



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Just west of the Scottish Rite Temple

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Volume 22 Issue 1

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

January 2022

From the East...



From the East

My father moved from a small rural farm town in southern Illinois to Los Alamos, New Mexico in February of 1957. I was five years old. Our claim to fame as a family at that time was that we were waiting in a long line of traffic extending from the Front Gate down the steep switch-back road that had been constructed during the Manhattan Project, the name designating the scientific endeavor that gave birth to the Atomic Age. A ceremony and ribbon cutting was going on at the Front Gate marking the changeover of Los Alamos from a closed "secret" city to an open "normal" community. We were amongst a big second wave of families from all over the United States moving to this newly opened scientific community. I can still remember sitting in the backseat of the car on that day and being mesmerized by the deep volcanic canyons dotted with the mysterious caves that were the homes of the Ancient Ones. These caves sparked my curiosity with the Past that lead to my 40 year career as an Archaeologist.

Los Alamos is centered on the Pajarito Plateau, a name that Edgar Hewett, one of my favorite archaeologists, originally proposed to designate this rich archaeological province. The Pajarito Plateau remains my favorite archaeological territory. Hewett originally explored the area on horseback in the late 1890's and his fascination with the many prehistoric ruins transformed his initial career as an educator and President of what was to become New Mexico Highlands University in Las Vegas into that of an archaeologist. Hewett came to realize that the Pajarito Plateaus archaeological sites constituted a national resource that should be preserved and in the 1890s he fought for the creation of a "Pajarito National Park" that would protect the entire Plateau from Cochiti on the south to Santa Clara on the north. This grand vision was ultimately reduced to the smaller Bandelier National Monument. His concern for the preservation of the unique archaeological sites on the Plateaus led to his creation of the Antiquities Act that was signed by President Roosevelt in 1906. The Antiquities Act helped to insure the preservation of archaeological sites and with Hewett's leadership went on to the creation of today's highly visited monuments such as Bandelier, Chaco Canyon, and Mesa Verde. Hewett was also instrumental in creating New Mexico's monument system that incorporated archaeological sites across the State as tourist destinations. Hewett was a true renaissance man and at one time was the Director of the Museum of New Mexico, the Director of the School of American Research, and helped found the Zimmerman Library and Anthropology Department at the

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2022 DUES

Brethren: Please take note that 2022 dues are now due and payable. They are now **\$130.00** (\$75 + Grand Lodge per-capita).

Regular Meetings

RECURRENCE

First Monday
Fourth Wednesday
Second Tuesday
Third Tuesday
Second Wednesday
First Thursday

EVENT

Regular Communication at 7:00 PM, Dinner at 6:00 PM
Property Management Board at 6:00 PM
Regular Communication at 7:30 PM
Regular Communication at 5:30 PM
Regular Communication at 7:30 PM, Dinner at 6:30 PM
Regular Communication at 7:00 PM, Dinner at 5:30 PM

ORGANIZATION

Montezuma Lodge No. 1
Montezuma Lodge No. 1
York Rite Bodies
Santa Fe Shrine Club
Cerrillos Lodge No. 19
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

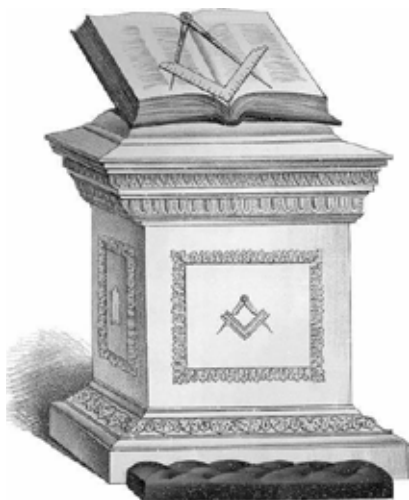
The monthly meeting of the Property Management Board was held on **Wednesday, February 23rd** at 6:00 PM. in the library.

Sickness & Distress

WB Jerry Noedel's wife was in intensive care for a period of atrial fibrillation.

WM Charles Hannaford's wife's sister has been diagnosed with a brain tumor.

Secretary RWB Dib Helberg has pulled a hamstring muscle.



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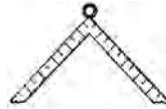
From the East (continued)



Continued from Page 1

University of New Mexico. In addition to championing New Mexico's archaeological resources, Hewett was also involved with ethnographic work with the 19 Pueblos that traced their heritage back to the archaeological sites he fought to preserve. Most notable perhaps was his work in helping to revive high-quality ceramic traditions that had their roots in antiquity. Maria Martinez's famous black pottery was an outcome of this work. Edgar Hewett was very much the center of Santa Fe's lively cultural center in the early decades of the Twentieth Century. He helped save the Palace of the Governors from destruction and founded the Fine Arts Museum on the Plaza. The rest of the story of course is that Edgar Hewett was a Mason. He was a member of both Montezuma Lodge #1 and the Scottish Rite. His students Jesse Nusbaum and Sylvanus Morley also had outstanding archaeological careers and were both also members of Montezuma Lodge #1 and the Scottish Rite. These three Masonic archaeologists were instrumental in preserving New Mexico's Past.

Fraternally,
Charles Hannaford
Worshipful Master



District-wide Ritual Festival

We are set to hold a District-wide Ritual Festival! This will take place the first weekend in March (4th and 5th). I intend to send an invitation out to every Mason in the State and I expect we will get a decent turn-out; even if each of our Lodges bring 10 Brothers, we will have 50 people present! It looks like we will have at least one candidate for each of the three degrees.

The rough schedule is as follows:

Friday, March 4th

18:00 - Open Lodge on the First Degree
Conferral of the First Degree (run by Montezuma Lodge No. 1)
Break to Refreshment
19:30 (-ish) - Formal Table Lodge (hosted by Cerrillos No. 19)
Adjourn for the evening

Saturday, March 5th

08:00 - Breakfast (hosted by Montezuma #1)
09:00 - Resume Labor
1st Deg. Lecture
10:00 - Conferral of the Second Degree (run by Pajarito Lodge No. 66)
2nd Deg. Lecture
12:00 - Lunch (simple: sandwiches, etc.)
13:00 - Conferral of the Third Degree (run by Bent Lodge No. 42)
3rd Deg. Lecture
Everyone goes home

A few items of admin.:

By “run a Degree,” I mean that the Lodge takes responsibility for putting together a Degree Team and holding practices. If there are gaps, there are enough Brethren in the District to supplement/support the respective Lodges and their Degrees; you need only ask.

The Lodges will have to request dispensation for meeting at a non-standard time and place, but MW Grand Master Andrews has already pledged his support and will approve all or our requests.

I would like to eliminate as many barriers as we can for the individual Brothers attending. To that end, I don't think we should charge for the meals; we will leave a suggested donations basket to help offset the cost. I am asking each of the Lodges to put together some money, as much as works within respective budgets, so that we might pool our resources and make this a truly memorable event.

If you have any questions, feel free to reach out to me here, or by phone: (505) 470-0301

I am looking forward to a excellent weekend of Brotherhood and Masonic Work! I believe this will be a substantial moral boost for the individual Brothers who attend, for our respective Lodges, and for Masonry as a whole.

Thank you all for your support in this endeavor!!

Sincerely & Fraternaly,
Michael Freitas, PM
DDGM, DDGL, Dist. 2

2022
March 5, 2022
Lost Dutchman Outdoor Degree Experience
REGISTRATION FORM

Name: _____

Lodge: _____ Dues Card Number: _____

Jurisdiction: _____

Email: _____

Phone Number: _____

☐ \$35 One Entry to the 2022 Lost Dutchman Outdoor Degree Experience

\$10 Extra Commemorative Coin

☐ \$30 Vendor Space

The Lost Dutchman Outdoor Degree Experience is a once in a lifetime Third Degree held at the base of the Superstition Mountains by three East Valley Lodge ☐ chartered under the Grand Lodge of Arizona F. & A.M. **Registration includes lunch, a very special commemorative coin, and memories to last a lifetime.**

A Masonic Vendor Village will be a new addition to the 2022 event. The Lost Dutchman degree will welcome vendors from all over the State selling their Masonic wares in a dedicated Masonic Fair. For any Questions: 510-418-3959

Please Remit Payment to:

Paul Dore Sr.
8028 W Clara Ave.
Peoria, AZ. 85382
If using PayPal (\$36.50):
globemasons@gmail.com

Southern California Research Lodge

Fraternal Review

DECEMBER 2021



TRUTH

EXPLORING THE FREEMASON'S QUEST FOR TRUTH

COVER STORY



Francisco de Goya, *Truth, Rescued by Time, Witnessed by History*, 1812-1814, Oil on canvas 294 x 244 cm National Museum, Stockholm, Sweden.

In all our Pursuits of Knowledge we make Truths in the Particular the Summit of our Aim, for when we have attained to that we can go no further. Towards this glorious Height our Natures, if not depressed, are continually soaring. Then open wide your mental Eyes, ye generous Fellows, let Truth's bright Radiations enter. He is most knowing that knows most of Truth, and he is wise, who acts according to it. Was it not Truth that formed the wide Expanse of Nature, and ranged in such Beauty and Harmony? In fine, it was Truth that gave to every Being to be what it is.

Great is the God of Truth, the only Fountain of true living Pleasures, unfading Joys, and never ending Bliss, such only worth the Quest, of all that know and love themselves, such only do as set a true Value on their own immortal Souls, and are not content to lie groveling in the present transitory Pleasures, which the corporeal Life affords, but look further, even into Eternity, and by that Means in some Measure [have a foretaste of] those Soul enchanting Joys that surround the ineffable Throne of Heaven.

The Universe is that great Volume to which we alone confine our Studies, in which, each Line, each Letter, speaks the Almighty Architect, and in sweet Melody declares his Excellence. These are the Studies in which those immortal Youths that compose the Celestial Hierarchy, those Divine Philosophers that tread the Azure Empirean Plains of Heaven, and stand in the Presence of their great Original, continually are exercised. By them the infinite Perfections of the Deity are continually traced through all the Footsteps of his Handiwork, both in the upper and inferior Natures; thus do they happy live in an eternal Increase of Knowledge; the more they know of Him the greater is their Love, the more they love the greater is their Fruition. Thus are their Minds and Bliss continually enlarged, and each new Entity by them discovered, or a new Scene of Nature open laid, proves a sweet Instrument for their skillful Touches to sound melodiously their Author's Praise. These glorious Patterns let us Masters strive to imitate, that even, while confined to this narrow and gloomy Prison of our Bodies, we may open to ourselves a Kind of Heaven here below, til that dear Time, when (having finished well our Parts in this Lodge militant) we are called to that triumphant one above.

Gloria Deo Veritatis. (Glory to the God of Truth.)

[William Smith, "Lecture II," *The Book M: or, Masonry Triumphant*. (Newcastle upon Tyne: Leonard Umfreville and Company, 1736), 11-12. Some archaic punctuation, and an archaic word are changed to modern English style.]

The Third Principal Tenet TRUTH

By C. Douglas Russell

This is not the first time we've referred to "truth," or to what is "true," in this three-part *Fraternal Review* series. Some text from our October issue is worth repeating. A "tenet" is defined as "some teaching so obviously true, so universally accepted, that we believe it without question and always take it for granted. ... Freemasonry does not tell us that Brotherly Love, Relief and Truth ought to be true, that it would be better for us all if they were true; it tells us that they are true. They are tremendous realities in human life."¹ As we did with the other two tenets, we again present examples of ritual language—this time about truth—from each of the three degrees of Craft Masonry.

In the 1st degree, we learn that Masonic rules and regulations describe men who are accepted for initiation as "true." This word has been used for centuries to indicate that a person is loyal and trustworthy; faithful to his word; constant, steadfast.² A Lodge that is chartered to confer legitimate Masonic degrees must determine that these good qualities are present in every man who applies for membership. "A Charter is an instrument emanating from a grand lodge, and, in this Jurisdiction, signed by the Grand Master and Grand Secretary, authorizing certain brethren therein named, when duly assembled, to initiate, pass, and raise all good men and true who may apply for the purpose and whom they may find worthy."³ During the degree ceremony, a prayer is offered asking that the candidate, after being made a Mason, continue to be trustworthy and true to his word. "Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us."⁴

Also in the 1st degree, the Master defines this tenet, explaining that "Truth is a divine attribute and the foundation of every virtue."⁵ There is more to this definition, quoted in full at the top of page 11. Detailed directions delivered to the candidate near the end of the ceremony include being acquainted with spiritual teachings. "As a Mason, you are to regard the Volume of the Sacred Law as the great Light in your profession; to consider it as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains."⁶

