

Knight Templar

VOLUME LX

February 2014

NUMBER 2

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Knight Templar

VOLUME LX FEBRUARY 2014
as an official publication of the
Grand Encampment of Knights Templar
of the United States of America.

David Dixon Goodwin
Grand Master

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Grand Master's Message

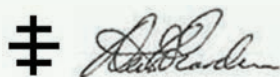
The Grand Encampment of Knights Templar extends sincere congratulations and best wishes to the Grand Commandery of Knights Templar of the State of New York on the occasion of its 200th anniversary. The event was celebrated in November in Hornell, New York, with a special conferral of the Order of the Temple on twenty-one candidates and a reception for the current Grand Commander, Sir Knight Kenneth I. Sussman. Many leaders of Freemasonry in New York attended, including the Most Worshipful James E. Sullivan, Grand Master of Masons in the State of New York as well as this Grand Master.

The original Grand Encampment (old term) of New York was formed on January 22, 1814, by several of the existing Encampments; The Old Encampment, Jerusalem Encampment, Montgomery Encampment, and Albany Encampment. On June 18, 1814, at its first regular meeting, Sir Knight DeWitt Clinton; then Grand Master of the Grand Lodge of New York, General Grand Master of the General Grand Chapter of Royal Arch Masons, and Mayor of New York City; was elected the first Grand Master of the Grand Encampment of New York. In 1816, when the General Grand Encampment of the United States was formed by the Grand Encampment of Massachusetts and Rhode Island and the Grand Encampment of New York, he was elected the first General Grand Master. He was then elected Governor of New York in 1817.

As we celebrated this anniversary and Sir Knight DeWitt Clinton as its first Grand Master, later to be the first Grand Master of our present day Grand Encampment, it was unique that I, a Past Grand Commander of the Grand Commandery of New York, should have been presiding over this Grand Encampment. It was certainly New York history coming full circle in two hundred years.

February also brings us Valentine's Day, a time to celebrate the love of our spouses, romantic partners, family, and friends. Please take the time to let your "valentines" know how important they are to you.

Courteously,



David Dixon Goodwin, GCT
Grand Master



The future is ours! We must seize the moment!
Every Christian Mason should be a Knight Templar.

february 2014



Statue of Juliet located
in Verona, Italy. Photo
by the editor.

Happy Valentine's Day!

Prelate's Chapel

by

Rev. William D. Hartman, Right Eminent
Grand Prelate of the Grand Encampment

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3:16)

Two quite different images come to mind when the word "heart" is used. We may think sentimentally, in love-lyric style, of a sweet, symmetrical Valentine-shaped something that feels good when one's beloved smiles and aches when she pouts, or one may think surgically, his imagination probing deep into the human chest cavity to where a red muscle thumps and pumps to circulate the warm river which keeps our whole marvelous body alive.

One can conceive of the "Heart of the Gospel" the same way. It is sometimes little more than a neat formula to be framed and hung on a wall, or to be harmonized pleasantly in a musical chorus, or we may depend on it as a vital organ in the body of Christian truth, throbbing with meaningful significance.

I think the good news about Jesus Christ does have two sides to it. As St. Paul reminds us in I Corinthians 15, Christ died for our sins according to the Scriptures. That is to say, he did not die as a martyr but offered himself willingly as an atoning sacrifice. He was the divinely-appointed Lamb of God, offered as a sacrifice for the sins of the whole world.

On the third day, He rose from the dead, according to the Scriptures, the first-fruits of those who had fallen asleep. The resurrection of Christ from the dead is our assurance that "whoever" believes in Him shall not perish but have everlasting life with our Father in Heaven. Sin no longer has dominion over us. "If we confess our sins, He is faithful and just and will forgive our sins and cleanse us from all unrighteousness."

This is the Heart of the Gospel! If you will take your stand with the Gospel record, believing that Christ died for our sins according to the Scriptures, and that He rose again on the third day from the dead according to the Scriptures, you will be saved from sin for all eternity. You now have reason to be "steadfast, immovable, always abounding in the work of the Lord, knowing that your labor in the Lord is not in vain."



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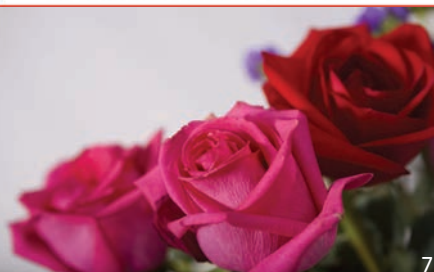
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A Chat With The Managing Editor

I've been thinking lately about this wonderful gift with which the human race is blessed, the ability and desire to control our environment. It's a blessing, and a curse, and a blessing. If you read Genesis, it is clear that God gave mankind this gift of dominion over his environment. I was reading Dan Brown's new book, *Inferno*, the other night which expresses concern about overpopulation. While the numbers are a bit frightening, I have faith that this gift, in the form of science, will pull us through. Can you imagine the vast resources available in the universe? The thing that might nail us is if we can't get along with one another well enough to figure out the solution before it is too late.

That's where the blessing, the curse, and the blessing come in. The first blessing is simply the desire and ability to control our environment. That's where we get clothing, shelter, food, medicine, and even art. If we like to see sunsets from beaches and don't live near the shore, we just put a picture on our wall to solve the problem and get what we want. Animals simply don't have the ability to do that like we do. I know that the birds build nests and the beavers make dams, but only men build skyscrapers, and pyramids, and parthenons, and space shuttles, and submarines, and automobiles, and computers.

The curse part is that we often consider each other a part of our environment to be controlled. That's how we get tyrants, dictators, religious terrorism, and oligarchies. Most of these use demagoguery to gain power. If you don't clearly understand the terms demagogue and oligarchy as I didn't until a few years ago, I urge you to look them up. They are unique words with specific meanings that explain a lot of what's going on in the world today. Most of the problems in the world today are caused by someone trying to impose his will on someone else unnecessarily in order to fulfill this natural human urge he has to control things. That is not to say that we shouldn't work together to accomplish great things. I just think we should do so voluntarily. Come to think of it, the problem is not new. I think that's what brought us slavery, and socialism, and communism, and facisism, and the inquisition, and Jihad, and just about every war I can think of.

The final blessing is that we, ourselves, are part of our environment and that we can actually exercise control over ourselves to control this toxic urge to control other people while still exercising control over the rest of our environment. This sounds strangely like learning to control our passions.

Maybe that's what we are supposed to be doing in Freemasonry, exercising restraint over that tiny bit of our nature that influences us to try to exercise control over each other. I hope we succeed.

Hang in there - winter is almost over!



John L. Palmer
Managing Editor

Following the Clues: Early Knights Templar Regalia and Certificates

By

Aimee E. Newell, Ph.D., Director of Collections, Scottish Rite Masonic Museum & Library, Lexington, MA

The earliest known record of the conferral of the Knight Templar order in America was at Boston's Lodge of St. Andrew in 1769. It is widely thought that the order was brought to that Lodge by the Irish military Lodges stationed in Boston at the time. The order was conferred under the authority of the Lodge's warrant – not by a separate Encampment or Commandery. By 1780, the Templar order had spread through the colonies. The Boston Encampment, which separated the order from the Blue Lodges and the Royal Arch Chapters in Massachusetts, was established in 1805.

Records of the early order conferrals are sketchy at best. Certificates and regalia from the late 1700s have taught us much of what we know about the early American Knight Templar order, which is that this order and the Royal Arch Degree were often awarded by Blue Lodges. During the late 1700s and early 1800s, Masonic degrees were not standardized as they are today with strict procedures. The early certificates seen here, from Irish and Scottish Lodges,

knight templar

now in the collection of the Grand Lodge of Massachusetts, offer a trail to follow to learn about the early history of the Knights Templar.

