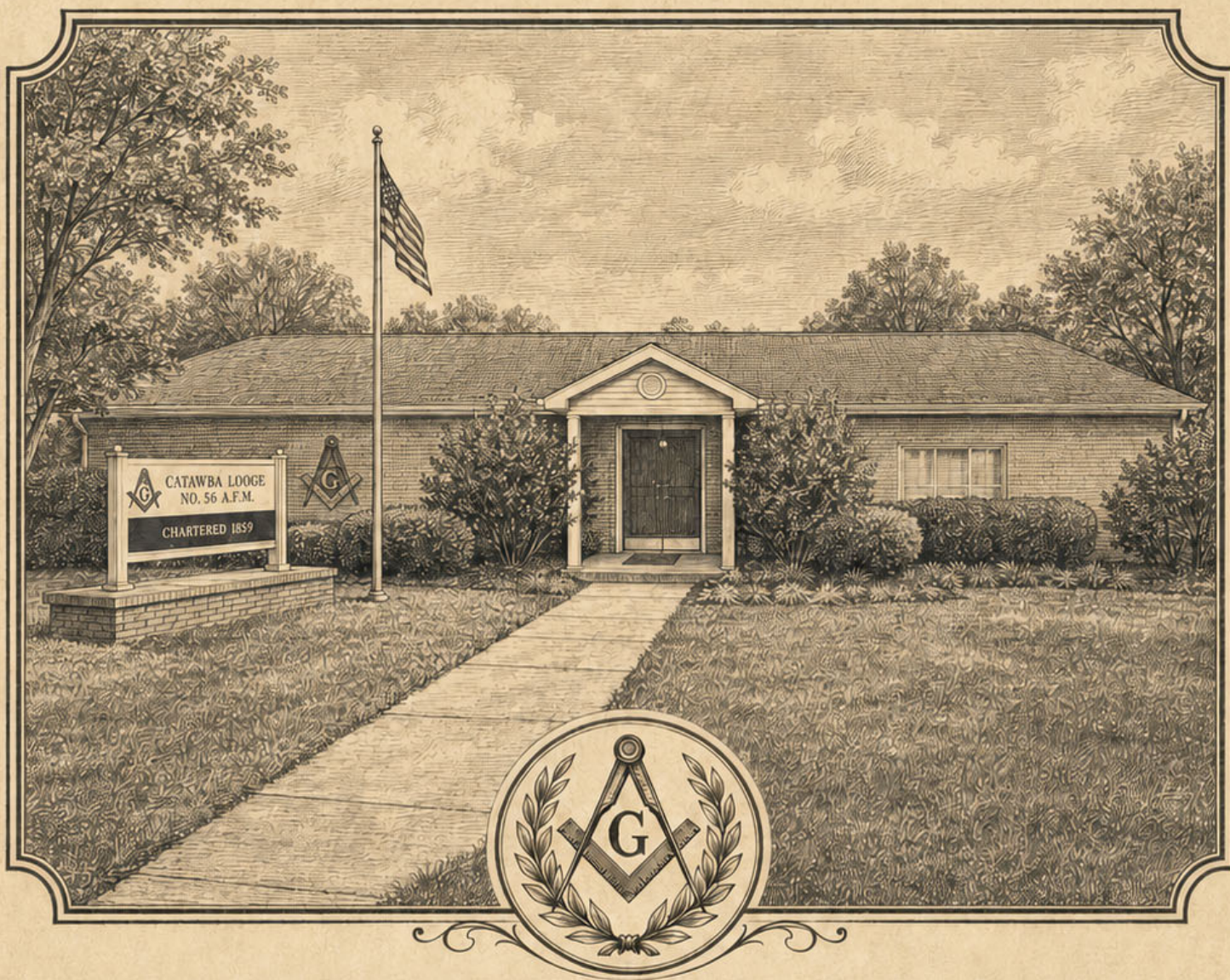


# *The* CATAWBA JOURNAL

CATAWBA LODGE NO. 56 A.F.M.

Volume 1 • Number 3

October 2026



BUILDING BETTER MEN, TOGETHER.