In the 2nd degree, the candidate is told explicitly that Masonic teachings have been passed down through the ages by word of mouth and are illustrated by memorable symbols. "The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture most expressive are selected by the Fraternity to imprint upon the memory wise and serious truths; and thus, through the succession of ages, are transmitted unimpaired the most excellent tenets of our Institution."⁷ The candidate is directed to "study of the liberal arts and sciences, especially of the noble science of Geometry, which forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it demonstrates the more important truths of morality."⁸

In the 3rd degree, at a crucial moment in the ceremony, the brothers pray to the "Lord of all" to "fill our hearts with truth and love."⁹ Near the end, the candidate is charged "to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry."¹⁰ The candidate is also charged to "be true and faithful."¹¹ He is then reminded of this in the Master's closing remarks. "The eyes of the Fraternity are now upon you; be just, be faithful, be true, and convince the world, by your acts, that on becoming a Master Mason you have become a better man."¹²

¹ "The Tenets of Masonry" in *Fraternal Review*, October 2021, 13.

² "true, adj." OED Online. September 2021. Oxford University Press. Accessed 11/15/21.

³ California Monitor & Officers' Manual, 12. ⁴ Ibid., 9. ⁵ Ibid., 18. ⁶ Ibid., 21. ⁷ Ibid., 30-31. ⁸ Ibid., 32.

⁹ Ibid., 36. ¹⁰ Ibid., 46. ¹¹ Ibid., 47. ¹² Ibid.

TRUTH IS NOT EQUAL TO FACT

BY BRO. JAMES TRACY TRESNER II

Implicit in this excerpt is Bro. Tresner's view that Masonic teachings, in the form of myths or allegories, may not be factually accurate, but they point toward truth. —Ed.

First, let's clarify the terms "truth" and "fact" as we'll be using them here. A statement of fact is a provable, often measurable, statement of objective reality. If we say, "Under normal conditions, water freezes at 32° Fahrenheit," we can get a thermometer and test, or we can go to a recognized objective authority such as a textbook or a handbook of physics and look it up.

If we make an assertion of historical fact, for example, "On September 11, 2001, terrorists flew two airplanes into the World Trade Center," we can verify that statement from newspapers, recordings of television shows, history books, and the memories of those still living. Events further back in history can be verified from military reports, the recorded proceedings of governments and organizations, private diaries, public monuments, and other sources.

A statement of truth is not testable in the same way. If we say, "Honor and integrity are important qualities in a person," there is no objective thermometer we can use. Instead, we test truth, consciously or not, by a series of questions:

- Does it fit with other things I believe to be true?
- Does it seem right?
- Do others, whom I accept as being mentors or advisors, agree?
- Does it seem to call out the best in me rather than the worst in me?
- Does it seem that it would lead to happiness for most people?
- Does it seem to be fair?

And so on. Obviously, these questions and judgements are subjective, nothing at all like the "hard-edged" questions we ask about fact. Also obviously, we use different levels of testing depending on the importance of the truth being expressed. If we are dealing with a statement of religious faith or political position, it is to be hoped that we would insist on very high levels of testing.

But if our friend, Jerry, says, "I had a great time skiing last weekend," we'd probably accept it with no more than the passing thought that, "Yes, Jerry always enjoys skiing."

This is not, in any way, to suggest that fact is superior to truth, or vice versa, any more than an orange is superior to a pear. But they are different, and those differences are significant. We "know" facts. But we "believe" truths. I know that five and five make ten, I believe that lying is wrong.

Society in general tolerates much wider variation in truth than in fact. Most of us are willing to grant others the right to follow the religious truth of their preference, even if it is one we do not believe. We are willing to allow someone to believe that lying is all right, as long as he does not put that belief into action and lie to people—that is seen as doing potential harm to others. In many areas, we're willing to say, "Well, I don't agree, but he's entitled to his opinion."

We are less tolerant about fact, because a person who refuses to accept a fact is regarded as either profoundly ignorant, or not of sound mind, or devious. Thus, you may be a follower of Buddha and I may be an adherent of Christianity, and we will accept the similarities in the ways in which we see the Truth and be tolerant of the differences. But both of us will react, at least with suspicion if not hostility or ridicule to the person who insists that the earth is actually flat and square, or that the Holocaust never took place, or that tomatoes are poisonous, or that a person is a better driver when they have had a few drinks than when they are sober.

Or, as one person said, "If you tell me that two plus two makes five, you had better be introducing a new form of mathematics." ...

If I think of the tenets of my religion as statements of fact rather than truths, then I am likely to feel suspicion and contempt for anyone who doesn't agree with me. I may think of them as willfully wrong and deliberately obstructionist. I may think that they are either deliberately or unintentionally leading others astray. Once I have demonized a person to that extent, it is only a short step to attack, whether that means shunning, the rack, or the stake. And again and again in our history, it has only been a slightly longer step to war.

Let us be clear, then, that when we are dealing with myth, we are dealing with truths. There may or may not be a sprinkling of fact in the myth. For our purposes, that is unimportant. Our concern is with the truth.

[Excerpted from James Tracy Tresner II, 33°, Grand Cross, *But I Digress...* (Colorado Springs, CO: Starr Publishing, LLC, 2012), 299-303.]

FRAGMENTS

By Truth, the last of the Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included necessarily, and is one of the things meant by Freemasonry's motto "Let there be Light." By Truth is meant that if we are to have a permanent Brotherhood, its members must be truthful in character and habit, dependable, men of honour as well as of honesty, men on whom ye can rely to be faithful fellows and loyal friends. No argument is needed to prove that Truth, as thus understood, is a necessity, that it is required in the nature of things if a Brotherhood is to exist. It is something we must all take for granted as being beyond question.

["The Tenets of Masonry," Grand Lodge of Scotland Yearbook, 1964, published online here: <https://www.facebook.com/GrandLodgeScotland/posts/the-tenets-of-freemasonry-brotherly-love-relief-and-truththe-principal-or-chief-/2007784835973754/>, dated November 19, 2018, accessed on 3/27/2021.]

If investigation is confined to the words of the ritual, only a partial explanation of the teaching will be obtained. The ritual itself is in many respects allegorical, but it is supplemented by symbols and underlying each symbol there is embodied some profound spiritual truth. In addition, there are actions made during the ceremonies and those actions have also a spiritual significance. This method of teaching corresponds closely to that of the ancient Egyptians, who held that for religious instruction words should always be accompanied by actions, so that sound and sight might mutually assist each other in making a lasting impression on the minds of the listeners.

