

**TENNESSEE LODGE OF RESEARCH  
F. & A. M.  
ANNUAL PROCEEDINGS**



**2006—COVEY**



**2006 ANNUAL PROCEEDINGS  
OF THE  
TENNESSEE LODGE OF RESEARCH  
F. & A. M.**

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Columbia Lodge No. 31, Columbia, Tennessee	
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Selmer Lodge No. 743, Selmer, Tennessee	

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## TABLE OF CONTENTS

<b>TITLE</b>	<b>PAGE</b>
Flyleaf.....	i
Table of Contents.....	ii
 <b>Forum</b>	
Editorial Note.....	1
June Presentation—Mathis, Light of Life.....	2
Stevens, So Seeketh the Traveler (Masonic Poem).....	3
Stevens, The Inevitable (Masonic Poem).....	4
 <b>Papers</b>	
March Presentation—Blanton, Andrew Jackson—General, Mason, President, and Statesman.....	5
September Presentation—Carr, Six Hundred Years of Craft Ritual.....	14
June Presentation—Hartsfield, Knight Masonry.....	30
December Presentation—Kindoll, Euclid Problematic.....	32
Stafford, The Esoteric Geometry of the Triangle.....	38
Stafford, The Winding Stairs and Masonic Education.....	44
Tannehill, Tannehill’s History Of Freemasonry.....	49
 <b>Bulletins</b>	
1 <sup>st</sup> Quarter Bulletin.....	61
2 <sup>nd</sup> Quarter Bulletin.....	64
3 <sup>rd</sup> Quarter Bulletin.....	67
4 <sup>th</sup> Quarter Bulletin.....	70
 <b>2006 Short Talks Bulletins from the Masonic Service Association of North America</b>	
January, Masonic Medical Research Laboratory (2006).....	73
February, Masonic Information Center (2005 Report).....	77
March, The “Other” Working Tools: The Chisel—Skirret—Pencil.....	81
April, The Twain Award.....	85
May, Allen E. Roberts.....	90
June, Red Skelton.....	94
July, Freemasonry Under the Nazi Regime.....	98
August, Masonry’s Journey West.....	101
September, Freemasonry and Conspiracy Theories.....	104
October, Norman Vincent Peale.....	107
November, Symbolism of Stone.....	110
December, Fort Wood.....	113

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## **EDITORIAL NOTE: The Forum Section**

The Forum Section of the Proceedings is included for the exchange of opinions and comments on matters of Tennessee Freemasonry or on the contents of the Proceedings. We invite your opinions and comments and will include them in the Annual Proceedings of the Tennessee Lodge of Research.

Commentaries should be type written and titled and suitable for correction using standard Microsoft Word Processing. All comments should have the author's name and Lodge attached. They can be sent electronically to the Secretary at the following email address: gladd32@localnet.com.

**The Editorial Committee**

## **GUIDELINES FOR AUTHORS:**

Articles submitted for publication in the *Tennessee Lodge of Research Annual Proceedings* should be type written in Microsoft Word or a compatible program. Margins should be 1 inch on the right, top, and bottom, 1½ inch on the left. Page numbers should be centered at the bottom without embellishments.

The entire document should be in 12 point Times New Roman font, including the title, which should be centered at the top of the page in **Bold**. The **By** Line should be centered as should the author's full **Name**.

All quoted or paraphrased material should be cited parenthetically, and all sources should be listed on a Works Cited page. Parenthetical citations, notes, and Works Cited should follow the guidelines found in *MLA Handbook for Writers of Research Papers, 6<sup>th</sup> edition*. An overview of general MLA guidelines may be found online on the "MLA Guide" from Long Island University: <http://www.liu.edu/cwis/cwp/library/workshop/citmla.htm>.

**The Editorial Committee**

## LIGHT OF LIFE

by  
Lee Anderson Mathis

*Brother Mathis is Past Master of Dickson Lodge No. 468 and Sovereign Master of Ray S. Garten Chapter, Allied Masonic Degrees, where this paper was originally presented.*

As young masons, we tend to view the new challenge as a journey of knowledge, which with diligent study and application will improve our (one's) character. We are taught three important principles: love God, love your neighbor, and love you family. Masonry is not a religion; however, it promotes qualities that mirror themes of religious direction and enforce the seeking of spiritual guidance.

It's no secret that masonry promotes the indwelling of God in each man, and the obedience required in achieving this goal. This is not a singular occurrence. It is a theme repeated in each new degree that a mason may participate in on his journey for light. Light may be regarded as knowledge, but it may be the very core of creation. For without light life would soon perish from earth. Thus, light may be the atomic essence of life universally throughout our known and the unknown expansion of our universe.

Light also may be regarded as that gift from God unto mankind, for light reveals darkness which arbors evil and distrust. Light provides illumination within the mind for discovery of truth. Thus, light may actually be a pillar of masonry. The connection of light and truth provides wisdom through contemplation; whereby the false is revealed. And as a pillar of masonry, the light of the ancients may even have aided in the building of all great structures, for stones shaped stone before implements of iron or bronze existed. Masons of the ancient craft were true artisans, whose knowledge of materials was limited only by the area where they wrought. They possessed invaluable knowledge, which spread their fame both wide and far. They possessed skills beyond comparison, skills taught one on one in operative lodges. Hence, many lodges working together as one emulate many workmen that build on each other and accomplish a single task. Thus, light and knowledge dispels the ignorant into the learned and establishes order out of chaos.

This light provides the cornerstone of masonry and life, for without the creation of light by God, mankind would have never known God. Without light mankind could not exist, for the light makes the food, warms the earth, produces the weather, allows for the seasons, provides the rain and on, and on. Therefore, light also refers to life from subparticle size to the universe, yet created by the one and only God, whose existence is seen by all in the creation of life.

Thus, by diligent study mankind and masons must learn all there is to learn in our lifetime about light, for it may be the greatest gift from God. Our understanding of light and knowledge is the key to our life on earth and our life with God through *the* great transition from mortal to immortal beings.

The greatest journey and perhaps the most revealing; for earth cannot be mankind's only abiding home. We do not have a death like the beasts of the field. We are created in God's image. We have a higher destiny than earth. Yet each person has his own transitional time that only God knows and discloses at death as the light of the soul returns unto the God who gave it.

## MASONIC POEMS

by  
Jadyn M. Stevens

*Brother Stevens is a member of Doric Lodge No. 732 and of the Nashville Scottish Rite bodies, and was instrumental in the publishing of our 20-year Anniversary book, Traveling East.*

So Seeketh the Traveler

So dry it was,  
for very long  
deserts wandered  
as time was lost  
days danced with the jaguar night  
and the heavens were heavy with eyes.

Until I came upon the square,  
knelt down and drank  
from the fountain head  
This fountain slaked not my thirst.

This fountain drew me nigh  
and mist replaced the haze.  
As I confront the ego  
beyond the veils...

beyond the maze.

Jadyn M. Stevens 32° MM

## **The Inevitable**

By

Jadyn M. Stevens '06

Arise within the light, a sea  
Fanciful veils drift away  
As night gives in  
to daylight's Dream  
To fall upon my knees and pray.

A Love that will not lay still  
Or wait within the tender boughs  
Comes crashing from the cheap dark seats  
To stand upon the stage and howl  
God's Love! God's Love! The Truth! The One!

Am I soon to leave safe Galilee?  
To spread the word of Jesus' claim?  
Inset the knowing stones with triple flame  
Upon the chakrah crown...  
Bowing low upon the ground.

Amen.



## ANDREW JACKSON—GENERAL, MASON, PRESIDENT, AND STATESMAN

By  
J. R. Blanton

*This paper was originally prepared and delivered by J. R. Blanton, Worshipful Master of Jackson Lodge No. 45, December 3, 1972 on the occasion of the Celebration of the One Hundred Fiftieth Anniversary of the election of General Andrew Jackson as Grand Master of the Grand Lodge of Tennessee. It was presented at the March, 2006 meeting of the Tennessee Lodge of Research by Bro. Derek White, Worshipful Master of Jackson Lodge No. 45.*

Before anyone can understand and appreciate fully the contributions of Past Grand Master Andrew Jackson to the cause of Freemasonry in Tennessee it is necessary to know something of his life prior to the time that he became a Mason. General Jackson's father and mother, with two sons, Hugh and Robert, emigrated from Ireland to America and arrived in Charleston, South Carolina, in 1767. The family soon moved to a settlement known as the "Waxhaws" near the line between the states of North and South Carolina. His father and two brothers began the task of clearing land, but it seems that they never received a title to any of it.

In the spring of 1767, just a few weeks before the birth of Andrew his father died. The body, with the family, was placed in a wagon and carried to the old Church at "Waxhaw" where it was buried in an unmarked grave. Mrs. Jackson and her two boys went to live with a married sister, Mrs. George McCamie, on a farm near King's Mountain. It was here that on March 15, 1767 the future President was born. Owing to the poverty of this brother-in-law, Mrs. Jackson and her three boys went to live with another sister and brother-in-law, Mr. Crawford, who lived near the state line in South Carolina. Here the young Andrew spent the first 10 or 12 years of his life. The Revolutionary War broke out when he was approximately 10 years of age and it made a deep and lasting impression on the young boy and gave him a lasting dislike for the British officers and soldiers. He is said to have been a tall, slender, long, sandy haired, freckle faced, bright blue-eyed boy while attending an "old field school." He wore coarse coppered clothes, went barefooted, and never gained great proficiency in any branch of learning and had no great love for books. At the massacre at Waxhaw on May 29 1780, at the age of 13 he was first introduced to the horrors of war when 263 of the settlers, including his brother Hugh, were killed. Soon after this Andrew and his other brother, Robert, were captured by the British and Tories, and imprisoned at Camden, South Carolina. While in prison he was ordered by a British Officer to polish his boots. Andrew refused to do it, was struck on the arm with a sword and his arm was cut to the bone. Here, without food and clothing and under very crowded conditions, the suffering was intense. Mrs. Jackson was successful in securing the release of her sons and they started to a place of safety some forty miles away, Robert had been wounded and was also suffering from smallpox. Andrew was compelled to walk through rain and mud while burning with fever from small pox. Robert soon died and Andrew was reduced to death's door. The intense suffering of the prisoners induced Mrs. Jackson to go to Charleston, South Carolina, some 150 miles away to nurse them, but she was not there very long before she contracted what was known as ship fever and died. She was also buried in an unmarked grave.

Thus, while still in his early youth Andrew was left without either parent or brother and had nothing on which to go to school or to earn a livelihood. His mother had wanted him to become a

Presbyterian minister, but Andrew never showed any inclination to follow that path.

He was very much interested in the Law and began the study of Law with Spencer McCoy in 1785, at the age of 18. After a year or two he was admitted to the Bar and following a short period of work in North Carolina he received an appointment as public prosecutor for the Western District of North Carolina, which later became the State of Tennessee. He set out for Nashville on horse back and with a pack of hounds following him. He stopped in Jonesboro long enough to try at least one case and to fight a duel, the first, of many to come later. On the way to Nashville his party was attacked by a group of Indians near the present city of Crossville, Tennessee.

When he arrived in Nashville he found a community composed largely of block houses along the banks of the Cumberland River. He soon became a terror to evildoers of the community. His successes at the Law soon brought him an abundance of cases to be tried and he soon found himself a large land owner and a substantial citizen. He also won for himself a wife, Mrs. Rachel Robards, a daughter of John Donelson, one of the pioneer settlers. From 1790 to 1796 Jackson was busy with a growing law practice, widespread land speculations, a business establishment, and occasional Indian fights. In 1796 he was chosen a member of the Convention which adopted a constitution for the New State, and has also been given credit for proposing the state's name, Tennessee. In the same year he was elected, without opposition, as the state's one member in the House of Representatives.

His chief success as a member of the House of Representatives was to get the Federal Government to repay Tennessee for the money it had spent in fighting the Cherokee Indians. Before his term expired in the House of Representatives he was elected to serve in the Senate, but he resigned in 1798 to return to Nashville to put his business affairs in order. He was appointed Judge of the State Supreme Court and served for six (6) years. It was said that he never wrote an opinion and seemed to make up his own law pretty much as he went along. His salary in this position was the large sum of \$600.00 a year. At the same time that he was serving as Judge he was managing a large plantation, speculating in lands, operating stores in Nashville, Clarksville, and Gallatin, and recovering his losses by fairly steady winnings on his racing stables. He rode from Middle Tennessee to East Tennessee a number of times while serving as Judge and there is standing today a small rock house on the side of the mountain near Sparta, Tennessee, where he often stopped for the night. As a result of his many business ventures he soon became one of Tennessee's wealthiest men.

His hair-trigger temper and high sense of personal honor involved him in numerous duels, in one of which he killed his opponent, Charles Dickinson, on the grounds that Dickinson had made slurring remarks about Mrs. Jackson. It is said that in spite of the accusations of Mrs. Jackson prayed for the welfare of Mrs. Dickinson and her unborn child.

For several years following his leaving the job as Judge in 1804 he devoted his time to the private practice of law and with his business interests.

The War of 1812 gave Andrew Jackson the greatest opportunity of his life. He had been a Major General in the Tennessee State Militia for a number of years and he soon offered his services and a company of 2,500 men to the President and they were ordered to New Orleans. However, while organizing his troops near Natchez, Mississippi, he received orders to disband his troops and send them home. He was furious that no pay, rations, or transportation had been provided for his men who were 800 miles from home. He defied the order and himself led his men back to Tennessee. It was at this time that he received the nickname "Old Hickory" which was to stay with him for the remainder of his life.

His next assignment was to command a force of Tennessee Volunteers against the Creek

Indians. He defeated them near Horseshoe Bend in Alabama and some 900 of the Indians were killed. For some time thereafter he was engaged in numerous battles and was victorious in all of them. He finally reached New Orleans, organized his troops, built breast works, and with reinforcements from Kentucky had a little over 5,000 men. At dawn on January 8, 1815 the British with some 6,000 well trained soldiers attacked Jackson's forces and lost three of their highest ranking officers as well as some 2,000 other casualties. Jackson lost only 13 men. It should be pointed out, however, that the treaty closing the war had been signed some two (2) weeks before the battle was fought but the lack of communication kept Jackson from hearing about it. However, it made Jackson a National Hero. After the Battle two of his Lieutenants, David Crockett and Sam Houston, went on to Texas where they made names for themselves at the Alamo and at San Jacinto.

It was reported that General Jackson found a 2 year old Indian boy grasped in the arms of his dead mother after one of his Indian skirmishes and that he placed the boy in his saddle bag and brought him back to the Hermitage with him where he cared for and educated him. The young man later died of Tuberculosis.

General Jackson's next military assignment was against the Indians in Florida and he was successful in defeating them. Spain ceded the territory to the United States, Jackson was appointed Military Governor of the area and Jacksonville, Florida was named for him.

### **Jackson's Masonic History**

There is doubt and much conjecture as to when and where he received the Masonic Degrees. An Article in "The Builder" in 1925 states "The claim of Greeneville Lodge Number 3 of Tennessee (formerly #43 of North Carolina) seems to be the most weighty. An original transcript of the Lodge record for September 5, 1801 shows that he (Jackson) was a member at that time. W. L. Boydon wrote in the "New Age" in August 1920: "The generally accepted belief is that he was made a Mason in Philanthropic Lodge No. 12 at Clover Bottom, Davidson County, Tennessee. Bell, in his "Famous Masons" states, "Jackson was a member of Harmony Lodge, No. 1 (formerly St. Tammany Lodge #29 of North Carolina), Nashville, Tennessee, as early as 1800, but the date of receiving the degrees has not been learned. He was present at the first meeting of Tennessee Lodge #2, Knoxville, Tennessee, March 24, 1800. Charles Comstock, Past Grand Master of Tennessee, and historian, believes that he was a member of Harmony Lodge, and records a visit to the initial meeting of Polk Lodge, U. D. Knoxville (dispensation granted January 15, 1800 by Andrew Jackson of Harmony Lodge of Nashville). In 1808 Harmony Lodge # 1 lost its Charter and from this point all record of Jackson's Masonic Affiliation ceases until 1822. He evidently kept in good standing by paying his dues to the Grand Lodge as was then permitted. The records of the Lodge for 1822 show him as a Past Master, but no record has ever been found to verify the fact that he was ever a Master of a Lodge.

At the Annual Session of the Grand Lodge, General Andrew Jackson, the popular hero of the City, State, and Nation, made his first appearance in Grand Lodge, presented his Petition for membership therein and was elected. Since he had so recently returned from his successful military exploits he was nominated and elected Grand Master of The Grand Lodge before the close of the session.

The Records of Grand Lodge show that on October 10, 1822 it was "Ordered that a Dispensation be granted to sundry brethren residing at or near the City of Jackson to open a Lodge

in said town, to be known as Jackson Lodge No. 45 agreeable to their Petition.” Thus, Jackson Lodge No. 45 became the first Lodge to be formed West of the Tennessee River.

On April 7, 1823 a called session of the Grand Lodge was held in Nashville and Jackson Lodge No. 45 was represented by Brother Daniel Horton. In the absence of Grand Master General Andrew Jackson, on the opening day of Grand Lodge, the Deputy Grand Master George Wilson presided and delivered a strong message to the representatives present, including the following:

Practice out of the Lodge the duties which are taught within it, and you will then live, as you would wish that you had lived, when you shall come to die. Obey strictly the duties of your fraternity, and in this world you will receive the respect of the good and virtuous, and on that great day when the Grand Master of the universe shall gather up the jewels—when Moses and Aaron—Solomon, the builder of The Temple, and Hiram of Tyre, and Hiram, the widow's son—when John the forerunner, and John the Divine—when you, and I, and all, from Adam to the youngest of the race, shall be called to his presence to render up an account of the talents we received, so to have lived will enable us to appear, like the habiliments we wear, unstained with blood, unsullied with crime. That we may thus appear, let us hope that the grace of our Lord Jesus Christ will guide and cheer us, that the love of God will strengthen and direct us, and that the fellowship of the Holy Ghost will accompany us, now and ever.

Grand Master Andrew Jackson was present from April 8 through the 12 and much important business was transacted. It was noted that an item of expense for candles in the amount of \$6.75 was approved for payment.

The next session of the Grand Lodge was held beginning on October 6, 1823 and it was at this time that the Charter for Jackson Lodge No. 45 was granted. Grand Master Andrew Jackson was also reelected for another year. Therefore, Jackson Lodge No. 45 lacks but little being as old as the City of Jackson itself. According to Goodpasture's History of Tennessee it shows that by an Act of the General Assembly held in 1821-1822 a Bill was passed titled “An Act to establish a seat of justice for Henry, Carroll, Henderson and Madison Counties.” The City of Jackson continued under the government of the town board until its incorporation on December 16, 1845. R. F. Hays was chosen as the first Mayor of the City on December 25, 1845 and served until some time in 1846 when he resigned to go to the Mexican War.

It was an outstanding and memorable occasion when General Jackson and his wife Rachel visited Jackson in 1825 at which time many courtesies were extended to them by the Masons as well as the citizens of the community. They arrived in Jackson on September 18, 1825 and his party was escorted into town by a delegation of officials and given a special welcome by the Masons of Jackson Lodge No. 45 as a token of their appreciation for his having issued the Charter for the Lodge in 1823. In an address of welcome at the courthouse, William Stoddart, Esq., referred to the debt of gratitude that the people of the Western District owed to Jackson concerning his part in the negotiations of the Chickasaw Treaty of 1818. By this Treaty he secured what was known as the Western District comprising just about all of West Tennessee for the sum of \$300,000.00 to be paid over a period of 15 years. He said

When it is recalled that out of the lands thus acquired the war worn soldiers of the

Revolution and their descendents were anxiously looking forward for the satisfaction of their claims for services and that by this Treaty justice though before so tardy was quickened into life and a new spring given to the hopes and fortitude of these long neglected persons; what a debt of gratitude do we owe you.

Then Andrew Jackson arose, accepted the tribute and replied as follows:

It is true that I was fortunate enough to conclude that Treaty of 1818 which gave to our South the fertile and prosperous country which you occupy. The execution of this important trust had been assigned to me in connection with an esteemed man, Governor Shelby of Kentucky. We spared no pains and left no effort proper to be used untried to effect the purpose of our mission. To me an inestimable satisfaction is derived from the evidence now offered that the haunts of the savage man have been exchanged for the cultivated farm. You are yet young in years but press on; practice industry, and economy and soon you will claim in the state that prosperity to which the fruit of your soil and your already refined population abundantly entitles you.

At a public dinner given by the people of the town and neighborhood, Colonel R. H. Dyer, assisted by Colonel Thomas Henderson presided. All survivors of the Revolution were invited as special guests. The General's toast was: "The town of Jackson where but lately roamed wild beasts and savages; behold now the abode of civilization, refinement, and hospitality."

The following excerpt from his address is just another illustration of his patriotism and his appeal to the people.

If in my march through life it had been my good fortune to be an actor in scenes which eventuate beneficially, my greatest satisfaction is on knowing that at this day, they are considered as they were intended, for the benefit and advancement of our country. The last spot on the globe where liberty has found a resting place will not, I hope want defenders, and sincere ones, whenever an insult may come. The world cannot remain at peace. Human nature is restless, and man as he ever has been, ambitious. Because our government is formed upon new principles, we must not trust alone to that but mark with care and caution the secret and silent inroads which intrigue, ambition, and cunning from time to time may originate.

In the evening an elegant party was given by the nieces, nephews, and friends of the beloved General and his lady. Dr. Butler had a race track on the lot where the Memphis Methodist Conference Female Institute was later built and it is very probable that the General saw some of his own horses race on this track during his visit. The visit came to an end on October 1, 1825 as the guests were going to Paris for a visit before returning to the Hermitage. Several of the early settlers in the town of Jackson were relatives of Mrs. Rachel Jackson and the General did everything that he could to help them secure employment.

Fifteen years elapsed from the time of the first visit of "Old Hickory" to Jackson until he came again. Time had brought many changes into his life. Rachel Jackson had passed away, he had served as President of the United States for eight years, had advised his Martin Van Buren as President for four years. Andrew Jackson by now was an old man and ill, having just injured a rib in his left side and he did not feel that he was able to attend a big political meeting in Jackson that

was a part of the campaign of 1840, but he determined to do so for his friends thought it would ensure a majority. "I must make the effort," he wrote to Andrew Hutchings, "least, if we were to lose a majority in the Western District, it might be said, that it was owing to my not going to this great meeting at Jackson."

The great political rally was held in October 1840 in a beautiful grove of trees where the present Colonial Bakery stands. More than 10,000 assembled for the meeting. Revolutionary soldiers, invited guests formed in front of the Court House and proceeded to Dr. Butler's where General Jackson, Governor Polk, and Felix Grundy joined the procession and they continued to the meeting place. General Jackson was received as a guest of West Tennessee by Samuel McClanahan. Jackson replied:

It affords me unspeakable pleasure to be able to meet you on this occasion. It is probably the last time that I shall have it in my power to exchange salutations with you—the last opportunity that I shall have to thank you personally for the many proofs you have given me of your respect for my character and services. The infirmities of age admonish me, that I cannot much longer be a partner with you in the vicissitudes of this life; and I can therefore have no other feeling when honored with the cordial welcome you have accorded me, but that which belongs to a heart full of gratitude and sincerely anxious for your happiness and prosperity individually and collectively.... My health is too feeble to sustain me in an attempt to express fully the reflections which are excited in my mind, by the view you have taken of our public affairs at this time. I cannot forbear however a brief response to some of the topics you have touched.... This my fellow citizens is a great and momentous crisis in our national affairs in which our dearest rights as freemen are concerned. The Presidential Election is near at hand, which will decide the fate of our Republican system; whether it will be perpetuated on the great general principles laid down in our written Constitution or changed to a great consolidation trodden under foot, our glorious union burst asunder and your constitutional liberty lost forever.

As the foregoing statements indicate the General, Past Grand Master, Judge, and President of the United States was rapidly approaching the time when he would no longer be able to continue his work for his country. The following letter written to a nephew, Samuel J. Hays, from the Hermitage on May 27, 1845 was no doubt the last activity from this famous American. The letter is as follows:

GENL. SAML. J. HAYS My Dear Nephew,

Some time gone by your affectionate letter was rec'd, giving us the pleasing information of one more being added to your family by the birth of a fine son. When rec'd I was not able to answer it and to congratulate you and your dear wife on this joyous occasion, and to present it with my blessing. We have been looking for your promised visit with great pleasure and hope to see you and Mrs. Hays with such of your family as may accompany you at the Hermitage soon. Say to my friend Col. Chester that I recd his kind letter, and have been much disappointed in his not visiting us before now, and am fearful that ill health has intervened in some portion of our connections at Jackson. Indeed we have heard that our amiable friend Dr. Wm. Butler was ill, but from all inquiries have not been able to hear the truth of this report. I am greatly afflicted. In

addition to my former afflictions I am now attacked with a dropsy. I am swollen from the toes to the top of the head & wrapped in bandages from my toes to my hips. My whole frame from my toes to my hips & abdomen is apparently a perfect jelly—a finger can be pushed into the flesh for an inch deep which will remain for minutes—added to this I have had a severe bowel complaint, which has brought on a severe attack of piles accompanied with a continued sick stomach of nausea. These are my afflictions at present, and in what these complicated afflictions may end, God only knows. But my dear Saml, it is under such afflictions as these that religion holds us up, submitting to God's will with calm resignation. This is now my great consolation & have calmly resigned to the will of that gracious Redeemer who died for us that we might live with him in a blissful immortality. I am visited with a shortness of breath that I cannot be helped across my room without being almost suffocated & gasping for breath. I am a little better this morning & have endeavored to drop you this hasty & incoherent scrawl. What a gracious Providence has determined on with regard to myself He only knows. I am perfectly resigned to His will—whatever it may be. May the Lord's will be done, not my will. He doeth all things well—blessed be His holy name. I rejoice to know that you had got clear of your debt for the late Mississippi purchase. I trust you will be soon able to free yourself from debt—not until then can you call yourself a free man and can you ever make money whilst under pecuniary pressure, & added to this be subjected to insults by duns & supercilious creditors. Get free, & keep free from owing any one, then you are independent of the pains of the world.

My whole household join me in kind salutations to you & your dear family in hopes soon to see you at the Hermitage, & request you to present us affectionately to all and every one of our connections at Jackson & believe me your affectionate uncle.

(Signed) Andrew Jackson

General Jackson died only 11 days after this letter was written, June 8, 1845. After President Jackson retired to private life on his farm twelve (12) miles East of Nashville, known as the Hermitage, he employed his life long friend and Brother Mason, P. S. McMurray, as foreman or overseer of the Hermitage farm. In 1840 he gave his Masonic Apron to Brother McMurray, who in 1883 presented it to Brother J. M. Brittle. On October 6, 1923, 40 years later, Brother Brittle, who was Master in 1902 and served as Tiler for 20 years, presented the apron to Jackson Lodge No. 45. Brother McMurray had been made a Mason in 1822, the first year that General Jackson was Grand Master, and had been a soldier with him during the Wars of 1814-1815 and was in the Battle of New Orleans. When brother Brittle presented the apron to Jackson Lodge he made the following notation: "My earnest request is that this apron remain in Jackson Lodge until time and Masons shall be no more."

It has been said that behind every successful man there stands a good woman. That statement was not quite true in the case of Andrew Jackson, for he had two good women standing behind him.

Brief as was his time with his mother, she made a tremendous impress upon his life. In later years he said of her, that she was as brave as a lioness and as gentle as a dove. A short time before she died, according to Jackson's own account, his mother said to him:

Andrew, if I should not see you again, I wish you to remember and treasure up some things I have already said to you. In this world you will have to make your own way. To do that you must have friends. You can make friends by being honest, and you can keep them by being steadfast. You must keep in mind that friends worth having will in the long run expect as much from you as they give to you. To forget an obligation or to be ungrateful for a kindness is a base crime—not merely a fault or a sin, but an actual crime. Men guilty of it must sooner or later suffer the penalty. In personal conduct be always polite but never obsequious. None will respect you more than you respect yourself. Avoid quarrels as long as you can without yielding to imposition, but sustain your manhood always. Never bring a suit in law for assault and battery or for defamation. The law affords no remedy for such outrages that can satisfy the feelings of a true man. Never wound the feelings of others. Never brook wanton outrage upon your own feelings. If you ever have to vindicate your feelings or defend your honor, do it calmly. If angry at first, wait until your wrath cools before you proceed.

These words were in many ways the pattern of his life.

With reference to his wife, history records no more kind, amiable figure than Mrs. Rachel Jackson's. Though the soul of innocence she was gay, companionable and popular. She was the greatest influence in the life of her husband. On her account he gave up his wild harum-scarum ways in ever increasing degree and his religious life dated from her death. In her honor he built a church on his Hermitage estate and in that church, which still stands, two (2) years after leaving the White House he became a member of the Presbyterian Church. In the inscription Jackson wrote and had placed on her tomb there is his own estimate of her. He wrote:

Here lies the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the 22nd. of December 1828, age 61 years. Her face was fair, her person pleasing, her temper amiable, her heart kind; she delighted in relieving the wants of her fellow creatures, and cultivated that divine pleasure by the most liberal and unpretending methods. To the poor she was a benefactor; to the rich as example; to the wretched a comforter; to the prosperous an armament; her piety went hand in hand with her benevolence; and she thanked her creator for being permitted to do good. A being so gentle and so virtuous slander might wound but could not dishonor. Even death when he bore her from the arms of her husband could but transport her to the bosom of her God.

Perhaps the best summary of Andrew Jackson came from the lips of "Uncle Alfred," a Negro who was one of Jackson's favorite servants. Alfred was asked if he thought General Jackson went to Heaven, and he answered, "Yessuh, I knows he did." His questioner persisted, "But Uncle Alfred, how do you know it?" Alfred drew himself up and his eyes flashed as he said, "Well suh, he said he was goin' there, an' when General Jackson say he was goin' any place he sho went there."



**Acknowledgement:** Some of the quotations in this paper were taken from the book, *Historic Madison* by Miss Emma Inman Williams.

## SIX HUNDRED YEARS OF CRAFT RITUAL

By

W. Bro. Harry Carr P.J.G.D. (E.C.)

*The following is the text of a talk that Bro. Art Seddon of Burbank Lodge No. 406, Grand Lodge of California, had the pleasure of hearing Worshipful Brother Carr give when he made a visit to the Long Beach Scottish Rite in the early 1970's. This was obtained from the internet by the Secretary and presented at our September 2006 meeting at Kingsport. It is reprinted here with permission from Brother Seddon, webmaster of Burbank Lodge No. 406.*

*Brother Harry Carr was a Past Master and long time Secretary of Quatuor Coronati Lodge No. 2076, London, England, which is known as the "Premier Lodge of Masonic Research."*

Brethren, I travel enormous distances in the course of my lecture duties and the further I go the more astonished I am to see how many brethren believe, quite genuinely, that our masonic ritual came down straight from heaven, directly into the hands of King Solomon. They are all quite certain that it was in English, of course, because that is the only language they speak up there. They are equally certain that it was all engraved on two tablets of stone, so that, heaven forbid, not one single word should ever be altered; and most of them are quite certain that King Solomon, in his own lodge, practiced the same ritual as they do in theirs.

But, it was not like that at all, and tonight I am going to try to sketch for you the history of our ritual from its very beginnings up to the point when it was virtually standardized, in 1813; but you must remember, while I am talking about English ritual I am also giving you the history of your own ritual as well. One thing is going to be unusual about tonight's talk. Tonight you are not going to get any fairy tales at all. Every word I utter will be based on documents which can be proved, and on the few rare occasions when, in spite of having the documents, we still have not got complete and perfect proof, I shall say loud and clear "We think ..." or "We believe ...", then you will know that we are, so-to-speak, on uncertain ground; but I will give you the best that we know. And since a talk of this kind must have a proper starting point, let me begin by saying that the story did not begin in Egypt, or Palestine, or Greece; or Rome.

### *The First Mason Trade Organization*

It all started in London, England, in the year 1356, a very important date, and it started as the result of a good old-fashioned demarcation dispute. Now, you all know what a demarcation dispute is, when the boys in a trade union cannot make up their minds who is going to knock the nails and who is going to screw the screws that is a demarcation dispute. And that is how it started, in 1356, when there was a great row going on in London between the mason hewers, the men who cut the stone, and the mason layers and setters, the men who actually built the walls. The exact details of the quarrel are not known, but, as a result of this row, twelve skilled master masons, with some famous men among them, came before the mayor and aldermen at Guildhall in London, and, with official permission, drew up a simple code of trade regulations.

The opening words of that document, which still survives, say that they had come together because their trade had never been regulated in such form as other trades were. So here, in this document, we have an official guarantee that this was the very first attempt at masonic trade organization and, as we go through the document, the very first rule that they drew up gives a clue to

the demarcation dispute that I was talking about. They ruled, “That every man of the trade may work at any work touching the trade if he be perfectly skilled and knowing in the same.” Brethren, this was the wisdom of Solomon! If you knew the job, you could do the job, and nobody could stop you! If we only had that much common sense nowadays in England, how much better off we should be.

The organization that was set up at that time became, within twenty years, the London Masons Company, the first trade guild of the masons and one of the direct ancestors of our freemasonry of today. This was the real beginning. Now the London Masons Company was not a lodge; it was a trade guild and I ought to spend about three weeks, if you would only stay with me that long, trying to explain how lodges began. The guilds were town organizations. In those days—I am speaking of the 1390’s and 1400’s—the guilds were favored by the towns because it was customary for each of the trades to elect two representatives who became members of the Common Council, all together forming the city government. But the mason trade did not lend itself to town organization at all. Most of their main work was outside the towns—the castles, the abbeys, the monasteries, the defense works, the really big jobs of masonry were always far from the towns. And we believe that it was in those places, where there was no other kind of trade organization, that the masons, who were engaged on those jobs for years on end, formed themselves into lodges, in imitation of the guilds, so that they had some form of self-government on the job while they were far away from all other forms of trade control.

### *The First Lodges*

The first actual information about lodges comes to us from a collection of documents which we know as the “Old Charges” or the “Manuscript Constitutions” of masonry, a marvelous collection. They begin with the Regius Manuscript c. 1390; the next, the Cooke Manuscript is dated c. 1410 and we have 130 versions of these documents running right through to the 18th century.

The oldest version, the Regius Manuscript, is in rhyming verse and differs, in several respects, from the other texts, but in their general shape and contents they are all very much alike. They begin with an Opening Prayer, Christian and Trinitarian, and then they go on with a history of the craft, starting in bible times and in bible lands, and tracing the rise of the craft and its spread right across Europe until it reached France and was then brought across the channel and finally established in England, shocking bad history; any professor of history would drop dead if he were challenged to prove it; but the masons believed it. This was their guarantee of antiquity and respectability.

Then, after the history we find the regulations, the actual Charges, for masters, fellows and apprentices, including several rules of a purely moral character, and that is all. Occasionally, the name of one of the characters changes, or the wording of a regulation will be altered slightly, but all follow the same general pattern.

### *The First Initiations*

Apart from these three main sections, prayer, history and Charges, in most of them we find a few words which indicate the beginnings of masonic ceremony. I must add that we cannot find all the information in one single document; but when we study them as a collection, it is possible to reconstruct the outline of the admission ceremony of those days, the earliest ceremony of admission into the craft.

We know, brethren, that the ceremony, such as it was, began with an opening prayer and then

there was a 'reading' of the history. (Many later documents refer to this 'reading'.) In those days, brethren, 99 masons in 100 could not read, and we believe, therefore, that they selected particular sections of the history which they memorized and recited from memory. To read the whole text, even if they could read, would have taken much too long. So the second part of the ceremony was the 'reading'.

Then, we find an instruction, which appears regularly in practically every document, usually in English, but very often in Latin, and it says: "Then one of the elders holds out a book" (sometimes "the book", sometimes the "Bible", sometimes the "Holy Bible") "and he who is to be admitted, places his hand thereon." In that position the regulations were read out to him and after the regulations had been read, he took the oath, a simple oath of fidelity to the king, to the master and to the craft, that he would obey the regulations and never bring the craft to shame. This was a direct lift from the guild oath, which was probably the only form that they knew, no frills, no penalties, a simple oath of fidelity to the king, the employer (the master) and to the trade.

From this point onwards, the oath becomes the heart and marrow, the crucial center of every masonic ceremony. The Regius, which is the first of the versions to survive, emphasizes this in a particular way and it is worth quoting here. After the reading of the Charges in the Regius Manuscript, we get these words:

And all the points hereinbefore  
To all of them he must be sworn,  
And all shall swear the same oath  
Of the masons, be they willing, be they loth

Whether they liked it or not, if they wanted to get into the craft, there was only one key that would open the door, and that was the mason's oath. The importance which the Regius attaches to it, we find repeated, over and over again, not in the same words, but the emphasis is still there. The oath or obligation is the key to the admission ceremony.

So there I have described for you the earliest ceremony and now I can justify the title of my paper, "Six Hundred Years of Craft Ritual." We have 1356 as the date of the beginnings of mason trade organization, and around 1390 the earliest evidence which indicates a ceremony of admission. Split the difference. Somewhere between those two dates is when it all started. That is almost exactly 600 years of provable history and we can prove every stage of our development from then onwards.

Masonry, the art of building, began many thousands of years before this, but, for the antecedents of our own Freemasonry, we can only go back to the direct line of history that can be proved, and that is 1356, when it really began in Britain.

And now there is one other point that must be mentioned before I go any further. I have been speaking of a time when there was only one degree. The documents do not say that there is only one degree, they simply indicate only one ceremony, never more than one. But it cannot have been for the apprentice, or entered apprentice; it must have been for the fellow of craft, the man who was fully trained. The Old Charges do not say this, but there is ample outside evidence from which we draw this conclusion. We have many law suits and legal decisions that show that in the 1400s an apprentice was the chattel of his master. An apprentice was a thing, a piece of equipment, that belonged to his master. He could be bought and sold in the same way that the master would buy and sell a horse or a cow and, under such conditions, it is impossible that an apprentice had any status in the lodge. That came much later. So, if we can think ourselves back into the time when there was

only one degree it must have been for the fully-trained mason, the fellow of craft.

### *The First Hint of Two Degrees*

Almost 150 years were to pass before the authorities and parliament began to realize that maybe an apprentice was actually a human being as well. In 1530 we have in England a whole collection of labor statutes, labor laws, which began to recognize the status of an apprentice and around that time, as we might expect, we begin to find evidence of more than one degree. By the end of the 1500's we have actual minutes for two degrees; from 1598 onwards we have minutes of two Scottish Lodges that were practicing two degrees. I will come to that later. Between those two dates, c. 1530 and 1598, we have very little evidence, except in one English document, the Harleian Manuscript, No. 2054, dated about 1650, but we know that it is a copy of a text of about 1550, which is now lost. The Harleian Manuscript is a perfectly normal version of the Old Charges, but tacked on to the end of it is a version of the mason's oath which is of particular importance and I am going to recite it to you, but please remember this is an ordinary version of the Old Charges, at a time when the ritual was beginning to grow, and the oath has changed slightly from what it was before. Here it is:

There is seurall words & signes of a free Mason to be revalied to yw wch as yw will  
answ: before God at the Great & terrible day of Judgmt yw keep secret & not to revaille the  
same in the heares of any pson but to the Mrs & fellows of the said Society of free Masons  
so helpe me God xt:

Brethren, I know that I recited it too fast, but now I am going to read the first line again: "There is several words and signs of a free mason to be revealed to you ..."—"Several words and signs ..." plural, more than one degree. And here in a document that should have been dated 1550, we have the first hint of the expansion of the ceremonies into more than one degree. A few years later we have actual minutes that prove two degrees in practice. But notice, brethren, that the ceremonies must also have been taking something of their modern shape.

They probably began with a prayer, followed by an obligation and then the entrusting with secret words and signs, whatever they were. We do not know what they were, but we know that in both degrees the ceremonies were beginning to take the shape of our modern ceremonies. We have to wait quite a long while before we find the contents, the actual details, of those ceremonies, but we do find them at the end of the 1600's and that is my next theme. Remember, brethren, we are still with only two degrees and I am going to deal now with the documents which actually describe those two ceremonies, as they first appeared on paper.

The earliest evidence we have is a document dated 1696, beautifully hand-written, and known as the Edinburgh Register House Manuscript, because it was found in the Public Record Office of Edinburgh. I deal first with that part of the text which describes the actual ceremonies. It is headed "THE FORME OF GIVEING THE MASON WORD" which is one way of saying it is the manner of initiating a mason. It begins with the ceremony for the entered apprentice, followed by the ceremony for the admission of the 'master mason or fellow craft', the title of the second degree. The details are fascinating, but I can only describe them very briefly, and wherever I can, I will use the original words, so that you can get the feel of the thing.

We are told that the candidate "was put to his knees" and "after a great many ceremonies to frighten him" (rough stuff, horse-play if you like; apparently they tried to scare the wits out of him)

“after a great many ceremonies to frighten him,” he was made to take up the book and in that position he took the oath, and here is the earliest version of the mason’s oath described as part of a whole ceremony.

“By god himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairt of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god.”

Brethren, if you were listening very carefully, you have just heard the earliest version of the words “Indite, carve, mark, engrave or otherwise them delineate.” The very first version is the one I have just read, “not write nor put it in write, nor draw it with a point of a sword or any other instrument upon the sand.” Notice, brethren, there was no penalty in the obligation, just a plain obligation of secrecy.

After he had finished the obligation the youngster was taken out of the lodge by the last previous candidate, the last person who had been initiated before him. Outside the door of the lodge he was taught the sign, postures and words of entry (we do not know what they are until he comes back). He came back, took off his hat and made ‘a ridiculous bow’ and then he gave the words of entry, which included a greeting to the master and the brethren. It finished up with the words “under no less pain than cutting of my throat’ and there is a sort of footnote which says “for you must make that sign when you say that”. This is the earliest appearance in any document of the entered apprentice’s sign.

Now brethren, forget all about your beautifully furnished lodges; I am speaking of operative masonry, when the lodge was either a little room at the back of a pub, or above a pub, or else a shed attached to a big building job; and if there were a dozen masons there, that would have been a good attendance. So, after the boy had given the sign, he was brought up to the Master for the ‘entrusting’. Here is the Master, here, nearby, is the candidate, here is the ‘instructor’, and he, the instructor, whispers the word into the ear of his neighbor, who whispers the word to the next man and so on, all round the lodge, until it comes to the Master and the Master gives the word to the candidate. In this case, there is a kind of biblical footnote, which shows, beyond all doubt, that the word was not one word but two, B and J, two pillar names, for the entered apprentice. This is very important later, when we begin to study the evolution of three degrees. In the two-degree system there were two pillars for the entered apprentice.

That was really the whole of the floorwork, but it was followed by a set of simple questions and answers. The section is headed “SOME QUESTIONES THAT MASONS USE TO PUT TO THOSE WHO HAVE YE WORD BEFORE THEY WILL ACKNOWLEDGE THEM”. It included a few questions for testing a stranger outside the lodge, and this text gives us the first and oldest version of the masonic catechism. Here are some of the fifteen questions. “Are you a mason? How shall I know it? Where were you entered? What makes a true and perfect lodge? Where was the first lodge? Are there any lights in your lodge? Are there any jewels in your lodge? The first faint beginnings of masonic symbolism—it is amazing how little there was at the beginning. There, brethren, fifteen questions and answers, which must have been answered for the candidate; he had not had time to learn the answers. And that was the whole of the entered apprentice ceremony.

Now remember, brethren, we are speaking about operative masonry, in the days when masons earned their living with hammer and chisel. Under those conditions the second degree was taken about seven years after the date of initiation when the candidate came back to be made “fellow craft or master.” Inside the lodge those two grades were equal, both fully trained masons. Outside the

lodge, one was an employer, the other an employee. If he was the son of a Freeman Burgess of the city, he could take his Freedom and set up as a master immediately. Otherwise, he had to pay for the privilege, and until then, the fellow craft remained an employee. But inside the lodge they both had the same second degree.

So, after the end of his indentures of apprenticeship, and serving another year or two for ‘meat and fee’ (i.e. board plus a wage) he came along then for the second degree. He was “put to his knees and took the oath anew.” It was the same oath that he had taken as an apprentice, omitting only three words. Then he was taken out of the lodge by the youngest master, and there he was taught the signs, posture and words of entry (we still do not know what they were). He came back and he gave what is called the “master sign,” but it is not described, so I cannot tell you about it. Then he was brought up for the entrusting. And now, the youngest master, the chap who had taken him outside, whispered the word to his neighbor, each in turn passing it all round the lodge, until it came to the Master, and the Master, on the five points of fellowship—second degree, brethren—the five points of fellowship almost word for word as we have them today, gave the word to the candidate. The five points in those days—foot to foot, knee to knee, heart to heart, hand to hand, ear to ear—that is near enough to yours and mine, but that is how it was at its first appearance. No Hiram legend and no frills? only the F.P.O.F. and a word. But in this document the word is not mentioned. It appears very soon afterwards and I will deal with that later.

There were only two test questions for a fellowcraft degree, and that was the lot. Two degrees, beautifully described, not only in this document but in two other sister texts, the “Chetwode Crawley Manuscript,” dated about 1700, and the “Kevan Manuscript,” quite recently discovered, dated about 1714. Three marvellous documents, all from the south of Scotland, all telling exactly the same story—wonderful materials, if we dare to trust them. But, I am sorry to tell you brethren that we, as scientists in masonry, dare not trust them, because they were written in violation of an oath. To put it at its simplest, the more they tell us the less they are to be trusted, unless, by some fluke or by some miracle, we can prove, as we must do, that these documents were actually used in a lodge; otherwise they are worthless. In this case, by a very happy fluke, we have got the proof and it makes a lovely story. That is what you are going to get now.

Remember, brethren, our three documents are from 1696 to 1714. Right in the middle of this period, in the year 1702, a little group of Scottish gentlemen decided that they wanted to have a lodge in their own backyard, so to speak. These were gentlemen who lived in the south of Scotland around Galashiels, some 30 miles southeast of Edinburgh. They were all notable landowners in that area—Sir John Pringle of Hoppringle, Sir James Pringle, his brother. Sir James Scott of Gala, Galashiels, their brother-in-law, plus another five neighbors came together and decided to form their own Lodge, in the village of Haughfoot near Galashiels. They chose a man who had a marvelous handwriting to be their scribe, and asked him to buy a minute book. He did, a lovely little leather-bound book, (octavo size) and he paid “ffourteen shillings” Scots for it. I will not go into the difficulties of coinage now but today it would be about the equivalent of twenty-five cents in 1702. Being a Scotsman, he took a very careful note of the amount and entered it in his minute book, to be repaid out of the first money due to the society. Then, in readiness for the first meeting of the lodge, he started off at what would have been page one with some notes, we do not know the details, and he went on and copied out the whole of one of these Scottish rituals, complete from beginning to end.

When he finished, he had filled ten pages, and his last twenty-nine words of ritual were the first five lines at the top of page eleven- Now, this was a Scotsman, and I told you he had paid “ffourteen shillings” for that book and the idea of leaving three-quarters of a page empty offended against his

native Scottish thrift. So, to save wasting it, underneath the 29 words, he put in a heading “The Same Day” and went straight on with the minutes of the first meeting of the lodge. I hope you can imagine all this, brethren, because I wrote the history of “The Lodge of Haughfoot,” the first wholly non-operative Lodge in Scotland, 34 years older than the Grand Lodge of Scotland. The minutes were beautifully kept for sixty-one years and eventually, in 1763, the Lodge was swallowed up by some of the larger surrounding lodges. The minute book went to the great Lodge of Selkirk and it came down from Selkirk to London for me to write the history.

We do not know when it happened but, sometime during those sixty-one years, somebody, perhaps one of the later secretaries of the lodge, must have opened that minute book and caught sight of the opening pages and he must have had a fit; Ritual in a minute book; Out! And the first ten pages have disappeared; they are completely lost. This butcher would have taken page eleven as well but even he did not have the heart to destroy the minutes of the very first meeting of this wonderful lodge. So it was the minutes of the first meeting that saved those twenty-nine golden words at the top of page eleven, and the twenty-nine words are virtually identical with the corresponding portions of the Edinburgh Register House Manuscript and its two sister texts. Those 29 words are a guarantee that the other documents are to be trusted, and this gives us a marvelous starting point for the study of the ritual. Not only do we have the documents which describe the ceremonies; we also have a kind of yardstick, by which we can judge the quality of each new document as it arrives, and at this point they do begin to arrive.

Now brethren, let me warn you that up to now we have been speaking of Scottish documents. Heaven bless the Scots; they took care of every scrap of paper, and if it were not for them we would have practically no history. Our earliest and finest material is nearly all Scottish. But, when the English documents begin to appear, they seem to fit. They not only harmonize, they often fill in the gaps in the Scottish texts. So I am not only discussing Scottish ritual and, when it is necessary, especially for the early texts, I shall say whether they are English or Scottish.

Within the next few years, we find a number of valuable ritual documents, including some of the highest importance. The first of these is the “Sloane Manuscript”, dated c. 1700, an English text, in the British Museum today. It gives various “gripes” which had not appeared in any document before. It gives a new form of the mason’s oath which contains the words “without Equivocation or mentall Resarvation.” That appears for the very first time in the Sloane Manuscript, and brethren, from this point onwards, every ritual detail I give you will be a first timer. I shall not repeat the individual details as they reappear in the later texts, nor can I say precisely when a particular practice actually began. I shall simply say that this or that item appears for the first time, giving you the name and date of the document by which it can be proved.

If you are with me on this, you will realize and I beg you to think of it in this way—that you are watching a little plant, a seedling of freemasonry, and every word I utter will be a new shoot, a new leaf, a new flower, a new branch. You will be watching the ritual grow—and if you see it that way, brethren, I shall know I am not wasting my time, because that is the only way to see it.

Now, back to the Sloane Manuscript which also contains the points of fellowship, but the Sloane also gives the missing word that went with the five points, and I am going to ask one of your Past Grand Masters to help me, while I demonstrate it. So, hand to hand and the rest of it, as it was in those days, c. 1700, foot to foot, knee to knee, heart to heart, ear to ear and the word was “Maha-Byn”, half in one ear and half in the other. Watch me brethren (Demonstrate) and that, brethren, is how it was used at its very first appearance. You would say “Maha”, if you were testing somebody, and the other boy would have to say “Byn”, and if he did not say “Byn” you did not do business with



him.

I shall talk about several other versions as they crop up later on, but I must emphasize that here is an English document filling the gap in the three Scottish texts, and this sort of thing happens over and over again.

Now we have another Scottish document, the “Dumfries Manuscript”, dated c. 1710. It contains a mass of new material, but I can only mention a few of the items. One of its questions runs: “How were you brought in?” “Shamefully, with a rope about my neck.” This is the earliest cable-tow; and a later answer says the rope “is to hang me if I should betray my trust”. Dumfries also mentions that the candidate receives the “Royal Secret” kneeling “upon my left knee”.

Among many interesting Questions and Answers, it lists some of the unusual penalties of those days. “My heart taken out alive, my head cut off, my body buried within ye sea-mark.” “Within ye sea-mark” is the earliest version of the “cabled length from the shore.” Brethren, there is so much more, even at this early date, but I have to be brief and I shall give you all the important items as we move forward into the next stage.

Meanwhile this was the situation at the time when the first Grand Lodge was founded in 1717. We only had two degrees in England, one for the entered apprentice and the second was for the ‘master or fellow craft’. Dr. Andersen, who compiled the first English Book of Constitutions in 1723, actually described the English second degree as “master or fellow of craft.” The Scottish term had already invaded England.

### *The Evolution of the Third Degree*

The next big stage in the history of the ritual, is the evolution of the third degree. Actually, we know a great deal about the third degree, but there are some dreadful gaps. We do not know when it started; we do not know why it started, and we cannot be sure who started it! In the light of a lifetime of study, I am going to tell you what we do know, and we will try to fill the gaps.

It would have been lovely, of course, if one could stretch out a hand in a very good library and pull out a large minute book and say “Well, there is the earliest third degree that ever happened;” but it does not work out that way. The minute books come much later.

The earliest hints of the third degree appear in documents like those that I have been talking about—mainly documents that have been written out as aide-memoirs for the men who owned them. But we have to use exposures as well, exposures printed for profit, or spite, and we get some marvelous hints of the third degree long before it actually appears in practice. And so, we start with one of the best, a lovely little text, a single sheet of paper known as the Trinity College, Dublin, Manuscript, dated 1711, found among the papers of a famous Irish doctor and scientist, Sir Thomas Molyneux. This document is headed with a kind of Triple Tau, and underneath it the words “Under no less a penalty”. This is followed by a set of eleven questions and we know straight away that something is wrong! We already have three perfect sets of fifteen questions, so eleven questions must be either bad memory or bad copying—something is wrong! The questions are perfectly normal, only not enough of them. Then after the eleven questions we would expect the writer to give a description of the whole or part of the ceremony but, instead of that, he gives a kind of catalogue of the freemason’s words and signs.

He gives this sign (E.A. demonstrated) for the E.A. with the word B.... He gives this sign (S. of F. demonstrated) for the fellowcraftsman, with the word Jacquin. (Spell it) This (S. of F. repeated) not this (Hailing sign - demonstrated): that came fifty years later. And for the master (M.M.) he

gives the world's worst description of the five points of fellowship, I am going to demonstrate it, with the help of my good friend on the front row there, and I am going to give you the exact words.

Brethren, the words are amusing, although there is no doubt about what they mean. Here, as I demonstrate, are the exact words, no more and no less than what I say: "Squeeze ye master in ye backbone" (Notice brethren, a proper hug!) "Put your knees between his and say 'Matchpin'". That, brethren, is our second version of the word of the third degree. We started with "Mahabyn", and now "Matchpin", a word horribly debased. Let me say now, loud and clear, nobody knows what the correct word is. It was probably Hebrew originally, but all the early versions are debased. We might work backwards, translating from the English, but we cannot be certain that our English words are correct. So, here in the Trinity College, Dublin, Manuscript, we have, for the very first time, a document which has separate secrets for three separate degrees; the Enterprudence, the fellow-craftsman and the master. It is not proof of three degrees in practice, but it does show that somebody was playing with this idea in 1711.

The next piece of evidence on this theme comes from the first printed exposure, printed and published for entertainment or for spite, in a London newspaper, "The Flying Post". The text is known as a "Mason's Examination". By this time, 1723, the questions had multiplied enormously. It was quite a long catechism and it contained several pieces of rhyme, all interesting, but only one of particular importance to my present purpose and here it is:

An enter'd Mason I have been,  
Boaz and Jachin I have seen;  
A Fellow I was sworn most rare,  
And know the Astler, Diamond, and Square:  
I know the Master's Part full well,  
As honest Maughbin will you tell

Notice, brethren, there are still two pillars for the EA, and once again somebody is dividing the masonic secrets into three parts for three different categories of masons. The idea of three degrees is in the air. We are still looking for minutes but they have not come yet.

Next, we have another priceless document, dated 1726, the Graham Manuscript. In the course of one lengthy answer, the candidate refers to "those that have obtained a trible Voice by being entered, passed, raised and Conformed".... (Nobody knows what Conformed means in this context) "Entered, passed, raised and conformed—by three severall lodges." "Entered, passed and raised" is clear enough. "Three several lodges" means three separate degrees, three separate ceremonies. There is no doubt at all that this is a reference to three degrees being practiced. But we still want minutes and we have not got them. And I am very sorry to tell you, that the earliest minutes we have recording a third degree, fascinating and interesting as they are, refer to a ceremony that never happened in a lodge at all; it took place in the confines of a London Musical Society. It is a lovely story and that is what you are going to get now.

### *The Earliest Known Third Degree*

In December 1724 there was a nice little lodge meeting at the Queen's Head Tavern, in Hollis Street, in the Strand, about three hundred yards from our present Freemasons' Hall. Nice people; the best of London's musical, architectural and cultural society were members of this lodge. On the

particular night in which I am interested His Grace, the Duke of Richmond was Master of the lodge. I should add that His Grace, the Duke of Richmond was also Grand Master at that time, and you might call him “nice people.” It is true that he was the descendant of a royal illegitimate, but nowadays even royal illegitimates are counted as nice people. A couple of months later, seven of the members of this lodge and one brother they had borrowed from another lodge decided that they wanted to found a musical and architectural society.

They gave themselves a Latin title a mile long—“Philo Musicae et Architecturae Societas Apollini”—which I translate, “The Apollonian Society for the Lovers of Music and Architecture” and they drew up a rule book which is beautiful beyond words. Every word of it written by hand. It looks as though the most magnificent printer had printed and decorated it.

Now these people were very keen on their Masonry and for their musical society they drew up an unusual code of rules. For example, one rule was that every one of the founders was to have his own coat-of-arms emblazoned in full color in the opening pages of the minute book. How many lodges do you know where every founder has his own coat-of-arms? This gives you an idea of the kind of boys they were. They loved their Masonry and they made another rule, that anybody could come along to their architectural lectures or to their musical evenings—the finest conductors were members of the society—anybody could come, but if he was not a Mason, he had to be made a Mason before they would let him in; and because they were so keen about the Masonic status of their members, they kept Masonic biographical notes of each member as he joined. It is from these notes that we are able to see what actually happened. I could talk about them all night, but for our present purposes, we need only follow the career of one of their members, Charles Cotton.

In the records of the musical society we read that on December 22, 1724 “Mr. Charles Cotton, Esq.” (I am quoting word for word from the records) “was made a Mason by the said Grand Master,” i.e. His Grace, the Duke of Richmond, “in the Lodge at the Queen’s Head.” It could not be more regular than that. Then, on February 1725 “... before we founded this Society, a Lodge was held ... in Order to Pass Charles Cotton Esq.,” and because it was on the day this society was founded, the Musical Society, that is, we cannot be entirely sure whether he was passed fellowcraft in the lodge, or in the Musical Society. We go on for another three months and “on May 12, 1725, Bro. Charles Cotton Esq. and Bro. Papillon Ball were regularly passed Masters.” Those are the exact words. Now we have the date of Cotton’s initiation, his passing and his raising—there is no doubt that he received three degrees. But “regularly passed Masters”, No! It could not have been more irregular! This was a Musical Society—not a lodge! But I told you they were nice people, and they had some very distinguished visitors. First, the Senior Grand Warden came to see them—then the Junior Grand Warden. And then, they got a nasty letter from the Grand Secretary and, in 1727, the society disappeared. Nothing now remains except their minute book in the British Museum. If you ever go to London and go to Freemasons’ Hall you will see a marvelous facsimile of that book. It is worth the journey to London just to see it. And that is the record of the earliest third degree. I wish we could produce a more respectable first-timer, but that was the earliest.

I must tell you, brethren, that Gould, the great Masonic historian, believed all his life that this was the earliest third degree of which there was any record at all. But just before he died he wrote a brilliant article in the Transactions of the Quatuor Coronati Lodge, and he changed his mind. He said, “No, the minutes are open to wide interpretation, and we ought not to accept this as a record of the third degree.” Frankly, I do not believe that he proved his case, and on this one point I dare to quarrel with Gould. Watch me carefully, brethren, because I stand a chance of being struck down at this moment. Nobody argues with Gould; but I dispute this because, within ten months of this date,

we have incontrovertible evidence of the third degree in practice. As you might expect, bless them, it comes from Scotland.

### *Third Degree in Scotland*

Lodge Dumbarton Kilwinning, now No. 18 on the register of the Grand Lodge of Scotland, was founded in January 1726. At the foundation meeting there was the Master, with seven master masons, six fellowcrafts and three entered apprentices; some of them were operative masons, some non-operative. Two months later, in March, 1726, we have this minute; “Gabrael Porterfield who appeared in the January meeting as a Fellow Craft was unanimously admitted and received a Master of the Fraternity and renewed his oath and gave in his entry money.”

Now, notice brethren, here was a Scotsman, who started in January as a fellowcraft, a founding fellowcraft of a new Lodge. Then he came along in March, and he renewed his oath, which means he took another ceremony. And he gave in his entry money, which means he paid for it. And brethren, if a Scotsman paid for it you bet your life he got it! There is no doubt about that. And there is the earliest 100% gilt-edged record of a third degree.

Two years later, in December 1728, another new Lodge, Greenock Kilwinning, at its very first meeting, prescribed separate fees for entering, passing, and raising.

### *Prichard’s Masonry Dissected*

From then on we have ample evidence of the three degrees in practice and then in 1730 we have the earliest printed exposure which claimed to describe all three degrees, “Masonry Dissected”, published by Samuel Prichard in 1730. It was the most valuable ritual work that had appeared until that time, all in the form of question and answer (apart from a brief introduction) and it had enormous influence in the stabilization of our English ritual.

Its “Enter’d Prentice’s Degree”—by this time ninety-two questions—gave two pillar words to the EA, and the first of them was “lettered”. Prichard managed to squeeze a lot of floor-work into his questions and answers. Here is one question for the candidate: “How did he make you a mason?” Listen to this answer:

“With my bare-bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible: there I took the Obligation (or Oath) of a Mason.”

All that information in one answer! And the next question was, “Can you repeat that obligation?” with the answer, “I’ll do my endeavor,” and Prichard followed this with a magnificent obligation which contained three sets of penalties, (throat cut, heart torn out, body severed and ashes burned and scattered to the winds of heaven.) This was their first appearance all together and they were not separated in English documents until 1760.

Prichard’s ‘Fellow-Craft’s Degree’ was very short, only 33 questions and answers, and it gave J... alone to the F.C., (not lettered) but now the second degree had a lot of new material relating to the pillars, the middle chamber, the winding stairs, and a long recitation on the letter G, which began with the meaning ‘Geometry’ and ended denoting “The Grand Architect and Contriver of the Universe”.

Prichard’s “Master’s Degree or Master’s Part” was made up of thirty questions with some very long answers, containing the earliest version of the Hiram legend, literally the whole story as it ran

in those days, including the murder, the discovery, ‘the Slip’, the raising on the F.P.O.F., and a new word, “M....”

Before I go any further, I must go back to the Graham Manuscript, 1726, which I mentioned earlier. At the end of its catechism, instead of describing a ceremony, the writer gives a collection of legends about Biblical characters, each story with a kind of Masonic twist in its tail. One of them is about three sons who went to their father’s grave “to find ... the vertuable secret which this famieous preacher had.” They opened up the grave, and found the body “almost consumed away.” Eventually, they raised it on the five points of fellowship and one of the sons said “There is yet marrow in this bone.”

This story, in 1726, is the earliest raising within a Masonic context, but my reason for repeating the story, here, is that the gentleman in the grave was not Hiram, it was old father Noah. This story was written full 4 years before the Hiramic legend made its appearance and it shows that our Hiramic legend did not come into the ritual all ready-made; it was the result of at least 2 or 3 separate streams of legend.

But the third degree was not a new invention. It arose from a division of the original first degree into two parts, so that the original second degree with its F.P.O.F. and a word moved up into third place, both the second and third acquiring additional materials during the period of change. That was sometime between 1711 and 1725, but whether it started in England, Scotland, or Ireland is a mystery; we simply do not know.

Back now to Samuel Pritchard and his *Masonry Dissected*. The book created a sensation; it sold three editions and one pirated edition in eleven days. It swept all other exposures off the market. For the next thirty years Prichard was being reprinted over and over again and nothing else could stand a chance; there was nothing fit to touch it. We lose something by this, because we have no records of any ritual developments in England during the next 30 years—a great 30-year gap. Only one new item appeared in all that time, the “Charge to the Initiate” a miniature of our modern version, in beautiful 18th century English. It was published in 1735, but we do not know who wrote it. For fresh information on the growth of the ritual, we have to go across the Channel, into France.

### *Early French Exposures and History*

The English planted freemasonry in France in 1725, and it became an elegant pastime for the nobility and gentry. The Duke of so-and-so would hold a lodge in his house, where he was Master for ever and ever, and any time he invited a few friends round, they would open a lodge, and he would make a few more masons. That was how it began, and it took about ten or twelve years before Masonry began to seep down, through to the lower levels. By the time lodges were beginning to meet in restaurants and taverns, around 1736, things were becoming difficult in France and it was feared that the lodges were being used for plots and conspiracies against government.

At Paris, in particular, precautions were taken. An edict was issued by Rene Herault, Lieutenant-General of Police, that tavern-keepers and restaurant-keepers were not to give accommodation to Masonic lodges at all, under penalty of being closed up for six months and a fine of 3000 livres. We have two records, both in 1736-37, of well-known restaurants that were closed down, for that reason, by the Police. It did not work, and the reason was very simple. Masonry had started in private houses. The moment that the officials put the screw on the meetings in taverns and restaurants, it went back into private houses again; it went underground so-to-speak, and the Police were left helpless.

Eventually, Hérault decided that he could do much more damage to the craft if he could make it a laughing-stock. If he could make it look ridiculous, he was sure he could put them out of business for all time, and he decided to try. He got in touch with one of his girl-friends, a certain Madame Carton. Now, brethren, I know what I am going to tell you sounds like our English “News of the World,” but I am giving you recorded history, and quite important history at that. So, laugh with me, because it is a good story! He got in touch with Madame Carton, who is always described as a dancer at the Paris opera. The plain fact is that she followed a much older profession. The best description that gives an idea of her status and her qualities is that she slept in the best beds in Europe. She had a very special clientele. Now this was no youngster; she was fifty-five years old at that time and she had a daughter who was also in the same interesting line of business. And I have to be very careful what I say, because it was believed that one of our own Grand Masters was entangled with either or both of them. All this was in the newspapers of those days.

Anyway, Hérault got in touch with Madame Carton and asked her to obtain a copy of the Masonic ritual from one of her clients. He intended to publish it, and by making the Masons look ridiculous he was going to put them out of business. Well! She did, and he did. In other words, she got her copy of the ritual and passed it on to him and he immediately published it in a salacious French newspaper. Within a month, it was translated in three London newspapers. But, if the publication had any effect at all, it was purely momentary. The title of this pamphlet was “Reception d’un Frey-Macon” (The Reception of a Freemason) and its contents are extremely interesting.

It was written in narrative form, including many items that had not appeared in our English texts. It described the blindfolded candidate, locked up for an hour in total darkness, to put him in the right frame of mind for the ceremony. It describes the knocks on the door, the perambulations round the lodge and the resin flares. It was customary in the French lodges in those days to have a pan of live coals just inside the door of the lodge and at the moment the candidate was brought in, they would sprinkle powdered resin on the live coal, to make an enormous flare, which would frighten the wits out of the candidate, even if he was blindfolded. (In many cases they did not blindfold them until they came to the obligation.) Then we get the posture for the obligation with three lots of penalties, and details of Aprons and Gloves. This is followed by the signs, tokens and words relating to two pillar names, all told as part of a single ceremony. All this is badly mixed-up, and as we read it, we suddenly realize that the gentleman who was dictating it had his mind on much more worldly matters. So brethren, this was the earliest exposure from France, not very good, but it was the first of a really wonderful stream of documents. As before, I shall only discuss the important ones.

My next, is “Le Secret des Francs-Maçons”, (The Secret of a Freemason) 1742, published by the Abbe Perau, who was Prior at the Sorbonne, the University of Paris. A beautiful first degree, all in narrative form, and every word in favor of the Craft. His words for the EA and FC were in reverse order (and this became common practice in Europe) but he said practically nothing about the second degree. He describes the Masonic drinking and toasting at great length, with a marvelous description of ‘Masonic Fire’. He mentioned that the Master’s degree was “a great ceremonial lamentation over the death of Hiram”, but he knew nothing about the third degree and said that master masons get only a new sign and that was all.

Our next work is “Le Catechisme des Francs-Maçons” (The Freemasons’ Catechism) published in 1744, by Louis Travenol, a famous French journalist. He dedicates his book “To the Fair Sex,” which he adores, saying that he is deliberately publishing this exposure for their benefit, because the Masons have excluded them, and his tone is mildly anti-Masonic. He continues with a note “To the Reader,” criticizing several items in Perau’s work, but agreeing that “Le Secret” is generally correct.

For that reason (and Perau was hopelessly ignorant of the third degree) he confines his exposure to the M.M. degree. But that is followed by a catechism which is a composite for all three degrees, undivided, though it is easy to see which questions belong to the Master Mason.

Le Catechisme also contains two excellent engravings of the Tracing Boards, or Floor-drawings, one called “Plan of the Lodge for the Apprentice-Fellow combined” and the other for “The Master’s Lodge”.

Travenol begins his third degree with “The History of Adoniram, Architect of the Temple of Solomon.” The French texts usually say Adoniram instead of Hiram, and the story is a splendid version of the Hiram legend. In the best French versions, the Master’s word (Jehova) was not lost; the nine Masters who were sent by Solomon to search for him, decided to adopt a substitute word (M....) out of fear that the three assassins had compelled Adoniram to divulge it.

This is followed by a separate chapter which begins with the layout of a Master’s Lodge, a description of the “Floor-drawing,” and the ceremony of opening a Master’s Lodge, which includes a curious “Master’s sign” that begins with a hand at the side of the forehead (demonstrate) and ends with the thumb in the pit of the stomach. And now, brethren, we get a magnificent description of the floorwork of the third degree, the whole ceremony, so beautifully described and in such fine detail, that any Preceptor could reconstruct it from beginning to end—and every word of this whole chapter is new material that had never appeared before.

Of course there are a number of items that differ from the practices we know, but now you can see why I am excited about these French documents. They give marvelous detail, at a time when we have no corresponding material in England. But before I leave Le Catechisme, I must say a few words about its picture of the third degree Tracing Board or Floor-drawing which contains, as its central theme, a coffin design, surrounded by tear drops, the tears which our ancient brethren shed over the death of our Master Adoniram.

On the coffin is a sprig of acacia and the word ‘JEHOVA’, “ancien mot du Maitre,” (the former word of a master), but in the French degree it was not lost. It was the “Ineffable Name,” the unpronounceable Name, and in this version, the very first at that time, it gives the word ‘Jehova’ on the coffin. The diagram, in dots, shows how three zig-zag steps are to be made by the candidate in advancing from West to East, and many other interesting details too numerous to mention.

The catechism, which is the last main item in the book, is based (like all the French catechisms) directly on Prichard’s “Masonry Dissected”, but it contains a number of symbolic expansions and explanations, the result of speculative influence.

And so we come to the last of the French exposures that I must deal with today “L’Ordre des Francs-Maçons Trahi” (The Order of Freemasons Betrayed) published in 1745 by an anonymous writer, a thief! There was no law of copyright in those days and this man knew a good thing when he saw it. He took the best material he could find, collected it into one book, and added a few notes of his own. So, he stole Perau’s book, 102 pages, the lot, and printed it as his own first degree. He said very little about the second degree (the second degree was always a bit of an orphan). He stole Travenol’s lovely third degree and added a few notes to that, but nothing important. But in the Catechism, the questions and answers, he did add a few important questions; I shall deal with those in a moment.

Of his own material, there is not very much; chapters on the Masonic Cipher, on the Signs, Grips and Words, and on Masonic customs. He also included two improved designs of the Floor-drawings and two charming engravings illustrating the first and third degrees in progress. His catechism followed Travenol’s version very closely; he did add four questions and answers

(seemingly a minor contribution) but they are of high importance in our study of the ritual:

Q. When a Mason finds himself in danger, what must he say and do to call the brethren to his aid?

A. He must put his joined hands to his forehead, the fingers interlaced, and say “Help, ye Children (or Sons) of the Widow.”

Brethren, I do not know if the “interlaced fingers” are used in the U.S.A. or Canada; I will only say that they are well known in several European jurisdictions, and the “Sons of the Widow” appear in most versions of the Hiram legend.

Q. What is the Password of an Apprentice? Ans: T...

Q. That of a Fellow? Ans: S...

Q. And that of a Master? Ans: G...

This was the first appearance of Passwords in print but the author added an explanatory note.

These three Passwords are scarcely used except in France and at Frankfurt on Main. They are in the nature of Watch words, introduced as a surer safeguard (when dealing) with brethren whom they do not know.

Passwords had never been heard of before this date, 1745, and they appear for the first time, in France. You will have noticed, Brethren, that two of them appear to be in the wrong order, and, because of the 30-year gap, we do not know whether they were being used in England at that time or if they were a French invention. On this puzzle we have a curious piece of indirect evidence, and I must digress for a moment.

In the year 1730, the Grand Lodge of England was greatly troubled by the exposures that were being published, especially Prichard’s *Masonry Dissected*, which was officially condemned in Grand Lodge, and, as a precautionary measure, Grand Lodge reversed the words of the first two degrees around that time. The reversal led to a great deal of trouble later on, but they remained in reverse order until 1809. You will have noticed, brethren, that each of the French exposures I have quoted hitherto gave the words of those two degrees in reverse order and now, when the passwords first make their appearance, in France, they also appear in reverse order. Knowing how regularly France had adopted—and improved on—English ritual practices, there seems to be a strong probability that the Passwords were already in use in England (perhaps in reverse order), but we have not got a single English document to support that theory.

So brethren, in 1745, we have the ritual fully developed. All the principal elements are there, and when the English exposures began to appear again from 1760 onwards, the best of the French material had already been embodied in our English practice. But it was still very crude and a great deal of polishing needed to be done.

### *Polishing the Ritual*

The polishing began in 1769 by three writers, Wellins Calcutt and William Hutchinson, in 1769, and William Preston in 1772, but Preston towered over the others. He was the great expounder of Freemasonry and its symbolism, a born teacher, constantly writing and improving on his work. Around 1800, the ritual and the Lectures (which were the original catechisms, now expanded and explained in beautiful detail) were all at their shining best. And then with typical English carelessness, we spoil it.

You may know, brethren, that from 1751 up to 1813 we had two rival Grand Lodges in England (the original founded in 1717, and the rival Grand Lodge, known as the “Antients,” founded in 1751)



and they hated each other with truly Masonic zeal. Their differences were mainly in minor matters of ritual and in their views on Installation and the Royal Arch. The bitterness continued until 1809 when the first steps were taken towards a reconciliation and a much desired union of the rivals.

In 1809, the original Grand Lodge, the “Moderns,” restored the reversed words to their original places, and the Lodge of Promulgation was formed to vet the ritual and bring it to a form that would be satisfactory to both sides. That had to be done, or we would still have had two Grand Lodges to this day! They did an excellent job, but a great deal of material was discarded and it is fair to say that they threw away the baby with the bath-water. The Beehive, the Hour-glass, the Scythe, the Pot of Incense etc, which were in our Tracing Boards in the early 19th century have disappeared. We have to be thankful indeed for the splendid material they left behind.

#### *A Note for the Brethren in the USA*

I must add a note here for Brethren in the U.S.A. You will realize, that until the changes which I have just described, I have been talking about your ritual as well as ours in England. After the War of Independence the States rapidly began to set up their own Grand Lodges, but your ritual, mainly of English origin—whether Antients or Moderns—was still basically English. Your big changes began in and around 1796, when Thomas Smith Webb, of Albany, New York, teamed up with an English Mason, John Hanmer, who was well versed in Preston’s Lecture system.

In 1797 Webb published his “Freemason’s Monitor or Illustrations of Masonry”, largely based on Preston’s “Illustrations.” Webb’s “Monitor” adapted from our ritual when, as I said, it was at it’s shining best, became so popular that the American Grand Lodges, mainly in the eastern states at that time, did everything they could to preserve it in its original form; eventually by the appointment of Grand Lecturers, whose duty it was (and is) to ensure that the officially adopted forms remain unchanged.

I cannot go into details now, but from the Rituals and Monitors I have studied and the Ceremonies and Demonstrations I have seen, there is no doubt that your ritual is much fuller than ours, giving the candidate much more explanation, interpretation, and symbolism, than we normally give in England.

In effect, because of the changes we made in our work between 1809 and 1813, it is fair to say that in many respects your ritual is older than ours and better than ours.

#### **Reference**

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*Editor’s Note: Numerous interesting articles may be found on the Burbank Lodge No. 406 website: <http://www.calodges.org/no406/HOME.HTM>.*

## KNIGHT MASONRY

By

J. Rex Hartsfield

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Knight Masonry is sometimes referred to as “The Irish Branch of Masonry or the Green Degrees.” In the United States it is considered to be a part of the York Rite and exists as an invitational order with membership being extended to those York Rite Masons who have served the craft, civic organizations or their community in leadership roles.

The Knight Mason Degrees have traced their origins to the earliest records of Masonry—in fact there is some indication that the Knight Mason Degrees may have been developed even before the degree of Master Mason!

The history of the Judean people, as contained in the Book of the Law, including the Books of Ezra, Jeremiah and Esdras, records three outstanding episodes intimately connected with Ancient Irish Knight Masonry:

1. The building of King Solomon’s Temple—*Craft Masonry*
2. The repairs of the Temple by King Josiah—*Irish Royal Arch Masonry*
3. The building of the Second Temple by Zerubbabel after the return of the Tribes of Judah and Benjamin from their seventy years of captivity in Babylon, circa. 536 B.C.E.

Until the mid-Nineteenth Century they were worked in Ireland under the auspices of the Royal Arch Chapters and later the Commandery Preceptories.

The Grand Council of Knight Masons was formally constituted in 1923 and assumed responsibility for the degrees which were previously worked by Royal Arch Chapters, Preceptories of Knight Templars and even a Prince Rose Croix Chapter.

In 1936 a group of Masons in North Carolina brought the degrees to the United States under a Provincial Grand Superintendent. The councils in the United States formed the Grand Council of Knight Masons of the United States of America in 1967. The Grand Council in Dublin recognized this Grand Council in 1969. There are currently Knight Mason Councils in Ireland, in the United States, South Africa, Jamaica and as far afield as Hong Kong.



There are three Degrees in Knight Masonry formerly known as the Red Cross Degrees:

Knight of the Sword – formerly Red Cross of Daniel or Babylonian Pass, in which we learn of Zerubabbel’s visit to the court of King Cyrus of Persia.

Knight of the East – formerly Jordan Pass, which covers Zerubabbel’s later visit to the court of King Darius.

Knight of the East and West – formerly Royal Order, when Zerubabbel returns to his fellow countrymen in Jerusalem.

These three degrees—Knight of the Sword, Knight of the East, and Knight of the East and West—these "Green" degrees are ancient and are in essence “Old Testament.” The 15th, 16th, and 17th degrees of the Scottish Rite and the Order of the Red Cross of the Commandery are to some extent similar and all are based on the legend of Zerubbabel.

Today, there are over 90 Councils of Knight Masons in the U.S.A. with more than 8,000 members. The Knight Masons Councils in Ohio are still operating under the Grand Council of Ireland, but are recognized by the Grand Council of the United States. Not every state has Councils of Knight Masons as their existence is at the will and pleasure of the Grand Master of the Grand Lodge. The membership includes many of the leaders, both at the Grand and the National level, of Masonry in the United States.

There are four Councils of Knight Masons in Tennessee:

Tralee Council # 41 in Rosemark, Tennessee

Gaelic Council # 60 in Chattanooga, Tennessee

William Benjamin Anderson Council # 73 in Knoxville, Tennessee

Ezra Council # 89 in Columbia, Tennessee

## EUCLID PROBLEMATIC

By  
Joe Kindoll

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*The Forty-Seventh Problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into the several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind with a knowledge of many arts and sciences, more especially Geometry and Masonry. He devised many geometrical problems and theorems, among the most celebrated of which was this, which, in the joy of his heart, he called Eureka, signifying, I have found it, and upon the discovery of which he is said to have sacrificed to Jehovah. It teaches Masons to be general lovers of the arts and sciences.<sup>1</sup>*

The above, taken directly from the January 2000 edition of the Tennessee Craftsman, is certainly familiar to all men who have passed through the solemn ceremonies of our order. It has however, long been a puzzle to the serious Masonic student, by virtue of its numerous errors, questionable statements, and general lack of substance by way of any real explanation of the problem at hand.

To begin with, The Forty-Seventh Problem of Euclid states that, "In right-angled triangles the square on the side opposite the right angle equals the sum of the squares on the sides containing the right angle." Or to put it in simple mathematical terms:

$$A^2 + B^2 = C^2$$

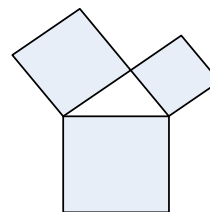


Fig. 1

This well-known geometrical proof is depicted here graphically, and in form similar to that presented to the Brother during the appropriate portion of his lecture. This is, of course, familiar to anyone who studied even basic geometry in school, and is commonly known as the Pythagorean Theorem. This simple fact leads to the first significant question which the reflective Mason must ask. Why, if the world regards this as the Pythagorean Theorem, do we insist on giving it a different name? With curiosity thus aroused, other questions begin to form. Was Pythagoras in fact a Brother Master Mason as asserted? Did he actually cry out "Eureka" and make a great sacrifice? Isn't there some application of this great geometric truth more substantial than to "teach Masons to be general lovers of the arts and sciences?"

A fair amount is known about Pythagoras. The Greek mathematician and philosopher was born

about 582BC on the island of Samos. It is generally claimed that he spent a significant amount of time traveling throughout Egypt, Chaldea, and Asia Minor, during which he was initiated into various Mystery schools. He eventually settled in Crotona in southern Italy, where he founded a school of instruction. When his school was attacked, he fled Crotona, and died circa 500BC.<sup>2</sup>

It is widely understood that the famous theorem attributed to Pythagoras was well known long before his time. Commonly referred to as “the Egyptian string trick,” the practical application was to square large structures. Simply, any given length of string can be divided into twelve equal parts which are marked along the length of the string. By placing three sticks in the ground, and adjusting them so that they form a triangle, with sides equal to three, four and five marks, a right angle is formed. Thus, a perfect square angle can be created from a length of string and some measuring device, such as a twenty-four inch gauge. This application makes use of the simplest form of the right triangle - the 3-4-5 triangle, which is the form commonly depicted in Masonic circles. Pythagoras didn't invent it, but he did provide the mathematical proof, which one can presume gives him naming rights.

While Pythagoras did form a school of instruction which advanced members by degrees, to claim that he received the degree of Master Mason, is a claim too ludicrous to be taken seriously. According to Mackey, the first verifiably authentic mention of Pythagoras with respect to Freemasonry comes in a speech delivered by Sir Francis Drake to the Grand Lodge of York in 1726, in which Pythagoras, Euclid, and Archimedes are mentioned by name only as being great geometricians. Writings connecting Pythagoras to Freemasonry are, according to that author, notably absent until the middle of the 18<sup>th</sup> Century, when the new breed of speculative Masons of the 1717 revival began to connect him with the Fraternity.<sup>3</sup>

Nowhere in any biography of Pythagoras is the term “Eureka” used, except as published in Masonic ritual. That term is associated with Archimedes, who allegedly worked out his principle of liquid buoyancy while sitting in his bathtub, and leaping from the tub, ran naked through the streets shouting, “Eureka!” No mention is made of ritual sacrifice on the part of Archimedes, and the practice was expressly forbidden to the initiates of the Pythagorean school.<sup>4</sup>

So is there a deeper Masonic lesson to be learned from the right-angle triangle? One fairly obvious application is in the position of the Lesser Lights around the altar of Freemasonry. The very last page of the Tennessee Craftsman illustrates the proper form of a lodge room, and clearly shows that the Lesser Lights are to be arranged as if they were the vertices of a Pythagorean 3-4-5 triangle. This application however, is not universal, as many other jurisdictions provide no such illustration. In fact, many jurisdictions state that the lights are to be placed merely in a triangular position. Often they are arrayed in the form of an equilateral triangle BESIDE the altar, not around it.

Somewhat more obscurely, it has been pointed out that in conducting the candidate through the circumambulations during each degree, the Pythagorean triangle is formed. Indeed, during the Entered Apprentice degree, the candidate “squares” the northeast corner of the lodge three times in a clockwise fashion before changing direction. During the same portion of the ritual in the Fellow Craft degree that corner is squared four times, and five times in the Master Mason degree.<sup>5</sup> While this is a bit more subtle and serves to illustrate some significance of the 3-4-5 triangle, it does not directly provide any deeper interpretation.

With nothing of any great substance to address these “other questions” previously stated, my attention was returned the original question concerning the naming of this proposition. What is so special about Euclid that Freemasons feel the need to refer to the Pythagorean Theorem using his name? In attempting to address this question, I decided to consult Euclid directly. Almost instantly,

I found myself inundated with meaning upon deeper meaning, and a whole new perspective on the nature of the Craft.

Euclid, often referred to as the Father of Geometry, collected the sum of geometrical knowledge and understanding into thirteen volumes collectively known as The Elements. The first volume of The Elements concerns itself with planar geometry, and contains forty-eight problems or proofs. The Pythagorean Theorem is the forty-seventh, and the forty-eighth is essentially the converse of its predecessor. For all substantive purposes, the Pythagorean Theorem is the last significant proposition of Euclid's first book of The Elements. It is the Omega of that volume...so what is the Alpha?

Having found Pythagoras at the end of The Elements, I naturally turned to the beginning. To my delight, I found that the First Problem of Euclid virtually drips with Masonic application and esoteric symbolism. It essentially states that, given any finite straight line, an equilateral triangle may be constructed. Using only a straight edge (i.e. a twenty-four inch gauge) and a compasses.

To begin, use a compasses to draw a circle with any given radius (Fig. 2). We have essentially created the "point within the circle" which represents each Brother. Now reverse the compasses in such a way that the other end of the radius becomes the center point, and describe a second circle overlapping the first (Fig. 3).

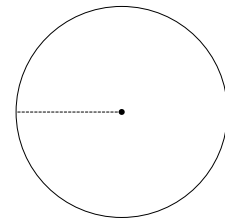


Fig. 2

The resulting overlapping area is shaded in the accompanying figure. Deviating slightly from Euclid, we find in this area one of the fundamental components of sacred geometry, the Vesica Pices. This shape holds many different significations, depending upon the school of thought with views it. In pagan rites, it is held to symbolize the generative union of the male and the female. To the early Christians, it was named the Ichthys, and was displayed horizontally. The most common modern application of this can be seen displayed on rear windows and bumpers, typically with a tail attached to solidify the impression of a fish. Mathematically, the ratio of the length of the Vesica Pices to its width is 265:153. Perhaps one clue as to why this symbol came to be adopted by the early Christians can be found in John 21:11, where it clearly states that the number of fish which Jesus caused to be caught, from which he fed the masses, was 153.

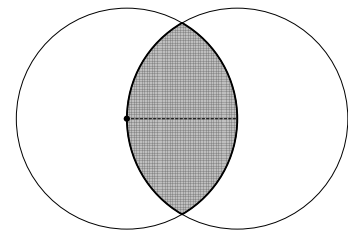


Fig. 3

Returning to Euclid, we learn that by connecting the two ends of the shared radius to either the top or bottom apex of the overlapping area, we achieve the goal of the First Problem, by creating a perfect equilateral triangle. This is illustrated in Fig. 4. But the resultant form yields much, much more than is directly given in The Elements, particularly when viewed through the lenses of sacred geometry and Freemasonry. Indeed, the equilateral triangle is almost universally accepted as a symbol of the Deity, with each side representing the principle attributes: directive, supportive, and creative, the Masonic appellations of which are Wisdom, Strength and Beauty.

Moreover the upper half of the Vesica Pices, displayed in Fig. 4 as the shaded area around the equilateral triangle, forms the exact mathematical proportions of the gothic arch. This form of arch, while different from that which is symbolically incorporated into a number of Masonic degrees, shows that the medieval operative stonemasons had a firm grasp of this application of Euclidean

geometry, as this form was commonly used in churches and cathedrals of the time throughout Europe. It can still be seen to be incorporated into churches and Masonic lodges today.

The upward-pointing triangle also alludes to the male generative principle, and when combined with the correspondingly created downward-pointing equilateral triangle, a symbol of the female generative principle, the pagan interpretation is more clearly understood. The left side of Fig. 5 clearly shows these two triangles overlapped, forming a union of these two generative principles. Removing the horizontals of each (or simply not using them in the first place) yields a most familiar symbol, to Freemasons the world over.

Returning to Fig. 2, and its association to the “point within the circle,” we are specifically told that the original point represents the individual Brother. In moving to Fig. 3, we are basically taking that original point, and making a single circuit around another point, returning to the place from whence we came. In doing so, we create another radius (actually two, but we can only move in one direction at a time) around which we can make another circuit. In the course of our journey through the Three Degrees, we make one purposeful circumambulation in the first degree, two in the second, and three in the third for a total of six circuits. Interestingly enough, precisely six circuits around the original center point of the first circle in Fig. 2 can be made. The resultant shape can be seen in Fig. 6, and yields a cornucopia of sacred and Masonic symbolism.

The original circle is visible in the center of this drawing, and I’ve kept the original radius to assist in identifying it. By adding these six overlapping circles to the original, we have created twelve small equilateral triangles. Six of them are within the original circle, and are not shown in the figure. Six are outside the circle, and when highlighted as above, clearly array themselves into the form of the six-pointed star. Within the original circle, we see that by connecting the points where each circle intersects, we create a hexagon, surrounding a central shape which brings to mind the petals of a flower. These petal shapes are almost identical to the proportions of the petals of the water lily of the Nile, and the hexagon represents the individual cell of the honeycomb, the internal (i.e. hidden, esoteric) form of the beehive.

But the Masonic application of what I have come to call “The First Problem of Euclid” does not end there. At least one other form of significance is created by making the six circuits around the original point. To illustrate this more clearly, Fig. 7, highlights several of the intersection points. The resultant form is another equilateral triangle, composed not of

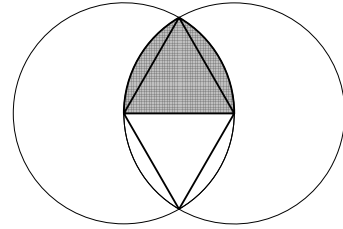


Fig. 4

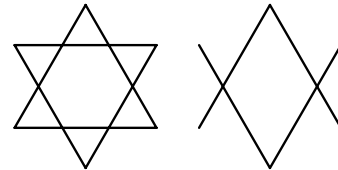


Fig. 5

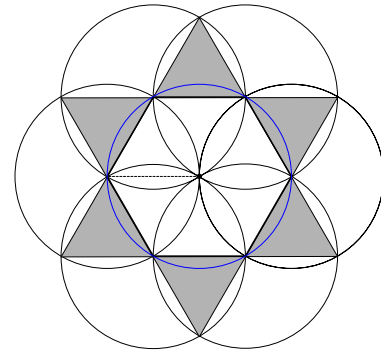


Fig. 6

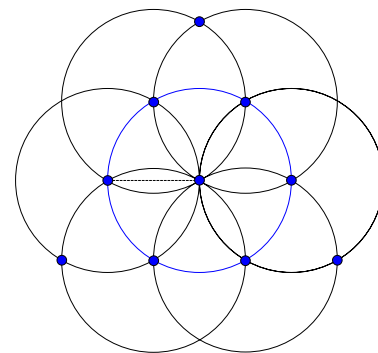


Fig. 7

lines, but of points. Specifically, a triangle composed of four rows of points with one, two, three, and four points in each of the rows. This shape, more commonly referred to as the tetractys, which has so many sacred and Masonic references as to warrant an entire volume (or several) on its own.

Firstly, it is comprised of the first four numbers, which when added together, produce the sum of ten, often referred to as the perfect number. For this reason alone, the tetractys was considered to be significant, even holy in a number of the Mystery schools. In the Pythagorean school, the tetractys is composed not of points, but of ten Hebrew Yod's. In the Hebrew tradition, it is formed with four different letters, יהוה

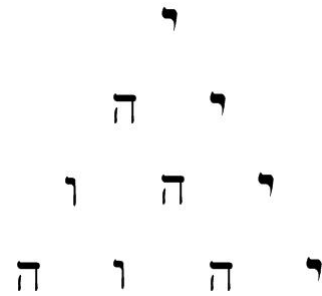


Fig. 8

arranged as shown in Fig. 8. From this, it is easy to see how the sacred Hebrew name of Deity corresponds to that version of the tetractys. Combined with the fact that geometrically, the tetractys is made up of nine (or three times three) small equilateral triangles, the significance of “three times three” to the Royal Arch degree become readily apparent. Pike points out in his dissertation on the Master Mason degree that both Pythagoras and the Hebrew priests alike borrowed the tetractys from the ancient Egyptians. He goes on to say that it “ought to be replaced among the symbols of the Master’s Degree, where it right belongs.”<sup>6</sup>

The Hebrews in all probability learned this sacred form from Moses, who has been repeatedly identified as an initiate of the Egyptian schools, and who plays a most significant part in the symbolism of the Royal Arch degree. Pythagoras most likely learned it from the Egyptians in his reported travels there. The tetractys was arguably the greatest symbol of those who studied under him at Crotona. In fact, initiates into the Pythagorean school took their obligations, “by Him who gave our soul the tetractys, which hath the fountain and root of ever-springing nature.”<sup>7</sup> Furthermore, Pythagoras used the numerical properties of the tetractys to explain mathematically the nature of musical scales and harmonic ratios, and also the seven principle colors of the visible spectrum, emanating from the three-pointed triad of the Godhead.

So, as with many of the journeys typified in the various ceremonies of Masonic initiation, I found that I had come full circle. I began at Pythagoras, and in attempting to discover the reason behind several mistakes and odd phraseology, I found myself going through Euclid only to return to Pythagoras on a much deeper level. Perhaps, this is the exact point of all the confusing details given in the explanation to the newly made Master Mason. It exists as it is presented in order to lead us to explore and discover the deeper, hidden meanings for ourselves.

One cannot examine this very deeply without inevitably arriving at the Pythagorean Mystery school at Crotona, which has much in common with our current system of Masonic instruction. It is not however, my intention to assert that Freemasonry is descendant from this school. To do so would be just as hollow as the myriad “proofs” that our order is the direct descendant of medieval stonemasons’ guilds or the Knights Templar. While both these, and other similar explanations offer interesting, and even some potentially accurate insight concerning the tangible, exoteric, or Operative origin of our institution, it is the more esoteric, or Speculative origin in which I am interested. In other words, it is far less important to prove which political organization from which we institutionally sprang than to understand the schools of thought from which we are philosophically descendant.

It is my assertion, that Freemasonry contains within it one of the last remaining vestiges of the



ancient system of symbolic instruction from a myriad of Mystery schools. In essence, the ancient hidden mysteries of Freemasonry are the mysteries of the Pythagoreans, the Egyptians, the Kabbalists, the Zoroastrians, the Mithras, and a score of others. Our system of symbolic, allegorical instruction carries hidden within it the essence of mystic principles spanning the entire history of human existence, preserving those teachings through a modern age where such thought flies in the face of empirical and scientific reason.

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<sup>1</sup> Tennessee Craftsman, 24<sup>th</sup> Edition (Nashville: Grand Lodge of the State of Tennessee, 2000) 99.

<sup>2</sup> Albert G. Mackey, Encyclopedia of Freemasonry, Vol. 2 (Chicago: The Masonic History Company, 1909) 823.

<sup>3</sup> Albert G. Mackey, The History of Freemasonry (New York: Gramercy Books, 1996) 368.

<sup>4</sup> Manly P. Hall, The Secret Teachings of All Ages, Readers Edition (New York: Tarcher/Penguin, 2003) 201.

<sup>5</sup> Reid McInvale, "Circumambulation and Euclid's 47<sup>th</sup> Proposition," [Internet – WWW, URL], <http://www.io.com/~janebm/summa.html>, January, 1997.

<sup>6</sup> Albert Pike, Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry (Charlston: Supreme Council of the Thirty-Third Degree, 1871) 88.

<sup>7</sup> Hall, 202.

## THE ESOTERIC GEOMETRY OF THE TRIANGLE

By

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This article was published in the August 2006 Issue of The Philalethes, the bi-monthly magazine of The Philalethes Society. From their website: “The sole purpose of this Research Society is to act as a clearinghouse for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.” (<http://www.freemasonry.org>)

*Degree work is a pivotal part of the Masonic Lodge. Virtually every lesson taught in Masonry is imparted through the use of ritual. This mode of instruction is most impressive. Modern educators stress the importance of making the learner an active participant in the learning process. New research has also shown that in order for teachers to truly be effective, they must have a strong mastery of the skills and lessons to be taught by them to students. A no brainer, right? Well, within the workings of the rituals of Masonry it is not. Too often we have great ritualists that have no understanding of what the ritual is teaching to the candidate. I was recently at a lodge for a School of Instruction. Under the Grand Lodge of Tennessee, each lodge's new officers are usually instructed by a Grand Lecturer on the proper way to conduct the Tennessee Ritual. After a few months, the Grand Lecturer returns to grade the lodge on its proficiency in the ritual. At this meeting I posed the question, “What is one significance of the repeated illustration of the triangle within Masonry?” I asked the question only for the benefit of those present who were not Masonic readers. It was a room scattered with 32° Scottish Rite Masons, and the meeting was being conducted by a 33° Scottish Rite Mason. I thought at least these brethren could look at their prestigious rings and share some enlightenment. No one was able, or possibly willing, to answer the question. I made an announcement that after the meeting I would take five minutes to give a brief example of the repeated use of the triangle in Freemasonry. Only the 33° Brother, the Worshipful Master, and the Chaplain cared to show any interest. After this occurrence, I decided to write a brief article about the triangle. The product follows. It is not intended to be academic, yet I hope it serves the purpose of giving a little needed light upon a very important Masonic symbol, the triangle.*

Articles in both the October and December 2005 issues of The Philalethes discuss Geometry and its application in Masonry. The principles of Geometry were held sacred by the operative masons and the ancients alike, and there is little wonder why mystical and moral symbolism and lessons have been attached to geometric figures; after all, thousands of Masons in the United States and the world over wear the initial letter of the great science as a representative of the Craft. One geometric figure that is repeatedly illustrated within the rituals of the Craft is the triangle. The triangle is a fundamental Masonic symbol that is visible not only in the degrees of the Order, from Entered Apprentice to the higher degrees of the various obediences, but within the structure of the lodge room itself. It behooves all Master Masons with a desire to learn to examine the significance and symbology of the triangle.

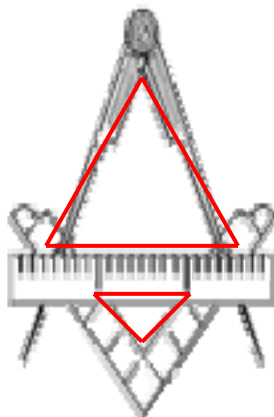
Within the layout of the lodge room there are at least two prominent examples of triangles. The first is seen within the center of the lodge (this description varies by Grand Jurisdiction). In the center of the room are three lights or tapers placed in triangular form around the altar. The tapers are to be appropriately spaced in 3, 4, and 5 units. This construction creates a right triangle with the

angle measurements of  $37^\circ$ ,  $53^\circ$ , and  $90^\circ$ . The tapers represent the sun, moon, and Master of the lodge. Corresponding with these tapers are the stations of the three principal officers of the lodge: the Worshipful Master, Senior Warden, and Junior Warden, who are also in a triangular relationship with each other.

A triangle is formed by the three stationed officers when the candidate is conducted to the center of the lodge for benefit of lodge prayer in the first degree. The candidate is placed in a position bisecting the longest side. If a perpendicular were to be drawn from the candidate to the Junior Warden it would bisect the triangle formed by the officers into two right triangles with a base made by the vertices of the candidate and the Junior Warden.

As the candidate is conducted around the lodge room and presented at each station for inspection, a right triangle is formed by the principal officer of each station, the candidate, and the Senior Deacon. A triangle is also formed in all three of the Craft degrees when the candidate is conducted to the West to be instructed in how to approach the East in order to obtain light. Initially the Senior Deacon, the candidate, and the Senior Warden form a horizontal line. Upon following the instructions of the Senior Warden, the candidate takes his first, second, and/or third step(s) in Masonry. With his step(s), the candidate moves from a horizontal to form a perpendicular to the line formed by the Senior Warden and Senior Deacon. With this fluid movement the candidate has moved from a horizontal to a perpendicular to form a triangle. (Note the right angles, horizontals, and perpendiculars.)

The greatest presence of the triangle within all of Masonry is within the most recognizable symbol of the Order, the Square and Compasses. Within the Square and Compasses is present at least two dominant triangles. Within some Obediences, mostly irregular or fringe, a rule is added to the Square and Compasses bisecting them at the points where the Square and Compasses intersect. This makes readily visible an equilateral and a right triangle. It is customary within Masonic tradition to open the compasses at a sixty degree angle when preparing the altar for all three Craft degrees. The triangle formed by the compasses and the rule has three angles all measuring  $60^\circ$ , an equilateral triangle. The triangle formed by the square and the rule is an isosceles right triangle, it has one angle measuring  $90^\circ$  and two measuring  $45^\circ$ .



The point within the circle alluded to within the Entered Apprentice Degree has a resonance of the triangle. This geometric figure, as well explained by Buta (2005), is an instrument made use of in order to accurately draw both equilateral and right triangles. As the Entered Apprentice Degree is

an initiation into the science of Masonry, the point within a circle is an initiation into the process of constructing triangles and other geometric forms.

The most direct reference to a triangle within the three degrees is the presentation of the Forty-seventh Problem of Euclid within the Third Degree Stereoptics. The candidate is informed of Pythagoras's great travels in search of light and his presumed induction into the mysteries of secret orders, including the science of geometry and Masonry. This brief excursion is summed by telling the candidate that the symbol is to teach Masons "to be general lovers of the Arts and Sciences" (Duncan, 1976). The candidate is led to believe the inclusion of this figure in the Masonic mysteries is only as a symbol of Pythagoras's love for and acquisition of knowledge.

The afore is a collective rendition of the occurrences where the triangle is used within the Three Symbolic Degrees of Freemasonry as conferred with the York Rite Ritual. Hutchens (1995) in *A Bridge to Light* asserts that the triangle plays a more prominent role in the working of the Craft Degrees in the Scottish Rite system; however, this emphasis upon the Pythagorean Tetractys is little known in the United States since virtually all Americans "take the first three degrees in York Rite lodges" (p. 33). Even so, the presence of the triangle is still undeniable. Undoubtedly there are examples of the triangle within the three degrees not related in the paragraphs above; however, for the purpose of this article, the afore illustrated examples will suffice.

The goal of this article is to provide a brief explanation of the more esoteric meaning behind the triangle. The most obvious reasoning for use of the triangle within Masonry is the use of the number three. Within Masonry there is no number that appears more often than three. A sacred number, the numeral three is repeatedly illustrated by the great lights, lesser lights, stationed officers, number of degrees, three pillars, and three sides to a triangle. The triangle also contains the three signs mentioned within the Entered Apprentice Degree. Why should an organization affixed upon the numeral three not have as a principal symbol the geometric figure with three vertices, three sides, and three angles? In a statement representing the importance of the triangle to Masonry, Brother Albert Pike (1956) in *Morals and Dogma* declared that the naming of one of the Liberal Arts and Sciences geometry was a misnomer. He asserted that in the Masonic usage of geometry the more appropriate science would be trigonometry, the mathematical study of the triangle (p. 34).

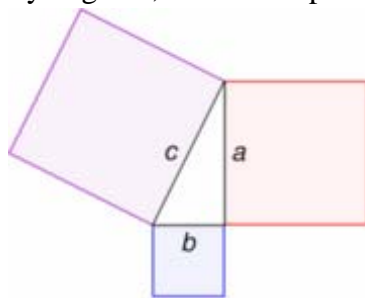
Beyond this point, assumptions, theories, and postulations must be used to illustrate the triangle's significance and meaning. The following is not presented as Masonic fact, only as possible esoteric meaning. Beginning with the square and compasses, it was afore asserted that they hold both an equilateral triangle and a right triangle. The equilateral triangle is not directly mentioned or often illustrated within the Craft degrees of Masonry; however, in the higher degrees of both the York and especially the Scottish Rites the equilateral triangle is revered (Hutchens, *A Bridge to Light*, 1995; Hutchens, *Pillars of Wisdom*, 1995; Pike, 1956; Steinmetz, 1976). Steinmetz postulates that the equilateral triangle has different meaning depending upon the direction in which it points. When pointing downward, Steinmetz asserts the triangle represents Deity. When pointing in an upward direction it is a symbol of the perfect man. The brother continues to assert that the Blazing Star within the Mosaic pavement consists of two equilateral triangles, one pointing up and one pointing down representing the union of man, in a perfect state, and God (p. 87). Pike concurs that the Seal of Solomon or Star of David is a symbol of the duality and balance of man and God.

In *A Bridge to Light*, Hutchens (1995) states that the equilateral triangle is always a symbol of Deity (p. 23). Mackey (1927) states that the equilateral triangle was adopted by most all nations of antiquity as a symbol of Deity (p. 945). The sides of the equilateral triangle are much like the leaves of the clover. Three separate but united figures. Just as the three leaves of the clover are combined

to form one plant, the three line segments of a triangle are combined to form one figure. In both cases the individual pieces represent one part of the Trinity Godhead (Father, Son, and Holy Ghost). Within the equilateral triangle each side is equal in length just as each figure in the Godhead is equal in Supremacy, separate but one, different but equal (Hutchens, 1995, *A Bridge to Light*). In *Pillars of Wisdom*, Hutchens (1995) stipulates that the purpose of opening the compasses to 60° is to symbolize Deity.

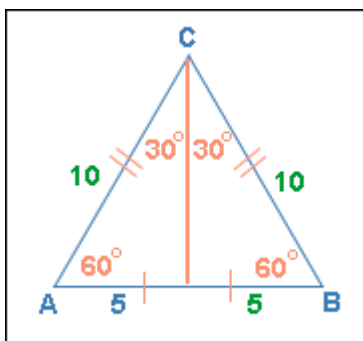
As alluded to previously, various Masonic Jurisdictions mandate that the tapers around the altar be spaced in units of 3, 4, and 5. All triangles spaced 3, 4, and 5 unit or multiples thereof are right triangles bearing the measurements afore described. The ancients were very partial to the mystical belief in numbers. Due to this reason, “they considered the most beautiful triangle of all, the right angled triangle with sides of 3, 4, and 5 units of measure” (Hutchens, 1995, *A Bridge to Light*). Both Mackey (1927) and Pike (1956) assert that the sides of the sacred 3, 4, and 5 unit triangle are representative of the Egyptian deities Osiris, Isis, and Horus respectively. This assertion has a Masonic tinge in that according to myth, Osiris was killed leaving Horus a widow’s son.

The relationship of Osiris, Isis, and Horus and their representation in the 3, 4, and 5 unit triangle brings the discussion to the Pythagorean Theorem. The theorem states, “the area of the square built upon the hypotenuse of a right triangle is equal to the sum of the areas of the squares upon the remaining sides” (Morris, 1997). The formula is written  $a^2 + b^2 = c^2$ . The theorem is most often attributed to Pythagoras; however, it is most likely that the Babylonians, a thousand years before Pythagoras, were in the possession of the knowledge (Morris). In relation to the Egyptian myth, the sum of Osiris and Isis was manifested in the being of Horus.



If this figure were representative of the 3, 4, and 5 unit right triangle of Masonic fame, the length of each side would correspond with the following: a-4 units, b-3 units, and c-5 units. Completing the formula is quite easy since the length of each side is given. The formula  $a^2 + b^2 = c^2$  becomes  $4^2 + 3^2 = 5^2$ . After solving the squares, the problem reads  $16 + 9 = 25$ . The sum of 16 and 9 is 25; thusly, the sum of the area of the squares of “side a” and “side b” (25) is equal to the square of “side c”, the hypotenuse (also 25).

It is repeatedly stated by many Masons and Masonic Jurisdictions that one of the principal purposes of Freemasonry is to take good men and make them better. This purpose is beautifully illustrated within the lecture and explanation of the ashlar. The goal of a Master Mason is to hewn and improve himself, breaking off the superfluous pieces and perfecting the character of man.



The same illustrations could be attributed to the inclusion of triangles within the three degrees. Steinmetz (1976) asserts that the right triangle is a representation of the imperfect man and the equilateral triangle of the perfect man. The goal of a Mason is to take his imperfect state, the right triangle, and manipulate it to the formation of the perfect figure or the equilateral triangle. Two right triangles both with the angle measurements of 30°, 60°, and 90° can be placed together to form a perfect equilateral triangle.

The right triangle formed within the square and compasses may carry the same illustration. It is said by many to represent man in an imperfect state of being. One initial thought on the inclusion of a right triangle below an equilateral triangle within the square and compasses is to symbolize the purpose of man’s endeavors on Earth is

to learn to subdue his passions, thereby improving himself before the world in the hope of attaining a status of perfection with God at the final day.

These are only a few of the possible meanings and interpretations of the triangle. It is hoped that this brief exploration will serve as a benefit to some inquiring Masonic mind. The reasoning and meaning behind the implementation of the triangle within the Masonic Degrees is for every Mason to interpret for himself; however, that the triangle was included and displayed within the degrees for a purpose would be very difficult to debate. There is very little that is held within the lectures, rituals, and interactions of the lodge that does not have significant meaning. Many of the symbolic meanings have been blurred and lost through the ages; however, the rich gems of purpose are still there waiting to be discovered and bring illumination to the hearts of those who are willing to journey in search of light. It not only behooves all Masons to search for these hidden meanings but it is an obligation.

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## *The Winding Stairs and Masonic Education*

By  
David E. Stafford, MPS

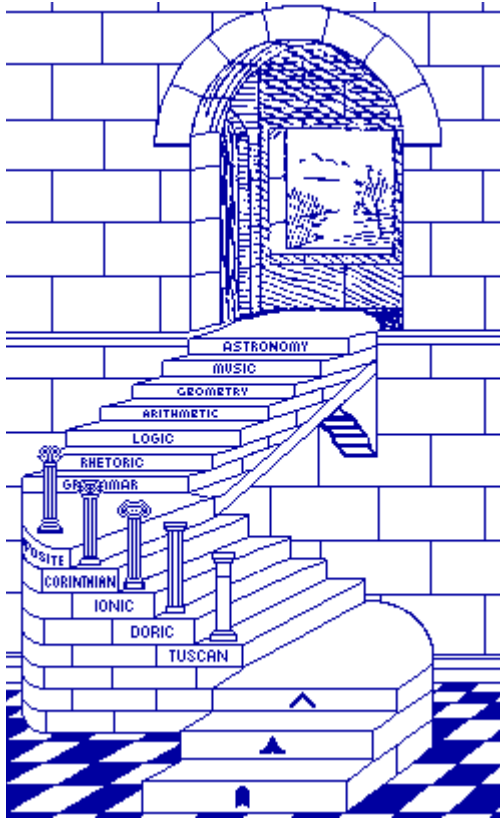
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The second degree of Symbolic Masonry is often treated as a second class entity. To so many Masons, the Fellow Craft Degree is only a thoroughfare through which one must pass in order to attain the greatest secrets Freemasonry has to offer, those taught within the allegories of the Third Degree. Albert Pike Stresses within *Morals and Dogma* that knowledge is useless unless it adds wisdom and greater understanding to the individual. If a man who is truly dedicated to the teachings of Masonry takes any of the degrees for granted, more especially those of the foundational Blue Lodge, “it is wasted, like water poured on the sands” (Pike, p. 27). The Fellow Craft Degree holds teachings that are instrumental to the furtherance of Masonic growth. There is a great need to take time to explore the importance of Masonic Education as it is taught within the Second Degree of Freemasonry.

Just as the Fellow Craft Degree is viewed by many to be inferior to the whole of the Order, the discipline of Masonic Education has always taken the back burner to the more charismatic ritualists (Howell, Jan. 2003; Leazer, June, 2002). It is not debatable that the Fellow Craft Degree instructs its initiates to improve themselves in Masonry and life through a continuous search for more light and greater knowledge. It is ironic that the blue degree with the greatest emphasis on Masonic Education contains some of the most beautiful floor work within all the degrees of the Craft.

The portion of the Fellow Craft degree that is most emblematical of the need and importance of Masonic Education is the passage taken to arrive at the Middle Chamber of King Solomon’s Temple. It is the ascension of these steps that leads the Mason to knowledge of how to attain a Mason’s wages. Countless volumes of works could be written solely upon the scared number of the steps themselves; however, for the purpose at hand, literary license will be taken to allude to the steps’ significance of and guidance to Masonic Education.





The most superfluous teaching of the first three steps of the winding staircase is the presentation of three separate allegorical systems representing the three stages of man's life. Each step is said to represent one of the three stationed officers as well as one of the three Symbolic Degrees. The Entered Apprentice represents youth. The Fellow Craft represents the strong man in his prime, and the Master represents the man grown wise with experience and knowledge and searching for spiritual illumination (Duncan, 1976). Each of these three degrees provides the initiate with tools to use in the endeavor for Masonic growth.

The Entered Apprentice Degree instructs the man who is just beginning to journey down the path to enlightenment. The primary teaching to the proselyte is to divest his mind of the worries and troubles of the world and approach Masonry with a pure heart, mind, and conscience. It is only with these that growth and knowledge may be gained within the veiled allegories of the Craft. The teachings Freemasonry has to offer are so far estranged from the normalcy of the world that a man without a purged and clear heart and mind would be unable to understand or grasp the richness of the hidden

gems the Order has to offer (Haywood, 1986). The first step in Masonic Education and growth is to approach it with an open mind and objective heart.

The Fellow Craft Degree signifies the importance of man to grow in knowledge and understanding of the things that reside around him. If it can be said that the degree represents a man in his prime and readiest state, then it can be asserted that it is the Fellow Craft, who is able to take the heart that is purified through the teachings of the Entered Apprentice Degree and use it for the good of the Order. The Fellow Craft uses the tools granted him by the Great Architect of the Universe to grow in usefulness and understanding. Here the greatest lengths in Masonic Education can be made, symbolized by the ascension made within the degree.

The Master Mason Degree is the culmination of the whole. It is here that man is taught about the glorious revelation and the immortality of the soul. The third and final degree of the Blue Lodge signifies the conclusion of a life but the beginning of true knowledge and illumination. It is the Fellow Craft who intellectually becomes a Master Mason that uses the tools provided him that will reach the absolute pinnacle of attaining the true secrets of the Craft and fully understand the power and greatness of the knowledge Freemasonry has to offer, the combination of carnal and mental knowledge with pure spirituality.

The following passage taken from *Duncan's Ritual of Freemasonry* clearly and concisely illustrates in ritual the assertions of the afore written paragraphs. "The first three (steps) allude to the three principal stages of human life, youth, manhood, and old age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in old age, as Master Masons, we may enjoy the happy reflections

consequent on a well-spent life, and die in the hope of a glorious immortality” (1976, p. 74). The spiritual perfection sought after by the true hearted Mason can only be obtained through Masonic Education; for, it is too “obscured from the Mason who is content to be a Mason by virtue of membership rather than a Mason ‘in fact,’ by virtue of his knowledge” for him to find its glorious meaning (Steinmetz, 1976, p.115).

The next series of steps are five in number. They are said to represent the five orders of architecture: Tuscan, Doric, Ionic, Corinthian, and Composite (Duncan, 1976; Driber, 2004). The five steps are also representative of the five human senses: tasting, feeling, hearing, seeing, and smelling (Duncan, 1976; Driber, 2004). In both cases, three are set apart as being more especially peculiar to Masonry, Corinthian, Doric, and Ionic and hearing, feeling, and seeing respectively. Attention will first be shown to the orders of architecture.

The Corinthian order of architecture is the most ornate and light of the three said to have Masonic significance (Mackey, 1927). It is attributed the Masonic tenant of beauty. The pillar of this order as well as beauty is symbolic of the Junior Warden in the South. As before alluded to, the three stationed officers are also representatives of the three Symbolic Degrees (Mackey, 1927). The Junior Warden is symbolic of the Entered Apprentice. There is an old American adage that states, “ignorance is bliss.” This is supported by the rituals of Freemasonry; for, with each obligation that is assumed the responsibilities and duties are increased. There is a simple beauty to one that has little knowledge but, like the Entered Apprentice, expresses a desire to travel towards the light and obtain more knowledge. It is truly an image of beauty to see one who has a desire to dispel his ignorance and grow in usefulness.

The Doric order of architecture is the strongest and oldest of the orders. It is placed under the charge of the Senior Warden, and it is denoted the principle of strength. This is most appropriate; for, the second stationed officer is a representation of the second degree, and thusly it is a representation of a man in his strongest state. It is during the age of strength and ability that man is obligated to grow and be industrious. It is during this age that knowledge is obtained, and at this time that that knowledge is initially put into use for Masonic growth.

It is only after the effects of time and experience that knowledge is perfected into wisdom. This latter stage is represented by the Worshipful Master, the Master Masons Degree, and the Ionic order of architecture. The Ionic order is “more delicate and graceful than the Doric, and more simply majestic than the Corinthian. The judgment and skill displayed in its construction, as combining the strength of the former with the beauty of the latter, has created it to be adopted in Masonry as the symbol of Wisdom, and placed” under the auspice of the Worshipful Master in the East (Mackey, 1927, p. 415). It is only after the Fellow Craft has improved himself in knowledge that the Master Mason is able to grow in wisdom and true understanding. Therefore, the path to wisdom and ultimate understanding is through the processes taught within the Fellow Craft’s Degree.

It was afore stated that the five steps are also representative of the five human senses. It is through the proper application of these senses that man grows in usefulness and knowledge. The intellect is continually enhanced through the use of these senses. Through the senses of hearing, seeing, feeling, smelling, and tasting the understanding of the world by a child is broadened. Hearing, seeing, and feeling are deemed tools used by the Mason to improve and prove himself as a Mason. It is by these three senses that men are guided through the lessons taught within the Masonic degrees. It is also through these senses that the scholar grows in colligate worth. The same is true of the Masonic scholar. It is through the sense of hearing that Masons listen to well-informed brethren.

It is through the sense of seeing that Masons are enabled to use his intellect to read Masonic writings and study the mystic symbols of the Craft. It is through the sense of feeling or touch that man is enabled through the use of his intellect and training to carefully write about the history, mysticism, humor, philosophy, and philanthropy of the Order.

The final ascension is composed of seven steps. Seven being a mystic number representing, among other things, completeness, the seven Sabbatical years, seven years of the building of the temple, seven golden candlesticks, and the Seven Liberal Arts and Sciences (Duncan, 1976; Driber, 2004). The latter of these are vaguely elaborated upon within the Fellow Craft Degree. There is perhaps no other gem of purpose within the Three Symbolic Degrees that is more mystical and calling yet readily overlooked than the teachings of the Seven Liberal Arts and Sciences. Even today, an individual who wishes to advance in the arena of education attends a liberal arts college. Seven is a mystical number representing completeness; thusly, the Seven Liberal Arts and Sciences are all encompassing (Worrel, 1997). It was believed during the Middle Ages that all knowledge worth knowing and learning could be labeled under one of the liberal arts and sciences.

The true wages of a Mason is knowledge. The growth from a lad to a man has long been deemed the greatest accomplishment of the vulgar secular world, but for the enlightened individual true growth does not originate through strength and brawn. Instead, the Mason is taught to measure the esteem and stature of a man through his knowledge and understanding of the Craft and the enlightened thought. The emphasis placed on the Arts and Sciences within the Lodge ritual is not a coincidence or misshapen occurrence. The growth in knowledge is essential to the true Mason.

The interpretations of the Seven Liberal Arts and Sciences are almost as numerous as the stars. The interpretations range from simple and obvious to extreme and mystical (Worrel, 1997). A reasonable interpretation of the Arts and Sciences is to be found in the moderation of the plumb line. It is obvious and not debatable that the seven steps teach the proselyte to improve himself through the attainment and support of a liberal education. It is through the attainment of knowledge that man grows closer to God and the great miracles He has bestowed within the natural world for all to behold. Freemasonry, as practiced today, is an institution representative of Renaissance thought, and it is well known and accepted that individuals of the Enlightenment believed and practiced that a man who desired an esteemed education would seek out one of an interdisciplinary nature, a liberal one. This follows suit with the meaning of the word liberal. As Worrel (1997) related, when the Seven Arts and Sciences were originated the word liberal was in relation to the curricula a man of free status would need to succeed in life. As the disciplines of education developed over the course of civilization's maturation, the encompassing nature of the Arts and Science grew. It is sufficient for the purpose of this paper to state that the seven steps represent the consistent search of a Mason for knowledge and the proper implementation of that knowledge as an instrument to grow closer to the divine Creator. It does behoove all Craftsmen who have a desire to grow in usefulness to study, reflect upon, and glean the massive amount of writings concerning the Seven Liberal Arts and Sciences.

After the individual ascends the flight of three, five, and seven steps he is rewarded for his diligence. The Fellow Craft is rewarded by being taught the wages of his status. Corn, wine, and oil also have resonance of growth in knowledge and education. Corn or wheat is a substance of nourishment. Before a craftsman can engage in work, he must have a nourished body that allows the workman to accomplish the work set before him. Nourishment to a true hearted Mason is a greater knowledge and application of the principles and teachings of Freemasonry. Wine is a great tranquilizer to the cares and worries of the world. When used in moderation it is an instrument to

induce relaxation and refreshment of the soul and body. Masonic education is the same to the soul and body of a Mason. Education is refreshing and causes a rejuvenation of the excitement in the Craft. Lastly, Masonic education is without doubt a bringer of joy to life of those who pursue it, just as oil is to the ancient man.

In closing this article, it is sufficient to stress that without a furtherance of knowledge and understanding the true spiritual lesson of the Master Masons' Degree cannot be completely or adequately realized. It is a growth in knowledge and usefulness that proves a man a Mason, and the only way one can truly show himself approved is through the accumulation and proper application of Masonic knowledge. The many mysteries and "secret teachings" of the Lodge are so latently interwoven into the ritual and far removed from the modern era or level of learning that they can only be comprehended or viewed after one has studied and pondered them at great lengths and with great resources. It is because of this that the primary emphasis in the Fellow Craft Degree is placed upon the importance of knowledge and the discipline of Masonic education. It is only after one has taken the teachings of the Fellow Craft Degree to heart that the whole of the Masonic story might be fractionally understood.

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# TANNEHILL'S HISTORY OF FREEMASONRY

by  
Wilkins Tannehill

*Wilkins Tannehill was Grand Master of Tennessee five times between 1817 and 1842, was mayor of Nashville from 1825 to 1826, and, according to The History of Freemasonry in Tennessee by Snodgrass and Demott, “was active in Grand Lodge leadership from its organization” (page 77) and “may well have been the greatest Mason Tennessee has produced” (page 407). The Master Mason's Manual, first published in 1824, is the forerunner of our present Tennessee Craftsman.*

*The following selection is from the Third Edition, published in 1845. It is presented not for its factual nature, but as a glimpse into the understanding and assumptions of the Brothers who created Tennessee's ritual. As Tannehill says herein, his intent is not “to enter into a history of Freemasonry..., but briefly glance at it.”*

*--George Ladd, PM & TLR Secretary*

## MASTER MASON'S MANUAL;

or

Illustrations of the Degrees of Entered Apprentice, Fellow Craft and Master Mason with  
the Ancient Ceremonies.

## BOOK FIRST.

### CHAPTER I

The Origin and Progress of Freemasonry—Eleusynian Mysteries—Persian Mysteries—  
Essenes—Druids—Solomon's Temple—General Remarks.

#### SECTION I.

In the history of Freemasonry the first subject that strikes the mind is its antiquity—an antiquity so remote, that the keen and searching eye of the antiquary has been unable to penetrate the veil that covers it. Many a volume of ancient lore, and many a mouldering monument of past ages have been examined to ascertain when and where, and under what circumstances the order was first instituted. Although these examinations have been fruitless so far as regards the principal point of enquiry, many interesting and important particulars have been brought to light, connected with the history of the craft, which tend to confirm the traditions of the order that have been handed down from age to age, and have been preserved with scrupulous care. Had it not been for the scruples of our English brethren, who, about the beginning of the last century, having become alarmed at the publication of Masonic Constitutions, destroyed many ancient manuscripts and records of the Craft, much of the mystery which now involves the origin of the order and its early history would have been unveiled.

The origin of the order being thus opened for speculation and conjecture, various theories have been formed and maintained with much ingenuity; and hence the origin of Freemasonry has been ascribed to various mysteries which were held in high repute by the more civilized and enlightened

nations of the ancient world, to whose rites and ceremonies the former is supposed to bear some affinity. Although in some respects a resemblance may be traced, it is not of such a character as to establish a common origin.

In all researches of this nature, the antiquary seeks to establish a particular theory, and he is, therefore, apt to discover analogies where none in reality exist. He fancies a striking likeness where the resemblance is faint and imperfect. An active imagination presents before him in figures of bold relief, what are, in fact, only imperfect outlines. Thus, it is a favorite theory with some, that the Aborigines of the American continent are descended from the lost tribes of Israel, and hence it is sufficient with them to establish their theory, that the Indians have their green corn dance or feast, which they liken to the feast of Pentecost, and that they frequently utter, in the solemn festivals, an exclamation which they fancy sounds like the ineffable name of the Eternal. Masonic antiquaries, misled by fancied resemblances, have traced the origin of Freemasonry to the Eleusynian mysteries which were celebrated at stated periods at Eleusys, in the vicinity of Athens; to the Persian mysteries instituted in honor of the God Mythra, or the Sun; to the Essenes, a sect that existed among the Jews at the commencement of the Christian era; to the Druids, an association of great power and influence at a very early period in Gaul and Britain, and to the sacred mysteries of the Priests of Egypt, whose influence was almost unbounded, and who were celebrated for their learning.

The differences in the nature and design of the ancient mysteries of Greece, Persia, Egypt, Gaul, and Britain, and the nature and design of Freemasonry are so striking and important, as to preclude the idea that the latter was founded upon, or instituted in imitation of either. So far as history throws any light upon these ancient mysteries as to enable us to institute any comparison between them and Freemasonry they possessed but little in common. The several mysteries alluded to, were secret, it is true; admittance to a participation in them was attended by certain prescribed forms and ceremonies, and the rites of some were administered by officers who bear some analogy to the officers of a lodge, but here the resemblance ceases. The institution of Freemasonry is *sui generis*, and wholly different in its principles and its objects, from that of any other which had previously existed; admitting that those to which we have alluded, had a prior existence—a fact which we much doubt.

The ancient mysteries, which ceased when Christianity overturned the Temples and altars of paganism, were instituted in honor of fabulous deities, with whom superstition had peopled the heavens, the seas, the mountains, the groves and the rivers. They were founded upon pagan superstitions, and conformed to pagan ideas of religion and morality, and were imbued with all the errors and defects of polytheism. Freemasonry claims a higher and purer origin. The pagan mysteries were derived from impure fountains of idolatry; the principles and illustrations of Freemasonry from the volume of Eternal Truth. Idolatry bowed before a thousand gods, deformed by all the frailties and vices of humanity; Freemasonry before the Supreme and Eternal One, whose presence fills immensity. Some of the ancient mysteries are said to have taught the immortality of the soul, and a future state of rewards and punishments; but if they taught either, it was so obscurely, that even those ancient philosophers who had passed through the ceremonies, entertained very imperfect ideas with regard to these doctrines. All their philosophy on these subjects was mixed with doubt, although in the investigation of others they arrived at conclusions which have stood the test of subsequent inquiry.

Ceres, according to Heathen Mythology, was the goddess of “the productive and fruitful earth,” and was said to be the daughter of Saturn and Rhea. Her daughter, Proserpine, having been carried off by Pluto, Ceres set out in search of her, and in her wanderings she arrived at Eleusys, where, being treated with great hospitality, she taught the people of the country the arts of agriculture. In

after times the Eleusynian mysteries were instituted in her honor.

These mysteries were of two kinds, the Greater and the Lesser. The Lesser mysteries served as a preparation to the Greater, which some regard as analogous to the Masonic degrees of Entered Apprentice and Fellow Craft. After having passed through the lesser mysteries, the candidate was called *Mystes*, that is, qualified for initiation into the greater mysteries; but into these he was not suffered to enter until after five years of probation. During the whole of this time he could not enter beyond the vestibule of the temple; the entrance into the sanctuary was permitted only to those who had passed through the more imposing ceremonies of the greater mysteries.

The ceremonies of admittance were solemn and imposing, and so careful were the chiefs of the Temple to conceal the sacred rites, that if any one divulged them it was considered unsafe to abide in the same house with him, lest some divine judgment should be called down; and the person so divulging these rites and ceremonies was apprehended and put to death. Such also was the secrecy of these rites, that if any person who was not lawfully initiated, happened even through mistake or ignorance to be present, he suffered death. The neglect of initiation was regarded as a crime, and this neglect was one of the charges against Socrates, the celebrated philosopher, when he was condemned to death by the Athenians.

When a candidate for the mysteries was initiated, he was introduced by night into the temple, after performing the ceremony of ablution, with a crown of myrtle upon his head. A box was then opened which contained the laws of Ceres and the ceremonies of the mysteries and after being read, he was made to transcribe them in order more effectually to impress them on his memory. A slight repast succeeded, after which a veil was drawn, and every thing was suddenly enveloped in profound darkness. The candidate being thus left for some time to his reflections, a bright light succeeded, and the statue of Ceres was exhibited to his view magnificently adorned; the light again suddenly disappeared, and all was once more wrapped in profound darkness. Then again, the lightning flashed, peals resembling thunder were heard, and a thousand monstrous figures appeared on all sides, filling the novice with consternation; but at the next moment a calm succeeded, and there appeared in broad day light, the earth clothed in verdure and embellished with flowers, where all came to dance and sing and make merry together.

The foregoing scene reminds us of the ceremony of admission into the order of "Assassins," which existed in Syria during the crusades. The candidate was first introduced into the presence of the Grand Master, and ate with him at the same table. After being intoxicated with the juice, or an infusion of henbane, the candidate was transported into one of those delightful gardens which the poets and romance writers of the East, have described in such glowing language. A Garden with verdant lawns, beautiful groves, and bowers of roses and vines, scenting the air with the most delightful perfumes. Black-eyed maidens, beautiful as the Houris that people the paradise of Mahomet, served him with wine; the sound of the harp blended with female voices, and the melodious songs of birds, filled him with ecstasy, and all his senses were wrapped in wonder and delight. After enjoying for a time this scene of sensual pleasure, the novice was stupefied with opium, and on recovering from this stupor, he found himself near the Grand Master, who persuaded him that he had not left him, but that in spirit he had been transported to the garden of paradise, and had enjoyed a foretaste of that happiness which awaited those who devoted themselves to the orders of the chief and the service of the order. He was then clothed in the distinctive habiliments of the order, and henceforth was bound to implicit obedience under all circumstances and in all situations.

But, to return to the mysteries of Eleusys. The first minister of the temple was called the *Hierophontes*, or *Mystagogos*, that is, a "revealer of holy things;" his principal function was to

initiate into the mysteries, and in this respect his office may be said to be analogous to that of the master of a lodge. The second officer carried the torch in the ceremonies, and prepared those who presented themselves for initiation. The third officer was the *Sacred Herald*, whose office it was to preserve silence during the administration of the ceremonies; the fourth officer was the minister of the altar, whose duty it was to offer prayers in behalf of the assembly and to assist the other officers in the discharge of their several functions. Besides these four principal officers, there were others whose duty it was to offer sacrifices, and see that all things were performed in due order.

On the part of those who trace the origin of Freemasonry to these celebrated mysteries, it is contended that like Freemasonry they were divided into degrees; that the officers in their respective duties strikingly resemble the officers of a lodge; that the preparation of candidates and many of the ceremonies were not unlike in each; that the objects of both were the same, namely to impress on the mind of the candidate at the time of his initiation, the value of a virtuous life as a preparation for that which is to come, the punishment of the wicked, and the happiness of the good; that corn, wine and oil, were sacred symbols in the mysteries of Eleusys, and that they are now used in dedicating every masonic temple.

The Persian mysteries were instituted in honor of the god Mythra, or the Sun. Of these mysteries, however, so little is known that it is impossible to say what resemblance, if any they bore to the mysteries of Freemasonry. The Persians, it is well known, worshipped the sun, under the name of Mythra, as the visible fountain of light and heat. They conceived that the Deity, as the soul of the world, had his chief seat in the body of this luminary, and to the multitude it became a principal object of devotion. As the symbol of Deity, a perpetual fire burned upon his altars, the care of which was committed to the Magi. These Magi were divided into three classes; the first consisted of inferior priests, who conducted the ordinary ceremonies of religion; the second presided over the sacred fire; and the third, who was the High Priest, possessed supreme authority over the whole order. The Magi, besides the popular doctrines in which the people were instructed, like the priests of Egypt and Chaldea, taught within the precincts of their temple, a sublimer doctrine; namely, that the world was not governed by wild chance, without intelligence. They believed in a sort of trinity that governed the world. To the latter, or higher power, they gave the name Oromasdus, to the worse, or inferior power, that of Arimanius; but there also existed a moderator between these two powers, who was called the mediator. Of these mysteries, as I have already remarked, so little is known, that whatever resemblance may be found between them and Freemasonry exists more in fancy than in reality.

The Egyptian mysteries were carefully concealed from the vulgar, and were practiced within the enclosures of their temples, and were moreover concealed by means of written or hieroglyphic characters, which none but the initiated could understand. Of the peculiar forms and ceremonies of initiation into their secret mysteries, we have no knowledge.

The Essenes, before alluded to, was an association whose origin and solemnities have occasioned much discussion amongst ecclesiastical historians. They are all of one mind, however, respecting the constitutions and observances of this order. When a candidate has proposed for admission, the strictest scrutiny was made into his character. If his life had been exemplary; if he appeared capable of curbing his passions and regulating his conduct according to the virtuous, though austere maxims of the order, he was presented, at the expiration of his novitiate, with a white garment, as an emblem of the regularity of his conduct, and the purity of his heart. A solemn oath was then administered to him, that he would never divulge the mysteries of the order; that he would make no innovations on the doctrines of the society; and that he would continue in that honorable



course of piety and virtue he had begun to pursue. Like Freemasons they instructed the young member in the knowledge which they derived from their ancestors. They admitted no women into their order. They had particular signs for recognizing each other, which are said to have strong resemblance to those of Freemasons. They had colleges or places of retirement, where they resorted to practice their rites and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall where an entertainment was provided by the President or Master, who allotted a certain quantity of provisions to each individual. They abolished all distinctions of rank, and preference was only yielded to piety, liberality, and virtue. Treasurers were appointed in every town to supply the wants of indigent strangers.

The Essenes pretended to higher degrees of piety and knowledge than the uninitiated, and although their pretensions were high, they were never questioned by their enemies. Austerity of manners was one of their chief characteristics. They frequently assembled, however, in convivial parties, and relaxed for a while from the severe duties they were accustomed to perform. These remarkable coincidences, it is contended, between the chief features of the masonic and Essenean fraternities, can only be accounted for by referring them to the same common origin. Were the circumstances of this resemblance either few or fanciful, the similarity might have been merely casual; but when the nature, the objects, the external forms of the two institutions, are so nearly alike, the arguments for their identity are something more than presumptive. There is one point, however, which may militate against this supposition. The Essenes appear to have been in no respect connected with architecture, nor addicted to those sciences and pursuits which are subsidiary to the art of building. That the Essenes directed their attention to particular sciences, which they pretended to have received from their fathers, is admitted by all writers; but whether or not those sciences were in any shape connected with architecture, we are at this distance of time unable to determine. But the assurance that the Essenes were unconnected with architecture will not affect the hypothesis. For there have been and still are many associations of masons where no architects are members, and which have no connection with the art of building. But if this is not deemed a sufficient answer to the objection, an enquiry into the origin of the Essenes affords additional evidence for the identity of the Masonic and Essenean associations.

The opinions of sacred and profane historians agree in representing the Essenes as an ancient association, originating from particular fraternities which formerly existed in the land of Judea. Pliny refers them to such remote antiquity, that they must have existed during the reign of Solomon (Pliny, *Natural History*, Book 17). Basnage (*Religion of the Jews*, Chapter xii, page 13), who is the only writer who seems disposed to consider them as a recent association, confessed that they existed about three hundred years before the birth of Christ. Scaliger contends that they were descended from the Kassidians, who make such a conspicuous figure in the history of the Maccabees. The Kassidians were a religious fraternity who bound themselves to adorn the porches of the temple of Jerusalem, and preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the temple. From these facts it appears that the Essenes were not only an ancient fraternity, but that they originated from an association of architects who were connected with the building of Solomon's Temple. Nor was this order confined to the Holy Land; like that of Freemasonry it existed in all parts of the world, and although the lodges in Judea were chiefly, if not wholly, composed of Jews, yet the Essenes admitted into their order men of every religion, and of every rank in life. They adopted many of the Egyptian mysteries, and, like the priests of that country, the Magi of Persia, and the Gymnosophists of India,

they united the study of moral with that of natural philosophy. Although they were patronized by Herod and respected by all men for the correctness of their conduct, and the innocence of their order, they suffered severe persecution from the Romans, until their order was abolished about the middle of the fifth century (*Lawrie's History of Freemasonry*).

The Druids were peculiar to Gaul and Britain, and formed a distinct and separate class or caste; they were the priests of the people and exercised great authority. According to the account of Julius Caesar, the Druids presided in religious concerns, directed the public and private sacrifices, and interpreted the will of the gods. Young men were sent to them for education, by whom they were held in great honor. The decision of almost all controversies, both public and private, was referred to them, and if any crime were committed, or any murder perpetrated, or any dispute about an inheritance, or boundaries of lands, in all such cases they pronounced sentence, and decreed rewards or punishments. If any one, either in a public or private station, refused to submit to their decree, they interdicted them the sacrifices, which is the severest penalty they could inflict. They enjoyed many privileges and exemptions, and were not subject to the payment of taxes or service in war.

They were divided into three classes; the *Bards*, who celebrated the praises of eminent men in songs accompanied with the music of the harp; the *Eubages*, who performed the rites of religion and divination; and the *Druids* in the more limited sense of the appellation, who had in their hands the direction of public affairs, the administration of justice, and the education of youth. They clothed their dogmas in allegorical dress, and delivered them in verse, that they might be more easily remembered. They instructed their disciples in retired groves, and forbade them, under the severest penalties, to divulge the secret doctrines which they were taught, or to commit them to writing. From the mode of instruction and the secrecy attending it, their doctrines and peculiar ceremonies are but imperfectly known—so imperfectly, that no satisfactory conclusion can be drawn as to their resemblance to Freemasonry.

The foregoing exhibits a brief view of the rites and ceremonies of those ancient associations to which many learned men have traced the origin of Freemasonry. The reader will form his own judgment on the supposed affinity of their practices to the rites and ceremonies established among Freemasons.

## SECTION II.

The erection of Solomon's Temple forms an important epoch in the history of Freemasonry. To this period it is indebted, if not for its origin, for some of its most essential embellishments, and securities against decay.

The sacred volume informs us that David, king of Israel, had determined to erect a magnificent temple for the service of the Most High God, and for that purpose had collected materials in gold, silver, iron and brass; "but the word of the Lord came unto him, saying, thou has shed blood abundantly, and hast made great wars; thou shalt not build an house to my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born unto thee, who shall be a man of rest; and I will give him rest from his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name, and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." When David was near his end, he assembled the chiefs of his people, and informed them of his design to build a magnificent repository for the Ark of God, but having found that it was the divine will that this great work should be accomplished by Solomon, he desired them to assist in so

laudable a work, and directed that when it should be completed, the ark should be deposited therein, together with the holy vessels.

Solomon ascended the throne amidst the acclamations of his people, and under the most favorable circumstances. He, therefore, commenced the great work in the fourth year of his reign, and that he might prosecute it with the greater expedition, he appealed to Hiram, King of Tyre, the friend and ally of his father, to furnish him with timber from Lebanon, and “a man skilful to work in gold, silver and brass.” Hiram readily assented, and not only furnished him with cedar from Lebanon, but he also sent him Hiram, a widow’s son, of the tribe of Napthali. He was the most skilful and accomplished artist of his age, in all kinds of work, but particularly in gold, silver and brass. From his designs the temple was begun, carried on, and finished, and it is remarkable that, during the progress of the work, it rained not in the day time, so that the workmen were not obstructed in their labor.

In the conduct of this great work, Solomon divided the workmen into different classes, assigning to each particular portions of the labor; and that each class might be readily distinguished, he gave them certain words, signs and tokens, by which means the whole proceeded with greater regularity and order. Without such regulations, we should be at a loss to account for the completion of so great a work in the short space of seven years and six months, when the two succeeding temples, though much inferior, employed much more time. (The second temple was commenced 532 years before Christ, and finished 511 years before Christ, or 21 years after it was begun. The third, or Herod’s temple, was begun 17 years before Christ, and workmen were employed on some of the buildings after his death.)

Whatever doubts may prevail as to the existence of the Masonic institution anterior to the erection of Solomon’s Temple, as masons we have satisfactory evidence that it has existed in some form since that time. On this subject history and tradition unite. The original landmarks of the order have been transmitted from generation to generation, unchanged by time and uncontrolled by prejudice. As masons we are in possession of facts, which are stated to have originated at the building of the temple. The same facts are in possession of masons in different countries, and of different languages. If the information we have received by masonic tradition existed only in our country, or in that from which we received it, we might have ground for the suspicion that it was fabricated; but when we find the same facts in almost every country on the globe, agreeing in all essential points, the conclusion is irresistible that they are true, and that the institution has existed at least from the days of Solomon.

### SECTION III.

Notwithstanding the positive origin of the Masonic Institution has baffled research, we are well assured from internal evidence, from tradition, and from written records which have escaped the ravages of time, that it existed long antecedent to the Christian era, if not precisely in its present form, at least in its essential features.

In the early ages of civil history, when the rights of man were but imperfectly understood, and when learning was extremely limited, different bodies of architects united for mutual protection, instruction, and encouragement, and cemented their union by Friendship, Brotherly Love and Charity, which, to this day, constitute the chief pillars of the masonic temple. The members were divided into different classes, according to their several degrees of merit, but all were governed by

the same general laws, based upon the principle of equality of rights. It was the duty of the officers to instruct the uninformed; to watch over their conduct; to admonish and reprove those who by temptation were led astray; to provide for the industrious, and secure to them their wages when they became due; to guard the institution, and prevent innovations upon the landmarks. The members were enjoined to be industrious, temperate, and frugal, that they might not only support themselves, but be able to contribute to the fund appropriated to the relief of the unfortunate. That the institution was originally an association of architects may be fairly inferred from the number of architectural implements employed as emblems of the craft, and other circumstances to which every well informed mason can refer.

At a subsequent period, circumstances of which we are now ignorant divested the institution of its strictly operative character, and persons, not operatives, of every rank and profession, were admitted to participate in its mysteries, and enjoy its privileges. Hence we find in the early history of Freemasonry in England, that kings, princes, and nobles laid aside the insignia of their rank, and associated in the labors of the lodge with men of humbler condition. Freemasonry then assumed a more spiritual and speculative form, drawing from other sources than architecture for instruction, but without changing or impairing the peculiar forms and properties that constitute its distinctive character. In times when learning was confined to a few, and consequently limited in its range; when papal tyranny ruled and oppressed the religious world, the lodges became schools of morals, and the implements of architecture were employed as symbols, and constituted a kind of hieroglyphic language, perfectly intelligible to the initiated, while they were as the Sybeline leaves to the uninitiated.

We do not pretend to assert that the forms and ceremonies now practiced have always existed precisely in their present form. It would be wonderful indeed had they experienced no change. The progress of society, the march of civilization, the advancement of knowledge, and the improvements in the arts, which are so closely connected and interwoven with each other, have, no doubt, introduced some modifications. It is hardly possible, while other institutions, civil and religious, have been more or less affected, that masonry, which has been transmitted from age to age by tradition, should have remained precisely the same in its forms, ceremonies, and illustrations in all nations, and under all circumstances, and throughout every age of its existence. To say that it has continued unchanged would be asserting for the order a higher origin than we are disposed to assert, and claiming a kind of miraculous protection which would be presumptuous. But this we may assert without fear of contradiction, that whatever changes it may have experienced in the ceremonies of the order, and in the modes of their administration, its fundamental principles and its symbolic language, remain essentially the same. The symbolic language of Freemasonry is the same in all countries where the order exists in its regularly constituted form. It forms a medium of communication which is perfectly intelligible to masons of every country and every language; this circumstance alone is sufficient to establish its uniform and unchangeable character. While these essential particulars remain the same, so do the great and fundamental principles of the order.

The principles upon which Freemasonry is founded (if we may be permitted to go back to periods so remote), are the same now as when Solomon filled the oriental chair; the same now, as when Christianity first shed abroad its glorious beams; the same now, as when the prince of the Saxon race presided at the Grand Convocation of York, and they will remain the same as long as the institution shall exist, unless a total revolution shall take place in the moral sense of mankind.

The great principles upon which Freemasonry is founded, and upon which it rests its claim to the dignity of a moral and benevolent institution, are those which are unfolded in the sacred volume,

the Christian's guide to virtue and future happiness, and which should be the guide of the *Mason's* faith, and the *Mason's* practice. If the sublime morality and the heaven-inspired instructions in the sacred scriptures be set aside, then Freemasonry would be only as a "sounding brass and a tinkling cymbal."

The principles of moral truth and moral government, which it is the duty of every mason to uphold, not only in the lodge, but out of it, originated in the divine mind when order sprung out of chaos; when the great Creator said "Let us make man," and the first man came from his hands a pure and perfect being, endowed with reason and gifted with the highest intellectual powers. They were breathed into the ear of Adam amidst the delightful shades of Paradise, when every thing glowed around him in all the beauty and glory of the morning of creation. They were delivered to Moses by the Almighty himself, amidst the awful thunders and vivid flashes of Sinai, and they are constantly whispered in our ears in a still and small, but intelligible voice, and in language that all may comprehend. (*Editor's note: see the Charge to a Master Mason.*) It is true that all men do not feel their influence in the same manner and to the same extent; the moral feelings and perceptions of all men are not equally acute; they do not feel the force of moral obligation in the same degree, but creative power has so ordered it, that the moral principles to which we allude operate in a greater or less degree upon all men, and will continue to operate upon the human mind, and influence human action, through all the vicissitudes of life, until the heavens shall be wrapped away as a scroll, and the final mandate shall issue from the throne of the Eternal, that "Time shall be no more."

## CHAPTER II.

### Freemasonry in England and the United States—Different Classes of Masons.

#### SECTION I.

It is not our intention to enter into a history of Freemasonry in England and the United States, but briefly glance at it. Unless all history be a romance, a tissue of fabulous legends, masonry certainly existed in Britain when it was conquered by the legions of imperial Rome. The old constitutions affirm that A. D. 303, St. Alban, who was the first that suffered martyrdom for the Christian faith in Britain, "obtained from the king a charter for the *free masons*, for to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master, and helped to make masons, and gave them good *charges* and regulations." It subsequently flourished under the kings of the Saxon race, and was patronized by the princes of the Norman line; and it is beyond a doubt, that a convocation of masons was held at York, in the year 926, in the reign of Athelstan, at which Edwin, the brother of the king presided. At this convocation the brethren "brought with them all the old writings and records of the craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly framed the constitutions and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for the working masons." The rules and regulations drawn up and adopted at this meeting form the basis for the constitutions of the different Grand Lodges now in existence, or which have

been in existence since that time. The appellation of Ancient York Masons, well known in all regular lodges, is derived from this memorable convention at York.

From this period, the Grand Lodge continued to assemble annually; the fraternity greatly increased in numbers, and many persons of elevated rank were initiated and became zealous members; conclusively showing that great advantages and benefits resulted from the association. Still, in the progress of events, enemies rose up against the order, who endeavored by their power and influence to suppress it. In the reign of Henry VI, A. D. 1426, an attempt was made by Parliament to suppress the order; to effect, heavy penalties were denounced against all who should attend the meetings of the fraternity. This act was passed during the minority of the king, through the influence of the Bishop of Winchester, who represented the masons as “making seditious speeches and menaces which tended to rebellion.” This act however, was never enforced, and as the king himself was initiated when he attained his majority, all opposition ceased. No other attempt on the part of the government was made, until the reign of Elizabeth, who having heard that the masons were in possession of secrets which they would reveal only to such as they deemed worthy, and would submit to certain forms and ceremonies; and being jealous of all secret assemblies, she sent an armed force to York to break up the Grand Lodge. The design, however, was frustrated by Sir Thomas Sackville, then Grand Master, who initiated the chief officers. On their return they made so favorable a report to the Queen, that her fears were silenced, and she never after attempted to disturb their meetings.

From this time Freemasonry continued in England sometimes depressed and again rising from the depression. At the time of the Revolution the society was in so low a state that there were only seven lodges in London and the suburbs; but King William having been initiated, A. D. 1695, Freemasonry revived and flourished until the reign of Queen Anne, when it again fell into neglect, and the number of Masons in the kingdom was considerably diminished. On the accession of George I, it again revived. Before this time a sufficient number of Masons met together in a certain district, had full power to make Masons without a charter or warrant. Great disorders having arisen from this mode of proceeding, it was determined that the privilege of assembling as Masons should be vested in certain lodges or assemblies of Masons convened in certain places, and that every lodge to be afterwards convened (except the four lodges then existing) should be authorized to act by a warrant from the Grand Master, granted with the consent of the Grand Lodge, on petition from certain individuals, and that without such warrant no lodge should be deemed regular or constitutional. The former privileges were still allowed to remain with the four lodges then extant, which agreed on their part to extend their patronage to every new lodge which should be constituted according to the new regulations of the Society, and while they acted in conformity to the ancient constitutions of the order, to admit their masters and wardens to share with them all the privileges of the Grand Lodge, that of precedence only excepted.

At this time there were two Grand Lodges in England, one held at York called the Grand Lodge of All England, the other held at London called the Grand Lodge of England. This separation continued until the 27<sup>th</sup> Dec. 1813, when the two Grand Lodges united under the style and title of “The United Grand Lodge of Ancient Freemasons of England,” and his Royal Highness the Duke of Sussex was elected Grand Master.

## SECTION II.

From England, Freemasonry was carried into all parts of the civilized world. The first lodge was established in what is now the United States of America in 1733, under warrant from the Right Honorable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England. It took the name of St. John's Lodge. During the Revolution, several Lodges were connected with the contending armies, which, in numerous instances, served to mitigate the hardships of war and the miseries of captivity. When the war of the Revolution terminated so gloriously for us, and the flag of freedom waved in triumph over independent States, masonry flourished in an unprecedented degree. Planted in a genial soil, it took root, and its branches spread over almost every town and village in the land, and in the days of its prosperity its beneficent influence was extensively felt. Masonry, although it has been greatly depressed, and has had numerous enemies to contend against, will yet triumph over all opposition and rise with renewed strength and renovated splendor. At the present time (1845), in all parts of the United States, old lodges are resuming their labors, new lodges are being instituted, and the fraternity is increasing with a rapidity scarcely surpassed at any former period in the history of the order. "The sun of masonry is fast dispersing the clouds that have so long spread over it, and its genial rays are fast vivifying the blighted regions over which the winds of persecution have passed." Even in those sections of our country where anti-masonry has been most active; where its fell spirit was most extensively felt, the lodges have been re-opened and are pursuing their labors without interruption, and with abundant promises of success and usefulness. The bosom of every true mason is re-animated, and a laudable desire prevails to extend and perpetuate the blessings which spring from a just appreciation and practical exposition of the principles of the order.

## SECTION III.

Freemasonry may be divided into four orders or classes; *first*, Symbolic Masonry, including the first three degrees, or the degrees of Entered Apprentice, Fellow Craft, and Master Mason. *Second*; Royal Arch Masonry, including the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch; to these may be added the degrees of Royal and Select Master, which are conferred in a Council of Royal and Select Masters. *Third*; The orders of Knighthood, including the Knights of the Red Cross, Knights Templar, and Knights of Malta. The first is conferred in a Council of Red Cross Knights, the two last in an encampment of Knights Templar. *Fourth*; The Ineffable degrees.

These different orders of Freemasonry, although intimately connected, and forming one harmonious whole, are, in the United States, distinct in their organization and modes of government. For greater convenience in the administration of their affairs, and for the better government of the Craft, they are governed by Grand Lodges, Grand Chapters, and Grand Encampments; and to the honor of the Order be it said, that no collision has ever taken place between these bodies, so harmoniously are they blended by the universal principles of the Craft. These different modes of Government are, however, of but recent origin, and are, perhaps, peculiar to the United States. Previously to the establishment of the General Grand Royal Arch Chapter, and the General Grand Encampment of Knights Templar and Appendant Orders, the degrees of the Chapter, and the orders of Knighthood, were conferred under the authority of a Master's warrant. The General Grand Chapter of the United States was established in October, 1797, and the General Grand Encampment

of the United States in June, 1816.

The two first orders or classes of Freemasonry, namely, Symbolic Masonry, and Royal Arch Masonry, although instituted at different periods, are founded upon events which occurred anterior to the Christian era, and have reference to interesting and important circumstances recorded in the Jewish Scriptures. The first, or symbolic masonry, was earliest founded, embraces a much greater number of masons, and is, therefore, more widely and extensively diffused. Royal Arch Masonry was not founded until the erection of the second temple, when the Jews returned from the captivity, and while it embraces more interesting and important particulars, it is in perfect harmony with the first.

The order of Knights of the Red Cross is also founded upon events recorded in the Old Testament; but the orders of Knights Templar and Knights of Malta are strictly Christian in their institution, being founded upon transactions which occurred when our Savior was upon earth, teaching not only by precept, but example, and inculcating doctrines more sublime, than were ever before presented to the consideration of mankind. It was *then* that Christianity was introduced, which has redeemed a large portion of the earth from the dominion of false and pernicious systems of religion, and which is destined to pursue its onward and triumphant course until every knee shall bow at the name of the High and Holy One.

Although the orders of Knights Templar and of St. John of Jerusalem, or Knights of Malta, were established long posterior to the other two orders of Masonry, being instituted by Masons, they were imbued with the spirit of Charity, Benevolence and Brotherly Love, the chief pillars of Masonry, and among the Knights the rites and ceremonies of the order were preserved until times more propitious for their development. In their commanderies and hospitals, the weary pilgrim found repose, the sick and wounded were healed, and the poor relieved; and, in the generous valor of the Knights, the widow and the fatherless found friends and protectors. Intimately connected with the other branches of Freemasonry, and forming a connected link in the extended chain, the nature, design and objects of the orders of Knighthood tend to the same great end—the cultivation of the Christian and moral duties, the protection of virtue, and the alleviation of human suffering.

The ineffable degrees, says Thomas Smith Webb, “have no resemblance to the fourth, fifth, sixth, or seventh degrees, or any reference or allusion to any of the circumstances on which these degrees were founded. But, notwithstanding this difference, it will clearly appear that much ingenuity is displayed in their formation; that their design is noble, benevolent and praiseworthy, and that the institution was intended for the glory of the Deity and the good of mankind.”

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# The T. L. of R. Bulletin

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## FIRST QUARTER BULLETIN - 2006

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### MINUTES OF THE DECEMBER 10 STATED MEETING

The meeting was held in the Lodge Hall of Benton Lodge No. 111 in Santa Fe, Tennessee. 17 members and guests were in attendance. Brother Ray L. Covey presided in the absence of the Master, Charles M. Thames, who was attending his daughter's graduation from college. Brother Thames was elected to receive a "Fellow Award" for his years of work in the Lodge. It will be presented to him at a future meeting. Benton Lodge and its Worshipful Master, Gary Woody, were thanked for sponsoring the meeting. The 20<sup>th</sup> Anniversary Book (see below) was discussed. \$55 was collected for the Grand Lodge Building Enhancement Fund.

The speaker, Brother J. Rex Hartsfield, Past Grand Illustrious Master of the Council of Cryptic Masons of the State of Washington and a member of Columbia Lodge No. 31, presented "The Masonic Lodges of Maury County". His paper will be included in the forthcoming 2005 Proceedings.

Regretted was the loss of 72 members for their nonpayment of dues.

### TLR 2006 OFFICERS

The officers elected and/or appointed to govern the Tennessee Lodge of Research for the Year 2006 were:

Master - Ray L. Covey, Western Sun Lodge No. 88, Troy.

Senior Deputy Master - William M. Williams, Clarksville Lodge No. 89, Clarksville.

Junior Deputy Master - Sanford D. Lancaster, Fidelity Lodge No. 558, East Ridge.

Secretary/Treasurer - George C. Ladd III, Benton Lodge No. 111, Santa Fe.

Tiler - Marshall L. Horn, Selmer Lodge No. 743, Selmer.

Chaplain - Robert W. Yahola, Colulmbia Lodge No. 31, Columbia.

The newly elected and appointed officers were duly installed.

### NEXT MEETING

Our next meeting will be Saturday, March 11, at Jackson Lodge #45, Jackson, TN. The program is scheduled to be a presentation on U. S. President and Most Worshipful Past Grand Master Andrew Jackson. A meal will be served at 11:00 a.m. The speaker's program will begin at 12:00 p.m. The regular meeting of the TLR will begin following the speaker's program. The public is invited to the speaker's program, after which all who are not Master Masons will be asked to retire (Master Masons who are non-members are welcome to visit our regular meeting).

Driving directions: in Jackson, from I-40 take Exit 80 and proceed north on U. S. Highway 45 (toward Humboldt) for approximately 2 miles. Jackson Lodge #45 will be on your left (next to Profile's) at 2911 US 45 Bypass. Their website is <http://www.mastermason.com/jacksonlodge45>

### **OTHER SCHEDULED MEETINGS DURING 2006**

The remaining scheduled meetings of the Tennessee Lodge of Research for Calendar Year 2006 are:  
June 10 - Dickson Lodge No. 468, Dickson. September 9 - Kingsport Lodge No. 688, Kingsport.  
December 9 - Jere Baxter Lodge No. 742, Nashville.

### **NEW SECRETARY / TREASURER FOR THE TLR**

At the September meeting in Briceville, the proposal was made to change the bylaws to combine the offices of Secretary and Treasurer into one. The proposal was voted on and approved at the December meeting in Santa Fe. Brethren, I am your newly elected Secretary/Treasurer, George C. Ladd III.

For those who do not know me, I was Master of the Lodge of Research in 2004, and am Past Master of Benton Lodge #111 in Santa Fe. I am a member of the York Rite bodies in Columbia and the Nashville Valley of the Scottish Rite. I am employed as a Programmer/Analyst with the State of Tennessee, Department of Treasury in Nashville.

### **TOUGH ACTS TO FOLLOW**

Brother Robert Elmer Gooch stepped down after serving the Lodge of Research as Secretary since 1998, and Brother James Clifton McCarley stepped down as Treasurer after having served a number of years in that office. As Secretary/Treasurer, I am following, not one, but two outstanding and exemplary officers.

For a number of years Brother Gooch has not only been the Secretary of this Lodge, but simultaneously served as Secretary of Clarksville Lodge #89, Secretary/Recorder of the Clarksville York Rite bodies, and, if I am not mistaken, Secretary of the Clarksville Scottish Rite Club and his Shrine club. Brother Gooch was honored in 2004 by being named Grand Lodge Secretary of the Year. Brother Gooch has made my transition to Secretary easy by providing an easy-to-understand electronic database and clear, concise records. I appreciate the opportunity I have had to associate with and learn from this Masonic leader as I went through the chairs in this Lodge and assisted him to edit our annual Proceedings. Bob, thank you for the assistance you have provided me.

Brother McCarley's name is listed on our Charter as the Junior Warden at that time. Thanks to Brother McCarley's wise stewardship as Treasurer, the Lodge of Research has built up its funds to the current level of just over \$25,000. This will enable the Lodge to publish its 20<sup>th</sup> Anniversary History (see below) and have funds left over for future publications and to assure its sustenance into the future. Brother McCarley's records are in good order, and I appreciate the assistance he provided me in transferring our accounts from Memphis to Nashville.

At the December meeting in Santa Fe, the Titles of Secretary Emeritus and Treasurer Emeritus were created. It is most fitting that these Brothers, who have served our Lodge so well, have these honors bestowed upon them--Brother Gooch, our Secretary Emeritus, and Brother McCarley, our Treasurer Emeritus. We thank Brother Gooch and Brother McCarley for their years of hard work and dedication to the Lodge of Research, and for their considerable roles in making our Lodge healthy and well ordered.

### **NEW LOCATION AT GRAND LODGE**

As usual, we will have our table set up at Grand Lodge March 22 and 23, but we will be at a new location this year: in the library across from the main entrance. This is being done to relieve congestion in the entrance lobby. At our table you may pay your dues, petition the TLR, browse our books for sale, or sign your lodge up to host a 2007 meeting. Please come by and say hello during Grand Lodge.

## **20 YEAR ANNIVERSARY BOOK**

Brother Thomas J. Driber, Ph.D., Brother Phillip Phillips, Ph.D., and Brother Jadyne Stevens have been working extremely hard preparing our 20<sup>th</sup> Anniversary Book. Their goal is to have the book printed and available for purchase at Grand Lodge. It will take an aggressive effort to achieve this by March 19, but these brothers are striving hard to make it happen. We applaud them for their dedication and effort.

At the meeting in Memphis last March, Brother Driber, a member of the TLR and Hiram Lodge No. 7, Franklin, Tennessee, was authorized to prepare a book capturing the first 20-year history of the Tennessee Lodge of Research, covering the period from 1985 through the end of 2005. To assist him, he recruited Dr. Phillip Phillips, Associate Professor of English at Middle Tennessee State University and also a member of Hiram Lodge No. 7. They have reviewed all available Proceedings from our first 20 years and have selected over 400 pages of the best of that material for the book. I know you will enjoy owning and reading this legacy of Masonic light and research provided to the Craft by our Lodge.



# The T. L. of R. Bulletin

*Published quarterly by the Tennessee Lodge of Research*

*George C. Ladd III, PM & Secretary/Treasurer  
4521 Turkey Creek Road, Williamsport TN 38487-2123  
Phone: (931) 682-2263 email - gladd32@localnet.com*

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## SECOND QUARTER BULLETIN - 2006

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### MARCH 9 STATED MEETING

The meeting was held in the Lodge Hall of Jackson Lodge No. 45 in Jackson, Tennessee. 20 members and guests were in attendance. Master Ray L. Covey presided. Brother Master Covey thanked Jackson Lodge for the meal and their hospitality. 6 Petitions for Membership were approved. \$50 was collected for charity.

We were honored to have Most Worshipful Grand Master Paul L. Phillips in attendance, who was given public grand honors. The Grand Master addressed the Lodge and joined Brother Master Covey in the East for the meeting. During his remarks, Most Worshipful Brother Phillips discussed his participation in a ceremony at the Hermitage, the home of Andrew Jackson, where a plaque bearing the Square and Compasses and acknowledging Brother Jackson's Masonic affiliation was installed at his grave. Most Worshipful Brother Phillips also described witnessing the fire that destroyed the earlier Lodge building of Jackson Lodge No. 45.

The speaker, Brother Derek White, Worshipful Master of Jackson Lodge No. 45, presented a synopsis of "Andrew Jackson, General, Mason, President and Statesman" by J. R. Blanton, Worshipful Master of Jackson Lodge in 1972. Brother Blanton prepared and presented this paper at a special ceremony that year commemorating the 150<sup>th</sup> Anniversary of the founding of Jackson Lodge No. 45 (the first Lodge founded west of the Tennessee River) in 1823. The entirety of this paper will be included in the 2006 Proceedings next year.

Jackson Lodge No. 45 graciously donated 5 copies of *The History of Jackson Lodge No. 45* to the Lodge of Research. This hardbound, 330 page history was published by Jackson Lodge No. 45 in 1965. Three copies remain available for purchase--the proceeds will benefit the Lodge of Research.

### BYLAWS CHANGES

Two proposed changes to our bylaws passed. They will be voted on at our June 10 meeting at Dickson Lodge No. 486 in Dickson.

#### ARTICLE II MEETINGS

Section 1.

**Change From:** The Regular Meetings of the Lodge shall be held on the second Saturday of each March, June, September and December, in a dedicated lodge hall in the State of Tennessee.

**Change To:** The Regular Meetings of the Lodge shall be held on the **first Saturday of each March and the second Saturday of each June, September and December**, in a dedicated lodge hall in the State of Tennessee.

**Rationale:** Our West Tennessee meeting is held each March, and the Valley of Memphis Scottish Rite Reunion is always held the second Saturday of each March, which is a conflict for many of our West Tennessee members.

Section 2.

**Change From:** Normally, the Regular Meetings of the Lodge will begin at 12:00 p.m. local time.

**Change To:** Normally, the Regular Meetings of the Lodge will begin at **1:00 p.m.** local time.

**Rationale:** Give everyone more time to arrive at the meeting place.

### **TRAVELING EAST -- 20 YEAR ANNIVERSARY BOOK**

The collection of the best articles of the Tennessee Lodge of Research during its first 20 years is now available. Titled *Traveling East--Selected Essays from Tennessee Lodge of Research, F. & A. M. Annual Proceedings 1985-2005*, the book is 637 pages in length. The 48 selected articles are divided into 9 sections: Early American Masonry, Native American Masonry, Masonic Music and Magic, Philosophical Speculations, Prominent Masons, Social Masonry, Symbolism, Tennessee History, and Theories of Origin.

At the stated meeting in Memphis in March 2005, Brother Thomas J. Driber, Ph. D., was authorized to prepare a book capturing the first 20-year history of the Tennessee Lodge of Research. To assist him, he recruited Brother Phillip Phillips, Ph. D., Associate Professor of English at Middle Tennessee State University. They reviewed all available proceedings from this 20-year period. *Traveling East* is the result of their efforts. We commend them for this achievement. We also express our thanks to Brother Jadyne Stevens of Eveready Press, who worked on scanning the Proceedings that were not in electronic form and the printing of *Traveling East*. I believe these Brothers have given us a book which represents us well and of which we can be proud. They all worked extremely hard to have the book available at Grand Lodge this year, and we appreciate their intensive effort and quality work.

At the March 9 meeting in Jackson, the options for pricing and distribution of the book were discussed. The following motion passed:

A copy of the book on CD-ROM (pdf file format, viewable with the free Adobe Acrobat software) will be given to every member of the Lodge of Research who joined on or before March 23 (the close of Grand Lodge).

For members of the Tennessee Lodge of Research (including those who join after March 23), a printed copy may be purchased for \$24.00. If the book must be shipped, there will be an additional Shipping and Handling Charge of \$9.50 (this additional charge may be avoided by purchasing a printed copy at one of our Stated Meetings in Dickson, Kingsport, or Nashville).

For non-members of the Tennessee Lodge of Research, the charge for a printed copy will be \$48.50.

### **MARCH 22 CALLED MEETING AT GRAND LODGE**

On this date during the Grand Communication a called meeting was held at 5:00 PM in the Grand Lodge Library with Brother Master Ray L. Covey presiding. Secretary Emeritus Robert Elmer Gooch and Treasurer Emeritus James Clifton McCarley were presented with certificates of their Emeritus offices. Brother Master Covey thanked them for their enormous contributions and outstanding service to this body. 18 petitions were approved for membership. A motion passed to make Grand Master Paul L. Phillips a Life Member for his support of the Lodge of Research (a certificate of Life Membership was presented to Most Worshipful Brother Phillips the following day during Grand Lodge by Senior Deputy Master Will Williams). A motion passed directing that a copy of *Traveling East* be given to the Scottish Rite Orient of Tennessee, the Grand York Rite Bodies, and Grand Lodge. An Editorial Committee was appointed consisting of Thomas Driber, Phillip Phillips, and Secretary/Treasurer George Ladd to compile the 2005 Proceedings.

## **2005 PROCEEDINGS**

The publishing of the 2005 Proceedings has been delayed due to the effort involved in publishing *Traveling East*. In order to economize postage expense, the CD's of *Traveling East* and the 2005 Proceedings will be mailed together in early July. This will allow time for over 600 CD's (one for every member) to be copied.

## **NEXT MEETING**

Our next meeting will be Saturday, June 10, at Dickson Lodge No. 45, Dickson, TN. A meal will be served at 11:00 a.m. The speaker's program will begin at 12:00 p.m. The regular meeting of the TLR will begin following the speaker's program. The public is invited to the speaker's program, after which all who are not Master Masons will be asked to retire (Master Masons who are non-members are welcome and encouraged to visit our regular meeting).

Driving directions: from I-40 take Exit 172 and proceed north on State Route 46 (into Dickson) for approximately 5 miles. Turn left onto US Highway 70 West. Proceed approximately 1 mile. Dickson Lodge No. 486 will be on your left (directly across the highway from the Dickson Farmer's Coop).

## **OTHER SCHEDULED MEETINGS DURING 2006**

The remaining scheduled meetings of the Tennessee Lodge of Research for Calendar Year 2006 are:

September 9 - Kingsport Lodge No. 688, Kingsport.

December 9 - Jere Baxter Lodge No. 742, Nashville.



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## THIRD QUARTER BULLETIN - 2006

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### JUNE 10 STATED MEETING

The meeting was held in the Lodge Hall of Dickson Lodge No. 468 in Dickson, Tennessee. 15 members and guests were in attendance. Junior Deputy Master Sanford D. Lancaster presided, as Brother Master Ray Lee Covey was suffering from a back injury and Senior Deputy Master William M. Williams was unable to attend. Brother Lancaster thanked Dickson Lodge for their hospitality and the excellent meal. The Tiler of the Lodge of Research, Brother Marshall L. Horn, who served as Senior Deputy Master for the meeting, was recognized in his capacity as Grand Illustrious Master of the Grand Council of Cryptic Masons in Tennessee.

There were two papers presented. Brother John Pugh presented a paper by Brother Lee Anderson Mathis of Dickson Lodge titled "Light of Life." The Secretary presented a paper by Brother Rex Hartsfield of Columbia Lodge No. 31 titled "Knight Masonry." Both papers will be printed in the 2006 Proceedings to be published next year.

The Committee appointed to study the question of granting automatic Life Membership in the Lodge of Research to all Past Grand Masters reported their recommendation against this policy. A motion was then made that our current Most Worshipful Grand Master Sid C. Dorris be granted a Life Membership for his support of the Lodge of Research. This motion passed.

The deaths of members Charles W. Brown and Ben Surret were reported. A moment of silence was observed in honor of their memory. 11 Petitions for Membership were approved. \$45 was collected for the Widows and Orphans Fund.

### BYLAWS CHANGES

The two proposed changes to our bylaws, passed at the March 11 meeting in Jackson, were ratified at the June 10 meeting in Dickson. They are as follows:

#### ARTICLE II MEETINGS

Section 1.

**Change From:** The Regular Meetings of the Lodge shall be held on the second Saturday of each March, June, September and December, in a dedicated lodge hall in the State of Tennessee.

**Change To:** The Regular Meetings of the Lodge shall be held on the **first Saturday of each March and the second Saturday of each June, September and December**, in a dedicated lodge hall in the State of Tennessee.

**Rationale:** Our West Tennessee meeting is held each March, and the Valley of Memphis Scottish Rite Reunion is always held the second Saturday of each March, which is a conflict for many of our West Tennessee members.

Section 2.

**Change From:** Normally, the Regular Meetings of the Lodge will begin at 12:00 p.m. local time.

**Change To:** Normally, the Regular Meetings of the Lodge will begin at **1:00 p.m.** local time.

**Rationale:** Give everyone more time to arrive at the meeting place.

### **2005 PROCEEDINGS**

The 2005 Proceedings are in the final stages of editing and should go to print within the next two weeks. I expect to mail them during the month of September. I apologize for the delay, and hope that we may return to distributing the Proceedings in March or April next year. My thanks go to the Editorial Committee (Bro. Thomas J. Driber, Ph. D., Bro. Philip E. Phillips, Ph. D., and Bro. Jady M. Stevens) for their considerable effort in proofing, editing, and formatting the Proceedings.

I believe you will find the 2005 Proceedings informative and entertaining. Among the topics addressed by the articles are Masonry and Christianity, Masonry and the Civil War, Masonry and science fiction, One Day Classes, the Seven Liberal Arts and the Fellowcraft Degree, Voltaire, the symbolism of the Beehive and of the 47<sup>th</sup> Problem of Euclid, just to name a few.

The 2005 Proceedings will include a new section: the Opinion Forum. The Editorial Committee has created this to invite comments and opinions on matters of Tennessee Freemasonry or on the contents of the Proceedings. Two articles will appear in this section in the 2005 Proceedings.

### **TRAVELING EAST**

If you joined the Lodge of Research on or before March 23 of this year, a CD-ROM version of our book, *Traveling East--Selected Essays from Tennessee Lodge of Research, F. & A. M. Annual Proceedings 1985-2005*, will be included with your 2005 Proceedings. The book on CD is in pdf file format which may be read by the (free) Adobe Acrobat Reader. Printed instructions for obtaining Adobe Acrobat and using the CD will be included with the CD. The file is text searchable, which will expedite the use of this CD for research. Our thanks go to Jady Stevens of Doric Lodge No. 732 and Joe Kindoll of Hiram Lodge No. 7 who were involved in the creation of the pdf file. Brother Kindoll made the Table of Contents such that one may click on the title of an article and jump immediately to that article. I appreciate Brother Kindoll's assistance in making copies of the CD for mailing.

For members of the Tennessee Lodge of Research (including those who joined after March 23), a printed copy of *Traveling East* may be purchased for \$24.00. Please contact me if you would like to order a copy. If the book must be shipped, there will be an additional Shipping and Handling Charge of \$9.50 (this additional charge may be avoided by purchasing a printed copy at one of our Stated Meetings in Kingsport or Nashville).

### **NEXT MEETING**

Our next meeting will be Saturday, September 9, at Kingsport Lodge No. 688, Kingsport, TN. A meal will be served at 12:00 Noon Eastern Time. The speaker's program will begin at 1:00 p.m. The regular meeting of the TLR will begin following the speaker's program. The public is invited to the speaker's program, after which all who are not Master Masons will be asked to retire (Master Masons who are non-members are welcome and encouraged to visit our regular meeting).

Driving directions: from Interstate 81 in Kingsport take Exit 59 and proceed north on State Route 36 (Fort Henry Drive) for approximately 4.2 miles. The Lodge is located at 2317 Fort Henry Drive.

### **OTHER SCHEDULED MEETINGS**

The remaining scheduled meeting of the Tennessee Lodge of Research for Calendar Year 2006 is:

December 9 -- Jere Baxter Lodge No. 742, Nashville.



Meetings scheduled for Calendar Year 2007 are:

March 3 – West Tennessee – **We need a place to meet** (please contact me if you are in West Tennessee and your Lodge would like to host this meeting)

June 9 – Hiram Lodge No. 7, Franklin.

September 8 – East Tennessee – **We need a place to meet** (please contact me if you are in East Tennessee and your Lodge would like to host this meeting)

December 8 – Clarksville Lodge No. 89, Clarksville.

**DUES**

Thanks again to all who sent in or paid your 2006 dues and beyond. On the address label of the envelope in which this bulletin came, next to your name there is a number indicating the year through which your dues are paid ("LM" for life members). If this number reads "05", then my records show that you still owe 2006 dues. If my records are incorrect, please contact me so that I may correct them.

\*\*\*\*\*

**Make; Making; Made.** Probably the oldest term used in England to describe the initiation or admittance of one into the Fraternity. Thus, Elias Ashmole tells in his diary that he was *made* a Freemason at Warrington, England, Oct. 16, 1646. In some jurisdictions, the first degree is always referred to as the *making*. The corresponding term in Scotland seems to have been *enter, entering, entered*.

--From *Coil's Masonic Encyclopedia*. Revised Edition, 1995. Macoy Publishing and Supply Co., Inc. Richmond, VA.



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## FOURTH QUARTER BULLETIN - 2006

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### SEPTEMBER 9 PRESENTATION

The presentation was given at Kingsport Lodge No. 688, Kingsport, TN. The Secretary/Treasurer presented a paper by the late Harry Carr (longtime Secretary of Quatuor Coronati Lodge No. 2076, "the world's premier research lodge") entitled "Six Hundred Years of Craft Ritual." This is a transcript of a lecture given by Bro. Carr to the Long Beach, California Scottish Rite in which he summarizes the known facts pertaining to the history of the formation of Masonic ritual. It will be published in the 2006 Proceedings pending the obtaining of permission to reprint it.

### NEXT MEETING

Our next meeting will be Saturday, December 9, at Jere Baxter Lodge No. 742 in Nashville. A meal will be served at 12:00 Noon Central Time. The speaker's program will begin at 1:00 p.m. The regular meeting of the TLR will begin following the speaker's program. The public is invited to the speaker's program, after which all who are not Master Masons will be asked to retire (Master Masons who are non-members are welcome and encouraged to visit our regular meeting).

The election of officers for 2007 will occur at this meeting, with installation to follow.

The speaker will be Bro. Joseph Kindoll of Hiram Lodge No. 7. Bro. Kindoll is the District Deputy Grand High Priest for District 6 of the Grand Chapter Royal Arch Masons. He will present his paper entitled "Euclid Problematic," which explains the **First** Problem of Euclid, and its fascinating relationship to the 47<sup>th</sup> Problem of Euclid. I believe you will find Bro. Kindoll's presentation enjoyable and stimulating.

Driving directions: from Interstate 65 in Nashville (north of Interstate 40), take Exit 90B onto State Route 155 East (Briley Parkway). Proceed east for approximately 1 mile and take Exit 14B onto Gallatin Pike South. Proceed south on Gallatin Pike for approximately 0.4 mile. The Lodge is located at 4400 Gallatin Pike, and will be on your left just north of Inglewood Branch Library.

### SCHEDULED MEETINGS FOR 2007

Meetings scheduled for Calendar Year 2007 are:

March 3 – Jackson Lodge No. 45, Jackson.

June 9 – Hiram Lodge No. 7, Franklin.

September 8 – East Tennessee – **We need a place to meet** (please contact me if you are in East Tennessee and your Lodge would like to host this meeting)

December 8 – Clarksville Lodge No. 89, Clarksville.

### DUES

Thanks again to all who sent in or paid your 2006 dues and beyond. 2007 dues are now due and payable. If you have already paid your 2007 dues, your dues card will be enclosed with this bulletin. Otherwise, a dues notice is enclosed. If my records are incorrect, please contact me so that I may correct them. Thank you for

your continued support of the Lodge of Research.

### **OUR WEB SITE: LINKS PAGE**

To aid brethren with their research efforts, I have added a page to our web site which contains useful internet links for those seeking information on Masonic-related subjects. The URL address is

<http://www.grandlodge-tn.org/TLR/tlr-links.htm> (the “/TLR/” must be capitalized)

This is the beginning of what I hope will be a fraternal work in progress. If there is a web site you have found particularly useful that is appropriate for Masonic research, please e-mail the link to me and I will add it to this page.

### **MASONRY IN THE NEWS**

(This Associated Press story was dateline October 23.)

#### **Masons struggle with racial separation**

By JAY REEVES, Associated Press Writer

BIRMINGHAM, Ala. - The Masons, the storied fraternal order whose members have included Mozart, George Washington and John Wayne, has become entwined across the Deep South with the remnants of another tradition in these parts: strict segregation.

Nationwide, Masonic groups operate in a separate-but-supposedly-equal system in which whites typically join one network of Masonic groups, called Grand Lodges, and blacks typically join another, called Prince Hall.

But in the South, it goes further: White-controlled Grand Lodges in 12 Southern states do not even officially recognize black Masons as their brothers — the Masonic term is "mutual recognition" — and in some cases, black lodges have taken similar stands.

Masons have quietly debated race relations for years, and the issue is increasingly coming into public view.

In Alabama, some dissident whites have split from the lodge system, and Republican Gov. Bob Riley's membership in an all-white lodge has drawn fire in his campaign for a second term. In North Carolina, white Masons recently voted down a bid to recognize members of the black group as fellow Masons.

"Only the states of the old Confederacy, minus Virginia and plus West Virginia, don't have mutual recognition," said Paul Bessel, a Maryland Mason who wrote a book on the topic. "There are, I'm sorry to say, some Masons who are racists. But the vast majority don't feel that way."

Grand Lodges and Prince Hall groups coexist with few problems and officially recognize each other in 38 states and the District of Columbia, with members free to mingle and attend each other's meetings. Frank Chandler, a leader of the black Masonic group in Delaware, was happy to see mutual recognition granted in his state last month.

"The importance of it to me is that this is 2006. If we as black folks and they as white folks can't live together, we're got real problems," said Chandler, a retired Delaware state trooper.

But Bessel said the separation in the Deep South is entrenched and remains in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and West Virginia.

It also extends to Shriners, the men who wear funny red hats and operate a network of 22 charity

hospitals for children. Shriners draw all their members from Masonry, and many of their policies are based on Masonic rules, Bessel said.

The Masonic movement, also known as Freemasonry, began in Enlightenment-era England and is known for its white aprons and architectural symbols. It came to the United States more than 250 years ago. Mainstream Masonry was controlled by whites, so blacks began meeting at lodges of their own in the 1770s; the organization that resulted was later named for one of the founders, Prince Hall.

The all-black lodges flourished alongside their white counterparts. White Masons in Washington state, briefly considered admitting Prince Hall Masons in 1890, Bessel said, but the resulting uproar kept most such proposals on hold until 1989, when the Grand Lodge of Connecticut passed a resolution formally recognizing black Masons.

Since then, 37 other state organizations have granted mutual recognition.

In Alabama, where critics say Grand Lodge members rejected a move to recognize black Masons in 1999, a few white Masons have formed a group outside the old system.

The issue also has become political, with Democrats accusing Alabama's governor of racism for his membership in an all-white lodge. Riley said he didn't know there were two separate Masonic groups and hadn't heard of mutual recognition until questioned recently by an Associated Press reporter.

This fall, white Masons in North Carolina refused to grant recognition to Prince Hall Masons. The vote was 681 for recognition and 404 against — just short of the two-thirds majority required, according to Ric Carter, editor of the state's Masonic newspaper. Black Masons in North Carolina granted recognition of white Masons in 2004.

The whites' refusal to reciprocate "raises the ugly head of racism, segregation, all over again," said the leader of Prince Hall Masons in North Carolina, Milton G. "Toby" Fitch Jr., a state judge and former majority leader in the North Carolina House.

"The best analogy I can give is Baptist churches: You have black Baptist churches, and you have white Baptist churches. But they both recognize each other as being Baptist. We are talking about accepting the fact that `you practice Masonry and I practice Masonry.'"

The head of Prince Hall Masons in Arkansas, Cleveland Wilson, said neither black nor white groups there have discussed mutual recognition. Extending Masonic brotherhood would be nice, he said, "but we're fine without them."

"I'm of the attitude that since they haven't shown any interest, I'm not interested either," Wilson said.

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, JANUARY 2006**

**MASONIC MEDICAL RESEARCH LABORATORY**

By

Dr. Charles Antzelevitch and Ronald P. Kamp

*Bro. and Dr. Charles Antzelevitch is the Executive Director of the Masonic Medical Research Laboratory in Utica, NY and Bro. Ronald P. Kamp is the Director of Development and Communications at the Lab.*

–STB Editor

Can you imagine a world without penicillin, or polio vaccine, without drugs to combat heart disease, high blood pressure or other diseases that plague humanity? If not for medical research that would be the world we would face. Society owes a great debt to the men and women we call scientists; especially those who conduct basic research. Basic scientists have an innate passion to understand the mysteries of life as well as a unique ability to see what no human has seen before. In most cases, only in retrospect does society begin to comprehend the fruits of their collective labors.

The Masonic Medical Research Laboratory (MMRL), a 501 (c) (3) not-for-profit corporation sponsored by Freemasonry, has made the study of cardiac arrhythmias, ischemic heart disease, and sudden cardiac arrest its primary focus. You may not be aware that cardiac arrhythmias or irregular heartbeats claim more lives than any other mechanism of heart disease or that MMRL scientists are credited with either discovering or unraveling the mechanism of the majority of known cardiac arrhythmias. As a result of our scientific achievements, the practice of medicine has been revolutionized and mortality from heart disease has been greatly reduced. The MMRL's scientific record has earned it international prominence as one of the leading research centers in the fight against heart disease in the world.

The ability to understand the electrocardiogram (ECG) is critical in the diagnosis of a heart attack; as critical as the treatment of the disease. Electrical instability of the heart can lead to cardiac arrhythmias during a heart attack and can be the immediate cause of death during or after a heart attack. Since 1958, the MMRL has contributed knowledge towards the development of a number of drugs and devices such as the pacemaker, implantable cardioverter defibrillator (ICD), and automatic external defibrillator (AED) to prevent sudden death. AEDs have proven so effective that they can be found in most airplanes, malls, public buildings, schools and even private homes.

We are often asked what represents the most important discovery at the MMRL to date. Without a doubt, it was our discovery of a unique sub-population of cardiac cells, that we named M cells in 1990. M cells were found to possess electrical properties different from other cells in the heart and were also found to respond differently to a wide variety of drugs. This particular discovery was a defining moment in science and medicine that revolutionized the world of cardiology and continues today to have a far-reaching impact. Prior to this breakthrough, the heart was thought to be a homogeneous organ, and drugs were believed to exert similar effects on all cells that make up the muscular walls of the heart. This discovery of the M cells showed that heterogeneity existed within the cells of the heart.

MMRL scientists have gone on to uncover the cellular basis for the J wave and T wave of the electrocardiogram (ECG), thus providing cardiologists a more accurate means to diagnose cardiac

disease. The MMRL continues its pioneering research in defining the differences that exist in the electrical and mechanical behavior of cells that make up the heart.

Sudden Cardiac Death (SCD) is a widespread health problem with several known inherited causes and predispositions. Inherited SCD generally occurs in healthy individuals who do not have other conventional cardiac risk factors. With the recent completion of our new molecular genetics and molecular biology wing, the Masonic Medical Research Laboratory has assembled one of the most complete teams of investigators anywhere in the world to tackle the problems of cardiac arrhythmias and sudden cardiac death. The MMRL is currently one of a handful of medical research centers worldwide capable of studying the genetic causes of the lethal cardiac arrhythmias responsible for sudden cardiac death in young adults, children and infants.

Using molecular biology and molecular genetic techniques our scientists have unraveled the basis for a number of inherited diseases including three forms of sudden cardiac death: the Long QT, Short QT and Brugada syndromes. One such study provided the first definitive data linking genetic mutations of the Long QT syndrome to Sudden Infant Death syndrome or (SIDS). This groundbreaking study was so important that it was published in the July 2000 issue of the world renowned clinical journal, *The New England Journal of Medicine*. Once again, this is solid testimony to the high caliber and high regard given to the life-saving research emanating from the Masonic Medical Research Laboratory.

Assuming a leadership role is not unfamiliar to the MMRL. The Brugada syndrome, first described as a new clinical entity by Drs. Pedro and Josep Brugada in 1992, is a form of sudden cardiac death that tragically takes the lives of young adults. It is an inherited syndrome (arrhythmia) that can lead to life-threatening ventricular tachycardia and fibrillation. Ventricular tachycardia causes the heart to beat at an extremely high rate and ventricular fibrillation occurs when the electrical activity in the ventricles of the heart goes into disarray and the heart beats chaotically. In both cases, the main pumping chambers of the heart become very inefficient.

Available data suggests that 4% to 12% of unexpected sudden deaths, and approximately 20% of sudden death in patients with an "apparently normal" heart can be attributed to the Brugada syndrome. Recent discoveries of genetic abnormalities linked to this syndrome by our scientists point to it being a primary electrical disease. Identifying the genetic defects that cause or predispose to the development of the syndrome is an important stepping-stone to the development of new treatments and ultimately a cure.

The *New York Times* featured the MMRL's pioneering work to conquer the Brugada syndrome and how it saved the life of Brian Nelson of Seattle, Washington on the front page of the Science section of the February 10, 2004 issue. This is just one lifesaving incident that we know of, but it happens more often than any of us can imagine. The article went on to say that the MMRL is considered to be the leading center for the study of the Brugada syndrome in the United States.

Last year our scientists succeeded in identifying the gene responsible for a relatively new clinical entity responsible for sudden death in infants, children and young adults. Over the past three years, in reports co-authored by colleagues from throughout the world, we and others reported a new clinical entity known as the Short QT syndrome. Members of these families display a very short QT interval on their electrocardiogram (ECG) and suffer from life-threatening abnormal rhythms of the heart.

After several months of intensive search for the genetic mutations, our scientists discovered a gene mutation responsible for this deadly syndrome. Our studies identified an important gain of function in the activity of a potassium channel in the heart. In a recent study published in

Circulation, we developed an experimental model of the Short QT syndrome which mirrors the electrocardiographic and arrhythmic manifestations of the syndrome. Studies involving expression of the mutant gene in specialized cell lines helped us identify a drug (quinidine) to correct the genetically-induced electrical malfunction. Using this information, our clinical colleagues determined that quinidine is indeed effective in reversing the ECG defect in patients with the Short QT syndrome. Thus, starting and ending with the patient in the clinic, MMRL scientists have brought the research full circle by delving into the cause of disease at the genetic level, its root basis.

Among the many syndromes associated with abnormal rhythm of the heart is the Long QT syndrome (LQTS). Like other arrhythmic diseases, LQTS is an abnormality of the heart's electrical system caused by defects in heart muscle cell structures known as ion channels. These electrical defects predispose affected individuals to a very fast heart rhythm called Torsade de Pointes, which can lead to sudden loss of consciousness (syncope) and sudden cardiac death.

The LQT syndrome's name derives from its distinctive electrocardiographic (ECG) signature, which usually takes the form of an unusually long interval between the beginning of Q wave and end of T wave. The QT interval is a measure of the time it takes the heart to return to "normal" after activating to pump blood to the rest of the body. The syndrome can be inherited or acquired. The acquired form of the disease is often caused by drugs used to treat arrhythmias, depression, migraine, and schizophrenia. The MMRL has remained at the cutting edge in the generation of new knowledge relative to the identification of drugs that may prove to be proarrhythmic and life threatening.

In a recent issue of *Circulation*, the leading clinical journal of the American Heart Association, we presented a new experimental model of a syndrome that causes sudden death in children when they exercise. The syndrome is generally known as Catecholaminergic Polymorphic Ventricular Tachycardia (CPVT). This syndrome is caused by gene mutations that affect the handling of calcium in cardiac cells. Our experimental model provided new insight into the cause of arrhythmias attending this syndrome and particularly the cause of sudden death, which proved to be different from that generally presumed. New treatment strategies suggested on the basis of these findings will be pursued.

We all desire to present a positive and humanitarian view of Masonry to our membership and the public. Disease, my Brothers, can not discern race, creed, color, religion, Masonic affiliation or Grand Jurisdiction. The importance and value of medical research is very real and relevant to every human being.

The MMRL's internationally prominent research facility has brought Masonry many accolades over the years as well as a deep sense of pride in the Laboratory's mission by those in our fraternity who know of our existence. Our continuing challenge is to bring our message and solid record of scientific achievement to the grass roots level of Masonry across North America and the world. We would welcome the opportunity to expand our base of support and communication via e-mail. We encourage you to visit our website at [www.mmrl.edu](http://www.mmrl.edu) and complete the e-mail form to assist us in keeping you informed. We will notify you via e-mail of new postings to our website regarding press releases, current medical stories, availability of new brochures and our newsletter.

All information will be kept confidential and will not be shared or sold to any group or organization. You may, of course, request to have your name removed at anytime. The MMRL respects your time and appreciates your support and will not inundate your inbox with trivial and unnecessary e-mails. Copies of our VHS or DVD presentation or literature may also be requested via e-mail. PDF versions of our scientific studies, MMRL *Update* and other literature are also available online at [www.mmrl.edu](http://www.mmrl.edu).

Help us spread the word about our life-saving research. We welcome the opportunity to tell our story to a much wider audience. Help us raise awareness about inherited sudden death syndromes such as the Long QT syndrome, Short QT syndrome, Brugada syndrome and Sudden Infant Death Syndrome. Increased awareness may help to identify those at risk. Thousands, perhaps millions, of lives of young adults, children and babies could be saved around the world if physicians and potential victims or their parents only knew the symptoms.

As we look to the future, it is up to each of us to envision our fraternity not only as it is, but what it can become. Biomedical research is a key force for change in the world today, with important economic and social implications that will affect future generations. We believe that the Masonic Medical Research Laboratory can and should help lead the way. As we prepare to celebrate our 50th anniversary as a leading research institution, the MMRL has embarked on a *Campaign for Discovery*. There has never been a more exciting time for all Masons to support and invest in medical research because we are on the threshold of a new era of discoveries that will change the face of medicine as we know it. You have read what we have accomplished. We aspire to do more! Our ability to forge new frontiers in the fight against heart disease is in direct proportion to the resources that are made available. State-of-the-art medical research requires technical sophistication and sizeable resources. Recruitment of high caliber scientists continues to be a high priority. Our physical plant requires systematic updating and investment in state-of-the-art scientific equipment. We would welcome multi-grand jurisdiction support. We are grateful beyond words for the enthusiastic support we currently receive from the Grand Lodges of New York, Florida and Alaska.

When someone asks you how Freemasonry can make a difference in today's world, please think of medical research and the Masonic Medical Research Laboratory! We invite you to join our growing family of friends.

To make a tax-deductible donation to the Masonic Medical Research Laboratory's *Campaign for Discovery* call our donation hotline at 1-888-888-6675 or go to [www.mmrl.edu](http://www.mmrl.edu) click on support and make a donation using your credit card (MasterCard and VISA only) at our secure website. You can also help ensure the health of future generations by including the Masonic Medical Research Laboratory in your Will or contacting the Development Office at 1-888-888-6675 if you are interested in learning about our unique Named Gift Opportunities. Such gifts provide a legacy that will withstand the test of time, fulfill your wishes and attest to everything that you hold dear. Through your charity, we can build a healthier tomorrow for all of us.

*For further information, please write:*

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**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, FEBRUARY 2006**

**MASONIC INFORMATION CENTER 2005 ACTIVITIES**

The recent trend showing Masonry in a more positive light continued through 2005. There were several new books, a number of magazine articles, and the movie *National Treasure* (carried over from 2004) which spoke to the positive effect our fraternity has had in North America.

The major project addressed by the Masonic Information Center during 2005 was the preparation of a report titled *It's About Time*. This report is the preliminary step in addressing the question of Masonic Public Awareness and will be more fully discussed further in this report.

What follows is a brief overview of some of the activities of the Masonic Information Center during 2005.

**Website**

www.msana.com will be going through several major revisions in 2006. One of the primary areas of concern is Masonic identity. It is critical that a Masonic website be one of the early responses to those looking for information about our fraternity. At the present time this is not the case. In fact no Masonic website comes up early in a search. MSA/MIC is also in the process of reformatting how our information is presented. Information relating to Masonic Public Awareness such as the report *It's About Time* and *The Twain Award* will be added. The audio recording of *It's About Time* is currently available.

With the movie version of Dan Brown's book *The Da Vinci Code* scheduled for release in May 2006; the possible release of his new book *The Solomon Key* sometime in 2006; the positive effects of the movie *National Treasure*; and the introduction of several new books relating to the subject of Freemasonry, this year should see an enormous amount of interest in our fraternity. The website will be a major source of information to the public and it is in the interests of all Masonic organizations to make the highest possible use of this method of communication.

The website is one of the most important ways we have of communicating with those expressing interest in more information about Freemasonry. It represents a great way to bring our Masonic message to the public.

**Media Contacts**

The Masonic Information Center continues to be a source of information for the print, audio, video, and website media. During the year we were interviewed by *National Geographic*, *The Oregonian* (Portland, OR), *The New York Times*, *Chicago Tribune*, *Toronto Globe and Mail*, and the *Wichita Eagle*. The subjects covered ranged widely but, basically, requested information about the fraternity; its symbols, meaning, purpose, and history.

## **Freemasonry in the News**

*U.S. News and World Report*- September 5, 2005  
*Secrets of the Masons* by Jay Tolson

One of the most accurate, informative, and interesting articles about Freemasonry to be published in recent years. Jay Tolson writes about Freemasonry after having done extensive research and having interviews with several leading Masonic scholars and writers. Mr. Tolson says of our fraternity—"The real history of Freemasonry is arguably more interesting than all the tales woven about it."

*U.S. News and World Report*  
*Collectors Edition*

The collectors edition of *US News and World Report* discusses Dan Brown's book *Angels and Demons*. There are two articles about the *Illuminati* and its relationship to Freemasonry. The discussion is fair and accurate and clearly states the *Illuminati* were not part of Freemasonry.

*Where—Washington, DC—August, 2005*  
*Rite Stuff—Marks of the Masons*  
by Jean L. Cohen and Ben Falk

*Where* is a magazine published regionally covering "happenings" in many cities. It is available in hotels and tourist information kiosks. The cover of the August 2005 edition, for the Washington, DC metropolitan area, featured the "Strength" Sphinx in front of the House of the Temple and carried an article dealing with Freemasonry and its relationship to our national capital city. The article includes a brief history of Freemasonry, several points of Masonic interest, and the Initiated Eye exhibition at the Octagon Museum.

### **Statement on Freemasonry and Religion**

In 1993 (with a revision in 1998) the Masonic Information Center prepared a statement on *Freemasonry and Religion*. This statement was widely circulated and Grand Lodges were urged to adopt it so that Freemasonry would have one position concerning religion. Many Grand Lodges adopted this statement and we encourage those who have not to do so.

### **Two Books of Note**

*American Freemasons,*  
*Three Centuries of Building Communities*  
By Mark Tabbert, 32°

Published by the National Heritage Museum in cooperation with New York University Press

This book seeks to explore how generations of Masons have been exposed to the tenets of

Freemasonry and have practiced them in public. To fulfill this purpose is to provide an explanation of what Freemasonry is, why American men have joined it for nearly 300 years, and what Freemasons have done and continue to do.

The book uses authorized quotations from Masonic initiation ceremonies and the symbols used by the Masons to provide deeper insight into Freemasonry's basic philosophy and a member's desire to participate. The dynamic and tense relationship between the privacy of restricted Masonic lodges and the openness of America's public communities is the catalyst of this beautifully illustrated book.

*Radicalism of the American Revolution*  
By Gordon S. Wood

In his book, *The Radicalism of the American Revolution*, for which he won the Pulitzer Prize, noted author and historian Gordon S. Wood has this to say about Freemasonry:

The Institution that best embodied these ideals of sociability and cosmopolitanism was Freemasonry. It would be difficult to exaggerate the importance of Masonry for the American Revolution. It not only created national icons that are still with us; it brought people together in new ways and helped fulfill the republican dream of reorganizing social relationships. For thousands of Americans, it was a major means by which they participated directly in the Enlightenment.

**Relations with the Catholic Church**

The MIC receives many inquiries as to the relationship between Freemasonry and the Catholic Church. The following statement was published in the *Vatican Bulletin* and remains in effect at the present time.

Sacred Congregation  
For the Doctrine of the Faith  
Declaration on Masonic Associations

It has been asked whether there has been any change in the Church's decision in regard to Masonic associations since the new Code of Canon Law does not mention them expressly, unlike the previous Code.

This Sacred Congregation is in a position to reply that this circumstance is due to an editorial criterion which was followed also in the case of other associations likewise unmentioned inasmuch as they are contained in wider categories.

Therefore the Church's negative judgment in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enroll in Masonic associations are in a state of grave sin and may not receive Holy Communion.

It is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation from what had been decided above, and this in line with the Declaration of this Sacred Congregation issued on 17 February 1981 (cf. AAS 73 (1981) pp. 240-241 (Published in English language edition of *L'Osservatore Romano*, 9

March 1981. Editor's note).

In an audience granted to the undersigned Cardinal Prefect, the Supreme Pontiff, John Paul II approved and ordered the publication of this Declaration which had been decided in an ordinary meeting of the Sacred Congregation.

Rome, from the Office of the Sacred Congregation for the Doctrine of the Faith, 26 November 1983.

Joseph (Card.) Ratzinger, *Prefect*  
Fr. Jerome Hamer, *O.P. Titular Archbishop of Lorium*, Secretary

This statement was prepared while Cardinal Ratzinger was *Prefect* of the *Sacred Congregation for the Doctrine of the Faith* and prior to his elevation as the new Pope. However the statement does remain in effect and represents the official position of the Catholic Church toward Freemasonry.

### **Masonic Public Awareness**

As a necessary first step when addressing the issue of Masonic Public Awareness the Task Force realized that we needed to examine our Masonic history to see if we could learn what had been successful in the past, where and when changes began to "creep in," and how these changes have affected Freemasonry in the present. We felt strongly that if we could not identify and understand what *had* happened it would be very difficult to determine what needed to be done in the future. As a result of this study a report has been completed and distributed throughout the Masonic community. This report—titled *It's About Time*—is also currently available on the [www.msana.com](http://www.msana.com) website.

Our self examination determined that Freemasonry has had many successes in the past and it is only within the last fifty years that we began the "slide" of losing our Masonic identity and our energy and enthusiasm for leading a Masonic way of life.

In developing a Masonic Public Awareness Program it will be necessary, in the opinion of the Task Force, to attract the interest of lodges throughout North America. It is our firm belief that nothing will happen in Freemasonry without the grassroots support of our lodges. To that end we are promoting an award to recognize those lodges who are serious about Masonic Public Awareness.

Final details of this award—to be called *The Twain Award*—are nearing completion. A major goal of this endeavor will be to provide lodges with a central point through which ideas can be exchanged. For example: if lodge A has a successful program then lodges B and C would like to know about it.

Stimulating lodge interest and activity is the key to Masonic Public Awareness. Revitalization must begin at the lodge level. True Masonic Public Awareness will require time to develop and we ask for your patience as we go through the process of helping to revitalize our fraternity.

### **Summary**

We have for many years thanked the Masons, Lodges, Grand Lodges, and Appendant Masonic Bodies who have supported the activities of the Masonic Information Center. Without your support we would not be in a position to publish positive information about our fraternity.

The MIC pledges to you that we will continue our commitment to the fraternity to provide accurate and factual information about Freemasonry to the media, the general public, members of the clergy, members of the Masonic Fraternity, and their families.

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, MARCH 2006**

**THE “OTHER” WORKING TOOLS: THE CHISEL—SKIRRET—PENCIL**

*Bro. Jorge Sanchez is a member of Evans Lodge #524, Evanston, IL. He has prepared a most interesting STB on the working tools used in jurisdictions outside the United States.*

*—STB Editor*

The preponderance of triads, or sets of three items, strikes the newly made Mason. In Freemasonry, there seems to be three of everything: three Degrees, three Principal Officers, three Greater Lights, three Lesser Lights, three Immovable Jewels; the list could go on and on. In fact, Freemasonry abounds in so many symbolic triads it is even more striking when a set of Masonic symbols *does not* come in a group of three. In most U. S. jurisdictions, there are three working tools only in the Fellow Craft Degree; the Entered Apprentice degree has two working tools, and the Master Mason Degree but one. In other countries, notably other English-speaking countries, each Degree has a triad of working tools. Under the United Grand Lodge of England, and in most English-speaking Lodges which work Emulation or some similar or related ritual, the third working tool of an Entered Apprentice is the Chisel, and the Master Mason's working tools are the Skirret, the Pencil and the Compasses.

Why this difference? In 1832, a meeting known to Masonic history as the Baltimore Convention changed many key practices of U. S. Masonry due to the anti-masonic sentiments caused by the Morgan Affair. Most Grand Lodges in the English speaking world—in Canada, Australia, and elsewhere—are descended from the Grand Lodge of Scotland or the United Grand Lodge of England, and so many Masonic practices in the English-speaking world are very similar; the differences occur in the United States. These “other” masonries have other working tools, which teach important lessons; without considering them, our Masonic journey is truly incomplete. This paper will look at the working tools of the First and Third Degree, paying special attention to the Chisel, the Skirret, and the Pencil, with a discussion of the Trowel, which will be of interest to Canadian brethren.

Under the United Grand Lodge of England, the first two working tools of the Entered Apprentice—the 24-inch Gauge and the Common Gavel—are the same as in the United States. It is important to note, that although the explanation of the 24-inch Gauge is very similar to what Masons in the United States know, the explanation of the Common Gavel is slightly different in another Grand Jurisdiction: Scotland. The Scottish ritual explains the Gavel “teaches us that skill without exertion is of little avail, that labour is the lot of man, for the heart may conceive, and the head may devise in vain, if the hand be not prompt to execute the design.” This is an interesting contrast to the more commonly known interpretation of the Common Gavel as serving to “divest the heart and soul of the vices and superfluities of life,” the Scottish Gavel explanation emphasizes the need for exertion and effort in a timely manner to accomplish our goals.

Although the 24-inch Gauge and the Common Gavel may be familiar to U. S. Craft Masons, the Chisel is not. Emulation ritual explains that the Chisel “points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized Society.” This equation of the chisel with education is especially interesting, since we often think of education as a cumulative

endeavor, through which we amass certain knowledge, skills, and qualifications. The Chisel, of course, is a tool of great sharpness that cleaves unnecessary rock from the usable stone. The idea that education might pare away the unnecessary while leaving us with only what is vital is a profound and almost paradoxical idea that merits contemplation.

Oddly, the chisel seems to be a tool of paradoxes: small, yet powerful; emblematic of education by elimination, and not accumulation. It makes sense, though, when you consider the paradoxical nature of a candidate's preparation: "neither naked nor clad, barefoot nor shod," and, I would add, unable to see and yet not lost. The chisel points, in some sense, to the paradoxical nature of life: just as we can be "neither naked nor clad, barefoot nor shod," we can be small, yet powerful.

The three English Working Tools of a Master Mason are wholly foreign to the American Mason. Although the Compasses has special significance to the Master Mason, the Emulation ritual ascribes and reinforces the use of this valuable tool as taught to the Entered Apprentice in the United States. Emulation states that "the Compasses remind us of [God's] unerring and impartial justice, Who, having defined for our instruction the limits of good and evil, will reward or punish as we have obeyed or disregarded His Divine commands." The circumscribing aspect of the Compasses is here reiterated, with a special emphasis on the idea of justice, and that if we fail to subdue our passions we will be judged for it, even if we escape earthly punishment.

As stated before, while the Compasses are familiar to every Master Mason in the United States, the Skirret and Pencil are not, but neither are their lessons only apt for those who have been raised to the Sublime Degree. The Emulation ritual explains that the skirret "is an implement which acts on a centre pin, whence a line is drawn to mark out ground for the foundation of the intended structure." This is the operative use of the Skirret, and the ritual goes on to explain that, for the speculative mason, "the Skirret points out that straight and undeviating line of conduct laid down for our pursuit in the Volume of Sacred Law."

The Skirret is a tool to be used in the preparations for laying a foundation. It is similar to a spool of thread with a handle. The loose end of the thread has a loop or ring which will catch the centre pin. The Skirret's thread is allowed to unwind and kept taut. Once the desired length is reached, a piece of chalk or other marking implement may be used to mark the foundation, the Skirret's thread keeping the chalk in a straight line all the while. It serves a similar purpose to a ruler used when drawing a straight line on a piece of paper. The genius of the Skirret is, in part, its versatility. With the thread wound up, it takes up little space, and could even be carried in the pocket of an apron. When the Skirret's thread is affixed to a centre pin and allowed to unwind, it becomes longer than any practicable ruler or straightedge could be, and just as sure. When we consider these qualities in relation to the Volume of Sacred Law, the Skirret becomes the tool which helps us to understand how the Volume of Sacred Law applies to our own lives. Most of the Volumes of the Sacred Law—be it the Bible, TaNaCh, Koran, Vedas, Zend Avesta—were written millennia ago, in cultures and contexts very different from our contemporary world. And yet we are instructed that the Volume of the Sacred Law is "the rule and guide of our faith." How do we apply the stories and laws of ancient books to our daily life? Through the use of reason and faith, which is here represented by the Skirret.

The third working tool of the Third Degree is the Pencil. For many of us, the pencil was the first writing implement we took into our hands. After playing with fingerpaints and crayons, our first arithmetic and writing lessons were done with a pencil. The Canadian Rite ritual explains that the pencil "teaches us that all our words and actions are not only observed but recorded by the Most High, to whom we must render an account of our conduct through life." The pencil

reminds us that our actions not only have consequences on earth but also write a record of our conduct by which we will ultimately be judged.

If we look at the Pencil more literally, it is, like the Compasses and Skirret, a tool of planning. The Compasses and Pencil can be used to draw designs upon the Trestleboard, and the Skirret then helps the Master Mason prepare the ground for the foundation, before the first Fellow Craft tries the first squared stone, even before the first Apprentice descends to the quarry with gauge, gavel, and chisel in hand. As Masters, we are now overseers of the work—we are Masters not just of the Craft, but of ourselves. Apprentices are rough ashlar, selected for the building but completely unprepared, unworked. Fellow Crafts are perfect ashlar, made ready by the hands of the workmen and tried by the plumb, square, and level. Masters, however, are stones ready to become part of the building itself. A Master, ideally, has subdued his passions, learned his work, and is now complete. Masonry, if done correctly, will have done its work on the Master, and then the Master takes a step back, to guide the Apprentices and Fellow Crafts; he is part of the Temple, and he will now direct the rest of the Temple to be built. In the same way, Masters are expected to be able to oversee the work of building the Temple in their own souls. It is no longer sufficient to chip away upon the stone, or to try ourselves by Fellow Craft's tools; now, as Masters, we must actively plan and contemplate the building, using the Compasses, Skirret, and Pencil.

Although the Third Degree is the culmination and completion of the Craft Degrees, we see many times in the ritual suggestions that the Third Degree is also a degree of commencement, and of a return to the beginning or foundation of our Masonic journey. The Compasses, Skirret, and Pencil are the tools used before all others. They are tools of planning and design; we are masters of that which we can control; as Masters, we ought to be stones, tried and true, fitting and ready for the Temple, while also helping govern the craft with wisdom, providing strength and support for the other workmen, and adorning the Craft with the beauty of the fine work we will leave behind.

The Trowel is the Master Mason's unique working tool in the United States, he being invested with all the implements of Masonry as well. The ritual tells us that operative Masons used it “to spread the cement that unites the building into one common mass,” and that speculative Masonry uses it “to spread the cement of brotherly love and affection which unites us into one sacred band or society of friends and brothers, among whom should exist no contention, except that noble contention, or rather, emulation, of who best can work and best agree.” Considered so, the Trowel is an excellent complement to the Compasses, Skirret, and Pencil. While the Compasses, Skirret, and Pencil are used before the first stone is hewn, the Trowel is used to complete the building, both literally and symbolically, uniting the stones and the brethren as well as the disparate elements which make up our very Selves.

If the Entered Apprentice's degree symbolizes the physical and the Fellow Craft's degree the spiritual, with the Master Mason's degree introducing some sense of balance, then it would make sense that the complete complement of a Master's working tools would be tools both of beginning, which the 24-inch Gauge, Gavel, Chisel, Compasses, Skirret, and Pencil all are, and tools of finishing, which the Plumb, Square, Level, and Trowel are.

In most English, Canadian, Australian, and Scottish lodges, the trowel is unknown, and in American Lodges, Pencils are absent and Skirrets unidentifiable. Although we all share a common Masonic heritage, these differences indicate a diversity of Masonic practice. One of the greatest things about Masonry is the chance to travel, both within our own jurisdictions and within the greater Masonic world. These are just a few of the differences that we can notice if we travel to a Canadian Rite lodge, or a lodge working Emulation ritual in downtown London.

Canadian Rite lodges would be well-served to consider the Trowel, just as lodges in the United States would profit from considering Compasses, Skirret, and Plumb. In many ways, the best set of working tools for the Master Mason would be all four: tools of planning as well as tools of completion, since Master Masons must oversee the construction of the Temple from start to finish, from the laying of the first stone in the North East corner, to the final touches that complete the edifice of our Temple, our Craft, our lodges, and ourselves.



**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, APRIL 2006**

**THE TWAIN AWARD**

*Lodge participation is absolutely essential in any realistic approach toward Masonic Awareness, either by our members or by the general public. To stimulate interest in Masonic Awareness and to renew our commitment to a Masonic way of life the Masonic Information Center is proud to introduce the Twain Award. For complete details please go to <http://www.msana.com/twainaward>.*

*—STB Editor*

**MIC Calls Lodges to Action**

*Brother by Brother, Lodge by Lodge*

Does your lodge have an interest in Masonic Awareness? You bet it does! So do we at the Masonic Information Center. In fact, MIC feels strongly that those lodges, which seriously support Masonic Awareness, both within the lodge and throughout the community, deserve to be recognized. Additionally, these lodges need an opportunity to share their views and accomplishments with other lodges across North America, and to build a network of Masons committed to a strong Masonic fraternity today and in the future.

Based upon this understanding, it is with great pride that the Masonic Information Center announces a new award—called the *Twain Award*—to honor lodge achievement in Masonic Awareness. Participation in the *Twain Award* competition is a journey enhanced through learning, doing, and networking.

The *Twain Award* offers another step in answering the Grand Masters' call in 2004 for an MIC-initiated public awareness program. The first step was the report, *It's About Time!* that can be used as a resource for Twain Award participants. (Find full details at (<http://www.msana.com/twainaward>).

We heartily invite your lodge to participate in this important effort to broaden and strengthen our Masonic identity and to do so with energy and creativity.

*Good luck and best wishes!*

**It's About Time to Reflect**

The Masonic Information Center Task Force enthusiastically offers the report, *It's About Time!* and its support to help move Masonry into the 21st century, upholding the honor of Masonic membership and the joy of a Masonic way of life. It's about time for us to take the concept of Masonry off the shelf and put the values of Masonry into action.

As a follow-up to the report, *It's About Time! Moving Masonry into the 21st Century*, the Masonic Information Center has initiated the annual Mark Twain Masonic Awareness Award as the next step toward achieving our greatest challenges:

1. To heighten Masonic identity
2. To restore the energy of Masonry within the lodge and throughout the greater community

## **It's About Time to Examine**

Is Masonic Public Awareness important? Is Masonic Awareness by our own members important? Is there any connection between our loss of Masonic identity, our lack of energy and enthusiasm for leading a Masonic way of life, and our dramatic loss of members?

Taking advantage of the MSA/MIC's unique positioning as a producer of Masonic information, the Conference of Grand Masters in 2004 asked the Masonic Information Center to look at the possibility of developing a National Masonic Public Awareness Program. So the questions posed above became the subject of a yearlong study that resulted in a report titled: *It's About Time!* (available on the website, <http://www.msana.com>).

One of the conclusions in this study is that any serious attempt at revitalizing our fraternity must begin with, and work through, our lodges. Any realistic approach toward energizing our fraternity and renewing our commitment to a Masonic way of life requires lodge participation.

As a first step, in a long process of revitalization, the Masonic Information Center is very proud to announce a new award—called the Twain Award—to honor lodge achievement in Masonic Awareness. (Full details are available on the website: <http://www.msana.com/twainaward>.)

The Twain Award is a serious initiative on the part of the Masonic Information Center to recognize those lodges already enhancing Masonic Awareness and to encourage others to begin to do the same.

We are already seeing great interest and support for this program, and we want to thank the Grand Lodges for entrusting to the Masonic Information Center an opportunity to help revitalize our fraternity.

## **It's About Time to Recognize Success**

### *TWAIN AWARD OVERVIEW*

Energy \* Innovation \* Creativity

**Goal:** Based on the Masonic Information Center's (MIC) commitment to improving Masonic Public Awareness, MIC introduces the Mark Twain Masonic Awareness Award to recognize lodges that have demonstrated exemplary work in constructing a positive Masonic identity within the lodge and in the local community.

## **Competition Basics**

**WHO:** Lodges throughout North America whose Grand Lodge is a member of the Conference of Grand Masters in North America are invited to participate in a competition that evaluates initiatives and activities that create a positive Masonic identity in the community.

**WHAT:** There will be up to 50 winning lodges that are judged on individual merit. Each winning lodge will receive a beautifully designed and crafted award engraved with Mark Twain's image, the lodge name, and the year of the award.

**WHEN:** Twain Awards will be presented annually to the participating lodges that, in the evaluation of the MIC Task Force, have successfully addressed the challenges of improving Masonic Awareness within both the lodge and the community

**WHERE:** The MIC will announce winners of the Mark Twain Award once a year at the Grand Master's Conference.

**WHY:** Participating lodges will be connected to a network with other participants, which will improve the flow of educational information and success strategies among brothers.

### **It's About Time to Produce Changes**

*Learning \* Doing \* Networking*

Participating in the Twain Award is as easy as taking a first step at the next lodge meeting. Lodges might begin by considering the following ideas and suggestions to help plan meaningful activities by putting Masonic values into action. Consider how you and your lodge can make each and every activity uniquely Masonic. Listed below are *just a few* suggestions that place a focus on using your time to the greatest Masonic advantage. Let these ideas stimulate constructive discussions that lead you to imagine original solutions that are appropriate to individual lodge needs.

1. Apply concepts of education and self-improvement to current print and non-print communication tools of individual lodges, Grand Lodges, and national Masonic organizations and societies.
2. Improve the environment of lodge-based fellowship; refresh the look of the lodge; welcome new members; improve presentation skills; provide mentoring to study degrees; strengthen communication skills.
3. Organize group activities based on education and self-improvement that can enrich lodge-centered fellowship such as: welcoming committees, lodge renovation and clean up campaigns, leadership development conferences, mentor meetings, workshops on such things as Masonic ritual, history, symbolism, architectural works, art, and cultural works.
4. Initiate workshops on Masonic personal growth topics such as leadership, stewardship, ethics, philosophy, and spirituality.
5. Call on local educational faculty to present topics that enrich the body, mind, and spirit of the brothers.
6. Tap the talents of individual members and build a community of experts to help facilitate Masons to improve themselves and their community.
7. Improve community accessibility to Masonry through public outreach activities.
8. Offer Masonic recognition and incentive programs for educational initiatives, visitor programs and Chamber of Commerce presentations.
9. Share success stories with other lodges through the Twain Award network.
10. Create ways to communicate regularly with neighboring lodges.

### **It's About Time to Reach Out**

Twain Award Participant Network

MIC invites lodges to submit a brief contact form to join the Twain award participant network. This MIC-sponsored communications network is designed to bring lodges into closer communication through Internet resources.

To participate in the competition, a lodge must submit a participation confirmation no later than June 1, 2006 so that entrants can benefit from the same networking resources made available through MIC. Lodges may submit the form to the MIC via e-mail ([msana@ix.netcom.com](mailto:msana@ix.netcom.com)) or fax (301) 608-3457.

This participation confirmation allows your lodge to be part of the MIC Twain Award network. To formally enter the competition for Twain Award consideration please see full details at ([http:// www.msana.com/twainaward](http://www.msana.com/twainaward)).

### **There Is Not a Moment To Lose**

The MIC Task Force initiated the Twain Award to urge lodges to take action that heightens Masonic awareness within the lodge and throughout the greater community.

It's about time to move Freemasonry forward both individually and fraternally. We encourage you to think carefully about how you invest your time, which is everyone's most valuable asset, and we ask that you use your time on activities that are uniquely Masonic.

As lodges work together, we must ask each other how an activity, a meeting, or an event improves, demonstrates, and communicates our experience of being a Freemason. We have not a moment to lose!

### ***Learning \* Doing \* Networking*** ***Twain Award Networking Information***

By completing and submitting the form on the following page to MIC at ([msanae@ix.netcom.com](mailto:msanae@ix.netcom.com)) or faxing to (301) 608-3457, your lodge joins a group of lodges committed to the work of improving Masonic Awareness as discussed in the MIC report, *It's About Time!* and as recognized by the Twain Award competition.

Our lodge is interested and will participate in the Mark Twain Masonic Awareness Award competition.

**Lodge:**

Name:

Address:

Phone:

E-mail:

**Primary Contact:**

Name:

Address:

Phone:

E-mail:

**Secondary Contact:**

Name:

Address:

Phone:

E-mail:

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, MAY 2006**

**ALLEN E. ROBERTS**

*Allen E. Roberts was one of my Masonic heroes. He was more than a mentor to me, he was a good friend and treasured Masonic brother. Allen and I developed a working relationship that spanned a number of years. His death was a real blow to me and, to be frank, I still miss him.*

*This Short Talk Bulletin is in two parts: Part I Allen Roberts—The Man, talks about his life and Part II Allen Roberts—The Writer, shares some of his thoughts.*

*MSA is very grateful to Nelson King, Editor, The Philaethes, and Wallace McLeod, Grand Historian of the Grand Lodge of Canada in the Province of Ontario for writing the biography of Allen Roberts—The Man.*

*In 1996 the Grand Lodge of New Jersey asked Allen Roberts to be their speaker at the Feast of St. John celebration. Because Allen was ill he called me and asked if I would stand in for him should he not be able to speak that night. As it turned out Allen's illness would not let him be present on that occasion and so I filled in for him. Because he could not be there it was my feeling that his words should be and so the presentation that evening was titled A Little Bit O' Allen. Part II Allen Roberts—The Writer, is from that presentation.*

*—RICHARD E. FLETCHER, PGM*

*Executive Secretary*

*Masonic Service Association*

*Allen Roberts—The Man*

Allen Earl Roberts was born in Pawtucket, Rhode Island, on October 11, 1917. After his first year in high school, in 1934, he was compelled to withdraw, and join the work force. It was the height of the depression, his stepfather was over eighty years of age, his family had no money, and he was the oldest child. For several years he worked in a bakery. Soon after Pearl Harbor, he joined the U.S. Navy, as a baker, and over the next two years he rose to the rank of Chief Commissary Steward. He served in the European and Pacific Theaters, and won four battle stars. In 1944, while still in the Navy, he enrolled in a course in journalism that was offered by the University of Wisconsin in cooperation with the Armed Forces Institute. His professor recognized his talents as a writer and encouraged him.

At the War's end, he moved to Richmond, VA and tried his hand at a number of jobs over the next six years. He became Assistant Director of the Department of Finance of Henrico County (1951-53), and after that, Office Manager for Capital City Iron Works (1953-57). In 1957 he was appointed as Business Manager for the Virginia State Convict Road Force (later renamed the Division of Correctional Field Units) and continued there until 1972.

For over twenty years he held various administrative positions in the working world. In 1971 and 1972 he underwent a five part examination held by the Administrative Management Society. This qualified him to receive a diploma as a Certified Administrative Manager, which was presented to him in Chicago on September 14, 1972.

In 1969 he founded his own company, *Imagination Unlimited*, primarily to serve as a means for

making motion pictures. In 1982 Anchor Communications was formed, to help publish Masonic books. It soon became a subsidiary of *Imagination Unlimited*.

Allen was made a Mason in Babcock Lodge, No 322, Highland Springs, Virginia, on April 1, 1948 and served as Master in 1955. He joined a number of Masonic bodies and concordant orders. He was Master of Virginia Research Lodge, No 1777, in 1965-67, and served as Secretary from 1973 to 1996. He was Sovereign Grand Master of the Allied Masonic Degrees in 1990. He was named a Fellow of the Philalethes Society in 1963, and was proclaimed a Blue Friar in 1967. He served as President of the Philalethes Society in 1984-86, and then became its Executive Secretary. In 1962 Allen was instrumental in forming the Virginia Craftsmen, a degree team that wore Confederate uniforms. Over the next 32 years they traveled all over the United States, Canada, and Britain, conferring or exemplifying some 200 degrees. Allen was in constant demand as a speaker, and carried out many lecture tours.

He was best known, however, for his Masonic writings—hundreds of articles, and dozens of books. As John J. Robinson said (*Pilgrims Path*, 5), Allen was "the most prolific author, perhaps in all of Masonic history." He was certainly a most effective educator. He saw what American Masons needed, and then went ahead and gave it to them.

*Allen Roberts-The Writer*  
A Little Bit O'Allen

To give you a little flavor of what Allen Roberts is all about let me quote from his book *The Mystic Tie*:

Not long after my book *House Undivided* was published, a Past Grand Master told me: "I thought about writing about the Civil War. I didn't because none of the big shots were Masons." That's true, I told him, but thousands of "little-shots" WERE Freemasons.

This quote typifies Allen Roberts and his thinking. He does not care for pomposity or self-importance and will quickly make you aware of that. He is also very supportive of Freemasons at the Blue Lodge level. His feeling is that those working in the trenches are the ones who truly make Freemasonry effective.

Masonic Education has always been and continues to be foremost in Allen Roberts' mind. He preaches education to anyone who will listen and he has written about it in many of his books. Let me share with you what he said in the preface to his book, *Key To Freemasonry's Growth*.

Freemasonry must not change, but the thinking of too many of its leaders must change. They must work at the job of being Masonic Leaders. They must devise ways and means of instilling in the hearts of their members the teachings of the Order. Once this is done, future leaders will strive to strengthen the foundation of the Organization not weaken it, because they will understand what Freemasonry truly is.

In all of Allen's works, particularly *Key To Freemasonry's Growth*, *More Light In Masonry*, and *The Search For Leadership*, over, and over, and over he stresses the value of Masonic Education, leadership training, and planning.

A man whom Allen Roberts greatly admired was Harry S. Truman and from his book, *Brother*

*Truman*, Allen has this to say about that great man:

Within the realms of Freemasonry a handful of men have stood out as exceptional leaders. Each decade has produced only one or two since the Grand Lodge era began in 1717. Among the thousands of great men who have been members of the Craft only a few have acknowledged their debt to the teachings of Freemasonry. One can read their autobiographies and biographies in vain to find any reference to Masonry. The few exceptions stand out vividly. One of these is Harry S. Truman.

Throughout his adult life Truman put into practice the principles taught within all Masonic Lodges. Perhaps it was because he learned the ritual of the Craft soon after he was initiated. But he went beyond the ritual; he learned and practiced what it meant. Above all, he didn't hesitate to help the Fraternity and those individuals within it. He didn't hide his membership; he spoke of it often—as you will find within the pages of this book, because much of it is written in his own words.

Friend and foe alike, for the most part, did admire and respect the principles of Truman. Many who did not share his views as a Senator and later as President have since learned he was right more often than wrong. I must honestly admit that I am one of these. I am sorry that I didn't know the man then whom now I have come to know and understand.

Allen has always been concerned that the true role of the Masonic Fraternity in the history and development of our great nation has never been properly told. Therefore, to correct this oversight he wrote a book titled *Freemasonry in American History*. Let me quote some of Allen's words from this book:

HISTORIANS have ignored the contributions of Freemasons and Freemasonry in their accounts of the happenings in the world. Even those men who were, or are, Freemasons haven't, for the most part, credited the part Freemasonry played in their lives. This book is an attempt to bring the history of America and Freemasonry into focus.

History is made by men and women. Freemasonry is composed of men; women comprise some of its appendant bodies. Although it's impossible to relate the full influence the teachings of Masonry have had on the history-makers, it has been considerable. In some instances this influence is related in this story by those involved. In other cases we can assume the work of many of those noted was favorably influenced by the teachings of the Craft.

Over the years millions upon millions of men have received the degrees as conferred in Masonic lodges throughout the free world. Many of these men have played vital roles in the history of the world. Only a few, too few, could be mentioned in a book of this size. As an example, William Denslow's 10,000 *Famous Freemasons* measures over six inches deep; the books studied for this volume take up over fifteen feet on my book shelves. The Grand Lodge histories that have been written measure more than four feet. Thousands of other volumes have been written on or about Freemasonry.

Even so, this is the first attempt to weave the history of the United States with that of Freemasonry. It is the first general history of Freemasonry in America. It is the basis on which some other Masonic historian can build.



We lost Allen in 1997, a loss to the entire fraternity. But his legacy will live on and his writings will endure, as we say Masonically, *until time shall be no more*.

Allen asked me to do a foreword for his new book, *The Mystic Tie*, published in 1996. That foreword concluded with these comments:

This foreword has touched on some of the stories contained in the book. It was done to show the reader not only how important the book is, but also how interesting and informative the pages really are. If, when you are reading the book, you come to a statement with which you disagree, and you are taking the author to task for his conclusions, do not be surprised if over your shoulder you hear a little chuckle. That will be Allen chuckling because now he knows he has got you thinking and that, my dear friend and reader, is what Allen Roberts is all about. His greatest gift to the Masonic Fraternity is his ability to make you think. It is a rare gift, and we should be very proud of Allen for sharing it with us.

—REF

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, JUNE 2006**

**RED SKELTON: HOME AT LAST**

By  
David Goodnow

David Goodnow began working in broadcasting and public affairs in 1959 and was a CNN anchor for 18 years. Brother Goodnow is also from Indiana and is a member of Lessing Lodge #464, Evansville, IN; Nelms Lodge #323, Smyrna, GA. and an honorary member of Vincennes Lodge #1, Vincennes IN. Please enjoy this delightful memory of America's greatest "Clown."

-STB Editor

ATLANTA - One story in a 1963 newscast might have reported that "One of Indiana's favorite sons will return to his Vincennes hometown to dedicate a new Wabash River bridge named for him. The city is preparing a big welcome."

Such an abbreviated report could only hint at the story about the fame, honor and positive influence Brother Red Skelton had on his audience over many decades. Watching him perform, it hardly seemed as if he considered it work.

The 1963 visit was one of many homecomings, official and otherwise, for the Vincennes boy who grew up to make millions laugh.

Late Brother Skelton's spirit will be present in his hometown June 10 and 11, 2006 for the grand and final homecoming to dedicate the new \$17 million Red Skelton Performing Arts Center on the campus of historic Vincennes University. It will also be the focus of the first annual Red Skelton Festival. There will be enough entertainment to make famous Freemason Richard Bernard "Red" Skelton beam with approval, flashing the famous smile.

He would be even more pleased that this big new state-of-the-art complex sits only a block from his birth home. As a boy, growing up in poverty and pining to go on the road to make people laugh, he might never have suspected a large performing arts center honoring him would someday sit so close to his small frame home.

The June 10th Saturday morning *Parade of a Thousand Clowns* will feature a sea of Shriners, marching bands, floats and numerous dignitaries including Mrs. Lothian Skelton and Red's daughter Valentina, riding in Red's big red Mercedes. Shriners, Masons and many of the appendant Masonic organizations will be there for the gala celebration of Red's life and times.

Clowns and would-be clowns are invited to participate and honor the star who said he wished to be known as "just a clown."

Importantly, a \$3 million donation of Red's memorabilia, given by Mrs. Skelton, is slated for display in a museum that is yet to be built on the Performing Arts Center grounds. To help get that project under way, a two-hour ticketed "performance of stars" Saturday at 7 PM, will be headlined by The Smothers Brothers and famed Red Skelton impersonator Tom Mullica. The receipts will kickoff the fund-raising project for the museum.

Sunday, at Noon, family day begins with The Hasty Pudding Puppets, a second Tom Mullica show, balloons, clowns, face painting for the kids, games and fun for all.

Many stories have floated around the old French town over the years about the boy who would

become America's clown and how he grew up. Some are true and some are fanciful but all illustrate how Vincennes people have tried to honor him over the years.

Life was hard for the Skelton family. The immediate concern of the little boy with all the red hair was to sell newspapers as he walked the streets of his hometown. He just wanted to get through the day with a little extra in his pocket to help his family. His father Joe, a one-time circus clown, had died before Red was born. The little redhead had to help his mother and three older brothers make ends meet.

One day in 1923, Red wanted to see top-billing vaudeville star Ed Wynn, then appearing at the Vincennes Pantheon Theatre. If he could just sell enough papers, he'd have enough extra money to buy that all-important ticket.

As per his usual custom, he'd work the shoppers along Main Street between city hall and the theatre. Selling newspapers that day would bring him face to face with the future he yearned for.

A man approached and asked Red what he was doing. Replying that he hoped to make enough to see the famous Ed Wynn, the man bought all his papers and told him to return that evening to see the show. The man said Red's ticket would be awaiting him at the box office.

Red later returned and saw the same man who then introduced himself as Ed Wynn. The star then took the amazed boy backstage to see the other acts and peek at the audience filing in for the next performance.

That day and those minutes backstage settled things for Red Skelton: he had to be a comedian, a clown and make people laugh.

A few years later, he was on the road working in various shows, including the Hagenbeck & Wallace Circus, where his father had been a clown. As time passed, his brand of comedy was unique enough that producers began noticing Red Skelton.

One routine had him accidentally (on purpose) falling into the orchestra pit then emerging with a drum around his neck. Physical comedy was his forte and he was good at observing people's oddities then applying them to his act. His famous doughnut dunking routine came about as he watched an inebriated man in a diner.

As the years passed, Red's fame grew and he was booked on tours with some of the stars he'd read about as a boy. One of those stops in 1939 was his first official visit to Vincennes for a five-show run at the same Pantheon Theatre, his real starting point to fame after meeting Ed Wynn.

Tickets sold like hotcakes as the locals lined up to see the hometown boy who was now in the movies but who still remembered his local friends.

In the early show business years, Red petitioned to become a Freemason. His journey began as a member of Vincennes Lodge #1 in 1939. He completed all memory work in three days, to the amazement of lodge members. He said he was impressed by the tenets of the fraternity and wanted to know more about it after being treated kindly years before by a man he knew to be a Mason.

As years passed, his Masonic memberships held great importance for him and his honors and awards were many.

They included the *Caleb B. Smith Medal of Honor*, the highest award of the Indiana Grand Lodge; the *Gourgas Medal*, the premiere honor conferred by the Scottish Rite, Northern Jurisdiction; the Scottish Rite 33°, Valley of Evansville, Indiana; *The Medal For Distinguished Achievement*, the highest award of the Grand Lodge of New York and the *Fifty Year Award of Gold* presented by Vincennes Lodge #1, Grand Lodge of Indiana.

He made reference to his Masonic membership numerous times over the years in his routines. He once said he'd performed before three Popes and eight U.S. Presidents and thought that wasn't

bad for some kid from Vincennes, Indiana.

In his 1963 official visit to cut the ribbon opening the Red Skelton Bridge at Vincennes, he saw the size of his hometown grow as fans came from near and far to see him. One fan was yours truly, then a radio reporter.

During the speeches and ribbon cutting at the new bridge, its namesake was serious but you could tell that was a chore for him.

After the ribbon was snipped, he looked at the crowd and said he had decided that it was now going to be a toll bridge and to hand over some money if anyone wanted to drive into Illinois. Standing about ten feet away, I was ready to chip in a quarter.

All this drew a good laugh from the huge throng as well as the CBS television network officials from New York. Advertising agency people and representatives from sponsor Johnson's Wax also were there and enjoyed some belly laughs.

At a big show later at the Vincennes Coliseum, Red received new honors conferred by the governors of Indiana and Illinois, an honorary doctorate from Vincennes University and other accolades. While obviously grateful, he still seemed to have difficulty keeping a straight face.

Time then came for Red to do what he did best and he asked for the house lights to be brought up so he could see some of his friends, now respected city fathers, in the audience. Then he tattled on them and there were some red faces and roars of laughter as a result. Those boyhood pranks came back to haunt and no one could tell it better than Red Skelton.

During his show, he found the microphone's adjustable gooseneck made a strange noise and he milked that one for much of the program. Some days after he'd gone, the network called the Coliseum asking if the gooseneck could be sent to the Red Skelton Show as a possible prop. The gooseneck was sent but we never saw a skit about it.

As I watched Red's show, I recalled that growing up in Vincennes in the 1950's was interesting since many students I knew seemed to have had an uncle who was Red's very best friend. Some of those former students were present that evening and, tall tales aside, counted themselves among his friends.

My sides hurt for some time after that Vincennes show; I'm sure many others did as well. I'd not heard that many laughs in the old French town since some local political campaigns.

That evening, Brother Red Skelton matched the gate receipts dollar for dollar to institute the Red Skelton Needy Children's Christmas Fund, a foundation active today serving children in the city schools. Numerous families benefit each year. Red remembered what it was like to grow up in deprived circumstances.

With passing years, he would become famous for his version of the Pledge of Allegiance recited on one memorable night to a huge nationwide television audience. It is one of the moments he has been most remembered for when any study of American comedy is undertaken. The Pledge itself would bring him more than 40 awards and even be read into *The Congressional Record*.

As I watched him recite the Pledge, I guessed it would go down in history books as would his obvious love of country.

He was one of the groundbreakers in radio and television because of his unique talent. He was the genuine article in a type of comedy hard to do well but he knew how to make it work, even as it seemed like play to him. Moving his brand of funny business to radio with no visual cues gave some executives pause but that lasted only long enough to realize how well he could make it work.

Brother Red was first heard on radio in a guest appearance in 1937. He later starred in his own radio show from 1941 to 1953.

His TV show, which ran from 1951 to 1971, was in the top 20 for an amazing 15 years, something that is remarkable even today. His most famous character, *Freddy the Freeloader*, made an advent with the first TV program and was a favorite throughout the years. Freddy's Christmas Show was not to be missed.

Following television, