



THE GAVEL

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Volume 22 Issue 6-7

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

June - July 2022

From the East...



From the East

While listening to the radio recently, I was intrigued by a dialogue discussing various names that were proposed for what to call the New Mexico territory upon its admission as a state. Among the mix of names was Montezuma, which caught my attention. I had not realized that Montezuma had been proposed as a state name. The United States had acquired New Mexico, California, and the recognition of the Rio Grande as Texas's southern boundary after signing the Treaty of Guadalupe-Hidalgo ending the Mexican War in 1848. Thus began the 60-year struggle for the New Mexico territory to achieve statehood. During this period some 50 statehood bills were proposed. The first attempt began in 1869 with the proposal to set aside the name "New Mexico" and replace it with the recently assassinated president's name, Lincoln. The same year Lincoln County was created, which became the center of the Lincoln County wars and the legend of Billy the Kid. By 1879 a congressional resolution was submitted to the House Committee on the Territories, recommending that New Mexico be admitted to the Union as the State of Lincoln. However, this statehood proposal was not successful. Another attempt arose to rename New Mexico during the 1888 Congress. One section in this bill instructed the convention to hold an election to gain public approval for replacing New Mexico's name with Montezuma. The origins linking the New Mexican territory with the Aztec emperor Montezuma began to enter the literature in the early 1840s, when the territory was still part of Mexico. The town of Aztec, and the nearby Chaco ruin of Aztec owe their names to these traditions. Most people recognize Montezuma as the great Aztec Emperor famous for his dramatic encounter with the Spanish Conquistador Hernán Cortés during the battle at the Aztec capital of Tenochtitlán in 1520. Fewer people realize that there was an extensive oral tradition among Southwest Tribal Peoples regarding Montezuma in New Mexico. Almost every New Mexico Pueblo has traditions of a cultural hero named Poseyemu who is consistently identified with the Aztec figure of Montezuma. One important version of the story has Poseyemu/Montezuma born at the village of Posii near the contemporary town of Ojo Caliente. After performing many great works for the prosperity of the people including lighting sacred fires at Taos and Pecos (another variant has him born at Pecos), he leaves for Mexico. Although Montezuma lore was prevalent throughout New Mexico during the 1888 vote, the Montezuma name again fell by the wayside, when legislation on statehood died in the Senate. The great state of Montezuma would have included the combined territories of both New Mexico and Arizona. A relic of this naming controversy can be found in a line from New Mexico's state song adopted in 1917, which reads: "home of the Montezuma...is Nuevo Mejico." There was one last proposal in the 1890s territorial legislature requiring changing New Mexico's name to Acoma. This was yet another failure. New Mexico was finally admitted as a state in 1912 with its currently sanctioned name of New Mexico. I am curious after hearing the Montezuma statehood story on how Montezuma Lodge selected its name. The 1851 date was only three years after the United States had gained control of the New Mexico territory. I don't think I have ever heard how the Montezuma name was actually selected. Similarly, there were many Freemasons associated with the various legislatures as well as

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

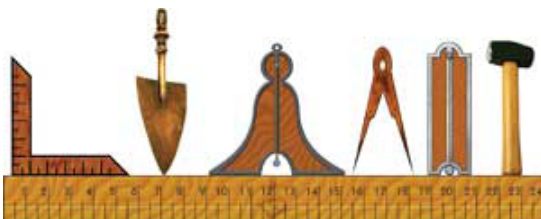
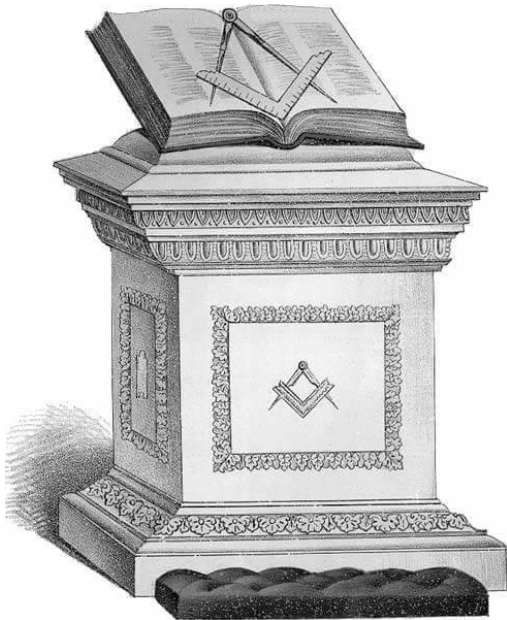
We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.



Special Notices And Events

Property Management Board

The next monthly meeting of the Property Management Board will be held on **Wednesday, August 24th** at 6:00 PM. in the library.



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From Southern California Research Lodge

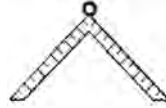
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important and influential positions throughout the Territorial Period. Were Freemasons involved with proposing Montezuma as the states name? Again, I don't think I have heard anything along these lines, but it seems a very curious happenstance. I would be interested if any Brothers have any information on the selection of the name Montezuma for both the Lodge and later for the State.

Fratgernally,
Charles Hannaford
Worshipful Master



Some thoughts on Time, and the passage of Time.

Over the weekend, I was at my 50th High School Reunion. The class of 1970 had turned 70 years old. A very visible personal reminder that Time marches on, and a big Thank You for name tags for recognizing old comrades! In actuality, a day represents one slow rotation of our planet earth, and a year is one revolution of the earth around its star, our sun. If we are lucky, we are granted on the outside 100 of these revolutions in the course of a lifetime. As an archaeologist, I earn my bread and butter studying Time, and the changing debris left behind from Times passage. I have held in my hand a fragment of Trinitite, the greenish fused glassy sand from the detonation of the first atomic bomb at the Trinity Site in 1945. The Trinity Site is LA 100,000 an archaeological site dedicated to the ushering in of the Atomic Age. Further back, I have held in my hand a quart beer bottle from the Fischer Brewery dating from the 1880s operation of Santa Fe's first brewery. Further back, I have held in my hand a fragment of chain-mail armor dating from Coronado's 1540 entrada into the "New World". Further, back I have held in my hand a beautifully painted pottery sherd from Chaco Canyon dating from A.D. 1000. Further back, I have held in my hand a nicely ground Mano for grinding seeds by Archaic Hunter-Gatherers around 3000 B.C. Further back, I have held in my hand a Clovis Point crafted by Big Game Hunters hunting mammoths in New Mexico with spear-throwers around 12,500 B.C. Archaeologists now recognize implements discovered at Lomekwi, Kenya as the oldest stone tools made by us human beings some 3.3 million years ago. Considering a generation at 25 years, these tools were made by ancestors some 132,000 generations back. Quite humbling. Now let's consider Time Scales. A classic is comparing the 4.6 billion year history of the earth to a 24 hour clock, where humans come in at 11:55:43. Another classic is comparing the 4.6 billion year history of the earth to a football field. In this comparison dinosaurs come in at the five yard line and we find our ancestors making the oldest known stone tools at Lomekwi at about the 2.5 inch line. My favorite comparison for imagining Deep Time was devised by our Brother in Freemasonry Mark Twain. Brother Twain wants you to imagine the worlds age as represented by the Eiffel Tower with the skin of paint on the pinnacle-knob at its summit as our human share of that age. Again, humbling. So, one of my favorite Masonic symbols is the Winged Hour-Glass, that emblem of human life, time, and the passage of time. Be conscious of time. While traveling through "the concerns and employments" of the world use an awareness of precious time combined with Freemasonry's other tools and symbols for supporting your best undertakings.