FORT MILL, SOUTH CAROLINA

IN THIS ISSUE

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## FROM THE EAST

## Let Our Work Speak for Itself

Alex Harllee • Worshipful Master



Over the past several months, Catawba Lodge has had a great deal to be proud of. We have welcomed new Masons, strengthened our fellowship, supported our community, continued to teach and learn, and seen our Lodge grow in ways that many of us hoped for but perhaps did not know how quickly we would see.

With that growth, however, also comes attention. Catawba has been discussed and, at times, called out in ways that have been difficult for some of our Brethren to hear. I know this has affected our officers and Past Masters, and I want to say something directly to them: “You are a tremendous example of what Masonry has to offer. The fraternity should be proud to call you its own.”

That does not mean we are perfect. We are not, and we never will be. There is always room for us to learn, improve, and find ways to make Catawba an even better Lodge.

But I also believe there is something important we must remember when we are deciding where to place our time and energy. Before we can venture outward and take on every opportunity around us, we have a responsibility to make sure that the Lodge entrusted to us is strong. Our first responsibility is to our own foundation.

Catawba has not always been where it is today. There have been difficult seasons in this Lodge’s history, times when its future may not have looked nearly as certain as it does today. But through the dedication of our Officers, Past Masters and Brethren who refused to let the Lodge fade away, Catawba found its footing again. What was once struggling has been rebuilt into something strong, active, and thriving.

That did not happen by accident. It happened because men invested their time, energy, and hearts into their own Lodge. That is something we should never lose sight of.

**“Our first responsibility is to our own foundation.”**

## FROM THE EAST

## Let Our Work Speak for Itself

*Continued*

There will always be events to attend, places to be, and opportunities to support Masonry beyond our own four walls. Those things matter, and Catawba should always strive to be a good neighbor and a good member of our district and fraternity. But we should never feel that strengthening our own Lodge is somehow less important.

There is nothing wrong with taking care of our own house before we try to help build someone else's.

Our officers and Brethren have worked hard to make Catawba what it is today. We have a responsibility to continue that work, to build on what has been given to us, and to make sure that the Lodge we pass on is even stronger than the one we inherited.

And when someone chooses to criticize us, our response should not be anger. Let our response be continued good work.

Let us continue welcoming new Masons. Let us continue teaching. Let us continue serving our community. Let us continue supporting our Brothers. Let us continue improving our Lodge. And let us do all of it with humility.

We do not need to tell anyone what kind of Lodge we are. We show them.

At the end of the day, I hope we are remembered not for who said what about Catawba, but for the Brothers we helped, the lessons we taught, the work we accomplished, and the positive impact we had on the men who came through our doors.

Catawba has a proud history. We have a strong present. And we have a future that is ours to build.

We are not here to prove that we are better than anyone else. We are here to make ourselves better than we were yesterday.

Fraternally,

Alex Harllee  
Worshipful Master  
Catawba Lodge No. 56 A.F.M.

**Let our work speak for itself.**

## ALONG THE JOURNEY

## Another Layer

Reflections from a Brother still early in the journey



*By Brad Curtis, Steward and Editor*

I was raised a little more than a year ago, and if there is one thing I thought might happen by now, it was that Masonry would begin to feel familiar.

In some ways, it has. I know the room better. I know more of the words. I recognize more of the customs. I have sat in meetings, attended practices, watched Brothers receive degrees, gone to Masters & Wardens, cast a ballot, and stood quietly during a Masonic funeral service that left a lasting impression on me.

And yet the more time I spend around the Craft, the more I realize how much I still do not know.

I haven't learned "what Masonry means" yet—and I don't think I am supposed to have. What I have learned is that there is always another layer underneath the one I thought I understood.

**It's not about being busy.  
It's about being present.**

That distinction has become more important to me the longer I am here. Masonry offers plenty to do. But the value is not in collecting meetings, offices, or experiences. It is in being present enough to notice what those experiences are trying to teach.

## ALONG THE JOURNEY

## Another Layer

*Continued*

I have learned that being raised is not the end of a Masonic journey. In many ways, it is the point at which the journey really begins.

