



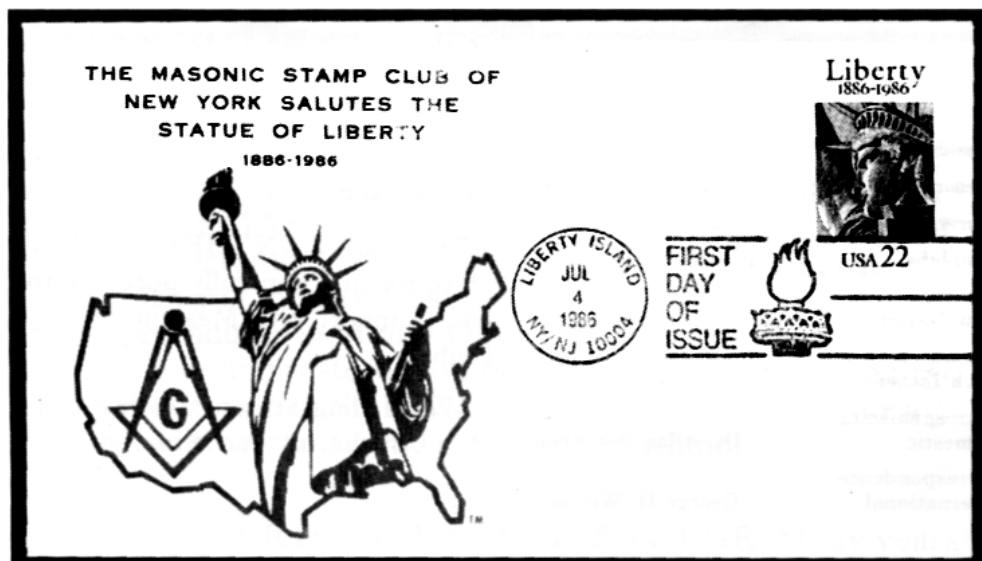
# The Masonic Philatelist

A QUARTERLY

VOL. 42

SEPTEMBER 1986

NO. 3



**NEW MASONIC STAMP CLUB OF NEW YORK**  
**Statue of Liberty Centennial Cover**  
**Send \$2 and SASE to**  
**Nicholas Batalias**  
**27-05 Urban Place**  
**Fair Lawn, NJ 07410 USA**

# The MASONIC PHILATELIST

VOL. 42

SEPTEMBER 1986

NO 3

DR. IRWIN M. YARRY  
EDITOR

DR. ALLAN BOUDREAU  
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\* \* \* \*

The Masonic Stamp Club of New York was organized in 1934 for the purpose of encouraging research and study in Masonic Philately, and to establish bonds of good fellowship among Masons who are stamp collectors. The need for the organization has proved itself through the years with its ever-increasing membership and the formation of other Masonic stamp clubs in the United States.

## ON THE COVER

Our cover features the new Masonic Stamp Club of New York July 4, 1986 Statue of Liberty Centennial Cover.

George Wettach, our Past President originated the design using the trademark logo of the Grand Lodge of New York Statue of Liberty Campaign and the new Liberty 22¢ issue. The envelopes were printed using thermography, the stamps affixed, and sent to the Special Events Unit of the U.S. Postal service in New York City with the request that the Liberty Island first day of issue handstamp be used for the cancellation.

The result is ON THE COVER for all to see and hopefully purchase to help support the Masonic Stamp Club.

We all congratulate Brother Wettach on what he has achieved.

Regular meetings, 2:00 p.m., 2nd Wednesday each month except July and August at:

The Collectors Club  
22 East 35th Street  
New York, NY 10016  
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*Please Address All Communications To The*

**MASONIC STAMP CLUB OF N.Y.**

MASONIC HALL - Box 10  
46 West 24th St.  
New York, N.Y. 10010

## NEW GOVERNMENT ISSUE

The Island of St. Kitts in the West Indies (a British Colony) issued a set of four stamps, on the 9th of November 1985, to commemorate the 150th Anniversary of Masonic Lodge Mount Olive No. 336, S.C.



**15c BROTHER JAMES DERRICK CARDIN M.B.E. P.M. 1871-1954 THE GRAND OLD MAN OF FREEMASONRY IN ST. KITTS.** A man of great character and determination. James Derrick Cardin the father of modern Freemasonry in St. Kitts re-organized procedures in Mount Olive Lodge and raised money to repair and restore the Lodge building. He was the first Freemason in St. Kitts to be honoured with Honorary Rank by the Grand Lodge of Scotland.

**75c BANNER OF MOUNT OLIVE LODGE.** Many years ago, Freemasons here in St. Kitts used to march in procession to St. Georges Church on the 27th day of December in each year. This is the feast of St. John's and is an important day in the Masonic calendar. The Standard Bearer of the Lodge carried the banner at the head of the procession. There are masonic symbols on it which will be recognized by Freemasons. The date on which the banner was first obtained is not known, but it is believed to date from about 1850. Freemasons seldom appear in public now, but the banner is an interesting relic.

