive. It is alive through the kindness of a third generation descendant who wanted to see to it that something Masonic was returned.

Early in July, Right Worshipful Brother Joseph Watson, Grand Secretary of the Grand Lodge of Georgia, received a call from James Johnston, husband of Penny Johnston. The Johnstons reside in Glade Water, Texas, but Ms. Penny was born in Michigan. The Johnstons informed Bro. Watson that they had an apron that was found by Penny's Great, Great, Great Grandfather as the Union Army was leaving Atlanta after the siege.

On Thursday, July 24, the Johnstons arrived at the Atlanta Masonic Center to return that Apron 150 years after the Atlanta Campaign. Mrs. Johnston did what so many brothers did during the war by returning fraternal regalia to the lodge. A note on the back of the frame states, "After the Civil War this Masonic apron was brought back by my Great Grandfather Capt. Mindrus H. Whitney, a 32° Mason from Cedar Springs, Michigan.

When Atlanta was burned he found this apron in the muddy road just outside of Atlanta. The note was signed "Dorothy M. Jacobs."

Mindrus H. Whitney, who was an officer in the 14th Regiment, Volunteer Infantry." Penny related information from her Grandmother Dorothy Johnson. "The night that they burnt Atlanta, they were leaving out and he saw this Apron in the road, a muddy road, and he being a 32° Mason knew what it was; so he picked it up and brought it home." When my dad told us this story after my grandmother passed away, I told my dad that

I would like to have the Apron." Fighting off tears she continued, "I said, 'One day, I would like to take it back home.'" A monument to Mindrus H. Whitney, bearing the Square and Compasses, stands today in Elmwood Cemetery in Cedar Springs, Michigan.

The Johnstons made the 675 mile trip for the exclusive purpose of returning the apron. The presentation was made to Most Worshipful Brother C. Danny Wofford, Past Grand Master of Masons in Georgia, who serves as Curator for the Atlanta Masonic Library and Museum Association. The Apron was in a frame which Ms. Penny said was at least 60 years old. Brother Wofford said that the frame was frail and would have to be replaced. The apron appeared to be in very good condition.

After presenting the Apron the Johnstons took the opportunity to visit several Civil War Sites before returning home. At the Ocmulgee National Monument in Macon they posed with reenactors dressed in Union Uniforms after watching the firing of cannon. After visiting Camp Sumter military prison at Andersonville (Andersonville National Historic Site), Mrs. Johnston said, "Yes we did make Andersonville. My words cannot describe it."

Once removed from the frame there is hope that something on the apron will reveal the name or location of the original owner of the apron.

[Masonic Messenger, Official Publication of the Grand Lodge of Georgia, Free & Accepted Masons, August, 2014, pp. 4-5]

From the SCRL Fraternal Review, February 2016





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*April Dinner
 Menu*



Join us on April 4th for dinner at 6:00 PM before the stated meeting. The entire family is invited. Our chefs have planned an excellent menu. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

Beef Bourguignon
 Parsley Buttered Noodles
 Chopped Garden Salad
 Lemon Lime Bars



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What is the purpose of Freemasonry?

“To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both.”

For more information about Masonry:

- Call the Lodge at 982-0971
- Stop by the Lodge
- Visit our website @ www.montezumalodge.org
- Ask any Mason