[W.Bro. G.S. Shepherd-Jones, O.B.E., "What is Freemasonry? The Prestonian Lecture for 1953," Harry Carr, Ed., *The Collected Prestonian Lectures 1925-1960*. (London: Lewis Masonic, Second Edition, 1984), 377-378.]

"Knowing you know nothing" is one of the key concepts of Neoplatonism. In his essay on "Learned Ignorance" (1440), Nicholas of Cusa reiterated the ancient saying, introduced by Socrates to explain that, when attempting to solve a problem far removed from one's knowledge, for example relating to the nature of God, man must be ready to confess his inability to comprehend. A learned ignorance therefore is born of the awareness of the limits of human knowledge; if truth may be likened to a circle, human intellect is similar to a polygon inscribed inside the circle; and however much we increase the number of sides, these will never coincide with the circumference. In the same way, however, as much as knowledge may advance the human mind, it will never be in a position to fully comprehend the truth so precisely and in such a definitive manner. God is beyond human reason and may only be understood by means of conjectures, geometrical analogies that assist us in comprehending the differences between the finite and the infinite. As an example, straight lines and circles are different forms (finite), but if one extends a circle infinitely it becomes impossible to distinguish it from a straight line. Consequently, it may be affirmed that God, as an infinite being, is both one and the other, simultaneously straight line and circle. God therefore embraces an encounter of opposites; God is more and less, the centre and the circumference.

[Fabio Venzi, *Studies on Traditional Freemasonry*. (Hersham, Surrey, U.K.: Lewis Masonic, 2013), 138.]

The Apostle James says that every benefaction and every perfect gift is from above, coming down from the Father of Lights, who, of His own Will, begat us, *by means of the Word of Truth*; and the Wisdom from above is in man. Hermes says in *Asclepius*, "The Intelligence of the Divine Being, the consciousness of the Supreme God, is the only Truth; and this Truth cannot be discovered—no, nor so much as its Shadow—in this world full of illusion, of changeful appearances, and of error, where things are known only in the dimension of time." "*Truth is the Supreme Virtue, the Sovereign Good*," which is not obscured by matter, nor circumscribed by the body; the naked Good, evident, unalterable, august, immutable." "Look on only the Eternal and the Good as the Real. ... Nothing is real, save that which is identical with itself." "What, then, is the Primordial Reality?" "He, who is One and alone, O Tat, He who is not made of matter, nor in any body, who has neither colour, nor form, nor changes not, nor is transmuted, but Who always IS. ... Eternal is The Real: the other is a reflected Shadow." Elias Ashmole says, in *The Way to Bliss*, published in 1658, when he had been twelve years a Freemason, "The Minde and Wit of man is but a spark of the Divine and Great Minde." ...

The Truth that is great and mighty above all things, is Divine Wisdom immanent in the Deity, whereby He was deemed to have created the Universe.

[Arturo De Hoyos, Ed., *Albert Pike's Esoterika*. (Washington D.C.: The Scottish Rite Research Society, 2008), 231-232.]

MASONIC POP CULTURE

READ IT

Freemasonry: Material, Moral, and Mystical

By Tony Baker, PM
Lewis Masonic, U.K. 170 pages ©2020



This book explores three levels of *Meaning* in Masonic ceremonies, and has a chapter titled, “What does Freemasonry Mean by ‘Truth’”? The author argues that the superficial layers of meaning are easy to see—both for the Freemason and the outside world—but there is a deeper layer intended for Freemasons alone.

Material: An explanation of a passage of Masonic ritual may be about the origin of the practice among stonemasons. *Moral*: An elaboration of the meaning of [Masonic symbols] as being about basic morality. The rituals themselves, however, are fairly clear on this level of interpretation. *Mystical*: The ritual itself tells us that Freemasonry is “veiled in allegory”—so we know that the surface meaning of the words and actions is not what we are intended to get out of the ceremonies. But what deeper meaning might we be intended to hear? This question is addressed in depth by W.Bro. Baker, a Past Master of Quatuor Coronati [Research] Lodge No. 2076, London.

—Paraphrased from the publisher’s notes on the book’s back cover.

Seekers of Truth: The Story of the Philalethes Society 1928-1988

By Allen E. Roberts
Anchor Communications 225 pages ©1988



This is a detailed history of the Philalethes Society—its leaders and activities during its first 60 years. It is one of the world’s oldest and largest Masonic research societies, established in 1928 by a small group of Masonic writers who were some of the most renowned Freemasons of their day. The word “philalethes” (pronounced “fill ah LAY thees”) was used by ancient Greek writers and means “*a lover of truth*.” The word came into Masonic circles through alchemical mystic Robert Samber (1682–1745), who used the pseudonym Eugenius Philalethes. A Rite of Philaléthes was founded in Paris in 1772, devoted to the study of esotericism. Founding President Cyrus Willard wrote in 1937 that the Philalethes Society took its name from the Parisian Philaléthes. The Society’s quarterly journal is *Philalethes: The Review of Masonic Research and Letters*. It was established in 1946 “to effectively serve the needs of those in search of deeper insight into the history, rituals and symbolism of Freemasonry.”

—Paraphrased from <https://philalethes.myshopify.com/pages/history>, where subscription and other information is available.



HEAR IT

Short Talk Bulletin Podcast
The First Lesson (Truth)
16 minutes, Sept. 1961

A reading of the Short Talk Bulletin by Masonic author William Moseley Brown, PGM (Virginia) who writes, “Man’s sole responsibility in this world is to discover, to ascertain, and to know the TRUTH.”

<https://shorttalkbulletin.com/the-first-lesson-v39n9/>



HEAR IT

Whence Came You? Podcast
Truth and Freemasonry
Episode 0344
45 minutes, May 13, 2018

Robert Johnson in conversation with George R. Adams, 33° PGM (Washington D.C.) about Truth, Freemasonry and symbolism contained within the craft.

