



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Volume 21 Issue 8

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

August 2021

Brethren,

As our summer continues and hopefully, we are all out and about enjoying the long days and balmy weather, I'd like to provide a short article originally published 57 years ago (ask me how I know) on an important topic that we should all take heed of. Please take a moment to reflect on this bit of masonic philosophy as we prepare to admit a new member into our fraternity. Thank you and I hope to see you soon in Lodge or during one of our degrees.

Michael Mulligan
Worshipful Master

We Are Builders

Anonymous Author

Published January 1964

We are all agreed that Freemasonry is a splendid Fraternity that it is steeped in tradition; that it numbers many great men of the past and present as its Members; that it has a beautiful ritual; and that it is, indeed, a great honor to be a Freemason.

However, in the final analysis, the future of Freemasonry depends not on these things but on the influence it exerts in the life of each one of us. If society is to be successful and everlasting, it must live and breathe the principles on which it is founded. It must be workable, and this means that the individual Members must live in the spirit of real Brotherhood; we must be a doer of the Word, not just a hearer only.

To assume obligations of friendship, morality, and brotherly love, and to reaffirm love for the dependence on an Eternal Father, are but empty words lost forever in the restless air if they are not practiced in our daily life. In this sense, we as present-day Masons could very well classify ourselves as 'Operative Masons'.

Our Lodge is not just a room. It is not merely a place in which to enjoy fraternal fellowship. It is not an organization which replaces the Church. It is not the means of promoting one's self in business. What our Lodge really is, is a group of men, a group of Brothers, who have dedicated themselves to a common task, and that is to build. A Freemason is a builder - a builder of character, a builder of a better community, a better nation and a better world in which to live as a builder of an Eternal Temple for the indwelling of God.

Such should be the real meaning of Freemasonry to each of us. If not, we should re-dedicate our lives right now to those principles of Freemasonry to which we have obligated ourselves to accept, to learn, to keep, and to exemplify.

We are brought to Light in order that we may let our Light so shine before our fellowmen, that they may see our good works and join us in glorifying The Great Architect of the Universe.

Regular Meetings

RECURRENCE	EVENT	ORGANIZATION
First Monday	Regular Communication at 7:00 PM, Dinner at 6:00 PM	Montezuma Lodge No. 1
Fourth Wednesday	Property Management Board at 6:00 PM	Montezuma Lodge No. 1
Second Tuesday	Regular Communication at 7:30 PM	York Rite Bodies
Third Tuesday	Regular Communication at 5:30 PM	Santa Fe Shrine Club
Second Wednesday	Regular Communication at 7:30 PM, Dinner at 6:30 PM	Cerrillos Lodge No. 19
First Thursday	Regular Communication at 7:00 PM, Dinner at 5:30 PM	Santa Fe No. 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 monthly meeting of the Property Management Board is scheduled for **Wednesday, August 25th** at 6:00 PM. by ZOOM

Conferral of Degrees

The Entered Apprentice degree will be conferred on Mr. John S. Calef at 7:00 PM on Thursday, August 26, 2021.

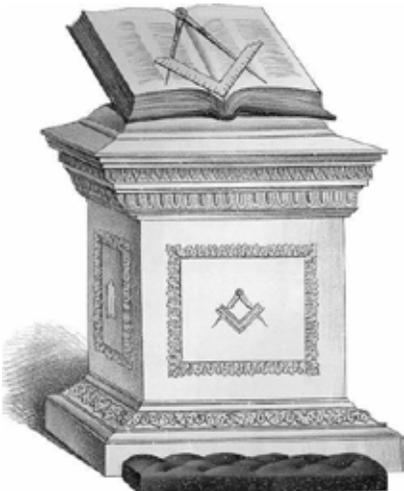
Memorial Luncheon for Richard Russell

There will be a memorial luncheon in honor of WB Richard Russell at noon on October 9, 2021 at the Lodge.

Zozobra

The annual burning of Zozobra is scheduled for Friday, September 3, 2021. As a result, our parking lot and all nearby streets will be closed.

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Letter from the Grand Master



THE GRAND LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF NEW MEXICO

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Jonathan R. Andrews
Grand Master 2021

August 20th, 2021

To the Brethren of the Grand Lodge of New Mexico:

The New Mexico Department of Health released an updated Public Health Order effective Friday, August 20th mandating masks for all indoor settings except while eating and drinking. This letter is to clarify Edict #4 pursuant to that updated Health Order.

Edict #4 requires that all in-person meetings adhere to the latest Public Health Order. Therefore, be advised that masks are required for all indoor, in-person meetings unless eating or drinking. Any Worshipful Master or Head of Body may impose more stringent requirements within their lodge or organization.

Finally, remember that pursuant with Edict #4 and the Public Health Order, if there is a positive COVID case in your lodge or organization, you must report it to both the state and the Grand Secretary.

Thank you all for your patience as we continue to battle through this global pandemic.

Fraternally,

Jonathan Andrews, Grand Master

Southern California Research Lodge
-and-
The Massachusetts Lodge of Research

Fraternal Review

July 2021



THE AMERICAN REVOLUTION

MASONRY'S ROLE IN LIFE, LIBERTY & THE PURSUIT OF HAPPINESS

APPEAL TO TRADITION: A LOGICAL FALLACY

BY MICHAEL JARZABEK

As Freemasons, we love our history. This is especially true in New England, where we are surrounded by the history of our country's founding. In our Lodges in Massachusetts, we have curios, trinkets, and other paraphernalia related to this patriotic connection. Rumor has it that the Tea Party was planned in a Massachusetts Lodge, and we have the documents that allegedly prove it.

At our Grand Lodge, we have an urn cast by none other than Paul Revere, which we use to hold a lock of hair said to be that of George Washington. During the Installation of our Grand Masters in their first of three potential terms, we circumambulate the Lodge carrying this very artifact. In the second and third years of their term, we carry a similar urn with a lock of hair said to be that of President Garfield. We have tombstones, paintings, bibles, chairs, trowels, jewels, and other items, each with a specific connection to the history of this nation.

The question I ask in this article, and that we ask in this issue, is a simple one. Why?

Why do we, as Freemasons, and better yet, we as humans, have an attachment to the past that sometimes seems more important than our attachment to the present? Why do we respect the Founders even more than we respect each other? What good is their legacy if we do nothing with it beyond displaying it on a dusty shelf? I have had conversations with many Masons about the decline of our Fraternity and the fact that "important people" don't join Freemasonry anymore. In these conversations, we look back through the ages to when Freemasons were special, and we weep for the return of Freemasonry to the pinnacle of social standing.

I have a problem with this for several reasons, the first of which is that it is, plain and simple, a cop-out. If it is true that Freemasonry doesn't have such exalted men, then that is our own fault. If it is true, it is because we haven't become such men. It is the responsibility of each one of us to become builders in our society. We each need to be the Revolution in our individual communities. We need to exemplify those principles that we believe in to build a better world around us.

The second issue is that our fetishization of the esteemed Brethren in our past is actually a logical fallacy. The specific error that I am referring to is *Argumentum ad Antiquitatem*, or "Appeal to Tradition." This failure in logic is based on the idea that we think something is correct simply because it is old or because it has become tradition.

In Freemasonry of late, it is in vogue for those of us in leadership positions to decry the attitude "we've always done it that way." This attitude is rightly seen as the root of the failure of many a lodge or jurisdiction. We hold on to failing processes simply because that's the way it has been done in the past. We feel that, by keeping this "tradition," we honor those who have come before us. I would argue that blind obedience to our history is spitting in the face of our legacy. Like our Masonic and Founding Brethren, we need to *follow reason*.

Why do we, as Freemasons, and better yet, we as humans, have an attachment to the past that sometimes seems more important than our attachment to the present?

Know Thyself

While this is often taken to mean to know "yourself" literally, it is much more than that. We must know the human condition and how it relates to our environment. By knowing this, we can better infer the truth, no matter when it happened and in what context. The first Grand Master of Masons in North America, Henry Price, gave the following advice to MW John Rowe when he installed him as his replacement.

"The first and most essential requisite towards right conduct in the great trust you are undertaking, is to study the utility, as well as to enforce the practice, of all moral and social duties. Another very useful requisite to right conduct, is to know what particularly relates to yourself under this trust; and by the influence of that knowledge, to rectify your consequent actions. This precept was wrote in letters of gold over the porch of the Temple of Apollo, and profess'd as a principle maxim by all the sages of Old. It is the true philosophical and practical wisdom, which settles all matters right within: it teaches us to regulate unguarded passions, delineates the true scope and system of human life, and is the only apparatus for becoming a pattern and a guardian to society."

If we truly love the legacy that these men left us, we should strive to live it. To live it, we need to understand it. To understand it, we have to know ourselves. By knowing ourselves, "we become a pattern and a guardian to society," the true inheritors of our Founders' legacy, and the inspiration for those who follow us.

I am not suggesting that we throw away our history; I am arguing the opposite. I am saying that we should rescue our legacy from the dustbin and the rubbish heap; and I mean this quite literally. We should explore, examine, and preserve our history. More importantly, I suggest that we clean away the tarnish and dust of mere admiration with our understanding and application.

We should be proud of our history, but this pride is of no use unless it fosters inspiration. Our Lodges used to be filled with the builders of society, and there is no reason that they still can't be. All that it takes is for us to become those builders.

With what tools do we undertake this monumental task? I suggest that we start with the following maxim, originally found on the Temple of Apollo: "Know Thyself." This maxim and two others, "Nothing in Excess" and "Surety brings Ruin," were inscribed on the porch of the temple as instructions for the purification needed before entering the sacred space.

Likewise, we should use these maxims to enter the sacred space of our Masonic history.

LIBERTY, EQUALITY, AND JUSTICE

BY R.W. ALEX G. POWERS



Three words, three ideals of the Enlightenment that continue to ring deep within this country, are "Liberty," "Equality," and "Justice." The time period of the American Revolution is nothing short of powerful in every aspect, regarding both that period in time and even to the current day. When I have the pleasure of my trips back East, it's like a social immersion, almost an out-of-body experience, into the front lines of that legacy which we only read about in the books here in Kansas. But in areas like Boston, it's almost like an everlasting experience that is all around you still. Something like the Phantom of the Opera, with the physical plane now half masked with a modern cityscape, a much denser population, and an overall faster pace of life. This present is separated only by a thin line from our prominent past, which shows its face at almost every turn. To walk the streets, physically touch the landmarks, and stand on the soil that still encapsulates the power of this turbulent fossil within our history, both excites the nerd in me and grounds me in appreciation of the magnitude of struggle embraced here. That struggle, however, is what set

and the population within it during the time of the American Revolution, was but a skeleton of that which populates it today. However, the labors and intentions of some in their time were such a strike to the Bell of Liberty that their actions caused an eternal ring to be heard and felt in our core to this day. That ring will continue to be heard and felt well beyond our time!

There is obviously a great importance tied to the Founding Fathers of the United States, as well as to many others who were of instrumental importance leading up to, during, and after our gaining of independence. For those of us in the initiatic tribe, those ties go somewhat deeper, as several of those iconic names also stand upon a level ground with us Masons in that regard. However, due to those very initiatic ties, I feel like we tend to blindly follow without seeking the true merit within ourselves, whether it is there or not. Simply put, we tend to see that a man is a Mason, and he automatically gains a level of respect or praise from us: not a blanket statement by far, but an underlying truth

wrapped up around the fraternal ties of men. My Brothers, surely a Masonic connection alone is far from a valid reason for worthy praise. The act of initiation is not a magic pill that makes one a better man; it is merely a path in that direction. The result from there will vary, depending on the intentions and stamina of the individual. The very nature of duality that exists in all things is one that is often accounted for only when it is conveniently in alignment with one's personal beliefs and opinions. However, we can find sanctuary within ourselves, by obtaining knowledge of the very actions and ideals these men of history put forth that still closely align with our intentional Masonic qualities. There is a powerful and refreshing level of intertwinement here that we find among the universal truths professed in our initiatic journey. These truths not only aim to better the self at the core, but hold an intention that, by the self being bettered, change will continue its positive transformation into that of the greater good.

These men that we still talk about did indeed put forth a set of ideals that stemmed from the age of Enlightenment—Liberty, Equality, and Justice—as heretofore stated. These very ideals, that became deeply ingrained into the culture of this movement towards freedom, still remain as worthy of praise as they have throughout all of those years gone by. These ideals seem to hold an underlying universal level of truth—and maintain that truth outside of the confines of our collective mortality—ideals that I would suggest are also encouragements within the journey of the initiated. It is no secret that the greater Enlightenment era thinking seeded many of the underlying beliefs such as these, which in turn helped to create the conditions for the American Revolution itself; not to mention the subsequent Constitution that resulted from it. But holding a common view of these ideals would not be enough to make a difference in the case of a monarchical government that disagreed in the matter. It would come down to how deeply these men believed in these ideals, and the efforts they were willing to put forth to obtain them. This was not just for their own sake but as well for their neighbors, who already felt isolated and unfairly represented by their existing government. It would be the joint actions of these men, and like-minded others, that would alter the course of history, and impact the greater good of all.

George Washington demonstrated these ideals, with his passion and willingness to put his own life on the line in order to lead the military campaigns that not only defended his fellow citizens, but brought our nation through to the other side—the dawn of a new era. This allowed his fellow men the pleasures of experiencing liberty, equality, and justice like never before. He continued to demonstrate these ideals as our first President after the Constitution, to the degree that he made sure to step down from office before he died. Some may not see the significance here, especially its timeless importance, but his intention was to avoid accepting the view of the Presidency as a lifelong appointment. By separating his own ego, he created progress that would long outlive his mortal frame. It was his action that set into motion the ongoing tradition of a two-term limit for holding the

