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Questions and Answers

The Grand Lodge Constitution and Regulations (THE CODE) spell out the Masonic law that governs lodges and Masons in North Carolina. Copies of THE CODE are furnished each lodge, individual members may purchase copies through their lodge Secretaries (\$10.00). The answers provided for the following questions are usually brief, they are subject to error, and they are not official, they are intended only for general information. Some members may wish to score themselves on their knowledge of Masonic law by checking their answers to the questions. Our unofficial answer follows each question.

1. If the Senior Warden is elected to the office of Master and the installation is scheduled to be held a month later, and if the outgoing Master is moving to another city, can he simply delegate his duties and authority to the Master-elect during that intervening month?
Answer: No. The Master-elect cannot assume the office of Master until he has been duly installed as such. REG. 63-01. However, if the Master is compelled to be absent from the jurisdiction of the lodge—during any part of his term—then the Senior Warden succeeds to the powers of Master during the Master's absence. REG. 67-13(3). I know it sounds like gagging on a gnat, but that's the law.

2. In all lodges of my experience, the Master-elect usually makes the arrangements for the installation of officers, but I am told he really does not have the power to do this. What is the law?
Answer: Although the Master-elect is almost always accorded the privilege of making these arrangements, he does so only by the courtesy of the outgoing Master. The Master, although a lame duck, is still the one with authority to call an emergent communication, for whatever purpose (REG. 51-03), or the authority to set aside a time during a stated communication, for whatever purpose (REG. 51-36), and is thus able to set the date and time of installation, whether or not these are in accordance with the wishes of the Master-elect. Also, the Master may exercise his right to personally install his successor, even though the Master-elect may wish someone else to install him (REG. 63-09). So the outgoing Master may exercise his powers right up to the moment his successor is actually installed, but he loses those powers at that precise moment. The new Master then has the power to say when and by whom the other officers shall be installed. We should add we have never known of such problems arising in a lodge, and it would be a sad day for Masonry if they should arise.

3. Is the Master the only member of a lodge that can call an emergent communication?
Answer: Yes, he or the Mason legally serving in his stead. It should be noted, however, that the Master is required to call an emergent communication upon the written request of eight or more of his members, but only for consideration of the matters named in that request. REG. 51-13.

4. Is the Master's decision in a matter of Masonic Law final?
Answer: It is unless and until it is overturned by the Grand Master or the Grand Lodge. REG. 67-02(2). A lodge cannot, even by unanimous action, vote down a decision by the Master, it can only appeal it.

5. If I object to the admission of a visiting Mason, can the Master require me to give the reason/s for my objection?
Answer: No. REG. 58-13.

6. Does the Master have the power to refuse to receive a petition for the degrees?
Answer: Yes. Either he or the lodge can refuse to entertain a petition and order it returned to the petitioner. REGS. 67-10(27) and 73-10.

7. Is it legal for the Master to order a secret ballot to be held on a petition just as soon as the lodge is opened, even though that is not its proper place in the "regular order of business"?
Answer: Yes, he has authority to do that. REG. 67-02(9).

8. Can the Master postpone a secret ballot?
Answer: Yes. After the investigating committee has reported and all other requirements of the law have been met, REG. 76-02 says "there shall be a secret ballot..." However, the Master has the power to postpone it until the next stated communication only. He may not order any further postponements without the unanimous consent of the lodge.

9. I can understand why it would be desirable to give the Senior Warden a shot at conferring the 3°, or the Junior Warden a try at the 2°, and so on, but our Master recently permitted a Mason who had been raised less than two months to confer the 1°. Was this legal? If it was legal, was it proper?
Answer: It was legal if the Mason involved was capable as to proficiency and otherwise. This is the only criterion specified in REGS. 67-02(12) and 79-19. As to whether or not it would be proper, that is a matter for individual judgement. It is my opinion, for what it's worth, that a new Mason who rapidly becomes proficient in The Work and who wishes to participate, should be given every encouragement. Otherwise, he would become discouraged and we could lose him. The average lodge needs all the proficient Masons it can muster.

10. We had a member of our lodge ask to be excused from balloting upon a certain petitioner because of personal reasons. The Master refused the request and told him he must ballot. Was the Master within his rights to do this?
Answer: Not only within his rights, he was simply doing what the law requires him to do. No member may be excused from voting in a secret ballot. If he has strong reasons for wishing to avoid voting upon a certain petitioner, he should take the trouble to determine when that ballot is coming up and arrange to be absent; he should not put the Master on the spot in that manner. REGS. 67-10(8) and 76-04(9).

Freemasonry and Religion Are Compatible

BY: FORREST D. HAGGARD

Forrest D. Haggard was ordained by the Kansas Church of Christ and is Founding Pastor of the Overland Park Christian Church (Disciples of Christ) where he has served since 1953. He has been in the ministry for forty-four years and a Master Mason for forty-three years. He has served the Church by being President of the World Convention of Churches of Christ (1975-1980) and Freemasonry by being Grand Master of Kansas 1974-75. He is both York Rite (Red Cross) and Scottish Rite (3rd).