Fratgernally,
Charles Hannaford
Worshipful Master

Invitation to MASONICon

Invitation: MASONICon

MASONICon

Grand Lodge of New Mexico

Saturday, July 30, 2022
8:00am

Ballut Abyad Shrine

RSVP

MASONICon is back and we're getting ready to share Masonic Light!

Make sure you save the date for Friday, July 29th 2022, which is when we will be bringing back the GrandTable Lodge!

And save the date on your calendars for Saturday, July 30th 2022, which is the date of MASONICon!

We are also looking for help on both dates, and speakers/lecturers for MASONICon.

If you are interested please reach out to JGS WB Harry Jenkins at hwjenkins2@gmail.com, or Br. Davin Teague at dteague505@gmail.com, for more information.



TJ Miller receives his 50-year pin from Past MWB Jeff Johnson as Senior Deacon WB Jee Hwang looks on.



WB Richard "Tippy" Mares presents the 2022 annual Lodge scholarships to (L to R) Daniel J. Wojahn, Joshua M. Wojahn, Gilberto Morales, and Hannah M Garcia. Not pictures are Carolina Vigil and Aiden W. Fairchild.

N&W Montezuma Lodge Hat

Brothers:

Montezuma Lodge #1 has a new hat. The above image is on the front, and the words “Montezuma Lodge #1” are printed on the back. They come in black and a grey color. You are entitled to one free hat, which are located in the Secretaries Office, so come pick one up while they last. We are relying on your Masonic honor to take only one hat so that all may have one. Also, you must come in person to the Lodge to pick up the hat. We don't have the time or expense to mail them out. So come pick up your hat and show the world you are a proud member of Montezuma Lodge #1.

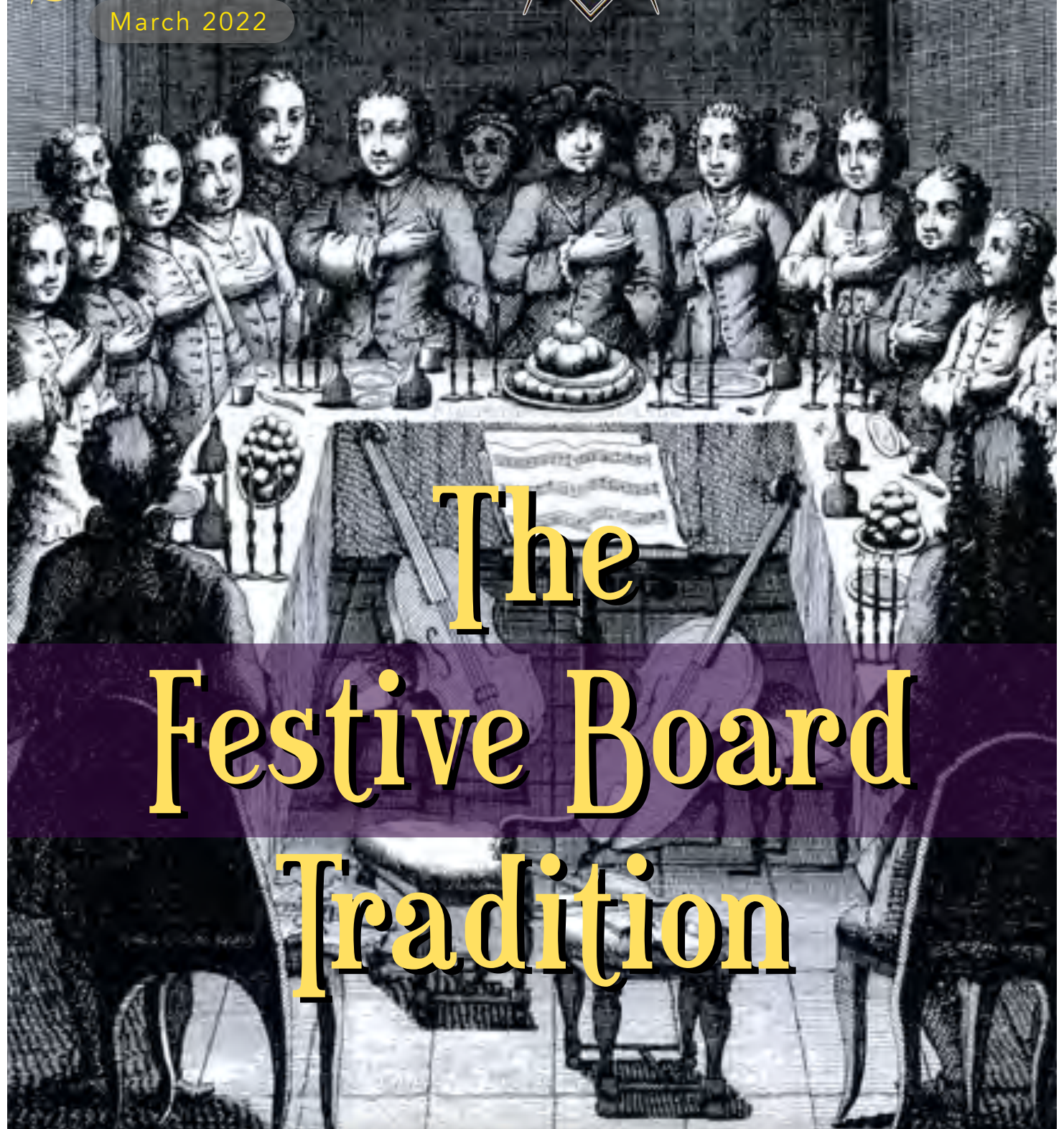
Most Fraternally,
Chuck Hannaford
Worshipful Master



Southern California Research Lodge

Fraternal Review

March 2022



The Festive Board Tradition

THE RUBICON SOCIETY EXPLORES THE ART OF MASONIC DINING

GUEST EDITOR'S WORD

Image by BT Media Productions



The Masonic Table is Set

There is perhaps no more intimate way to bond with family, friends, and loved ones than to break bread together in times of celebration. So, too, is this true within our ancient and honorable institution.

