

The Scot News

Lawrence Valley, Kansas Orient, Southern Jurisdiction
Ancient and Accepted Scottish Rite of Freemasonry

SCOTTISH RITE SPRING 2007 REUNION



STATED MEETINGS

- Lawrence Number 6 – Second Mondays
- Acacia Number 9 2nd Thursdays
- York Rite – First & Third Tuesdays
- White Shrine – 3rd Friday
- Scottish Rite – First Wednesdays
- Rainbow Girls – 1st and 3rd Mondays
- S.O.O.B. – 3rd Tuesdays

Most organizations except No. 6, No. 9, and Rainbow Girls go dark in July and August.

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The April Scottish Rite Reunion Class was named in honor of Melvin Woodward, 32°. The fact that Companion Woodward moved to the Lawrence Valley fairly late in life was never revealed by the attitude he took towards our activities. Mel was a live-wire and always ready to do more than his part, whether it was picking up litter in our highway clean-up, preparing a group dinner, or working on a fund-raising project. He was a good Companion.

Five new Scottish Rite members came out of the class: Jason Cross 32°, Jim Cannon 32°, Gregory Divilbiss 32°, Mathew Saving 32°, and Trevor Rogers 14°. The class dinner on May 16th was very well attended with many ladies present. The meal was prepared by Fidelity Shrine #11, Order of the White Shrine of Jerusalem. Said group is a fun organization of Masonic men and women, but that is another story.

MASONS HELP HABITAT HELP HUMANITY

By John A. Golden

Re-Lighting the Torch is a program of the Grand Lodge of Kansas in which Lawrence Lodge No. Six has very successfully participated in the last few years. Basically it is structured to encourage local lodges to get involved in donating labor and money to local non-profit community service organizations.

It benefits the lodge by making Masonry more obvious to the community in a very positive way. While a Brother is accumulating the required volunteer hours, he wears Masonic identification such as emblem, shirt, or logo cap. The time sheet must be signed off by the person in charge of the

community project. The minimum number of volunteer hours for each year's program is 200. We need more Brothers to qualify for this Relighting the Torch activity and report their volunteer hours.

A very direct benefit to Number Six is that it has won the award for several years straight, receiving a cash award each time of \$1000 from Grand Lodge. One half of the award money must be passed directly on to a non-profit community service organization. Our recent years choices have been to Habitat for Humanity which has built 25 Lawrence

(Continued on page 4)

THE SHIFTING SANDS OF MORALITY

By J. Howard Duncan

There are some landmarks of morality which to our limited mortal perspective seem to be timeless and true for eternity. The Golden Rule and the Ten Commandments come to mind. However, it is a mistake to assume that morality itself is timeless. Morals, expected behaviors from good people, do change with time and circumstances. Prohibitions from the past are acceptable today and formerly acceptable behaviors are now prohibited by the moral standards of current society. Students of history quickly come to realize that moral judgments should not be made of people where there is a significant difference in eras, cultures, religions, or circumstances.

We as Masons firmly believe that Masonry is a champion of good morality, a moral nurturer for improving men, and a force seeking the social betterment of humankind. Yet there is not an evil, sinful, illegal, or shameful act that has not been committed by a Mason. Or committed by a Christian, Jew, Muslim, farmer, lawyer, soldier, man, woman, genius, intellectually challenged person, American, European, Asian, Republican, Democrat, white-skinned, brown-skinned, or yellow-skinned person. Masonry, like all other labeled entities, should be judged on what it professes and teaches for moral behavior. By such a yardstick Masonry has been one of the best societal influences of the past four centuries. Thus with our knowledge of what has happened with Masonry, we can use Masonry as a constant reference

point to measure the shifting sands of morality.

Legend has it that the famous Boston Tea Party was fomented in a tavern which was the lodge and social meeting place of a particular Masonic lodge. Incoming tea was thrown overboard from a docked ship so that the ruling English Crown would not receive the tax money from its sale. A comparable act today, as a protest against high government costs, might be the stealing of millions of dollars of postage stamps and scattering them about the countryside so that their free use would handicap the government.