The recent revival, by fundamental Christianity, of anti-Masonry has created a small storm within both religious and fraternal circles. Over the past two years, I have listened to, watched on T.V. or read every program, article and item concerning the modern day anti-Masonic movement that has been called to my attention. It has been good for me. I have re-examined my own membership in all of my "other than the Church" commitments. I have reached a considered decision that Freemasonry is not now and never has been detrimental to my Christian faith and doctrine. In fact my fraternal relationships have strengthened and assisted me in my ministry as well as in my personal faith and life.

I have found three predominant reasons for the existence of the critics:

One. Personal and personality conflicts are present. Freemasonry is a human organization with no claim to Divine origin. In any human organization you have human frailties. Where you have a structure you have "assumed power or prestige" and with that you have conflicts. Some critics have had a "bad experience" in their Masonic connections. (Just like local congregations have people who came from some other church where things were "bad.")

Two. Political, social or religious dictatorships or hierarchical structures cannot, in fact do not dare, tolerate differences of opinion. They cannot afford any dissension or freedom of thought. Under their rule, Freemasonry and all like groups, must be attacked or destroyed. Such systems may claim to be open minded but they depend on their constituents or followers to have minds closed to all but their own particular "way" or doctrine. Freemasonry promotes freedom of thought and discussion.

Three. Money: I always listen and watch for the "bottom line" whenever I am watching the "Christian" T.V. station or listening to a "religious" broadcast. The bottom line is an appeal for membership in their group and for support funds. In spite of all of the revelations of graft, greed, corruption and immorality on the part of the hawkers of fundamental Christianity, their kind continues. They are an embarrassment to the Church. I have to assume that Satan rubs his hands in glee as their message of hate, exclusiveness and divisiveness goes out to the public.

I call your attention to some other factors: The same voice that speaks out against Freemasonry often also speaks out against any other type, kind, style, or form of religious faith other than their very own. The same families that have left my congregation because I am a Freemason came to our Church because where they were was not of the "true" faith. And they have already left where they went from my congregation because that place was not the "true faith" either.

Remember that Freemasonry is not a single minded organization. It is a multitude of structures, groups, and units that are tied together by a common historical tradition. We have no "one voice," nor one leader, nor one ritual. Our critics pick and choose their quotes or dramatizations from any era, source or supply that meets their particular needs.

I have never argued with single minded fundamentalists. They are always, ALWAYS, in their own mind, absolutely right. They must destroy all other systems to prove their own right to exist. They can always justify their stance on the basis of their own interpretation of their Source (such as the Word). And they need money to exist. If they cannot survive on their own, then they must invade or utilize some already proven source (such as the type and quality of people who make up most fraternal groups and most especially Freemasonry).

I represent a whole host of competent hardworking ministers who labor in a parish and who really carry the load of pastoral care and concern. Many of us belong to fraternal, civic or community groups. We do so with personal joy at the sense of unity, openness and sense of morality that these groups promote. These groups are not organized religion. They not only do not compete with the Christian faith, but in reality are supportive of it. It is disturbing that the opponents of Freemasonry are, in effect, attacking that which is supportive of Christian faith. The "Christian" anti-Masonic leaders are not only inaccurate in their attack on Freemasonry but they are, in my opinion, making a far more serious attack on the basic Christian faith under whose banner they claim to operate.

How do I respond to these attacks? What do I say? I do not respond directly to the attacker. The attacker is shrewd. He attacks the weak spot of his enemy. In our case that weakest spot is not, as the attacker would have you believe and thus defend, in our rituals, customs and traditions. It is in the members themselves who have had only a ritualistic education about Freemasonry.

Where Freemasonry has instructed its candidates in its history, purpose and intent and where a local lodge is going about its business with pride and dignity, there is very little that anti-Masonic groups can do to destroy the Craft.

The Short Talk Bulletin of The Masonic Service Association

Good Morning, Worshipful

Right now, today, some of our Masons have just been elected Master, some have just been installed, and still others are awaiting installation. In any case, the sun is rising on a new day for 393 North Carolina lodges. Although no one Mason can singlehandedly make this new day a truly great day for his lodge, no lodge is likely to have a great day without effective leadership from its Master. In the final analysis, the Master bears the responsibility for everything that happens in his lodge, good or bad.

The Master is not required by law to confer a single degree, deliver a single lecture, or take any other ritualistic part. The law does not even require him to personally supervise the degree work in his lodge, he can appoint qualified Brothers to do that. But the law does hold him, and him alone, responsible for the state of the ritual in his lodge.

The Master is not required by law to send delinquent notices, to mail reports of doings to the Grand Lodge, to collect dues, to personally prepare the annual return of the lodge, or to perform any other duties normally discharged by the Secretary, but the law does hold the Master responsible to see that these matters are properly taken care of.

The Master is not required by law to accompany an investigating committee on its rounds, but the law does hold him responsible to see that these committees function correctly and to replace them if they do not.