This issue of *Fraternal Review* demonstrates the lost art and significant comeback of Masonic dining in American Freemasonry. Throughout the course of this issue, and further research, you will discover the Masonic dining experience referred to by several different names: "Festive Board," "Table Lodge," "Masonic Feast," "Harmony," etc. Regardless of the name, or how each dining experience is conducted, the goal is the same: Masons coming together from near and far to celebrate our brotherly love and obligations to

each other around the dinner table.

Most of the articles and excerpts herein were written and provided by members of The Rubicon Masonic Society.

Founded in 2013, The Rubicon Masonic Society is an invitation-only Masonic interest group of Master Masons headquartered in Lexington, Kentucky. The purpose of the group is to study the historical aims and purposes of Freemasonry and promote understanding of the fraternity through education and other Masonic events. With frequent meetings around the dinner table, members enjoy fellowship and Masonic education presentations, along with purposeful discussions about our fraternity.

In 2021, The Rubicon Masonic Society decided to produce a documentary on Masonic dining. The resulting work—*The Masonic Table: The Art of Dining in Freemasonry*—will be available to the public in the Spring of 2022 on streaming services to be announced on the website www.TheMasonicTable.com. Produced by BT Media Productions, this documentary is a near mirror reflection of the annual Festive Board hosted by The Rubicon Masonic Society and Lexington Lodge No. 1 in Lexington, Kentucky.

Within this documentary and throughout the course of this issue, you will discover a behind-the-scenes look at how Freemasons have shared brotherly love around the table since time immemorial. From the eloquently forceful slamming of our "canons" following traditional Masonic toasts, to the harmonious outburst of song and cheer. May you find inspiration and knowledge by revisiting this lost and beautiful art of Masonic dining around the table with your lodge.

On behalf of The Rubicon Masonic Society, I offer our fraternal gratitude to every sponsor and Brother who believed in and supported the planning and creation of our unique documentary. And a very special thank you to the Southern California Research Lodge for permitting this issue of the *Fraternal Review* to be a voice for *The Masonic Table*. It will be a documentary that you will not want to miss!

Brian T. Evans, Jr.
Past Master, Lexington Lodge No. 1
Chairman, The Rubicon Masonic Society

"Within this documentary and throughout the course of this issue, you will discover a behind-the-scenes look at how Freemasons have shared brotherly love around the table since time immemorial."

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COVER IMAGE:
Festive Board
France/Circa 1746

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©2022 SCRL *FRATERNAL REVIEW: The Festive Board Tradition*

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COVER STORY

Let Us Have Harmony: The Masonic Table

By Andrew Hammer, PM

Dining and Freemasonry are inseparable. Historically, in the minds of some, the Masonic banquet was an essential part of any assemblage of brothers, so much so that one of the stated reasons for convening a “Grand Lodge” in London in 1717 was to restore the solstitial banquet held in the name of an adopted Christian saint. In making such a statement about dining, one certainly does not suggest that dining is more important than the ritual or philosophy of the Craft. Quite the contrary: early Masonic dining was intertwined with both, so the purpose of this document is not to retread a history that can be read more extensively elsewhere, but to examine the manner in which Masonic dining is to take place.

In other words, we are not discussing if or when to dine, but more importantly how to do so. How we dine speaks to who we are and, as with all of our other actions, it demonstrates who we seek to be as Masons. Simply put, how we dine should be as mindful as everything else we do when assembled together as craftsmen.

For many Masons who read this, the need to draw attention to Masonic dining will seem a bit strange. That is because, in the world of Masonry outside of the United States, formal Masonic dining is as commonplace as the square and compasses, and always has been. However, in the United States, the practice has fallen away so noticeably that almost every document which has referred to it in the past hundred years laments the fact that it is in a state of disuse.

The Masonic dining experience is actually meant to be a second Lodge meeting, where the things we do not do in the first meeting are allowed in the second—within the boundaries of our obligations, of course.

Much like breathing, we contrast the inhalation with the exhalation, and both go together naturally. The same pride we take in the solemnity of the ritual meeting can become the considered joy of the festive board.

The form of this second meeting is a U-shaped arrangement of tables, with the Master at the head, or what would be the bottom, of the U. The Senior Warden sits at the end of the table [or top of the U] to the Master’s right, and the Junior Warden at the end of the table on his left. The Master is usually joined at the head table by his guests, or any Masonic dignitaries who might be in attendance that evening, at his discretion.

There is a reason for this particular arrangement. In operative Lodges, and indeed to this day in a few lodges throughout the world, both wardens are placed in the West, sitting at the end of the brethren on either side of the Lodge, not in the way we find them in most Lodges today. If we consider that each warden is responsible for his area of the Lodge, then we can



see how the arrangement of the tables, with a warden on each end, evokes this older arrangement in the Lodge, where each warden was responsible for his column of brothers. The dining room, then, is arranged in the form of a Lodge, even if it is not the specific form of our U.S. Lodges. There is also something that might be said for the sense of fraternal connectivity communicated by a contiguous seating of brethren, as opposed to islands of round tables scattered about the room.

The Masonic table, therefore, is where we may give voice to our own sentiments, as regards life cycle events, the acknowledgement of the particular accomplishments of a brother, and toasts to our respective nations and their leaders. When done properly, this takes nothing at all away from the Lodge meeting. On the contrary, bringing these things to the Masonic table instead of trying to insert them all into the Lodge meeting, adds a superb dimension of true brotherhood and friendship to the entire evening, where the brethren can enjoy a Masonic refreshment that is every bit as valid and hearty as their previous Masonic labor.

Throughout the world, there are many ways to conduct the event. Consequently, many Lodges have procedures and traditions that are unique to their particular Lodge. Some Lodges may follow very traditional forms of toasts, salutes, and songs, where other Lodges may have a more simple protocol, one that has a more natural and spontaneous feel.

As thoughtful, observant Masons look for a meaningful term to describe the Masonic banquet, harmony, more than any other term, provides a perfect description of what is to be sought in that dining experience. Harmony speaks to the activity of the moment in both the literal and spiritual sense. The brethren assembled find harmony first by joining their voices in song, and then again in the expression of Masonic harmony, by joining together in a conscious effort to create a shared experience. This now goes beyond the notions of both a “festive board” or the “agape” ceremony, to explicitly state a purpose for the banquet. Brotherly love is the by-product, but what is being made at the Masonic table is harmony, expressed more tangibly at that moment than in the Lodge room, where it is a no less deep, yet intangible bond. We are making a harmony that we can sense more exoterically, as we prepare ourselves to return to the exoteric world.