<https://www.stitcher.com/show/whence-came-you/episode/whence-came-you-0344-truth-and-freemasonry-54456567>

A TOAST TO TRUTH

BY M.W. BRO. ROBERT G. DAVIS, PGM (OKLAHOMA)

One thing we can affirm about truth is that it is always based on faith in an idea. I've always been fascinated by Socrates' bold statement that "an unexamined life is not worth living." He doesn't say that an unexamined life is "less meaningful than it could be." He clearly says that it is not worth living. Why would he make such a strong, unequivocal statement? Socrates believed the purpose of human life was to grow personally and spiritually. And he knew that man was unable to grow toward a greater understanding of his true nature if he did not take the time to examine and reflect upon his own life. He admonishes us to ask the questions of ourselves: What have we learned? How have we been taught? Who taught us? What do we know? How do we know that what we know is the truth? How do we validate our concepts of truth?

Socrates says an unexamined life takes us down a path of unconscious repetition. It is only the regularly examined life that allows us to seek out and find the truth of our own existence. Truth, then, becomes a quest that revolves around our life experience, our knowledge, our behaviors and our commitment always to be open to the change and growth which is possible within us. We are supposed to live a dynamic life. We intuitively know our perceptions of truth will be entirely different at age 15 than they are at age 30; and entirely different again at age 70, or even older. But whatever our perceptions, these are our truths.

My Brothers, I can assure you that you will never be completely fulfilled by assuming that living someone else's perceptions and expectations will bring you wisdom. It is a radical act to stop and contemplate our own life. But the many lessons given us in all the stages of Masonry show us very clearly and very profoundly that a life of self-examination is the only game that really matters. The discoveries we make on such a quest become us. We are what we think, after all.

Unlike all other animals, we can actually ponder our moral condition. So, the drama of our life is, in the end, played out between what we know to be right and how we choose to behave. We can rise above our natural instincts; and do what is unnatural until it becomes our nature. In Masonry, this means putting our principles ahead of our self. And I think, as Masons, this is our truth. It defines who we are and distinguishes us from the rest of the community. For us, the examined life is truly the only life worth living.

So, my brothers, here's to truth for you; and here's to truth for me. And, with the help of God, may we mostly agree.



December 2021 ~ TheResearchLodge.com ~ 9



Truth Comes First

By Rev. and Bro. Pierre Cushing

The original and eternal foundations of our moral and spiritual temple, those which uphold the completed structure, are no more than three, Brotherly Love, Relief and Truth. These three fundamental principles, these Three Principal Tenets, include the rest—everything which makes up the strength and beauty and majesty of our Temple and every degree of Ancient Craft Masonry through which we pass from Entered Apprentice to Royal Arch, is intended to impress them more deeply upon the mind and heart and conscience of the Craft. ...

They should never be omitted in the instructions of the First Degree, for they are the foundation of all the ethical and religious teaching of our order, the very bedrock on which it is built up, and they are the indispensable need of the world to-day, the foundation which must be laid anew in the hearts of men and of nations if civilization itself is to be saved from ultimate collapse and ruin. ...

They are stated in a certain order, but their true exposition requires us to reverse that order and think of them in the relation of cause and effect; that is, Truth, Brotherly Love and Relief. Truth comes then first of all. ... The truth of God's being and attributes and of the relation which He holds to us and we to Him becomes logically the first principal tenet of our Institution. And it is a twofold truth, for the Fatherhood involves the Brotherhood of man. ... From this great twofold truth proceeds the second tenet. Brotherly Love, by which we are taught to "regard the whole human race as one family, who as being created by one Almighty parent and inhabiting the same planet, ought to love, aid and support one another." ...

From sincere Brotherly Love, and as its very life and its express image, springs the last principal tenet: Relief. Under this head we are taught that to relieve the distressed is a duty incumbent on all men, especially on Masons, who are thus bound together by a chain of sincere affection. ... [But] does not this tenet broaden out into some thing larger than the relief of sickness and poverty? Does it not involve the great duty of Service, and the cordial support of every measure for the prevention of poverty and disease and for the right education of the youth of our land, and their uptraining into an intelligent, self-respecting, home-loving, flag-honoring and God-fearing citizenship? ...

It is only in the steadfast exemplification of these Three Principal Tenets that order, peace and happiness can be brought back to a darkened, distracted and troubled world, for every other virtue springs from them. They are not peculiar to Masonry and not Masonry's sole possession. But Masonry has adopted them from her Greatest Light, that sacred volume which she has chosen for the faith and practice of her members. Let us devote ourselves anew to their exemplification. Let us reconsecrate ourselves to the service of God. Let us uphold the institutions of religion and find therein the divine sanction of all law and the inspiration to every good work. Let Brotherly Love prevail and every moral and social virtue cement us. Let our feet be swift on errands of mercy wherever the opportunity presents itself, and let service be our watchword and inspiration.

[Excerpted from "The Three Principal Tenets," Rev. Pierre Cushing, Grand Chaplain, R.A.M., New York, in *Square and Compass*, Vol. XXXII, No. 3, Denver, Colorado, May, 1923, 7-9

TRUTH

BY

M.W.BRO. R. STEPHEN DOAN, PGM
[CALIFORNIA]

Truth is the third of the Principal Tenets of Freemasonry. Masonic author, editor and lecturer William Preston explained:

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: hence, influenced by this principle, hypocrisy and deceit are unknown, sincerity and plain-dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.¹

This explanation and those preceding it for Brotherly Love and Relief were printed in Preston's *Illustrations of Masonry* as part of his first degree lecture. These explanations are among the earliest references to the Principal Tenets of Freemasonry in our work. They appear to have been an innovation (perhaps by Preston) since the publications of the ritual exposés, *Three Distinct Knocks* and *Jachin and Boaz*, in 1760 and 1762, respectively, which included no references to these tenets.

Without Truth, in the sense of trustworthiness and honesty, as used by Preston, Brotherly Love and Relief would likely decay and die from lack of mutuality. Brotherhood can be sustained only with all three. What makes me a Mason? My obligation, a mutual pledge of benefits and burdens; but there can be no mutuality, no real obligation among us, without Truth, without trust.

While trustworthiness and honesty are essential in our dealings with others, Truth is also something else and certainly more profound, if not more obscure in our understanding of it. Metaphysically, Truth is the ultimate reality of existence. In my view, the ultimate reality of existence is the harmony of the universe (or the Music of the Spheres, a concept attributed to Pythagoras), Hermetically represented in Freemasonry by the science of Geometry. Geometry measures and predicts how the Sun, Moon and other celestial bodies move in harmony and the sequence of seasons. It therefore becomes the symbol of not just that harmony but also its source, the Great Architect of the Universe, as Masons usually say, or the Great Geometrician, as I prefer. Geometry is therefore the basis of all Masonic symbolism. The Holy Bible is the rule and guide of our faith

and can lead us to Truth, and Geometry facilitates a unique and transcendent perspective to understand Truth and experience it at work in the World.

Understanding Truth, and a commitment to act in promotion of it, is Wisdom. We can access that Wisdom through observing harmony in nature and considering what those observations reveal about improving ourselves and our surroundings. The study of how Wisdom can be revealed through nature and reason is known as Hermeticism, after Hermes Trismegistus, the Greek name for Thoth, the Egyptian god of wisdom who was a patron of alchemy. Hermes was also the messenger of the gods, who made Wisdom available to humanity. Freemasonry is Hermetic.

A commitment to Truth in this metaphysical sense is among the requisites to become a Freemason. We confirm our readiness to be made a Mason by affirming in our application for the degrees a belief or trust in the existence of a Supreme Being and a belief or trust in a Future Existence. The essence of the Supreme Being is harmony, and it calls us to surrender part of our Free Will and choose to be part of that harmony, with a trust that our existence beyond the grave will return us to perfect and unending union with that harmony. Our understanding and commitment to metaphysical Truth deepens as we learn to subdue our passions and improve ourselves in Masonry, thereby bringing ourselves more closely into harmony with Truth.

This metaphysical view of the ultimate reality of existence is consistent with a simply stated aim of each of the three Religions of the Book:

Judaism: Follow the law. Christianity: Love one another. Islam: Submit to the Divine.

Although approached differently, each is founded on a commitment to live in harmony with a higher power. Humans experience this harmony as love: a well-being which passes all understanding.

Hellenistic Jews and early Christians used a non-Masonic metaphor for this ultimate reality: the *Logos*, a Greek word sometimes translated into English as "the Word," a force emitting from the Creator, drawing Creation back into harmony with the Creator, a perfect visual for *Musica Universalis*, the Music or Harmony of the Spheres.

¹ William Preston, *Illustrations of Masonry* (8th ed.). (London: G. and T. Wilkie, 1792), 54.

SYMBOLOLOGY

THE GODDESSES OF TRUTH

BY BRO. JAIME PAUL LAMB



Prudentia by Nicolaus Vanni
1762



Veritas, Goddess of Truth
Artist Unknown

Not only is truth one of the three grand principles of Freemasonry (along with brotherly love and relief), but it is also one of the three transcendentals, or properties of being, first addressed in classical philosophy: *truth*, *beauty* and *goodness*. The implication, from this perspective, is that truth is both beautiful and good; truth is *beautiful* in that it analogously conforms to some of the same criteria by which we appreciate the physical form (harmony, symmetry, balance, elegance, etc.); and it is *good* in that it is attractive, desirable and agreeable. Whereas, beauty and goodness correspond to aesthetics and ethics, respectively, truth is apprehended by the philosophical disciplines of logic and epistemology—yet it may be argued that each of the three transcendentals must also partake of the qualities of the other two. Bearing this in mind, and knowing the ancients' tendency to concretize otherwise abstract concepts, how might truth be represented?

Over the millennia, the concept of truth has been personified in the form of a goddess. From the Mesopotamian and Egyptian civilizations to the Greek and Roman, truth has been consistently embodied by a woman. One of the reasons why truth has been represented by the female form may be due to its simultaneous exemplification of the beautiful and the good, as proposed above. It is the purpose of the present article to take a closer look at the myths and symbolism of these goddesses to see if they can enrich our understanding of the (increasingly) elusive concept of truth.

Among the earliest known goddesses of truth, we encounter the Sumerian Kittu, whose very name means “truth.”¹ She was said to be the daughter of the Sun god, Utu, predecessor of the Akkadian Shamash, and Sherida, goddess of beauty and sexual love. Interestingly, we see the *goodness* and light of the Sun, passed through the prism of *beauty*, producing *truth*. Taken together, Kittu and her brother Misharu, the Sumerian god of law, formed the concept of justice—which may be said to be the product of truth and law.²

Significantly, the goddess Ma'at, herself a personification of truth, was also the daughter of a Sun god, Re.³ Encountering this sequence in both the Mesopotamian and Egyptian panthea leads us to suspect the presence of an early symbolic commentary on the application of the (solar) light of reason producing truth—unfolding in a sort of conceptual heredity. Ma'at also represents balance, harmony and order—qualities integral to beauty—and was the wife of Thoth, god of wisdom; truth and wisdom being complimentary. Egyptian gods were typically contrasted by an opposing deity; Isfet, goddess of lies, chaos and violence, being the antithesis of Ma'at.⁴ The goddess' ever-present ostrich feather, known as the “Feather of Truth” in the Duat's Hall of Judgement, would become the hieroglyph denoting “truth.”

Aletheia, the ancient Greek goddess of truth, is often said to be the daughter of Zeus. However, there is a more interesting parentage found elsewhere. According to Aesop's *Fables*, Aletheia was crafted by the Titanic fire god Prometheus, known for stealing fire from the gods and bestowing it upon humanity.⁵ This is an interesting take on her origin, in that the Promethean "fire" may be seen as the allegorical light of consciousness and reason, the product of which is the ability to discern the truth. As an abstract concept, *aletheia*, meaning "truth" or "disclosure", was employed in ancient Greek philosophical discourse, a usage that was further developed in the 20th century in the philosophy of Martin Heidegger. As in the case of the Egyptian Ma'at, Aletheia was contrasted with *lethe*, meaning "forgetfulness" or "oblivion."⁶

Veritas, whose name also means "truth" in Classical Latin, was the Roman goddess of truth. She was said to be either the daughter of Saturn or, in the manner of Aletheia, fashioned by Prometheus.⁷ Like many deities in the Roman pantheon, she shares much with her Greek predecessor. Veritas, who was often depicted holding a hand mirror, was said to have lived in a well.⁸ The hand mirror alludes to the clarity gained by self-reflection, while the depth and inaccessibility of the well symbolizes the elusive nature of truth. Under the epithet *Nuda Veritas*, she appeared as a naked virgin—thereby, like many of the goddesses of truth, representing a synthesis of the good and the beautiful.

Veritas was sometimes depicted holding a book, either in her lap or clutched to her breast; this, perhaps, being an allusion to the necessity of truth to the proper functionality of the law, as well as the adherence to it. In a similar, though slightly more esoteric context, the *Torah* (meaning "law" in Hebrew) is shown in the lap of the Tarot's High Priestess, just as the Volume of Sacred Law is to be regarded as the Great Light in the Masonic profession; and to be considered as "the unerring standard of truth and justice."⁹

As we have seen, truth is commonly personified as a woman in ancient and classical mythology; and these personifications also seem to partake of the two other properties of being: the good and the beautiful. Solar light and fire also figure prominently, as they pertain to symbolic Light, in the Masonic sense. It is also noteworthy that the idea of truth, as embodied in myth, is contrasted with antithetical concepts such as dishonesty, forgetfulness and chaos.

¹ Glenn S. Holland, *Gods in the Desert: Religions of the Ancient Near East*. (Lanham, MD: Rowman & Littlefield Publishers, 2009), 115.

² Joshua J. Mark, "The Mesopotamian Pantheon," *World History Encyclopedia*, 2/25/2011. Retrieved at: [https://www.worldhistory.org/article/221/the-mesopotamian-pantheon/on 2/26/2021](https://www.worldhistory.org/article/221/the-mesopotamian-pantheon/on%202/26/2021).

³ "Maat". *Encyclopedia Britannica*. Retrieved at: www.britannica.com on 2/26/2021.

⁴ Jan Assmann, *Religion and Cultural Memory: Ten Studies*. (Redwood City, CA: Stanford University Press, 2006), 34.

⁵ Aesop. *Fables*, 530. Phaedrus, Appendix 5.

⁶ Pindar. "First Olympian Ode" 11.6, 5th c. BCE.

⁷ Samuel L. Macey, *Patriarchs of Time: Dualism in Saturn-Cronus, Father Time, the Watchmaker God, and Father Christmas*. (Athens, GA: University of Georgia Press, 2010), 34–36.

⁸ Diogenes Laertius, *Lives of Eminent Philosophers*, IX. Perseus Project. (Medford, MA: Tufts University Press), 72.

⁹ *Monitor and Officers' Manual*. (San Francisco, CA: Grand Lodge of California F.& A.M.), 21.



Ma'at the Egyptian goddess of truth, Wall Painting Inside the tomb of Nefertari



Time Saving Truth From Falsehood and Envy by Francois Lemoyne (1737)



Time Unveiling Truth, by Jean Francois de Troy (1733)

Short Talk Bulletin: TRUTH

By Bro. Carl H. Claudy

It is an odd fact that Freemasonry's direct teaching in regard to truth is less important than her indirect teaching. In the Entered Apprentice's lecture, we learn of truth as "the foundation of every virtue. To be good and true is the first lesson," etc. But these teachings regarding the third principal tenet are of truth in its narrower and more restricted sense—the use of the word as a synonym for sincerity, right dealing, absence of deceit, straightforwardness.

Philosophers distinguish several varieties of truth—logical truth, the conformity of reasoning to premises; ontological, metaphysical or transcendental truth—the doctrine that the existence of Deity is proved by the very idea of His existence; absolute truth—the reality behind the appearance or idea.

These conceptions of truth have led to the more common use of the word, as that which is believed to be so, as distinct from that which is known to be opposite of the fact. The witness who swears to tell the truth, the whole truth, and nothing but the truth, indicates no more than his intention to state that which is known to him, believed by him; that he will not intentionally deceive. A witness may testify to something which is not a fact and yet be un-perjured, provided it is a fact to *him*. A man ignorant of astronomy may truthfully testify that the sun moves from east to west between morning and night. His testimony is the truth as he knows it. That actually the earth moves beneath the sun, while the sun stands still, does not make him untruthful. ...

The Entered Apprentice lecture teaches of truth as opposed to deceit, truth as a foundation of character, truth in the moral sense. In this sense truth really is the foundation of every virtue. There is no justice without truth; there is no philanthropy without truth; there can be no self-sacrifice, no bravery, no rectitude—no virtue of any kind—without a foundation in that which is sincere and honest, as opposed to that which is lying and deceitful. This aspect of truth is only a part of the third principal tenet. It is vitally important, it must be learned, pondered and observed, but it compares with the absolute Masonic truth as compares the moon to the sun.

To grasp the idea of absolute truth is not given to many. All abstract ideas require real mental labor to formulate. The thought of fundamental, unchangeable, inescapable verities behind the form, substance and phenomena of life, is not easy. Yet difficulty but makes the idea the more precious when it does become a part of a Freemason's mental concepts.

pencil to paper, he forms an idea of what a table looks like. He reduces this idea to a drawing and specifications; it then becomes an idea made manifest, so that others can understand it. But it is not yet a table. When the woodworker constructs the table from materials, cutting and fitting them from the plans, the idea becomes embodied. The table is now all three—idea, idea manifest, and idea embodied. To the observer it is possessed of form and substance, is hard, varnished, throws a shadow and can support other objects—it is, in fact, a table.

The absolute truth of the table is probably quite different. For all its seeming solidity and weight, we know that it is far more space than matter. We know that its atoms are composed of electrons, whirling at inconceivable speeds about a central proton, and that if we could see it as it *really* is, not as it appears to human senses, it would be a collection of bounding, moving, swinging, revolving particles of electricity, the force of which, if all were suddenly let loose, would be sufficient to wreck a city.

But not a single scientist can yet even imagine what an electron *really* is—the absolute truth of it escapes the laboratory.

Freemasonry is not at all concerned with proving the verity of Deity. She accepts a Great Architect as truth. But as we have seen, truth has more than one Classification. The absolute truth of Deity can no more be known to man on earth than the absolute reality of the table can be realized by those who use it. Our perception of the world and life is sense bound. From seeing, hearing, touching, tasting and smelling, we reason, think and believe. Many aspects of physical things do not touch our five senses—for instance, the speed of the electron, the size of the atom. And unimaginable aspects of Deity cannot enter our minds, because finite mind can never comprehend that which is infinite.

Freemasonry teaches that the True Word was lost. She offers a substitute. To search for That Which Was Lost is the reason for Masonic life. While we know that the search must be as fruitless as it must be endless, we find joy and usefulness in the effort, not in the results. Important to the Freemason is not the comprehension of the idea of the absolute, but that he seeks it in his conception of the Most High.

The great Freemason, Lessing, said "Pure truth is for God alone"—phrasing in six words both the impossibility of mortals ever finding it, and the reason we should seek it! Cicero, too, knew why we must seek

insatiable desire to know the truth” he uttered a truism, no matter what aspect of truth is considered. Chesterfield capped them both with his famous “Every man seeks for truth—God, only, knows who finds it.”

