



# PACIFIC MASONIC LODGE # 325, A.F.M.



## THE PACIFIC TRESTLEBOARD

VOLUME 2, ISSUE 7 JULY, 2008



### GETTING IT DONE

My Brothers, by the time you read this, we will have completed our annual Bar-B-Que Fundraiser. I hope you were able to attend, work and to enjoy the food and fellowship.

We have also applied for and been granted NON-PROFIT CORPORATION status by the Secretary of State. This means that Pacific Lodge IS actually now a corporation. To get the full idea of what this means, I suggest you speak to Bro. Brian Gambrell, our in-house counsel. He can explain it much better than I can.

We also completed the required form 990-N from the Internal Revenue Service. This is the first year

these forms were required . It took a good deal of work to put all of the information together and put it in the right spot on the form. I never could have done it without the assistance of Bro. Glyn Smith and Bro. Billy Hilliard. To them I offer my deepest thanks and humble appreciation.

My thanks go to W. Bro. Doyle Jaco for hanging the six new ceiling fans in the Lodge. Bro. Richard Prudence was also helpful in this undertaking.

Getting it done. That's what we are all about. It took time for all of these to fall into place. It took a lot of hard work, but it got done. Keep up the good work and it WILL get done!

All Brothers are welcome at Pacific. Please be prepared to show a valid dues card or have a Brother vouch for you. This is not done to embarrass anyone, but rather to ensure that all who pass are duly qualified....

#### Under the jurisdiction of the Grand Lodge A.F.M. of South Carolina.



### OFFICERS FOR 2008

- Fred Garren, P.M., W.M.
- Brian Gambrell, S.W.
- Bill Yandle, J.W.
- Jim Jaco, Treas.
- Bosie Martin, P.M. Sec.
- Del Collins, S.D.
- Richard Prudence, J.D.
- David Dowden, Stew.
- Michael Hershberger, Stew.
- Wayne Whitworth, Chap.
- Jan Barkan, Tyler

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### MEMBERSHIP UPDATE

We are on a record pace for raising candidates this year. Last year, Pacific raised 12 to the Sublime Degree of a Master Mason. This year may be more.

I am very happy when I see these newly raised Masons coming back to the Lodge

to participate in business meetings AND in degree work. Here are some statistics: 6 Perpetual Life Memberships.

As of Dec. 31, 2007 our membership was: 229.

We have raised 6 so far this year. There are 9

petitions "in the line" for degrees. We have had 1 Demit to Pacific, 1 Affiliation and 2 Reinstatements so far with 1 more pending.

On a sad note, we have lost 4 Brothers to the GAOTU. Our current membership is: 235!



R.W. Bro. Edward Neeley  
DDGM, 10th Masonic District

## OFFICER SPOTLIGHT - R.W. BRO. EDWARD

I may have mentioned R.W. Bro. Edward in this spotlight before, but he deserves another mention. In May, Edward presented 110 years worth of service certificates and/or pins to Brothers from Ohio (50 years) and Florida (60 years).

This is just a part of his duties as District Deputy Grand Master. Bro. Edward has always been the driving force behind the “rebirth” of Pacific Lodge. More than just ideas,

R.W. Bro. Edward puts things into motion and see that they GET DONE. If he has something he has to do, I advise you not to get in his way or you may be run over.

R.W. Bro. Edward is busy with his duties as DDGM, but is also busy with his company, Truck Supply, Inc. Many of his employees have become Brothers under his watchful eye and leadership. While he has many other interests, his first and foremost is his fam-

ily. He is married to the former Ann Neeley, the daughter of the late R.W. Bro. Stanley Hamiter. His two sons, Blake and Adam keep him busy with Boy Scouts and simply “being a Dad.” He is active in his church, our Lodge, Sertoma, as well as KCCH of the Scottish Rite. His Brother-in-Law is our very own W.M., Fred Garren. Thanks for all you do Right Worshipful!!! You have strengthened our Lodge.



Bro. John Marshall  
Supreme Court Chief Justice

## FAMOUS MASONS - BRO. JOHN MARSHALL

**John Marshall** (September 24, 1755 – July 6, 1835) was an American statesman and jurist who shaped American constitutional law and made the Supreme Court a center of power. Marshall was Chief Justice of the United States, serving from February 4, 1801 until his death in 1835. He served in the United States House of Representatives from March 4, 1799 to

June 7, 1800, and, under President John Adams, was Secretary of State from June 6, 1800 to March 4, 1801. Marshall was a native of the Commonwealth of Virginia and a leader of the Federalist Party. The longest serving Chief Justice in Supreme Court history, Marshall dominated the Court for over three decades (a term outliving his own Federalist Party)

and played a significant role in the development of the American legal system. Most notably, he established that the courts are entitled to exercise judicial review, the power to strike down laws that violate the Constitution. Thus, Marshall has been credited with cementing the position of the judiciary as an independent and influential branch of government.

© Wikipedia

## MASONIC EDUCATION - JACOB'S LADDER



Artist rendering of the ladder

The introduction of Jacob's ladder into the symbolism of Speculative Masonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the book of Genesis: When Jacob, by the command of his father Issac, was journeying toward Padan-aram, while sleeping on night with bare earth for his couch and a stone for his pillow, he beheld the

vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continuously ascending and descending upon it, and promised him the blessing of a numerous and happy prosperity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God. It is a symbol of progress, its three principal

rounds representing Faith, Hope and Charity, present us with the means of advancing from earth to heaven, from death to life--from mortal to immortality. Hence its foot is placed on the ground-floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven. Gen. 28:12

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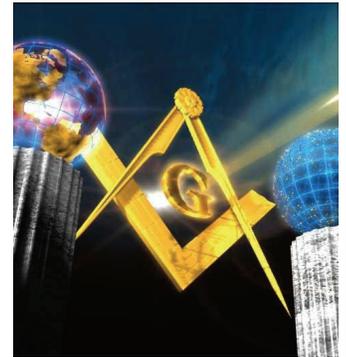
## MORE LIGHT - OBLIGATION

I was pleased to get a few responses to my question last month as to whether or not MORE IS BETTER. I am personally convinced that it is. A newly installed District Deputy Grand Master reminded me that if "they don't want to read it, they don't have to..." With that in mind, I am including in this issue one

of the BEST articles I have run across in many years from M.W. Bro. Hugh Linshaw from Canada (see last month's issue)... This particular piece moved me beyond words and I hope it will do the same for you. The subject is OBLIGATION. No one word (other than CHARITY) rings more prominently

within Masonry. I hope you will take the time to not only read it, but reflect upon its deep meaning. I can't begin to tell you how much this meant to me, but I honestly feel sure you will agree.

The wise S.G.A.O.T.U. once said, "LET THERE BE LIGHT"... Enjoy the read. I did. Bro. Bosie



NEVER ENDING LIGHT

## MOTHER KILWINNING SHARES HER CREST

My Brothers, in past issues you have heard me speak of our journey last November to Mother Kilwinning Lodge # 0 in Scotland. This is, according to most accounts, THE oldest Lodge known to man.

Her foundation stands on the ruin of an Abby dated 1140, some 600 years before the founding of the Grand Lodge of England (IGLE) or even the Grand Lodge of Scotland herself. Mother

Kilwinning was kind enough to send us a copy of the crest (her Lodge seal) which many members proudly display on jackets and the like.

The motto inscribed on the seal, NISI DOMINUS FRUSTRA, is very loosely translated as "Unless God is with us, our labor is in vain" which comes from the 127th Psalm. Nothing more fittingly represents Masonry.

The Crest was sent to me by our Brother who was kind enough to provide the tour we enjoyed.

Many of you may have seen the presentation made at the Square and Compass Club of the Midlands meeting where the history of the Lodge was explained. Long has she existed and long MAY she continue to prosper!

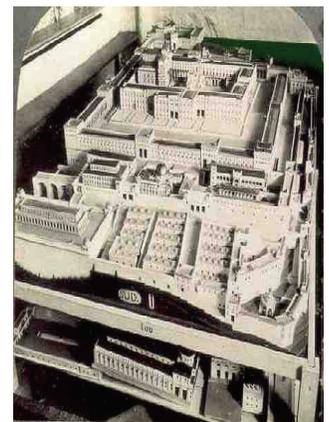


The CREST  
For Mother Lodge  
Kilwinning # 0

## MOUNT MORIAH EXPLAINED

The Lord had appeared to David at the threshing floor of the Jebusite and this is the exact spot where David instructed his son Solomon to build the house of the Lord, at Mount Moriah. This was also the place in Hebrew history where Abraham bound his son Isaac upon an altar in order to sacrifice him according to the word of the Lord, but an angel of the Lord held back his hand when he drew the knife, for this was only a test of Abraham's obedience and a wonderful picture of God's plan of redemption with the sacrificing of His own Son, the Jewish Messiah Jesus Christ. Today (in 2003) Mount Moriah, the top of the Temple hill, is where the Mosque of Omar, more correctly, the Dome of the Rock, now stands. The Arabs call it the Sakhrah Rock. It is a strangely shaped mass of rock, protruding 10 feet above the ground, and is about 50 feet in diameter. It is believed to be the actual site of the altar of burnt offering in Solomon's Temple. Jews, Christians, and Muslims, according to tradition have regarded it as "the stone of foundation," the Foundation Rock of which the Jews claim that it was the precise site of the Holy of Holies of Solomon's Temple and the place where God's Schekinah glory appeared between the Cherubim, above the Ark of the Covenant and the Mercy Seat. (note: Schekinah is the English spelling of a feminine Hebrew language word that means the *dwelling* or *settling*, and is used to denote the dwelling or settling presence of God, especially in the Temple in Jerusalem).

© Wikipedia



Artist rendering of the Temple  
of Solomon  
\*\*\*  
Originally  
located atop Mount Moriah



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BOSIE MARTIN, P.M.,  
SECRETARY & WEBMASTER

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MASONS IN ACTION

MAKING GOOD MEN BETTER

### SETTING THE WORK

July 1 - Regular Communication

July 8 - Entered Apprentice Degree \*

July 15 - Fellow Craft Degree \*

July 22 - Master Mason Degree \*

August 5 - Regular Communication

JOIN US FOR FOOD AND FELLOWSHIP!

Any questions, please call

W. Bro. Bosie Martin, Secretary at 803-960-9136

or

W. Bro. Fred Garren, W.M. at 803-518-6277

(\* ) Denotes tentative Special Communication

ALL SPECIAL COMMUNICATIONS DEPEND ON THE BALLOT BOX AND  
THE CANDIDATES...

We eat at 6:45 and Meet at 7:30

## WHEN THINGS CHANGE...

My Brothers, last month was a bit unusual as we had two tentative degrees postponed. In the first case, the candidate had a family emergency and could not make it. In the second case, one of the candidates was sent out of town for 2 weeks for his job and his friend asked to wait.

We should well remember that our obligations to Masonry are **NOT** to interfere with our necessary vocations or our family obligations.

I would like to apologize to any Brother who may have taken the time to travel to the Lodge on the nights in question, however I was un-

able to notify everyone. I did my best to announce the cancellations in the following manner:

- 1) I posted the cancellation on the Grand Lodge e-mail distribution list (which every Brother should sign up for).
- 2) I send out an e-mail to all of the addresses I have associated with Masonry (many people didn't have a chance to check their e-mail during the day).
- 3) I posted the update on our website.

I try my best to keep the

website up to date. I know some Brothers don't have access to a computer during the day, but for those who do, please check before hand. With skyrocketing prices of gas and precious time, I don't like to see either wasted.

I hope we will be back on track during the coming months and it looks like July will be an extremely busy month. I would urge everyone to come out and join us in the fellowship and welcome our new Brothers into the greatest fraternity in the world. Until next month, God Bless. Bro. Bosie



Support YOUR Lodge



Kock and it shall be opened.

Matthew 7:7, Luke 11:9

## My Obligation as a Freemason

By V. W. Bro. Dr. V.V. Chetty, P.G. Regr.

**Reproduced alongside is the Essay which won M.W. The Grand Master's Trophy in the Grand Lodge Masonic Essay Competition 1983 and its replica was presented to the author by M.W. The Grand Master at the Grand Festival Communication held in Calcutta on the 7th January 1984.**

OBLIGATION is a *binding* agreement - moral, legal and even spiritual - between two entities. It can also be looked upon as one's bounden duty, a solemn pledge, a serious promise, an *oath* an act imposed by the relations of society, something one is *bound* to do as by law or *conscience*.