While the tyled Lodge introduces the concept of harmony, and may realize it in different ways through ritual, the Masonic dining experience allows for the active manifestation of that concept through all of the senses. It completes the evening, and then once more harmonizes the two different modes of meeting experienced by the brethren. Harmony is thus expressed in multiple ways; and as one finds with overlapping circles, one finds a place in the center to help unify the entire evening into a complete whole.

BIO:

Andrew Hammer is a Past Master of Alexandria-Washington Lodge No. 22 (A.L. 6010), and holds a Gold Card in the Grand Lodge of Virginia, which certifies his proficiency in all aspects of Masonic ritual. He is a Royal Arch Mason, a Companion of the Allied Masonic Degrees and a 32nd degree Scottish Rite Mason. He is a member of the Quatuor Coronati Correspondence Circle, the Philalethes Society, and the Masonic Society; and sits on the Executive Committee of the George Washington Masonic National Memorial Association. This article is an extract of a presentation by Bro. Hammer, PM, featured in *The Masonic Table* documentary.

Photo Credit: BT Media Productions

THE ARTS

The Masonic Table: Making the Documentary

By Dan M. Kemble, PM

Seemingly casual conversations sometimes have significant consequences. Such was the case in what became the production of a full-length documentary about the history and form of the Masonic dining experience. In the early months of 2021, Brothers from Kentucky's Lexington Lodge No. 1, William O. Ware Lodge of Research, and The Rubicon Masonic Society, began to discuss the possibility of producing a visual record of Masonic dining. Later adding W. B. Andrew Hammer, President of the Masonic Restoration Foundation, the group of producers partnered to script, cast, direct, film and edit a roughly 90-minute exploration of fraternal dining, called *The Masonic Table: The Art of Dining In Freemasonry*. Incredibly, less than six months passed between the initial conversations about the idea and the actual filming.

The Masonic Table is intended to provide a visual outline for the organization and form of the Masonic feast in its most authentic setting—the symbolic lodge. Filmed at Lexington's historic Spindletop Hall, and featuring a keynote address by W. B. Andrew Hammer, production of the documentary brought together Brothers from at least six different Masonic jurisdictions to participate in the event.

Proving the adage of the importance of having the right man in the right place at the right time, W. B. Brian T. Evans, Jr., Master of Lexington Lodge No. 1 in 2020, and 2021, as well as the current Chairman of The Rubicon Masonic Society, added his talents as owner and operator of

of his production company, BT Media Productions, a division of BT Web Group, LLC. A man of indefatigable energy, W. B. Evans wrote the final screenplay, served as Executive Producer for *The Masonic Table*, and was also Director and a leading cast member.

Careful preparation went into refining the plans for the documentary, writing a script, storyboarding the event, securing and scouting a location for filming, and identifying potential members of the cast. Equally important was the necessity of securing the funds needed for production. The announcement of the plans for the documentary created a great deal of enthusiasm, and generous donations from lodges and individual Masons came quickly. Producer/Director Evans shared his thoughts about being involved in what appears to be a ground-breaking approach to the topic of Masonic feasting:

"Freemasonry is the oldest and most honorable fraternity in the world, yet membership is declining. Much of the public is unaware of its existence, and even members are largely unaware of its landmark traditions, such as this. Through this documentary, we hope to educate viewers more about Freemasonry by demonstrating the pleasing elegance of fraternal bonding, as Brothers near and far gather together outside of the Masonic lodge for a memorable dining event."

W. B. Hammer, along with W. B. John W. Bizzack, carefully developed the "Form and Order" for the evening,



Photo Credits: BT Media Productions

incorporating many of the historical elements of Masonic dining. A combined approach, using the practices of Lexington Lodge No. 1 and Alba Lodge No. 222 in Washington, DC, epitomized the spirit of brethren who can best work and best agree. The traditional toasts were included, along with songs that were seamlessly woven into the pageantry of the evening. W. B. Hammer described the essence of the message of *The Masonic Table* as follows:

“The Masonic *harmony*, or festive board, has in recent years become one of the most sorely neglected components of Masonic lodges in America. Yet it has always been with us, and should be fully revived. Our aspiration with this documentary is to show the reason why.”

On the eve of production, W. B. Evans and his production team moved their equipment into Spindletop Hall. After performing lighting and sound checks, all was in readiness for action. For W. B. Evans and his crew, the day of the event began at 7:00 A. M. and ended well after midnight. “To creatively capture this documentary within three acts, forty-six scenes, and up to four takes per scene within one day of filming left no room for error,” said W. B. Evans. “It required a tremendous amount of pre-production planning by the producers and the crew, as well as extraordinary patience and resolve by the 34

participating Brothers in the cast.”

Although physically and mentally exhausted after the filming, the Brothers who participated in the cast were excited about being a part of this historic contribution to the store of Masonic education.

The Masonic Table is undoubtedly a unique offering to the Craft at large. Whether seen as an overview of the history of Masonic dining, or viewed as providing guidance for the execution of such an event in its original context—the local symbolic lodge—it is another vehicle for assembling men under the banner of Masonic brotherhood. *The Masonic Table* seeks to enhance and advance the spirit of Freemasonry.

BIO:

Dan M. Kemble, PM, was raised a Master Mason in 1979. He is a Past Master of Elvin E. Helms Lodge No. 926 in Petersburg, KY and Past Master of William O. Ware Lodge of Research in Covington, KY. He previously served the Grand Lodge of KY as Grand Pursuivant, District Deputy Grand Master, and Chairman of the Education Committee. He is a Fellow of the William O. Ware Lodge of Research and Recorder of the Rubicon Masonic Society.



Photo Credit: BT Media Productions

The Making of The Masonic Table: An Entered Apprentice's Perspective

By Antonio Mantica

I do not need to remind you “how good and pleasant it is for brothers to dwell together in unity,” but I can tell you that I never felt that adage come to life as much as I did when participating in a formal Masonic dining experience. It reassured my trust in brotherhood and harmony with all brothers, even though at the time of filming of *The Masonic Table*, I was only an Entered Apprentice.

Putting on a tuxedo at 8 a.m. on a Saturday felt slightly odd, but filming began at 9 a.m. sharp, and we were asked to arrive on time, dressed and ready to go.

One of the first elements of the documentary (filmed maybe four or five times, from different angles) was the brothers entering the dining hall. I was stationed at the welcome table for this sequence. Shaking hands with everyone entering each time, I could only come up with so many iterations of “Welcome, Brother!” “Hello, Brother!” “Good to see you, Brother!” etc. But it was a great start to what turned out to be an even greater day.

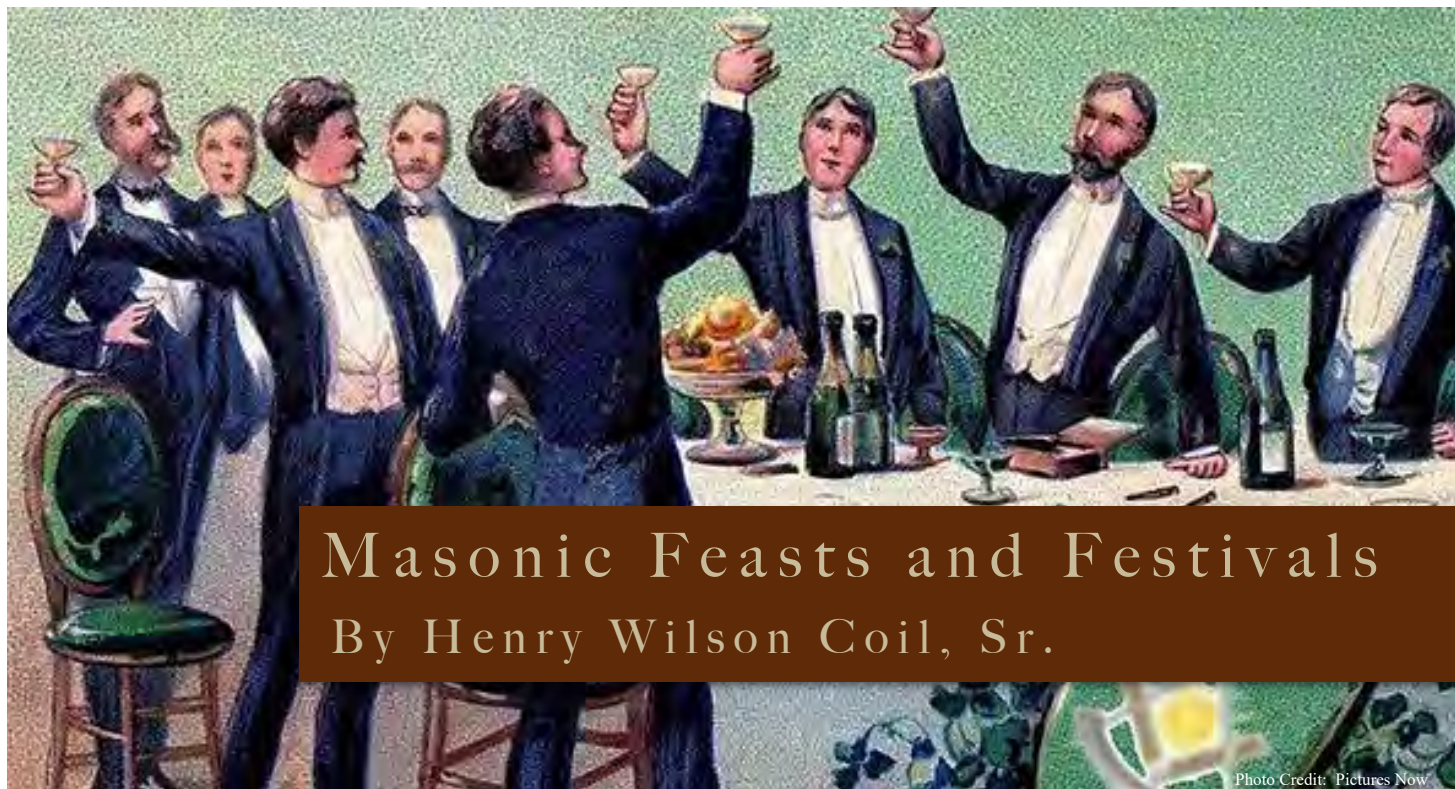
The next segments of the documentary to be filmed were individual interviews. I was fortunate enough to be one of the brothers asked to provide an interview. I cannot remember the exact questions asked, nor the exact

responses I gave during the interview, but I do recall highlighting how enjoyable it was to gather with brothers whom I trust and love.

Then came the meal, followed by Masonic music. There is such a rich relationship between music and Freemasonry; and having the opportunity to gather around a table with Brothers and celebrate one another and our fellowship through song really brought that relationship to life for me.

Some songs were well-known tunes with adapted lyrics, some original pieces written for Freemasonry, and some were beloved standards. But while singing each song, I looked around the table and saw the faces of brothers joining hand-in-hand, and I was struck with an immense feeling of substance. I saw a group of men united in one voice, who had become part of something larger than their individual selves. It was really a beautiful sight and will remain a treasured memory.

BIO: Bro. Antonio Mántica is currently a Fellowcraft Mason at Lexington Lodge No. 1.



From very early times, the festivals of St. John the Baptist (June 24) and St. John the Evangelist (December 27) were observed in the lodges. The custom seems to have derived from the practice of all guilds in medieval times to select some saint or saints as their patrons. Eleven or more guilds adopted St. John the Baptist but just when the two Saints John became patrons of the Freemasons is unknown. Originally it was the custom of lodges in Scotland to hold their meetings on St. John the Baptist Day. Later, that of St. John the Evangelist seems to have been preferred as the general head meeting day for the election of officers. But Mother Kilwinning Lodge and the lodges under it were enjoined by the Schaw Statutes to hold their annual meeting on December 20.

It will be observed that the first four meetings of the Grand Lodge of England were held on June 24 and two later meetings were held on December 27. By the regulations of the Grand Lodge of Scotland in 1736, the election of Grand Masters after the first was to take place on St. John the Baptist's Day. The celebration of one or both of these festivals persisted for many years in symbolic lodges on both sides of the Atlantic and the old custom is therefore responsible for the dedication of lodges to the Holy Saints John.

But the brethren did not content themselves with feasting and drinking twice a year. They indulged at virtually every meeting and with added gusto if a candidate were present to defray the expenses. It was expected that he would do so and, up to recent times in some jurisdictions, the candidate was always looked to for this part of the proceedings. Since feasting and drinking was common in

the eighteenth century, it was undoubtedly so in the seventeenth. In the Constitutions of the Grand Lodge of England of 1723, Charge VI (2), relating to behavior after lodge is over, declared:

"You may enjoy yourself with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination," etc.

Also, the Regulations adopted by the Grand Lodge at York in 1725 provided:

"4. The Bowl shall be filled at the monthly Lodges with Punch once, Ale, Bread, Cheese and Tobacco in common, but if any more shall be called for by any Brother, either for eating or drinking, that Brother so calling shall pay for it himself besides his club."

Eating and drinking was often indulged in the lodge itself and almost invariably at the banquets in connection with meetings. Indeed, in many places, the nineteenth century was far advanced before alcoholic liquors were entirely excluded from lodge premises.