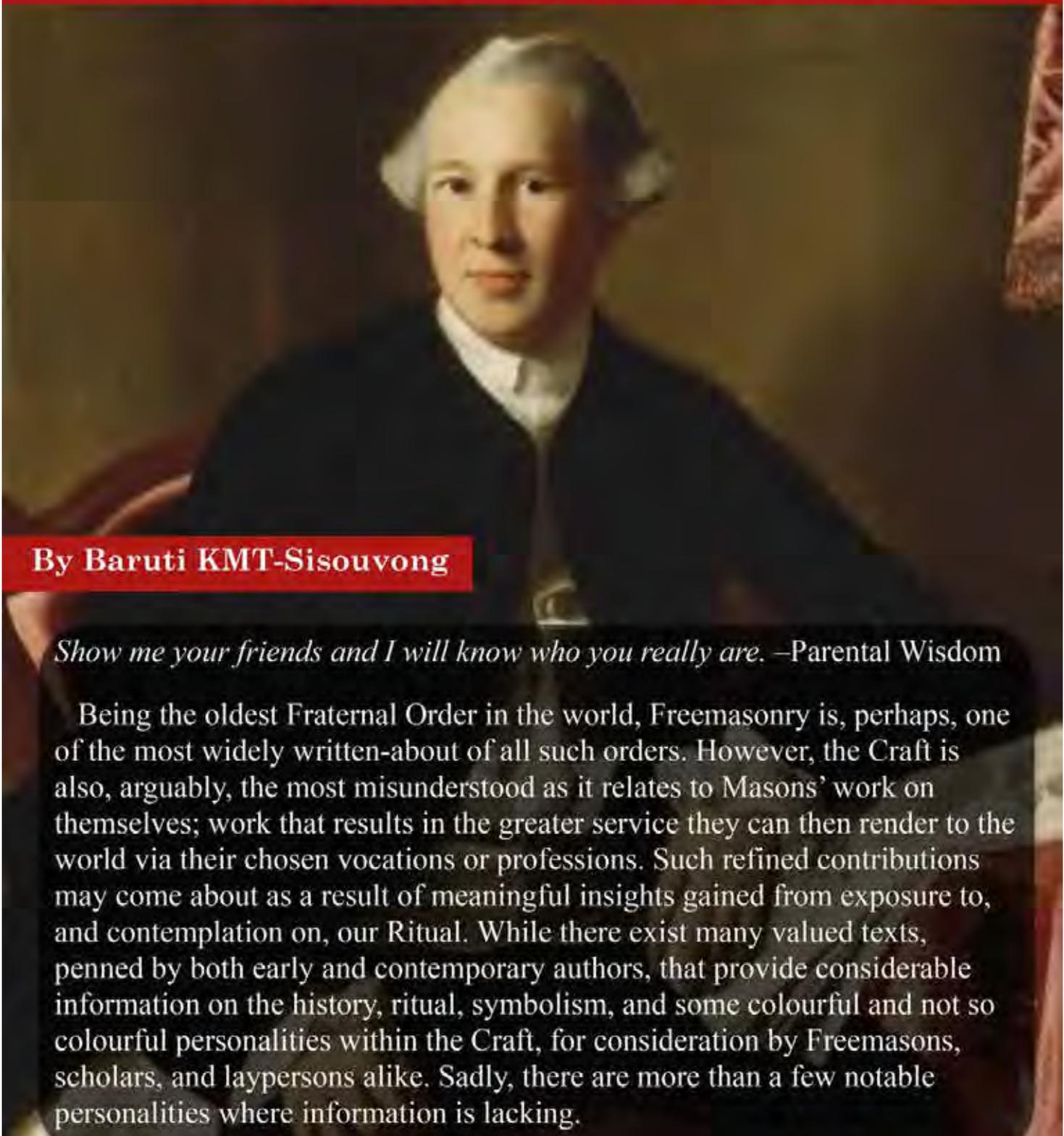
“THERE IS OBVIOUSLY A GREAT IMPORTANCE TIED TO THE FOUNDING FATHERS OF THE UNITED STATES, AS WELL AS TO MANY OTHERS WHO WERE OF INSTRUMENTAL IMPORTANCE LEADING UP TO, DURING, AND AFTER OUR GAINING OF INDEPENDENCE.”

office of President in this country.

Benjamin Franklin was another who was instrumental in his historic roles and likewise a praised member of our gentle Craft. Franklin was not of the military mind, but military force alone could not win this battle nor ensure the long-term success of their efforts after the war was brought to a close. He was described as both strategic and persuasive; and in these manners, offered his services to further protect the people of the land he loved. Franklin was truly instrumental in gaining the support of France by getting King Louis XVI to sign the military alliance of 1778. He also served in the Second Continental Congress and helped draft the Declaration of Independence, forming the firm foundation on which our country was built and moving America in the direction of collective improvement. These are only a few examples, from a couple of men among many; but it was the efforts of these men and others that are pursuits still worthy of our respect and praise.

We remember and honor them, not only because they were men of our Craft in high places. At the end of the day, it was not just about them then, the same as it is not just about us now. Understanding that the individual actions of any of these men alone would not have made the difference, we realize that, when we align ourselves appropriately and improve ourselves strategically, the natural changes that will result on a combined level will impact the greater good in ways we could never imagine. Then it impacted a group of disparate colonies in a time of need, transforming them into a great nation where those Enlightenment ideals remain a part of our foundation. Through a larger lens and a larger collective effort for the betterment of mankind, we can impact still the world.

Dr. Joseph Warren: Leadership and Success via Friends, Family and Strangers



By Baruti KMT-Sisouvong

Show me your friends and I will know who you really are. –Parental Wisdom

Being the oldest Fraternal Order in the world, Freemasonry is, perhaps, one of the most widely written-about of all such orders. However, the Craft is also, arguably, the most misunderstood as it relates to Masons' work on themselves; work that results in the greater service they can then render to the world via their chosen vocations or professions. Such refined contributions may come about as a result of meaningful insights gained from exposure to, and contemplation on, our Ritual. While there exist many valued texts, penned by both early and contemporary authors, that provide considerable information on the history, ritual, symbolism, and some colourful and not so colourful personalities within the Craft, for consideration by Freemasons, scholars, and laypersons alike. Sadly, there are more than a few notable personalities where information is lacking.

From the emergence of the Craft in its 1717 iteration, and along the timeline of history, as it relates to notable members of the Craft, there are many among our number whose names we know; and we are casually acquainted with some of their notable accomplishments. The author W.E.B. Du Bois is one example; a sociologist and author who was the first African American to earn a Ph.D. from Harvard University. Another example is Thurgood Marshall, the famed lawyer who successfully argued the landmark Supreme Court case *Brown v. Board of Education of Topeka* (1954), in which the justices ruled unanimously that racial segregation of children in public schools was unconstitutional. Both Du Bois and Marshall were Prince Hall Freemasons. Among those who have written about notable Masons, comparatively few researchers have sought to document the life of Most Worshipful Joseph Warren (1741-1775), which is curious, given Warren's remarkable life and contributions to the Commonwealth of Massachusetts, in particular, and New England in general.