In Freemasonry this bond is symbolised by the C. T. . which has two ends - one representing the individual Freemason and the other the Fraternity as a whole. The body of the C . . . T . . . itself is the force *binding* together both the entities. It is the obligation of the Fraternity to *teach* the brother the tenets and principles of the order and that of the brother to *learn*, assimilate and actually weave them into the very web of his life.

In public life we see many top ranking men occupying high offices like that of The President, The Governors, Ministers of the Centre and the States, The Judges of the Supreme and High Courts etc. They are all administered an *oath of Secrecy* and an *oath of office*, before assuming the duties and responsibilities annexed to their appointments. The first oath is of vital importance in preserving the safety and security of the country in times of war, political or economic turmoil etc.,

Likewise Obligation is a very important aspect of Freemasonry. It is a solemn and binding duty and a sacred undertaking. It is by the undertaking of duty that one can advance and make progress and when once one assumes that duty, it becomes part and parcel of one's mundane and spiritual life.

In all the degrees of Freemasonry there is an obligation principally concerning SECRECY. However in the third degree in Craft Masonry, besides secrecy, the obligation makes a pointed reference to maintaining and upholding the F.P.O.F. 'in act as well as in word'.

Secrecy concerns the form, the details of the ceremonial, the manner of teaching and certain modes of recognition which will enable us to distinguish a genuine brother from a base impostor. In the obligation of the first degree, there is a short Anglo-Saxon word 'hele' which means 'to bury or cover up'. It connotes that away in the great store-house of memory, far out of reach of the profane, the brother will hide away all the affairs of the Lodge particularly those which are derogatory to its dignity. In a deeper sense Secrecy refers to spiritual and philosophical TRUTHS which can only be experienced but cannot be expressed. Unless one has a *prepared* mind and one cannot imbibe such Truths - Why throw pearls before swine!

The idea of an OBLIGATION of secrecy existed from time immemorial in many Ancient Rites and Initiations. In the Ancient Mysteries or Secret schools of Egypt and Greece, the obligation of Secrecy pertained to the inspired NEW Philosophy of the Unity of the Godhead (Monotheism) and the Immortality of the soul - a philosophy quite antagonistic to the beliefs of the common man of that age in the concept of Polytheism without any idea of a SOUL or its immortality.

It is interesting to note that while we take the obligation on the V.S.L. and sea! it with our lips, the initiates among the GOTHS took theirs upon a naked sword and sealed it by drinking mead (a mixture of water and honey fermented and flavoured) *out of a human skull*. In Scotland the candidate for initiation into the mediaeval guilds took his obligation by taking off a slipper and handing it over to the W. Master.

The candidate or the Brother has to take the obligation in front of the Altar, facing the W.M. and assuming a particular posture depending on the degree. He should place his hand or hands on the V.S.L. of his own religious faith that he may deem it more solemn and binding on his conscience.

The OBLIGATION has to be taken out of *free will* and accord. Free will is an essential part of our nature and we must see that it is preserved in the candidate if he were to use his powers unfettered in the fulfilment of his Masonic duties. The certainty of the obligation involves the corresponding certainty of free will.

Although the ceremony of obligation immediately concerns the Candidate, it should be clearly understood by all others that they too 'take' the obligation along with the candidate 'inwardly' so as to remind themselves of it once again.

The serenity, sublimity and solemnity of the occasion demands an *absolute* and *perfect* silence on the part of all the other Brethren assembled in the Temple. They stand 'to order' with military precision but not 'at ease'.

There is another facet of Masonic obligation - that pertaining to M.W. The Grand Master and his two immediate subordinate officers, R.W. The Regional Grand Master and his immediate subordinates - The Dy. R.G.M. and the A.R.G.M's. They take an obligation with regard to the duties and responsibilities appurtenant to their respective offices.

