

**The Most Worshipful Grand Lodge
of Free and Accepted Masons
of Alaska**

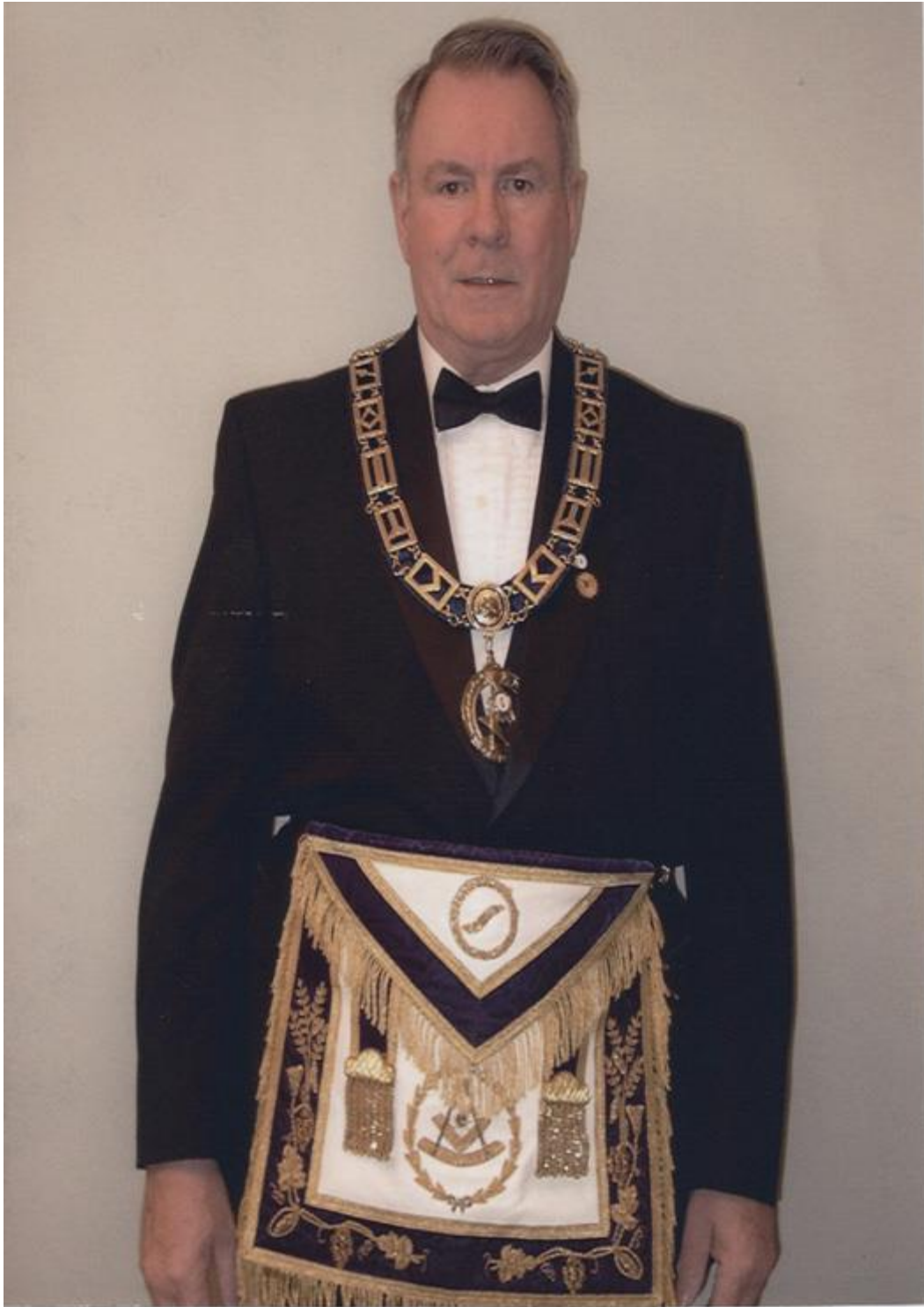
Proceedings

**Twenty-first
Annual Communication
February 7-8, 2002**





CHARLES E. CORBIN
GRAND MASTER
2001



THOMAS O. MICKEY
HONORARY GRAND MASTER
2002

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PRAYER OF THE GRAND CHAPLAIN

Grand Master, according to the tape recording, asked the Grand Chaplin to give the Invocation, but no recording was made.

ROLL CALL

GRAND LODGE OFFICERS

<input type="checkbox"/>	Grand Master	MW Charles E. Corbin
<input type="checkbox"/>	Deputy Grand Master	RW Stephen L. Cox
<input type="checkbox"/>	Senior Grand Warden	RW Kenneth E. Stedman
<input type="checkbox"/>	Junior Grand Warden	RW L. V. "Joe" Dees
<input type="checkbox"/>	Grand Treasurer	RW Steve Lee
<input type="checkbox"/>	Grand Secretary	RW Richard D. Bender
<input type="checkbox"/>	Grand Chaplain	W Eugene M. Mockerman
<input type="checkbox"/>	Grand Lecturer	W Robert E. MacArthur
<input type="checkbox"/>	Grand Orator	W Samuel K. Medsker
<input type="checkbox"/>	Grand Historian	W Lee O. Seagondollar
<input type="checkbox"/>	Grand Marshal	W Johnnie L. Wallace
<input type="checkbox"/>	Senior Grand Deacon	W John M. Barkley
<input type="checkbox"/>	Junior Grand Deacon	W John R. "Bo" Cline
<input type="checkbox"/>	Grand Standard Bearer	W Stanley Woodin
<input type="checkbox"/>	Grand Sword Bearer	W Gerald E. Browning
<input type="checkbox"/>	Grand Bible Bearer	RW Thomas O. Mickey
<input type="checkbox"/>	Senior Grand Steward	W William D. Little
<input type="checkbox"/>	Junior Grand Steward	W Robert B. Molloy
<input type="checkbox"/>	Grand Organist	W Dwight E. Morris
<input type="checkbox"/>	Grand Tyler	W Warren Pruitt

CONSTITUENT LODGES

(Would the most Senior Representative please respond?)

<input type="checkbox"/>	White Pass Lodge No. 1
<input type="checkbox"/>	Tanana Lodge No. 3
<input type="checkbox"/>	Valdez Lodge No. 4
<input type="checkbox"/>	Mt. McKinley Lodge No. 5
<input type="checkbox"/>	Seward Lodge No. 6
<input type="checkbox"/>	Matanuska Lodge No. 7
<input type="checkbox"/>	Kodiak Lodge No. 9
<input type="checkbox"/>	Glacier Lodge No. 10
<input type="checkbox"/>	Kenai Lodge No. 11
<input type="checkbox"/>	Fairbanks Lodge No. 12
<input type="checkbox"/>	Eagle River Lodge No. 13
<input type="checkbox"/>	Aurora Lodge No. 15
<input type="checkbox"/>	North Pole Lodge No. 16

- ☒ Anchorage Lodge No. 17
- ☒ Mt. Verstovia Lodge No. 18
- ☒ Ketchikan Lodge No. 19
- ☒ Iditarod Lodge No. 20
- ☒ Mt. Juneau-Gastineaux Lodge No. 21

(No tape recording of the Roll Call by the Grand Secretary made.)

RW Richard D. Bender
Grand Secretary

SOLEMN CEREMONIES

The public opening of the Twenty-first Annual Communication of The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska was opened at 7:30 AM on February 7, 2002, by Most Worshipful Don G. Chaffin Immediate Past Grand Master. The program for the public ceremonies included:

- Entrance of Grand Lodge Officers
- Flag presentation performed by National Sojourners
- Pledge of Allegiance
- U.S. and Canadian National Anthems
- The Alaska Flag Song
- Welcome by Jewel Jones, director of Health and Human Services, representing the Mayor's Office

The formal opening of the Twenty-first Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska was opened at 10:00 AM on February 7, 2002, by Most Worshipful Charles E. Corbin Grand Master of Masons in Alaska in Ample Form.

The first through fourth sessions of Grand Lodge were called to order by the following brethren respectively:

First Session

W George W. Frigon – (from tape recording)

Second Session

W Eldon Jenkins

Third Session

W Lee Seagondollar

Fourth Session

VW Will R. Josey

Distinguished Guests

British Columbia, A. F. & A. M.

MW James C. Gordon, Grand Master
RW Jack Boily, Past District Deputy
RW Donald P. Frizzell, Past District Deputy
RW Thomas O. Mickey, Past District Deputy

Michigan, F. & A. M

W George Kavorkian, Past Master

Nevada, F & A. M.

RW H. Wayne Kingsley, Grand Senior Warden, representing MW E.
Wayne Perkins, Grand Master

Oregon, A. F. & A. M.

MW David R. Anderson, Grand Master
MW Herman C. Kuppler, Past Grand Master
MW John D. Livie, Past Grand Master
MW Vern S. Wertz, Past Grand Master

Pennsylvania, F. & A. M.

RW Edward O. Weisser, Past Grand Master, representing RW Marvin A.
Cunningham, Jr., Grand Master

Russia, A. F. & A. M.

RW Vladimir Djanguirian, Assistant to the Grand Master
RW Alexander V. Kondyankov, Grand Secretary

Washington, F. & A. M.

MW Robert L. Van Zee, Grand Master
MW Sydney Kase, Past Grand Master
VW William R. Miller, Past Grand Master

Representatives of Concordant Bodies

Al Aska Shrine Temple

Donald A. Witsoe, Potentate

Ancient & Accepted Scottish Rite, Southern Jurisdiction

Mitchell R. Miller, Sovereign Grand Inspector General

Grand Court of Alaska, Amaranth

Karen LeFlore, Grand Royal Matron

Grand Chapter Royal Arch Masons of Alaska

Charles O. Ashcraft, Grand High Priest

Grand Council of Cryptic Masons of Alaska

David A. Hunt, Grand Illustrious Master

General Grand Council of Cryptic Masons International

Lloyd W. Triggs, N.W. Regional Deputy General Grand Master

International Order of Rainbow Girls

Hilary Freeman, Supreme Deputy in Alaska

Masonic Service Bureau of Seattle

Leonard E. Luchau, Executive Secretary

Order of the Eastern Star

Joan P. Morgan, Deputy to the Most Worthy Grand Matron in Northern
Alaska

York Rite College

Gene R. Freeman, Grand Governor of Alaska

MESSAGE OF THE MW GRAND MASTER

To the Members of the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska:

Welcome, to the Twenty-first Annual Communication of the Most Worshipful Grand Lodge of Free and accepted Masons of Alaska. We the Brethren of the Great State of Alaska are sincerely pleased to share once again our hospitality and friendship with those whom have returned once again to visit us. For those who have traveled from far off lands and are here for the first time we would like to extend our sincere thanks for visiting us this year and we hope that upon your departure you will take with you, many beautiful memories that shall live on for a lifetime.

APPOINTMENTS

Most Worshipful Thomas O Mickey, Worshipful Brother Samuel K. Medsker, and Worshipful Brother Jim R. McMichael were appointed to the Committee on Segregations and Reference.

NECROLOGY

The least desirable of all reports is of course the Necrology Report and I shall leave this labor of Sorrow and Love to our Chaplain, Worshipful Brother Eugene M. Mockerman who shall give his report at a later time during this Session.

STATE OF THE CRAFT

To paraphrase the comments of Past Grand Master Don G. Chaffin in last years Grand Master's report, I too have found that there is a renewed interest in Masonry and I believe that the average age of the Masonic community is dropping rather rapidly. Since it's conception the Grand Lodge of Alaska has not had an increase in its membership due to Death, Dimit, and NPD, with the exception of the 1995/96-year when Past Grand Master M.W. Henry T. Dunbar held a Grand Master's one-day class for the degrees of Masonry and the Grand Lodge ended that year with an increase of 7 new Brothers. Geographical location and the employment scene in certain areas remain to be one of many

contributing factors, not only in local population growth but in Masonic population growth as well. This year, in a further attempt to turn around the decline in membership, dispensation was given to several Lodges to conduct a Grand Master's one-day degree class, to expedite the completion of the Second and Third Degree for some of our Brothers who had been Entered Apprentice Masons for an extended period of time. Those areas were in Wasilla, Fairbanks, Kodiak and Ketchikan Alaska. Several of those one-day degree Masons have went on to perform their proficiencies in the second and third degrees in order that they could become elected Officers of their respective Lodges. And others have taken appointed positions that do not require the proficiency that was once a requirement for all Master Masons. It has been reported to me by some of the Brothers that the average regular attendance of those members of the one-day class seem to be around thirty percent, and a large number of these Brothers are under age 50. The Grand Lodge of Alaska will be forever indebted to those Brothers who traveled far and wide to make this happen. RW Steve Cox, RW L.V. Joe Dees, VW Harry Koenen, W Robert McArthur are among the many Brothers who have assisted in making things happen.

My apologies for the almost non-existence of new information on our web site and the almost non-existence of a newsletter during the year of 2001. Many difficulties have befallen those who were tasked to maintain these newsworthy tools of the Grand Lodge. A job that few, if any, wish to take on but I feel quite sure that this will improve in the upcoming year.

The remodeling of the Anchorage Masonic Center has been completed and if you look closely, an emblem of it is now on the Grand Lodge coin for the 2002 Grand Session.

VISITATIONS

During the year of 2001 I have made the annual Official Visitation by the Grand Master to each Lodge in the Jurisdiction except Kenai Lodge # 11 and follow up meetings with most of the lodges at various functions such as installations, funerals and other special events. All Lodges with the exception of Kenai, Nome, Valdez, Cordova, Ketchikan, and Sitka were visited twice. Some Lodges were visited three or four times. I also visited the Conference of Grand Masters in Phoenix, Arizona, the Western Conference of Grand Masters in Oregon, The Grand Lodge of Russia, Washington, Oregon, South Carolina and the Masonic Lodges in Whitehorse and Dawson City, Y.T., Pacific Rim Lodge #12 of the Grand Jurisdiction of Russia located in Vladivostok in Russia and Lafayette Lodge No. 242 in Seattle, Washington during the year of 2001. Other visits to various functions of the concordant Bodies within the State of Alaska and other States were also made. The development of new friendships and the spread of Brotherly Love and Affection was an easy task.

SPECIAL EVENTS

The Conference of Grand Masters in Phoenix, Arizona.

Sterling Masonic Club became Sterling Lodge UD.

The Western Conference of Grand Masters in Portland, Oregon

Participation in the Ceremonies of a Cornerstone Laying by the Grand Master of British Columbia, M.W Brother Jack T. Harper, for Yukon Lodge No. 45 in Dawson City, Y.T. and the celebration of their 100 Anniversary.

Cornerstone Laying for White Pass Lodge #1, Skagway, Alaska and the celebration of their 100th Anniversary. M.W. Bro. Jack T. Harper, Grand Master of British Columbia and many of the Brothers in his entourage participated in that ceremony. This event and our endeavors in Far East Russia are historical in value and indeed an excellent example of the universality of Masonry.

The Cornerstone laying for Matanuska Lodge #7 and the celebration of their 50th Anniversary.

Assisting the Grand Lodge of Russia in obtaining new Candidates in Novosibirsk, Russia

International Night held at Lafayette Lodge No. 241 in Seattle, Washington on November 3, 2001.

Another milestone is the request by Ketchikan Lodge # 159 of the Grand Jurisdiction of Washington to transfer their lodge to the Authority of the Grand Lodge of Alaska and immediately consolidate with Tongass Lodge 19 in Ketchikan Effective January 1, 2002.

Sterling Lodge UD requested a charter as Sterling Lodge #22, at the Special Communication of the Grand Lodge of Alaska on February 6, 2002.

My nomination for election to serve a three-year term on the Board of Directors of the Washington National Memorial

**SPECIAL ACTIONS of the GRAND MASTER
PRESENTED AT THE SPECIAL COMMUNICATION
FEBRUARY 6, 2001**

Dispensation was given to Sterling Masonic Club to establish Sterling Lodge UD. Their request for a Charter as Sterling Lodge #22 of the Grand Lodge of Alaska was reviewed and presented to the Grand Lodge of Alaska on February 6, 2002. **Ref.** Item 1 of the Grand Master's report at the Special Communication.

The Grand Master granted permission for Ketchikan Lodge 159, of the MWGL of F&AM of Washington to come under the Authority of the Grand Lodge of Alaska and to immediately merge with Tongass Lodge 19, effective January 1, 2002. **Ref.** Item #2 of the report of the Grand Master at the Special Communication.

An Appeal against the decision of a Lodge was presented to the Grand Secretary's Office and was reported upon by the Grand Master at the Special Communication. **Ref:** Item #3 of the report.

The Grand Master suspended the Charter of a Lodge on August 15, 2001. **Ref.** Item #4 of the Grand Master's report, given at the Special Communication.

The Grand Master suspended two Brothers of the above-mentioned lodge on November 6, 2001. **Ref.** Item #5 and #6 of the Grand Master's report, given at the Special Communication.

The Grand Master presented an emergent resolution wherein he recommended that RW Brother Thomas O. Mickey be made an Honorary Past Grand Master of the Grand Lodge of Alaska. **Ref.** Item #8 in the report of the Grand Master at the Special Communication.

The Grand Master called a Special Communication to be held at Kenai Lodge #11 for the purposes as listed on the call. **Ref. Item** #8 in the report of the Grand Master at the special Communication.

The Grand Master ruled as being out of order, three different sets of charges presented to the Grand Lodge Secretary's Office. **Ref.** Item #9, 10, and 11 in the report of the Grand Master at the special Communication.

RECOMMENDATIONS

It has become increasingly evident to me that the duties of the Grand Secretary are overwhelming to say the least. Perhaps it is time we consider some relief or help on his behalf. I would recommend that the Elected Grand Lodge Officers and the Finance Committee form a meeting and discuss the issue.

The Wardens Charge remains to be one of the most important projects of this Grand Lodge, so perhaps we should consider some sort of funding project to assist in the expansion of their efforts.

We as Masons and as representatives of what should be right in our Society may need to regroup and remember who we are and what we stand for. These past four years have convinced me that perhaps some in the Fraternity seem all too willing to follow the direction of a very liberal society whereby the obligations and the basic precepts of Freemasonry, in many instances, are being circumvented, sometimes in the name of charitable deeds, along with much libation and at times the irresponsible acts that go with it. The ever-increasing amount of DUI arrests among the Brethren bares witness to that statement. Although most cases go un-recognized or just ignored by the membership, DUI arrests are not just a bad kid thing, it is a serious offense with some serious results, even death. Libation and celebration is a great thing, but we need to be responsible. Let us not become complacent, we should not except anything short of the best. Remember this passage? And though I bestow all my goods to feed the poor and though I give my

body to be burned and have not charity, it profiteth me nothing. In this passage charity does not refer to the giving of alms. It is not my intent to recommend a strict adherence to anything but if we are going to talk the talk then we had better walk the walk. I believe this World is in dire straits, and it should be the province of the Masonic Fraternity to set an example that could change the World for the betterment of Mankind.

As I have received many complaints about our present codebook, I would also recommend some serious consideration be given to reviewing our existing code and perhaps make it a little more user friendly and less cluttered with conflicting and/or duplicate entries or ones having the same meaning or purpose.

I recommend that we look for ways to encourage more of our highly qualified Brothers to accept the challenge and submit their names for Junior Grand Warden. I do not think we should resign ourselves to one Candidate for Junior Grand Warden. Perhaps we should put more into the business of Grand Lodge and less cavorting about the Nation as representatives thereof. I have enjoyed the travel but the Grand Lodge could have used some of the money I spent, for development, instead. We no longer need to let the World know that we are here; I think they've got the picture already.

APPRECIATION

I believe that a special thanks to the Grand Lodge Secretary, the Grand Lodge Treasurer and the Chairman of the Finance Committee is in order. Thank you RW Brother Bender, RW Brother Steve Lee and Brother Mike Johnson for the assistance you have given me during some of the difficult times and issues that have arisen this year, especially for making some very serious changes in our budget finances. There were some difficult cuts to make but I believe in the years to come they will prove to be responsible changes.

I would like to thank the Grand Lecturer, W. Brother Robert McArthur for the extra mile he went to assist in the Grand Master's one-day degree classes. Also I would be remiss if I did not give a large thank you to all the Brethren who attended the Corner Stone Laying ceremony and 100th year anniversary celebration of White Pass lodge # 1 in Skagway, Alaska and the same celebrations for Yukon Lodge #45, in Dawson City.

Thank you and welcome to all the Brethren of Ketchikan Lodge 159, of the Grand Lodge of Washington for your decision to become a part of the Grand Lodge of Alaska and consolidating with Tongass Lodge 19, in Ketchikan. It is indeed a great day when Brethren can dwell together in Unity.

Thanks to the Brethren of Sterling Lodge 22 (hopefully) for your efforts to bring into this Jurisdiction yet another great Lodge. I have no doubt that you will be successful and contribute much to your Community.

Thanks to Kathleen, my best friend and wife for the past thirty years, for her support and understanding during these past four years. Thanks to my sister-in-law, Suzie for the help she has given to Katy and I during this Session. Thanks to all of my Officers and

everyone who has went the extra mile to help with not only the difficult things but the fun things also. May God bless all the Brethren and their families.

IN CONCLUSION

I am sure that at this time, the end of my year as Grand Master, and in the soon to be hindsight by many, there will be brought to light many mistakes I have most likely made during these past four years. I shall not dwell upon them, but will keep them ever near, as a reminder and guardian, in order that I do not repeat them. I have, as the Grand Master of Alaska, in all my travels and contacts put forth the effort, to represent the Brethren of the Grand Lodge of Alaska with dignity and honor and shall continue to do so as a Past Grand Master of this Grand Jurisdiction.

Thank you Brethren for your confidence and trust in me these past four years; and may the Blessings of God be with you and your Families forever.

Charles E. Corbin
Grand Master

Grand Master: I ask that this report be received and remanded to the Segregations and Reference Committee.

Deputy Grand Master: It is received.

APPENDIX TO GRAND MASTER'S MESSAGE

This Appendix lists the official acts of the Grand Master during the period of February 2, 2001 through February 8, 2002:

Special Actions

September 20, 2001	Issued an edict for all Constituent Lodges to drape their Charter for 30 days as a sign of unity for our Nation and to honor those who lost their lives in the disaster of September 11 th .
December 10, 2001	Issued an edict for all Constituent Lodge to drape their Charter for 30 days following the death of MW Franklin W. Erie, Past Grand Master of Alaska.

Proclamations

April 1, 2001	Proclaimed April as Masonic Public Schools Month in Alaska
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Dispensations Granted

March 7, 2001	Permission for Glacier Lodge No. 10 to move their April Stated Communication to April 19 th due to conflict with Maundy Thursday.
April 12, 2001	Permission for Kodiak Lodge No. 9 to erect a sign at the Little League Ball Field in Kodiak
April 16, 2001	Permission for Kenai Lodge 11 to appear in public clothed as Masons for their Public Schools presentation.
April 30, 2001	Permission for Mt. Juneau-Gastineaux Lodge No. 21 to move their May 15 th Stated Meeting to May 14 th to coincide with the Grand Master's Official Visit
June 14, 2001	Permission for Mt. Juneau-Gastineaux Lodge No. 21 to move their July 3 rd Stated Meeting to July 10 th .
July 18, 2001	Permission for Iditarod Lodge No. 20 to conduct Degree Work in the Second and Third Degree for the One-Day Ritual Class on July 28 th at the home of Bruno Wiita.
October 1, 2001	Permission for Fairbanks Lodge No. 12 to read the Petition for the Degrees of Masonry of the Honorable Don Young and ballot in the same evening at the October 18 th Stated Communication. The Investigation Committee has been previously assigned and will report prior to balloting.
October 2, 2001	Permission for Matanuska Lodge No. 7 to read the Petition for the Degrees of Masonry for C. Paul Jones' son and ballot in the same evening at the October 2 nd Stated Communication. This will allow the candidate to participate in the One-Day Ritual Class on October 20 th in Fairbanks.
November 16, 2001	Permission for Sterling Lodge U.D. to hold their November 21 st Stated Meeting at Brother Tim Smith's shop due to their regular meeting place being used by another group.
November 28, 2001	Permission for Iditarod Lodge No. 20 to hold their Annual Installation of Officers at the Masonic Temple in Palmer
December 28, 2001	Permission for Seward Lodge No. 6 to change their January Stated Meeting to January 8 th due to the conflict with New Year's Day
December 28, 2001	Permission for Matanuska Lodge No. 7 to change their January Stated to January 8 th due to the conflict with New Year's Day
January 10, 2002	Permission for Kodiak Lodge No. 9 to move their January Stated Meeting to January 14 th due to the conflict with the Martin Luther King Holiday.

ANNUAL REPORT OF THE GRAND SECRETARY

To: The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska:

The following report is submitted pursuant to Section 3.05 of the Alaska Masonic Code.

It is my pleasure to submit this, my final Report to this body. For those of you who have not heard, I have submitted my resignation to the Grand Master effective tomorrow. I have thoroughly enjoyed the nearly 12 years I have worked in the Grand Lodge Office. My resignation is due to an increased need for a better salary. The job of the Grand Secretary was originally established as a part time position. With a daughter in college, our financial resources are stretched thinner and thinner.

I won't go into detail and try and thank the many individuals who have helped me in this position. Each Grand Master brought something special to the office and it was a pleasure to work with each of them. It has been my privilege to work with each and every Grand Lodge Officer. I must again offer my thanks to the Secretaries of our Lodges for the hard work.

Two Lodges have not paid their Annual Per Capita Fee for last year. Anvil Lodge No. 2 and Seward Lodge No. 6 are still outstanding. I must also report that this is the second year the Anvil Lodge has not paid their Per Capita and the secretary has not filed any Monthly Reports with the Grand Lodge for two years. I have sent numerous reminders and copies of the Per Capita Statement but I have had no response. I am pleased to report that Mt. Susitna is now current on their Monthly Reports. Thanks to Brother O.D. for his diligence in taking over as Secretary.

I was not able to complete the Status of Lodges Report due to incomplete Reports from a number of the Lodges. This, along with the complete Grand Master's Message Book will be printed and distributed following Grand Lodge.

One last time, I offer by thanks for the love and support I have received from my wife, Linda and my daughter, Katie. They have been a constant help these many years. It has been an honor to serve this Jurisdiction as your Grand Secretary. I would offer my successor any help I can give him in the transition to a new Grand Secretary. I wish this Grand Lodge and all the Grand Lodge Officers the best for the future. Masonry is alive in Alaska. Thank you my brothers.

Sincerely and fraternally,

Richard D. Bender
Grand Secretary

STATUS OF LODGES

	Lodge Number		Memb. 1-1-01	Memb 12-31-01
WHITE PASS	1		87	84
ANVIL	2		35	29
TANANA	3		286	282
VALDEZ	4		69	68
MT. MCKINLEY	5		35	34
SEWARD	6		42	31
MATANUSKA	7		104	113
MT. SUSITNA	8		153	153
KODIAK	9		75	70
GLACIER	10		240	241
KENAI	11		114	109
FAIRBANKS	12		97	101
EAGLE RIVER	13		80	87
AURORA	15		61	64
NORTH POLE	16		49	52
ANCHORAGE	17		271	259
MT. VERSTOVIA	18		65	58
TONGASS	19		31	31
IDITAROD	20		123	136
MT. JUNEAU-GASTINEAUX	21		141	149
	Total		2158	2151

Grand Secretary was unable to produce Status of Lodges Report as indicated in his Annual Report.

Lodge membership data taken from end-of-year reports for 2000 (as of December 31, 2000) and end-of-year reports for 2001.

SPECIAL COMMUNICATION AGENDA, JUNE 25, 2001

1. An appeal to Grand Lodge regarding the decision of the voting majority not to accept charges presented in open lodge of three brothers of Kenai Lodge No. 11.
2. A grievance brought against one brother by another brother both from Kenai Lodge No. 11.

SPECIAL COMMUNICATION AGENDA, FEBRUARY 6, 2002

1. Grand Master's Report on the request of Sterling Lodge U.D. to receive a Charter as Sterling Lodge No. 22 of the Grand Lodge of Alaska. Vote of Brethren.
2. Report of the Grand Master on his actions regarding the request of Ketchikan Lodge No. 159-Washington Grand Lodge Jurisdiction to transfer to the authority of the Alaska Grand Lodge Jurisdiction and their immediate merger with Tongass Lodge No. 19. Vote of the Brethren
3. Report of the Grand Master regarding an appeal of the decision of Kenai Lodge No. 11 to not accept the charges of un-Masonic Conduct brought against three Brothers of that Lodge.
4. Report and recommendations of the Grand Master regarding his decision to suspend the Charter of Kenai Lodge No. 11.
5. Report of the Grand Master regarding his decision to suspend, indefinitely, Brother Robert Summers of Kenai Lodge No. 11.
6. Report of the Grand Master regarding his decision to suspend, indefinitely, VW Brother Robert Fulton of Kenai Lodge No. 11.
7. Grand Master's Report on charges filed with the Grand Secretary's Office against MWB John Ingram, MWB Leslie R. Little & VWB Robert Wiseman.
8. Report of the Grand Master regarding an Edict to appoint an Honorary Past Grand Master of the Grand Lodge of Alaska. Vote of the Brethren.

REPORT OF THE FRATERNAL RELATIONS COMMITTEE

1st Report

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska.

This Grand Lodge has received a request for recognition from the Grande Lodge unie du Moroc (The Grand Lodge of the Kingdom of Morocco)

This Grand Lodge was consecrated by the Grand Lodge National of France on June 15, 2000 and consists of three blue lodges also created by the Grande Lodge National of France in 1997. According to the Commission on Recognition of the Grand Masters Conference of North America, this Grand Lodge satisfies all the requirements for regularity in that they have a legitimate origin. They have exclusive territory jurisdiction in the Kingdom of Morocco and they observe a strict adherence to the Ancient Landmarks.

The Commission is of the opinion that the Grand Lodge of the Kingdom of Morocco is regular and satisfies the criteria for recognition.

Fraternally submitted,

Henry T. Dunbar, PGM Chairman
Jimmie McGoldrick, PM

Most Worshipful Grand Master, I request this report be received for the record.

Most Worshipful Grand Master: It shall be received.

Most Worshipful Grand Master, I move for the adoption of this report and that fraternal recognition be extended to the Grand Lodge of the Kingdom of Morocco including an exchange of Grand Representatives and all other actions normally associated with Masonic recognition.

Motion made, seconded and passed (adopted)

2nd Report

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska.

This Grand Lodge has received a request for recognition from the Grande Logia of Andorra also known as the Grand Lodge of Free and Accepted Masons of Andorra

This Grand Lodge consists of five lodges, four are chartered by the Grand Lodge National of France and one working under a Spanish warrant issued by the Grand Lodge of Spain. The Grand Lodge of Andorra was inaugurated by Most Worshipful Brother Claude J. Charbonof, Grand Master of the Grand Lodge National of France on September 9, 2000. The Commission on Information for Recognition of the Grand Master's Conference was aware of the existence of this Grand Lodge of Andorra in its February 2001 meeting. However, they had not received sufficient data at that time to offer an opinion as to their regularity.

The Commission on Recognition of the Grand Master's Conference of North America also examined documents from several other Grand Lodges scattered around the world. The Grand Lodge of Garoro State of Mexico and the State Grand Lodge of Puebla Mexico were both found to be regular and worthy of recognition. However, neither of those Grand Lodges had submitted a request for recognition by this Grand Lodge.

The Commission on Information for Recognition also examined documentation from several other Grand Lodges scattered around the world. Some of those did not have a legitimate of origin; some were not adhering to the Ancient Landmarks; and some did not have a consent and or a treaty allowing them to share a territory of jurisdiction with another existing Grand Lodge. Therefore, no action is required to be taken concerning those particular Grand Lodges.

Fraternally submitted,

Henry T. Dunbar, PGM Chairman
Jimmie McGoldrick, PM

Most Worshipful Grand Master, I request this report be received for the record.

Most Worshipful Grand Master: It shall be received.

Brotehrs, I realize that I had one other thing that was not in the report. I talked with the Executive Secretary of the Commission on Recognition and they have, during this year, received additional information on some of these foreign Grand Lodges and they will be considered at their upcoming meeting in a couple of weeks and so next year, I suspect that we will be requesting recognition of some of these other Grand Lodges that have been established.

Grand Master that concludes my reports and I thank you very much

REPORT OF THE CREDENTIALS COMMITTEE

The following is the number of votes available by lodge, as provided in the first report of the Committee on Credentials. There is no tape recording of the final report of the Credentials Committee.

	Total Number of Ballots
Grand Lodge	22
White Pass Lodge No. 1	4
Anvil Lodge No. 2	2
Tanana Lodge No. 3	8
Valdez Lodge No. 4	58
Mt. McKinley Lodge No. 5	1
Seward Lodge No. 6	4
Matanuska Lodge No. 7	6
Mt. Susitna Lodge No. 8	10
Kodiak Lodge No. 9	3
Glacier Lodge No. 10	11
Kenai Lodge No. 11	8
Fairbanks Lodge No. 12	7
Eagle River Lodge No. 13	8
Aurora Lodge No. 15	2
North Pole Lodge No. 16	5
Anchorage Lodge No. 17	10
Mt. Verstovia Lodge No. 18	5
Ketchikan Lodge No. 19	4
Iditarod Lodge No. 20	5
Mt. Juneau-Gastineaux Lodge No. 21	6
Total	137
Void	1
Total Balloting	136

APPOINTMENT OF REGULAR COMMITTEES

Standing Committees

Jurisprudence

- MW Lloyd W. Triggs, (3, 16) Chairman
- VW Ken R. Creamer (9, 18)
- VW V. Clifford Darnell (8, 13, 20)
- VW Monte R. Ervin (3, 12)
- VW Dennis R. Thayer (17)

Grievance & Appeals

- MW Don G. Chaffin, PGM (3, 12, 16) Chairman
- MW Henry T. Dunbar, PGM (10, 17, 20)
- VW Harry J. Koenen (7, 20)

Finance

- Bro. S. Michael Johnston, (15) Chairman
- MW Don G. Chaffin, PGM (3, 12, 16)
- MW Stanley R. Foulke, PGM (2, 17)
- RW Steve Lee (15)
- W Donald E. Hale (21)

Fraternal Relations

- MW Henry T. Dunbar, PGM(10, 17, 20) Chairman
- W Jimmie McGoldrick (13)

Masonic Research & Education

- M John P. Johnson, (3) Chairman
- W Harry E. Casson (6, 11)
- W Jens W. Noet (2)
- W Richard R. Olsen (7, 20)

Credentials

- W Howard R. McElrath, (4) Chairman
- W Theodore M. Cadman (10)
- W Scott Thompson (10, 15, 17)
- W Jimmy J. Kay (16)

Masonic Public Relations

- W Glen E. Josey (8, 17) Chairman
- M David W. DeLong (12, 21)
- W Jimmie McGoldrick (13)
- Bro. Benerito M. Angel, Advisor

Masonic Youth

- W Stanley Woodin (3, 7, 8, 20) Chairman
- W John R. "Bo" Cline (7)
- Bro. Vernon C. Hughes (3) Advisor

Bylaws

- MW Gunnar Flygenring, PGM (10) Chairman
- W Charles O. Ashcraft (10, 17)
- W David C. Pratt (10)

Public Schools

- VW Robert R. Wiseman (11) Chairman
- W John R. "Bo" Cline (7)

Long Range Planning

- MW Charles E. Corbin, GM, (7, 20) Chairman
- RW Stephen L. Cox (3, 12)
- RW Kenneth E. Stedman (18)
- RW L. V. "Joe" Dees (13)
- RW Steve Lee (15)
- RW Richard D. Bender (10)

Appointed Sub Committees

Charters & Dispensations

- W John P. Johnson (3) Chairman
- W Emil F. "Fred" Lentz (9)
- W Bruno A. Witta (20)

Sessions & Arrangements

- VW William J. Goodwin, Jr. (7, 20) Chairman
- VW V. Clifford Darnell (8, 13, 20)
- VW Harry J. Koenen (7, 20)
- W John M. Barkley (13)
- W Frank R. James (20)
- W Russell W. Sanders (7, 20)

Warden's Charge

- MW Leslie R. Little, PGM (10, 11, 15) Chairman
- MW Don G. Chaffin, PGM (3, 12, 16)
- W Robert E. MacArthur (17)
- W Marty W. Parsons (1, 19)
- RW Stephen L. Cox (3, 12) Advisor

Russian Relations

MW John H. Grainger, PGM (1, 19) Chairman
W James R. Griffith (13) Co-Chairman
MW Charles E. Corbin, GM (7, 20)
VW William J. Goodwin Jr. (7, 20)
W Donald A. Witsoe (17, 20)
W Larry D. Wright (7, 20)
Bro. Benerito M. Angel (3) Advisor

Internet and Publications

MW Don G. Chaffin, PGM (3, 12, 16) Chairman
W Nathan D. Esteban (11, 20) Webmaster
W Frank R. James (20)
Bro. Benerito M. Angel (3) Editor
RW Stephen L. Cox (3, 12) Advisor

Awards

MW Stanley R. Foulke, PGM (2, 17) Chairman
W Charles O. Ashcraft (10)

Wills & Endowments

RW Kenneth E. Stedman (18) Chairman
Bro. C. Vernon Carlson (12)

George Washington National Memorial

MW Lloyd W. Triggs, PGM (3, 16) Chairman

Military Recognition

W Charles O. Ashcraft (10) Chairman

Grand Lodge Photographers

W Thomas V. Houser (8, 13) Chairman
W John P. Grady (17)
W Frank R. James (20)
W Robert E. MacArthur (17)

Landmarks Committee

VW V. Clifford Darnell (8, 13, 20) Chairman
VW Russell A. Burnett (11, 19)
VW Monte R. Ervin (3, 12)
VW Tom Smotherman (18, 19)
W Gerald R. Fairley (10, 20)

Deputies of the Grand Master

District 1 VW Douglas W. Ooms (12)
District 2 VW Robert E. Cunningham (5)
District 3 VW Michael B. Swenson (17)
District 4 VW David T. Alderson (19)
District 5 VW William J. Goodwin, Jr. (7, 20)

Segregations & Reference

W Samuel K. Medsker (3, 12, 16) Chairman
RW Thomas O. Mickey (1, 3)
W Jim R. McMichael (17)

REPORT OF UNFINISHED BUSINESS

No reports of unfinished business were received at time of publication.

MOTIONS

(No tape recording made of any Motions)

RESOLUTIONS

Carryover Resolution No. 2001-2

To Amend Sections 14.03 and 14.04 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

STATEMENT OF PURPOSE: To permit Lodge business and balloting to be transacted when open on any degree.

WHEREAS, newly initiated Entered Apprentice and Fellowcraft Masons have energy and enthusiasm towards Masonry and are assets to a Lodge, and,

WHEREAS, it generally takes several months before newly initiated Masons are

passed to the Sublime degree of a Master Mason and their enthusiasm wanes as they languish in obscurity; and,

WHEREAS, with the present arrangements there is little time for Lodge meetings and to get involved in the workings and programs of the Lodge; and

WHEREAS, it is very desirable to have new members attend Lodge meetings and to get involved in the workings and programs of the Lodge; and,

WHEREAS, this would encourage more participation in Masonry and Lodge activities;

NOW, THEREFORE, BE IT RESOLVED, that Section 14.03 of the Alaska Masonic Code which now reads::

Section 14.03 Bylaw

BUSINESS ON THIRD DEGREE AT STATED COMMUNICATION.

Business is transacted and balloting is done only when a Lodge is open on the Third Degree at a Stated Communication. Proceedings while open on the First and Second Degrees may only be such as appertain to the work and lectures of those degrees, or the taking of testimony upon charges preferred against an Entered Apprentice or a Fellowcraft.

Be amended to read:

Section 14.03 Bylaw

LODGE BUSINESS. Lodge business is transacted and balloting may only be done at a Stated Communication. The Worshipful Master may open the Lodge and transact the business of the Lodge on any Degree. Master Masons who are members in good standing of that Lodge are the only members present who may vote on lodge business.

And, BE IT FURTHER RESOLVED, that Section 14.04 which now reads:

Section 14.04 Bylaw

VOTING BY ALL MEMBERS. All members present must ballot on the following questions:

1. A petition for the degrees or for affiliation;
2. The acceptance or rejection of charges for a Masonic trial; and
3. The expulsion or suspension of a member.

A member, by unanimous consent, may be excused from balloting on No. 1. A vote of all members present is not required on other business matters.

Be amended to read:

Section 14.04 Bylaw

VOTING BY ALL MEMBERS. All Master Masons present who are members in good standing of the Lodge must ballot on the following questions:

1. A petition for the degrees or for affiliation;
2. The acceptance or rejection of charges for a Masonic trial; and
3. The expulsion or suspension of a member.

A member, by unanimous consent, may be excused from balloting on No. 1. A vote of all members present is not required on other business matters.

Respectfully submitted,

Harry J. Koenen. PM (7, 20)
Stanley L. Woodin PM (3, 7, 8, 20)
John R. Cline WM (7)
Frank H. Bird PM (7, 20)
Roger K. Hansen. PM (7, 20)
Lee O. Seagondollar PM (7)
Phillip s. Lee PM (15)
Russell W. Sanders PM (7, 20)
Don Witsoe WM (20)
Raymond A. Gallant WM (15)
Charles O. Ashcraft PM (10, 17)

Report of Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. The Committee does not express an opinion as whether this resolution should or should not be adopted.

As a Carryover Resolution to amend a Bylaw, it will require a simple majority vote for adoption.

Note: This Carryover Resolution failed to receive a simple majority of the members present and was rejected.

Resolution No. 2002-1

To Amend Section 27.01 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

RESOLUTION;

STATEMENT OF PURPOSE: To limit the time in which a complaint or charges are field

WHEREAS, This legislature as written, implies that all actions of a Mason considered as un-masonic activity are subject to a complaint or charges against him for such activity regardless of what date in his lifetime such event took place; and.

WHEREAS, Such action constitutes undue jeopardy and liability upon each individual included in the charge or complaint made to the Grand Lodge;

NOW, THEREFORE, BE IT RESOLVED, that the Alaska Masonic Code Chapter 27, Section 27.01 Bylaw which reads:

Section 27.01 Bylaw

SERVICE OF COMPLAINT OR CHARGES, When the Original Jurisdiction of the Grand Lodge is involved by the filing of complaint or charges with the Grand Secretary, he notifies the Grand Master and causes a copy of the complaint or charges to served upon the part or parties complained against.

Be amended to read

Section 27.01 Bylaw

SERVICE OF COMPLAINT OR CHARGES, When the Original Jurisdiction of the Grand Lodge is involved by the filing of complaint or charges with the Grand Secretary, such complaint or charges must be made in writing and be presented to the Grand Lodge Secretary no later than the 5th day of January following the particular calendar year (January 1st thru December 31st) in which the related events and activities occurred. Upon receipt of a complaint or charges the Grand Secretary shall notify the Grand Master and cause a copy of the complaint or charges to be served upon the party or parties complained against prior to the Grand Lodge Session.

Respectfully submitted,

Charles E. Corbin PM (7, 20)

Report of Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. The Committee does not express an opinion as whether this resolution should or should not be adopted.

As it proposes to amend a Bylaw, it will require a three-fourths majority vote for adoption.

Note: This Resolution has been withdrawn by the Grand Master

Resolution No. 2002-2

To Amend Section 20.11 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

STATEMENT OF PURPOSE: To make all newly made Master Masons subject to payment of dues and to allow them to become enrolled members of that Lodge limit the time in which a complaint or charges are field

RESOLUTION

WHEREAS, a Brother may take his Third Degree and never prove up or sign the Bylaws, he is still entitled to attend Lodge. It is therefore the intent of this resolution to encourage newly made Master Masons to immediately start attending Lodge, and participate in and vote on Lodge business matters; and,

WHEREAS, other Grand Jurisdictions in the United States have permitted newly made Master Masons to be enrolled and be given the opportunity to participate in Lodge business matters;

NOW, THEREFORE, BE IT RESOLVED, that Section 20.11 Bylaw of the Alaska Masonic Code which now reads:

Section 20.11 Bylaw

PROFICIENCY IN THE DEGREES. A candidate may not be passed to the degree of Fellowcraft, nor raised to the Sublime Degree of a Master Mason without proof of proficiency in the preceding degree. This may be done by either:

1. memorization and recital of the Standard Proficiency as detailed in the Standard Work Cipher of this Jurisdiction; or,
2. by completion of a written Study Guide provided by the Grand Secretary as an education in Freemasonry and the memorizing and recital of the obligation of each degree as the Brother progresses through the degrees.

The choice of proficiency method shall be made by the Worshipful Master of the Lodge, and can be changed as the situation may dictate.

If option (1) is selected, the Standard Proficiency may be done by examination in open Lodge or by a committee appointed by the Master of the Lodge to examine such Candidate. If option (2) is selected, the completed written Study Guide is reviewed by the Master of the Lodge or a Committee of one or more members of the Lodge and if completed correctly the Brother is declared proficient by the Master and may progress to the next degree. The obligation of each degree must be given in accordance with the provisions in (1) above. The signs, tokens, and words must also be demonstrated at the same time.

After the Brother is declared proficient in the Degree of Master Mason by the Master of the Lodge, he must then sign the bylaws of the Lodge and pay his dues for the current year. This may be done”

(1) immediately following the examination if the Brother was examined in open Lodge, or,
~~(2) at the next Stated Communication of the Lodge in the Brother was examined by committee or if he selected the written Study Guide~~
He then becomes an enrolled member of the Lodge.

Be amended to read:

Section 20.11 Bylaw

PROFICIENCY IN THE DEGREES. A candidate may not be passed to the degree of Fellowcraft, nor raised to the Sublime Degree of a Master Mason without proof of proficiency in the preceding degree. This may be done by either:

1. memorization and recital of the Standard Proficiency as detailed in the Standard Work Ciper of this Jurisdiction; or,
2. by completion of a written Study Guide provided by the Grand Secretary as an education in Freemasonry and the memorizing and recital of the obligation of each degree as the Brother progresses through the degrees.

The choice of proficiency method shall be made by the Worshipful Master of the Lodge, and can be changed as the situation may dictate.

If option (1) is selected, the Standard Proficiency may be done by examination in open Lodge or by a committee appointed by the Master of the Lodge to examine such Candidate. If option (2) is selected, the completed written Study Guide is reviewed by the Master of the Lodge or a Committee of one or more members of the Lodge and if completed correctly the Brother is declared proficient by the Master and may progress to the next degree. The obligation of each degree must be given in accordance with the provisions in (1) above. The signs, tokens, and words must also be demonstrated at the same time.

After receiving the Master Mason degree, the Brother shall sign the Bylaws of the Lodge, pay his dues for the current year as established in the Lodge Bylaws, be issued his dues card, and becomes an enrolled member of the Lodge. An enrolled member shall not become an elective officer of a Lodge until he has completed the proficiency requirement state in No. 1 or No. 2 above.

Respectfully submitted,

William B. Lawrence WM (21)
Claude H. Roberts PM (21)

Report of Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. The Committee does not express an opinion as whether this resolution should or should not be adopted.

As it proposes to amend a Bylaw, it will require a three-fourths majority vote for adoption.

Note: This Resolution received a majority of the members present and is a carryover resolution.

Resolution No. 2002-3

To Amend Section 16.02 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

STATEMENT OF PURPOSE: To make Section 16.02 Bylaw regarding Lodge membership and voting consistent with Section 20.11. (Note. If the Section 20.11 Bylaw fails to pass, this resolution should be withdrawn)

RESOLUTION

WHEREAS, the intent of this Resolution is for Bylaw 16.02 to specify that all Lodge members in good standing are entitled to vote in Lodge matters, but not to hold any office in the Lodge until they have passed their Master Mason proficiency.

NOW, THEREFORE, BE IT RESOLVED, that Section 16.02 Bylaw of the Alaska Masonic Code which now reads:

Section 16.02 Bylaw

QUALIFICATION TO VOTE, ELIGIBILITY TO OFFICE. Each member in good standing of a Lodge is entitled to vote, and is eligible to hold any office therein.

Be amended to read as follows::

Section 16.02 Bylaw

QUALIFICATION TO VOTE, ELIGIBILITY TO OFFICE. Each member in good standing of a Lodge is entitled to vote. Every Master Mason who has passed a proficiency on the Third Degree in accordance with option (1) or (2) of Section 20.11 and is a Lodge member in good standing is eligible to be elected and appointed to any office in the Lodge.

Respectfully submitted,

William B. Lawrence WM (21)

Claude H. Roberts PM (21)

Report of Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. The Committee does not express an opinion as whether this resolution should or should not be adopted.

As it proposes amend a Bylaw, it will require a three-fourths majority vote for adoption.

Note: This Resolution was withdrawn as Resolution 2002-3 was rejected.

Resolution No. 2002-4

To Amend Section 20.01 Bylaw of the Alaska Masonic Code

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

STATEMENT OF PURPOSE: To eliminate the backlog of Degrees by permitting Lodges to confer any degree, and any part of a Degree, on as many as three candidates at one time.

RESOLUTION

WHEREAS, several Lodges have unfinished candidates whose progress through the Degrees may be impaired in part by the volume of candidates awaiting advancement in Masonry; and,

WHEREAS, if this situation does not now exist, it potentially may exist at any future period; and,

NOW, THEREFORE, BE IT RESOLVED, that Section 20.01 Bylaw of the Alaska Masonic Code which now reads:

Section 20.01 Bylaw

DEGREES, LIMIT ON CONFERRING. A Lodge may confer degrees upon not more than fifteen candidates in any one-calendar day. It may not confer a degree or portion of a Degree upon more than one candidate at a time except that the Lectures, including the Middle Chamber Lecture and the Charges may be delivered to more than one candidate at a time. The first and second sections of each degree must be conferred on the same calendar day.

Be amended to read as follows:

Section 20.01 Bylaw

DEGREES, LIMIT ON CONFERRING. A Lodge may confer degrees upon not more than fifteen candidates in any one-calendar day. It may not confer a degree or portion of a Degree upon more than **three candidates** at a time except that the Lectures, including the Middle Chamber Lecture and the Charges may be delivered to more than one candidate at a time. The first and second sections of each degree must be conferred on the same calendar day.

Respectfully submitted,

William B. Lawrence WM (21)

Claude H. Roberts PM (21)

Report of Jurisprudence Committee: This Resolution is in proper form for consideration by Grand Lodge. The Committee does not express an opinion as whether this resolution should or should not be adopted.

As it proposed to amend a Bylaw, it will require a three-fourths majority vote for adoption.

Note: This Resolution failed to receive a majority of the vote present and was rejected.

REPORTS OF STANDING COMMITTEES

Jurisprudence Committee

1st Report

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful grand Lodge of Free and Accepted Masons of Alaska

From the Grand Master's message, this Committee has considered the granting of dispensation of Sterling Lodge and with the favorable report of Bylaws committee, recommendation of the Charters and Dispensations Committee, this Jurisprudence Committee recommends granting of charter of Sterling Lodge.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask this report be received

Most Worshipful Grand Master: It is received

Most Worshipful Grand Master, I move for the adoption of this report.

Moved, seconded, and passed.

2nd Report

(Transcribed from tape recordings of the Grand Lodge Communications)

The portion of the Grand Master's Message recommending merger of Ketchikan Lodge with Tongass Lodge No. 19 violates the Code, Section 24.01 and we recommend as follows;

This action does not comply with the Code, however, due to the unique circumstances surrounding the Ketchikan 159 entering the Alaska Jurisdiction, we recommend this action be heled and this will require a simple majority.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received

Most Worshipful Grand Master, I move for the adoption of this report.

It was moved, seconded, and passed.

3rd Report

(Transcribed from tape recordings of the Grand Lodge Communications)

The Grand Master's Message has been referred to us from the Segregations and Reference Committee and we have considered the same and report as follows:

Items 9, 10, and 11 of the Grand Master's Message under Special Actions doesn't require any action by Grand Lodge as the Most Worshipful Grand Master reported at the Special Session. He is returning these to the Lodges for action.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman

VW Ken R. Creamer (9, 18)

VW V. Clifford Darnell (8, 13, 20)

VW Monte R. Ervin (3, 12)

VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received

Most Worshipful Grand Master, I move for the adoption of this report.

It was moved, seconded, and passed.

4th Report

(Transcribed from tape recordings of the Grand Lodge Communications)

From the Secretary's Report, submitted by Segregations and Reference and we have considered the same and report as follows:

The question of the two lodges in arrears are in violation of Section 15.06 of the Alaska Masonic Code and we recommend the Grand Secretary continue his efforts to bring them into compliance during the coming year, possibly with the assistance of the district deputy or a special Grand Master's appointee, in case of Anvil Lodge No.2

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman

VW Ken R. Creamer (9, 18)

VW V. Clifford Darnell (8, 13, 20)

VW Monte R. Ervin (3, 12)

VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received

Most Worshipful Grand Master, I move for the adoption of this report.

It was moved, seconded, and passed.

5th Report

(Transcribed from tape recordings of the Grand Lodge Communications)

From the Grand Master's Message, we have received this from the Committee on Segregations and Reference and we have considered the same and report as follows:

Dispensations Granted by the Grand Master:

October 1, 2002, the dispensation for Fairbanks 12 to allow reading and balloting of a petition for the degrees of Masonry during the same meeting is not in conformity of the Code, Section 19.01, paragraph 2 and 3, and,

October 2, 2002 dispensation for Matanuska Lodge 7 to allow reading and balloting of a petition for the degrees of Masonry during the same meeting is not in conformity of the Code, Section 19.01, paragraph 2 and 3.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received

Most Worshipful Grand Master, I move for the adoption of this report.

It was moved, seconded, discussion followed, and passed.

6th Report

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.

We the Committee on Jurisprudence, to whom was referred Carryover Resolution No. 2001-2, have considered the same and report as follows:

This Carryover Resolution is in proper form to be considered by Grand Lodge. The Committee does not express an opinion as to whether or not this carryover resolution should or should not be adopted,

As it is a carryover resolution and proposes to amend a Bylaw, it requires a simple majority vote for adoption.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received.

Most Worshipful Grand Master, for the purpose of placing this resolution on the floor, I request the report be adopted.

This carryover resolution failed to receive a majority vote.

7th Report

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.

We the Committee on Jurisprudence, to whom was referred Resolution No. 2002-2, have considered the same and report as follows:

This resolution is in proper form to be considered by Grand Lodge. The Committee does not express an opinion as to whether or not this resolution should or should not be adopted,

As this resolution proposes to amend a Bylaw, it requires a three-fourths majority vote for adoption.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received

Most Worshipful Grand Master, for the purpose of placing this resolution on the floor, I request the report be adopted.

Note: This Resolution did not receive the required three-fourths majority vote but did receive a majority vote and is a carryover resolution.

8th Report

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.

We the Committee on Jurisprudence, to whom was referred Resolution No. 2002-3, have considered the same and report as follows:

This resolution is in proper form to be considered by Grand Lodge. The Committee does not express an opinion as to whether or not this resolution should or should not be adopted,

As this resolution proposes to amend a Bylaw, it requires a three-fourths majority vote for adoption.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master, for the purpose of placing this resolution on the floor, I request the report be adopted.

This resolution was withdrawn.

9th Report

To the Most Worshipful Grand Lodge of Free & Accepted Masons of Alaska.

We the Committee on Jurisprudence, to whom was referred Resolution No. 2002-4, have considered the same and report as follows:

This resolution is in proper form to be considered by Grand Lodge. The Committee does not express an opinion as to whether or not this resolution should or should not be adopted,

As this resolution proposes to amend a Bylaw, it requires a three-fourths majority vote for adoption.

Respectfully submitted,

MW Lloyd W. Triggs, (3, 16) Chairman
VW Ken R. Creamer (9, 18)
VW V. Clifford Darnell (8, 13, 20)
VW Monte R. Ervin (3, 12)
VW Dennis R. Thayer (17)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master, for the purpose of placing this resolution on the floor, I request the report be adopted.

This resolution failed to receive a majority vote and was rejected.

Grievance and Appeals

(No report of Grievance and Appeals Committee was received at time of publication.)

Finance

Report of the Grand Treasurer

(No report of the Grand Treasurer was received at time of publication.)

Report of the Finance Committee

Most Worshipful Grand Master, Distinguished Guests, Masons all

This is a record of the Finance Committee on Wednesday February 6, the year 2002. Members of your Grand Lodge Finance Committee met at 1:00 P.M. to review the financial statements for the year 2001; the budget for the year 2002; and respond to recommendations referred to the Finance Committee. Grand Secretary and Deputy Grand Master, Stephen L. Cox were invited to attend at the invitation of the chairman, however, other pressing matters yesterday prevented their attendance. In attendance at the Finance Committee were PGM Stanley Foulke, PGM Don Chaffin, Grand Treasurer Steve Lee, and your chairman Mike Johnston.

The Finance Committee received the reports prepared by the Grand Treasurer, Steve Lee, who indicated that the budget remained basically the same as in the prior year ended December 31, 2000.

Several requests for increased spending were received during the year and were rejected in view of the fact that no additional revenues were proposed to offset the increased spending. After some questions and the discussion of those in attendance, the financial statements and budget for the year 2002 were approved as presented.

The chairman then presented the Finance Committee members in attendance the following information and documents:

- A copy of the audit review memorandum on the Kenai Soldotna Holding Corporation. This review was conducted by the Grand Treasurer and the chairman of your Finance Committee at the request of Grand Master Chuck Corbin. The Finance Committee approved the report and recommended a copy be made available to the Kenai Soldotna Holding Corporation and Kenai Lodge No. 11 F. & A.M. for follow up on the recommendations contained therein.
- A detailed list of the securities transferred from the Fixed Income Investment Fund to comprise the Life Membership of the Grand Lodge of Alaska. After some discussion, the chairman reported that at September 24th, 2001 when the fund was segregated and established, the average yield earned was 7.61 % and the Grand Treasurer reported that earnings in the last quarter raised the annual yield for the

entire Life Membership Fund for the year 2001 to 8.8311%. The reason for that big difference is that a lot of the preferred stocks and securities held in that fund did not distribute their earnings until after the fund was established. So you get the benefit, quite a bit of the benefit there of those additional earnings.

The Finance Committee then discussed the earnings distribution to participating lodges in the Life Membership Fund and determined that the fee, equaled to one-half of one per cent, be waived as all the costs, including commissions, were taken into consideration in determining the annual yield. Consequently all participating lodges in the Life Membership Fund will receive a distribution equal to 8.8311 % of their invested funds as of January 1, 2001 subject to the approval of this report at this session.

As a point of information for those in attendance, the following yields schedule on common money investments in the marketplace during the year 2001 are as follows:

- Preferred corporate stocks bonds averaged 6.4%
- Well Fargo money rate on investments of better than \$25,000 was 1.5%
- One year CD's was 2.7%
- Three year CD at 2.8%

As you can see, we were very fortunate with our investment portfolio in both the fixed income account for the Grand Lodge General Fund and the Life Member Fund for the Grand Lodge of Alaska.

The chairman then presented a schedule of investment cost basis since the inception of the investment program on November 21, 1997 compared to market value at December 31st, 2001 and January 31st of this year. This schedule shows that the overall fund increase of \$93,087.67 or 23.01% gain in the total funds. It should be noted that the investment funds have covered all commissions, management fees, and the above results are net of all costs. During this four year , two month period, Grand Lodge incurred an accumulated deficit of \$34,243.00 and the drug conference expense of \$17,000. If those costs had not come into this investment fund the increase would have been \$144,221 or a total increase of 35.71%. I think we have been somewhat successful with our investment program.

A copy of the approved Articles of Incorporation of the Alaska Masonic Charities Foundation, a non-profit Alaska corporation was presented to the Finance Committee by the chairman who explained the application would shortly be going forward to obtain federal non-profit status under IRS code Section 5.01 (c) 3 which should take about a hundred-twenty days to process. The Finance Committee concurs and the recommendation that the incorporating officers stay in place until final IRS approval whereupon they can render their resignations to allow the Grand Master at that time to

make his appointments to this new entity accordingly. That recommendation was approved by the Finance Committee.

No other matters on this date were presented to the Finance committee during this meeting. However, this afternoon there were three recommendations referred to the Finance Committee as follows:

- Recommendation for elected Grand Lodge officers and Committee on Finance to meet and discuss the issue was referred to the Committee on Finance. The present committee has referred this to next years Finance Committee and the incoming officers of the Grand Lodge session as it will affect them.
- Recommendation for funding the Warden's Charge was referred to the Finance Committee and the Finance Committee responded there is presently no available funds in your operating budget and the incoming lodges and we recommend the incoming Grand Lodge officers meet with the local lodges for the support of their Grand Warden's fund at a local level for the coming year.
- The third recommendation was to allocate Grand Lodge funds to supposed business of Grand Lodge was referred to the Finance Committee and this was in regard to re-allocating or re-directing the travel moneys come out of the Investment Fund annually and in-as-much as these are different dedicated funds, they can be donated by Grand Lodge officers back to the Grand Lodge if they so wish but it is a matter that needs, because it affects future officers should be addressed by the incoming Grand Lodge officers.

This concludes the Finance Committee report.

Respectfully submitted,

S. Michael Johnston (15) Chairman
Don G. Chaffin, PGM (3, 12, 16)
Stanley R. Foulke, PGM (2, 17)
Steve Lee (15)
Donald E. Hale (21)

Most Worshipful Grand Master I move for the adoption of the report.

Most Worshipful Grand Master: motion made, seconded, and adopted.

Balance Sheet
(As of December 31, 2001)

ASSETS

Cash in Bank

Checking - First National Bank	\$ 4,267	
Savings – First national Bank	1,090	
Money Market – Dean Witter	1,204	
Savings – First national Bank	1,437	
Total Cash in Bank		\$ 7,997

A/R Constituent Lodges	\$ 7,595	
Inventories – Masonic supplies	20,574	
		\$28,169

Investment

Dean Witter – Global Growth	\$ 66,000	
Dean Witter, TCW /Tech Growth	108,000	
Dean Witter Life Membership	90,582	
Dean Witter Fixed Income	139,599	
National Bank of Alaska – 166 Shares	1,330	
Total Investments		405,511

Fixed Assets - Net		5,281
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Total Assets		\$446,958
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LIABILITIES

Current Liabilities

Accounts Payable	\$ 926	
Total Current Liabilities		\$ 926

Member's Equity

General Fund	\$67,718	
Permanent Fund	233,281	
Life Membership	79,053	
Dedicated Travel	25,471	
Proceedings, transcription, Printing, & Binding (1)	33,710	
Arts scholarship	3,154	
Martinez Education Fund	587	
Charity Fund	3,105	
Office Equipment	784	
Russian Relations	1,706	
DeMolay Scholarship Fund	463	
		\$ 466,032

Total Liabilities/Equities		\$ 446,958
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Statement of Income

Calendar Year 2001

	General Fund
INCOME	
Grand Lodge Per Capita *	\$23,467
Bulletin Per Capita	2,209
Petition Income	1,450
Degree Income	390
Dual Member/Affiliation Income	600
George Washington Memorial *	926
Sale of Masonic Material	4,010
Less: Cost of Masonic Materials	(3,208)
Interest and Dividend Income	<u>17,551</u>
Total Income	<u>\$47,395</u>
Annual Communications	\$ 881
Awards Program	159
Bank Charges	35
Depreciation Expense	1,320
Grand Lodge Officers Travel	8,000
Grand Master's & Grand Secretary's Conference	442
Grand Master Expenses	1,000
Grand Master Regalia	842
Grand Master Travel	1,000
Grand Secretary Expenses	600
Insurance	6,153
Investment Management Fee	2,339
Lease and Repair Expense	491
Member Welfare	150
Masonic Service Association Dues	300
Rent	8,636
Office Salaries	10,000
Office Supplies	936
Postage	999
Printing General Forms	890
Reception of Visitors	725
Taxes – Federal Withholding)	1,317
Telephone & Utilities	1,796
Warden's Charge	(138)
Grand Lodge Bulletin	2,849
George Washington Memorial *	<u>-</u>
Net Operating Expenses	<u>\$51,722</u>
Net Income (Loss)	<u>\$ (4,327)</u>

Proposed Budget – General Fund
Calendar Year 2000

	BUDGET 2001	2002 ACTUAL EXPENSES	Increase (Decrease)
EXPENSES			
Grand Master's Expense Allowance	\$ 1,000	\$ 1,000	\$ -
Grand Master's Travel Allowance	1,000	1,000	-
Grand Lodge Bulletin *	3,500	3,500	-
Masonic research and Education Committee	100	100	-
Arrangements Committee – Annual Communication	3,000	3,000	-
Insurance	6,000	6,000	-
Reception for Visitors	500	500	-
Past Grand Master's Regalia	800	1,700	900
Charity	-	-	-
	<hr/>		
SUB TOTAL I	\$ 15,900	\$ 16,800	\$ 900
Grand Master's Award Program	\$ 5,00	\$ 500	\$ -
Grand Secretary's Expense Allowance	600	600	-
Grand Lodge Expenses			
Office Salaries	10,000	10,000	-
Payroll Taxes	1,500	1,500	-
Office Rent	8,600	8,600	-
Office Supplies and Expenses	950	950	-
Equipment Lease/Repair Maintenance	800	800	-
Taxes	15	15	-
Postage	1,000	1,000	-
Transcription of Proceedings		-	-
Warden's Charge		-	-
Telephone	1,800	1,800	-
Printing Expense (Forms)	2,000	2,000	-
Dues Expense			-
Committee on Fraternal Relations	15	15	-
Masonic Service Association	300	300	-
George Washington Memorial Association *	1,250	1,250	-
Grand Master's & Grand Secretary's Conference	480	480	-
Depreciation Expense	-	-	-
Miscellaneous Expense – Western Conference	200	200	-
Investment Management Fee	1,000	1,000	-
Life Membership Fund Dividend	4,000	4,000	-
SUB TOTAL II	\$ 35,010	\$ 35,010	\$ -
Grand Lodge Officer's Travel			
Grand Master	\$4,000		-
Deputy Grand Master	1,600		-
Senior grand Warden	800		-

Junior Grand Warden	800	-	
Grand Secretary	800	-	
	<hr/>		
SUB TOTAL III	\$ 8,000	\$ 8,000	\$ -
	<hr/>		
GRAND TOTALS	\$ 58,910	\$ 58,910	\$ 900

* This is a portion of the Grand Lodge Assessments and no additional expenditures above that assessment will be made.