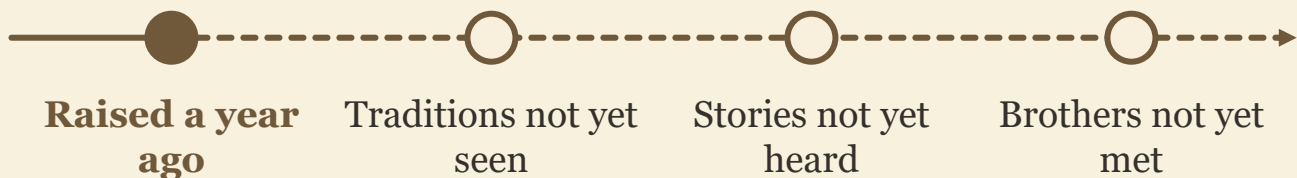
The degrees give us lessons, symbols, obligations, and language. Then life—and the Lodge—begin giving us opportunities to understand them differently.

Sometimes that happens during a degree. Sometimes during a conversation after Lodge. Sometimes while watching an older Brother quietly help someone through a piece of ritual. Sometimes while standing beside Brothers during a difficult moment.

There are experiences in Masonry I have not had yet. Traditions I have not seen. Stories I have not heard. Brothers I have not met. And instead of making me feel behind, that excites me.

I was raised a little more than a year ago. I still couldn't tell you exactly what Masonry means. But I think I am finally beginning to understand why I can't.

What I have learned is that there is far more here than I understood when I began—and, if this first year is any indication, far more still waiting for me to discover. And I cannot wait to see what comes next.



**There is far more still waiting for me to discover.  
And I cannot wait to see what comes next.**

## THE WORKING TOOLS

# The Plumb

Am I standing true?

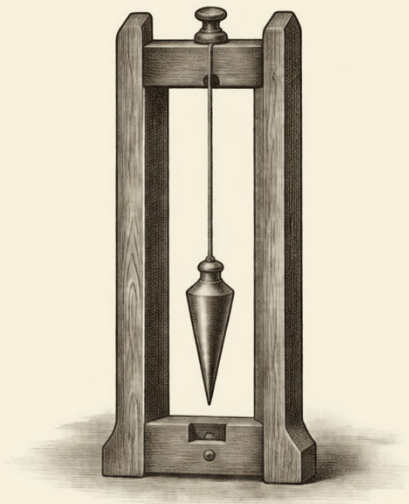
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The Plumb is one of the simplest tools in a builder's hands. Its purpose is straightforward: to determine whether something stands upright.

In Masonry, its lesson is just as direct, but far more demanding. We are taught that the Plumb admonishes us to walk uprightly before God and man, squaring our actions by the Square of Virtue, and remembering that we are traveling upon the Level of Time toward that undiscovered country from which no traveler returns.

To walk uprightly before man speaks to the life others can see—our word, our conduct, the way we treat people, and whether we can be trusted.

To walk uprightly before God reaches deeper. It asks what is true when reputation is removed from the equation—when no one else is watching, applauding, or keeping score.



**A plumb line does not move to accommodate the wall.**

It simply reveals whether the work is true.

## THE WORKING TOOLS

## The Plumb

*Continued*

That may be the harder lesson of the Plumb. The standard does not move because keeping it is inconvenient. It does not lean because compromise would be easier. It does not change because everyone around us happens to be leaning in the same direction.

And yet being upright does not mean being perfect. A craftsman does not use a plumb once and assume the wall will remain true forever. He checks the work as it rises. He makes adjustments when they are needed.

The same is true of us. We make mistakes. We become impatient. We compromise. We drift. The lesson is not that a Mason never leans; it is that he keeps a standard close enough to recognize when he has.

That is why the ritual places the Plumb beside the Square and the Level. How we stand, how we act, and how we use the time given to us are not separate questions.

**The Plumb asks one of the simplest and most difficult questions a man can ask himself: Am I standing true?**

Not whether I intended to. Not whether others believe I am. But whether my actions, my word, my conscience, and my relationship with God are in alignment with the man I have obligated myself to become.

*To walk uprightly does not mean we will never fail. It means we continue to check the work. And when we find ourselves leaning, we have the humility and courage to bring ourselves back into line.*



## MASONIC EDUCATION



## Initiated. Passed. Raised.

Three words that describe a journey

---

## INITIATED

## PASSED

## RAISED

Masons are careful with words.