At the level of the daughter Lodges however, there is a variation. The ancient Charges and Regulations are read out to the Master elect at his installation and he is *obliged* to signify his unqualified assent to all of them. It is significant to note that while the candidates for the various degrees take the Obligation of *Secrecy* and the Officers at the higher levels of our hierarchy an Obligation of *duty*, the Master elect takes both. The W. Master while investing his officers enumerates their duties. Although they do not actually take any manner of obligation, it is understood that they are *bound* to perform their tasks faithfully and conscientiously.

Our obligation alludes to two other excellences of character namely fidelity and obedience - Fidelity to the Constitution and ancient landmarks and to the laws and regulations of the order. No wonder, every time we close the Lodge either in the Craft or the higher degrees, we remind ourselves of the obligation to lock up our secrets in the safe and sacred repository of our hearts uniting in the act of F... F... F... -....

As every word and gesture in our ritual is meaningful, it is important to study the ritual with some *depth*, of understanding to see if we can perceive in the various words that are used, the gestures and the ceremonies that are performed, an ever deeper significance. It seems to me that this is what may be meant when we *obligate* ourselves to *make a daily advancement in Masonic Knowledge*. If we become aware, at every moment, of what it is we are doing, then we begin to see even outside the Lodge, the practical application of the lessons which we learn within the Lodge.

We have yet another aspect of Masonic obligation - the *Moral* aspect.

Morality has its axioms like the other science; and these axioms are justly termed *moral Truths*. They are as certain as Mathematical Truths. Given the idea of entrusting some money to a friend for safe custody, the idea to keep it faithfully is attached to it even as to the idea of a triangle, the idea that its three angles make two right angles is attached. The friend may 'swallow' the money but it cannot be construed that he has *changed* the true nature of morality or Dharma. Thus it is that a Moral Truth is so supreme because like all Truths it is what it is and does not alter its values to please any caprice. Always the same and always present, it condemns the *guilty will* which pretends to deny its existence. To the necessity of *believing* the Truth, the necessity of *practising* it is added. The practise of the Moral Truth is OBLIGATION. There are degrees of importance among different obligations but there are no degrees in the obligation itself. One is not *nearly* obligated, or *almost* obligated but *wholly* so or *not* at all. Moral Truth (Sanathana Dharma) is *absolute, immutable and universal*.

The highest and most sacred facet of Masonic Obligation is however its SPIRITUAL aspect - that of treading the path of TRUTH, the path of *Light* or the path of *Knowledge* by:

Acquisition of *Moral Truth* (first degree).

Acquisition of *Intellectual Truth* (second degree).

*Reflection* on the "most interesting of all human studies" - the "knowledge of yourself." (third degree) and

*Introspection* ("digging" and "descending" into one's own self) and acquisition of Divine knowledge and coming face to face with the Godhead and becoming a Godman (H.R.A. Degree).

This is the course of action a True Freemason is *bound* to take by the force of his *conscience*.

Broadly speaking, all the above are *expressed* or overt obligations as indicated in the rituals of the various degrees in Freemasonry.

When we assume an expressed obligation. we also take in a host of IMPLIED obligations. The word 'implied' derives its importance and significance from the legal doctrine of "implied powers."

They form a separate but no less important a place and are evolved from our expressed obligations. Their number is vast but limited by the reflections of the brother enumerating them. To begin with a man upon becoming a Mason should THINK and ACT Masonically. He must remember that he has FAITH in GOD, that he owes his allegiance to his country, that he must master himself by learning to control his anger, his strengths and weaknesses. Such thoughts should motivate him to lead a clean and virtuous life making the Tenets and Principles of Freemasonry the guiding factors in all his transactions with the outer world.

A second implied obligation is ATTENDANCE. Attendance at Masonic meeting is more than a privilege; it is an implied *obligation* of membership. One of the Ancient Charges regarding attendance is specifically printed on the summonses issued by all Lodges. If one voluntarily assumes the opportunities of fellowship, one is literally *obligated*, by implication, to share one's personal charm, wisdom and presence with one's brethren. By his attendance he converts his presence into action and Social Interaction. Action on his part must become an integral phase of his attendance lest these virtues be perverted into apathy and absence.