Henry Wilson Coil, Sr. *Freemasonry Through Six Centuries*, Volume I. Lewis C. "Wes" Cook, Editor, Macoy Publishing & Masonic Supply Company Richmond, Virginia, 1967, pp. 116-117.

REFERENCE

Below is a list of traditional Masonic Festive Board Toasts, that may vary depending on your lodge's jurisdiction.

1st Toast — “To The Craft”

Ceremonial Master: “Brethren, it is my honor to propose the first toast of the evening. This toast is to the Craft. May the Grand Architect of the Universe continue to bless our order with Wisdom, Strength, and Beauty, and may the Craft ever be worthy of His blessings.”

2nd Toast — “To The Most Worshipful Grand Master and The Grand Lodge”

Ceremonial Senior Warden: “Brethren, I have the honor of offering a toast this evening to the Most Worshipful Grand Master and the Grand Lodge. As we continue our efforts to renew our Fraternity, may the Grand Master and all his successors possess the grace and the skill of the master craftsmen of the days of old as they work to in keeping our gentle Craft at its right place as the premier society of gentlemen of honor.”

3rd Toast — “To The Master of the Lodge”

Ceremonial Junior Warden: “Brethren, I wish to propose a toast to the Worshipful Master of the Lodge. No lodge or Masonic organization can thrive without the strong leadership of her officers or the steadfast support of her members. May our Lodge be always blessed with brethren such as I see before me tonight.”

4th Toast — “To Our Visiting Brethren”

Ceremonial Senior Deacon: “Brethren, I wish to propose a toast to the visiting brethren who are not members of our Lodge, who honor us with their presence this evening. Masonic fellowship is the cornerstone of our Craft, may we always embrace how good and pleasant it is for brothers to dwell together in unity.”

5th Toast — “To The Men and Spirit of the Lodge”

Ceremonial Junior Deacon: “Brethren, I wish to propose a toast to the men and the spirit of the Lodge. My brothers, our lodge has been in continuous labor since inception – and moving forward into its [number of year or decade]. May our historic lodge be guided by the better angels of our nature, its members remain friends in all weather, never shirk a task, and always affirm splendid behavior.”

6th Toast — “To Our Absent Brethren” (The 9 o’clock toast)

Ceremonial Senior Steward: “Brethren, the next Toast is known as the 9 O’clock Toast because it is traditionally delivered at 9 O’clock. In times past, the custom arose for Freemasons in their Lodges to remember their Absent Brethren during the Festive Board in terms of what is today the TYLER’S TOAST. As centuries passed, the TYLER’S TOAST became focused on those Brethren who were poor, worthy, and distressed and did not include those brethren who were absent due to other causes. The early Craftsmen, however, maintained a Toast for absent brothers who, although absent, are in unison of spirit with us tonight. We wish them all good—and hope the time will shortly come when they can once more be in our company.”

7th Toast (The Tyler’s toast) — “To All Poor Worthy and Distressed Masons”

Ceremonial Tyler: “By the command of the Ceremonial Master, I give you the Tyler’s Toast. To all poor, worthy, and distressed Freemasons, wherever dispersed O’er the face of the earth, water, or in the air, wishing them a speedy relief from all their suffering, And a safe return to their native land, should they so desire!”

After The Toast Is Offered:

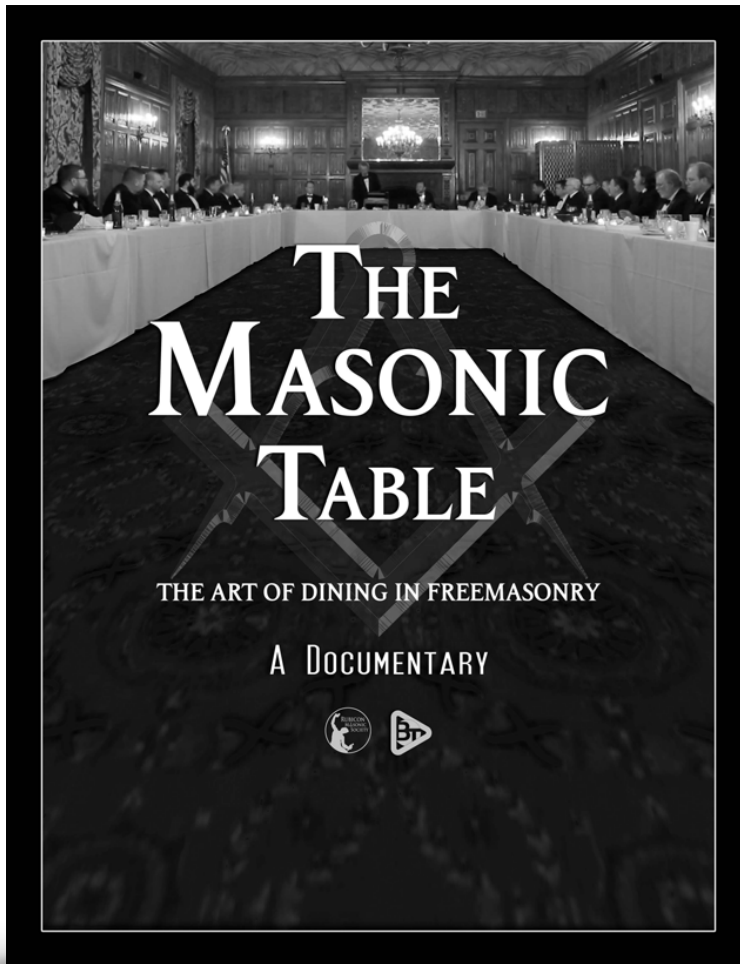
The Brothers are asked to be upstanding with their cannons charged. The brother offering the toast will then ask all brethren to repeat the toast, immediately drink from their cannons and slam their glass on the table in unison, except for the Tyler’s toast, when a moment of silence is offered instead of the Good Fire.



Photo Credit: Adobe Stock

MASONIC POP CULTURE

SEE IT



The Masonic Table: The Art of Dining in Freemasonry

Directed by Brian T. Evans Jr.

60 minutes BT Media Productions ©2022

Featuring W.B. John W. Bizzack, founding member of The Rubicon Masonic Society, author of 14 books and dozens of papers about Freemasonry, and Master of Ceremonies of nine festive boards hosted at Lexington, Kentucky's historic Spindletop Hall, built in 1935. Joined by W.B. Andrew Hammer and Brothers from at least six different Masonic jurisdictions during its production, *The Masonic Table: The Art of Dining in Freemasonry* provides a visual outline for the organization, celebration, and form of the Masonic feast.