As a Massachusetts resident of eight years, and a Freemason of almost twelve, my own knowledge of Warren was scant at best. However, after closely studying Warren's life as presented in *Dr. Joseph Warren: The Boston Tea Party, Bunker Hill, and the Birth of American Liberty*, by Samuel A. Forman, M.D., it must be confessed that Warren, because of his contributions to the Commonwealth and the Craft, now stands as one of my favourite Masons who either sojourned within or through Massachusetts. Among other Massachusetts Masons I admire are Joseph Fort Newton, a Baptist Minister turned Attorney, and Prince Hall himself.

In examining Joseph Warren's young life, and his matriculation at Harvard, as well as the opportunities presented along the way via friends, family, fellow students, and colleagues, it becomes apparent that it is rarely, if ever, by dint of one's efforts alone that great and noble deeds are envisioned and later realized. In reality, such feats are accomplished and bequeathed to humanity for posterity via the aid of many tributaries of assistance and influence. In short, and contrary to contemporary arguments in the opposite direction, even the *greats* among us, upon close examination of their lives and connections, both strong and weak, received a helping hand when most needed to motivate them along their journey. Along Warren's journey, such is certainly the case.

Educational Pursuits/Exploits

The 16-year-old Warren's matriculation at Harvard College as part of the Freshman Class of

1759 occurred around the same time as the tragic and untimely death of his father, also named Joseph. The senior Warren fell "a considerable distance" while retrieving Warren Russet apples from atop a ladder in their Roxbury orchard, which resulted in a broken neck. This was witnessed by his then helpless-to-assist less-than-three-year-old son, John—who himself would not only later matriculate at Harvard College but would also come to serve as one of five in-home Medical Apprentices that Dr. Joseph Warren mentored over the course of his career. After his father's death, Warren received considerable support from the community for continuing his recently launched educational pursuits. As social conventions then dictated, Warren being the eldest, the responsibility to assume the role of head of the household fell to him. However, anecdotal evidence suggests that, with the support of neighbours, Warren "maintained direction" with regard to his studies so as to later be of service to the community.

Additionally, while at Harvard, as a member of the *Spunkers Club*—which seems to have served as the precursor to Harvard's Medical School—he told a dangerous rainspout story that highlighted Warren's "desire for social inclusion, inventiveness, impulsiveness, and heedlessness of danger that resonates with a heroic interpretation of later episodes in his life."

Medical Apprentice Training/Private Practice

Upon concluding his studies in 1759, Warren taught grammar school whilst studying, in Latin, for an oral M.A. dissertation on a medical modality of the time. Afterward, he was taken on as a promising medical professional by Dr. James Lloyd for a fee of £100 on credit to be paid over time—as opposed to an upfront payment at the start of his apprenticeship as was the custom.

After successful completion of his apprenticeship, Warren then launched his medical practice and found success for his fledgling office after an appointment to serve "at the forefront of the smallpox containment efforts" at the start of the winter of 1764. Warren went on to serve Boston residents in all manner of medical needs. And, by available accounts, he gained considerable notoriety, which led to him being invited to pen missives under several pseudonyms that subsequently gained wide readership in several Boston papers. Warren's writings drew attention due to their clarity in the case of medical matters, and later for his ability to enflame the passions of readers about various matters, including important political concerns of the day; and perhaps most notably, in the medical arena, in a case of medical malpractice brought against one Dr. Thomas Young. In reading through the court arguments, one is transported by the pages of those 1767 exchanges and cannot but be impressed with

Warren's mental clarity and acerbic humour when eviscerating what the opposing physician in the malpractice case derisively termed an *empiric* (i.e., a quack).

Of his practice and its success, we learn that it was Warren's medical acumen that gained him considerable success and allowed him to take on no less than five apprentices over the course of his career, including his brother John. The younger Warren graduated from Harvard in 1771, eventually going on to serve as the first faculty member of Harvard Medical School.

Freemasonry

As it relates to Freemasonry, and of considerable note, Warren joined St. Andrews Lodge in 1761; yet, he initially fell away, presumably due to his time as a grammar school teacher in Roxbury, his studies for his M.A. oral dissertation, and later his successfully launched Medical Practice. He returned to Masonry "with vigour" in 1765. He quickly advanced to a position of leadership within the Lodge, which found him deftly circumnavigating the then rival Lodge, St. John's Lodge, to found St. Andrew's Grand Lodge, the precursor to The Grand Lodge of Masons in Massachusetts, established in 1769. Warren was appointed as its first Grand Master. Warren's tactics may have inspired Prince Hall to petition the Mother Grand Lodge of England for a Charter after they were "turned down" by St. Johns Lodge. Subsequently, H. R. H. The Duke of Cumberland, issued a charter for African Lodge No. 1 on 29 September 1784. The new Lodge was later renamed African Lodge No. 459.

Political Activity

With regard to Warren's patriotic leanings, we read that he found a mentor in Samuel Adams. This laid the foundation for many significant contributions to efforts aimed at wresting control of the Commonwealth from the Crown and ending Britain's injurious taxation policies. Warren had formed close friendships with several notable St. Andrews Masons also involved in this effort—chief among them Paul Revere. Of particular note to the historically minded among readers may be Warren's "list of infringements" which, according to John Adams, "compared favourably with Thomas Jefferson's Declaration of Independence, written more than three years later." These "infringements" are twelve in number and give the impression of a studious mind capable of placing before varying levels of readers a cogent and persuasive argument for action in the direction of independence. In short, it seems Warren's writings were formidable in selling the *idea* of self-governance to readers of the day. Their impact was not

unlike that of his earlier pseudonymous musings in the medical malpractice case that played out in the local papers.

