



# Pillars of Light



Compiled by the  
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## Editorial

The best and greatest men of all ages have been encouragers and promoters of the craft. The list of Masons who have achieved in the past greatness in the fields of statesmanship, music, art, science, industry and literature would be a revelation to both Masons and non-Masons. Yet to every mason, whether widely known or only within a small area, there is the same opportunity for development.

What is it the candidate seeks? He wants a way of life, a life of meaning, an association which elevates self and enriches others, and he wants a better understanding of self. What he has learned before, during his school years, he now learns as something real and tangible. As my illustrious predecessor, Harry Kellerman has said: Freemasonry is a System of Education, and I would add: ...in which symbolism is the teacher and there is no limit to the syllabus or to the subjects one wishes to pursue. To learn in Masonry is to rediscover the genuine habits of kindness and love, which will distinguish the Mason among the citizens of his community. There is no division between the "practical" study of Freemasonry and the growth of character. They are one and the same effort to acquire knowledge and to apply it in our daily life. All desire for learning points to the facilitating means of our Library. It is there for you and our team of librarians is always ready to serve your purpose and to assist you in the choice of a starting point that will lead you to a new discovery. The Library would be the destination to which you must navigate from the very beginning of your effort, as the Library is your first Port to the Realm of Masonic Knowledge. From here we are embarking to new destinations of discovery and you will find this trip, the most beautiful adventure of your life. Be an explorer; ask any question that you have, under any form, in any language, on any subject. We will endeavour to find the right answers and direct you to the right tool to use in your exploration, that is the book that contains the keys to all the Mysteries and blessings that our Craft can offer. Recently, more and more young Masons ask probing and intriguing questions about our fraternity. Therefore, at our end, we feel a responsibility to satisfy the thirst for knowledge. The aim of our volunteering work in the Library is to disseminate the story and the richness of our beloved Freemasonry.

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J. H.

## Tonight is Lodge Night

1. He slowly opened the door to his locker. He hung his police uniform on the hooks and took out his suit. It was Lodge night.
2. He watched as the last employee left his business, locked the building and made the evening bank drop. He then headed off with a whistle on his lips and a spring in his step. It was Lodge night.
3. The young man helped his wife clear the table. He then said good night to his children and snuck into his room to change his clothes. Upon leaving he smiled at his wife and kissed her. It was Lodge night.
4. It had been a hard day. Navigating through the complexities of the legal system was rewarding work. It was also tiring. Normally he would have been headed home for a relaxing evening. But tonight was not normal and he felt none of the usual fatigue as tonight was Lodge night.
5. Life had not been pleasant since his wife died. His family lived far away and with each passing year it became harder and harder to do the simple things in life. And most of all he missed his life long partner. Tonight he felt a little less pain and life didn't seem nearly as bad. It was Lodge night.
6. The accident had been terrible. But there was some consolation that his skills as a doctor had saved a life. Still it would not be easy and there were possibilities of complications. But for a while he could place his worries in the hands of others as tonight was Lodge night.
7. It is hard, looking for work, when the job market is scarce. Each day he faced the nameless horde of people who continue to tell him that he was not needed. He faced rejection and the possibility of hardship at every turn. Tonight he knew he was wanted and needed, it was Lodge night.
8. He sat alone in the small room wearing clothes that were not his. He had received warm welcomes from a number of men he didn't know and a few he did. Now with an ancient relic of a by-gone age they told him to wait patiently, yet he looked forward to it with anticipation. It was his *first* Lodge night.
9. From all walks of life we come. We donate our time to an age honoured tradition. We donate our money to help those who cannot help themselves. We gather in fellowship and part in peace. For a while we can lay aside our differences and worries to bask in our shared experiences. We can talk with men who are our equals, men who work to better themselves. And we serve as mentors to our newly-raised Brethren.