Masonry was an active part of the Kansas Territorial period [1854-1861] when there was an almost even split of opinion as to whether slavery should be allowed or prohibited when Kansas reached statehood. While slavery is today clearly seen as a horrible and basic evil, it was then accepted by many as an unavoidable way of life. The Lecompton Constitution completed in November 1857 provided for slavery in Kansas and had 45 signers. At least four of those signatures came from Masons. R.:W.: Daniel Vanderslice was the first Grand Junior Warden. The others were Lucien J. Eastin, Wm. Walker, and Harvey W. Forman. M.:W.: Richard R. Rees, the first Grand Master of Kansas Masons, although not a signer of the Lecompton Constitution was a key leader in the Pro-slavery party in Kansas Territory. A major agent in strategy planning for making Kansas a slave state was the Blue Lodges of Missouri.

Masons were involved in similar activities on the other side of the issue.

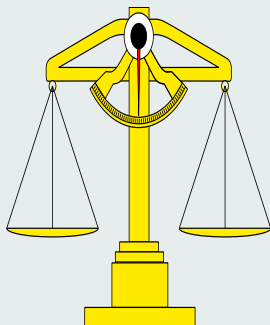
James H. Lane, one of the major leaders of the free-state cause, was a Mason though he did not affiliate with any lodge in Kansas Territory. General Lane formed a secret society, the Danites, which was pledged to eliminate the threat of slavery by using any force which was necessary. The pledge or oath which men took to become a Danite had many markings of Masonry. When the group hatched a plot to assassinate the Territorial Governor, many Masons such as Charles Robinson of Lawrence Lodge No. 6 divested themselves from the Danites..

John M. Chivington presided as Master at the first seven organizing meetings of the Grove Lodge under dispensation, leading to the formation of Wyandotte Lodge, the first in Kansas Territory. He went on to become the first Grand Master of Colorado in 1861. The former Methodist minister entered the army in 1863 as a Major and rose to the rank of Colonel. As a soldier Chivington commanded the Sand Creek massacre of 200 unarmed Cheyenne Indian men, women, and children in eastern Colorado in 1864, reigniting the Indian Wars on the plains.

Through the years the Grand Lodge of Kansas has had significant changes in its guiding principles. When Masonry was an operating guild it was required that a candidate should have no maim or defect that may render him incapable of serving his Master and of being made a Mason. This requirement was passed on to speculative Masonry in the Charges

of a body free of physical impairments. However, in the spirit of patriotism following the war to end all wars, he noted that the physical requirements could be excused if a man lost an arm, leg, or possibly the first joint of a thumb in the service of our country. In 1925 G.:M.: Elmer Strain strongly recommended that consideration be given to relaxing our regulations regarding physical requirements. This was referred to a special committee who in 1926 recommended no relaxation. The topic continued to be discussed for many years until the last restriction against legally blind or hard of hearing petitioners fell in 1975 under Grand Master Forrest D. Haggard.

In Bible-belt conservative Kansas, public dancing was once seen as a token of immorality. At the 1921 Annual Communication it was ruled that dancing could not be permitted in any part of a Masonic Temple. But the moral climate was changing. In 1925 Grand Master Elmer Strain stated that the gathering of Masonic families on social occasions had improved and strengthened many of our lodges. He consented to allow several lodges to hold dances in lodge buildings. Some Masons truly regretted this change and worked for restoration of the old prohibition. In 1927 Grand Master John Neilson noted that the only effective method the Grand Master had to enforce the rule prohibiting dancing in a Masonic building was to arrest the Charter. It was his view that the offense did not justify such dramatic action. He asked the Grand Lodge to give consideration to this subject and the Committee on Jurisprudence refused to act on the matter. Four years



later, in 1931, the Masonic law that prohibited social gathering and entertainment in lodge halls was rescinded.

The State of Kansas repealed the law prohibiting the sale of intoxicating liquor in 1947, resulting in the opening of many "Mom and Pop" retail liquor package stores. A number of these stores were owned by elderly Masons seeking to supplement their retirement income. At the 1947 Annual Communication Bylaw 1-111 was passed making it an offense against Masonry to sell intoxicating liquor. Seventy-six charges were filed in the first year and fifty in the second year, resulting in

126 Masonic expulsions. This bylaw generated some very diverse opinions until its repeal in 1973. Even today the basic issue survives as Grand Lodge consideration is being given to under what, if any, conditions alcoholic beverages may be served in buildings owned by Masonic lodges.