Additionally, as those readers familiar with Warren's appointment as Major General would know, he was ever keen to assume "an active role in life." It is probably this sentiment that caused him to seek the area of battle with the greatest activity, and it may have contributed to his perishing six days after his thirty-fourth birthday. Upon visiting Warren's grave after his untimely death, his biographer Samuel Forman wrote, "There is a sadness about the place. I am burdened with the collective loss borne by generations of American women whose men eschewed the warmth of Vesta and of Venus for the call of Mars."

While the foregoing is but a tiny sample of the life and accomplishments of Most Worshipful Joseph Warren, in studying his life one cannot but be encouraged to *be* and *do* better in one's various personal, professional, and/or civic stations. Bear in mind that Warren had many tributaries of inspiration and influence who early and often recognized his talent, commitment, capacity, and facility in many areas. They sought to support him at every turn in cultivating his talents and being of service in the best possible ways to his community and the Commonwealth of Massachusetts.

Perhaps, in some small way, readers may see themselves similarly encouraged to guide their lives onto a loftier station. In sum, reviewing the life of a humble Harvard student turned medical professional, Freemason, sagacious pseudonym bearer, and martyred Major General, it becomes evident that with purpose of heart and mind, and, yes, a little help from friends, family, and acquaintances, achieving great things is never far from one's doorstep. One need only believe in one's capacity and keep moving.



GONE BUT NOT FORGOTTEN

BY BRYAN SIMMONS

Having a 4-year-old, I have spent my fair share of time watching Disney movies. I have to say, the quality of movie stories has come a long way. Currently, Disney has been focusing on different cultural traditions. One such tradition, the day of the dead, comes from Mexico. We find it in the movie *Coco*.

In short, it is believed that you enjoy the afterlife until you are no longer remembered, then you fade away. Keeping in mind that I am really simplifying the story, it certainly made me wonder how long I will be remembered. Or how many people have been forgotten?

Think about the many heroes of our Revolutionary War who are still revered today, and are treasured throughout our Masonic Fraternity. None of them did it alone. Like many things we are accomplishing in the Fraternity today, there were countless dedicated Brothers putting in endless hours. Many of today's Brothers will never get the credit they deserve. The same went for our country gaining its independence.

On December 16, 1773, the Lodge of St. Andrew did not have a quorum to open lodge at the famed Green Dragon in Boston. This was the same night as the famed Boston Tea Party. This story is well known throughout Freemasonry as a proud moment, and it should be. So why isn't the Gaspee Affair equally well known?

As the story goes, on June 9, 1772, a year and a half before the tea party, several brothers of St. John's Lodge No. 1 in Providence, Rhode Island, met at Sabin Tavern.

While traveling into Providence from the busy port



1st New Hampshire Continental Infantry 1778
Painting by Keith Rocco, one of the most important historical artists working today. Prints of his works are available at www.keithrocco.com.

of Newport, a local by the name of Captain Benjamin Lindsey refused to lower his ship's flag in deference to the HMS Gaspee. This small act of resistance angered Lt. William Dudingston, Commander of the Gaspee, and provoked a chase up the Bay. But Dudingston was unfamiliar with a hazard off the coast of Warwick. Lindsey used his ship to lure the Gaspee into shallow water, where it was stranded on a sandbar.

Under the leadership of Brothers Abraham Whipple and John Brown, 80 men rowed out under cover of darkness and captured the vessel, shooting Dudingston in the process, and leaving the ship in flames. This event is depicted in an oil painting on canvas at the Scottish Rite building in Rhode Island. It is doubtful that all 80 were Masons, but it is safe to say that many of the brothers of St.

John's Lodge No. 1 were intertwined in this early act of defiance; probably a good reason why we no longer meet in taverns.

After the Battle of Lexington, Brother Whipple took command of 2 vessels and chased and captured the HMS Rose, which gave the United States its first victory in the Revolution's first sea battle. He later ran a blockade, crossed the Atlantic, and delivered instrumental treaty documents to France. These incredible moments in history, and the brothers who made them happen, are worthy of being remembered and revered.

Paul Revere is well known for making his midnight ride, but he was not alone. In fact, there were many moving pieces on April 18, 1775, that make the ride even more impressive. The whole operation was planned by the Grand Master himself, Brother Joseph Warren. The first of these lesser-known pieces was Brother Robert Newman, the Sexton of the Old North Church. He sneaked past British regular soldiers who were renting rooms in his house. He then met up with Brother John Pulling, and together they climbed the steeple of the Old North Church and hung two lanterns.

The lanterns hung for only a minute before being taken back down. That was enough to signal to Brothers Paul Revere and William Dawes, who in turn rode on to warn Sam Adams and Brother John Hancock in Concord. A patrol was sent the day before to watch for messengers and caught Revere outside of Concord. Dawes escaped and fled back to Lexington.