S1.20 IMPORTANT MASONIC SYMBOLS. The Bible, Square and Compasses are perhaps the best known symbols in Freemasonry. The Bible shown was presented to the Lodge about 30 years ago in memory of James Derrick Cardin M.B.E., an outstanding Freemason features on the 15c value. The Square and Compasses in regular use at the Lodge originally belonged to Masonic Lodges founded in St. Kitts at the end of the 18th century.

S3.00 THE CHARTER ISSUED 1835. A Lodge's Charter is its most treasured possession. The present charter was issued to Lodge Mount of Olives No. 407 on the 9th November 1835 and has remained as the symbol of authorization from the Grand Lodge of Scotland since that time. In 1848 the name of the Lodge was changed to "MOUNT OLIVE" and the number 336 was finally allocated.

Technical details are as follows:

Designer: G. L. Vasarhelyi

Printer: Format International Security Printers Ltd.

Process: Lithography

Perforation: 14.5 per 2 cm

Watermark: Post Office - Sideways on 15c, 75c, \$3.00;  
Reversed on \$1.20

Sheet Format: 40 (2 panes of 20)

Stamp Size: 28.4mm x 42mm.

Any brother interested in more details might write directly to:

St. Kitts Philatelic Bureau  
Bay Road, Basseterre  
St. Kitts, West Indies  
Telex: 6849 PHILBUR KC

## FREEMASONRY — FROM CRAFT TO TOLERANCE

A talk given at  
St. Margaret Pattens' Church, Eastcheap,  
by Commander M.B.S. Higham, R.N.  
Grand Secretary of the United Grand Lodge of England  
on 1 October 1985

1. My subject is 'Freemasonry — from Craft to tolerance' but why should a series of talks on Christianity in the age of technology start with one on Freemasonry — and where do "Craft" and "tolerance" come in?

2. The first question should be answered by the Churchwardens, for Mr. Hodges on their behalf invited me to speak, and indicated, when I asked if I was free to choose my subject, that it should have something to do with Freemasonry. I therefore reluctantly abandoned my preferred subject ("Boatbuilding, and Polynesian Catamarans", which though technical is difficult to link to Christianity) and realised with a mixture of terror and delight that here was a splendid opportunity of telling people about Freemasonry and doing it on my terms, instead of simply reacting to questions.

3. I was then, quite properly, nagged for a title for this talk, and in some desperation decided on a mixture of 'Craft', which doubles as a name for Freemasonry and is a sort of technology, and 'tolerance' which if not recognised as a cardinal virtue ought at least to be familiar to Christians, and which Freemasonry practises in an exemplary fashion, setting its own standards and refusing to become involved with the ways or opinions of other people or organisations.

4. I am therefore grateful to our hosts, and their sponsors if that is the right word, the Mercers' Company, for giving me the chance this afternoon of gratifying what we in Freemasons' Hall see as a genuine and general public interest in Freemasonry. I shall tell you something of how the Craft itself progressed from a sort of trade union to a tolerant society with a few basic rules but otherwise admitting all sorts of men and I really mean all sorts. (I know of one Lodge, originally formed for professional men, whose recent admissions included a poulterer and a stagehand, and the Deputy Grand Master, who used to be a stockbroker, well remembers how a railwayman pounded his ear for twenty minutes while he waited to enter a Lodge a couple of years ago. We could all give examples of the Craft's delightful diversity of membership). I shall stray, deliberately, from my main theme because Freemasonry is a part of our society about which not enough is known and about which some crashing misrepresentations have recently been made. Some of the ignorance is our fault because we haven't explained ourselves but much is because those who make statements about Freemasonry haven't done their research properly, and make the mistake of trying to judge Freemasonry as they see it rather than as it is. It is as if I, from the outside, examined Christianity on the basis of the Bible but without talking to a Churchman, and concluded that as the God described is capricious and cruel — remember those Egyptian plagues! — Freemasons shouldn't become Christians, or if they were already Christians they should consider seriously whether they should remain so. Perhaps over-simplified, but you see what I mean.

## FREEMASONRY — FROM CRAFT TO TOLERANCE

5. I am sorry to have to say that from the end of the Second World War until two years ago our response to an invitation such as today's would have been different. Freemasonry had changed from an association which was often in the public eye, with two Masonic periodicals on general sale at news-agents and station bookstalls and frequent notices in the public press, to something which set the Royal Navy a shining example of silence. It is galling to admit that none of us really knows why. Grand Lodge's policy did not change — then, as now, it was and is rare for an official statement to be made from Freemasons' Hall — but individual members of the Craft progressed from what might have been a becoming reticence about their Masonic affairs to an almost obsessive silence. This attitude allowed Freemasonry's critics free rein; no answer was taken as an admission that allegations were true, and Freemasonry's reputation suffered — to put it mildly. It is time the record was set straight, and I am happy to say that in the last two years we have begun to do something about it.

6. First, something — very little — of myself. I became a Freemason 27 years ago and was Master of my Lodge 9 years later. I left the Royal Navy after 23 years' service to work at Freemasons' Hall in 1977 and have been Grand Secretary for five years. The Grand Secretary is a sort of Chief Executive (with, for any Naval Officers present, responsibilities in command and representational duties much like those of the Flag Officer Royal Yachts). I happen to be a Christian, a member of the Church of England, and am a sidesman of my Church at home.

