



# CARY LODGE #198, A.F. & A.M. TRESTLE BOARD



September, 2008

## *From The East*



As we wind up August and enter September we say goodbye to the "Master of the Month" program. Mike did a great job and I sincerely hope it helped him prepare for the road ahead. This month brings us a 3<sup>rd</sup> Degree on September 15<sup>th</sup> at our regularly scheduled communication. James Leroy (Sonny) Bjork and Jonathan Mook are moving along quite nicely. Brother Bjork was examined on his Fellowcraft Catechism at the 1<sup>st</sup> meeting in September and did a great job. Speaking of examinations, we all need to congratulate Brother Ludwik Wodka and Brother Aaron Harris on becoming Certified Lecturers. As I mentioned in the last Trestle Board, this brings us to a total of 7. Worshipful Brother Woodley Kennedy gave us a summation of the voting that is going to take place at the Annual Communication this year which is being held on Sept. 19<sup>th</sup> and 20<sup>th</sup>. We are also entering the final days of our Ad Book campaign which is a fundraiser for the Masonic Foundation that will also double as a memento of our 150<sup>th</sup> Anniversary. The deadline for the fundraiser is the end of this month, however we would hope you would have your donations and ads in before then as it takes some time to put

this together and then send it to the printer. The details of cost and sizes are in the previous Trestle Board. Brother Stephen Lewis is the contact for this fundraiser. We were counting on a good response from the membership since we decided to make this a fundraiser. At present that is not the case. So, this is a final call for ad submissions. Worshipful Brother Gerald Edwards is attempting to make a shirt order. If you are interested in obtaining a lodge shirt, PLEASE, give your name to Gerald along with your order which would include color, shirt size, and money. We will be hosting a Veterans Interview Event here at the lodge on Saturday October 18<sup>th</sup> from probably 10am – 4pm. This is a wonderful project that is collecting veterans stories for historical and educational purposes. If anyone is interested in participating in this event, please let me know. If you are interested in doing interviews, let me know that also. There is some training involved to actually do interviews. Anytime we host events where the public is invited in for any reason, it's a great opportunity for the public to meet us and see what we do and who we are. A final note is that I attended a 3<sup>rd</sup> Degree over at Apex Lodge #584 where they raised *five* candidates. They performed this degree in a split session where they had a breakfast between (my personal favorite method). It was very nice to see five candidates go through at once. It made for a full morning, but it was nice to see Apex gain five new members on that Saturday.

-Jim Hetherington, WM

### *Ad Book Donations*

Brethren, just a reminder that time is running short to make your donations to the Ad Book. **We only have until the end of September to make your donations.** Remember that all donations go towards the Masonic Foundation. For \$10, you can include a personal message, such as “in memory of” or “in honor of” someone. Other options are available, either individual or businesses can put an advertisement in the book, in the following sizes:

Business Card Size.....	\$25.00
1/4 Page.....	\$150.00
1/2 Page .....	\$300.00
Full Page .....	\$500.00

Up to this point, we have not seen the level of support from the brethren we were expecting. Please contact Brother Stephen Lewis for more information.

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### *Upcoming Degree Work*

We will be holding a Third Degree for the brethren on Monday, September 15<sup>th</sup>. They include:

- James L. Bjork
- Jonathan Mook

Please come join us in welcoming our new brethren on this important occasion.

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### *Grand Lodge Meeting*

The Grand Lodge of North Carolina will have their annual communication this year on September 19<sup>th</sup> and 20<sup>th</sup> in Winston-Salem. A list of the proposed amendments was published in the NC Mason newsletter. However, this communication may be a historical one in that it is expected that resolution to recognize Prince Hall Masonry as regular will pass. If so, North Carolina will be the 41<sup>st</sup> state to extend this recognition.

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### *Sponsorship at the Oxford Home*

At our last communication, the Lodge voted to sponsor three children at the Oxford Home for Children. Sponsorship involves helping provide support, be it financial or otherwise, to the children at the home who may need it. As the new school year has just begun, the lodge authorized the Committee on the Children’s Home to spend up to \$1500 on the students (as needed) to assist in getting them prepared for school.