Operating Budget – General Fund
Calendar Year 2001

	2001 BUDGET	2001 Actual Expenses	Over (Under) Difference
EXPENSES			
Grand Master's Expense Allowance	\$ 1,000	\$ 1,000	\$ -
Grand Master's Travel Allowance	1,000	1,000	-
Grand Lodge Bulletin *	3,500	2,849	(651)
Masonic Research and Education Committee	100	-	(100)
Arrangements Committee – Annual Communication	3,000	881	(2,119)
Printing and Binding - Proceedings	-	-	-
Insurance	6,000	6,153	153
Reception for Visitors	500	725	225
Past Grand Master's Regalia	800	842	42
Charity	-	-	-
SUB TOTAL I	\$15,900	\$13,450	\$ (2,450)
Grand Master's Award Program	\$ 500	\$ 159	\$ (341)
Grand Secretary's Expense Allowance	600	600	-
Grand Lodge Expenses			
Office Salaries	10,000	10,000	-
Payroll Taxes	1,500	1,317	(183)
Office Rent	8,600	8,636	36
Office Supplies and Expenss	950	971	21
Lease and Repair Expenses	800	491	(309)
Taxes	15	-	(15)
Postage	1,000	999	(1)
Warden's Charge	-	138	(138)
Telephone	1,800	1,796	(4)
Member Welfare	-	150	150
Printing Expense (Masonic Forms)	2,000	890	(1,110)-
Dues Expense			
Committee on Fraternal Relations	15	-	(15)-
Masonic Service Association	300	300	-
George Washington Memorial Association *	1,250	-	(1,250)
Grand Master's & Grand Secretary's Conference	480	442	(38)
Depreciation Expense	-	1,320	1,320
Miscellaneous Expense – Western Conference	200	-	(200)
Investment Management Fee	1,000	2,339	1,339
Life Membership Fund Dividend	4,000	-	(4,000)
SUB TOTAL II	\$ 35,010	\$ 30,272	\$ (4,738)
Grand Lodge Officer's Travel			
Grand Master	\$4,000	\$4,000	\$ -
Deputy Grand Master	1,600	1,600	-

Senior grand Warden	800	800	-
Junior Grand Warden	800	800	-
Grand Secretary	800	800	-
SUB TOTAL III	\$ 8,000	\$ 8,000	\$ -
GRAND TOTALS	\$58,910	\$51,722	\$(7,188)

Masonic Research and Education

(Transcribed from tape recordings of the Grand Lodge Communications)

During Grand Lodge we are again selling books in the lobby. During the summer of 2001, we sent twelve lodges a paper written by Brother Tom Vale of Tanana Lodge No. 3 on anti-Masonic activities. We hope to find more papers written by our brethren and hope to make their stated communications more educational.

Respectfully submitted,

John P. Johnson (3), Chairman
 Harry E. Casson (6, 11)
 Jens W. Noet (2)
 Richard R. Olsen (7, 20)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received.

Masonic Public Relations

(No report of the Masonic Public Relations Committee was received at time of publication) and (No tape recording made)

Masonic Youth

Chairman of the Masonic Youth Committee was not present and no report was received at time of publication.

Bylaws

1st Report

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master, by order of the Reference and Segregations this will not be the only report of the Bylaws, but it will be the first report of the Bylaws Committee.

We the Committee on Bylaws to whom was referred the amendment to Bylaws of Matanuska Lodge No. 7 and Mt. Juneau-Gastineaux Lodge 21, the former with respective writing for periodic payment of and towards the Life Membership fee while the latter was merely a name change to now correctly reflect the lodge as being under the jurisdiction of the Grand Lodge of Alaska and renumbered accordingly, have found these in proper form and not in violation of the Alaska Masonic code and have thus approved same.

The Committee was also instructed by the Grand Master (garbled) Corbin to obtain bylaws of all the holding companies associated with Masonic Lodges in this jurisdiction. This task was started having obtained some documents from five such holding companies, that is the Masonic Temple Holding Company Incorporated of Tanana 3, Matanuska Masonic Temple Holding Company Incorporated of Matanuska Lodge No. 7, the Kenai/Soldotna Holding Company Inc. of Kenai/Soldotna Lodge No. 11, Anchorage Masonic Temple Holding Company Incorporated associated with Anchorage Lodge 17 and Iditarod Masonic Lodge 20 Holding Company Incorporated reflecting varying degrees of completeness and currency that has not been completed.

Letters, copies of which attached hereto were sent to each with comments and requests for additional action and more information as well as recommendations for suggested changes. Documents that were not received by the Committee (garbled) on the end or year 2001 were reviewed (garbled) middle of the month of January after which the aforementioned letters were mailed out. As of this writing, no replies to said letters have been received by the Committee nor acknowledged by Grand Lodge.

Respectfully submitted,

Gunnar Flygenring, PGM (10) Chairman
Charles O. Ashcraft (10, 17)
David Pratt (10)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received.

Most Worshipful Grand Master, I ask that it now be approved.

Motion made, seconded, and passed

2nd Report

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful Grand Lodge of Free and Accepted Mason of Alaska at the twenty-first annual communications dated this date.

We the Committee on Bylaws to whom was referred that portion of the Grand Master's report dealing with Sterling Lodge U.D., likely soon to be Sterling Lodge No. 22 have reviewed the Bylaws of same and find them in proper form and not in violation of the Alaska Masonic Code. We therefore have approved same and affixed our signatures. Signed by all three members of the Committee.

Respectfully submitted,

Gunnar Flygenring, PGM (10) Chairman
Charles O. Ashcraft (10, 17)
David Pratt (10)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: It is received.

Most Worshipful Grand Master, I ask that it now be approved, subject to clarification from Jurisprudence, I believe.

Public Schools

(No report of Public Schools Committee was received at time of publication) and (No tape recording made)

REPORTS OF SPECIAL COMMITTEES

Report of Grand Chaplain (Necrology)

(Transcribed from tape recordings of the Grand Lodge Communications)

I've spent six years as your Grand Chaplain letting you know it's not over here where we are today. The Necrology Report is not prepared yet, but you know who your friends are that have passed away.

There's a new show out on television that is really becoming popular and it is called "Crossing Over" with John Edwards, a median. In all my forty years in the ministry, I've never really considered the fact that our loved ones that are passed on are still right here knowing what we are doing, and it's a little bit frightening because they know a lot of what we are doing.

Jesus said that in my house there are many mansions and if it were not so, I would have told you. That has always been my assurance all these years that, when we leave this earth, we've got a lot of things to do. And, when we live here a short amount of time, and as I grow older to seventy-seven years old, I'm beginning to realize that time's drawing nigh.

But, this show has convinced me that my mom and my dad, my uncles and aunts, my grandfather and grandmother, and sometimes in the show the great grandmothers show up and not only that but the pets are there, the dogs, the cat, (garbled) one of them, John Edwards said there was a little bird of some kind, it's called Tweety or something. I'm not sure, he said, I'm just trying to carry on the communication between them and you, and the lady said "Oh my goodness, we had a bird a long time ago named Tweety Bird," and John Edwards said "he's right there with your father."

That tells us something that we've got in this book right here in front of us and on the altar that God has prepared a place for us and we are going to be well aware of all the good things that have happened to all of mankind.

I'm impressed with the fact that those energies on the other side are close by us watching what we are doing, trying to give us guidance by protecting us, and watching over us just like the angels that God promised us what we are secure in our faith, MY TRUST BEING IN GOD, MY FAITH IS WELL FOUNDED, and you've taken that same obligation and carry it with you wherever you go.

Our loved ones that have passed on, our brothers that have gone now have left all kinds of memories of happiness of them, and some of the sorrows. But, let me tell you Brothers, I feel with all my heart, it's my opinion that they are right here today with us.

Thank you.

W Eugene M. Mockerman
Grand Chaplain

Note: Grand Secretary did not produce a Necrology Report of the deceased Brethren and dates of passing. Necrology data is taken from the monthly and end-of-the reports of the individual Lodges

Note: Some of our deceased Brothers may have belonged to more than one Lodge.
Only one Lodge is shown here.

.White Pass Lodge No. 1

Robert A. Smithson

August 19, 2001

Anvil Lodge No. 2

Charles F. Lewis

April 2001

Tanana Lodge No. 3

Eugene Nelson Johnson

1999?

Don Butler Jr.

March 9, 2001

Jack Baart

January 16, 2001

Toshue Joseph Nishimura

June 1, 2001

John Ruffe Dodd

June 25, 2001

Robert Harvey Wetson

June 16, 2001

Bud Andersen

August 28, 2001

John Lejune Burten

1999?

Tracy Dennis Kelder

June 22, 2000

Valdez Lodge No. 4

John Terry Blank

April 20, 2001

Don Taylor

May 26, 2001

Wayne B/ Manson

March 2001

Seward Lodge No. 6

Earl A. Macie

April 2001

Matanuska Lodge No. 7

Walter Daniel Teelan

January 18, 2001

Timothy Twitchell

March 29, 2001

Donald Loren McKechnie

March 28, 2001

Leslie W. Todd

May 12, 2001

Kodiak Lodge No. 9

Henry Floyd Eaton

2001

Raymond Dixon Van Buren

1999

Elmer Leroy Fry

2001

Kenai Lodge No. 11

Elmer Leroy Foss

January 14, 2001

Fairbanks Lodge No. 12

Fred Gene Ruppert, PM

February 24, 2001

Franklin William Erie, PGM

November 29, 2001

North Pole Lodge No. 16	
Larry Edward Swensen	October 31, 2001
Anchorage Lodge No. 17	
Glenn Byron Powell	December 18, 2000
Milton Leonard Daughtery	February 7, 2001
John Henry Bowerman	March 10, 2001
William Albert Besser	March 24, 2001
Lewis German Ellsworth Jr.	April 19, 2001
Clifton Alvin Nelson	April 5, 2001
Robert Ellsworth Stoneking	April 14, 2001
Charles Franklin Farmer	May 7, 2001
Cary Robert Bridges	June 5, 2001
Rene Larry Pellissier	July 8, 2001
Robert Ronald Veske	July 10, 2001
Charles Lloyd Gallagher	August 29, 2001
Earl Baker Sawyer Jr.	August 11, 2001
Alton Eugene Underwood	August 6, 2001
Cloyce W. Parks	October 5, 2001
Mt. Verstovia Lodge No. 18	
Afton M. Coon, PM	June 9, 2001
Barney M. Essendrup	September 6, 2001
Iditarod Lodge No. 20	
Steve H. T. Stevens	June 1, 2001
Mt. Juneau-Gastineaux Lodge No. 21	
Daniel Gary Lofstrom	April 20, 2001
William Robert Cowling	November 9, 2001

Eternal God

We praise you for the great company of all those Masonic Brothers who have finished their course in faith and now rest from their labor.

We praise you for those dear to us whom we name in our hearts before you.

Especially we praise you for whom you have graciously received into your presence

To all of these grant your peace.

Let perpetual light shine upon them: and help us so to believe where we have not seen, that your presence may lead us through our ears, into the joy of your home not made with hands, but eternal in the heavens.

Amen

*When the door of life closes, another door opens;
but often we look so long at the closed door
that we do not see the one that has been opened.*

*May his life beyond that door
be even more fruitful and rewarding
than the life he led while on this side.*

Our condolences go to the family and friends of each of these Brethren.

Report of Grand Lecturer

(No report of the Grand Lecturer was received at time of publication.) and (No tape recording made)

Report of Grand Orator

(No report of the Grand Orator was received at time of publication.) and (No tape recording made)

Report of Grand Historian

(No report of the Grand Historian was received at time of publication.) and (No tape recording made)

Charters and Dispensations

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

Whereas Sterling Lodge U.D., Sterling, Alaska has shown that it is not indebted to any organization and whereas Sterling Lodge U.D. has proven to the proper authority of the Grand Lodge of Alaska that has yet for (garbled) has conferred the three degrees of Masonry and to conduct the business of a Masonic Lodge in proper form. We, as Committee on Charters and Dispensations do hereon agree that it is proper to grant the charter to this lodge now known as Sterling Lodge Under Dispensation. It is herein recommended that Sterling Lodge U.D. be now known as Sterling Lodge No. 22 of the Grand Lodge of Alaska in Sterling, Alaska. The Jurisprudence Committee has met and approved this report.

Respectfully submitted,

John P. Johnson (3), Chairman
Harry E. Casson (6, 11)
Jens W. Noet (2)
Richard R. Olsen (7, 20)

Most Worshipful Grand Master, I ask that this report be received.

Most Worshipful Grand Master: Oh, it's received.

Warden's Charge

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master,
My Brothers, the Warden's Charge again this year is scheduled for tomorrow night beginning at 7:30 P.M. I do have a request, if you want to have your room paid for and not get billed for it twice we need to get a list started up here on the Grand Secretary's desk with all the names of those brothers who are attending. We would like to have the names of your wives if its possible.

We have added one new instructor to our team this year, Worshipful Brother Jim LeFlore and I am sure he will bring a lot of great talent to our team.

Any questions about the Warden's Charge?

Respectfully submitted,

Leslie R. Little, PGM (10, 11, 15) Chairman
Don G. Chaffin, PGM (3, 12, 16)
Robert E. MacArthur (17)
Monty W. Parsons (1, 19)
Stephen L. Cox (3, 12) Advisor

Most Worshipful Grand Master I ask that this report be received

Most worshipful Grand Master: This report is received.

Military Recognition

(Transcribed from tape recordings of the Grand Lodge Communications)

Brothers, it is indeed a pleasure to serve on the Military Recognition Committee this year particularly in light of all of our young servicemen and women serving around the country. Coordination with the Alaska National Guard, we came up with one name for

recognition from the Alaska Army National Guard-Master Sergeant Vince Jones and we have come up with one award for the Alaska Air Guard-Staff Sergeant Jeff Wells.

Those plaques will be presented this evening at the fellowship dinner. We've invited them and their wives to come have dinner with us this evening. Please make them feel welcome. Show then how much we appreciate what they are doing for us and our country at this critical time, we need all the help we can get.

Respectfully submitted,

Charles O. Ashcraft (10) Chairman

George Washington National Memorial

(No report from the George Washington National Memorial Committee was received at the time of publication) and (No tape recording made)

Russian Relations

A report of the activities of the Russia Relations Committee is enclosed in the registration packet.

Guests of the Alaska Grand Lodge from Russia are RW Vladimir Djanguirian, Assistant Grand Master of the Grand Lodge of Russia representing his Grand Master MW Gorge Dergachev and Brother Vladislav Voitenko, Secretary of Pacific Rim Lodge in Vladivostok representing Worshipful Master Nickolay Luzganova. WB "Nick" received the sublime degree of a Master Mason in Matanuska Lodge No. 7, Palmer, Alaska September 11, 1999.

Members of the Alaska Grand Lodge may well be proud that they achieved the goal of bringing the light of Freemasonry to Eastern Russia as a courtesy for the Russian Grand Lodge.

Sale of Lifetime Memberships in Pacific Rim Lodge XII, Vladivostok now permits our committee to raise needed funds to meet current expenses. A trust fund is being set up whereby only the interest will be spent to perpetuate the work of starting new lodges in the Far East.

Lifetime Memberships in Pacific Rim Lodge to non-Russian Masons sell for \$200. Payments may be made in installments if desired.

In closing, I would like to thank committee members of the Russian Relations Committee for their dedicated labor. Committeemen have traveled to Russia at their own expense to start new lodges in the Far East.

After over 75 years of darkness, Freemasonry can be a vital force for good in Eastern Russia.

Respectfully submitted,

MW John H. Grainger, PGM Chairman

Most Worshipful Grand Master, I ask for this report be accepted.

Most Worshipful Grand Master: It is accepted.

Most Worshipful Grand Master, I ask for this report be received.

Most Worshipful Grand Master: It is received.

Wills and Endowments

(Transcribed from tape recordings of the Grand Lodge Communications)

I accepted this position as chairman of the Wills and Endowments Committee thinking that this is going to be a snap. One member of my committee resides in Anchorage and I haven't seen him at this meeting yet as I would like to (he's right there as pointed out by the Grand East). I had no written report, I will verbally and can follow up with a written one when I come home.

The first thing I did on this committee was to contact the Grand Secretary and ask for any files or references he has on endowments and there was none. I then asked several other jurisdictions for information on their endowment program. Some had a program, some didn't. Out of all the programs received, there wasn't that many, the State of Oregon's looked the most interesting. I have not had a chance to follow up on it. There is a lot of work to be done and is going to have to wait till this year.

That is my report.

Respectfully submitted,

Kenneth E. Stedman (18) Chairman
C. Vernon Carlson (12)

Most Worshipful Grand Master, I ask for this report be accepted.

Most Worshipful Grand Master: It is accepted.

Most Worshipful Grand Master, I ask for this report be received.

Most Worshipful Grand Master: It is received.

Long-Range Planning

(No report from the Long-Range Planning Committee was received at the time of publication) and (No tape recording made)

Internet and Publications

Internet

(Transcribed from tape recordings of the Grand Lodge Communications)

Morning Brothers. I haven't done a whole lot this year because I've been preoccupied with other things. Promise that I will change that here. What we've done is added a few enhancements to the site. There is now a search engine on the site itself, you enter text information in a box, press go and hopefully it will take you to the corresponding information. So hopefully that will make things a little easier for everyone that is looking on the site for specific information.

From what I understand, we are at a point where we are exceeding the limit of the amount of hard drive space the provider allows us. I spoke to Most Worshipful Brother Don Chaffin and I have been approached by another brother who has some space on his server and hopefully we will be able to remedy that so we can include more websites such as that of DeMolay and Rainbow Girls and other sites on our server.

Other than that I don't really know what else. Just contact me if there is, what I would do, hopefully is to get, I know everyone has elected new officers and I would like to get them as soon as possible so we can make the changes on your corresponding sites on the Grand Lodge server. They kind of trickled in during the year and I was away on the slope or in Tyonek or somewhere else so it kind of made things hard. Some of the brothers thought I was ignoring them but I assure you that was not the case. Get them here within the next few weeks, I can take care of that.

Respectfully submitted,

Nathan Esteban (11, 20) Webmaster

Most Worshipful Grand Master, I ask that the report of the Internet Committee be received.

Most Worshipful Grand Master: It is received

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Publications

(No report from the Publications Sub-Committee was received at the time of publication)
and (No tape recording made)

Segregations and Reference Committee

(Transcribed from tape recordings of the Grand Lodge Communications)

To the Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

This is the report of the Committee on Segregations and References.

We the Committee have met and report as follows:

Special Actions of the Grand Master:

- Dispensation given to Sterling Masonic Club to establish Sterling Lodge U.D. was referred to the Committee on Jurisprudence and the Committee on Bylaws.
- Grand Master granted permission by Ketchikan Lodge 159 of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington to come under the authority of the Most Worshipful grand Lodge of Free and Accepted Masons of Alaska and to immediately merge with Tongass Lodge No. 19, effective January 1, 2002, was referred to the committee on Jurisprudence.

Grand Master's Recommendations:

- Recommendation for elected Grand Lodge officers and the Committee on Finance to discuss the issue of assistance for the Grand Secretary was referred to the Committee on Finance.
- Recommendation for funding of the Warden's Charge was referred to the Committee on finance.
- Recommendation to allocate Grand Lodge funds to more support the business of Grand Lodge was referred to the Committee on Finance.

Dispensations Granted:

- October 1, 2001 and October 2, 2001, Grand Master granted dispensations to Fairbanks Lodge No. 12 and Matanuska Lodge No. 7 to read the Petition for Degrees of Masonry and ballot the same day. These actions were referred to the Committee on Jurisprudence.

Report of the Grand Secretary

- He reported that two Lodges have not paid their per capita dues for the last year and one of which have not paid their fees for two years. This situation is referred to the Committee on Jurisprudence.
- On the item which the Grand Secretary is unable to complete the Status of Lodges Report of the Grand Lodge Communication due to uncompleted reports by a number of Lodges, this is referred to the Committee on Jurisprudence.

Respectfully submitted,

Samuel K. Medsker (3, 12, 16) Chairman
Thomas O. Mickey (1, 3)
Jim R. McMichael (17)

Most Worshipful Grand Master: I move that this report be received.

Most Worshipful Grand Master: It is received.

Most Worshipful Grand Master: I move that this report be adopted

It was moved, seconded, and adopted.

Most Worshipful Grand Master one of your recommendations, we skipped over.

We the Committee on Segregations and Reference move that a committee be appointed to re-write and revise the Alaska Masonic Code to make it more user friendly, less clutter with conflicting and or duplicate entries or one having the same meaning or purpose.

Motion made, seconded, and passed

Reports of the District Deputies of the Grand Master

District 1

No report from the District Deputy was received at the time of publication

District 2

No report from the District Deputy was received at the time of publication

District 3

No report from the District Deputy was received at the time of publication

District 4

No report from the District Deputy was received at the time of publication

District 5

No report from the District Deputy was received at the time of publication

Response to the Grand Masters Welcoming of the District Deputies to Grand Lodge

(No response to the Grand Master Welcoming of the District Deputies to Grand Lodge was received at the time of publication) and (No tape recording made)

Alaska Masonic Library and Museum



ALASKA MASONIC LIBRARY AND Museum

P.O. Box 143413 Anchorage, AK 99514-3413
Phone - (907) 276-BOOK (907-276-2665)

February 7-8, 20

RW Gerald R. (Jerry) Fairley, Curator

To: Most Worshipful Grand Master
Officers and Members of the Most Worshipful Grand Lodge of Alaska
Distinguished Guests

From: Douglas C. Teninty, President
Alaska Masonic Library and Museum Foundation

Subject: Annual Report of the Alaska Masonic Library and Museum Foundation

Brethren:

This has been a very special year in the life of the Alaska Masonic Library and Museum

Foundation.

Previous reports have concentrated on our efforts to raise funds for the purpose of establishing a library and museum. Those efforts have continued during the past year, and a financial report is appended to this report.

What makes this year special, however, is that we now actually have a facility – a real library and museum.

Yes, thanks to Anchorage Lodge No. 17 who donated space for our collection, we have developed a library that is open to anyone who wants to receive a little more Masonic Light.

At our Foundation's annual meeting last March, we decided to start putting the collection into useable shape. Up to that time, we really did not know what we had in the way of physical assets. We appointed a Curator, and purchased a computer. Then, the work began.

We found that we had only five books – plus some copies of the Proceedings of our Mother Jurisdiction –the Grand Lodge of Washington. We were doing a little better in the museum department with several items of interest. Unfortunately, many of them were duplicates and some were in poor condition. We also had “inherited” several boxes of Russian America posters. There were no furniture or office supplies.

That situation has improved to the extent that we are now ready to open our doors to anyone. Masonic research may be done in the library and most of our books may be checked out for a three-week period. We will even mail books to those who do not live in the Anchorage area. And, yes, the collection has grown – from five books to almost 1,200. They are attractively displayed in bookcases in the Library/Museum's reading room.

Museum items of interest will soon be displayed in the recently acquired lighted display cabinets.

All of the supplies, furniture, and equipment (other than the computer); and all the new items in the collection have been donated, so there has been little impact on the financial resources of the Foundation.