7. My boss is the United Grand Lodge of England, which has its headquarters in London and directs the practice of basic Freemasonry in over 8000 Lodges in England and Wales and overseas. If I were here as an official spokesman, I would be representing between  $\frac{1}{4}$  and  $\frac{1}{2}$  million Freemasons of the English Constitution (and in that our system of Freemasonry is echoed in very many countries, could also be speaking indirectly on behalf of I don't know how many million others).

8. With all that background, however, it is only fair to say that my words are very nearly all my own, and are an informal explanation of Freemasonry as I see it, rather than a formal statement on behalf of Grand Lodge.

9. Now what is Freemasonry? It is for most of us a spare time activity but above all it is FUN. After joining for various reasons, we stay Freemasons because we enjoy it, and we really do, in spite of the heavy things I shall have to say in a moment about morality and so on. It demands that we put something into it, and as in everything else in life worth doing, we get something back — not materially; mostly sheer enjoyment.

10. Next, in explaining Freemasonry, I must tell you something of its past and must say at once that the detail of how modern Freemasonry developed is not clear. There are very few records of what happened before Grand Lodge was formed, and we can imagine that the Craft as we know it today evolved before our predecessors thought the evolution worth recording. Masonic scholars divide into two camps about the evolution (which is good for them — it gives them something else to debate).

## FREEMASONRY — FROM CRAFT TO TOLERANCE

11. Some scholars claim that Freemasonry's antecedents run through the mediaeval guilds back to the builders of King Solomon's Temple. Certainly much of its basic mythology comes from the Old Testament, but it is impossible to prove a definite link to times of enormous antiquity. It is, however reasonable to see in modern Freemasonry many links, which may be direct, with the ancient craft of the free-stone mason.

12. These masons were skilled men who had learned their trade (or craft) in a long apprenticeship and assembled in Lodges to build castles or cathedrals and a variety of other buildings in stone. They guarded their trade secrets with prudent care, partly for the good reason, which will be recognised now, of protecting their jobs, and partly because they were proud of the standards of workmanship they could achieve and wanted to maintain them. To guard their trade secrets and the plans of their work they may well have had their own passwords and other means of recognition, and I expect they were, to unqualified strangers, a pretty exclusive bunch, intolerant of outsiders. They looked after their fellow craftsmen, and were bound to give a qualified journeyman a day's paid work or the means to reach a neighbouring Lodge which might offer him more lasting employment — a primitive form of charity. We might guess that as respectable craftsmen they tried to ensure that the members of the Lodge were law-abiding citizens, and they would generally have done what they could to avoid political trouble — as any sensible person did in mediaeval times. Religious strife until the Reformation would have been easy to avoid: one Church — no problem.

13. If modern Freemasonry's roots are indeed among the operatives, there was then a transitional stage in the 1600s when non-operative men were admitted to operative lodges as honorary members or as patrons — and then gradually took over the lodges, using the stonemason's customs and tools as a basis for teaching morality.

14. The other camp of scholars believes that Freemasonry originated more spontaneously in Tudor times, when England was torn by religious and political strife which split families and eventually led to civil war. It is not difficult to imagine how sensible men of those times might have formed societies where differences were set aside, at least temporarily, in favour of tolerance, which promoted friendship and charity and which taught morality in the style of the times — by allegory and symbols. It might have been an accident that they adopted the building of King Solomon's Temple as their central allegory and stonemasons' tools and customs to illustrate it. (In a maritime nation it is perhaps sad that they did not choose the building of the Ark as the central theme — we might then have been speaking today of Free-shipwrights, and my original idea of talking about building a catamaran would not have been so far from the mark — and the Great Architect might have had a different spelling.)

15. Whichever theory of evolution is correct, Lodges in nearly the modern form were working at the end of the 17th century, for in 1717 (when this rebuilt church was some 30 years old) four London Lodges, whose origin is charmingly claimed as of 'time immemorial' and therefore must then have achieved at least some antiquity, formed the original Grand Lodge of England (in an alehouse in St. Paul's Churchyard a mile west

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of here). The Grand Lodges of Ireland and Scotland followed in 1725 or so and 1735, and from these three Grand Lodges have sprung all the other Freemasonry which we accept as regular in the world. (I'll come back to regularity later).

16. Having dealt with history, I must now explain Freemasonry as it is. Modern Freemasonry has not changed much from its original non-operative form. There are some differences which I shall mention, but the basic, essential qualifications for membership is unchanged. To be admitted and to remain a Freemason, a man must believe in the Supreme Being — a God (and to stifle Manichean questions the God must be a good one). To begin with in Masonic ritual this God was treated (if that is not too disrespectful a word) in Christian terms (although this did not prevent Jews from being Freemasons from very early times). Scandinavian Freemasonry is still for Christians. In the English Craft, however, in a process which started in the middle 1700s and ended in 1816, Christian references were removed from the ritual to enable men of different faiths to take part without compromising their own beliefs. This is practical tolerance, and one of Freemasonry's great strengths. It enables men of all faiths (who might 'otherwise have remained at a perpetual distance') to meet in ordinary friendship. Without interfering in the way in which they practise their religions, it shows how much they have in common.