A man is **initiated** as an Entered Apprentice.

He is **passed** to the Degree of Fellow Craft.

And he is **raised** to the Sublime Degree of Master Mason.

We hear those words so often that it can be easy to accept them simply as Masonic vocabulary. But why three different words? Why isn't a candidate simply initiated into each degree? Why don't we say that he completed the first, second, and third degrees?

Like so much in Masonry, the words themselves help describe the journey.

**Initiated — To Begin**

There is a reason the first word is *initiated*.

Before his Entered Apprentice Degree, a man may have read about Freemasonry, known Masons, visited the Lodge for meals, or spent months considering whether to petition. But there is a line he has not yet crossed.

Initiation marks that crossing.

He is no longer simply a man interested in Masonry. He has entered the Craft and begun experiencing its lessons for himself.

And that is really what the word *initiate* means: **to begin**.

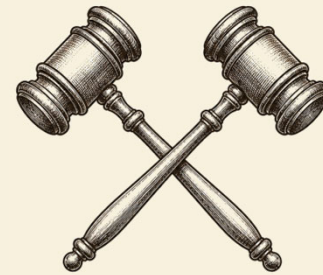
The Entered Apprentice is not expected to understand everything he has just experienced. Quite the opposite. He has been introduced to symbols, obligations, language, and lessons that may take years to fully appreciate.

His first degree does not tell him, *Now you know Masonry*.

It tells him, in effect, **Now you may begin learning it**.

## MASONIC EDUCATION

## Initiated. Passed. Raised.

*Continued***Passed — To Advance**

The language changes with the Fellow Craft.

A Mason is not initiated again. He is **passed**.

That distinction matters because he is no longer standing at the entrance. He has begun moving through the Craft.

The Fellow Craft Degree has long been associated with learning, labor, and the cultivation of the mind. Its lessons encourage a Mason not merely to receive instruction, but to pursue understanding.

There is something fitting about the word *passed*.

The Brother has demonstrated enough proficiency to move forward—but moving forward brings him into more, not less, responsibility.

That is true well beyond the degrees.

Advancement in Masonry is not simply about reaching the next chair, receiving another title, or completing another ceremony. Ideally, advancement means that **greater knowledge is producing greater responsibility**.

The Fellow Craft is moving.

He is learning.

He is building.

And he is preparing for what comes next.

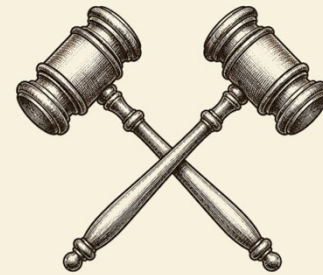


## MASONIC EDUCATION

# Initiated. Passed. Raised.

*Continued*

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### **Raised — To Rise to Something More**

Then the language changes again.

A Brother is **raised** to the Sublime Degree of Master Mason.

Of the three words, this may be the most powerful.

Without discussing portions of the degree that belong within the Lodge, we can say publicly that the Master Mason Degree confronts a Brother with some of Freemasonry's most enduring lessons: fidelity, mortality, the uncertainty of life, and the importance of remaining true to one's obligations.

So *raised* means considerably more than receiving the third degree.

The Brother has reached the degree that makes him a Master Mason—but the title does not mean he has mastered Masonry.

In some ways, the opposite is true.

He now possesses the foundation upon which a lifetime of Masonic growth can be built.

And perhaps that is why the word *raised* is so fitting.

He has not reached the end of something.

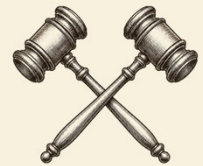
**He has been raised to something.**

To greater responsibility.

To deeper reflection.

To the expectation that the lessons he has received will begin showing themselves in the way he lives.

## MASONIC EDUCATION



## Initiated. Passed. Raised.

*Continued*

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**The Journey Continues**

There is a progression in the words themselves.

**Initiated** — admitted and begun.

**Passed** — advanced and instructed.

**Raised** — brought to a fuller understanding of the responsibilities and lessons of a Master Mason.

And yet none of those words means **finished**.

The ceremonies may end. The proficiency may be completed. The Brother may receive the title of Master Mason.

But the work does not stop there.

If anything, the words *initiated*, *passed*, and *raised* describe the preparation.

What comes afterward is the longer task of living what those degrees were intended to teach.

A Mason is initiated into the Craft.

He is passed forward in knowledge.

He is raised to the responsibilities of a Master Mason.

**And then he begins the work of becoming one.**

## CATAWBA LODGE HISTORY



# How Catawba Lodge No. 56 Began

The petition, the first Master, and the beginnings of our Lodge in 1858

Over the last two issues, we have explored two moments from Catawba Lodge's past: the five days in November and the opening of the Lodge cornerstone. Each gave us a glimpse into a different chapter of our history.

This month, it seemed fitting to go back—not backward, but back to the beginning—and ask a simple question:

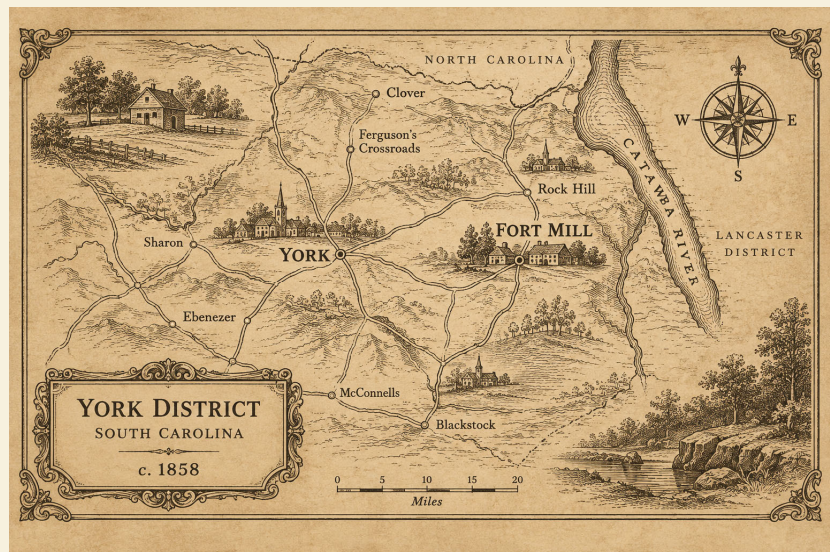
## How did Catawba Lodge No. 56 actually begin?

For that story, we turn to *A History of Catawba Lodge No. 56, Ancient Free Masons of South Carolina*, compiled in 1923 by C. S. Link, Past Master and Secretary of the Lodge. Link begins his account of Catawba's earliest years not with a building, a cornerstone, or even a charter, but with a small group of Freemasons living near Fort Mill.

### A Lodge of Their Own

In 1858, Fort Mill did not yet have Catawba Lodge No. 56. Masonry was already well established in the surrounding area. Philanthropic Lodge at York had existed for decades, and Link tells us that a number of Freemasons residing near Fort Mill came together with the desire to establish a Lodge closer to home.

They petitioned the Grand Lodge of South Carolina for permission to form one.



*York District, South Carolina, c. 1858. Period-inspired illustration showing York and Fort Mill at the time Catawba Lodge was organized.*

## CATAWBA LODGE HISTORY



# How Catawba Lodge No. 56 Began

*Continued*

At the annual communication of the Grand Lodge in November 1858, their petition was considered and approved. Grand Master Henry Buist then authorized Brother Isaac Spencer to serve as Worshipful Master of the new Lodge until a regular charter could be issued.

**Catawba Lodge's story begins in 1858, even though its formal Warrant of Constitution would not be issued until the following year.**

The Lodge first worked under what was known as a dispensation—permission from the Grand Lodge allowing the Brethren to organize and conduct Lodge business while awaiting a formal charter.

And so, before there was a charter hanging on a wall, there was already a Lodge taking shape.

## The First Brethren

The earliest officers recorded by Link give names to those beginnings. Isaac Spencer served as Worshipful Master. Alongside him were Brethren including J. E. Jeffries, B. M. Cobb, T. B. Withers, B. F. Powell, J. M. White, John H. Stewart, and T. G. Culp.