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### *Masonic Days of Caring*

Worshipful Brother Jim Haven, current Master of James B. Green Lodge #758 in Raleigh visited the Lodge to tell us about the program he is organizing among the lodges in the 14<sup>th</sup> and 15<sup>th</sup> Masonic Districts and the American Red Cross. Dubbed the “Masonic Days of Caring,” the participating Lodges will coordinate with the Red Cross to sponsor blood drives across Wake County. Some of the Lodges will host the events at their Lodge Halls, some at other venues. Cary Lodge is looking into setting up their blood drive at Cary Towne Center this coming February. We commend Worshipful Brother Haven for his initiative in leading this noble effort.

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**REMEMBER: Pay your dues!**

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### *Cary Lodge History Project*

As part of the ongoing effort of the Lodge History Committee, we will be including some segments on this history of our Lodge and Masonry in North Carolina in general. The following passage is an excerpt from the booklet *More Light in Masonry*.



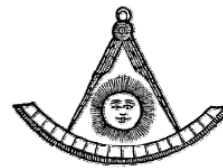
“Just as the origins of Freemasonry are lost in the mists of time, so too are the details of Masonry’s beginnings in North Carolina. Thomas C. Parramore pieces the

story together in *Launching the Craft: The First Half Century of Freemasonry in North Carolina*. Legends abound of two coastal lodges, Solomon and Hanover, at work as early as 1735, but no written evidence exists of Masonic activity prior to the 1750s. However, individual Masons – including early colonial governors – were present in the state. The first known lodge here was St. John’s 213 in Wilmington, chartered in 1754 by the Grand Lodge of England. By 1755 there is evidence of a lodge, possibly older than Wilmington’s, operating in New Bern, but details of its charter are unknown. Royal White Hart was chartered in Halifax in 1764, and Crown Point lodge was chartered in Pitt County about the same time. The particulars are obscured by the passage of time and the absence of records. Parramore notes the “chaos” in the manner of chartering lodges: local brethren applied for charters from the grand lodges of England and Scotland, from provincial grand lodges including those in Massachusetts and South Carolina, and even from the master of the Wilmington lodge. Other lodges operated without charters.

By the 1780s dozens of lodges were at work from the mountains to the coast. During this time, most lodges met in taverns, inns or homes. The meetings “were not all somber speeches and pious ceremonies,” Parramore says. “They included a generous amount of merriment as well.” Thomas Cooper of Pitt County, appointed deputy grand master of North Carolina in 1767 by the grand master of Massachusetts, was the first Tar Heel authorized to preside over the state’s Masonic affairs. There is no record that Cooper ever exercised his powers. The state’s earliest claim to Masonic fame dates to 1771 when the Duke of Beaufort, Grand Master of England,

commissioned Joseph Montfort of Halifax as “grand master of and for America.” This is the highest Masonic rank ever attained by any person on the North American continent. Every year in Montfort’s honor, the grand master of North Carolina awards up to three Joseph Montfort Medals for distinguished Masonic service or achievement. Montfort is buried on the front lawn of Royal White Hart Lodge in Halifax, and his home site is just down the street from the lodge.

North Carolina had a Provincial Grand Lodge chartered by the Grand Lodge of Scotland in 1771. It became dormant during the revolution, and the present-day Grand Lodge was organized in 1787. It was not until 1791 that the Grand Lodge started numbering lodges, apparently because of a dispute among the lodges as to which should be number 1. The first grand masters were Samuel Johnston, Richard Caswell and William R. Davie. Davie envisioned a public university for North

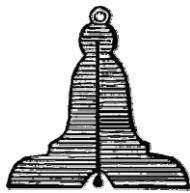


Carolina, and as grand master he laid the cornerstone of UNC’s Old East building in 1793. This Masonic ceremony marks

the birth of public higher education in the United States. Freemasons built the first state university and designed its early curriculum, which included grammar, logic, arithmetic, geometry and astronomy. The arrangement of Old East, Old West and South buildings, with the Old Well in the center and open space to the north, duplicates the layout of lodge rooms. Over the next 200 years Masons played prominent roles in building and shaping the state, with governors, senators, members of Congress, business leaders and philanthropists claiming allegiance to the craft. In the 19th and 20th centuries N.C. Masons created two other well-known institutions: The Masonic Home for Children at Oxford, opened in 1873 to shelter, feed and clothe indigent orphans, and the Masonic and Eastern Star Home in Greensboro, which opened in 1913 to give dignity and comfort to aging brothers and sisters. These are

the two main charities supported by our lodges today.”