“Our ancient friend and brother, the great Pythagoras” was poet, philosopher and scientist when he stated, “Truth is so great a perfection that if God would render himself visible to man, he would choose light for his body and truth for his soul.”

Few men are able to tell others of the eternal verities, even if, at long last, they win them. To “tell the truth,” meaning to state the fact or belief as known, is easy. But to tell the truth unto men is like singing music to the tone deaf, teaching differential calculus to a six year old child, or speaking in a language the hearer does not understand. He who even thinks he knows the Lost Word may never tell it—no syllables formed by mortal tongue may speak it. Listen to John Ruskin, sage of sages: “Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain—which it is the pride of utmost age to recover.” The very young and the very old know that which they cannot tell to us of the middle years. As Freemasons, we know a truth we cannot tell even to the initiate, who must find it for himself in the midst of our symbols and our teachings.

The Great Light holds a thousand truths—and one great truth. Alas, that some are so blinded to the latter that, finding an apparent failure of conformity between page and page, they see not the truth behind. ... *Of course* in this mighty literature are self-contradictions; *of course* different prophets, historians, singers and inspired leaders saw different aspects of the truths they taught, and so taught differently. ... The *real* truth, the *whole* truth—the *absolute truth*, is to be found in no verse, chapter or book, but in the book of books as a whole.

From the beginning of time man has attempted to visualize that which he cannot imagine! He would put in words, write upon paper, limn on canvass, shout to the housetops, that which he cannot conceive. What is the conventional idea of heaven? Place of golden streets, flowing with milk and honey! Why? Because gold is precious and beautiful, and milk and honey good, and hard for the lowly and the poor to get. Injustice oppressed man for centuries; justice became a hope. A just judge, no matter how severe, was far better than an unjust judge. Hence, we have an early conception of God as a strict, stern, implacable judge. Later on—much later—came the idea of a merciful judge, a loving, kindly, compassionate father.

As man has grown and learned, so has his conception of the truth of the Great Architect grown more beautiful. Will any contend that man is perfect? Nay, man humble or exalted, man learned or ignorant, man wise or foolish, cannot conceive the unthinkable majesty and beauty, the stupendous power and glory, the unphraseable marvel, which must be the absolute truth of the Great Architect.

The dearest hope of all mankind, since the first man cried the birth cry, was agonized down the centuries by Job: “If a man die, Shall he live again?” And the centuries have given a hundred answers. Immortality in men’s minds is as different as the men! To some it is rest; to others opportunity to do all that

“The great
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life denied them; to some it is pleasure; to others it is knowledge; to yet others it is formless, ageless, boundless contemplation, the Nirvana of the Buddhist. But no thinking man believes that his most glorious conception of immortality can compare to whatever may be the absolute truth of that magnificent belief.

Concrete truths are all relative; absolute truth is unchanging. We think of men as good or bad, moral or unethical, wise or ignorant, only as compared to others. Absolute goodness, morality, wisdom, we cannot know here, since here we cannot know the absolute truth of anything.

But we may search for it! We may so order our lives, so read the Great Light, so follow the teachings of the ancient Craft, that our quest of That Which Was Lost brings us one step nearer to the barrier which forever separates mortal eyes from immortal truth.

That he who quests earnestly and seeks sincerely will, at long last, pass that barrier and with his own eyes see the absolute, is the magnificent truth of Freemasonry.

So mote it be!

[Carl H. Claudy, “Truth,” *The Short Talk Bulletins I*, Vol. 10, No. 9, August, 1932. (Burtonsville, MD: The Masonic Service Association of North America, 2013), S. Brent Morris, Ed., 428-30.]

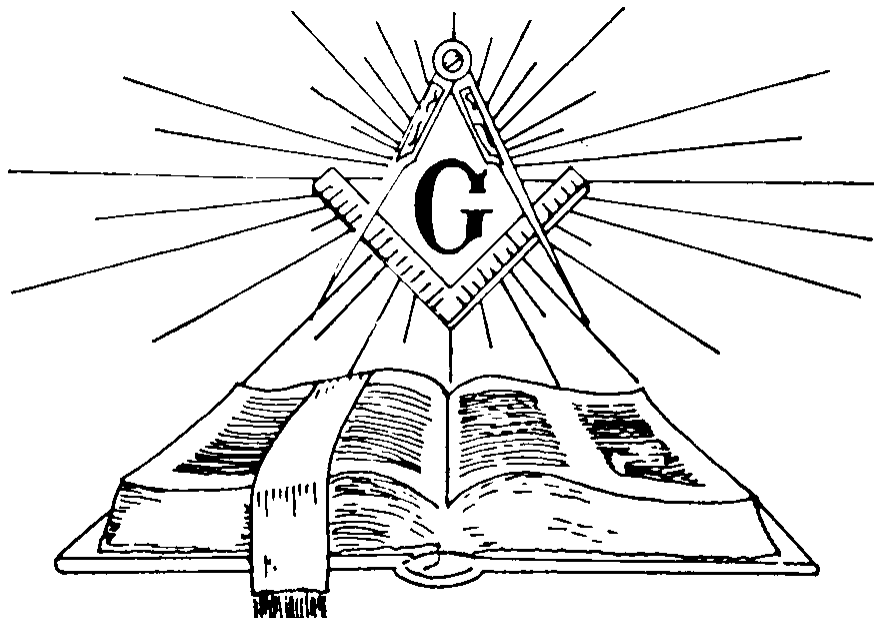
FINAL WORD



Bro. Manly P. Hall

Freemasonry is a philosophy which is essentially creedless. It is the truer for it. Its brothers bow to truth regardless of the bearer; they serve light, instead of wrangling over the one who brings it. In this way they prove that they are seeking to know better the will and dictates of the Invincible One. No truer religion exists than that of world comradeship and brotherhood, for the purpose of glorifying one God and building for Him a temple of constructive attitude and noble character.

[Manly P. Hall, *The Lost Keys of Freemasonry*. (New York: Tarcher/Penguin, 2006, first published 1923), 18.]





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February Dinner Menu



Join us on February 7th for dinner at 5:30 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.

Spaghetti and Meatballs
Vegetables
Tossed Salad
Garlic Bread
Desserts



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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
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- ☐ Visit our website @
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