*They were not yet inheriting a long Catawba tradition. They were creating it.*

Link is careful about what the surviving records can and cannot tell us. By the time he compiled the Lodge history in 1923, even he could not produce a completely certain list of every original charter member. Some early records were incomplete, and information had to be pieced together from several sources.

That is worth remembering whenever we look this far into the past. History sometimes reaches us in perfectly preserved documents. Other times it survives in fragments.

## CATAWBA LODGE HISTORY



# How Catawba Lodge No. 56 Began

*Continued*

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## November 18, 1859

On November 18, 1859, the Grand Lodge issued the formal Warrant of Constitution for Catawba Lodge.

Link reproduced that warrant in the 1923 history, allowing us to read the formal words that established the Lodge and empowered its officers and successors to meet and work as a regularly constituted Masonic Lodge.

The Lodge now had its charter. But its surroundings were considerably more modest than what we might picture today.

The earliest Lodge room described in the surviving history was on the second floor of a frame school building at the southeast corner of what Link identified in 1923 as Tom Hall and Monroe White streets.

There was no grand temple waiting for those first Brethren. There was simply a room, a charter, and a group of men determined to establish a Masonic Lodge in Fort Mill.

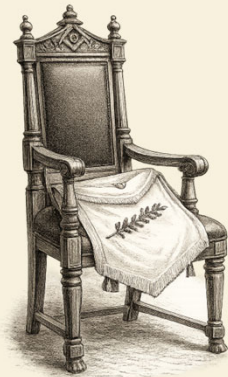
Before the buildings came the Brethren. Before the cornerstone came the Lodge. Before generations of men had taken their places in its chairs, there was a small group of Freemasons around Fort Mill who believed their community should have a Lodge of its own.

**In 1858, they asked permission to form one.  
More than a century and a half later, we are  
still meeting because they did.**

## BROTHER SPOTLIGHT

# A Steady Hand

Brother Thomas “Tom” Slate



There is a particular kind of respect Brother Thomas “Tom” Slate carries at Catawba Lodge.

When Tom speaks, Brothers listen.

Not because he demands the room. In fact, it may be just the opposite. Tom seems to understand something that often takes a lifetime to learn: when to speak, when to teach, and when to simply give another Brother the chance to find his own way.

You can see it on an ordinary Monday night at practice.

Tom knows the work. But when a Brother misses a word or struggles to remember what comes next, Tom isn’t usually the first voice jumping in with the correction.

He waits.

He gives the Brother a moment to work through it—to search his memory, find his place, and sometimes discover that he knew the answer all along.

And when the Brother finds it, Tom doesn’t need to say much. Maybe a nod. Maybe a quiet word of encouragement. Then the work continues.

It is a small thing, but it says a great deal about the way Tom teaches.

**He isn’t trying to show you that he knows the work.  
He is trying to help you know it.**

And when Tom does step in, people listen.

## Showing Up

Tom’s Masonic journey began in 1987. He was initiated as an Entered Apprentice on September 17, passed to Fellow Craft on October 15, and raised to the Sublime Degree of Master Mason on November 21.

Shortly after being raised, Tom stepped into the role of Steward and began serving his Lodge. Before long, another chair needed someone willing to fill it, and Tom stepped forward. Then another need arose, and he answered again.

Within four years, that willingness to serve carried him through the officer line and to the East as Worshipful Master in 1991.

BROTHER SPOTLIGHT

A Steady Hand

Continued



A Lifetime of Service

Tom returned to the East as Worshipful Master in 1996. He then served the Craft beyond Catawba as District Deputy Grand Master from 1997 through 1999.

More than three decades after his first year as Master, Catawba called upon that experience again. In 2023, during a period of rebuilding for the Lodge, Tom returned to the East for a third time as Worshipful Master.

His Masonic journey has also extended beyond the Blue Lodge through his involvement in the Scottish Rite, York Rite, and the Shriners.

It is an impressive record. But a list of offices and organizations still does not quite explain Tom Slate.

He continues to show up.

Today, Tom serves Catawba Lodge as Chaplain. He comes to practices. He helps preserve the work. And perhaps most importantly, he continues to invest in the Brothers coming behind him.

Passing It Along

Ask him why we do something, and he is willing to explain it. Ask what something means, and he doesn't make you feel as though you should already know the answer. He takes the time.