17. This requirement of belief in the Supreme Being, and the fact that Masonic ritual contains frequent prayers, does not make Freemasonry a religion. Freemasonry offers no sacraments. If a Christian wants spiritual grace, he must go to church. Similarly, if he wants salvation he must seek it in the practice of his religion. Freemasonry may teach or encourage him to do better, but it does not deal in religion or in religion's ultimate, salvation. Religions have doctrines. Freemasons are forbidden to discuss religion in their Lodges, and so no Masonic doctrinal system is possible. A belief is required, but there is no attempt to prescribe how the belief is to be exercised.

18. There is no Masonic God — if a Freemason prays to the Great Architect of the Universe (or to the Supreme Being by any of the other respectful Masonic vocatives) he knows that his own belief will translate and direct that prayer to the God he worships. Prayer alone does not make a religion. If it did, some might say that Parliament was religious. (Others might say, 'Better if it were'.) Prayer was commonplace when Freemasonry began, and modern Freemasons are very faithful to the old ways.

19. As there is no Masonic God, there is no composite Masonic God, and still less a pagan composite. You may have heard about a compound word used in the Masonic Royal Arch. I can tell you that no part of it refers to Baal or to any pagan deity.

20. Freemasonry teaches morality. By this, I mean it encourages men to try to be better, to discipline themselves and to consider their relations with others. In this, again, it is not a religion. Religions encourage morality, too, but they refer it to God. Freemasonry, if you like, deals with morality at ground level, religion takes it upwards.

21. Freemasonry teaches its moral lessons in a series of ritual dramas — one-act plays, if you like — each with two scenes; first the story or action and then the explanation. The

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ceremonies of Freemasonry are intensely satisfying to take part in: always different because those involved will change from one time to the next: demanding in that words and actions have to be memorised (and the shortest ceremony lasts about an hour) and deeply impressive to the candidate, because he is the focus of attention of a room full of men who work together to get a message across to him and because the message itself is of compelling interest. A personal comment here: I have three abiding memories of being made a Mason — the friendly hand that took charge of me as I entered the Lodge; the feeling that everyone in the room was concentrating on what was happening to me, and the ritual but apparently spontaneous advice I was given in the second part of the ceremony, which for commonsense and beauty of language runs a close second to Polonius' advice to Laertes — and I was there as Laertes. I know that there are very few Masons who would not say much the same, even if they put it, 'Shakespeare could not have done better himself'.

22. It may be useful here to digress to an explanation of a spectrum identified by a wise friend of mine (she is not a Mason), which may explain part of the unease that Churches feel over the way Freemasons use ritual to teach morality. The spectrum runs from Quakers, who have religion, but no ritual as most of us understand ritual, past other Churches which use ritual as a means of tuning the mind to God, and getting a religious and moral message across, to Freemasonry, which uses ritual (including prayer) to teach moral lessons, but is not a religion. When I must admit that at least some Freemasons (and suspect that at least some Churchgoers) enjoy ritual for its own sake, we can understand how the spectrum becomes blurred and can understand the unease which I mentioned. It strikes me, however, that if two organisations are in the business of teaching morality and are confident about it, they should be able to draw from and support or at least tolerate one another. Any misgivings which the Churches have should disappear if it can be accepted that Freemasonry knows its bounds — and that the bounds stop short of religion. There was once a sailor who stated a complaint about a church service in a ship. His Captain had to admit that he, as a lay person, should not have pronounced the absolution after the general confession. The Master at Arms resolved the resulting impasse in the style of a true 'Jaunty'. "Sins not absolved. Salute. Right - turn. Quick - march." I know that such a problem would never arise in a Lodge.

23. As part of its teaching of morality, Freemasonry invites its members to consider their place in society. It encourages them to practise plain, old-fashioned loyalty to their native country and to respect the law. It is interesting in this context that in the late 1700s, after the two Jacobite rebellions and when the country was still racked by political disturbance, Freemasonry was expressly excluded from legislation which proscribed seditious societies. Perhaps we were better understood in those days. A Freemason is very strongly discouraged from using his membership to promote his own or anyone else's business, professional or personal interests. He knows that the principles of the Craft not only do not conflict with his duty as a citizen or as an employee or his relations with his local government authority as Councillor or contractor, but should actually improve his performance. Not many associations in the country invite their

**FREEMASONRY — FROM CRAFT TO TOLERANCE**

members to consider their priorities in this way, as Freemasonry does. Twice before a man becomes a candidate for admission; twice as he is admitted, and twice after that, he is told, or acknowledges or is reminded what Freemasonry is *not* for. More general knowledge of the Craft's attitude to the misuse of membership might allay fears that a Freemason would be obliged to act to the detriment of his ordinary duties as a citizen or an employee.