Charles Morison (ca. 1737-1802) received a Knight Templar certificate in 1783 in Staten Island, New York, under the authority of Lodge No. 212 on the registry of Ireland. It certifies that Morison was "Install'd and Dubb'd a Knight of the most Noble & Right Worshipful Order of Knights Templar" and that he is a "Royal Arch Excellent Mason." An inscription on a stone at Saint George's Church in Saint Catherines, Ontario, provides a few details about Morison's life:



Knights Templar Certificate, 1783, Charles Morison (dates unknown), Staten Island, NY. Collection of the Grand Lodge of Masons in Massachusetts, GL2004.0002.

Photograph by David Bohl.

"To the memory of Charles Morison, a native of Scotland, who resided many years at Machilimacinac as a merchant, and since the cession of that post to the United States, as a British subject by election, for loyalty to his sovereign and integrity in his dealings, he was ever remarkable. He died here on his way to Montreal on the sixth day of September, 1802, aged about 65."

One of the earliest mentions of the Knights Templar in Ireland appeared in a Dublin newspaper advertisement for a Saint John's Day dinner in June of 1774. By the mid-1780s, newspaper advertisements in New York show that several Encampments were active in the city, although none mention Staten Island's Lodge No. 212. The Encampment that issued Morison's certificate was held in the British Twenty-Second Regiment of Infantry while the regiment was quartered on Staten Island in 1783, just before it evacuated New York with the rest of the British troops at the end of the Revolutionary War. Moriah Lodge No. 133, chartered by the Grand Lodge of Scotland, also met in this regiment.

A second certificate for Charles Morison in the collection of the Grand Lodge of Masons in Massachusetts dates to March of 1775. This one, awarded by the "Encampment in Kin-sale [Ireland]," certifies that Morison was a Knight Templar, had received the degrees of Past Master and

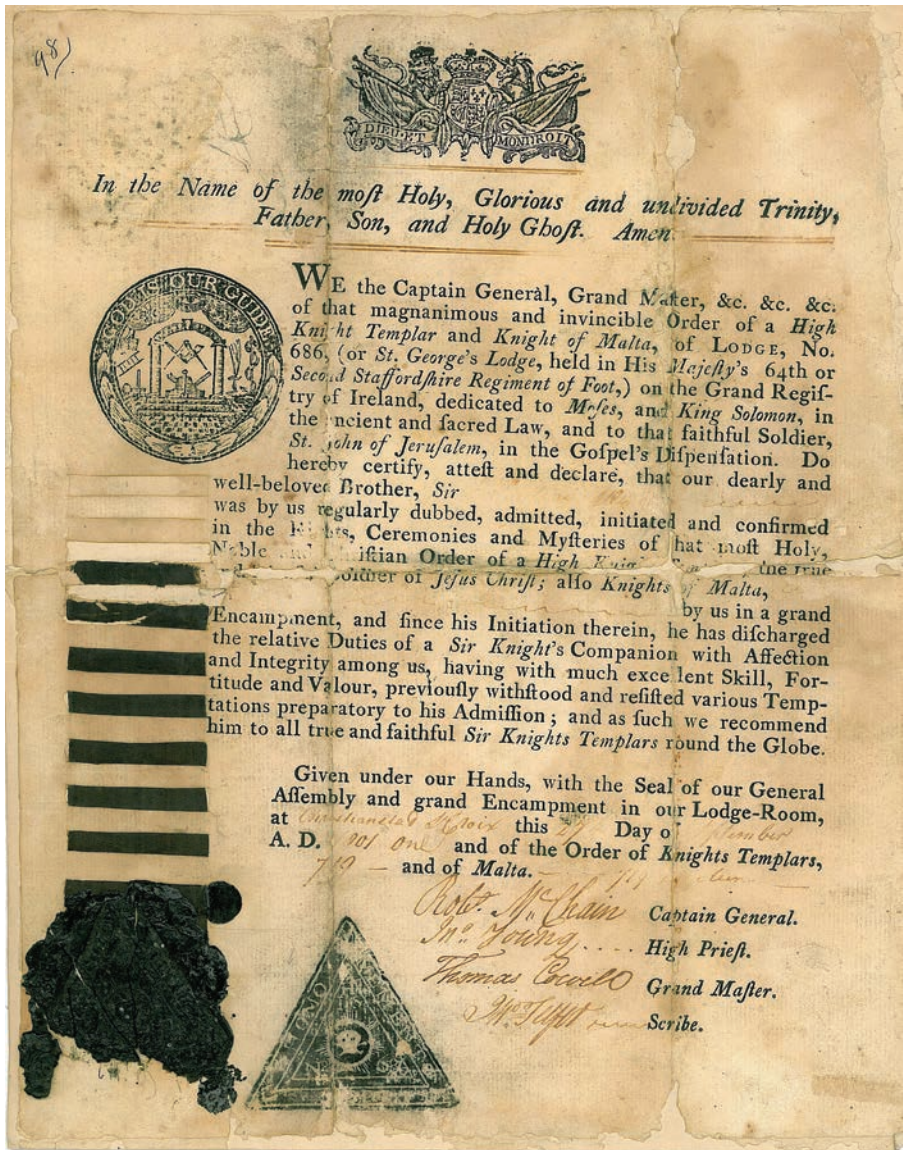
Royal Arch Excellent Mason, and was a Master Mason. This document seems to have been intended, in part, as a traveling certificate. It reads "We therefore recommend him as a worthy valiant and honest Br[other]."

Two additional early certificates in the Grand Lodge of Massachusetts collection show different forms from the ones provided to Charles Morison. Lodge No. 686 on the Grand Registry of Ireland, or St. George's Lodge, "held in His Majesty's 64th or Second Staffordshire Regiment of Foot," had its certificates printed up with spaces to fill in the member's name, date, and signatures. Unfortunately, the member's name on this certificate has faded and is illegible, but it was signed in 1801. Lodge No. 686 formed in 1788 and met until its warrant was cancelled in August 1817.

In contrast to the printed certificate produced by Lodge No. 686, an "Encampment of Royal Arch Masons in Maybole, [Scotland]" took a simpler approach and had its secretary write out a



Knight Templar Certificate, 1799, unidentified maker, Maybole, Scotland. Collection of the Grand Lodge of Masons in Massachusetts, GL2004.10401.



Knight Templar Certificate, 1801, unidentified maker, Ireland. Collection of the Grand Lodge of Masons in Massachusetts, GL2004.5795.

certificate for Brother James McClellan in March of 1799. "Being a Master Mason from the Royal Arch Lodge Maybole No. 264 of the register of North Britain," the certificate reads, McClellan "was

by us exalted to the degree of Excellent and Super Excellent Royal Arch Mason." The certificate goes on to note that McClellan was also admitted as a Knight Templar. Maybole's Lodge No. 264 was

established in 1797, but its early history was marked by conflict with another Lodge in town. In 1798, members of the older Lodge complained to the Grand Lodge that No. 264 was guilty of "the most heinous irregularities and

carried out their ceremonies in a manner alien to the craft." No action was taken by Grand Lodge until 1800 when a complaint was made again, and the Grand Lodge issued a warning to No. 264. Recently, scholar Mark Coleman



Knight Templar apron and sash, 1790-1830, unidentified maker, United States. Collection of the Grand Lodge of Masons in Massachusetts, GL2004.1114a-b. Photograph by David Bohl.

Wallace has suggested that the dispute between the two Maybole Lodges may have stemmed from the belief that No. 264 was promoting the aims of the French Revolution and the idea of an Irish Revolution.

American Knights Templar wore regalia beginning in at least the late 1790s, but it was governed only by loose traditions until the late 1850s. In 1821, when Jeremy Ladd Cross (1783-1861) published *The Templar's Chart, or Hieroglyphic Monitor*, he advocated appropriate dress for the Knights. His section on dress suggested "a full suit of black" along with a black velvet sash trimmed with silver lace and decorated with a Maltese cross and a black rosette. The triangular apron was also to be made out of black velvet with silver lace and decorated with a skull and crossbones, a triangle with twelve holes, a cross and a serpent, as well as a seven-pointed star. It is difficult to know how widely his suggestions were followed.

The early apron and sash shown here, from the Grand Lodge of Masons in Massachusetts collection, differ from Cross's recommendations, which may mean that they date a bit earlier than 1821. Their construction materials and style point to an origin in the late 1700s or early 1800s, well before the Knights Templar established standard uniforms. Information about who wore them is unknown. The black-and-white silk apron and black silk sash are hand sewn and hand painted with Masonic symbols. The sash bears an all-seeing eye, Euclid's 47th problem, an arch with a hand holding a sun, steps, a red Saint Andrew's cross, and a red "X" and pound sign. The apron also shows steps, an archway with a sun, and Euclid's 47th

Problem, as well as a rooster, and a lamb with a crown and a red flag.

Recently, the Scottish Rite Masonic Museum & Library in Lexington, Massachusetts, acquired a Knight Templar collar with a star-shaped jewel from 1842. One side of the jewel is engraved with a triangle, a lamb carrying a flag, and some Hebrew characters. The other side shows a triangle with a circle in the middle. Lettering around the circle spells out the Knight Templar motto, "In Hoc Signo Vinces." In the center is a Christian cross and a serpent. Lettering on this side of the jewel reads "Silas Pratt. Columbian Encampment No. 1 New York, Nov. 4th 1842." According to family history recounted in a letter written by Ruth V. Pratt (1907-1988) in 1938, Silas Pratt (1804-1881) worked as a contractor building the Erie Canal: "built those large locks at Lock Port, N.Y. that Lockport was named after and done it all with Irish and wheelbarrows." Columbian Encampment received a warrant from the Grand Encampment of New York in 1816, but there is evidence that it began meeting in 1810. Unfortunately, its published history for 1842 does not suggest the significance of November 4th, when Pratt presumably received this jewel. It is unclear whether the date had personal significance for Pratt or if it had significance for the Encampment.

While the documents and regalia described here serve as evidence for us to start to learn more about the beginnings of the Knights Templar in America, they provoke many more questions. I encourage readers who might be interested to seek out new sources of evidence and to help move the history forward.



Knights Templar Collar and Jewel, 1842, unidentified maker, probably New York. Collection of the Scottish Rite Masonic Museum & Library, gift of Samaria Lodge No. 438 and Monroe Commandery No. 19, 2012.060. Photograph by David Bohl.

Sources Consulted:

Sir Elwood Wilbur Goodell, *History of Columbian Commandery No. 1 Knights Templar State of New York* (New York, NY: E.W. Goodell, 1910).

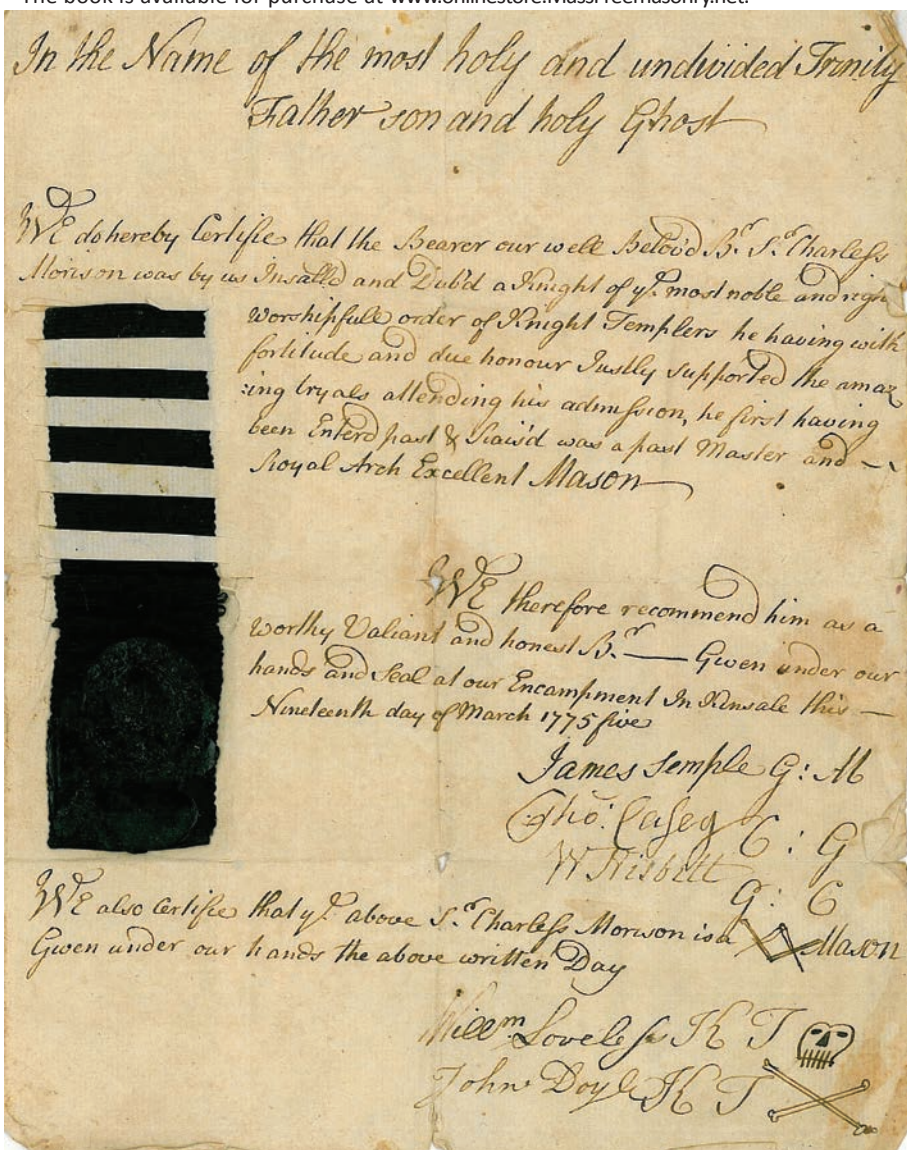
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Mark Coleman Wallace, "Scottish Freemasonry 1725-1810: Progress, Power, and Politics," Ph.D. diss., University of St. Andrews, 2007.

Aimee E. Newell, Ph.D., is Director of Collections at the Scottish Rite Masonic Museum & Library. For more information about the Museum & Library, visit www.nationalheritagemuseum.org. Part of this article was previously published in Aimee E. Newell, Hilary Anderson Stelling, and Catherine Compton Swanson, *Curiosities of the Craft: Treasures from the Grand Lodge of Massachusetts Collection* (Boston and Lexington, MA: Grand Lodge of Masons in Massachusetts and Scottish Rite Masonic Museum & Library, 2013). The book is available for purchase at www.onlinestore.MassFreemasonry.net.



Knights Templar Certificate, 1775, unidentified maker, Kinsale, Ireland. Collection of the Grand Lodge of Masons in Massachusetts, GL2004.0004.

Knights Templar Eye Foundation, Inc.
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Greetings Sir Knights,

It seems like only yesterday that we were kicking off the 46th Voluntary Campaign. The reports I am hearing from across the country are heartwarming and convince me that we as Knights Templar

have heard the call to improve the lives of those less fortunate than ourselves. Our Grand Commanders are taking up the challenge of increasing the number of Life Sponsors in their Jurisdictions. I am certainly proud of each of you and can only imagine how pleased our founder, Past Grand Master Walter DeLamater, would be.

The month of February finds us with hopes of spring being just around the corner and of course Valentine's Day with our ladies, without whose support we would not be able to work in our fraternity and carry our charity forward.

As Chairman of the Voluntary Campaign, it is my job to keep the message before you and perhaps to share a word or two of inspiration to keep the fires going, so I would leave you with a few thoughts for this month. First and foremost as I mentioned, our efforts have been outstanding, but we have more to do. So long as there are diseases of the eye, we will always have more to do, and I know we can do it! What we do today will pay dividends tomorrow. Who knows, the dollar we raise today may be the one which funds the research that ends one of those terrible diseases of the eye that we, as Knights Templar, want to eradicate.

We look to the generations who have come before us; those who established our great charity; those who, through their efforts, funded the much needed research to find cures; the countless cases of surgical care which have made a difference.

The book of *Hebrews* talks about the great cloud of witnesses who have come before us. They were found faithful, and Sir Knights, your efforts, your hard work, your dedication to our great charity will place each of you within that cloud of witnesses for the generations who follow us.

God Bless you Sir Knights, you make me PROUD!

Terry L. Plemons, KGC



Letters to the Editor



Sir Knight John,

July is a darned good issue (well, they all are)!

Sir Knights,

Referencing Reverend Sir Knight Don Kerr's feature "4th of July," terrific stuff and things that all too many folks forget. However, we Knights Templar are famous for our crusades, and mine is that we call the holiday by its correct name. Every country on Earth has a "4th of July," but only the United States of America has "Independence Day." The "4th of July" is merely a date on the calendar, so let's call it by the name that celebrates its purpose!

Respectfully,
Tom Dailey, PC
Georgetown No. 4, CO



Brother Palmer:

I would like to make one point. The last two issues of the magazine have been extremely inspirational to me. I could compliment many issues of the magazine over the years. However, Sir Knight Marshal's article on Dewitt Clinton and Sir Knight Rowe's Chronicle of the Crusades are most interesting. History is the consummate teacher, ignorance of which breeds turmoil and war. Masonry, to me, is a history professor in all it does. While reading these wonderfully composed articles, I could not help but to think that every Mason should be apprized of the knowledge of the history and encouraged to use the information in influencing the young, such as child knight templar

dren, grandchildren, school children, etc. I have come to believe that it is the lack of historical knowledge that brings the world condition we see today. Masonry means living the example so others will follow. Thank you and all the dedicated Brothers who keep spreading the knowledge. God bless you all.

Sir Knight, Dallas Johnson, 32°, P.M. of
Clarkston Lodge No. 492, Georgia
4825 Atlanta Hwy. 9 N.

Suite 200
Alpharetta, Georgia 30004



Dear *Knight Templar* magazine;

In your July 2013 issue of the magazine an article appears, written by Reverend Sir Knight Donald C. Kerr, regarding the flag of the United States of America. It attempts to enlighten the readers about the flag of our great republic, and that is worthy of note; however, I should like to point out that Sir Knight Kerr mentions the arrangement of the fifty stars upon our flag as consisting of "five rows of six stars alternated with five rows of five stars." This is clearly in error as that would amount to a total of fifty-five stars. We have only fifty states, not fifty-five as the article would tend to indicate. There are in fact, nine rows of stars on our flag: five rows of six stars alternated with four rows of five stars for a total of fifty. I am sure Sir Knight Kerr realizes this but wonder how this error slipped by at the magazine. Surely other Sir Knights have by now mentioned this to you, but I just want to make sure someone gets in a correction in your next edition. I thank

Continued on page 20.

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.



These photos of Burg Rheinfels at St. Goar, Germany
were taken by Sir Knight Richard Muth.





Letters to the Editor



Continued from page 17

Sir Knight Kerr for his efforts in educating us all - heaven knows many out there are in need of knowledge about our country and its flag - but checking facts before publication would be nice.

Thank you for your excellent publication! I recall reading *Knight Templar* magazine when my father used to receive it and have continued to follow along with my own copies after I became a Templar when I joined the order over thirty years ago.

Sir Knight Edward Crowcroft, PC



Dear Sir Knight Editor,

In the recent issue, the flag is listed on page 22 as having five rows of six stars and five rows of five stars. That would be fifty-five stars. It has only four rows of five stars.

Fraternally,
James Dean

Sir Knights,

Thank you for the correction. Several contacted me on the phone or by snail mail, so I did not include their letters here. I proof and proof, and mistakes still get through. I am pleased that you are paying attention!

The Ed.



Dear Sir Knight John L. Palmer, Editor,

Num. 6:24-26. I hope this email finds you and yours in good health and good spirits. I had some questions regarding your excellent cover photograph for the July 2013 (Vol. LIX, No. 7) issue of *Knight Templar* magazine. I believe that is the fortification known as Il-Gardjola at Senglea, with various other spellings, depending on the language. I was wondering if you had any photographs of the third and fourth images on the lookout tower, that of a bird and something resembling a fleur-de-lis with something behind it. From the photographs I have been able to find on the internet, the bird appears to resemble a pelican, which I find interesting. Do you happen to have a photograph of this bird and of the fleur-de-lis, which you would be willing to email me? Also, as I understand it, there are two eyes and two ears. From what I can tell, there appear to be two left ears and two right eyes, as indicated by the location of the tear ducts. I am curious to know if your observations and photographs confirm this. Lastly, do you have a photo of the inscription above the door to the tower (below the bird)? I would very much like to read what it says. Such minutiae of symbolism are a tiresome bore to many people, but I personally find them fascinating. I hope you are willing and able to help me in this research, good Sir Knight.

PAX VOBISCVM,

Sir Knight Matthew R. Stolz, Recorder
Beaumanoir Commandery No. 9
Decatur, IL .

It has 2 eyes, 2 ears, and 2 fleur-de-lis. I took no photo of bird. The Ed. february 2014

On the Modernization of the Kingdom of Hungary's Society and Freemasonry in 19th and 20th Centuries

By
Martin Javor, Ph.D.

Editor's Note

A wise man once said that to ignore history is to be doomed to repeat it. From time to time, I come across historical scholars who have detailed knowledge of brief but unique periods of history, sometimes in obscure places. Such is the case with Dr. Martin Javor. This article is a study of the attempted involvement of Freemasonry in the politics of Hungary in the period between the establishment of the Monarchy and the first world war.

In today's complex world, we must frequently decide if a topic or concern is political or whether it is in the Masonic realm of morality. As you will see from the article below, we are not unique in history when we struggle with these issues.

Let me know whether or not you find this type of article worthwhile.

At the beginning, I would like to thank the Great Lodge of Slovakia for supporting my research. Also, I would like to thank the University of Presov in Presov. Freemasons have a well-established tradition in Central Europe. I have talked about it at several conferences. This article is about the effects of Freemasonry on the modernization of society in the Kingdom of Hungary in the second part of the 19th and the first half of the 20th centuries. That time was directly following the *Austro-Hungarian Compromise* [which set up the dual Austrian-Hungarian monarchy]. The movement was officially authorized only in the Kingdom of Hungary where, immediately after its legalization, the question of its modernization emerged.

Even though in the aftermath of the 1868 *Compromise*, many Freemasons actively participated in political life; ceremonial questions, internal problems of Lodges, and their organization within the Kingdom of Hungary were part and parcel of the activities of the Lodges. Arts and philanthropy were ostensibly the only objects of their support. For example, Jan Fadrus, the sculptor of the Maria Theresa statue, completed his studies with help from "Brothers" Lodges in Bratislava and erected the J. N. Hummel memorial.

Lodges and their members were providing for free-of-charge medical examinations and supporting nursery schools, casual wards, education of apprentices, financially disadvantaged students, libraries, and culture centers. This philanthropic activity also led to a keen interest in wider social issues. International relations and views of Freemasons signalled not only existing but also prospective problems with which the Lodges in more developed countries had to grapple.

With respect to Freemasons, politics and public life came to the forefront in the Kingdom of Hungary in the last decade of the 19th century when the secularization laws completing the emancipation of churches were being enforced. These laws aimed to transfer a number of operations such as the management of the registrar's knight templar

offices and marriages, previously performed by the church, under state control. The struggle for these laws, referred to as “anticlerical” by conservatives, was the incentive for the birth of the Catholic People’s Party.

Freemasons were labelled as the initiators of these laws. That is, a mysterious and secret power in the background, the ideal object of a conspiratorial interpretation of history with which the Catholic Church was in a bitter conflict. Freemasonry was condemned vociferously by several Popes. Under the auspices of the Catholic Church, the Anti-Freemasonic Congress was convened in Trident in 1896, and a year later a similar meeting for the subject of monarchy was held in Vienna. The practicing Catholic could no longer be a Freemason, although under Joseph II there were one hundred eighty-five priests in Freemasonic Lodges, including bishops. After the dispute over the secularization laws, which the protestant church in the Kingdom of Hungary opposed, the main Lodge archive in Budapest replaced the names of protestant priests with ellipsis dots in a triangle.¹

“Brothers” had become the target of frenzied attacks as “a secret government” at a time when a completely different disturbance was beginning within the Lodges. With the establishment of the Laszlo Kiraly Lodge in Oradea in 1903, a discussion was opened that would lead to the modernization program. Its main objectives were as follows: a thorough enforcement of the 1868 Nationality Act; a correct and just solution of social and labour issues; a reform of jury court; a struggle against confrontations; church policy reform; general, equal, and secret ballot political elections; a reform in primary economic activity ownership; public administration; free state schools; and last but not least; the emancipation of women.

A dispute over whether or not to support such a radical and progressive program took place in the respective Lodges. It was stirred by the Martinovics Lodge founded by Oszkar Jaszi together with several colleagues from the *Huszadik század* (the twentieth century) magazine and the Sociological Society. New members were installed in an eight-item, radical, democratic program at the initial ceremonial. Item seven sought “a democratic, economic, cultural, and political solution to the question of nationality.”²

The progressive program came up against stiff opposition from conservatives. In April of 1910, Jászi summed up the dispute that had lingered over several years in an article published in the *Kelet*, a Freemasonic magazine. According to Jászi, their vision of Freemasonry as the initiator of a democratic change in the country had already been supported by “several hundred Brothers” who not only “identified themselves with contemplation on amiable terms” but also “as audacious and courageous soldiers with regard to the question of mankind’s progress.”

“Opinions form in a particular country and materialize in conscious acts. The notion of progress differs from country to country; in the Kingdom of Hungary, progress is primarily associated with the creation of civil society. Progress in the Kingdom of Hungary is linked with the expression of opposition to the land tenure of ‘the dead arm,’ that is church, fideikomism, and opposition to Christian schools. Progress is understood as an endeavour to enhance intensive farming and industry and as an answer to clerical and national issues. Progress is to compare Hungarian culture with the West; a spiritual, moral, and material prosperity of vast masses of

people. The only way to achieve the aforementioned progress was universal, equal, and secret ballot political elections. Freemasons had to be at the focal point of the struggle for this, since they were “the most erudite and independent part of the middle-class in the Kingdom of Hungary. Furthermore, they are on the friendliest of terms with people.”³

The dispute over the direction of Freemasonry and the extent of its engagement in politics continued with varied intensity up until 1918. Lodges, both “conservative” and “progressive,” from Slovakia⁴ were also joining in.

In June of 1915, there were eighty-two Lodges in the entire Kingdom of Hungary, amounting to 7,370 members out of which four hundred seventy-seven resided in Slovakia. The number of members in Budapest Lodges from Slovakia was difficult to estimate. From the beginning of the century, the social structure of Lodges had changed considerably. The high gentry, which originally enjoyed a superior status, was now being put to the fringes by the middle classes, entrepreneurs, and those in free professions. The lists of members in the Lodges in Slovakia showed that ideas about Freemasons being a privileged club of entrepreneurs and affluent people were mistaken.

Most Lodges were predominantly “intelligent,” and this tendency was growing. Twenty-nine office clerks and directors of companies joined the Lodge Brotherhood in Bratislava, founded in 1902, along with seventeen lawyers, nine doctors, seven engineers, four factory workers and businessmen, a pharmacist, and an actor. The Imrich Thokoly XXX Lodge in Prešov was established in 1902, mostly by educators from the law academy and the grammar school. Even among new members who joined the Lodge in 1918, there were twelve educators, nine office clerks and directors, five lawyers, four businessmen, three doctors, two pharmacists, an engineer, and an entrepreneur.

A similar structure with a high numbers of clerks, educators, and those in free professions was also to be found in other Lodges. Many Lodges struggled with a lack of financial resources since the management of a Lodge was costly, a separate room was a must, and equipment was needed. Many prospective members could not even afford dues, and therefore, additional events had to be organized. Educators, traditionally a low-paid class, were receiving various discounts. As a result, the headquarters was often forced to write off the debts of small Lodges. A subsidy was donated by large Lodges in order to provide the necessary equipment. In 1915, the Spiš Lodge warned that they had a different status than that of rich Lodges in Pest, “The majority of country Brothers are low-paid office clerks who take great pains to meet the demands laid down by Lodges, such as donations to charity and contributions to progressive objectives.”⁶ Most Lodges, for example those in Zilina, Nove Zamky, and Spisska Nova Ves had already been disbanded in the 19th century due to a lack of affluent members.

The attitude amid Slovak Lodges toward the disagreement concerning the political tendencies of the Kingdom of Hungary’s Freemasonry was not unanimous with regard to whether to stick to the path of the old contemplative and philanthropic activities or to embrace a “profane life.” The Brotherhood of Bratislava stated: “On the one hand, the members of our Lodge are governed by the conviction that Free-

masonry is first of all an intimate matter; therefore, it ought to be concerned primarily with the education of its members. On the other hand, there are Brothers who undertake extensive activities, setting their minds to establish themselves in the service of progress in the society. As yet, it is still possible to maintain the cooperation of the two directions ...”⁷

The Lodge Resurrexit in Košice had already sent a “ceremonial and decisive protest” to all Lodges in the country in 1905 to make sure that the Lodges would stay away from party disagreements and everyday politics. That could have led to a separation. The Brothers of Prešov published a lecture of Janos Jonas entitled “Lodge or Party?” In the lecture, he argued that themes regarding the change in voting rights, the secularization of education, and the question of social issues were essential, but opinions about their realization varied greatly and that it was the latter which was the crux of the problem. An answer to the brochure was given in the first issue of a recently founded magazine of pro-reform Freemasons called *Dél* on January 30, 1908.⁸ They recognized the achievements of Jonas who had already been a Brother for thirty years but not the fact that he interpreted Freemasonry as a refuge for those who did not know their place in the world. Self-educating communities and courses were more appropriate for such people. Freemasons did not want to follow the program of one party only, but they could not remain aloof from other important issues of the day.⁹

Disagreements of the two tendencies deepened when in 1910, pro-reform Freemasons began to publish a magazine known as *Világ* (the World). In the first issue, as a main tool driving the Kingdom of Hungary out of its grave situation, the magazine mentioned that universal secret ballot and equal voting rights would “break the casino, the aristocracy, and the political power of feudalism.” In the fourth issue of the *Világ*, the editorial argued that without secularization, the “civil Kingdom of Hungary” was not possible. At that time, a novel by Anatol France with an anticlerical theme was circulated and penned and published in installments in newspapers. The novel was entitled *The Island of Penguins*. In the tenth issue of the *Világ*, an open letter to István Tisz was published, describing a vision of civil society against the backdrop of “the debris of the Kingdom of Hungary’s agrarian feudalism.” The letter was signed by three hundred distinguished personalities, including three Slovak entrepreneurs.