The Masonic Table is scheduled for release to the general public in April 2022. In the meantime, you can watch the trailer for the documentary here: www.TheMasonicTable.com. You can also subscribe to the Rubicon Society's YouTube channel (www.youtube.com/c/RubiconMasonicSociety) to be alerted when the documentary is released.

The screenplay was written and directed by Brian T. Evans, Jr., PM. The producers are Brian T. Evans Jr., PM, John W. Bizzack, PM, Andrew Hammer, PM, and Dan M. Kemble, PM, in association with The Rubicon Masonic Society, Lexington Lodge No. 1 F&AM, and William O. Ware Lodge of Research, The Masonic Restoration Foundation, and Alba Lodge No. 222. *The Masonic Table* is a Documentary produced by BT Media Productions (www.BTMediaProductions.com).

Laughter at the Festive Board

By Geoffrey Bryan



READ IT

***Laughter at
the Festive Board*
By Geoffrey Bryan
Lewis Masonic 144 pages 1996**

Bro. Geoffrey Bryan gathers anecdotes, jokes, quips and witticisms for any Masonic festive night where brothers and guests can share in fellowship and toasting.



HEAR IT

**The Masonic Roundtable
Podcast
Festive Boards
Episode 275
103 minutes, 2020**

Pour yourself a beverage and settle in as the hosts of The Masonic Roundtable discuss Masonic festive boards and how they differ from Table Lodges!

<https://www.youtube.com/watch?v=x9ZMP80J-TQ&t=494s>

On Toasting

By Pierre G. (Pete) Normand, Jr., PM



There have always been efforts to limit the number of toasts to seven, and no more, but during the nineteenth century it was common to see toast lists expanded to as many as nine or eleven or more.

After each toast, it was customary for all present to follow the toast with a twenty-one-count salute, which was given in unison as the proposer of the toast counted the cadence: “Point, left, right. Point, left, right,” etc. The salute was made by drawing three triangles in the air with the empty glass in the right hand, first to a point at arm’s length, then to the left shoulder, and then drawing the hand across to the right shoulder. This triangle was repeated three times, the second time drawing the empty glass across the breast, and a third time across the mid-section. Originally, this was meant to demonstrate to one’s table companions, seated across the table and then to the left and right, that each man had faithfully drained his glass. Then, with three more counts— “Ready, aim, FIRE!”— they would bang their glasses down on the table in unison, making a great noise. This was followed by a battery of nine loud claps—three times three—for a total of twenty-one counts in all; an

imitation of the twenty-one-gun salute.

This salute was known as “The Good Fire” or “Quick Fire.” The proposer of each toast would begin the salute with the words: “Brethren, the Good Fire, taking your time from me.” Some continental lodges would follow this salute by cheering “Vivat! Vivat! Vivat!” The Masons of this period developed beautiful heavy-bottomed “Firing Glasses” made of cut crystal that would make a tremendous sound when struck upon the table in unison with the proposer’s cadence. The idea was to make enough noise that the non-Masons downstairs would feel left out of the raucous good time the Masons were having.

BIO: Pierre G. (Pete) Normand, Jr., is a Past Master of St. Alban's Lodge No. 1455, at College Station, Texas, and a Past Master (1989) of Texas Lodge of Research, in which he was named the 15th Fellow in Masonic Research in 2003. He is a founding member, Fellow and Former Editor of the Scottish Rite Research Society. In 2010, he was named Blue Friar No.99 of the Society of Blue Friars. This article is excerpted from The Journal Of The Masonic Society, Fall 2017, p. 18.

Festive Board Songs

The Tyler's Song

Solo by The Tyler:

Are your glasses charged in the west and south?
The worshipful master cries,
They're charged in the west,
They're charged in the south,
Are the Wardens prompt replies.
Then to your final toast to-night,
Your glasses freely drain
Happy to meet, sorry to part, happy to meet again!

CHORUS:

Happy to meet again, happy to meet again,
Happy to meet— sorry to part— happy to meet again!

Solo by Tyler:

Did you hear the toast in the West and South?
The Worshipful Master cries?

Senior Warden: They're charged in the west,
Junior Warden: They're charged in the south,

Are the Wardens prompt replies.
To all good Masons of the Craft,
Relief from want and pain,
Happy to meet, sorry to part, happy to meet again!

All Repeat Chorus.

Solo by Tyler:

Now your work is done in the West and South,
The night is waning fast,
The Worshipful Master is moved to say

Master: This song must be our last. Good night, God speed and once again,

Repeat the farewell strain: Happy to meet, sorry to part, happy to meet again!

This Sacred Band

(Lyrics by Andrew Hammer. Sung to the tune of "Scots Wha Hae.")

(Solo)

From Eden's garden we began,
To learn and live the holy plan,
And seek the harmony of man,
In Hiram's noble ways.

(All)

So rise ye brethren, heed the call,
As one we'll stand and never fall,
Freemasonry unites us all
Into this sacred band.

(Solo)

Let each one seek the right to know,
The truth of his immortal soul,
And find the light with which to go
Ever towards the East;

(All)

Where Wisdom's kingdom doth reside,
In Strength, with Beauty by her side,
To bring these virtues unified
Into this sacred band.

(All)

So rise ye brethren, heed the call,
As one we'll stand and never fall,
Freemasonry unites us all
Into this sacred band.

God Bless Freemasonry

(Lyrics by Andrew Hammer. Sung to the tune "God Save the Queen" (UK), "God Bless America" (USA).)

God bless Freemasonry!
Long live Freemasonry!
God save our Craft!

With compasses and square,
Let us find Beauty there,
Wisdom and Strength to share:
God save the Craft!

Great Architect arise,
Bring Light unto our eyes,
Raise up our souls:

Truth and fidelity,
Love and sincerity,
Join us in harmony,
From pole to pole.

God save our gentle Craft!
Long live our noble Craft!
God save our Craft!

Make us victorious,
with minds industrious,
and hearts illustrious,
God save the Craft!

Festive Boards and Table Lodges in England

By Dr. David Harrison



English Masonic tradition has the first Grand Feast being held at the Goose and Gridiron Alehouse in St. Paul's Churchyard in London, in 1717. The Grand Feast became a central tradition for the Modern Grand Lodge, though the location changed throughout time, meeting in 1797, for example, at Canonbury Tower, near Islington, London. A Grand procession to the Grand Feast also took place, though this was discontinued in 1745, and the various Provincial Grand Lodges also held a banquet during their meetings.

Before the union of 1813, local lodges, both "Antient" and "Modern," celebrated St. John's Day in June with a feast, and another important feast being held on the 27th of December, which was the day of St John the Evangelist (the two dates reflecting not only a celebration of Christian feast days, but also the Summer solstice and Winter solstice). In fact, the Grand Lodge of Wigan, which continued the "Antient" traditions, endeavored to celebrate both the St. John's days as important feast dates until they re-joined the UGLE in 1913, electing their Grand Lodge Officers on St. John the Evangelist Day.