However, before Revere was captured, he and Dawes met up with Samuel Prescott, who joined in the ride, which was a good thing because it was Prescott and not Brother Dawes or Revere who actually reached Concord. These pieces of history have layers of forgotten facts. We must ask ourselves, would Revere still be remembered if it were not for Longfellow's 1860 poem that brought these aspects to light?

We can only try to imagine these heroic acts—the fear

and excitement of the event. How would we have reacted? What would you risk for freedom?

We honor the heroes who were the leaders we learn about today, while the others fade from memory after a generation or two. Though their *purpose* never fades and is still seen today.

Extraordinary people rose to the occasion for the liberty and the freedom they craved. They each laid their brick in the foundation that would become America. We may view this foundation as one with bricks of different shapes, as some did greater things than others, but we should not. Each person did exactly *what* they were supposed to, exactly *when* they were supposed to, which got us to where we are today.

This goes for the good and the bad. Had Brother Joseph Warren not been killed at Bunker Hill, many believe he would have become the General of the Army over Washington. Not to say it would have had a different outcome, but who knows?

What if Samuel Prescott had not been courting Lydia Mullikan of Lexington, from where he was heading home at 1am when he ran into Revere and Brother Dawes? Would the British not have been opposed in Concord? In a lot of ways, these questions do not matter. The story is over, and the results are written.

Yes, great men and women have impacted our past. Now it is our opportunity. As we have seen, it does not take that much to shift society. We may not see a revolution in the historical sense. Still, the world around us is constantly changing, and it is on each of us to create a ripple of hope for future generations; and it is on us as a Fraternity to ensure these ripples form a wave of change.

The American Revolution was full of unsung heroes, and so is Freemasonry. Many of our deeds most likely will not be remembered; then again, that isn't why we do it, is it?

From Afterwit to the First American: Benjamin Franklin

Word: Mark J. Pearrow

I attended my elementary grades at a private Baptist school in Little Rock, Arkansas, where there was a strong focus on the American Revolution. Our mascot was the Minuteman, and our textbooks all had strong Christian, Baptist, and Revolutionary themes. The Founding Fathers played a role, not quite as exalted as the Saints, but important enough that, in addition to the mountainous memorization of Bible verses, catechisms, and seemingly arbitrary boluses of information (like all of the English prepositions, which I can still recite in alphabetical order), each year we were required to write and memorize an autobiographical sketch of a Founder, which we would then deliver to the class while in costume, dressed in period-appropriate garb as our chosen hero of the Revolution. It's hardly any wonder that my brain was wired early on, then, for degree work! Although I rarely felt connected with the pantheon of Founders, many of the members of which were famous soldiers and officers, there was one who appealed to my much nerdier senses: Benjamin Franklin.

As a third-grader doing my "research"—going to the library, pulling cards from the card catalog, and transcribing notes by hand—I didn't get far beyond superficial bits like birth, and death. Of course, the one piece of Franklin lore that attracted me the most, was his fascination with electricity. Where George Washington's archetypal story was the Cherry Tree, for me, Franklin's was the kite-in-lightning experiment. That particular story being potentially confabulated, I nonetheless continue to feel a connection with our Brother.¹ His ability to know a little about a lot really resonated with me at an early age, and only now, many decades later, do I understand why.

Born January 17, 1706, on Milk Street in Boston, Brother Franklin was the 15th of 17



Franklin Opening the Lodge, 1896, Kurz and Allison (partnership 1880-1899), Chicago, Illinois, National Heritage Museum, Special Acquisitions Fund, 81.56.

siblings. His father had been a fabric dyer while living in England, but after moving to Boston in 1682, he became a tallow chandler (someone who makes candles and soap from animal fat). Certainly not a noble upbringing! His school life was not any more esteemed. He attended South Grammar School (now Boston Latin School) from age 8—for only two years. That was the extent of his formal education. Nonetheless, Brother Franklin went on to become a polymath and a symbol

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of the kind of enlightened thinking that traditions like Rosicrucianism and Freemasonry embodied.

After his brief academic career, Brother Franklin took in abundant experiences as a cutler (making and repairing knives and other tools), a printer, a swimming instructor, a bookkeeper, shopkeeper, a publisher—and eventually, an icon of the American Revolution. In his many writings, he adopted several pseudonyms, including *Anthony Afterwit*, in whose voice he bemoaned the extravagance of his wife's costly tastes:

But my Wife had a strong Inclination to be a Gentlewoman. In Consequence of this, my old-fashioned Looking-Glass was one Day broke, as she said, No Mortal could tell which way. However, since we could not be without a Glass in the Room, My Dear, says she, we may as well buy a large fashionable One that Mr. Such-a-one has to sell; it will cost but little more than a common Glass, and will be much handsomer and more creditable.²

Through all his varied life experiences, Brother Franklin built up a great storehouse of understanding of things in a broad sense that covered the Seven Liberal Arts and Sciences quite nicely, through his own exertions (and no doubt through Divine Providence), and this broad love of knowledge led him to be known as the First American—due to his adamant early support for colonial unity. However, Brother Franklin was by no means a man without flaw. While it is common to idolize our Founding Fathers, and to hand wave over their Human imperfections, the very occlusions in this gemstone of a man are what make him relevant to me.