Some changes in our attitudes and acceptances are clearly positive although they have been a long time in coming. Our mainstream Masonry for hundreds of years in America refused to recognize Prince Hall Masonry, which is composed predominately of African-American men. Yes, rationalization was cited that Prince Hall Masonry was clandestine because its original chartering could not be confirmed and that it was contrary to the requirement of territorial franchising to have two Grand Jurisdictions in the same geographical area. But the underlying reason was most likely deep-seated racial prejudice dying slowly. The Kansas Grand Lodge has now recognized our Prince Hall Brothers for about a decade. A Kansas Prince Hall Mason has the same standing with the

Grand Lodge of Ancient Free and Accepted Masons of Kansas as a mainstream Mason from another state. He is recognized as a Brother and is welcomed into our meetings.

The behavior we expect from good people [MORALITY] does slowly change in the details while some key points remain as anchor rocks. This makes sense when you accept that humankind or civilization evolves or develops just as does the Entered Apprentice as he progresses into Masonry. The societal changes occur more slowly than the individual's changes. But after all, civilization has more time to work on its improvements than do we mortal individuals.

[The foregoing article is an editorial opinion of the author and does not reflect nor represent Masonry as a whole. If you have a viewpoint you would like to submit in writing, please do so. A counter-opinion on this subject, "The Mortar Of Morality", is presented on page 5 by Brandon Smyth, 32^o Lawrence Valley.]



R.O.T.C. Award

On Tuesday May 8th Venerable Master Gary Beasley 32^o KCCH and Executive Secretary Jim Eggenberger 32^o went to Kansas University to present Cadet Dustin Johnson with the Scottish Rite Southern Jurisdiction AFROTIC award. Cadet Johnson's long-term plan is to become a pilot in the United States Air Force. It was a satisfying experience and we can be proud of the young men and women who are serving in our armed Forces. It is too bad that things such as this often do not make the community newspapers.

James L. Eggenberger

(Continued from page 1)

homes for minimum income families. This Spring Habitat used the \$500 donation to purchase a heavy duty, strip nailing tool and a skill-saw. In the photograph John Golden is discussing the tool with Ruby Ducate before putting it in service. Ruby worked as a Habitat volunteer for several years donating time and materials for homes in Africa. She and Felix Karlin with several other volunteers recently returned from two weeks in Africa building a home for a person.



The Habitat program is a godsend to the owners of 25 new homes. It is also a community benefit in that the appearance of the area is greatly improved and it has been demonstrated that the families now take much better care of their property.

Masons volunteering their time and talents have many opportunities to make a difference in numerous lives. Masonry is not all ritual and attending many meetings.

Probably the greatest Lawrence community Masonic project is the annual Boys and Girls Club traditional Thanksgiving Dinner. We have now done this for 15 years. While the organization and leadership is provided by Lodge No. Six, the labor comes from many sources: Scottish Rite, Acacia Lodge No. 9, Lawrence Sertoma Club, Western Star Lodge No. 1 of Prince Hall Masons, many ladies of the Masonic family, and individual Masons within fifty miles driving distance. This effort alone requires 200 man-hours.

Masons do make a positive community difference.

Sunday Dinner in Ottawa

Ottawa Lodge Number 18 is serving a sumptuous Sunday Dinner on July first at the Temple, 422 South Main. The meal is a fund-raiser for the Temple board and will be served from 11:00 a.m. until 1:00 p.m. Don Howell

Picnic at Tonganoxie

A district-wide picnic for Master Masons will be held Saturday June 30th starting at 11:00 a.m. in Chieftain Park Shelter, Main Street & US 24. Bring your own beef to grill. All else will be provided. Families and non-Masonic friends are welcome. D.D.G.M. Dave Kinzie 913-651-3636

THE DARK OF THE MOON



For longer than the memory of any living person, some Masonic organizations in Lawrence have suspended meetings during the hot months of July and August. The York Rite groups intend to maintain that dark tradition this year. Lodges No. 6 and 9, as well as Rainbow Girls, which have not traditionally gone dark, will continue to meet in July and August.

In an unprecedented move, the Scottish Rite will break with the dark tradition and have summer meetings of meals for families and friends. Since the first Wednesday of July is Independence Day, the date will be July 11th starting with a 6:30 p.m. dinner provided by the lodge. The August event will be held on Wednesday the first, starting with a 6:30 p.m. pot-luck dinner.

NUMBER SIX NEWS

By Secretary John Golden

Since our last newsletter these good Masons of Lawrence Lodge No. Six have left this transitory scene by laying down the working tools of life: **Donald William Funk** and **Raymond Feist**. Donald Funk was injured at Oak Hill Cemetery in Lawrence. Raymond Feist, a fifty-year member, passed away in Longmont, Colorado, and was buried there. The Masonic funeral service was conducted by one of the Denver Scottish Rite Valleys.