The Masonic law vests the Master of a lodge with broad authority. He is given powers not often granted presiding officers in other organizations. In return, he must shoulder total responsibility for the lodge. He is charged with maintaining harmony in his lodge (failure to do this is inexcusable), with conducting meetings properly, with arranging for Masonic Burials when requested, with seeing to it that lodge by-laws and Grand Lodge laws are adhered to in every instance, with making certain that lodge funds are handled in accordance with law and that they are always fully accounted for and available to the lodge upon its demand; he is charged with all these and many, many other responsibilities. He can delegate some duties to others, but he cannot delegate final responsibility.

No Mason should ever assume the office of Master without knowledge and understanding of CHAPTER 67 in THE CODE, particularly REGS. 67-01 through 67-12. There are many other regulations with which a Master must be familiar if he is to have a good year in the East, but he is doomed to a lackluster performance if he is ignorant of those just named.

Now, don't be discouraged. With all its requirements, with all its responsibilities, a Mason's year in the East can be one of the best years of his life. It can be a fun year, a rewarding year. It depends upon the Mason himself. If he went into the East properly prepared, if he discharged all his duties correctly, if he daily approached those duties in the spirit of Brotherly Love, and if he was innovative and inspiring in leading the lodge, then for the rest of his life he can look back upon that year as one in which he truly served Masonry and his fellow man—and had fun doing it.

So, my Brother, it is squarely up to you; 1990 in your lodge depends largely upon the quality of your leadership. We wish for all Masons now preparing to lead their lodges in the coming year every possible success. If you have good years, your lodges will have good years, and North Carolina Masonry will have a good year. And that is what it's all about.

Reynold Davenport

Grand Master's Class

DeMolay Annual Event Master Masons Welcome

Greensboro — On January 6 the DeMolays of North Carolina will honor the Grand Master of Masons with their "Annual Grand Master's Class." Not nearly enough Masons ever attend this yearly event. In fact, not nearly enough Masons have ever attended any DeMolay event. And here is what you will be missing if you do not show up at Greensboro's Masonic Temple on 830 West Market Street by 12:50 p.m. on January 6:

A crack degree team will put on the Initiatory Degree for young men from all across North Carolina. Then another team will confer the DeMolay Degree. The Mason who has never witnessed a DeMolay degree team at work has missed some of the finest ritualistic performances he will ever be privileged to see. Speaking as a Certified Lecturer of some thirty-three years standing, I can honestly say that these lads put me and most other C.L.'s I've seen to shame. They are really something to see. Don't miss it.

If you would like to attend the banquet that evening, make your reservations with Bob Pinnix, P. O. Box 7343, Greensboro, North Carolina 27417-0343, Phone: 919-292-8445. The banquet costs \$15.00. Everything else is free.

We express gratitude to State Master Councilor Charles Silber for keeping us posted on DeMolay activities during the past months.

Reynold Davenport



Rocky Mount — On October 27, Corinthian Lodge No. 230 presented the seventy-year award to A. L. Rinehart, ninety-three, a retired railroad man. His son, Charles L., a Georgia Mason, is seen in the above photo making the presentation, and Grover Edwards, D.D.G.M.-18, is at right. Rinehart's wife, Margie, was presented a red rosebud by Past Master H. T. Banks. The entire family attended the ceremony, father, mother, son and two daughters.

Why is a Master Addressed as "Worshipful"?

Few Masonic matters are less understood by the non-Masonic public than this. The word "worchyppe" or "worchyp" is Old English, and means "greatly respected." In the Wycliffe Bible "Honor thy father and thy mother" appears as "Worchyp thy fadir and thy modir." English and Canadian mayors are still addressed, "Your Worship." In some of the Old Constitutions of Masonry is the phrase, "Every Mason shall prefer his elder and put him to worship."

"Worshipful," therefore, in modern Masonry continues an ancient word meaning "greatly respected." A Grand Master is "Most Worshipful," that is, "Most greatly respected" (except in Pennsylvania, where the Grand Master is "Right Worshipful," as are Pennsylvania's and Texas' Past Grand Masters).

The Short Talk Bulletin of The Masonic Service Association

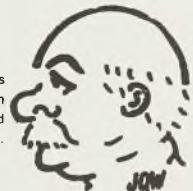
Unscramble

Rearrange the letters in the following six words to form six new words familiar to Masons: arise, raise, biter, worth, steal, heart. Now take the first letter of each new word you have formed and arrange these to form a six-letter word familiar to Masons. It is the second of two. You may come up with a final answer that is part of a snake and, if so, you have the correct six letters; you need only to shuffle them some more. The answers will be found elsewhere in the paper.

Unscramble Answers

ACCORDING TO JIMROD

We present below this month's poetical offering from that distinguished Mason and philosopher, JIMROD Q. WAXPILLOW.



This ardent young Mason named Springle Met a girl who set him a tingle Met a girl who set him a tingle So he took her as wife For the rest of his life Vowing never again to be single