As for the issue of extension of voting rights, the Lodges in Slovakia expounded a conservative and a tentative view. The Bratislava Silence Group, in its 1905 annual report, described its extensive humanitarian and enlightenment activities, but its members were not, arguably, willing to hold discussions concerning the universal political right to a vote as long as it was understood as “an exclusive political matter.”¹¹ Felvidek in Banská Bystrica had complained a year before, mentioning that several members were bringing this issue to the Lodge, and that by doing so, they were digging a grave for “the present flourishing of Freemasonic life.” The universal political vote was in agreement with Freemasonic principles, but in the end, it was a matter of political parties, and therefore, each Brother could hold his own view. In its 1908 annual report, Feldivék stated: “In line with the majority of other Lodges, we are interested in issues related to free public education and the universal political right to

vote.” Consequently, internal discussions and lectures regarding the aforementioned issues were organized by officers from Budapest. The Lodge was in opposition to the universal political right to vote, quoting the low level of public education as the basis for the argument. At that time, this was a widespread chauvinistic argument, supporting the fact that even “Brothers” were not immune to the spirit of the times. In Feldivek, arguably, “many people live and work among nationalities, observing closely the considerable danger that is soaring above the people of Hungary.” The Lodge and its activities were almost paralyzed in 1913 due to the fact that Brothers embroiled in disagreements made every effort to avoid all political issues.¹²

The Spiš Lodge also opposed universal political elections. The Lodge claimed that first of all, it was a necessity that people be educated. Such subjects led to an undesirable closeness to political parties. The people of Kezmarok, however, turned down the initiative of the Lodge Eotvos which, in 1908, suggested the amendment of the third article in the bylaws of the Grand Lodge to read that the most important task of Freemasonry in the Kingdom of Hungary was to spread the Hungarian nationalistic idea and to coauthor the creation of a state, making sure “that everything and everyone within the borders of the Kingdom of Hungary be Hungarian.” Such a viewpoint was closer to the paradigm of the party and nationalistic community. Freemasons sought to bring people together rather than force them apart. “It is a most awesome task of Freemasons to work on settling nationalistic conflicts.” The attitude of this Lodge was surely influenced by its structure which included a great number of ethnic Germans. After a spate of lectures about the issue of nationality, the Lodge cast doubts on the argument, stipulating that the universal political elections would bring to Parliament many nationalistic members. According to the Lodge, it did not have to be a mistake, since it would be followed by a discussion by “competent men” rather than the subservient and “agitators.”¹³ The ideas spurring contemplations about nationalistic issues in the Lodges were particularly drawn from the discussions held in the Democracy of Budapest. Later, Jaszi’s brochure “The nationalistic question and the future of Hungarianism” and articles published in the *Világ* after 1910 were also a vital source of information. The program was summed up in the magazine *Del* as follows: “Good schools, good economy, good administration in the speech of people, the recognition of all rights for each nationality so that they could develop their speech and culture freely.” In a lecture held in the Haladás (progress) Lodge in Debrecen, it was propounded that those anti-Hungarians who were exerting every effort to bring about emancipation, in fact, carried out a Freemasonic activity and needed help with it. “Chauvinistic Freemasonry cannot be Freemasonry.”¹⁴

The attitude toward the church was also an issue. The establishment of non-clerical schools had been one of the most important program objectives of the Kingdom of Hungary’s Grand Lodge since 1906. Conservative Lodges such as that in Presov agreed with it but asked for a careful procedure, “within the realms of possibilities” so that Brothers would not be encumbered with the defense of the implementation of non-clerical schools wherever they would set foot. The Lodges in Bratislava embraced a similar argumentative paradigm.

Contrary to this, the Ressurexit Lodge, after a lecture and discussion, adopted a

unanimous resolution that the secularization of church property was considered to be "a primary task of the nation" and that it would be supported. Brothers in Košice had long been in a bitter conflict with local clerks, which was accentuated by decades of mutual criticism. The Košice newspapers published in installments, excerpts from the ceremonial rules of the Lodge with the comment, "that is how adult men revel." The Brothers of Košice received a small satisfaction when they managed to buy land for building a Lodge next to the Dominican monastery for 20,000 K. The dignitaries of the Dominican order bought it from "the Brothers" for 40,000 K so as to be spared such neighbors. The Lodge bought a different parcel for 30,000 K, and in fact, it received a subsidy from the church to cover equipment expenses.¹⁵

Bitter anticlerical tones were also reverberating from other Lodges, but these voices were rare. The suburban environment cautioned about proposals that were too radical, and there was concern that society would identify anticlericalism with atheism. The Feldivek Lodge sent a circular letter in 1908, condemning both clericalism and "hyper modernism." The aim of the criticism was directed at "hyper modernism," in particular. "Some want to lead people to the simplicity of the Middle Ages, others want to destroy all that people deem sacred; then they will be left with nothing but alcohol, nicotine, opium, absinthe, cannabis, and everyday drudgery." The Lodge in Bratislava defended the arguments stated in the circular letter and vehemently demanded that the Grand Lodge waive the requirement laying down the secularization of church property.

In the period between 1900 and 1918, the Lodges were constantly fraught with other issues brought about by modernization such as the social question, family breakdown, and the emancipation of women. The minutes of Lodges submitted to the Grand Lodge in Budapest, discussion articles in internal magazines, and numerous brochures showed that the "contemplative" direction was gradually marginalized in favour of embracing the "profane world."

The majority of Slovakia country Lodges were moderate rather than conservative. Only one in Prešov was listed in the magazine, *Del*, in 1908. All controversies and disputes held in the course of these discussions were taken with a pinch of salt; however, the Presov Lodge sharply criticized the establishment of the "profane" Freemasonic magazine, but as of 1912, all its members subscribed to the magazine, *Világ*. In 1917, the *Dél* "evaluated" all Lodges in the Kingdom of Hungary on the grounds of their willingness to participate in the reforms whereby eighteen of them were classified as progressive but none from Slovakia and twelve Lodges were classified as enemies to the reform, including those from Slovakia, i.e. both Lodges in Bratislava and one in Kosice.¹⁶

The disagreement concerning the fundamental principle, dating to the end of the previous century, about whether to be publicly engaged or not was gradually shifting toward discussions related to methods and tools of engagement. In smaller country Lodges and in more financially disadvantaged ones challenged by an inert, conservative environment, a tentative attitude took control. The establishment of a radical, middle-class party being the aim of Jaszi and his company, was deemed improper from the point of view of traditional Freemasonic methods. In actuality, however,

many Brothers claimed that it was fraught with problems in terms of its content. The Lodges were by no means homogeneous, and with the exception of radical conservatism and socialism, "Brothers" belonged to a wider set of political opinions.

The variety of opinions of Freemasons was such that several aspects of modernization were not supported by their activities. In fact, the opposite was true. They supported the ideas of progress, development, social change, and above all, the orientation of the society toward the rational. This might seem contradictory because of the organization's allegorical stories, particularly its complex structure of rituals. However, the rational was essential to the "Brothers." Its core was the emphasis on science and education. This was reflected both within and outside the Lodge.

At the meetings of Lodges, members and invited guests; often university professors, journalists, and economists; gave lectures about philosophy, science, and politics. In Ressurexite in Košice, lectures were given on national ideals, economic shifts of leading western countries, tasks related to the spread of the political voting rights, spiritual and moral education, tuberculosis, Darwinism, feminism, the protection of apprentices, the German historian Mommsen, socialism, secularization, compulsory and free state education, and the reform of secondary schools. Apparently, new knowledge and thoughts were supported in a variety of ways; through schools, the local press, the standard organizations, and where necessary, new ones were founded. The effect on schools was exerted systematically.