There is still a great deal of work to be done. As just one example, the Curator had to “invent” a classification system for both library and museum items. It seems that most of the existing systems are not sufficiently descriptive for items in a specialty library such as ours, and there is no generally accepted system for museum items. Therefore, he modified a system used by the Scottish Rite library in Washington D.C. to bring it up to date. (It had been written almost 100 years ago.) Museum items are being classified according to a modification of the system used by the Anchorage Museum of History and

Art. All this inventing and modifying has meant that we need to revise some of the cataloged items that were already done in order to give them a more logical classification.

We invite each of you to visit our Library and Museum. I think you will be pleased with what you see there. The Curator is normally there on Tuesdays and Thursdays from 10 A.M. to 3 P.M. However, he would be happy to have the facility open at other times on request. Our address is:

Alaska Masonic Library and Museum

Mailing Address: P.O. Box 143413
Anchorage, AK 99514-3413
Physical Address: 606 West 4th Avenue – Suite 202
(Across from the Log Cabin Visitor’s Center)
Anchorage, AK
Phone: (907) 276-BOOK (276-2665)
Email: fairley@alaska.net

If you can’t come to our facility, contact the Curator. He may be able to send materials to you, or may even help in researching the topic in which you are interested.

Sincerely and fraternally,

Alaska Masonic Library and Museum Foundation

W Douglas C. Teninty, President
MW Raymond A. Beaver, Vice-President
MW Henry T. Dunbar, Treasurer
RW Charles O. Ashcraft, Secretary

Awards

James A. Williams Award

The recipient of the James A. Williams Award for honoring the Alaska Lodge with the largest number of Master Masons raised was presented to Tanana Lodge No. 3 for the year 2001.

Buckley C. Hazen Award

The recipient of the Buckley C. Hazen Award for the largest percentage membership growth was presented to North Pole Lodge No. 16 for the year 2001.

Military Recognition Award

From the Alaska Army National Guard - Master Sergeant Vince Jones and from the Alaska Air Guard - Staff Sergeant Jeff Wells.

Grand Master's Award for Excellence

(No report from the Awards Committee was received at the time of publication) and (No tape recording made)

Mason of the Year

W Stanley L. Woodin

MISCELLANEOUS BUSINESS

Grand Lodge of Alaska Corporation Annual Meeting

(No report was received at the time of publication) and (No tape recording made)

Contributions to the Grand Lodge of Alaska 2002 Annual Communication

(No report of Contribution to the Grand Lodge was received at the time of publication) and (No tape recording made)

Presentations

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master presented a myrtle wood gavel and strike plate donated by a brother from Matanuska Lodge No. 7 to Right Worshipful Ed Weisser of behalf of the Grand Lodge of Pennsylvania. This brother bought several of these for presentations and they came from Oregon.

Reply by Right Worshipful Ed Weisser.

Right Worshipful Grand Master and Brethren, it is my pleasure to accept this on behalf of our Grand Lodge and it is always a pleasure to be here in Alaska. Of course holding dual membership we're not allowed plural membership in Pennsylvania, but we can have dual membership and I thought that it would be unique to join a lodge up here. Brother Lloyd, over there, Grand Master when I was Grand Master and that kind of got me interested but, if anybody can be of talkative and important as he is, I should keep an eye on him.

Brethren, it's good to be here and I would like to give the Grand Master one of our Grand Master's medallions. He sent it to me to give to him. The Grand Master's medallion this year is unique. The medallion has all the places, the fourteen places our Grand Lodge has met since inception in 1731. Of course we have fourteen places we met, been in our Grand Lodge building now for a couple of hundred years and the medallion is a large medallion holding a picture of all the buildings we met.

The first one was in Dunn Tavern. Of course, I don't know what those guys were up to but and so I would like to present this to you from Brother Marvin A. Cunningham Sr., to you and your Grand Lodge and we trust that we would find a place in your home and when you get tired of it, you would like to put it in the library or vice versa put the library in the home and in some place permanent.

I also would like, on behalf of my wife and I, give this check on behalf of the scholarship fund.

Speeches of the Youth and Distinguished Guests

Jeremy McFarland, Master Councilor Order of DeMolay

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master, Most Worshipful Grand Lodge of Alaska, Honored Guests and Friends, I bring you greetings on behalf of Anchorage Order of DeMolay and thank you for allowing me to speak to you this morning.

DeMolay is an organization for young men ages twelve to twenty-one. It's goal in a nutshell is to take good young men and make them better. DeMolay was founded by Frank Land in 1919 down in Missouri. It started out with nine boys and has since spread to numerous countries around the world. Over one million men have been members, such people as Walter Cronkite, Dan Rather, Walt Disney, John Wayne, and many others who have gone on to achieve some form of greatness as members. Don't be surprised to find that Congressmen, Senators, or Governor was a member of DeMolay.

DeMolay has seven cardinal virtues; Filial Love, Reverence for Sacred Things, Courtesy, Comradeship, Fidelity, Cleanliness, and Patriotism. These virtues are not just things DeMolay represents but are the foundation upon what we must build our lives if we are to be successful.

The youth you see here today will be where you are very soon and I believe sometimes we forget that. This being the case, I believe our organizations need to work closely together, If a particular organization needs something, they should not hesitate to ask of another. Nor should we hesitate to give when asked of us. Therefore, Anchorage Chapter Order of DeMolay can be of assistance to any organization. Please let me know because we are always willing to help.

In closing, I would like to congratulate you for the work you are doing in your individual organizations and on behalf of Anchorage Chapter of DeMolay, I would like to wish you a successful and enjoyable time here at Grand Lodge 2002. Thank you.

Jenny Anderson, Past Honored Queen, Bethel No. 1 International Order of Job's Daughters

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master, Members of the Most Worshipful Grand Lodge of Alaska, Distinguished Guests, Ladies and Gentlemen. On behalf of Bethel No. 1, Anchorage, Alaska International Order of Job's Daughters and a representative of Supreme Honored Queen of International Order of Job's Daughters, I bid you good morning.

My name is Jenny Anderson and I am currently Honored Queen of Bethel No. 1 Anchorage, Alaska. It is a great honor for me to be asked once more on behalf of Job's Daughters to address all of you this morning. Job's Daughters is the only Masonic youth organization whose membership requirement is based on being a relative of a Mason. Two years ago when I spoke at the public opening of Grand Lodge, Bethel No. 1 was seriously close to closing its doors because of severe decline in membership over several years. Six months later, our membership further declined when I left for college, leaving only four members. It was at that point the realization set into, that. Job's Daughter's that, the only Bethel in the State of Alaska, would cease to exist if we did not take some action.

The Bethel set a course of action with a one year goal of thirty members by December 2001 and Job's Daughter's reached out to all Masons to be our eyes and ears for new members. We asked to talk to their friends, relatives, and co-workers about Job's Daughters. All you had to do was refer a girl to us and we would do the rest.

Increasing membership wasn't easy. It requires a lot of hard work, going outside of the Masonic family to show what Job's Daughter's is and marketing the philosophy of Job's Daughters. Slowly our membership started to increase. On December 29th, 2001, at a special Saturday meeting, specifically for the purpose of initiation, Bethel No. 1 of Anchorage, Alaska initiated our 29th and 30th members. We had reached our goal with the year.

Today, Job's Daughters of Alaska is alive and well and in no danger of closing our doors. In fantastic support of all of you in this room, your encouragement and belief in what we could accomplish is what caused Alaska's Job's Daughters to become strong and viable again.

Masonic support comes in different forms. It is the anonymous Masons who stepped up and paid for a girl's annual dues because her family was financially unable; stopped by the carwash to help us wash card, chaperoned in a (garbled) party or freezing with us during the Fur Rendezvous parade; or asking us to help in your (garbled) or answering the many questions (garbled) wearing aprons or funny hats; now what's an almoner?

The (garbled) the primary goal of Bethel No. 1 is to learn about the Masons and our heritage. So when Job's Daughters attends your events, don't be surprised to be questioned, We want you to teach us because our heritage is based on your Masonic relationship.

Your support, your example, your leadership is what will help us to develop into leaders of tomorrow, and we hope the Masonic family expands. All members of Bethel No. 1 appreciate your continuing support and sent me to say a collective Thank You.

Kristen Spelta, Grand Faith, International Order of Rainbow for Girls

(Transcribed from tape recordings of the Grand Lodge Communications)

Good morning, Most Worshipful Grand Master, Grand Lodge officers, Distinguished Guest, and Friends I bring you greetings from Mrs. Hilary Freeman, Supreme Deputy in Alaska and Miss Jennifer Clymer, Grand Worthy Advisor in Alaska, International Order of Rainbow for Girls.

International Order of Rainbow for girls was founded in April of 1922 and has grown into a worldwide organization for women ages eleven through twenty with families in countries as far away as Australia, Guam, and Fairbanks.

The (garbled) has many (garbled) teaching for young women today, Worship, Patriotism, (garbled) and Service to others are among them. We are grateful to members of the Masonic Lodge for sharing the work that Rainbow does by sponsoring the members, by attending the meetings, and serving as members on our advisory board.

I would like to extend an invitation to all Masonic members to attend the fortieth Grand Assembly of Alaska. "The (garbled) in Paradise " session to be (garbled) Assembly, Nugget 13 in 2002 here in Anchorage. Grand Worthy Advisor Jennifer has chose the sea turtle and flamingo as her mascot, the butterfly as her symbol, and the southern colors of the rainbow as her official colors this year. We are working hard to make the session one of the best for many of you in attendance.

If you ever have (garbled) a rainbow meeting or attended a grand assembly session, I would like to challenge you to take the opportunity to get involved as much as you can, The time you give will be an invaluable asset to the young women in your community.

Remember the future of our country lies in among today's youth and needs you just support and guidance. I thank you for the opportunity to share this opening ceremony with you and may your twenty-first annual communication of the Grand Lodge of Alaska be productive and successful time for your organization. Thank you.

Response to introduction of Past Grand Masters by MW Gene Freeman, PGM

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master, Brethren all, Guests

We as Grand Masters thank you for the privilege and honor of having served the Grand Lodge of Alaska. We also, I take the privilege of saying or unbridge to say that we will support the Grand Lodge in any manner possible and to you and your officers that follow.

Thank you Sir.

MW Robert Van Zee, Grand Master Grand Lodge of Washington

(Transcribed from tape recordings of the Grand Lodge Communications)

Grand Master, Grand Lodge officers, Distinguished Guests, and Brethren all.

It is a pleasure to be here. I will have to agree with Grand Master Gordon. One of the reasons we travel in foreign countries, because we work and receive Masters wages and we do learn. Four times this past year, since I was elected, I traveled to British Columbia to meet with members of that Grand Lodge team and Most Worshipful Gordon. Three times he has come down to Washington's Grand Lodge jurisdiction and two other times we've met in other jurisdictions, Nevada once for Supreme Shrine and then here in Alaska for the Grand Lodge of Alaska. Finally, I learned something, he's been trying to give me cookies all these times. I never did know why. Fortunately, I didn't take any and I'm not going too.

You know it is good, as a Grand Master to stand before Grand Lodge and be able for a change, because normally when you stand before grand lodge of your own, you have to make decisions. This time I get to stand before a grand lodge and play like I'm jurisprudence. I do not have any expressed opinion on what I'm about to say. It is interesting to be able to visit a grand lodge that is only twenty-one years old. That means

you have no traditions to get in your way as you move forward into the next century. Right?

Well, I've been sitting here listening to you for two years and I know you have traditions even though you're only twenty-one years old as a fraternity of this jurisdiction. It brings a point though, is that no matter how old we are, as jurisdictions, we do have traditions, we start traditions the day we become a jurisdiction. But, more important, every day and every year we are a jurisdiction, we develop new traditions.

Prince Philip of England (Grand Master of British Columbia and Yukon just woke up) said something very good. He said "change does not change tradition, it strengthens it." Change does not change tradition, it strengthens it, took a while to think about that, but what he was really saying is that as we go through life, if we don't change and establish new traditions, the traditions we've always have may not be around.

So, every time we meet in grand lodges across the world, we make slow subtle changes and in doing that we establish new traditions that Brethren in the future will look back for and at and will say Gee! That is a tradition we don't want to change. We constantly have to move forward. We constantly have to change. But, rather than changing traditions we need to think of it in terms as re-establishing or establishing new traditions.

It is a pleasure to be here to a grand jurisdiction that I've only visited twice, but which I felt I knew that before I ever came to this state the first time. See, I was honored to know a brother in this jurisdiction before I knew about the jurisdiction. We're two jurisdictions, Washington and Alaska, which we ought to be joyful. But. Anytime you have common bonds you also have some common sorrows since we have met the last time we have lost one of our common bonds in the person of Most Worshipful Roy Foss. A grand master of our jurisdiction and really a grand master of your jurisdiction. A brother, who was from my district when I first became active in Masonry in the jurisdiction of Washington. He was always a mentor.

If you wanted to get Roy to talk, you asked him about Masonry in Australia. That was good for about a day or two. If you wanted to get Roy excited, you asked him about Masonry in Alaska. I visited him several times before he passed away and always when you get Roy to go, he'd say "go in and look at my den." Towards the end he was unable to leave the kitchen, because he was on oxygen, but he wanted you to go, and from two rooms away, he'd tell you what to look at. He had that so memorized in his den, all of his mementos from all over the world, Australia, different places, the Grand Lodge of Washington, and other grand lodges, with the last thing he would point out was the many mementoes he picked up in Alaska when it was part of Washington but also when it was part of a Grand Lodge of Alaska

His zeal for Masonry up here, as you all know, caused him a little bit of heart burn and consternation as well as some past grand master in our jurisdiction and one of them, Past Grand Master Bill Miller who set aside and heled some errors, some other Brethrens (garbled), Most Worshipful; Roy was committed.. The point is, whatever Roy did, a right

or wrong, he did for the good of Masonry and because of his love for the Brethren in Alaska.

And, so I come to this jurisdiction, knowing a lot more about it without even having visited it because of what Roy shared with. It's interesting your young jurisdiction and yet you're facing the same issues the rest of us are facing. We are going through this year, our code, revising it for the first time in nineteen years. I only say that because I know your code was somewhat copied after ours. Brethren, I haven't read your Code, but I'll bet you there is a lot of errors in it because our code commission is finding a lot of errors in it. So, yeah, you need to look at that.

We're similar in other ways. You have one candidate for the South and we only have one for the South and we are considerably larger in membership.

Something to be concerned of, but we are more alike than different. And, yet the things that make us different are the opportunities to learn from one another and we learn a lot. I appreciate the opportunity to visit here as Grand Master of Washington and I want to thank you for the courtesies you have extended to members of the Grand Lodge team.

Sometimes, we don't know how good we are. Sometimes, you don't know how good you are. I first became associated with brethren of this jurisdiction when your Junior Past Grand Master had a task at the Conference of Grand Masters. Now, if you think it's difficult running a lodge when you've got a bunch of past masters sitting on the sidelines, how about trying to run an organization when you meet only once a year and all that are there are past grand masters. Don, you did a good job and I want to commend you in front of the brethren here, you did at the Grand Master's Conference two years ago.

I thought I'd seen the best, but in traveling over this year, my path's have crossed with your present Grand Master and I find the same skills and the same talent and the same love for the Fraternity in your present Grand Master. What Alaska is and means to other people from all over this country or ours and all over the world is known. People don't always understand the western part of the United States because I'm from Washington, they want to know what's happening in Alaska. They just think it's a hop, skip, and a jump. What I'm most asked about is what is Alaska doing with Russia? Explain that. They're interested because they see it as a movement forward of Masonry between Alaska and Russia. You don't know what impact what you do has throughout the world of Masonry. You're to be commended for the type of leadership that you bring not only to this jurisdiction but also to the Fraternity worldwide.

So, sometimes you're standing so close to it you don't know how good you are. But, brethren I'm proud to have some contact with one of the great jurisdictions in this Fraternity. Thank you.

RW Vladimir Djanguirian, Assistant to the Grand Master, Grand Lodge of Russia

Most Worshipful Grand Master, the Brothers

Let me first of all pass to you most warm greetings, congratulations from my Most Worshipful Grand Master, George Dergachev. It is a great pleasure and honor to be today with you. You know we all are of the same blood, but it's as human beings. But, the same time we have something much more which unites us. It's spiritual, our spirituality. Now I'm happy that these America and Russia they are partners in economics. They are allies in politics and strategic items and are Masons. There are Masons everywhere as it not politics, economics, religion but it's Fraternity. And, we work together with the group which of Alaska we're grateful to your Grand Lodge and especially to brothers Corbin and Grainger who has done much for the Russian Masonry especially in the Eastern regions of our country.

We say that Masonry its very lot and today I want to give a small present, a book "The World of Art"

My best wishes to you. I wish and your twenty-first annual communication a success and all the best to you. Thank you.

Most Worshipful Jim Gordon Grand Master of British Columbia and Yukon

(Transcribed from tape recordings of the Grand Lodge Communications)

Most Worshipful Grand Master, Distinguished East, Brethren all

It is a delight for me to be here to share with you on your Twenty-first Annual Communications of Alaska.

I had the pleasant honor of being present with the good number of the brethren from the Grand Lodge of Alaska when we were in Dawson City and Skagway for the centenary celebrations. I thought I must come to Alaska and see these guys "play a home game" because I really enjoyed the company so much.

Now people have questioned and you may have noticed my regalia is slightly different from everybody else and somebody said, why do you have cuffs and I thought about this. If you think about the Edwardian times where most coats were front coats and had cuffs ... break in tape...

ELECTION OF GRAND LODGE OFFICERS

The following are the results of the election of officers for the Most Worshipful Grand Lodge, Free and accepted Masons of Alaska.

Grand Master:

Stephen L. Cox

Deputy Grand Master:

Kenneth Stedman

Senior Grand Warden:

L. V. "Joe" Dees

Junior Grand Warden:

Harry J. Koenen

Grand Treasurer:

Charles O. Ashcraft

Grand Secretary

Leslie R. Little

INSTALLATION OF GRAND LODGE OFFICERS

An open installation for the 2002-2003 officers for The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska was conducted at the West Coast International Hotel, Anchorage Alaska February 8, 2002

OPENING CEREMONIES

Welcome and Introduction of Installing Officers by MW Charles E. Corbin.

INSTALLING OFFICERS - (No tape recording made)

Installing Officer
Installing Officer
Installing Marshal
Installing Marshal
Installing Chaplain
Installing Secretary

ELECTED OFFICERS

Grand Master	RW Stephen L. Cox)
Deputy Grand Master	RW Kenneth E. Stedman)
Senior Grand Warden	RW L. V. "Joe" Dees)
Junior Grand Warden	R.W. Harry J. Koenen
Grand Treasurer	RW Charles O. Ashcroft
Grand Secretary	MW Leslie R. Little

APPOINTED OFFICERS

Grand Chaplain	W John b. "Jack" Coghill
Grand Lecturer	W Robert E. MacArthur
Grand Orator	W Monty W. Parsons
Grand Historian	W Gerald "Jerry" R. Fairley
Grand Marshal	W Rex hasty
Senior Grand Deacon	W Nate Esteban
Junior Grand Deacon	W Claude H. Roberts
Grand Standard Bearer	W Roger A. Barnstead
Grand Sword Bearer	W Preston O. Hughes)
Grand Bible Bearer	W Yvaneck Tremblay
Senior Grand Steward	W Robert G. Homoleski)
Junior Grand Steward	W C. Vernon Carlson
Grand Organist	W Dwight E. Morris (Deanna)
Grand Tyler	W J. B Carnahan

DEPUTIES TO THE GRAND MASTER

District 1	VW Samuel K. Medsker
District 2	VW Robert E. Cunningham
District 3	VW Johnnie L. Wallace
District 4	VW David Delong
District 5	VW William J. Goodwin, Jr.

APPENDIX

To The Most Worshipful Grand Lodge of Free and Accepted Masons of Alaska

Twenty-first Annual Communication

February 7 and 8, 2002

Summary of the report of the Committee on Masonic Landmarks

INTRODUCTION

The report of your Committee of Masonic Landmarks is actually in two parts. This part, the Summary, was written to reduce the size of the Detail report so that it may be presented at the Grand Lodge communication in February 2002. The size of the detail report is such that reading that report would consume much more time than would be available.

The size of the detail report is due to the fact that any Masonic scholar or student who undertakes the study of the Ancient Landmarks of Freemasonry has let himself in for an unending pursuit. In making a study of the subject, there is really no beginning, nor end; and the material in between is so voluminous as to fairly stagger the intellect. Only the history of the fraternity itself provides a wider field of study, and even then, the two are so interwoven as to require a study of both. With this much information, it was fore difficult to write a meaningful summary than it was to write the detail report.

Many individuals have written about “Masonry’s Ancient Landmarks.” But none can be said to be truly authoritative when expressing their opinions on even the definition of the term. During the earliest years of the Grand Lodge system, there was little concern for the subject of Ancient Landmarks. Then, about the middle of the 19th century, and up through the 1920’s, landmarks were a “hot topic” for most Masonic writers. In the last 59 years, however, interest has slackened, and the views of many have changed.

A SHORT HISTORY OF LANDMARKS

The inception of the written term “ancient landmarks” was in 1721 when the General regulations were approved at a quarterly meeting of the Grand Lodge of England. The 39th General regulation as it was recorded provided in part that “Every Annual grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real benefit of this ancient fraternity; Provided always that the old Land-Marks be carefully preserv’d...” This is the first time the words “old Land-Marks” or the term more commonly used today, ‘ancient landmarks’ appeared in Masonic literature and the only time the words appeared in these General Regulations. From this humble beginning little of significance was written or apparently said about the Ancient Landmarks until around the middle of the nineteenth century. However, statements that the “old Land-

Marks” must be preserved have commonly been included in the rules, laws, and Constitutions of the Fraternity since that time.

Noted Masonic scholar Henry W. coil makes this statement:

“The Ancient Landmarks, an American exploitation, started with the greatest pretensions, produced considerable dissension and dispute, and ended in fiasco... When foreign writer entered the field, they were no less incomprehensible.” Elsewhere this work states, that, earlier, “Preston and Oliver were almost wholly responsible for the exploitation of landmarks up to the middle of the 19th century, although neither had any idea what they were.

“The movement [to enumerate the Landmarks] met withering blasts from such students as Gould and Pike, but the allurements of the subject was such that, during the following century, it was something to be conjured with. In recent years the incongruity has become too apparent to be ignored, so that many have come to regard Landmarks as an impossible problem best to be left alone.

Today, when the average American Mason thinks of landmarks, he usually thinks of the 25 listed by Mackey, because they are probably the only ones he has ever heard of – if he has even heard of them.