24. 'What happens to the Freemason who cannot maintain high moral standards?', you may ask. A difficult question that, but reasonable: Freemasons are human, and are subject to pressures and tensions and may sweat and sin like other people. We take the view that remedies for crimes or civil wrongs or matrimonial differences (all of which may involve morality) lie in court. After this, Lodges are a sort of family in themselves, and like families can and sometimes do exclude those whose moral transgressions make them no longer acceptable. Higher Masonic authority can reprimand or suspend errant Freemasons. Grand Lodge can expel from the Craft. Among all these administrative penalties there may be mercy, not to condone reprehensible conduct, but admitting that there may be another, mitigating side to the story.

25. Although it is not directly relevant to my main theme, Freemasonry's social side should be mentioned for completeness, and because it is an important part of a Lodge's activities. Most Lodge meetings are followed by a meal in varying degrees of formality; many Lodges are the basis for informal gatherings of their members and families, and as such, are another facet of society.

26. Freemasonry has a considerable interest in charity, about which I could go on for a very long time. Instead I simply say that in educating Freemasons' children and in caring for Freemasons and their dependants in sickness and old age, Masonic Charity looked to fill gaps in the country's social system — acting where there was need. It knows that charity means caring, and not just giving money and it does not care only for its own people. I remember the almost mischievous pleasure the Grand Master took in giving a lifeboat on behalf of Grand Lodge to himself as President of the RNLI, and there are hundreds of other examples of support for non-Masonic charity which I could give if I were here to talk about charity.

27. Super-tolerant, if you like, or prudent if you are more cynical, but Freemasonry takes no part in politics. The discussion of politics in Lodges is forbidden (they have plenty to occupy them anyway with Masonic ceremonies and the ordinary business of running a small association and Grand Lodge will not express any opinion on political matters.

28. If, in standing aside from politics, Freemasonry is tolerant of people's views on them, (so long as they leave them outside the Lodge), Grand Lodge is very particular about the standards set and kept by other Grand Lodges. To be accepted as regular, a Grand Lodge must practise Freemasonry very much as it is practised in the English Constitution, particularly in requiring a basic belief in the Supreme Being and forbidding discussion of religion and politics in Lodges. Each Grand Lodge is sovereign in

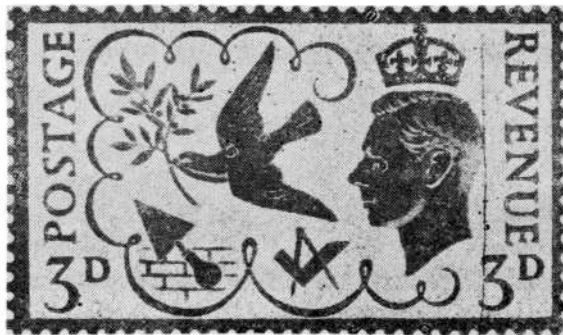
## FREEMASONRY — FROM CRAFT TO TOLERANCE

its own country but it must conform to this universal standard. So if you hear of a Grand Lodge which advises its members how to vote in elections, or says that a belief in the Supreme Being doesn't really matter, you can be sure that England and like-minded Grand Lodges do not count it among their friends.

29. You might wonder why I've said nothing about secrecy. My unspoken theme is that there is very little secret about Freemasonry. Its internal affairs, like those of many associations, are private — and there is nothing wrong with privacy, however unfashionable it may be. There is, however, a great deal that I or any individual Freemason could tell you about the Craft. You will find that the average Freemason is a good advocate for the Craft in ordinary conversation with someone who is genuinely interested, even if you are not burdened with many like me who try to do the same thing in public. I hope that by talking about it at this length I may have begun to convince you that in this I am right.

30. Finally, I revert to what I said earlier. Freemasonry is founded either directly or by imitation, on craftsmanship, which is technology to a high standard and gives the modern Freemason a basis of moral stability, which he can add to the spiritual support he draws from his religion, and is highly relevant to a Christian's conduct of his life and therefore to this talk.

31. We are confident that Freemasonry has a useful place in modern society. We know that we are likely to learn more about ourselves if we talk about Freemasonry so we welcome ordinary interest as a way of helping us explain ourselves better. I hope that by talking to you today I have advanced your knowledge of Freemasonry — and that I can make a reasonable answer to any questions you may have.



## The Masonic Stamp Club of New York

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 Raised April 27, 1907  
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 Ashland, Alabama  
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 Birmingham Temple Lodge No. 536  
 Birmingham, Alabama



**WILLIAM JENNINGS BRYAN (1860-1925)**  
 Secretary of State, U.S. Congressman  
 Three time Presidential Nominee  
 Raised April 15, 1902  
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 Lincoln, Nebraska  
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## CHURCH ON THE GREEN