Surviving lodge minutes from the eighteenth century recite how much alcohol was consumed, before and after lodge meetings, displaying not only rather large alcohol bills, but reprimands for intoxicated lodge members. The large alcohol bills, along with bills for tobacco, were commonplace, with many lodges having to pay them off at a later date, drinking and smoking obviously being a vital part of the lodge night.

Table lodges were, on the whole, discontinued after the union of "Antient" and "Modern" in 1813, but the setting up a table within a tiled lodge room still occurred with the Lodge of Sincerity which came under the Wigan Grand Lodge. Table lodges still occur in the USA, normally set up in a "U" shape, whereas in lodges under the UGLE, the festive board after the lodge meeting seemed to have developed as a separate part of the lodge meeting in an un-tiled dining room.

The festive board is where the lodge members and guests can eat, drink, toast and talk, but in certain lodges, such as the Lodge of Harmony in Liverpool, there is still a remnant of the Table lodge—during their festive board, the working tools are presented after a ceremony.

Dr. David Harrison is the author of twelve books on the history of English Freemasonry. Having gained his PhD from the University of Liverpool in 2008, his thesis, *The Genesis of Freemasonry*, on the development of English Freemasonry, was published in 2009 by Lewis Masonic. Harrison's other works include *The Lost Rites and Rituals of Freemasonry* (2017), *Rediscovered Rituals of English Freemasonry* (2020), and *The Rite of Seven Degrees* (2021). Harrison is also a Past Master of the Lodge of Lights No. 148 (West Lancashire Province under the U.G.L.E.) and a Fellow of the Philalethes Society in the U.S.A. This article was first published at <https://dr-david-harrison.com> in October, 2015.

The French Table Lodge

By Albert Gallatin Mackey

French Masons have prescribed a very formal system of rules for what they call a “Loge de Table,” or *Table Lodge*. The room in which the banquet takes place is as much protected by its insulation from observation as the Lodge-room itself. Table Lodges are always held in the Apprentice’s degree, and none but Masons are permitted to be present. Even the attendants are taken from the class known as “Serving Brethren,” that is to say, waiters who have received the first degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semi-circle. The Master sits at the head, the Senior Warden at the north-west extremity, and the Junior Warden at the south-west. The Deacons or equivalent officers sit between the two Wardens. The Brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermitte... assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each of the two solstitial points of summer and winter, or the two great festivals of the [Masonic] Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet seven toasts are given. These are called “santés d’obligation,” or *obligatory toasts*...

Ragon ... refers these seven toasts of obligations to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.

One of the most curious things about ... Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the name of things and no person is permitted to call a plate a *plate*, or a knife a *knife*, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Dr. Oliver’s *Revelations of a Square*, where an instance is given of its use in 1780, when the French vocabulary was employed. I am inclined to believe, from the same authority, that the custom was introduced into England from France by Capt. George Smith, the author of the *Use and Abuse of Freemasonry*, who was initiated into a continental Lodge.

The vocabulary of the Table Lodge, as used at French Masonic banquets, is as follows:

Table-cloth	they call standard.	Water	“	weak powder.
Napkins	“	Beer	“	yellow powder.
Table	“	Brandy, or liqueurs	“	fulminating powder.
Dishes	“	Coffee	“	black powder.
Plates	“	Salt	“	white sand.
Spoons	“	Pepper	“	cement.
Knives	“	To eat	“	masticate.
Forks	“	To drink	“	to fire.
Bottles	“	To carve	“	to hew.
Glasses	“			
Lights	“			
Snuffers	“			
Chairs	“			
Meals	“			
Bread	“			
Red wine	“			
White wine	“			

This article is excerpted from Albert G. Mackey, *An Encyclopedia of Freemasonry And Its Kindred Sciences*. Philadelphia: Louis II. Everts, 1905, “Table Lodge,” pp. 786-787.

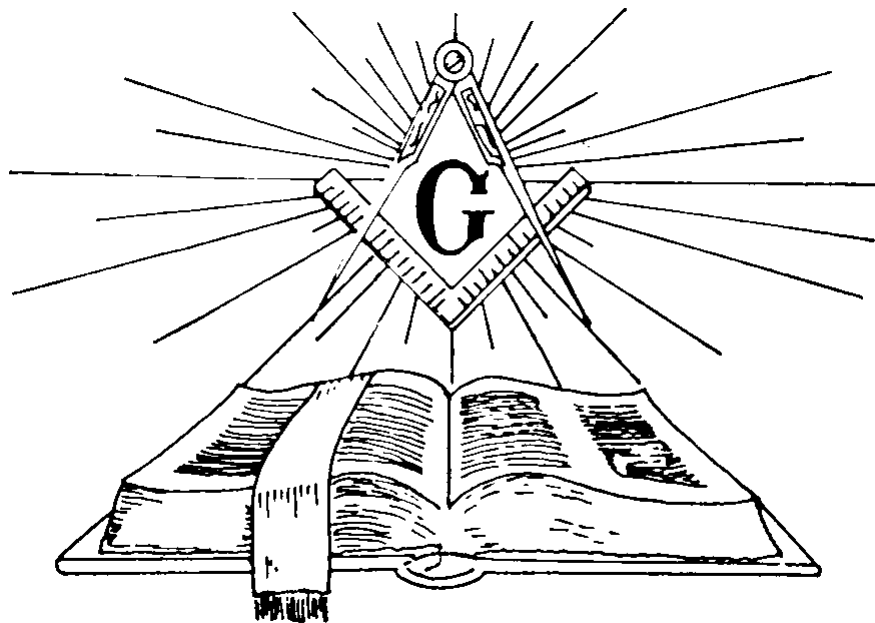
FINAL WORD



Bro. Dwight Smith, PGM

Do we pay enough attention to the Festive Board? Should any reader have to ask what the Festive Board is, that in itself will serve to show how far we have strayed from the traditional path of Freemasonry. Certainly, the Festive Board is not the wolfing of ham sandwiches, pie and coffee at the conclusion of a degree. It is the Hour of Refreshment in all its beauty and dignity; an occasion for inspiration and fellowship; a time when the noble old traditions of the Craft are preserved.

Dwight Smith, Grand Master, Grand Lodge of Indiana, 1945-46,
From *Whither Are We Traveling* (1963).





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August Dinner Menu



Join us on August 1st for dinner at 6:00 PM before the stated meeting. The entire family is invited. Our chefs have planned an excellent menu. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

Roast Chicken
Mashed Potatoes and Gravy
Vegetables
Tossed Salad
Bread
Desserts
Coffee, tea, and sodas



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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