Masonic charity extends beyond the grave so says one of our lectures. At the death of a Mason, it is comforting when our Brothers take the time to call the family, attend the mortuary visiting hours, or appear with the apron at the funeral. Attending funeral services as a group provides Masonic exposure to the community. What better way to show that Masons do care for their Brothers?

WHITHER OUR RESPECTIVE ABODES

Approximately half of our total membership in the local blue lodges, Acacia No. 9 and Lawrence No. 6, reside more than thirty miles from the Lawrence Masonic Center, scattered throughout the length and breadth of North America. Thus we do not get to see them but infrequently, if ever. But, we are still very much interested in them and would like to hear from them.

One of the finest personal stories I have ever heard about Masonry is on page seven by Brother David Ryther of California.

Send your story to Editor Howard Duncan by mail to the Scottish Rite office or howbeaux@sbcglobal.net. JHD

THE MORTAR OF MORALITY

By Brandon Smyth

[The following article expresses the opinions of the author and does not reflect nor represent Masonry as a whole. It was written as a counter-opinion to the article "The Shifting Sands of Morality" on page 2 by Howard Duncan. Companion Smyth is a member of Lawrence Valley Scottish Rite and Oskaloosa Lodge Number 14.]

Our "limited mortal perspective," as Brother Duncan put it, would have a hard time grasping the eternal nature of the moral concept. The standards we set upon ourselves to keep the social norm as we try to adapt to the ever changing conditions of life seem to ebb and flow with each individual's own perspective of what morality should be. What may seem right to me does not necessarily have to seem right to you. For instance, society uses morality to set standards to help govern its people. Revolutionaries use morality to justify uprooting what they consider an immoral society. But no matter what side of the fence you stand on, the moral concept remains the same.

If you look at a thermometer you will see varying degrees of temperature. Most rational men would agree that 100° F is hot

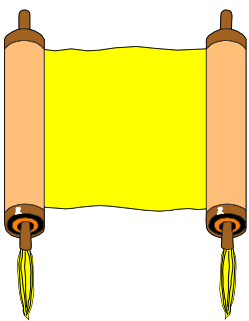
and -1° F is cold, but few of us can agree at what temperature to keep the lodge room. We all know how hard it is to find that mysterious temperature we can all call comfortable. That being said, the basic concept of temperature remains the same. As long as there are people to feel hot and cold there will always be judgment on the subject. This is the basis of the Hermetic principle of polarity. That transmutation of opposites creating varying degrees of the same essence be it temperature, color, time, morality, or any other possible subject ride on a linear plane with no beginning or end, just varying degrees. So as long as there is a conscious to perceive, judge, and set standards for the concept that we call morality, it will always exist. Since all things seem to flow from one eternal consciousness it is fair to say morality has always existed in the universal sense, even before man's conception of the sub-

ject. Is not the savage immoral nature of the Tyrannosaurus Rex quite opposite to that of the gentle Brontosaurus? Even at the dawning of the universe, morality has displayed itself in the actions of inanimate objects through the will of God and the violent and docile forces shaping the cosmos. Though inanimate objects may not have morality in themselves or judge the morality of other things, their influence on life and thus morality in the universe is profound, helping influence the concept of good versus evil.



In conclusion, Bro.: Duncan is very correct to imply morality has shifted throughout time as history has proven again and again. But the basis of the moral concept is as incorruptible as time itself. We Masons are ever struggling to bestow that positive example to help propel society forward to a free and tolerable state so that all men can live in peace standing on that solid foundation laid out by T.G.A.O.T.U. that we can call morality. So Brother Duncan, may the sands of morality shift with the tide but her beaches never fade.

Scottish Rite Study Club



The Scottish Rite Study Club continues to meet on the second Wednesday of each month at 7:00 p.m. Some very lively discussions ensue as the history, symbolism, customs, morality lessons, and mysticism of Masonry are covered in a give-and-take manner. The next meeting, probably the last before the Summer darkness break of July and August, will be June 13th. The topic will be the

Scottish Rite Lodge of Perfection, fourth through fourteenth degrees. The sheer volume of information our Lawrence Masons possess is amazing. A number of them are very well read. All of them seem to like a little controversy and excitement.

Bargain Cemetery Plots

A member of Lawrence Lodge No. Six who moved away from Kansas decades ago has donated some no longer needed burial lots to the Lodge for resale. These are in the Acacia Masonic Section of Lawrence Memorial Park Cemetery. Lot 141, spaces 1 to 6, in the Garden of Devotion, is very reasonably priced. Inquire at the Lawrence Scottish Rite office, telephone 785-843-2333, or mail as noted on the cover of this newsletter.

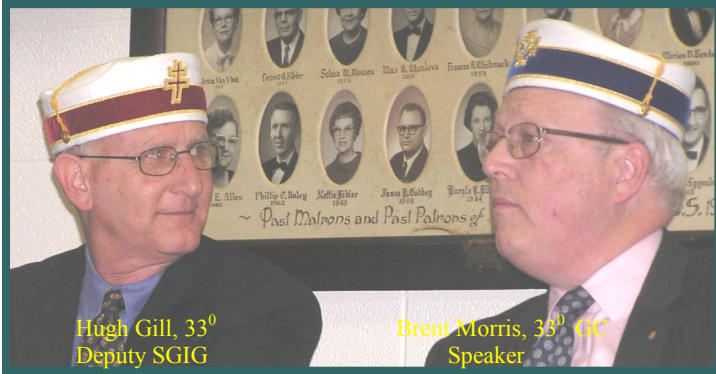
A NICE PRESENTATION

K. C. C. H.

Tuesday evening, April 17th, four lucky Lawrence Valley Scottish Rite Masons heard an excellent after-dinner presentation by S. Brent Morris, 33^o, Grand Cross, at the invitation of the Topeka Valley. The Illustrious Companion Morris has a Doctorate degree in mathematics and is retired from working for the

The earlier issue of ScotNews noted that current Venerable Master of the Lawrence Valley Scottish Rite, Gary Beasley, is a Knight Commander of the Court of Honour and promised to explain that distinction in a future issue. The Knight Commander of the Court of Honour [32^o K .C.C.H.] is an award of the Southern Jurisdiction Supreme Council recognizing outstanding service to the organization for a minimum of four years. Less than three percent of 32^o Masons receive this honor which is informally considered to be a mid-point between the thirty-second and thirty-third degrees.

K.C.C.H. Masons wear a red color regimental cap during meetings. This contrasts with black caps for 32^o Masons and white caps for 33^o Masons. The caps are patterned after 19th century British army regimental caps. They would remind non-Masons of the cap worn by the hotel bell boy in the classic Phillip Morris cigarette ads. A blue cap is a very rare distinction noting fifty years of Scottish Rite membership. Our current state leader, the Honorable Hugh W. Gill, III, 33^o, Deputy Sovereign Grand Inspector General, has a white cap with scarlet banding..



federal government in cryptology. He travelled from Baltimore to make the presentation to about a hundred people in the Topeka Scottish Rite Temple. Many of those people were expecting great things from Dr. Morris based upon his reputation as one of the best and most prolific modern Masonic authors. Their expectations were very fully met as Dr. Morris used more than half of his allotted time adroitly dealing with a full spectrum of audience questions on Masonic history and customs.

Attending from Lawrence were Companions Jon Woodward, 33^o. Jim Eggenberger, 32^o, Gary Beasley, 32^o, KCCH, and Howard Duncan, 32^o. KCCH. A special thanks is given to our neighboring Companions in Topeka for sharing their wonderful speaker with us.

G. A. O. T. U.

The Great Architect of the Universe is a title for God as Creator. Its first Masonic use was in Reverend James Anderson's 1723 *Constitutions of the free-Masons*. Anderson, a Presbyterian minister, no doubt picked it up from John Calvin's *Institutes of Christian Religion*. Calvin, whose teachings formed the basis of theology for Presbyterian and Reformed Churches, refers to God as "the Architect of the Universe" and refers to His works as the "Architecture of the Universe."

The terms operative and speculative Masonry are used as reference points. An operative mason is a worker who constructs a building with stone. J. L. Cross in 1819 noted "By operative masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts....." A speculative Mason is a member of the modern fraternity and one who "fits himself as a living stone for that house not made with hands, eternal in the heavens." J. L. Cross went on to state "By speculative masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity.... It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator... [Taken from S. Brent Morris, *The Complete Idiot's Guide to Freemasonry*, Alpha Books.]



Pictured from left to right are Jim Eggenberger, John Woodward, Dr. Brent Morris, Howard Duncan, and Gary Beasley.