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16 June 1986

Mr. George H. Wettach  
17-20 Well Drive  
Fair Lawn, N.J. 07410

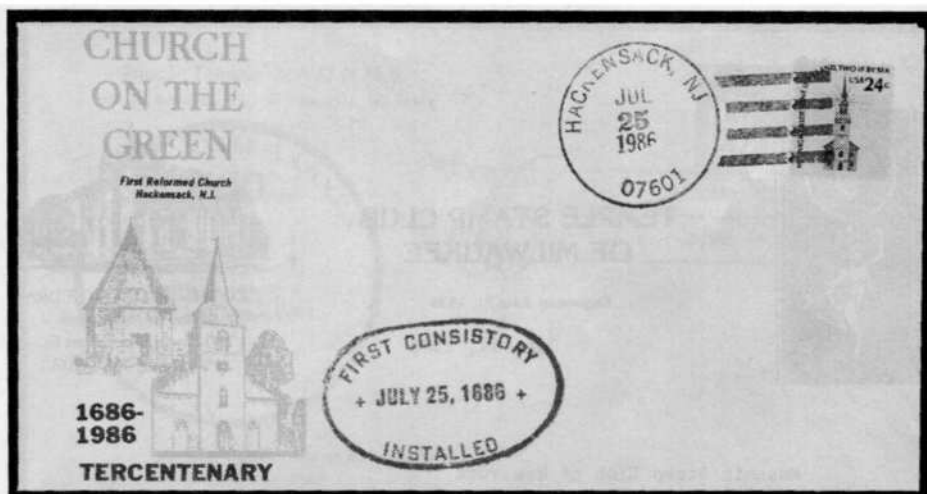
Dear George,

Thank you for your assistance in providing the names and addresses of the various stamp magazines and associations. Could you please publish this in the journal of the Masonic Stamp Club?

On July 25, 1986 the historic Church on the Green of Hackensack, New Jersey, will issue an attractive cachet commemorating the three hundredth anniversary of the installation of their first consistory. The cover will be franked with the 24¢ definitive stamp depicting the Old North Church. This will be a limited edition of 300 covers. They may be obtained by sending \$1.00 and a number 10 SASE to me at the address below. All proceeds will go to the church.

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HACKENSACK'S "CHURCH ON THE GREEN" is not as famous as Boston's Old North Church. There was no Paul Revere or Longfellow to make it so. Yet the two congregations have several things in common: both were founded in the 17th century; both were split by political divisions in the 18th century; both were occupied by the British during the American Revolution. Old North Church was destroyed by the British; the stone octagon in Hackensack was saved, thanks to the piety of the Hessian soldiers. General Enoch Poor was buried here in the churchyard; his funeral was attended by Washington and Lafayette. The old octagon church was replaced in 1791.

This cover and cachet commemorates the beginning of a fourth century for the Church on the Green. Its first governing body was installed July 25, 1686.

Theodoric Romeyn, who became pastor in 1776, was a fugitive during most of his pastorate and dubbed "The Rebel Parson" by the British.



## TEMPLE STAMP CLUB OF MILWAUKEE

Organized June 21, 1939

June 14, 1986



SCOTTISH RITE CATHEDRAL  
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790 North Van Buren St.  
Milwaukee, WI 53202

Masonic Stamp Club of New York  
c/o Collectors Club  
22 East 35th Street  
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Attn Editor

Gentlemen:

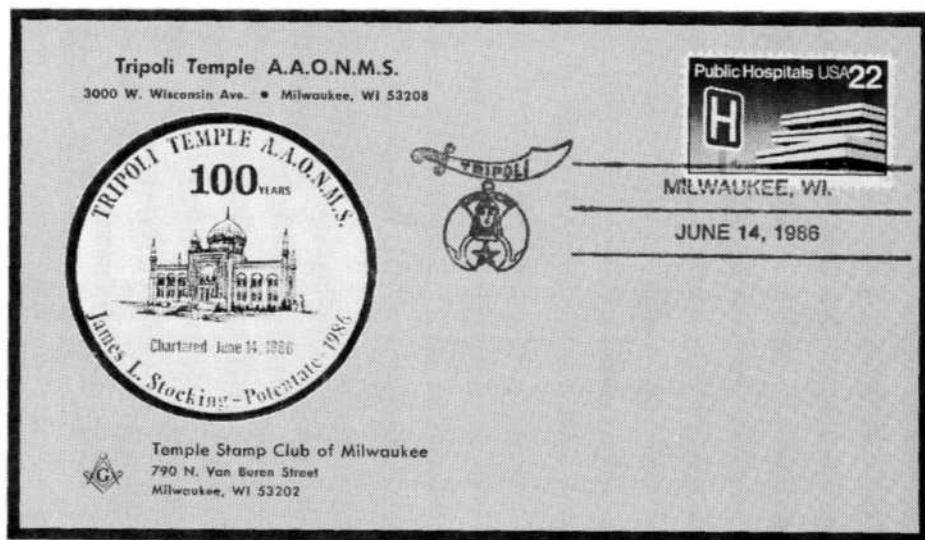
On June 14, 1986, the Temple Stamp Club of Milwaukee issued a commemorative cover (Not a FDC) commemorating 100 years of service by the Tripoli Shrine of Milwaukee. The cachet is an aluminum foil drawing of the Mosque surrounded by the words "Tripoli Temple A.A.O.N.M.S." and the current Potentate's name, James L. Stocking. The blue envelope is franked with the 22¢ Public Hospitals stamp. They are \$1.00 each or three for \$2.75. Blocks of four stamps are available at \$1.75 each.

Request to Temple Stamp Club, 790 N. Van Buren Street, Milwaukee, Wisconsin, 53202. A #10 Self addressed Stamped envelope is required.

Sincerely,

A handwritten signature in cursive script, reading "Wayne E. Claflin".

Wayne E. Claflin, President



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#1182

June 28, 1986

To: The Philatelic Freemason  
Masonic Stamp Club of New York

Enclosed is a set of three commemorative covers issued by the Saladin Shrine Chanters, marking the centennial celebration of the Saladin Shrine Temple, Grand Rapids, MI.

A limited number are still available. Each set is numbered, and the total number prepared is approximately 500 sets.

We would greatly appreciate any publicity you could give us in your Unit newsletter for this project. All proceeds go toward financing various Chanter activities throughout the year.

A fact sheet is also enclosed, and thank you for your assistance.

Fraternally,

William E. Walker  
For the Saladin Chanters

## SALADIN CENTENNIAL COMMEMORATIVE COVERS



©1986, Saladin Chanters.

This series of three souvenir commemorative covers (envelopes) honors Saladin Temple on its Centennial Year. Every Saladin Shriner should have a set as a memento of this landmark year in Saladin's history.

These covers carry a 22c "Love" stamp — most appropriate for "The World's Greatest Philanthropy" — and have a special cancellation dated on the actual day of the 100th anniversary, June 14, 1986.

Each set is numbered. Because of the limited number of sets available, approximately 1,000, they are eminently collectible. Collectors may wish to buy additional sets, while they are available at original cost, with an eye toward possible future appreciation. Limit: 10 sets per order.

### ADDITIONAL SETS, WHILE THEY LAST:

\$5.00 per set at the Temple.

\$5.50 per set, postpaid, from: Saladin Chanters, c/o Saladin Temple, 4200 Saladin Dr. S.E., Grand Rapids, MI 49506.

All prices in U.S. funds; checks subject to clearance. Checks should be made payable to "Saladin Chanters."



1925 Ceremonial Cast



LOVE  
USA 22



0476



Saladin's First 24 Potentates Through 1923



LOVE  
USA 22



0476



SALADIN ARAB PATROL  
C. Turn-of-Century, actual date unknown.

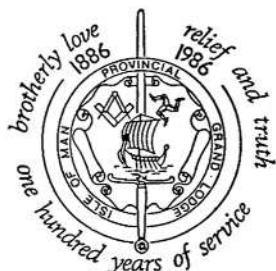


LOVE  
USA 22



0476

## SPECIAL COMMEMORATIVE COVER



## ISLE OF MAN PROVINCE OF FREEMASONS **CENTENARY YEAR 1986**

Souvenir Covers. Limited Issue

### CENTENARY YEAR 1986

In 1883 the three lodges meeting in the Isle of Man under Warrants From the United Grand Lodge of England, namely Athole Lodge, No. 1004; St. Maughold Lodge, No. 1075; Tynwald Lodge, No. 1242, each appointed a small committee to consider the advisability of making application to Grand Lodge to have the Freemasons on the Island formed into a District or Province.

The Committee met separately and jointly on several occasions and eventually decided to produce a joint Report. The Report unanimously adopted by the full Committee from the three Lodges was ably drawn up by Bro. James Hodgson of the Tynwald Lodge and signed by the Chairman of the Joint Committee, W.Bro. J. A. Dearden, Master of the Athole Lodge. The Report is dated 17th January, 1884.

The Committee expressed their opinion that for several reasons it would be advantageous to local Freemasonry that a Provincial or District Grand Lodge should be established in the Island and stated that "the proper mode of applying to have a District or Provincial Grand Lodge established on the Island would seem to be for each of the Insular Lodges to pass, and to transmit to the Grand Secretary, a resolution petitioning the Most Worshipful the Grand Master to establish the same, and to appoint a District or Provincial Grand Master."

Two of the three Lodges, Acting on the Report, subsequently passed a resolution adopting a petition in favour of a Provincial Grand Lodge. St. Maughold Lodge had a majority against the resolution. Two additional Lodges came into being in October, 1884. The Ellan Vannin Lodge, No. 2049 was consecrated on 25th October and St. Trinian's Lodge, No. 2050 on 27th October. At the consecration of these Lodges, the Grand Secretary of the United Grand Lodge of England, Very Worshipful Brother, Colonel Shadwell H. Clerke, especially referred to the desirability of the Island having a Provincial Grand Lodge. His comments no doubt led to the favourable consideration of similar proposals advocating the setting up of a Province, although St. Trinian's Lodge voted against it on financial grounds, but appeared to withdraw their opposition when it was realised that a Past Master of the Lodge was going to be appointed Deputy Provincial Grand Master.

A Patent of Appointment dated 21st January, 1886, was issued by the Most Worshipful Grand Master, Brother His Royal Highness the Prince of Wales, appointing Brother Major John Stenhouse Goldie Taubman, Justice of the Peace, Speaker of the House of Keys, Past Master of Tynwald Lodge, No. 1242, as Provincial Grand Master of the Isle of Man.

Soon afterwards acting on the advice of experienced Past Masters, the Provincial Grand Master appointed W.Bro. T.H. Nesbitt, Master of the Athole Lodge, No. 1004, as Provincial Grand Secretary. In the opinion of the brethren the appointment of Deputy Provincial Grand Master lay between W.Bro. G. C. Heron and W.Bro. J. A. Brown, but the latter withdrew in favour of W.Bro. Heron who was subsequently appointed. W.Bro. Brown became the first Provincial Senior Grand Warden.

The Installation of the Provincial Grand Master took place on 29th September, 1886. The Installing Officer was the Right Worshipful Brother W. B. B. Beach, Member of Parliament, Provincial Grand Master of Hampshire and the Isle of Wight.

After the investiture of the Officers the brethren formed into procession and marched to St. Thomas's Church to attend divine service. The service was conducted by the two Provincial Grand Chaplains, W.Bro. Rev. E. Ferrier and W.Bro. Rev. W. Morris. After the service the procession reformed and marched back to the Masonic Hall.

After this auspicious start, the Province has progressed considerably, and now has no less than sixteen Lodges. The present Provincial Grand Master is the Right Worshipful Brother, Henry William Callow, His Worship the High Bailiff.

This Commemorative Cover is issued to coincide with the Centenary Celebrations of this Province and the first day of issue is linked to the Centenary Provincial Grand Lodge Meeting to be held on the 25th September, 1986.

A special Handstamp has been designed and approved by the Isle of Man Postal Authority and bears the symbol of the United Nations "Peace", encircled by the Isle of Man Provincial Grand Lodge Centenary, Douglas, dated 25.9.1986.



Details of the Covers and prices are as follows:

1. Serviced Cover bearing the full set of Christmas issue of the I.O.M. Postal Authority 1986 with the special handstamp and personally signed by the Deputy Grand Master of the United Grand Lodge. R.W.Bro. The Hon. E. L. Baillieu and The R. W. Prov. Grand Master of the Isle of Man, R.W.Bro. Henry W. Callow.

Only a limited number of these Covers will be available for purchase and orders will only be taken in strict order of receipt.

**ONLY ONE COVER** will be allowed to each applicant and each Cover will be individually numbered and the full limited issue will be recorded.

U.K. Price £3.00  
Overseas Price £3.50

2. Serviced Cover bearing the full set of Christmas Issue of the I.O.M. Postal Authority 1986 with the special handstamp and personally signed by the R.W.Prov. Grand Master of the Isle of Man R.W.Bro. Henry W. Callow.

Only a limited number of these Covers will be available for purchase and orders will only be taken in strict order of receipt.

**ONLY TWO COVERS** will be allowed to each applicant and each Cover will be individually numbered and the full limit issue will be recorded.

U.K. Price £2.00  
Overseas Price £2.50

3. Serviced Cover bearing the full set of Christmas Issue of the I.O.M. Postal Authority 1986 with the special handstamp.

U.K. Price £1.50  
Overseas Price £2.00

4. Applications for the Serviced Covers as at 3 above in quantity will be allowed discount as follows:

10-99 — 5%  
100-199 — 10%  
200 and over — 15%

## ORDER FORM

To: G. V. Crosby, F.F.C.S., A.A.A.I.  
 "Lynton",  
 The Crescent,  
 Baldrine, Douglas,  
 Isle of Man. U.K.

From: Name .....  
 Address .....  
 .....  
 .....

**Amount**

Please forward .....	Serviced Cover personally signed by Dep. G. Master U.G.L. and Prov. G. Master I.O.Man.	.....
.....	Serviced Cover personally signed by Prov. G. Master I.O.Man.	.....
.....	Serviced Covers	.....

Total £.....

I enclose a Cheque/Postal Order for £..... in payment for the Covers listed above,  
 payable to ISLE OF MAN PROV. GRAND LODGE CENTENARY FUND.

Please note that no orders can be accepted unless accompanied with the payment in full,(including  
 overseas postage where applicable).

Orders are sent at the purchaser's risk.

Orders will be treated in the strict receipt of application.

Address to which Covers are to be sent, if different from above:

Name .....  
 Address .....  
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Signature .....

N.B. If the space on this form is not sufficient to cover your order, please use the space on the back of  
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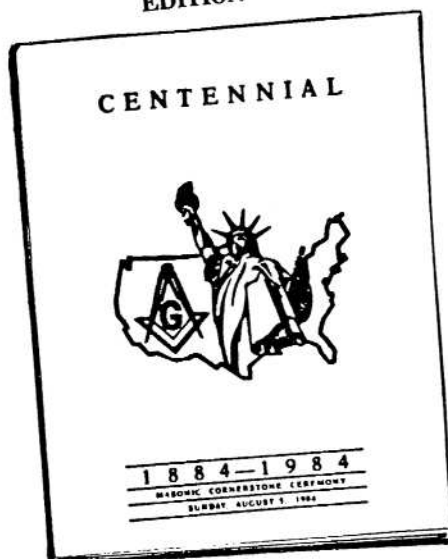


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