**Tonight is Lodge night and I am glad I am a Mason.**

[Author Unknown]



## Our Initiation

(continued from PoL April 07)

With the aid of a beautifully and scientifically elaborated symbolism and ceremonialism patterned after the operations of the unfolding creative process, the Mason in his journey towards the East is drawn into an ever closer unity with the universal process of which he is part. He comes to realize that Nature is an outer manifestation of God, His visible and tangible garment and that the degree, to which he becomes capable of penetrating the mysteries, brings him in contact with the underlying Power that created it and sustains it in its courses of eternal progression.

Since Initiation provides the key with which to unlock the mysteries of nature itself, there follows inevitably recognition of the importance of times and seasons not previously understood. This is why the initiatory ceremonials, as observed in the Mystery Temples of old, were geared primarily to the four turning points of the year, namely the two Equinoxes and the two Solstices; also to the corresponding quarterly changes of the Moon in its monthly cycle. These times all mark points of spiritual significance in the life of man and nature. Anyone who has made a close study of Albert Pike's *Morals and Dogma* will recall how much space this profound interpreter of masonry has devoted to the nature and significance of the four Sacred Seasons.

The earliest Mystery Schools of the Aryan Race were located in India. From there they were established in lands to the west, finding their expressions with the Persians, Babylonians, Egyptians, Greeks, Druids of Briton, and amongst others to the North and West. From these ancient Centres of Light in which the Mysteries attained to truly lofty heights, wisdom flowed into the civilizations over which they presided and exercised an influence far beyond that recognized by secular history. The wisdom they promulgated permeated the whole of life. In Greece, for example, no high office of State was eligible to anyone who had not become a Brother of the Mysteries. It was publicly decreed that a man held to be unfit for acceptance in the Mystery School was not qualified to serve as a public official of importance.

In the Dionysian Mysteries, for example, the ceremonial – which, incidentally, is said to have been formulated by Orpheus – took the candidate through dark subterranean caverns that led to the very abyss of destruction. From this depth of darkness he was resurrected into the Light to the accompanying of a joyous, welcoming acclaim by surrounding brethren who had preceded him in their triumph over death and the grave.

In the Grecian legend, emphasis is placed upon Love as the power that gives victory to the aspirant, for Love is one with deity Itself. To awaken and apply this power to

the problems of life lies at the very heart of Initiation, both ancient and modern. That is what bestows true mastery.

It was undoubtedly in ancient Egypt that the initiatory ceremonials reached their greatest splendour and impressiveness. The monumental Temples in which these rituals took place are even today, in their ruined state, so stupendous and awe inspiring that they invoke in the beholder a deep sense of wonder and reverence. In lonely splendour these majestic monuments along the Nile continue, century after century, to testify to the might and glory that was Egypt's in the time of her golden years long past. Mightiest of all the Egyptian monuments, as well as the one best known to the world, is the Great Pyramid of Giza. This is no mere memorial mound. It is among the most ancient of the initiatory shrines. Within the Pyramid, in what is known as the King's Chamber, is a sarcophagus in which the candidate was entombed for two days following a long and tortuous journey that preceded his arrival at this point. On the morning of the third day he was raised into light.

Near the Great Pyramid stands the Sphinx.

It is the symbol of the most profound of all mysteries. In eloquent words, Dr. De Clifford says: "*There it lies nearly smothered beneath the drifting sands of the desert, looking to the East, watching the glorious constellations and signs of the Zodiac come and go, and the twinkling stars whose radiant eyes peep out of the azure vault above from before the misty veil that guards the portals of the eternal day. Yet still it lies crouching there, mute, dumb, but eloquent in its silent majesty, ever watching the endless centuries roll along the stream of time. It catches the dawning Light of the glorious Sun-god Ra, and reflects it back in farewell benedictions to humanity, who stand watching and waiting from afar off the coming down of intellectual advancement, and true spiritual unfoldment, looking for a time when they will be enabled to lift their hands to its glorious light.*" The Pyramid and the Sphinx are complimentary embodiments of the masculine potencies in nature, respectively. The initiations that occurred therein lead to the illumination of the heart.