But Mackey was not the only one, or even the first, to list the landmarks. Mackey was third in inventing landmarks. He published his list in 1858, two years after Minnesota investigated the subject. Rob Morris of Kentucky also published a list of 1856. His list was similar to the one from Minnesota, but with several differences. Because of Mackey’s immense stature as a Masonic authority, his writings drew the attention of the entire craft, and his 25 landmarks became widely known through his Encyclopedia of Freemasonry, his Jurisprudence of Freemasonry, and Masonic periodicals.

However, his 25 landmarks were accepted by few, if any, contemporary authorities, whose opinion in general is reflected in the comment of one writer that “Mackey compiled a list of 25 landmarks, but the 25th and last was the bomb that destroyed most of the others.” In Mackey’s words, this is the 25th landmark: “The last and crowning landmark of all is, that THESE LANDMARKS CAN NEVER BE CHANGED.” Here it may be appropriate to add Mackey’s other prime requisite for a landmark: “It must have existed from ‘time whereof the memory of many runneth not to the contrary’.”

THE SEARCH FOR ‘ANCIENT LANDMARKS’

Our Masonic customs and traditions arose out of a need, and in many instances they were put in use without being noticed for many years. This is the case with landmarks. As we Masons like to say, they arose from the mists of antiquity, and have existed “from time immemorial”. But “Time immemorial” is a wonderfully high-sounding phrase, although it is absolutely meaningless in a historical context. If, like Anderson (in 1723), we believe Adam was the first Grand Master, then it does indicate that Masonry began with

man's own beginning. But today we avoid such pretense, and try to relate our Masonic history to facts that can be proved.

“About the middle of the 19th century, there arose a widely accepted notion in the United States (though the rest of the Masonic world manifested little interest) that it was possible to name the fundamental, indispensable, and unchangeable principles of Freemasonry. Many attempts were made to do that in the form of what were called “Landmarks” or “Ancient Landmarks.” But the items composing them differed as propounded by the various authors, as did also the tests or criteria by which the propositions were to be formulated or selected, and sometimes the proposal put forth by an author did not correspond to his own definition. Indeed, it was not agreed as to what general area the Landmarks occupied or applied to or to what category they belonged, that is, whether they were laws, written or unwritten, secrets, tenets, customs, religious concepts, ceremonies, or points in the lectures. Attempts to judge them by tests of antiquity, universality, and immutability failed completely. As a result, the whole subject became hopelessly confused.” – Coil - “A Comprehensive View of Freemasonry.”

Did you know, for example, that even though Mackey's Landmark No. 21 stated that, “a book of the law of God must constitute an indispensable part of the furniture of every lodge,” and that it must lie open on the altar of every legally opened lodge; this practice did not even begin until about 1760, some 40 years or more after the formation of the First Grand Lodge and after William Preston by motion induced the Grand Lodge of England to name the Bible as one of the great lights. Likewise, Mackey's third “landmark” is the “The Legend of the third degree” but the third degree did not exist until sometime in the mid - 1760's.

Our ancient brethren, the operative Masons, adopted certain customs which eventually were woven into the daily fabric of their lives, and became rules governing their actions with the force of law. Some of these time-honored customs became landmarks, and were carried over into the speculative craft when the great transformation took place between 1650 and 1717.

When Dr. James Anderson, in his famous Constitutions of 1723, used the phrase “Provided always that the old Landmarks be carefully preserv'd,” one writer has charges, and probably correctly so, that Anderson “was merely using a fine sounding phrase, as was his custom, without actually attaching to it, or intending to attach to it, any precise meaning whatever.” Whether Anderson meant to or not, he has certainly thrown Masonry into a state of confusion. We seem to be forever trying to determine what those “old landmarks” are, and how to “carefully preserve” them.

From the best evidence available, it appears that the early writers on Freemasonry used the term “landmark” rather loosely, sometimes to designate ancient customs and practices of the craft, and at other times to refer to current laws, rules, and regulations of Grand Lodges which were constantly undergoing changes as the evolution of the fraternity continued.

Dr. Mackey, whose definition of a Landmark and his enumeration of Landmarks are the most popular among Freemasons today, had many of these and other definitions before him when he evolved his. He said: "Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if once enacted by any competent authority, were enacted at a period so remote that no record of their origin is to be found in the records of history. Both the enactors and the time of enactment have passed away from the record, and the Landmarks are therefore 'of higher antiquity than memory or history can reach.' The first requisite, therefore, of a custom or rule of action, to constitute a Landmark, is that it must have existed from 'time whereof the memory of man runneth not to the contrary.' Its antiquity is its essential element."

In summary, Dr. Mackey seems to say that the landmarks of Freemasonry must at least possess the following requisites:

1. Antiquity . He says that the custom or rule must have existed from a period of time so far distant that neither the memory of man nor records of history runneth to the contrary. It seems that the landmarks referred to have to be "old" when the General Regulations were approved in 1721 because they are referred to as "old Land Marks" in that document. It seems to be quite clear that the term "old Land Mark" used in the General Regulations was intended to apply only to something existing at that time.
2. Unrepealability. Dr. Mackey states that this is essential in order to bring stability to Freemasonry. The idea is that the landmarks are so fundamental to Freemasonry that if one is changed Masonry would no longer be Masonry.
3. Universality. The custom or rule must be practiced and have been practiced since time immemorial in all recognized lodges

Few of Mackey's 25 landmarks meet the requirement he set forth, as most had originated or undergone change during the period from 1717 to 1810, when the United Grand Lodge of England was formed by union of the so-called "Moderns" and "Ancients."

If we subscribe to the definition of Mackey and others, then when we try to determine what is or is not an ancient landmark they usually say that we should always remind ourselves that a landmark cannot be changed – It is fundamental – It is beyond the reach of Masonic legislation. **Therefore, whenever we consider a proposed landmark, if there is any doubt about whether or not it meets the criteria of an "ancient landmark", the question or doubt should be resolved in favor of the conclusion that the particular proposal is NOT a Landmark.**

After Pike, one of the greatest Masonic students of the times, took no stock in Mackey's landmarks. He said"

"We may vainly search in the records of the ancient Scottish Lodges of the early times for a full speculation of the twenty-five 'landmarks' which modern research pronounces to be both ancient and unalterable. Of the ancient landmarks it has

been observed with more or less foundation of truth: ‘Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a landmark when an opponent desires to silence you, but nothing is a landmark that stands in his own way.’”

Pike made an extended commentary on Mackey’s twenty-five theses and rejected eighteen of them, questioned four others, and gave unqualified acceptance to three. He concluded:

“Thus most of these so called landmarks were not known either to Ancient Craft Masonry in England or Scotland before the Revolution of 1723, or to the new Masonry, as landmarks, for years afterwards, It is a pity that Masonry has not a Pope, or cannot make one of some Grand Master, Editor, or Chairman, of a Committee on Foreign Correspondence, endowed with infallibility, to determine the age which a landmark must have to entitle it to call itself a landmark; what is the essential nature of a landmark; how many of the supposed twenty-five are landmarks; and what others the oracular wisdom of the author of this catalogue has overlooked.”

“A mushroom may grow so tall, on a boundary line or at a corner, but it will never be mistaken for a landmark.”

Eventually, even Mackey seems to have changed his mind. Henry W. Coil, in his “Conversation on Freemasonry” makes the following observation:

“Then some embarrassment developed. Soon after Mackey’s landmarks were issued to the Masonic public in 1858-1859, a school of English investigators began their work of searching out the Gothic *Constitutions*, lodge minutes, and other records of the Craft, the results of which work began to be felt about 1870. This movement, culminating in the publication of Gould’s monumental *History of Freemasonry* in 1885, completely overturned and rendered obsolete all prior pretended histories of Freemasonry, and disclosed facts unknown to Mackey or anyone else prior to about 1860.

“Mackey, himself, affiliated with this school, adopting its methods and ideas, so that, in his *History of Freemasonry*, which he left unfinished at the time of his death in 1881, and which was completed by others and published in 1898, he made but a single reference to landmarks. This occurs at page 896 where he says that the *Charges of a Free-Mason* of 1723 were the basis of “what are called the Landmarks of the Order.” Moreover, in that work, he repeatedly emphasizes facts demonstrating that at least seven of his earlier propositions relating to degrees, Grand Masters, and Grand Lodges fail to answer his test of antiquity which he set up for landmarks.”

WHAT HAVE OTHER GRAND LODGES DONE?

It is interesting to note that a listing of Ancient Landmarks has never been developed by the United Grand Lodge of England, the Grand Lodge of Ireland, or the Grand Lodge of Scotland – the three “Mother” Grand Lodges to whom all Masonic Grand Lodges can trace their heritage. Apparently, it is only in the United States that some individuals and Grand Lodges have seen the need to enumerate the landmarks. This lack of a landmark list is generally true of all Grand Lodges except those in North America.

Of the fifty-one Grand Lodges in the United States;

25 Grand Lodges do not (or do not appear to) recognize any list of Landmarks, whether by adoption or by custom.

Of those 26 Grand Lodges with an officially recognized list, or a list accepted by custom, the number of Landmarks varies from three to fifty-four. Eleven Grand Lodges use Mackey’s list of 25. (A list of Grand Lodges using Landmark lists is in the detailed report)

It is interesting to note that, of the Grand Lodges that provide the heritage of the Grand Lodge of Alaska, only Oregon (25) and Tennessee (15) observe any list of landmarks. (We trace our heritage back to the Grand Lodges of Washington, Oregon, Missouri, Tennessee, North Carolina, and the United Grand Lodge of England.)

WHAT ARE THE LANDMARKS RECOGNIZED BY OTHER GRAND LODGES?

Now, what are these Landmarks that have been recognized by adoption or by custom? It should come as no surprise that those lists that do not exclusively endorse Mackey’s 25 points do not contain the same Landmarks. On occasion, even the adherents of Mackey have changed some verbiage, thereby disproving his twenty-fifth Landmark that says his list can never be changed. Many of the following Landmarks may be expressed in different languages by different Grand Lodges. However, in those cases, the basic concept and meaning are the same. (To conserve space here, the wording of the individual landmarks has been deleted. Please see the full report for their detail.)

- There are seven basic Landmarks propounded by Dr. Roscoe Pound.
- The next eighteen Landmarks are recommended by Dr. Albert G. Mackey (who also recognized the preceding seven).
- Another 10 are followed by Connecticut, in addition to many of the above.
- Kentucky follows many of the above, plus another 26.
- Minnesota recognized many of the preceding points, and also includes another eight.
- Finally, Nevada in addition to some of the preceding, has added yet another three.

This makes a total of 72 different “Landmarks,” although none of the Grand Lodges recognize all of them.

THE FIRST THREE DILEMMAS

The first dilemma comes from the many differences of opinion as to the proper definition of “Ancient Landmarks” as understood in a Masonic context. Everyone quotes the same Biblical texts regarding landmarks. But, these primarily refer to physical objects used to identify other physical objects. This type of landmark has little to do with Speculative Masonry, which deals with the moral obligations of an individual toward his God, his country, his family, and himself.

Some writers include parts of Masonry’s organizational structure within their definition of landmarks. However, there is the argument that the organization of Lodges into Grand Lodges, and Masons led by a Grand Master (who has certain prerogatives) are merely administrative procedures derived from customary usage.

The second dilemma is derived from the first. Assuming that a satisfactory definition of an Ancient Masonic Landmark can be developed and agreed upon, what are the statements that will meet all the attributes necessary to be identified as a true Masonic Landmark? And, once an accepted definition crafted, each landmark statement must conform to all of the qualifications and attributes contained within the agreed definition. (This is where many of Mackey’s list create controversy – they do not conform to his own definition of a landmark.)

But, as there is no agreement in what actually constitutes a Masonic Landmark, how can there be a true list of them?

The third dilemma impacts both of the first two. Because there is no all-powerful structure within the Masonic fraternity, there can be no unanimity in either the definition or enumeration of Landmarks. Without unanimous agreement by all Masons everywhere, there will always be the question of whether any definition is a correct reflection of the attributes of Landmarks, or if any Landmark Statement is, in fact, a true Ancient Landmark.

WHAT ARE OUR ALTERNATIVES?

It would seem that our alternatives are few, and each has some associated problem.

1. We could recognize the list of Landmarks recognized by some other Grand Lodge or some learned Masonic scholar or the entire list of 72 items shown above.

2. We could develop our own list, although this would probably be a modification of previous lists. But first, we would have to develop our own definition of what constitutes an ancient landmark.
3. We could follow our Brothers in Pennsylvania and elsewhere who refer to the “Old Charges.” These old charges actually pre-date any of the current lists and are used in the same context as landmarks.
4. We, as a Grand Lodge, could follow the example of the United Grand Lodge of England and do nothing as far as recognizing a list of Ancient Masonic Landmarks. Advocates of this alternative point out that this is the way that the three oldest Grand Lodges (and many other Grand Lodges throughout the world) operate with no apparent difficulty. They also claim that the Landmarks are real, but that they reside in the hearts of our Masonic Brethren, rather than on paper. And, if paper is needed, everything can be found on the pages of our Masonic ciphers and monitors.

THE FOURTH DILEMMA

Alternatives 1, 2, and 3 each falls into the rap of this fourth dilemma. By establishing a specific list of Landmarks, we run the risk of creating “gray areas” of observance. In one instance, an individual will insist on the dogmatic literal observance of an item without considering its true meaning and intent. In another instance, an individual might insist that, because something was not covered by the Landmark list, he was not obligated to comply with its moral and historical aspects. Masonry should have no room for the blind, unthinking individual or for his brother who wants to escape on a technicality.

In addition, if we do proceed to recognize any list of Masonic Landmarks, how are we to treat those other Grand Lodges who do not share an identical list? If they add or subtract items from our list, are they wrong? What of those who do not recognize any list – are they also wrong? Should be withhold recognition from them? What if they withhold recognition from us?

THE FIFTH DILEMMA

The fourth alternative listed above is no less a problem than the other three because it requires an act of faith. If we do not recognize a list of Ancient Landmarks, how are we to be governed by them (whatever they may be)? Many are curious as to how they may be able to live within the Landmarks if no one is able to give them an authoritative list of those Landmarks. Likewise, many Masters wonder how they are going to keep their solemn vows to countenance no deviation from the Landmarks if there is no way whereby they may be certain what the Landmarks are.

For hundreds or years, it has been possible for Masters to conduct their lodges in conformity with the Landmarks without being able to name them, even without having a

list to which they may refer. That explanation should at the same time explain how Grand Lodges have been able to operate within the Landmarks without having made or promulgated an enumeration of them.

“Destructive innovations can not be made in the body of Masonry.” Pike said, “and no innovations replace a Landmark or become a part of a Landmark until there has been observation for many years over a wide area.” If we accept that declaration, then we should be able to agree that it may be possible to make innovations in Usages and Customs, always provided that no injury comes to the fabric of Freemasonry; always provided that we preserve Freemasonry fundamentally in the form in which it came to us.

“To define the authority of Masons in the clearest and most simple manner,” said Dr. Oliver, “our ancient brethren made them the subject of a series of exhortations; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the Ancient Charges, which have been so judiciously incorporated into our Book of Constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice wherever their assistance is needed.”

Bede sums up this discussion in these words: “No Grand Lodge, no man, no body of men can make a Landmark by declaring it to be a Landmark. No Landmark loses any of its character as a Landmark merely because some Grand Lodge neglects to list it. No Grand Lodge, no man, no body of men, can amend a Landmark by legislation or edict. On the other hand there is no way to preserve a Landmark if it loses wide observance. A Landmark becomes a Landmark by rather universal usage over a long term of years. It is in effect repealed when universal observance ceases. Innovations themselves become Landmarks when they gain universal observance.”

CONCLUSION AND RECOMMENDATIONS

In the excellent book, “The Builders: A Story and Study of Freemasonry” by Joseph Fort Newton points out that “Obviously, a landmark must mean a limit set beyond which Masonry cannot go, some boundary within which it must labor; a line drawn against any innovation subversive to the spirit and purpose of the Fraternity. Surely, the Landmarks of Freemasonry are its great fundamental principles, not any usage or custom, much less mere details of organization, save so far as these are identical with and indispensable to the spread of its spirit and the fulfillment of its mission.”

It is Brother Newton’s idea that a study of the Ancient Landmarks as such is necessary to an understanding of Freemasonry. However, he also believed that you can be a good, well informed Mason without an understanding of, or even a belief in, the Ancient Landmarks as a list of hard and fast precepts that were developed by someone other than himself. Likewise, an agreement as to which are, and which are not, the Ancient Landmarks certainly should not be regarded as an essential aspect of Freemasonry. **The**

Grand Lodge of Alaska's Landmarks Committee agrees with, and encourages, study of the landmarks, including the Old Charges and Regulations.

Why don't we have an authoritative enumeration? There are at least three reasons why we can't have such a list:

1. We can't agree on an all-inclusive definition of Landmarks.
2. No one, giving his definition of a Landmark, can name all those that come under his definition. (Just for a test: What reader can give his definition of and Landmark and then name to his own satisfaction all the Landmarks he believes come under that definition?)
3. We can't have an accepted enumeration of the Landmarks because, although we claim to be a universal institution, there is no universal authority with power to promulgate an all-inclusive and undisputed definition and enumeration of the Landmarks even if such an enumeration were humanly possible.

And, Coil in his "Comprehensive View of Freemasonry" lists seven basic faults in the concept of "Ancient Landmarks."

1. "First, although the term 'land-marks' had been used in the language and literature of the Society since 1723, it had been but sparingly employed by a few, unmentioned by others, and, when mentioned at all, generally, referred to points or features in the ceremonies or lectures."
2. "Secondly, the very name, Landmarks, signified prominent or notorious objects by which other less distinct objects or boundaries can be located, so that, if an object or a proposition does not prove it self but has to be searched for, advocated, or explained, it can be no Landmark in Freemasonry or elsewhere."
3. "Thirdly, if Landmarks were unwritten laws, as they were said to be, then, that unwritten character was a part of them and their codification was, in and of itself, a distortion of the law and a destruction of its unchangeable character."
4. "Fourthly, no individual or even a Grand Lodge possessed any authority to declare or announce Landmarks or any other fundamental law of doctrine for the whole Fraternity."
5. "Fifthly, Landmarks could not be immutable, for no human institution is such."
6. "Sixthly, the purported 'adoption' or 'approval' of Landmarks admitted that they were not fundamental laws binding all Masons and Masonic bodies, for, if they were, they would have been binding in spite even of an express rejection of them."
7. "Lastly, many of the so-called Landmarks did not answer the test laid down by their proponents; some were not ancient; others originated in written statutory enactments or regulations; and some were mere personal opinions, not even recognized as good Masonic law in many jurisdictions."

In spite of this problem, your Committee feels that a possible description (but not a definition) of an Ancient Masonic Landmark might be:

An Ancient Landmark is something that has been a part of Freemasonry for so long a period that it never occurs to the individual to inquire as to its origin in his conduct of a lodge or in his conduct as a Freemason; it is something that he feels, without stopping to analyze why he should feel that way, and could not be removed without seeming to him to alter the fabric of Freemasonry. It is a Custom or Usage governing Freemasonry that he so completely recognizes as necessary to the preservation of Freemasonry that he lives within it without any conscious effort on his part. The Landmarks are not a code of laws. They are things that distinguish Freemasonry and set it off from other fraternities and other groups or organizations. The Landmarks are characteristics which exist without law being needed to preserve them, but that does not mean we may not have a Code describing the manner in which the Landmarks shall be preserved, such laws or rules being subject to change from time to time without subjecting such changes to the charge that they are innovations.

In light of the confusion that reigns throughout Masonic literature, this last description appears to be the most reasonable and inclusive. Using this description, even though we are no more able than anyone else to list the Landmarks, we feel that we recognize one when we see it or come in contact with it. But, given this rather amorphous description, it is obvious that we have not been able to develop a more specific definition. And, without a specific definition, it is impossible to develop a specific list of individual Landmarks.

Therefore, your Landmarks Committee recommends that the Grand Lodge of Alaska take no action regarding recognition of any specific list of Ancient Landmarks. We do, however, encourage all Masons of whatever degree to investigate this subject and to draw their own conclusions regarding the regulation by which he will live his own life and follow his obligation to be true to his God, his country, his neighbor, and himself.

We further recommend to all interested Brothers that they study the Old Charges and Regulations as well as the works of the many Masonic authors who wrote on the subject of Masonic Landmarks.

Finally, we suggest that all Masons should review their Masonic Monitor and Ciphers, particularly the section in the Entered Apprentice degree where it describes the reason that our Lodges are dedicated to the Holy Saints John. In that passage it states "...there is represented in every regular and well-governed Lodge a certain point with a circle... The point represents an individual Brother, the circle is the boundary line, beyond which he is never to suffer his passions, prejudices, or interests to betray him." If each Mason follows this admonition, we feel that he will have complied with the Landmarks.

Hopefully, the study of the Ancient Landmarks is of interest to most Freemasons. The very title of the subject is appealing to many. Most of us like the idea of belonging to a Fraternity which is very old, but when we actually are confronted with a decision about

whether or not a particular thing is an Ancient Landmark, it is the Committee's opinion that if there is any real doubt involved, this doubt should be resolved in favor of the conclusion that the particular thing should NOT be called an Ancient Landmark. This opinion is in line with the writings of Albert Pike.

Lastly, we would like to point out that while we personally believe that there are benefits to be received from a study of the Ancient Landmarks of Freemasonry, the chief benefit or benefits which are to be obtained are our increased knowledge of the history of the Fraternity, and our increased knowledge of the universal characteristics of Masonry as it is practiced today. We feel that the chief benefit of the study of the Ancient Landmarks is not in the determination of precisely what are and what are not Ancient Landmarks.

In our opinion, all that is necessary for Brethren to do to observe the Landmarks, and all that a Master has to do to oversee the Brethren and his Lodge is: Live and act within the obligations of Freemasonry, give full heed to the admonitions of the charges and lectures of the several degrees, become familiar with the Ancient Charges and Old Regulations, the Customs and Usages of many years, and follow the Masonic Code, which provides the written rules whereby many of the unwritten rules of our Landmarks, Ancient Customs and Usages are observed and preserved.

Whether or not a Grand Lodge enumerate a list of Landmarks, and despite the fact we do not come near agreement as to what individual Landmarks may be, Freemasonry will march calmly down through the centuries following age-old Customs and Usages, and we shall bequeath to those who follow us the same virile institution that was bequeathed to us. Freemasonry moves on unchanged in its fundamentals ... unchanged to its great Lessons ... unchanged in its beautiful Allegories ... unchanged in its age-old Symbols ... unchanged in its appeal to better men ... unchanged in its appeal to the better part of better men.