Out of sixteen educators in the Lodge Brotherhood in Bratislava, five were school principals. In the Lodge Gemer in Rimavska Sobota, there were approximately twelve educators, including five school principals, out of the total number of thirty members. Furthermore, the Freemasonic circle, Banský bystrý in Banská Štiavnica, was pronouncedly focused on the local school of higher education. It had fourteen members out of which nine were educators. In Presov, there were twelve educators out of which four were school principals and four were teachers at a local law academy. These educators, together with local doctors and lawyers, sat on committees and headed various enlightenment organizations as well as cultural institutions. In Kosice, local conservative and clerical circles had long been successful in perverting the enlightenment and lecturing activities of the Lodges. Similarly, as in Banská Štiavnica, the Lodge in Kosice initiated the establishment of the Organization of FreeThinkers for the students of the law academy under the name of the Batsányi circle. The circle even organized lectures for labourers. In 1911, it ran a series of eleven public lectures about "the naturalist ideology." The first lecture from the series was given on December 12th, 1911, on the topic of feminism, and was held in Kosice. The lecturer, V. Glücklich, talked about the mission of women in the twentieth century.¹⁷

Due to its contacts with several entrepreneurs, the Lodge Spiš in Kežmarok was able to make use of the influence it exerted on the town and its vicinity and as a consequence, managed to establish the Organization for Women and an offshoot of the Liberal lyceum which would organize enlightening and medical lectures in the wider area. In 1908, this amounted to thirty-five lectures in twenty places. In 1912, they wrote to the Grand Lodge with pride: "In Kežmarok, all charitable and enlightening

institutions are under our enormous influence.” The Liberal lyceum was founded in 1883, headed by Grand Master Gyorgy Joanovics. The Freemasonic background of the organization was well disguised by a system of country subsidiaries, allowing Jozef Tiso to give a lecture there on March 5, 1914. The Lodge North founded a very active affiliate in the “Society for the Spreading of Knowledge.” This was a work of the Lodge Kazinczy. The Lodges in Bratislava founded and supported a subsidiary to the “Society of Urania,” which also had a Freemasonic background. Mihályi Perjési from the Lodge Brotherhood became the subsidiary’s first chairman. On the committee and amid the lecturers were members of both Lodges from Bratislava.¹⁸

The activity of the organizations founded, initiated, and clandestinely supported by Lodges was impressive both in scope and content. Urania in Bratislava organized a multitude of lectures for children, secondary school pupils, apprentices, and labourers. Theatrical plays and the most up-to-date technological gadgets such as photographic images produced on a transparent screen and glass were commonly included in the lectures. Later, Urania owned and used cinema projectors. The lectures focused on distinguished personalities, writers, the United States of America, the Alps, the High Tatras, the city of Pompeii, Nansen the explorer and scientist, and pre-historic man. The lectures were held directly in factories, at Apolka, and at Western foundry. Transparency films were obtained from a hired company in Dusseldorf.¹⁹

Lectures at that time were ranked among the most popular sources of information and genuine amusement, increasing their demand, particularly in the event that a distinguished scholar was featured. The distinguished scholar was by no means a problem for Freemasons, considering their contacts. The audience in smaller towns included four to five hundred people on more than one occasion. Many participants in the lectures were acquainted with such problems as social reform, judiciary reform, and feminism, as well as issues pertaining to educational development, scientific discoveries, the experiences of explorers, and the issue of hygiene. Lodges in the towns with higher educational centers took pains to establish an intellectually modern foundation, a database of knowledge and viewpoints undergoing political changes and coup d’états. Their scope and their influence remained a matter of conjecture as the effect this exerted on local conditions, the press, and the negotiations with municipalities could be determined only by systematic regional research. The appeal could be assessed only indirectly, inferring from the sharp reactions of conservative circles. This was also the case with the “conservative” activities of the Lodges.

The Lodge Prešov organized various activities to support the town’s development including evening business courses, activities supporting hygiene in towns, and the construction of water conduits. Many lectures were given; their most important tool was Martinovic’s circle. He was inspired by the ideas of Galileo’s Circle in Budapest founded in 1908 and was unequivocally supported by the Lodge Commenius. Galileo’s Circle was an elite center of pro-western young intellectuals. Its focus was best conveyed by the names of its lecturers: M. Adler, W. Sombart, I. Bloch, and E. Bernstein. These presentations and discussions focused on social problems, Freud, Mach, the sexual question, historical materialism, capitalism, and the revision of

Marxism. Martinović's Circle in Presov was unable to follow in the same fashion, but its direction was similar. A leaflet from 1910, announcing the activity of Martinović's Circle, propounded that its objective was the enforcement of the naturalistic ideology and the philosophy of social sciences. Moreover, it was necessary, particularly in the part of the Kingdom of Hungary that was still governed by the paradigm of the Middle Ages and where lords ridiculed country teachers conducting courses for the illiterate. The Circle furthermore delivered lectures about Marx, Darwin, Spencer, contemporary Russian literature, the development of morale, and the relationship between science and religions.

Martinović's Circle endeavoured to educate activists by regularly held seminars and lectures, inviting as speakers famous writers, doctors, scientists, and lawyers. Its members had a reading room equipped with modern books, magazines such as the *Nyugat* (West), the *Világ* (the World), the *Huszadik Század* (the Twentieth Century), the *Szocializmus*, and the *Rainissance*. The Circle was subject to criticism from landed gentry, the town council, the head of the law academy, and the local press. The reason for the opposition to Martinović's Circle was an unusual lecture given in 1911 by a student of the law academy about the revolution of 1848-49. As a consequence, the chair of the Circle was forced to resign under the threat of losing his employment, and the Circle was banned from the academy.²⁰

The active presence of the Kingdom of Hungary's Freemasonry in public life agreed with the active presence of Slovak politics. A direct response to the politics was reflected by the magazine *Prudy*. The magazine was particularly awed by radical middle class rationalism. The magazine's young intellectuals learned about the ideas of pro-reform Lodges from Galileo's Circle in Budapest and from the magazine *Világ*. Many students from Slovakia took part in a variety of activities organized by Galileo's Circle. The *Prudy* mentioned it several times. Galileo's Circle organized a spate of discussions about the nationality issue in 1911. One of them was opened with a lecture by Milan Hodža. Participants in discussions included O. Jászi, Romanians, and Serbians as well as Hungarians. Hodža lucidly made explicit his principle by pointing out that a democratic, liberal, and progressive middle class Kingdom of Hungary could only exist if non-Hungarian nations would cooperate. The *Prudy* recommended the reading of the *Világ* to its readership since much could be learned from it. In the 1912-1913 volume, a travel book of Jászi's sojourns in Danish areas of Germany was published in five installments. The article stated that the results of a government of assimilation and violence were a strengthened national consciousness and the separation of the subjugated nations. The remedy could only be the democratization of the public life. The young generation around the *Prudy* was particularly attracted to the merging of democracy with the nationalism, suggesting that without such politics, the Kingdom of Hungary was neither a legal state (*rechtsstaat*) nor a cultural one.²¹

When we assess the mutual appreciation and inclination of the group around the *Prudy* and pro-reform Freemasons, it ought to be done with a detachment, considering the political context of the times. In both cases, the groups were minorities. As argued by Milan Podrimavsky in a study, Oscar Jaszi had arrived at the conclusion

that the Slovak question of pro-reform Freemasons was marginal in relation to Hungarian radical democrats. The comparison of pre-war programs of Slovakian political groups with pro-reform Freemasons showed a number of points of agreement paralyzed by profound differences in other issues. The Lodges thought that the solution of nationalistic problems would strengthen citizens' individual rights to use their language in schools, courts, and offices. Slovakian parties and movements supported the restriction of the economic and political power of large landed estates, but the majority rejected it, supporting the position of the church. They reached agreement on issues pertaining to the improvement of education, but Slovakian politicians considered the implementation of exclusively non-clerical education to be ideologically improper and threatening to the nation. Anti-clerical schools, drawing from the experience of the times, were more susceptible to the politics of assimilation.