The Sphinx initiation was also designed to develop other latent powers, belonging to the feminine aspect of spirit. It is only as this potency, which suffered a "fall" in early humanity, is redeemed, uplifted and brought into perfect balance with its complementary masculine polarity that man arrives at a state of equilibrium, illumination and mastership.

The Pyramid and the Sphinx remain dual reminders of the fact that the supreme aim of both ancient and modern Masonry is to guide man along a path of spiritual regeneration and world betterment.

G.L.

May we suggest to the Brother Secretary that it would be greatly appreciated if he could include regularly our link:

[www.uglnsw.freemasonry.org.au/Library/Default.htm](http://www.uglnsw.freemasonry.org.au/Library/Default.htm)

in the Notice Paper sent to the members of the Lodge.



## POWER OF BROTHERHOOD

***Just before Easter, a query reached my desk. It seemed simple but it wasn't so easy to answer. The prominent Brother asking it, is working to prepare a Masonic presentation and wanted input on the 'ORIGIN' of the phrase "...honour and virtue above the external advantages of rank and fortune."***

I worked on the subject with the most knowledgeable Masons in our Jurisdiction in order to supply him with the best information, we can. Here is the conclusions of what I gathered from this collaboration with illuminated brethren as Neil Morse, Richard Num (SA), Norman Garland, David Slater, Frank Radcliff, Bob Ridding, Olly Bergstrom, Eric Leggett, to name only few .

We have looked into the Preston's Illustrations. Not found.

I tried Hutchinson's "The spirit of Freemasonry. Nothing.

The phrase is not included in the Obligation given in "Jachin and Boaz" 1762, nor is it in the "Three Distinct Knocks" of 1760.

I then supposed it could have originated from the Antients. But not found there either.

The phrase is post-Union (1813) and is a late addition to the ritual as it does not appear in pre-Union writings. It appears in both Claret and Carlile. This would lead us to conclude that the phrase was included sometime between 1813 and May 1816, when the Obligations were finally approved. It is not common in Scotland or Ireland, although some Scottish rituals have the phrase with the slight change:

'advantages of *MERE* rank and fortune'.

Finally I will quote a definition from Gladicke's (German) "Freimaurer Lexicon" (1818) which was reproduced in Oliver's "A Dictionary of Symbolic Masonry" (1853):

*- METAL.- many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow-beings, but the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Free Masonry must be willing to relinquish all descriptions of metal, and all the adventitious circumstances of rank and fortune, for it is MAN that is received in Free Masonry, and not his rank or riches .-*

The ball continued to roll and some more results came in. During Easter, it was difficult to access brethren and therefore I continued after the holiday.

Finally, through RW Bro. Olly Bergstrom, I had some input from RW Bro Graeme C. Love from the GL of Victoria who is pointing out on some aspects that have confirmed our findings, based on the work of Colin Dyer who states in his 'Symbolism in Craft Freemasonry' "...so far as English practice is concerned the precise words ... only came into formal use as part of the work settled by the Lodge of Reconciliation between 1814 and 1816 for use of lodges under the UGL of England..."



The Scottish and Irish rituals were so to speak, complete prior to 1800, whereas the English system was split into two basic groups - namely "Moderns" and "Antients".

The Moderns, I suspect, had membership from the ruling classes of England, whereas the Antients had membership from several levels of Society hence when the Amalgamation was due to occur around say 1814, then it was decided to cover both situations by including a rider (reference to RANK and FORTUNE) so that everyone understood where they stood as Freemasons of this UGL of English Freemasons.

As final comments in relation to this 'setting of priorities' (honour and virtue as opposed to advantages of Rank and Fortune) it is to be remembered that prior to 1814 many lodges referred to the Master as RIGHT WORSHIPFUL SIR, but by 1815 this had been changed to just WORSHIPFUL MASTER.

Again, we could not determine the precise origin, other than the inspiration from the Volume of the Sacred Law :

I Samuel Chap.16 #7 - "But the Lord said unto Samuel, look not unto his countenance, or on the height of his stature;... for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the hearth."

Neither could we find a precise date when the sentence became part of the Ritual. I presume it will suffice to say that it was introduced sometime during or after 1814 and was ratified by the Lodge of Reconciliation in early 1816.

I thank all the brethren who supplied the information, to enable me to answer to this query.

It proves, once again, that only by combining our efforts can we raise the Masonic Cultural level in our Jurisdiction, as guided to do so by our Grand Master M.W. Bro. Raymond B. Brooke.

J. Haffner

## We need you !!!

**Do you have thoughts on Masonry to share or expand?**

**Do you want to express your views and enlarge our knowledge?**

***Then come and join in our Study Circle.***

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**e-mail: [library@uglnsw.freemasonry.org.au](mailto:library@uglnsw.freemasonry.org.au)**



## Enlightened Pillars *of the Grand Librarian*

Any Questions? Ask the Grand Librarian-POL edited by Rt Wor Bro J. V. Haffner

*Brother Librarian,*

*What is the Mystic Tie?*

A. - The Mystic Tie is the symbolic tie that binds men together, the cement of Brotherly Love. It is the atmosphere in a Lodge where Brethren feel that it is strongly cemented with Love and friendship, and every brother is duly taught Morality and good Friendship. The Mystic Tie is that sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions. Therefore, we are called "Brethren of the Mystic Tie".

*....And what is the "Royal Art" of Freemasonry?*

A.- Beyond the specific duties, rights and privileges of a Mason stands a more general region in which all are mingled together; the whole domain of Masonry, teachings, Ritual and symbols, her history, her ideals, her jurisprudence, her philosophy, her literature, the whole Royal Art. That Royal Art includes truths, ideals, and teachings and every Master Mason owes a duty to be faithful to them. It is his right to be taught that Art and to have it in its fullness, none of it being reserved to a privileged few. It is his right to enjoy all the privileges it offers to the spirit, the mind, and the heart. All that Freemasonry is, all that it means, all that it has to give or offer, belongs to every individual Mason in the same way and to the same extent as to all others. However onerous your duties may prove to be, or however rigidly your life may at times appear to be regulated, such burdens sink in nothingness by com-

parison with this one privilege, that Freemasonry in all her height, and breadth, and length, and richness belongs to you to use and enjoy.

*What is the Rosetta Stone?*

A. The Rosetta Stone is a slab of black basalt, found in 1790 among the ruins near the Rosetta mouth of the Nile (Egypt) and is now in the British Museum. The inscription on it is a decree of the Egyptian priests at Memphis, in honour of Ptolemy V., Epiphanes, in recognition of the benefits conferred by him upon his people. The inscription is first in hieroglyphics, or the writing of the priests; second, in demotic, or the writing of the people; and the third in Greek. This stone furnished the first clue to the famous French archaeologist Champollion for the decipherment of the Egyptian hieroglyphics on monuments and was of tremendous value to historical research.

*In response to a question of last month in relation to the step which the candidate is required to take before he is entrusted by the W.M., we just received a powerful ray of enlightenment which we hasten to reverberate on you:*

It is just not the feet that are symbolic – the whole phrase must be taken into account, and then the significance becomes clear. It is only when a man displays integrity and uprightness that he is worthy to be entrusted with anything of significance and importance.