Respectfully submitted,

VW V. Clifford Darnell (8, 13, 20) Chairman
VW Russell A. Burnett (11, 19)
VW Monte R. Erwin (3, 12)
VW Tom Smotherman (18, 19)
W Gerald R. (Jerry) Fairley (10, 20)

Note: Interested Brothers can receive a copy of this summary report, the detail report and the supporting documentation listed in the bibliography on a single CD. Please contact the Alaska Masonic Library and Museum. There will be a slight charge to cover costs.

Detail Report of the Committee on Masonic Landmarks

INTRODUCTION

In April, 2001, MW Richard E. Fletcher, Executive Secretary of the Masonic Information Center wrote a memorandum to all Grand Secretaries in North America. It contained a statement that said: "... however prominent or well known they may be, writers on Freemasonry speak only for themselves. Their opinions are not authoritative for all Free Masonry." He then enclosed a "Statement of Masonic Authority" to identify where Masonic Authority rests. It states:

Who Speaks For Freemasonry?

There is not national or international Masonic authority. Freemasonry in North America is governed by independent legislative bodies know as Grand Lodges who exercise absolute authority within a state or province.

Writers may express their opinions about the Fraternity, but their statement are not authoritative. Only Grand Lodges can make authoritative statements, and these apply only to their members.

This statement seems to be particularly appropriate when considering the subject of Masonry's Ancient Landmarks.

The reason is simple. No one seems to be in agreement as to the definition of an "Ancient Landmark of Masonry." Therefore, those who have developed a (supposedly definitive) list of these landmarks have had widely divergent views as to the contents of such a list. In addition, they were expressing their own opinions rather than making authoritative statements.

A SHORT HISTORY OF LANDMARKS

The inception of the written term "ancient landmarks" was in 1721 when the General Regulations were approved at a quarterly meeting of the Grand Lodge of England. The 39th General Regulation as it was recorded provided in part that "Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real benefit of this ancient Fraternity; Provided always that the old Land-Marks be carefully preserv'd ..." This is the first time the words "old Land-Marks" or the term more commonly used today, "ancient landmarks" appeared in masonic literature and the only time the words appeared in these General Regulations. From this humble beginning little of significance was written or apparently said about the Ancient Landmarks until around the middle of the nineteenth century. However, statements that the "old Land-Marks" must be preserved have commonly been included in the rules, laws, and Constitutions of the Fraternity since that time.

When debating the approval of the Charges and Regulations in January 1723, a resolution was passed “That it *is* not in the Power of any person, or body of men, to make any Alteration, or Innovation in the Body of Masonry without the consent first obtained of the Annual Grand Lodge.” Apparently, they either observed nothing of Masonic importance in the term “landmarks”, or else they deliberately avoided it as being a doubtful subject. They did, however, clearly imply that changes could be made in the Body of Masonry by or with the consent of the Annual Grand Lodge. (After January 1723, the term, “landmarks”, was not again used in the proceedings of the Grand Lodge for eighty-six years.)

Coil’s Masonic Encyclopedia introduces the subject with this statement: “The Ancient Landmarks, and American exploitation, started with the greatest pretension, produced considerable dissension and dispute, and ended in fiasco... When foreign writers entered the field, they were no less incomprehensible.” Elsewhere this work states, that, earlier, “Preston and Oliver were almost wholly responsible for the exploitation of landmarks up to the middle of the 19th century, although neither had any idea what they were.”

Many individuals have written about “Masonry’s Ancient Landmarks.” But none can be said to be truly authoritative when expressing their opinions on even the definition of the term. During the earliest years of the Grand Lodge system, there was little concern for the subject of Ancient Landmarks. Then, about the middle of the 19th century, and up through the 1920’s, landmarks were a “hot-topic” for most Masonic writers. In the last 50 years, however, interest has slackened, and the views of many have changed.

Coil in his “A Comprehensible View of Freemasonry” said: “The movement [to enumerate the Landmarks] met withering blasts from such students as Gould and Pike, but the allurements of the subject was such that, during the following century, it was something to be conjured with. In recent years the incongruity has become too apparent to be ignored, so that many have come to regard “Landmarks” as an impossible problem best to be left alone.

Today, when the average American Mason thinks of landmarks, he usually thinks of the 25 listed by Mackey, because they are probably the only ones he has ever heard of – if he has even heard of them.

But Mackey was not the only one, or even the first, to list the landmarks.

“Mackey was third in inventing landmarks,” says Coil, “but called himself first by simply ignoring the other two.” Mackey published his list in 1858, two years after Minnesota investigated the subject. Rob Morris of Kentucky also published a list in 1856. His list was similar to the one from Minnesota, but with several differences.

Because of Mackey’s immense stature as a Masonic authority, his writing drew the attention of the entire craft, and his 25 landmarks became widely known through his *Encyclopedia of Freemasonry*, his *Jurisprudence of Freemasonry*, and Masonic periodicals.

However, his 25 landmark were accepted by few, if any, contemporary authorities, whose opinion in general is reflected in the comment of one writer that “Mackey compiled a list of 25 landmarks, but the 25th and last was the bomb that destroyed most of the others.” In Mackey’s words, this is the 25th landmark. “The last and crowning landmark of all is, that THESE LANDMARKS CAN NEVER BE CHANGED.” Here it may be appropriate to add Mackey’s prime requisite: “It must have existed from ‘time whereof the memory of man runneth not to the contrary.’”

THE SEARCH FOR “ANCIENT LANDMARKS”

The Masonic scholar or student who undertakes the study of the Ancient Landmarks of Freemasonry has let himself in for an unending pursuit. In making a study of the subject, there is really no beginning, nor end; and the material in between is so voluminous as to fairly stagger the intellect. Only the history of the fraternity itself provides a wider field of study, and even then, the two are so interwoven as to require a study of both.

Landmarks are a development peculiar to Masonry. No one knows where they came from, in the sense that we cannot point to a particular time and place where they originated, or were legislated into existence. Much of Masonry’s development over the years has been equally uncoordinated. Our customs and traditions arose out of need, and in many instances they were put in use without being noticed for many years. This is the case with landmarks. As we Masons like to say, they arose from the mists of antiquity, and have existed “from time immemorial.”

“Time immemorial” is a wonderfully high-sounding phrase, but it is absolutely meaningless in an historical context. If, like Anderson (in 1723), we believe Adam was the first Grand Master, then it does indicate that Masonry began with man’s own beginning. But today we avoid such pretense, and try to relate our Masonic history to facts that can be proved.

The treatment of the subject of landmarks by preceding writes is boundless, and the literature on landmarks voluminous in the extreme. But just as you would expect, most of it could just as well be ignored. A very few Masonic authors, and most of whom turned out to be giants in the field, have given us outstanding studies.

“About the middle of the 19th century, there arose a widely accepted notion in the United States, though the rest of the Masonic world manifested little interest, that it was possible to name the fundamental, indispensable, and unchangeable principles of Freemasonry. Many attempts were made to do that in the form of what were called “Landmarks” or “Ancient Landmarks.” But the items composing them differed as propounded by the various authors, as did also the tests or criteria by which the propositions were to be formulated or selected, and sometimes the proposal put forth by an author did not correspond to his own definition. Indeed, it was not agreed as to what general area the Landmarks occupied or applied to or to what category they belonged, that is, whether

they were laws, written or unwritten, secrets, tenets, customs, religious concepts, ceremonies, or points in the lectures. Attempts to judge them by tests of antiquity, universality, and immutability failed completely. As a result, the whole subject became hopelessly confused.” – Coil - “A Comprehensive View of Freemasonry.”

Our ancient brethren, the operative Masons, adopted certain customs which eventually were woven into the daily fabric of their lives, and became rules governing their actions with the force of law. Some of these time-honored customs became landmarks, and were carried over into the speculative craft when the great transformation took place between 1650 and 1717.

Did you know, for example, that even though Mackey’s Landmark No. 21 stated that, “a book of the law of God must constitute an indispensable part of the furniture of every lodge,” and that it must lie open on the altar of every legally opened lodge; this practice did not even begin until about 1760, some 40 years or more after the formation of the First Grand Lodge and after William Preston by motion induced the Grand Lodge of England to name the Bible as one of the great lights. Likewise, Mackey’s third “landmark” is the “The Legend of the third degree” but the third degree did not exist until sometime in the mid - 1760’s.

No two learned Masons have agreed on what the landmarks are. The term was not used at all until the newly-formed Grand Lodge of England adopted its first General Regulations in 1720 under Grand Master Payne, and printed them in Anderson’s Constitutions of 1723. The 39th Regulation provided that the Grand Lodge has power to legislate almost anything “for the real Benefit of this ancient Fraternity; Provided always that the old landmarks be carefully preserv’d.” And, here is where confusion begins. The so-called “old Landmarks” have never been defined, and no one knows what they are or exactly whence they came.

When Dr. James Anderson, in his famous Constitutions of 1723, used the phrase “Provided always that the old Landmarks be carefully preserv’d,” one writer has charges, and probably correctly so, that Anderson “was merely using a fine sounding phrase, as was his custom, without actually attaching to it, or intending to attach to it, any precise meaning whatever.” Whether Anderson meant to or not, he has certainly thrown Masonry into a state of confusion. We seem to be forever trying to determine what those “old landmarks” are, and how to “carefully preserve” them.

Payne, the second Grand Master, expressed the belief that the Old Regulations contained the Landmarks.

In 1775 , Preston used the word “landmarks” in his Illustrations of Freemasonry as synonymous with established usages and customs of the craft without insisting that these should always be identical, with those in vogue among our ancient brethren, The importance of landmarks as such, however, was not minimized by Masonic authorities, In 1819 the Grand Master of England issued a circular in which he said: “so long as the Master of the lodge observed exactly the landmarks of the craft, he was at liberty to give

the lectures in the language best suited to the character of the lodge over which he presided.” This meant that the Master must conform to the landmarks, but he need not regard ritual itself as a landmark.

Dr. George Oliver, in his “Dictionary of Symbolic Masonry” (1855) says, “Some restrict the Landmarks to the obligations, signs, tokens, and words; others include the ceremonies of initiation, passing and raising; and the forms, dimensions and supports; the ground situation and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols; some think the Order has no Landmarks beyond its peculiar secrets.” In his writings he referred to the “landmarks” in a variety of ways, showing that this exceptionally informed Freemason had no concrete or fixed notion as to what they might be. At different times, he used the term with reference to the secrets, the lectures, and the symbolism, finally asserting that there was no agreement as to what they might be. That seems to have been the general state of thought upon the subject up to the middle of the 19th century.

Rob Morris in his *Dictionary of Freemasonry* says the Landmarks are “the fixed tenets by which the limits of Freemasonry may be known and preserved.” This definition is probably unsatisfactory to most Freemasons of today.

Gould, famed as a Masonic historian, makes this statement: “Of the Ancient Landmarks it may be said with more or less foundation of truth: ‘Nobody knows what they comprise or omit; they are of no earthly authority because everything is a Landmark when an opponent desires to silence you; but nothing is a Landmark that stands in his own way.’”

Dr. Mackey, whose definition of a Landmark and his enumeration of Landmarks are the most popular among Freemasons today, had many of these and other definitions before him when he evolved his. He said: “Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if once enacted by any competent authority, were enacted at a period so remote that no record of their origin is to be found in the records of history. Both the enactors and the time of enactment have passed away from the record, and the Landmarks are therefore ‘of higher antiquity than memory or history can reach.’ The first requisite, therefore, of a custom or rule of action, to constitute a Landmark, is that it must have existed from ‘time whereof the memory of man runneth not to the contrary.’ Its antiquity is its essential element.”

In summary, Dr. Mackey seems to say that the landmarks of Freemasonry must at least possess the following requisites:

1. Antiquity . He says that the custom or rule must have existed from a period of time so far distant that neither the memory of man nor records of history runneth to the contrary. It seems that the landmarks referred to have to be “old” when the General Regulations were approved in 1721 because they are referred to as “old Land Marks” in that document. It seems to be quite clear that the term “old Land

Mark” used in the General Regulations was intended to apply only to something existing at that time.

2. Unrepealability. Dr. Mackey states that this is essential in order to bring stability to Freemasonry. The idea is that the landmarks are so fundamental to Freemasonry that if one is changed Masonry would no longer be Masonry.
3. Universality. The custom or rule must be practiced and have been practiced since time immemorial in all recognized lodges

Few of Mackey’s 25 landmarks meet the requirement he set forth, as most had originated or undergone change during the period from 1717 to 1810, when the United Grand Lodge of England was formed by union of the so-called “Moderns” and “Ancients.”

Roscoe Pound in the book entitled “Masonic Addresses and Writings” says that a Landmark is “one of the fundamental precepts of universal Masonic validity, binding on Masons and Masonic organizations everywhere an at all times; precepts beyond the reach of Masonic legislation, adherence to which by Masons and by organizations of Masons is a prerequisite of recognition as Masons or as Masonic.”

If we subscribe to the definition of Mackey, Pound and others, then when we try to determine what is or is not an ancient landmark they usually say that we should always remind ourselves that a landmark cannot be changed – It is fundamental – It is beyond the reach of Masonic legislation. **Therefore, whenever we consider a proposed landmark, if there is any doubt about whether or not it meets the criteria of an “ancient landmark”, the question or doubt should be resolved in favor of the conclusion that the particular proposal is NOT a Landmark.**

But, Bede points out that: “The law which gives legality to the landmark is in no way a landmark and never will become a landmark even it if should remain a law until the end of time. Landmarks are landmarks because they are recognized as such regardless of law to preserve their functions.”

Two of the greatest Masonic student of the times, Gould and Pike, took no stock in Mackey’s landmarks. The former said”

“We may vainly search in the records of the ancient Scottish Lodges of the early times for a full speculation of the twenty-five ‘landmarks’ which modern research pronounces to be both ancient and unalterable. Of the ancient landmarks it has been observed with more or less foundation of truth: ‘Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a landmark when an opponent desires to silence you, but nothing is a landmark that stands in his own way.’”

Pike made an extended commentary on Mackey's twenty-five theses and rejected eighteen of them, questioned four others, and gave unqualified acceptance to three. He concluded:

“Thus most of these so called landmarks were not known either to Ancient Craft Masonry in England or Scotland before the Revolution of 1723, or to the new Masonry, as landmarks, for years afterwards, It is a pity that Masonry has not a Pope, or cannot make one of some Grand Master, Editor, or Chairman, of a Committee on Foreign Correspondence, endowed with infallibility, to determine the age which a landmark must have to entitle it to call itself a landmark; what is the essential nature of a landmark; how many of the supposed twenty-five are landmarks; and what others the oracular wisdom of the author of this catalogue has overlooked.”

“A mushroom may grow so tall, on a boundary line or at a corner, but it will never be mistaken for a landmark.”

To conclude this section on the “Search for Ancient Landmarks”, Coil, in his “Conversation on Freemasonry” makes the following observation:

“Then some embarrassment developed. Soon after Mackey's landmarks were issued to the Masonic public in 1858-1859, a school of English investigators began their work of searching out the Gothic *Constitutions*, lodge minutes, and other records of the Craft, the results of which work began to be felt about 1870. This movement, culminating in the publication of Gould's monumental *History of Freemasonry* in 1885, completely overturned and rendered obsolete all prior pretended histories of Freemasonry, and disclosed facts unknown to Mackey or anyone else prior to about 1860.

“Mackey, himself, affiliated with this school, adopting its methods and ideas, so that, in his *History of Freemasonry*, which he left unfinished at the time of his death in 1881, and which was completed by others and published in 1898, he made but a single reference to landmarks. This occurs at page 896 where he says that the *Charges of a Free-Mason* of 1723 were the basis of “what are called the Landmarks of the Order.” Moreover, in that work, he repeatedly emphasizes fact demonstrating that at least seven of his earlier propositions relating to degrees, Grand Masters, and Grand Lodges fail to answer his test of antiquity which he set up for landmarks.”

WHAT HAVE OTHER GRAND LODGES DONE?

It is interesting to note that a listing of Ancient Landmarks has never been developed by the United Grand Lodge of England, the Grand Lodge of Ireland, or the Grand Lodge of Scotland – the three “Mother” Grand Lodges to whom all Masonic Grand Lodges can trace their heritage. Apparently, it is only in the United States that some individuals and

Grand Lodges have seen the need to enumerate the landmarks. This lack of a landmark list is generally true of all Grand Lodges except those in North America. (Your Committee has not had the resources to check with each Sister Grand Lodge.)

When considering Grand Lodges within the United States, the following actions have been taken by them:

(Information taken from the web site of Paul M. Bessel, author and Masonic scholar. It was last updated January 4, 2000, and is the most current information available at this time. Refer to <http://bessel.org/webindex.htm> for more information. Several other lists of various Grand Lodge actions exist, but Bro. Bessel's is the most current one within the resources of the Committee.)

Of the fifty-one Grand Lodges in the United States;

25 Grand Lodges do not (or do not appear to) recognize any list of Landmarks, whether by adoption or by custom.

Of those 26 Grand Lodges with an officially recognized list, or a list accepted by custom,

3 Landmarks are observed by	1 Grand Lodge - Michigan
7 Landmarks are observed by	2 Grand Lodges – Massachusetts and Vermont
8 Landmarks are observed by	2 Grand Lodges – New Hampshire and West Virginia
10 Landmarks are observed by	2 Grand Lodges – Florida and New Jersey
15 Landmarks are observed by	2 Grand Lodges – Connecticut and Tennessee
19 Landmarks are observed by	1 Grand Lodge – Mississippi
24 Landmarks are observed by	1 Grand Lodge – Louisiana
25 Landmarks are observed by	5 Grand Lodges by Adoption – Maryland, Oklahoma, Oregon, South Carolina, South Dakota
25 Landmarks are observed by	6 Grand Lodges by Custom – (but not formally adopted) – Delaware, District of Columbia, Georgia, Kansas, Maine, North Dakota
26 Landmarks are observed by	1 Grand Lodge - Minnesota
32 Landmarks are observed by	1 Grand Lodge - Wisconsin
39 Landmarks are observed by	1 Grand Lodge - Nevada
54 Landmarks are observed by	1 Grand Lodge - Kentucky

It is interesting to note that, of the Grand Lodges that provide the heritage of the grand Lodge of Alaska, only Oregon (25) and Tennessee (15) observe any list of landmarks. (We trace our heritage back to the Grand Lodges of Washington, Oregon, Missouri, Tennessee, North Carolina, and the United grand Lodge of England.)

WHAT ARE THE LANDMARKS RECOGNIZED BY OTHER GRAND LODGES?

Now, what are these Landmarks that have been recognized by adoption or by custom? It should come as no surprise that those lists that do not exclusively endorse Mackey's 25 points do not contain the same Landmarks. On occasion, even the adherents of Mackey have changed some verbiage, thereby disproving his twenty-fifth Landmark that says his list can never be changed. Many of the following Landmarks may be expressed in different languages by different Grand Lodges. However, in those cases, the basic concept and meaning are the same.

1. First, you might start with the seven basic Landmarks propounded by Dr. Roscoe Pound:
 2. Every Mason must believe in the existence of God as the grand Architect of the Universe.
 3. Every Mason must believe in a resurrection to a future life – the persistence of personality – the immortality of the soul.
 4. The “Book of the Law” is an indispensable part of the furniture of every Masonic Lodge.
 5. The Legend of the Third Degree.
 6. That Freemasonry consists of a Speculative Science founded on an Operative Art. (The symbolism of the operative art)
 7. Every candidate must be a man, freeborn, and of lawful age.
8. Second, you might add to these another eighteen Landmarks as recommended by Dr, Albert G. Mackey (who also recognized the preceding seven):
 9. The modes of recognition.
 10. The division of symbolic Masonry into three degrees.
 11. The government of the Fraternity by a Grand Master elected from the body of the Craft.
 12. The prerogative of the Grand Master to preside over any assembly of the Craft.
 13. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.

14. The prerogative of the Grand Master to grant dispensations for the opening and holding of Lodges.
15. The prerogative of the Grand Master to make Masons at sight. (Note: this “right” is not recognized by some Grand Lodges, including Washington.)
16. The necessity for Masons to congregate in Lodges.
17. The government of every Lodge by a Master and two Wardens.
18. The necessity of every Lodge when congregated to be duly tyled.
19. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.
20. The right of every Mason to appeal from the decision of his Brethren, in Lodge convened, to the Grand Lodge or General Assembly of Masons.
21. The right of every Mason to visit and sit in every regular Lodge (note: usually, and objection may be made to having a specific visitor.)
22. No visitor unknown to some Brother present as a Mason can enter a Lodge without undergoing an examination.
23. No Lodge can interfere in the business of another Lodge.
24. Every Freemason is amenable to the Laws and Regulations of the Masonic Jurisdiction in which he resides.
25. That all men in the sight of God are equal and meet in the Lodge on one common level.
26. The Landmarks of Masonry can never be changed.

Note: Dr. Mackey presented his list of twenty-five Landmarks as a discussion of each point rather than a simple statement. This discussion varied from a relatively short paragraph to half a page on each point. Due to the length of this discussion, each point has been summarized, as shown above. Further study on these individual points is warranted for a better understanding of each. A table discussing these points, together with comments from noted Masonic writers is attached as Appendix A.

Third, to this relatively “standard” list of landmarks, you might want to add those statements that have been adopted by other Grand Jurisdictions and are not part of the basic twenty-five. (Apparent duplications have been deleted here even though specific verbiage may differ slightly from the list already presented.)

Connecticut follows Bro. Luke A. Lockwood's list, which, in addition to many of the above, also includes:

1. The obligation and modes of recognition
2. The inculcation of the moral virtues, of benevolence and the Doctrines of Natural Religion, by means of symbols derived from the Temple of King Solomon and its tradition, and from the usages and customs observed, and from the implements and materials used in its construction.
3. That masons must obey the moral law and the government of the country in which they live.
4. That the Grand Master is the Head of the Craft.
5. That the Master is the Head of the Lodge.
6. That the Grand Lodge is the Supreme Governing Body within its territorial jurisdiction.
7. That every Lodge has power to make Masons, and to administer its own private affairs.
8. That no candidate can be received except by unanimous ballot, after due notice of his application and due inquiry as to his qualifications.
9. That no person can be installed Master of a Lodge unless he be a Past Warden, except by dispensation of the Grand master.
10. That no innovation can be made upon the body of Masonry.