The general agreement of all Slovakian movements, ranging from conservatives to social democrats, concerned universal political elections. Interestingly, this represented one of the most acrimonious disputes within the Lodges. While universal political elections were seemingly a general requirement and viewpoint of "Brothers," in fact, the opposition toward them was still strong. The Lodge Brotherhood in Bratislava organized a joint meeting with a pro-reform Lodge from Petofi in 1911 in order to resolve contradicting opinions regarding political elections. The debaters from the Bratislavian Lodge applied a well-established and traditional argument, suggesting that granting a vote to wide classes of people would challenge the Hungarian supremacy in the country. After the discussion, according to a written report, the opinions were in favour of the reform. Several Transylvanian Lodges had reservations about universal political voting rights.

Discussions regarding the direction, working methods, and effectiveness of Lodges continued in the last pre-war years. Despite the variety of opinions, they agreed to expand "Brotherhoods" and Lodges. In a circular letter published by the Grand Lodge in October of 1910, the project of spreading Freemasonry to more important towns was introduced. In Slovakia, places such as Komarno, Šahy, B. Štiavnica, Kremnica, Spišská Nová Ves, and Levoča were considered. In a letter written by the Lodge Sever (North) based in Vrútky, it was explicitly mentioned that except for cultural and social issues, its task was "to settle nationality disputes." Its members came from Kysuce, Orava, Liptov, Turiec, and Horné Považie. It was the only Lodge which included Slovaks openly adhering to the Slovak nationality. Peter Makovický, from a recognized entrepreneurial family, transferred his membership from the Banská Bystrica Lodge to Sever. In addition, Kornel Stodola was accepted by the Lodge along with Peter Kern the painter in 1914.

The Grand Lodge in Budapest was alarmed about a small number of nationality adherents in the Lodges of the Grand Orient Lodge in Paris. The failure of recruitment in Slovakia could be explained by disputes between "Brothers" and church as well as an extended anti-Semitism. A more detailed research of member lists might also reveal other causes. A uniform relationship between Freemasonry and the church could not be established, since in similarly Catholic Croatia, the increase in membership of existing Lodges counted new Croatian members and several Lodges

held their meetings in the Croatian language.

The Lodges in Bratislava had split on the grounds of national, Germanic-Hungarian base in 1902. The Hungarian members of the Lodge Mlcánlivost (Silence) were complacent neither with the German spoken there nor with the “Pressburghian” spirit. By founding a separate Lodge, they sought to achieve “that the idea of a unified Hungarian state be spread in the wider circles and affect town matters by exercising patriotic and Freemasonic influence.”²³

The direction of Freemasons toward democratic changes before the war was obvious, although the tangible results were not impressive. It was related to education, enlightenment, culture, the rise in materialism, the reformation of public administration, and social relationships. There was a long way to go for all those directly involved in the preservation of the post-feudal Kingdom of Hungary’s class relations, particularly if it directly concerned so many social classes.

The program’s principles of “pro-reform” Freemasons from the beginning of the century were radical to such an extent that implementation failed, even within the confines of its own environment. The fear of “uneducated masses,” which prevailed over Hungarian economic elites, was not overcome, even within the Lodges.

Notes

¹ Lipták, Ľubomír: Freemasons and the modernization of Slovakia. In: OS – Civil Society Forum, 2002/2, p.24

² MOL Budapest (Magyar országos levéltár), Szabadkőműves szervezetek levéltára, P 1083, 128 – LXX: Magyarországi szimbolikus nagypáholy (Martinovics, Budapest)

³ KELET. A magyarországi szimbolikus nagypáholy közlönye. Budapest 1910

⁴ According to the figures in MOL in Budapest

⁵ MOL Budapest, Szabadkőműves szervezetek levéltára, P 1083, 128 – LXX: Magyarországi szimbolikus nagypáholy (Thököly Imre – Eperjes 1902 – 1918)

⁶ Lipták, Ľ.: Freemasons, p. 25.

⁷ Lipták, Ľ.: Freemasons, p. 26.

⁸ Dél, 30. január 1908, p. 2.

⁹ Lipták, Ľ.: Fremasons, p. 26.

¹⁰ The magazine Világ is in teh Szechenyi national library

¹¹ MOL Budapest, Szabadkőműves szervezetek levéltára, P 1081, 6 – XIX: Magyarországi jánosrendű nagypáholy (Hallgatagság – Poszony)

¹² MOL Budapest, Szabadkőműves szervezetek levéltára, P 1081, 9 – XXXII: Magyarországi jánosrendű nagypáholy (Felvidék – Besztercebánya)

¹³ MOL Budapest, Szabadkőműves szervezetek levéltára, P 1134, 19 - 9: Vegyes iratok gyűjteménye 1862 – 1920 (Szepes – Késmárk 1902 - 1915)

¹⁴ Lipták, Ľ.: Freemasons, p. 26.

¹⁵ Benczúr, Vilmos: A Kassai Szabadkőművesség 1870 – 1913, Košice 1914, s. 18.

¹⁶ Lipták, Ľ.: Freemasons, p. 27.

¹⁷ MOL Budapest, Szabadkőműves szervezetek levéltára, P 1134, 19 - 9: Vegyes iratok gyűjteménye 1862 – 1920 (Ressurexit - Kassa)

¹⁸ Lipták, Ľ.: Freemasons, p. 27.

¹⁹ Lipták, Ľ.: Freemasons, p. 27.

²⁰ MOL Budapest, A szabadkőműves szervezetek levéltára, P 1083, 147 – CXVII, Magyarországi szimbolikus nagypáholy 1886 – 1920.

²¹ Lipták, Ľ.: Freemasons, p. 27.

²² Lipták, Ľ.: Freemasons, p. 28.

²³ Lipták, Ľ.: Freemasons, p. 28.

Martin Javor (1977) is a associate professor in the Department of Medieval and Early Modern Times History at the Faculty of arts, the University of Prešov. He earned his master's degree in philosophy - history from the University of Prešov, and having successfully defended his dissertation "Masonic movement in Bohemia, Moravia and Hungary in the 18th century," he received his doctoral degree in general history from the University of Prešov in 2004. His habilitation was about freemasonry in Slovakia in 2012. He is the author of two monographs (*Masonic movement in the Czech lands and Hungary in the 18th century*. Prešov 2009 and *Masonic Košice*. Bratislava 2010), dozens of scientific studies, textbooks and expert articles. His work focuses on the history of Freemasonry in Central European countries, penetration and forms of enlightenment in the countries of the monarchy. He is a member of the editorial boards of *Annales historici Presoviensis* and *Historia Ecclesiastica* magazines. He resides in Kosice, Slovakia and can be contacted at javorisko@gmail.com.

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<http://www.knightstemplar.org>.



Beauceant News



Beauceant members from Minnesota, Wisconsin, and Texas traveled to Iowa to support Cedar Rapids Assembly No. 87. Worthy President, (Mrs. Larry) Lila Kimball, welcomed (Mrs. T. Michael) Debhra Fegan, Supreme Worthy President, for her Official Visit.



Supreme Worthy President, (Mrs. T. Michael) Debhra Fegan, made her Official Visit at Grand Rapids Assembly No. 68. She was welcomed with a lovely buffet dinner and the initiation of new sister, (Mrs. Marcel) Sonnie Bedard. Worthy President, (Mrs. Harley) Annaliessa Ridgeway, was the hostess for the meeting.



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of things in the sea, is
tamed, and hath been tamed
of mankind: But the tongue can no
man tame; it is an unruly evil, full
of deadly poison. James 3: 7-8*

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