Fraternally

RW Bro. Bob Ridding

*Are you in love with our Traditions and the richness of our Heritage?*

*Are you thirsty to dwell into the Hub of Knowledge, your Library?*

*Would you invest a few hours a week and be recognized*

*as a valuable member of our Volunteers Team?*

*All you need is a true love for the Craft, its Literature & a Masonic heart that is ready to offer, and glean the satisfaction of serving the Order.*

Contact the Grand Librarian RW Bro. Joseph V. Haffner Ph. (02)9284 2825

E-mail: [library@uglnsw.freemasonry.org.au](mailto:library@uglnsw.freemasonry.org.au)



## On Early Exposures

Rev. Anderson wrote in his Book of Constitution of 1738, that in 1723 "Masonry flourished in Harmony, Reputation and Numbers; many noblemen and gentlemen of the first rank desired to be admitted into the fraternity besides other learned men" ...and "found a Lodge to be a safe and pleasant relaxation from the hurry of business without politics or party."

This sudden popularity of the Craft that shrouded its proceedings in secrecy aroused the curiosity among the general public. This curiosity led to the publication of a flood of exposures claiming to unveil the true secrets of Freemasonry. During the next hundred years, some publications run into tens of editions and were translated into French, German and Dutch, and from French into English. Samuel Pritchard's "Masonry Dissected" was the first (in 1730) to give full details on the Three Degrees.

Nothing is known on the author of this Exposure, though he mentions on the front page that he was a "late member of a Constituted Lodge." He had the effrontery to dedicate his exposure to the Craft itself...

The publication of Pritchard's exposure very much upset the fraternity and at a meeting of the GL in December 1730, the Deputy Grand Master expressed himself with the utmost indignation against the author and his book, styling him an impostor. From the Deputy's reaction, it is obvious that the exposure had been widely acclaimed by the public and was being made use of extensively by the enemies of Freemasonry. It was soon after this Exposure, that the Grand Lodge of England took the step of changing over the words as well as the steps of the First and Second Degrees. This was one of the actions, which gave offence to a number of members of the Craft and one of the reasons for the split, which resulted finally in the formation of the 'Ancient' Grand Lodge in 1751.

Even though the Union of 1813 reinstated the old words and steps, the temporary change has been perpetuated in the Dutch Grand Orient which had its origin from England at about this time. Also, the publication "Masonry Dissected" was so widely spread, that the content of the exposure was bound with and added to most German Books of Constitutions as if it were part of them.

As it was only natural, in December of 1730, the Craft reacted by publishing a document titled "A Defence of Masonry, occasioned by a Pamphlet called "Masonry Dissected." It can be found printed at the end of the 1738 edition of Anderson's Book of Constitution.

Another Exposure was published in 1754 by Alexander Slade and called "The Freemason Examined" but there is no resemblance at all to Freemasonry. It is thought that it was published as a satire to bring Freemasonry into discredit and no more.

During this period there was a large number of very interesting exposures published in France. The most important was one called "L'Ordre des Franc-Maçons trahi"(1745)

It was translated in English and formed the basis of quite a number of English exposures. It contained illustrations of the ceremonies, drawings on the floor. The Germans didn't have their own exposures but were content of having translated the majority of the French and English publications.

The year 1760 saw the beginning of the publication of a long line of exposures in England. The most important ones were undoubtedly "The Three Distinct Knocks" and "Jachin and Boaz". Laurence Dermott, the Grand Secretary of the Grand Lodge of the Antients, in his preface to the Second Edition of the Ahiman Rezon, makes

some very scathing comments on the authors of the "Three Distinct Knocks" and "Jachin and Boaz", wrongly informing about their suicide. The reaction of one of them, at least, became known as he answered quite harshly, as he insisted that he is still alive and kicking.

Publishing exposure was evidently found to be profitable, as following the publication of the above-mentioned two, others followed, such as "Hiram, or the Grand Master's key" - 1764, "Shibboleth, or Every Man a Freemason"-1765, The Grand Lodge Door Opened " 1766. They are very interesting to a student of the ritual but otherwise are not important documents as such. They did not have a large circulation and their subject matter does not differ a great deal from the two popular ones.

The next big exposure is that of Richard Carlile, a noted free-thinker and atheist. Born in 1790, he died in 1843. A printer and a publisher by trade, he was imprisoned in 1819 for publishing Paine's "Age of Reason" and Palmer's "Light of Nature". From his prison cell in Dorchester - England, he continued to edit a weekly publication called "The Republican". In Volume 12 of this publication, he makes his claimed exposure of Freemasonry. It is contained in a series of letters to RW Bro William Williams, Provincial GM of Dorset. Pompously dedicating his exposures to the King, as Grand Patron of the Craft, he affirms that "in doing this, it is not so much to insult as to shame, not so much to wound any man who is a Mason as to instruct those who are not in what Masonry consists". Carlile exposure is the first English exposure that includes the higher degrees. The letters were condensed and published in 1845 in book form under the title of: "Carlile's Manual of Masonry".

The last exposure, which I am going to mention, is the famous American one of William Morgan. W. Morgan was according to all accounts, a shiftless waster when he settled in the small village of Batavia, near New York in the year 1826. He had at some time or another become a Mason and he conceived the idea in conjunction with the local Printer of publishing an exposure of Freemasonry. The brethren of Batavia and the surrounding districts became so upset when they heard of his intentions, that they first tried to burn down his shop and then on some pretext had him put in prison. It is said that they kidnapped him and carried him across the border into Canada. From that day he was never seen or heard of again. Whether he was killed or what happened to him has never been proved or known. Rumours say that he was seen in foreign countries... Morgan's friends raised a cry that he had been murdered, and this led to a hysterical outburst against freemasonry such as has never been seen in any other part of the world. The matter was taken up politically and the Governor of New York who was also the Grand master of the Masons had to resign both offices. The ball rolled and there was even an Anti-Masonic Candidate for the Presidency of the United States at the elections of 1832 who polled 350,000 votes. Masons could hold no official positions. Masons were boycotted in all aspects of commerce. Consequently many thousands of Masons withdrew from their Lodges. A large number of Lodges lapsed altogether and it was many years before those that managed to keep alive recovered from the storm.

Looking back over the two centuries since passed, and considering the number of exposures it is marvellous that they have had so little effect on the Craft. In Morgan's case it was the kidnapping, not the exposure, which affected the Craft. It is a wonderful proof of what there is in Freemasonry beyond the secrecy of words and signs. It is good to realize that the roots of Freemasonry have gone down so deep in the hearts of men that no exposure can affect it. Compiled from an array of sources of knowledge by

Bro. Manfred von Risch



## FAMOUS FREEMASONS

### Harry S. Truman



**Born May 8, 1884 – Died December 26, 1972**, was a bank clerk, postmaster, Officer during WWI, haberdasher, and 33rd president of the USA.

Assuming office in April, 1945 till 1952, Truman oversaw the initial meeting of the United Nations, Germany's surrender, and the bombing of Hiroshima and Nagasaki. During his two terms in of-

office, he established the Truman Doctrine, the Marshall Plan and NATO, and set the course of US foreign policy for decades to follow.

Born in Lamar, Missouri, to John Anderson Truman and Martha Ellen (Young) Truman, he did not attend a traditional school until he was eight. After graduating in 1901, Truman worked at a series of clerical jobs. He returned to the Grandview farm in 1906 and stayed there until 1917 when he went into military service.

He was the only president who served after 1870 not to earn a college degree. His poor eyesight prevented him from applying to West Point - his dream throughout his childhood, and financial constraints prevented him from securing a degree elsewhere. With the onset of American participation in World War I, he joined the National Guard. Before heading to France, he was sent for training at Fort Sill in Oklahoma. Truman was chosen to be an officer, and then battery commander in an artillery regiment in France. Under Captain Truman's command, the battery performed bravely under fire in the Vosges Mountains and did not lose a single man. The war brought out his leadership qualities, and Truman later rose to the rank of Lieutenant Colonel in the National Guard. At the war's conclusion, Truman returned to Independence and married his longtime love Bess Wallace, on June 28, 1919. The couple had one child, Margaret (born February 17, 1924).

In 1922, with the help of the Kansas City Democratic machine led by boss Tom Pendergast, Truman was elected as a judge of the County Court of the eastern district of Jackson County, Missouri. An administrative, not judicial, position Truman performed his duties in this office diligently and won personal acclaim for several popular public works projects, including an extensive series of roads for growing automobile traffic, the construction of a new County Court building, and the dedication of a series of 12 Madonna of the Trail monuments honoring pioneer women. In the 1934 election Pendergast selected Truman to run for Missouri's open United States Senate seat, and he campaigned successfully as a New Deal Democrat in support of President Franklin D. Roosevelt.

As a Senator, Truman preferred working on committees rather than delivering speeches on the floor. He was sworn in as Vice President on January 20, 1945 and had been Vice President for only 82 days when President Roosevelt died on April 12, 1945, thus becoming the 33rd President of the United States of America. To strengthen the U.S during the cold war against Communism, Truman signed the National Security Act of 1947 and reorganized military forces by creating the Department of Defense,

the CIA, the U.S. Air Force (separate from the U.S. Army), and the National Security Council. In 1948 Truman ordered a controversial addition to the exterior of the White House, a second-floor balcony in the south portico that came to be known as the "Truman Balcony."

On June 25, 1948, one day after the Soviet Union blocked access to the three Western-held sectors of Berlin the Allies initiated the Berlin Airlift. A campaign that dropped food and other supplies (such as coal) from military airplanes. Nothing remotely like it had ever been attempted before. The airlift worked; ground access was again granted on May 11, 1949. The airlift continued for several months after that. The Berlin Airlift is considered one of Truman's great foreign policy successes as president; it significantly aided his election campaign in 1948. On November 1, 1950, Puerto Rican nationalists Griselio Torresola and Oscar Collazo attempted to assassinate Truman at the Blair House. Torresola mortally wounded Leslie Coffelt, a White House policeman, who shot Torresola to death before he died.

On March 29, 1952 Truman announced his decision not to run for

president, in the elections after the 22nd amendment was changed in 1951, which did not allow a president to serve more than 3 terms in office. Truman returned home to take up residence at his mother-in-law's house in Independence, Missouri. Truman worked to garner private donations to build a presidential library, which he then donated to the federal government to maintain and operate, a practice adopted by all his successors. Over the next few years Harry Truman wrote and published his memoirs. They were a commercial success, and were published in two volumes in 1955-56:

Memoirs by Harry S. Truman: Year of Decisions (vol. 1)

Memoirs by Harry S. Truman: Years of Trial and Hope (vol. 2)

He was Initiated on February 9, 1909, in Belton Lodge No. 450, Belton, Missouri. In 1911, several Members of Belton Lodge separated to establish Grandview Lodge No. 618, Grandview, Missouri, and Brother Truman served as its first Worshipful Master. At the Annual Session of the Grand Lodge of Missouri, September 24-25, 1940, Brother Truman was elected the ninety-seventh Grand Master of Masons of Missouri, and served until October 1, 1941. Brother and President Truman was made a Sovereign Grand Inspector General, 33°, and Honorary Member, Supreme Council on October 19, 1945 at the Supreme Council A.A.S.R. Southern Jurisdiction Headquarters in Washington D.C., upon which occasion he served as Exemplar (Representative) for his Class. He was also elected an Honorary Grand Master of the International Supreme Council, Order of DeMolay. On May 18, 1959, Truman was presented with a fifty-year award, the only U.S. President to reach that golden anniversary in Freemasonry.

A bad fall in the bathroom of his home in 1964 severely limited his physical capabilities. On December 5, 1972, he was admitted to Kansas City's Research Hospital and Medical Center with lung congestion from pneumonia. He subsequently developed multiple organ failure and died at 7:50 a.m. on December 26, at age 88. Bess Truman died on October 18, 1982. He and Bess are buried at the Truman Library.