Slavery was an integral part of Colonial life. Most of our Founding Fathers owned slaves – including Brother Franklin. In addition to owning two slaves, *George* and *King*, Brother Franklin's newspaper, the *Pennsylvania Gazette*, often ran notices involving the sale and purchase of slaves. While Brother Franklin might have initially bought into the prevailing notion at the time that African slaves somehow lacked the ability to learn and excel like their white European counterparts, he later recanted this view and eventually set his slaves free.³ What inspires me about Brother Franklin is that he was able to throw off the prevalent preconceptions of his

time, based upon his own observations, and articulate them clearly. He owned up to his misjudgment and became a staunch advocate of abolitionism. This was probably not an easy choice in an age when his position on the issue would have put him in conflict with the masses.

Brother Franklin had other demons, too. He has been criticized for his neglect of his wife, Deborah (remember Anthony Afterwit?). He was known to shun his illegitimate son, William. Nathaniel Hawthorne criticized Franklin's writings in "Poor Richard's Almanack" as "all about getting money or saving it."⁴ Franklin also wrote an essay on obstinacy, which asserts that "people will persevere in their opinions no matter how mistaken or ill-informed". He also spat in the face of the hyper-educated via his publication *A Letter to a Royal Academy About Farting* (also known as "Fart Proudly"). This treatise was composed in response to a call for scientific papers from the Royal Academy of Brussels. Franklin believed that the various academic societies in Europe were increasingly pretentious and concerned with the impractical. This saucy attitude towards the self-serving aspects of academia has pervaded my nearly 30 years in that field.

Brother Franklin was not afraid to rail against popular but misguided notions. He was willing to put his own career and personal reputation on the line. He was flawed, even unto the end of his life. He was never the Perfect Ashlar that we Masons adore. He was ever in a state of trial, mutation, and successive approximation. Nonetheless, he gave so much to a nascent nation and to the pursuit of higher knowledge: not in spite of, but because of, his flaws.

So many years later, since that fateful third-grade skit, I understand my affinity for Brother Franklin through a new lens: our shared love for the pursuit of Further Light. I identify with someone not Deific, but someone deeply flawed like me. Someone who can learn and change; someone who can be Redeemed; someone who has worth, despite occlusions. A hero for the rest of us.

¹ <https://founders.archives.gov/documents/franklin/01-01-02-0135>

² <https://founders.archives.gov/documents/franklin/01-01-02-0080#BJNF.N.01.01.02-0080-Fr-0001>

³ https://www.pbs.org/benfranklin/13_citizen_abolitionist.html

⁴ Hawthorne (1804-1864) was an American novelist, a dark romantic, and short story writer. His works often focus on history, morality, and religion. https://en.wikipedia.org/wiki/Nathaniel_Hawthorne

FINAL WORD

Warren's Charge

By Shane Newell



Shane Newell

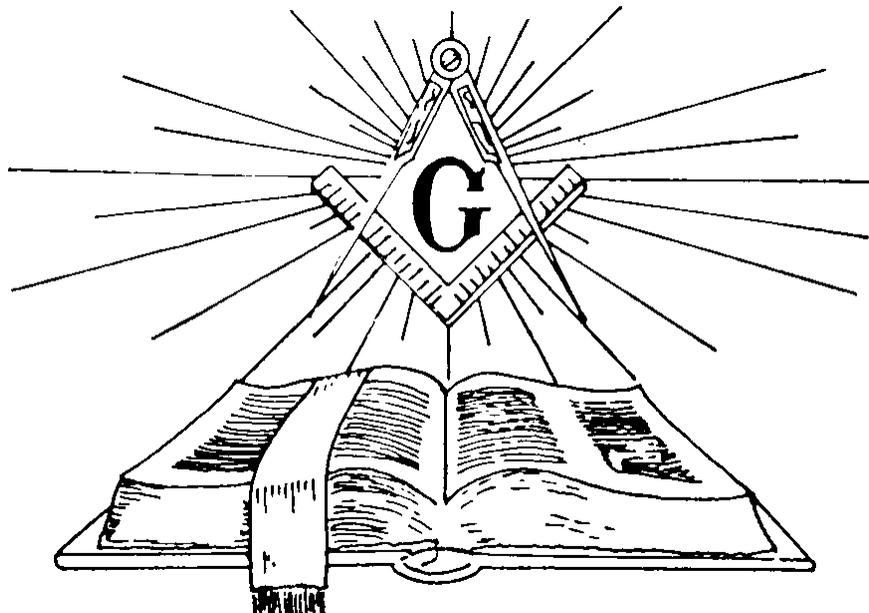
Beneath the tale of Midnight Rides and lantern lights,
a sprig marks the grave of a Widow's son,
Comes the Silversmith with Lion's paw,
what was lost is then undone.

Give me Liberty or Give me Death,
the Warrior does what others claim.
Pen to sword, knees in blood,
the Patriots rally in Warren's name.

Physician and Father,
Master and Martyr,
our loss is hard,
but the victor's harder.

Land of Liberty, milk and honey,
with British rule forever Foreign.
Band of Brothers, square and compass,
in service we honor Brother Warren.

He answers us with a call to arms,
so that two are ready if one may fall.
Hand in hand, side by side,
we've carried Hiram, and we'll carry them all.





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*August Dinner
 Menu*



Join us on August 2nd for dinner at 6:00 PM before the stated meeting. The entire family is invited. The dinner will be catered and we don't have a menu at this goes to press.



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Tyler: - Jerry Noedel, PM

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