There is a difference between knowing Masonry and being willing to pass Masonry along—sharing what years of experience have taught you so another Brother can begin discovering it for himself.

Nearly four decades after he first walked through the doors of Catawba Lodge, Tom Slate is still doing what he did at the beginning. He shows up. And when his Lodge or his Brothers need him, he steps up.

Still serving. Still teaching. Still helping the next Brother along.

|                                   |                      |                      |                                 |                      |                   |
|-----------------------------------|----------------------|----------------------|---------------------------------|----------------------|-------------------|
| <b>1987</b>                       | <b>1991</b>          | <b>1996</b>          | <b>1997–99</b>                  | <b>2023</b>          | <b>Today</b>      |
| Initiated •<br>Passed •<br>Raised | Worshipful<br>Master | Worshipful<br>Master | District Deputy<br>Grand Master | Worshipful<br>Master | Lodge<br>Chaplain |

## IN MEMORIAM

## Brother Bruce Carl Brown

December 12, 1947 — September 20, 2026



Catawba Lodge No. 56 mourns the passing of Brother Bruce Carl Brown, who laid down his working tools on September 20, 2026, at the age of 78.

Brother Bruce began his Masonic journey in 1981. He was initiated as an Entered Apprentice on February 19, passed to the Degree of Fellow Craft on March 19, and raised to the Sublime Degree of Master Mason on April 16.

**For more than 45 years, Bruce was a Master Mason.**

That simple measure of time tells a story of its own. Generations of Brothers came through the Lodge during those years. Officers changed, traditions were passed from one Mason to another, and Catawba itself experienced different seasons. Through it all, Bruce remained part of the fraternity and part of Catawba's story.

A longtime resident of Fort Mill, Bruce spent his career with Comporium, formerly Fort Mill Telephone Company, where he served as a Network Supervisor. He was also a member of First Baptist Church of Fort Mill and was involved with the Shriners, an organization his family says he believed in deeply.

His memorial service will be held Sunday, October 4, 2026, at 4:00 p.m. at Bass-Cauthen Funeral Home in Rock Hill. In lieu of flowers, his family has requested that memorial gifts be made to Shriners Children's in his memory.

### **Forty-five years of Brotherhood.**

Forty-five years since a young Mason was raised in 1981. Forty-five years as part of a fraternity whose teachings remind us that our time is finite, but that the influence of a life well lived can remain long after our work is finished.

*Soft and safe to thee, my Brother, be thy resting place.*

## AROUND THE LODGE

## Catawba on Main

## Our first Fort Mill Scarecrow Crawl

**George Washington is coming to Catawba.**

This October, Catawba Lodge No. 56 will take part in the Fort Mill Scarecrow Crawl for the first time.

Our scarecrow will be dressed as Brother George Washington and placed right in front of the Lodge—giving neighbors, families, and visitors downtown one more reason to stop, look, and learn where Catawba calls home.

If you are out enjoying the Scarecrow Crawl this month, come by the Lodge and see him for yourself. Better yet, bring the family, snap a picture, and help us show a little Catawba spirit on Main Street.

## LODGE FUNDRAISERS

## Ways to Support Catawba Lodge No. 56

Fundraising, fellowship, and a chance to leave your mark

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## CHAIR ARM PLACARDS

**\$56**

Put your name on a chair at Catawba Lodge and leave a small mark on the Lodge for years to come. See Dean Cullon for details.

## CABELA'S \$500 GIFT CARD RAFFLE

**\$10 PER TICKET**

Hosted by the Traveling Men. Drawing when all tickets are sold. See Alex Harllee for tickets.

## ANNUAL BANQUET

**NOV. 7 • 6:30 P.M. • \$20**

At Catawba Lodge. Celebrate the year with Brothers and families. See Dean Cullon for tickets.

## BBQ BUTT SALE

**DEC. 5 • \$45**

Crew 357 + Catawba 56. Pickup 9:00 a.m.–Noon at the Lodge. See Dean Cullon for ordering details.

CELEBRATING OUR BROTHERS

October Birthdays

A good month for fellowship

OCTOBER 1

James Edward Boone  
Michael O’Neil Troutman  
Randy Lee Warren  
Thomas O’Neil Troutman

OCTOBER 2

Caleb Tyler Page

OCTOBER 5

Mark William Wilson

OCTOBER 14

Bobby Glenn Evans  
Britt Collins Helms  
John Reid Barnes

OCTOBER 15

Johnny Leslie Bivins  
Steven Allan Henderson

OCTOBER 19

Dylan Stuart Harllee

OCTOBER 25

Donald Wayne Evans  
John Lafitte Warren

*Happy Birthday, Brothers! May the year ahead bring good health, good fellowship, and many more evenings among friends and Brothers.*

LOOKING AHEAD

October & Beyond

Mark your calendar



THU • OCT 1

TRAVELING MEN

7:00 p.m. • Rock Hill Diner

SUN • OCT 4

BRUCE BROWN MEMORIAL

4:00 p.m. • Bass-Cauthen Funeral Home

THU • OCT 8

REGULAR COMMUNICATION

Dinner 6:30 p.m. • Lodge opens 7:30 p.m.

MONDAYS

LODGE PRACTICE

7:00 p.m. • At the discretion of the Worshipful Master

MON • OCT 26

MASTERS & WARDENS

7:00 p.m. • Philanthropic 32 in York

SAT • NOV 7

ANNUAL BANQUET

6:30 p.m. • Catawba Lodge

SAT • DEC 5

BBQ BUTT PICKUP

9:00 a.m.–Noon • Catawba Lodge

## UNTIL WE MEET AGAIN

# Being a Brother Is Reason Enough

A closing reflection

---

*By Brad Curtis, Steward and Editor*

One of the things I have come to appreciate most during my first year in Masonry is something pretty simple:

**When you ask Brothers to show up, they will.**

I don't take that lightly.

Every time we gather—whether for a Regular Communication, a degree, a practice, a meal, or simply an evening of fellowship—men are choosing to give something they can never get back: their time.

And lately, there has been something special happening at Catawba. There is energy in the Lodge. New Brothers are coming through the door. Men are learning the work. Brothers are stepping forward to help. And more and more, it feels like we are seeing a resurgence in a Lodge that has been part of this community for more than a century and a half.

I love seeing a full Lodge room. But I think what excites me even more is the opportunity to meet more of the Brothers who make up Catawba No. 56.

There are names on our rolls I don't know yet. Brothers whose Masonic journeys began long before mine. Men with stories about this Lodge I haven't heard, experiences I haven't had, and lessons I haven't learned.

I'd like to change that.

So consider this a personal invitation. If it has been a while since you've been to Lodge, come see us. Come have dinner. Sit with us for a meeting. Stop by a practice. Shake the hand of a Brother you haven't met yet—or introduce yourself to the newer Mason who hasn't had the chance to meet you.

**Being a Brother is reason enough.**

Because a resurgence isn't measured only by petitions, degrees, or how many chairs are filled. It happens when Brothers choose to be together.

I've learned that when we ask, you show up. So I'm asking.

**Come spend an evening with us. I'd really like to meet you.**

*Until we meet again, Brother.*

COLOPHON



The Catawba Journal

Volume 1 • Number 3 • October 2026

Published monthly for the Brethren of Catawba Lodge No. 56 A.F.M.  
Founded 1858 • Fort Mill, South Carolina

No. 56

WORSHIPFUL MASTER

**WB Alex Harllee**

Provides the vision and final approval for each issue.

EDITOR

**Brad Curtis**

Responsible for editorial planning, writing, design, and publication.

LODGE SECRETARY

**WB Marty Monahan**

Provides official Lodge records, membership information, birthdays, Masonic milestones, and calendar information for this issue.

PHOTOGRAPHY

**Catawba Lodge Media Team**

Photography and visual documentation of Lodge activities.

CONTRIBUTIONS

**Members of Catawba Lodge No. 56**

This issue includes contributions from the Worshipful Master and members of Catawba Lodge No. 56, including historical recollections and Lodge service stories.

EDITORIAL PURPOSE

*The Catawba Journal exists to preserve the history of Catawba Lodge No. 56, strengthen the bonds of brotherhood, and encourage thoughtful reflection upon the principles of Freemasonry.*