Rainbow Girls

By Amanda Woodward

Calendar of Events

- June 2nd – Office Installation 4 p.m.
- June 4th – Initiation
- June 18th – Regular Meeting
- June 30th – Prospect Meeting
- July 2nd – Regular Meeting
- July 16th – Initiation
- August 2nd-5th – Kansas Grand Assembly in Wichita
- August 6th – Regular Meeting and Prospect Party
- August 20th – Regular Meeting And Elections

- September 15th-16th – Leadership Camp in Andover
- September 17th – Regular Meeting

Fundraisers

- June 2nd–June 18th – Red Wheel Frozen Food Contact Kristie Mullenix @ 785-917-9587 to Order
- July 7th – Founder’s Day All Masonic Youth Dance at the Masonic Center
- August 11th – Garage & Bake Sale - Place to be announced

Wanted

WANTED – Volunteers to serve as security in the common area during our meetings. We meet the 1st and 3rd Monday of every month [including July and August] at 7 p.m. and need a few Masons to sit in the common area during our meeting to make sure that no one comes in from the street. Please call Kristie Mullenix at (785) 917-9587 for more information.



Growing Up With A Masonic Father

By David Ryther

[Editor’s Note: David Ryther is a member of Acacia Lodge No. 9, lives in California, and has fond memories of growing up in Lawrence as the child of a devoted Mason. He is the son of Thomas C. Ryther, 33^o, who was very active in Acacia No. 9 and Lawrence Valley Scottish Rite before his death.]



Thomas C. Ryther, 33^o

One of my earliest memories is of my Father (we called him “Pop”) standing at the bathroom mirror speaking softly to his lathered image and glancing at a small black book propped against his shaving mug. Through the years that little book became as familiar as the straight razor and leather strop. As I learned to read, the book took on a mysterious quality because it was just rows of letters that formed no words! Pop’s explanation was intriguing. He explained that the book helped him

memorize Masonic rituals. I don’t know if he used the word “secrets” but I remember asking when I could learn the rituals. Thus curiosity led to interest and anticipation. Understanding the connection between Masonry and the Man was yet to come.

Like all children I watched my Father as he moved through our world. I unconsciously observed how he treated other people, what he valued and what he respected. My image of this man who loved my Mother and Masonry was not just the one in the mirror. He was reflected in our community’s response to him. Not to position, wealth or power but to the man who could be trusted. He could be counted on. The attributes of honesty, credibility, sobriety, industry etc. made the man but it all came together as knowing his word was good. My awareness of the source of this dedication to character came slowly. I did-

n’t really know what Pop did on the third Wednesday evening of the month. It was just called Lodge. I knew he worked really hard to prepare for it, seemed really proud of it and since Mom seemed OK with it, so was I.

Gradually the pieces fell into place. The casual references to Masonic values, overheard snippets of conversation revealing that a well liked and respected friend was also a Mason. Learning that many prominent figures in history were Masons. Soon in my mind the Man and his Masonry became one image. My Father’s devotion to character and Craft were inseparable. The impressionable little boy was now a teenager whose role model provided a clear path to follow. A path that led for both my Brother and I to many pleasant evenings with “Pop” at Acacia #9 and on to Scottish Rite.

The world presents young people a myriad of alternate styles and images to emulate. I believe one of the best is growing up with a Mason.

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THE LANGUAGE OF MASONRY

ENGLISH	TURKISH	GERMAN	FRENCH	SPANISH	DUTCH
MASON	FARMASON	FREIMAURER	MACON	FRANCMASON	VRIJMETSELAAR
LODGE	LOCASI	LOGEN	LOGE	LOGIA	LOGE
WORSHIPFUL MASTER	MUHTEREM REISI	LOGENMEISTER	VENERABLE MAITRE	VENERABLE MAESTRO	EDELACHTBAAR MEESTER
BROTHER	ERKEK KARDES	BRUDER	FRERE	HERMANO	BROEDER
SECRETARY	KATIB	SEKRETAR	SECRETAIRE	SECRETARIO	SECRETARIS
ENTERED APPRENTICE	CURAK	LEHRLING	APPRENTIS	APRENDICE	LEERING
FELLOW CRAFT	KALFA	GESELLE- SCHAFTER	COMPAGNON	COMPANERO	METGEZEL
MASTER MASON	USTA	MEISTER	MAITRE MACON	MAESTRO MASONE	MEESTER MACON
VISITOR	MISAFIR	BESUCHER	VISITEUR	VISITANTE	BEZOEKER

REFERENCE: MASONIC WORLD GUIDE, KENT HENDERSON, BUTLER & TANNER, LTD., LONDON, 1984.