Kentucky follows Bro. H. B. Grant's list, and includes many of the above, plus:

1. Anciently, Freemasonry was both operative and speculative; it is now speculative embracing a system of ethics, moral, religious, and philosophical and relates to the social, ethical, and intellectual progress of man.
2. Writing or printing the esoteric part of Freemasonry by word, syllable or signs, is contrary to the covenants of the Fraternity.
3. The covenants of a Mason do not conflict with his duty to God, his country, his family, his neighbor, or himself, but are binding upon his conscience and actions.
4. The Great Tenets of Freemasonry are Brotherly Love, Relief, and Truth.

5. The Cardinal virtues of Freemasonry are Temperance, Fortitude, Prudence, and Justice.
6. The white lambskin apron is the badge of a Mason.
7. The Square and Compasses are Masonic symbols of morality.
8. The Saints John's Days (June 24 and December 27) are Masonic Festival days, one of which is the time for the annual election of officers.
9. Questions of politics or sectarian religious belief cannot be brought into a Lodge.
10. A Freemason cannot sit in a clandestine lodge nor converse upon the secrets of Freemasonry with a clandestine Mason, nor with one who is under suspension or expulsion
11. The Grand Master may suspend the Master of a Lodge or arrest a Lodge charter for cause.
12. The officers of a Lodge are the Master, the Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Steward, and Tyler.
13. The Master of a Lodge becomes "Past Master" at the close of his official term (that is, has "passed the chair" into and out of it by serving his term.)
14. The Wardens of a Lodge must be Master Masons.
15. In absence of the Master, the Senior Warden performs his duties. In the absence of both, the Junior Warden acts. If all are absent, the Junior Past Master of the Lodge who is present and a member thereof, may preside at a stated or lawfully called meeting.
16. Officers of a Lodge, Grand or Subordinate, hold their offices until their successors are lawfully chosen and inducted into office, or become lawfully disqualified.
17. A Mason is not to urge any person to become a candidate for the mysteries of Masonry, for every candidate must offer himself voluntarily and unsolicited.
18. It is the internal qualifications of a man that recommend him to become a Mason.
19. Careful inquiry into the physical, intellectual, and moral fitness of every candidate for the mysteries of Masonry is indispensable.
20. Advancement to the degree of Fellow-Craft or Master mason is not to be made without examination as to the qualifications of the candidate.

21. A Mason must be a good man and true, conforming to the laws of justice and virtue, called “the moral law.”
22. A Mason must be true to his fellow: instruct, admonish, defend, and assist, but never traduce or supplant him.
23. A Mason shall not have unlawful knowledge of the wife, daughter, mother, sister or servant of his fellow.
24. A Mason should be diligent in business, and pay his just debts.
25. The only penalties known to Masonry are fines, reprimand, suspension for a definite period, and expulsion.
26. Every (affiliated) Master Mason is entitled to burial with masonic ceremonies and honors.

Minnesota recognized a list whose source has been lost. As before, many of the preceding points are covered, but it also include:

1. That obedience to Masonic law and authority, being voluntarily assumed, is of perpetual obligation.
2. That contentions and lawsuits between Brethren are contrary to the laws and regulations of Masonry.
3. That charity is the right of a Mason, his widow and orphans, when poor and destitute, to demand, and the duty of his prosperous Brother to bestow.
4. That masonic instruction is, like charity, a reciprocal right and duty of Masons.
5. That it is the duty of every Mason to be a contributing member of some Lodge.
6. That a Mason who is not a member of a Loge is still subject to the disciplinary power of Masonry.
7. That a restoration of the privileges of Masonry by the Grand Lodge does not restore to membership in a subordinate Lodge.
8. That the failure of a Lodge to meet for one year is cause for the forfeiture of its charter.

Nevada, in addition to some of the preceding, has added:

1. All constituent Lodges are peers.

2. All Grand Lodges are peers.
3. A Grand Lodge has supreme and exclusive jurisdiction within its territorial limits, over all matters of Ancient Craft Masonry.

THE FIRST THREE DILEMMAS

It is difficult to understand the process by which so many Grand Lodges have adopted Landmarks in the first place; and how they determined which of the above statements would apply to their understanding of what comprises the qualifications to be an “Ancient Landmark.”

The first dilemma comes from the many differences of opinion as to the proper definition of “Ancient Landmarks” as understood in a Masonic context. Everyone quotes the same Biblical texts regarding landmarks. But, these primarily refer to physical objects used to identify other physical objects. They were of the nature of “That rock, those trees, and that river marks the boundaries of my property (or my city, country, etc).” This type of landmark has little to do with Speculative Masonry.

Speculative Masonry deals with the moral obligations of an individual toward his God, his country, his family, and himself. These obligations cannot be identified by stone or other types of physical landmarks.

Some include parts of Masonry’s organizational structure within their definition of landmarks. However, there is the argument that the organization of Lodges into Grand Lodges, and Masons led by a Grand Master (who has certain prerogatives) are merely administrative procedures derived from customary usage.

The second dilemma is derived from the first. Assuming that a satisfactory definition of an Ancient Masonic Landmark can be developed and agreed upon, what are the statements that will meet all the attributes necessary to be identified as a true Masonic Landmark? Does it derive from “time immemorial” and, if changed, would it materially alter the fabric of Speculative Masonry? Of course, these are only two of the attributes (age and permanence) that are ascribed to the Landmark definition. Other attributes must also be considered, depending upon the agreed definition. But once the first dilemma has been resolved, and an accepted definition crafted, each landmark statement must conform to all of the qualifications and attributes contained within the agreed definition. (This is where many of Mackey’s list create controversy – they do not conform to his own definition of a landmark.)

But, as there is no agreement in what actually constitutes a Masonic Landmark, how can there be a true list of them?

The third dilemma impacts both of the first two. Because there is no all-powerful structure within the Masonic fraternity, there can be no unanimity in either the definition

or enumeration of Landmarks. Without unanimous agreement by all Masons everywhere, there will always be the question of whether any definition is a correct reflection of the attributes of Landmarks, or any Landmark Statement is, in fact, a true Ancient Landmark.

WHAT ARE OUR ALTERNATIVES?

It would seem that our alternatives are few, and each has some associated problem.

1. We could recognize the list of Landmarks recognized by some other Grand Lodge or some learned Masonic scholar or the entire list of 72 items shown above. But which list do we choose? Which list is the “true and correct” one?
2. We could develop our own list, although this would probably be a modification of previous lists. Of course, this assumes that we have the historical and legal expertise to accomplish such a task, and the patience to arrive at a finished product that would meet the ideas and preference of our fellow Masons. But first, we would have to develop our own definition of what constitutes an ancient landmark.
3. We could follow our Brothers in Pennsylvania and elsewhere who refer to the “Old Charges.” These old charges actually pre-date any of the current lists and are used in the same context as landmarks. A copy of these “Old Charges” is attached as Appendix B.
4. We, as a Grand Lodge, could follow the example of the United Grand Lodge of England and do nothing as far as recognizing a list of Ancient Masonic Landmarks. Advocates of this alternative point out that this is the way that the three oldest Grand Lodges (and many other Grand Lodges throughout the world) operate with no apparent difficulty. They also claim that the Landmarks are real, but that they reside in the hearts of our Masonic Brethren, rather than on paper. And, if paper is needed, everything can be found on the pages of our Masonic ciphers and monitors.

THE FOURTH DILEMMA

Alternatives 1, 2, and 3 each falls into the rap of this fourth dilemma.

By establishing a specific list of Landmarks, we run the risk of creating “gray areas” of observance. In one instance, an individual will insist on the dogmatic literal observance of an item without considering its true meaning and intent. In another instance, an individual might insist that, because something was not covered by the Landmark list, he was not obligated to comply with its moral and historical aspects. Masonry should have

no room for the blind, unthinking individual or for his brother who wants to escape on a technicality.

In addition, if we do proceed to recognize any list of Masonic Landmarks, how are we to treat those other Grand Lodges who do not share an identical list? If they add or subtract items from our list, are they wrong? What of those who do not recognize any list – are they also wrong? Should we withhold recognition from them? What if they withhold recognition from us?

Naturally, nothing as serious as withholding recognition is likely to happen – unless our list deviates too greatly from those lists of other Grand Lodges. As an extreme case, the Grand Lodge of France removed the “Volume of Sacred Law” from its altars. This was done at the urging of protestant minister who were afraid during a time of religious unrest in their country. As a result, recognition was withdrawn by every Grand Lodge with whom Alaska has fraternal relations. The Grand Lodge of France is still in existence, but is considered to be clandestine, and no regular Mason may have Masonic contact with its Lodges or members. (Do not confuse the Grand Lodge of France with the National Grand Lodge of France, a recognized Body).

THE FIFTH DILEMMA

The fourth alternative listed above is no less a problem than the other three because it requires an act of faith. If we do not recognize a list of Ancient Landmarks, how are we to be governed by them (whatever they may be)?

Many are curious as to how they may be able to live within the Landmarks if no one is able to give them an authoritative list of those Landmarks. Likewise, many Masters wonder how they are going to keep their solemn vows to countenance no deviation from the Landmarks if there is no way whereby they may be certain what the Landmarks are.

For hundreds or years, it has been possible for Masters to conduct their lodges in conformity with the Landmarks without being able to name them, even without having a list to which they may refer. That explanation should at the same time explain how Grand Lodges have been able to operate within the Landmarks without having made or promulgated an enumeration of them.

A method for bringing about observance of the Landmarks troubled our earliest Speculative Brethren as much as evolving such a method troubles us. In the earliest days of the English Grand Lodge (in the early 1700's), methods for enforcement were discussed. How could acceptance and observance of the Landmarks be secured, there being no definition and no enumeration? It was decided that , to leave the Grand Lodge to declare them would lead to division of opinion as to what were and were not Landmarks, It also was determined that it would not do to leave determination to Grand Masters, with each free to declare as Landmarks only those that so appealed to him. Accordingly General Regulations were framed to care for the situation. These appear in

the Manuals of most Grand Lodges. One of them provides that matters could not be brought before Grand Lodge except through the Wardens and Deputy Grand Master, and the Grand Master was empowered to determine whether proposed legislation was contrary to the Ancient Landmarks. Another regulation provides what shall be done if the Grand Master should abuse his power. Guarded by these safeguards it was left to the Grand Master to declare whether or not a rule of conduct was a Landmark. It must be borne in mind with only one Grand Lodge governing only a few Lodges, and no one had even dreamed of the worldwide unwieldy institution we have today which may flounder around but is doing pretty well in its efforts to preserve in their full beauty the Landmarks, Ancient Usages, Practices, and Customs.

Particularly interesting is the comment of Mackey, the one given credit for creating the so-called Landmark that innovations can not be made: “The division of Freemasonry into three degrees has been better preserved (as a Landmark) than any other, although even here the mischievous spirit of innovation has left its trace.” Brother Mackey seems to admit violation of his crowning Landmark, that innovations cannot be made. [The question then arises: If Landmarks can be changed, do any of his landmarks listed meet the criteria he established?]

“Destructive innovations can not be made in the body of Masonry and no innovations replace a Landmark or become a part of a Landmark until there has been observation for many years over a wide area.” If we accept that declaration, then we should be able to agree that it may be possible to make innovations in Usages and Customs, always provided that no injury comes to the fabric of Freemasonry; always provided that we preserve Freemasonry fundamentally in the form in which it came to us.

“To define the authority of Masons in the clearest and most simple manner,” said Dr. Oliver, “our ancient brethren made them the subject of a series of exhortations; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the Ancient Charges, which have been so judiciously incorporated into our Book of Constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice wherever their assistance is needed.”

Haywood, in his Supplement to Dr. Mackey’s “Encyclopedia” said: “Changes have been made frequently enough, but they did not disturb the integrity of Freemasonry.”

Joseph Fort Newton expresses a similar idea when, after conceding that innovations have been made, he says the question is “whether these innovations have been subversive of the spirit and purpose of Freemasonry.”

The Lodge of Promulgation, created for the purpose of laying the groundwork, for the union of the rival grand Lodges, the Modern and the Ancient, was to “restore” the Landmarks, thus indicating that Landmarks may be destroyed and Freemasonry continue to exist.

Bede notes that there is a possibility that the Old Regulations and Old Charges may have been termed Landmarks.

In Oliver's Historical Landmarks we find the note: "At the revival of masonry in 1717, in compliment to the Brethren of Four Old Lodges by whom the Grand Lodge was formed. It was resolved, 'that every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy and that no law, no regulation should ever deprive them of such privilege, or encroach on any Landmark which was at that time established as the standard of Masonic government.'"

"To define the authority of Masons in the clearest and most simple manner, our ancient brethren made them the subject of a series of exhortations; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the Ancient Charges, which have been so judiciously incorporated into our Book of Constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice wherever their assistance is needed. These charges are sufficiently comprehensive, and embrace an epitome of every duty which the Mason is enjoined to perform. And as a commentary on them, the Grand Lodge has though proper, its Constitutions, to enumerate these duties very minutely, and to make the breach of them penal, whilst honors and rewards are held out to those worthy brothers who have been distinguished by regularity and decorous conduct.

Bede sums up this discussion in these words: "No Grand Lodge, no man, no body of men can make a Landmark by declaring it to be a Landmark. No Landmark loses any of its character as a Landmark merely because some Grand Lodge neglects to list it. No Grand Lodge, no man, no body of men, can amend a Landmark by legislation or edict. On the other hand there is no way to preserve a Landmark if it loses wide observance. A Landmark becomes a Landmark by rather universal usage over a long term of years. It is in effect repealed when universal observance ceases. Innovations themselves become Landmarks when they gain universal observance."

CONCLUSION AND RECOMMENDATIONS

In the excellent book, "The Builders: A Story and Study of Freemasonry" by Joseph Fort Newtown, the only mention of the Landmarks is contained in a footnote on page 247. He concluded that in the study of Freemasonry it was not necessary to consider the Landmarks, about he says the "literature has been more voluminous than luminous." He points out that "Obviously, a landmark must mean a limit set beyond which Masonry cannot go, some boundary within which it must labor; a line drawn against any innovation subversive to the spirit and purpose of the Fraternity. Surely, the Landmarks of Freemasonry are its great fundamental principles, not any usage or custom, much less mere details of organization, save so far as these are identical with and indispensable to the spread of its spirit and the fulfillment of its mission."

It is Brother Newton's idea that a study of the Ancient Landmarks as such is necessary to an understanding of Freemasonry. However, he also believed that you can be a good, well informed Mason without an understanding of, or even a belief in, the Ancient Landmarks as a list of hard and fast precepts that were developed by someone other than himself. Likewise, an agreement as to which are, and which are not, the Ancient Landmarks certainly should not be regarded as an essential aspect of Freemasonry. The Grand Lodge of Alaska's Landmarks Committee agrees with, and encourages, study of the landmarks, including the Old Charges and Regulations.

No question has been asked more frequently in Freemasonry than the one seeking an enumeration of authoritative Landmarks... and no question has received so many answers. Well, why don't we have an authoritative enumeration?

Bede argues that there are at least three reasons why we can't have such a list:

1. We can't agree on an all-inclusive definition of Landmarks.
2. No one, giving his definition of a Landmark, can name all those that come under his definition. (Just for a test: What reader can give his definition of and Landmark and then name to his own satisfaction all the Landmarks he believes come under that definition?)
3. We can't have an accepted enumeration of the Landmarks because, although we claim to be a universal institution, there is no universal authority with power to promulgate an all-inclusive and undisputed definition and enumeration of the Landmarks even if such an enumeration were humanly possible.

And, Coil in his "Comprehensive View of Freemasonry" lists seven basic faults in the concept of "Ancient Landmarks."

"First, although the term 'land-marks' had been used in the language and literature of the Society since 1723, it had been but sparingly employed by a few, unmentioned by others, and, when mentioned at all, generally, referred to points or features in the ceremonies or lectures."

Secondly, the very name, Landmarks, signified prominent or notorious objects by which other less distinct objects or boundaries can be located, so that, if an object or a proposition does not prove it self but has to be searched for, advocated, or explained, it can be no Landmark in Freemasonry or elsewhere."

"Thirdly, if Landmarks were unwritten laws, as they were said to be, then, that unwritten character was a part of them and their codification was, in and of itself, a distortion of the law and a destruction of its unchangeable character."

“Fourthly, no individual or even a Grand Lodge possessed any authority to declare or announce Landmarks or any other fundamental law of doctrine for the whole Fraternity.”

“Fifthly, Landmarks could not be immutable, for no human institution is such.”

“Sixthly, the purported ‘adoption’ or ‘approval’ of Landmarks admitted that they were not fundamental laws binding all Masons and Masonic bodies, for, if they were, they would have been binding in spite even of an express rejection of them.”

“Lastly, many of the so-called Landmarks did not answer the test laid down by their proponents; some were not ancient; others originated in written statutory enactments or regulations; and some were mere personal opinions, not even recognized as good Masonic law in many jurisdictions.”

In spite of this problem, your Committee feels that a possible description (but not a definition) of an Ancient Masonic Landmark might be:

An Ancient Landmark is something that has been a part of Freemasonry for so long a period that it never occurs to the individual to inquire as to its origin in his conduct of a lodge or in his conduct as a Freemason; it is something that he feels, without stopping to analyze why he should feel that way, and could not be removed without seeming to him to alter the fabric of Freemasonry. It is a Custom or Usage governing Freemasonry that he so completely recognizes as necessary to the preservation of Freemasonry that he lives within it without any conscious effort on his part. The Landmarks are not a code of laws. They are things that distinguish Freemasonry and set it off from other fraternities and other groups or organizations. The Landmarks are characteristics which exist without law being needed to preserve them, but that does not mean we may not have a Code describing the manner in which the Landmarks shall be preserved, such laws or rules being subject to change from time to time without subjecting such changes to the charge that they are innovations.

In light of the confusion that reigns throughout Masonic literature, this last description appears to be the most reasonable and inclusive. Using this description, even though we are no more able than anyone else to list the Landmarks, we feel that we recognize one when we see it or come in contact with it.

But, given this rather amorphous description, it is obvious that we have not been able to develop a more specific definition. And, without a specific definition, it is impossible to develop a specific list of individual Landmarks.

Therefore, your Landmarks Committee recommends that the Grand Lodge of Alaska take no action regarding recognition of any specific list of Ancient Landmarks. We do, however, encourage all Masons of whatever degree to

investigate this subject and to draw their own conclusions regarding the regulation by which he will live his own life and follow his obligation to be true to his God, his country, his neighbor, and himself.

We further recommend to all interested Brothers that they study the Old Charges and Regulations as well as the works of the many Masonic authors who wrote on the subject of Masonic Landmarks.

Finally, we suggest that all Masons should review their Masonic Monitor and Ciphers, particularly the section in the Entered Apprentice degree where it describes the reason that our Lodges are dedicated to the Holy Saints John. In that that passage it states "...there is represented in every regular and well-governed Lodge a certain point with a circle... The point represents an individual Brother; the circle is the boundary line, beyond which he is never to suffer his passions, prejudices, or interests to betray him." If each Mason follows this admonition, we feel that he will have complied with the Landmarks.

Hopefully, the study of the Ancient Landmarks is of interest to most Freemasons. The very title of the subject is appealing to many. Most of us like the idea of belonging to a Fraternity which is very old, but when we actually are confronted with a decision about whether or not a particular thing is an Ancient Landmark, it is the Committee's opinion that if there is any real doubt involved, this doubt should be resolved in favor of the conclusion that the particular thing should NOT be called an Ancient Landmark. This opinion is in line with the writings of Albert Pike.

In our thinking and in our speech we need to distinguish between the Ancient Landmarks of Freemasonry and what we regard as the general characteristics, customs, and usages of Freemasonry in the United States or in whatever part of the world we reside. The general characteristics of Masonry today – even of Masonry as it's practiced around the world – should not be regarded as the landmarks of the Ancient Landmarks of the Fraternity. Rather the ancient Landmarks of the Fraternity should be regarded as those things which have existed since prior to 1721 and which still exist as part of Freemasonry and which will continue to exist as long as Freemasonry is Freemasonry.

Lastly, we would like to point out that while we personally believe that there are benefits to be received from a study of the Ancient Landmarks of Freemasonry, the chief benefit or benefits which are to be obtained are our increased knowledge of the history of the Fraternity, and our increased knowledge of the universal characteristics of Masonry as it is practiced today. We feel that the chief benefit of the study of the Ancient Landmarks is not in the determination of precisely what are and what are not Ancient Landmarks.

In our opinion, all that is necessary for Brethren to do to observe the Landmarks, and all that a Master has to do to oversee the Brethren and his Lodge is: Live and act within the obligations of Freemasonry, give full heed to the admonitions of the charges and lectures of the several degrees, become familiar with the Ancient Charges and Old Regulations, the Customs and Usages of many years, and follow

the Masonic Code, which provides the written rules whereby many of the unwritten rules of our Landmarks, Ancient Customs and Usages are observed and preserved. Whether or not a Grand Lodge enumerates a list of Landmarks, and despite the fact we do not come near agreement as to what individual Landmarks may be, Freemasonry will march calmly down through the centuries following age-old Customs and Usages, and we shall bequeath to those who follow us the same virile institution that was bequeathed to us. Freemasonry moves on unchanged in its fundamentals ... unchanged in its great Lessons ... unchanged in its beautiful Allegories ... unchanged in its age-old Symbols ... unchanged in its appeal to better men ... unchanged in its appeal to the better part of better men.

Respectfully submitted,

VW V. Clifford Darnell (8, 13, 20) Chairman
VW Russell A. Burnett (11, 19)
VW Monte R. Erwin (3, 12)
VW Tom Smotherman (18, 19)
W Gerald R. (Jerry) Fairley (10, 20)

Note: Your Committee is indebted to those Masonic authors listed in the bibliography, and has quoted liberally (sometime without specific attribution) from their works. Due to our limited resources, our ability to do original research was equally limited. In addition, the subject of Masonic Landmarks has been covered thoroughly by the most noted of Masonic scholars. Each of the articles in the bibliography has been thoroughly reviewed. However, due to the length of the current study, not all material has been directly incorporated into the study in order to avoid excessive duplication.

We feel that, by presenting a wide range of views, each reader could draw his own conclusions. Observation of the Ancient Landmarks is, in a large part, a personal decision, and should be based on the individual's careful study of the subject. If there appears to be any bias in the above discussion, it will be toward the writings of more modern authors who have had the advantage of the extensive research done by their predecessors.

We are particularly indebted to the writings of Bede, Coil, Mackey, and Pound.

The works in the bibliography are available in the Alaska Masonic Library and Museum.

Interested Brothers can receive a copy of this summary report, the detail report and the supporting documentation listed in the bibliography on a single CD. Please contact the Alaska Masonic Library and Museum. There will be a slight charge to cover costs