Masonry provides many opportunities to its members for reflective considerations. The moral and spiritual symbolism of our rituals is unparalleled and patiently awaits our study. Through such reflection will come SELF-DISCIPLINE - discipline in attire, punctuality, prompt payment of dues, behaviour in the Temple and the Ante-room, observance of proper etiquette in all Masonic duties, sobriety at the festive board and temperance in speech etc. The panorama of SYMBOLISM is so inviting that once a brother opens the door to this wonderful aspect of Masonry, he is incredibly intrigued and becomes a compulsive student. Try!

Unfortunately many of us regard Obligation as a duty, a dreaded drudgery, a burden which soon becomes oppressive. But we should regard the word as synonymous with OPPORTUNITY. Having assumed an obligation expressed or implied, you should consider it a challenge, an invitation – literally an opportunity which might have escaped you, but which now has assumed the importance which demands recognition in terms of specific achievement. The OPPORTUNITY should be a reminder to help those less fortunate than yourself, to correct some faults in yourself which irritate others or to improve yourself by broadening your horizon through study and self-improvement. OBLIGATIONS and OPPORTUNITIES come in many varied forms. For the benefit of *your family* and loved ones, you owe them an *obligation* of keeping yourself mentally, physically, socially and spiritually fit – clean and healthy! For the benefit of *your Lodge* – you owe some measure of overt support in all its purposeful and laudable activities and for the benefit of *Masonry* you have the OBLIGATION and OPPORTUNITY to create a favourable image in order that the world may know that upon becoming a Mason, *you* have become a *better* man.

The Ancient and Arabic Order of the Nobles of the Mystic Shrine - an organisation which has grown out of Masonry though not strictly and directly related to it ritualistically - are the first to admit that true Nobility of character can and should be developed by us, (the Blue Lodge Masons). They believe that all Masons who have reached a measure of NOBILITY are entitled to join their Order.

INTEGRITY for us is a close relative of Nobility. It is that virtue which comes from an honest pursuit of IDEALISM through a determined programme of IMPROVEMENT. In other words if we set for ourselves an objective which is idealistic and which we strive for, by improving ourselves every day in every way, we are *bound* to develop that outstanding trait of impeccable INTEGRITY. I have heard some men, upon applying for membership in our Order, admit they were impressed by the integrity of some of their friends and business associates, who happened to be Masons. Obviously this bespeaks the value of our lessons so beautifully expressed in our ritual. As such, INTEGRITY ought to rank high in the list of Implied obligations.

The Masonic lapel button worn on the coat collar is neither a decoration nor an exhibit. It carries with it a most profound *obligation*. Every Freemason has a dual role in life; he is an individual and a Mason. He has in his trust the honour and reputation of the Fraternity. The wearing of the button carries with it those qualities of honour, integrity and stability of Moral and Spiritual character the Fraternity expects of him in all his dealing with the community around him and the outer world.

Another implied obligation is PARTICIPATION. We owe it to ourselves to take active part in any organisation we join. There is nothing more deadening - more personally demolishing than sitting idly on the sidelines, watching others doing the work of the Organisation. This is true whether that organisation is our Lodge or a Social Service Club. Let us not cheat ourselves out of a pleasant and highly rewarding experience of PARTICIPATION.

RESPONSIBILITY is still another implied obligation. We as True Masons should exercise sound and acceptable judgement in all our actions and should be willing to be held accountable for all such actions. This obligation imposes a very weighty load upon all of us because it should impress us with the fact that we reflect Masonry to the public. If we are responsible citizens, responsible workers and responsible elements in our communities, we cannot help but raise the standards of Freemasonry wherever we are.

Two more obligations which, as good citizens we should be at the forefront to assume are INITIATIVE and INVOLVEMENT. In these days when the common man is silent and apathetic on such issues, we as good men must provide that nucleus of community leadership -- that example of good citizenship which will compel us to exercise our initiative in those projects and activities which contribute to the improvement of our homes, our communities and our country. Some may ask how do we do this?

The answer to this question is by the recognition of yet another implied obligation --- DEDICATION! Dedication to the principles and tenets of our great World Order - dedication to high standards which our senior brethren have set for us as noble legacies. It is such dedication that brings us together now in our earnest and sincere efforts to lead people from darkness to Light - (Thamasoma Jyothir Gamaya). It is also our bounden *obligation* to motivate others less interested to RE-DEDICATE themselves to the glorious Fraternity and act upon its basic tenets and lessons.