Masonry began in Cary in late 1857 when at a meeting on November 17, 1857, officers were elected and a meeting date was set. They agreed to adopt the Holly Springs Lodge by-laws until their own were developed. The arrangements were made through A.F. Page for the meeting room.



Shortly after the lodge began meeting, they received their first petitions for A.F. Page and Sidney Scott. During that first year, the lodge was very active with degree work. In addition, they managed to write their constitution and by-laws, and purchased a stove for \$14.50.

In October, 1858, there was a resolution that Worshipful H.W. Dunkley (Grand Lecturer) for the Central District had discharged the duties of lecture and instruction in Masonry before the lodge, and that he be issued a note of thanks. Following this, a motion was made that \$10.00 be paid over to the Grand Secretary for a charter. Our charter was received on December 6<sup>th</sup>, 1858, which has since been recognized as the founding date of Cary Lodge #198.

Degree work was the primary source of funds for the Lodge at this time. Fees were assessed upon the conferral of each degree, as follows: \$10 for the first degree, \$6 for the second, and \$8 for the third. As a result, it can be assumed that the membership at the time were men of means. It was also customary at the time in lodge to read communications sent from the Grand Lodge of the expulsion or suspension of brethren from other lodges around the state, which were then recorded in the minutes. The first recorded letter sent to the lodge asking assistance was from Unanimity #7 in Edenton to help build a new lodge building. As Cary #198 was faced with the same dilemma, they were unable to offer any assistance.

### *Masonic Vocabulary: Mental Reservation* (excerpt from Wikipedia.com)

The doctrine of *mentalis restrictio* or mental reservation was most fully enunciated by the 16th-century Spanish theologian Martin de Azpilcueta (aka Dr. Navarrus). Navarrus held that mental reservation involved truths "expressed partly in speech and partly in the mind," relying upon the idea that God hears what is in one's mind while human beings hear only what one speaks. Therefore the Christian's moral duty was to tell the truth to God. Reserving some of that truth from the ears of human hearers was moral if it served a greater good. The user of the doctrine could reply "I know not" aloud to a human interlocutor, and "to tell you" silently to God, and still be telling the truth (*stricte mentalis*).

The linked doctrines of mental reservation and equivocation became notorious in England during the Elizabethan era and the Jacobean era, when Jesuit agents penetrating England to maintain the Catholic cause were captured by the authorities, and used these concepts in their legal defenses. Robert Southwell (ca. 1561–1595), a Jesuit priest and agent who was arrested in England in 1592, defended the doctrines at his trial, to the predictable resistance of the authorities. (Southwell was convicted, and executed in 1595.) More famous in his own era was Henry Garnet (1555–1606), who wrote a defense of Southwell in 1598; Garnet was captured by the authorities in 1606 due to his involvement in the Gunpowder Plot. He used the same doctrines in his own defense, with the same result as Southwell: Garnet was executed that year.

The Protestants considered these doctrines as mere justifications for lies. Catholic ethicists also voiced objections: the Jansenist "Blaise Pascal...attacked the Jesuits in the seventeenth century for what he saw as their moral laxity." [3] By 1679, the doctrine of mental reservation had become such a scandal that Pope Innocent XI officially condemned it.

## September 2008



S	M	T	W	T	F	S
	1 Stated Communication	2	3	4	5	6
7 Degree Rehearsal 7:00 pm	8	9	10	11	12	13
14 Degree Rehearsal 7:00pm	15 Stated Communication: <b>Third Degree</b>	16	17	18	19 Grand Lodge	20 Grand Lodge
21	22	23	24	25	26	27
28	29	30	31			

## October 2008



S	M	T	W	T	F	S
			1	2	3	4
5	6 Stated Communication	7	8	9	10	11
12	13	14	15	16	17	18
19	20 Stated Communication-	21	22	23	24	25
26	27	28	29	30	31	