A very important implied obligation in any organisation is that of EXPANSION. No organisation can exist without the infusion of "new blood" (to replace the "tired blood") which permeates and overcomes a static institution. It is our *bounden duty* to EXPOUND the virtues of our masonic Fraternity. In a stirring and inspiring speech before Grand Lodge, M.W. The Grand Master of the Grand Lodge of California once proclaimed "If Freemasonry is good let us *talk* about it". We need not be obnoxiously aggressive about it but let us be sincere, earnest and *informative*. Let those outstanding men in our community, in public and private offices and business

houses and men in many professions *know* that it is not *invitational* but *selective*.

The last and most important implied obligation is MASONIC PRIDE. If you spell the second word slowly and carefully, you will recognise that the letter 'I' is in the *middle* of that word. Translate that letter into the Pronoun, first person singular you will recognise the most important "person" in this whole concept of Implied obligations. Speak earnestly, sincerely, persuasively and forcefully to that , "person" because he is the most important person – the strongest link in our Fraternal chain.

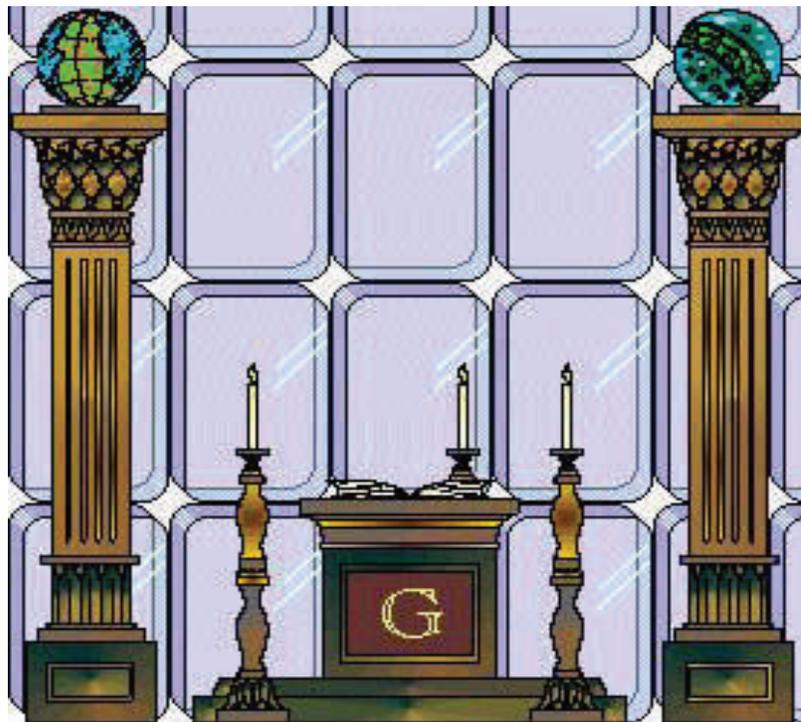
Please develop Masonic Pride now and let that pride guide your every act! If you are truly proud of your Masonry, and if you demonstrate your pride by your conduct in life, then it *must* follow, as day follows the night, MASONRY will be proud of you!! The GREAT WORK of Masonry "nothing less than a concerted effort to carry out the duty that is laid upon us, as those who strive for the possess the LIGHT, to spread that light abroad throughout the world and actually become fellow-labourers with the G.A.O.T.U. in His great plan for the evolution of mankind." (Annie Besant in her foreward to that monumental work "The Hidden Life in Freemasonry" by C.W. Leadbeater 33 degrees.)

So to earnestly endeavour to accomplish this great task is, at the highest level, MY OBLIGATION AS A FREEMASON.

*The Square and Compasses,*

*Grand Lodge of India*

*Vol IV No. 10 February 1984*



*Where we ALL take OUR OBLIGATION. Hold it dear to your heart and HONOR it all your days.*

*My thanks again to M.W. Bro. Hugh Linsahw*

*Of Canada for passing this wonderful item along. To subscribe to his OMTP publication, visit:*

*<http://www.linshaw.com/omtp/>*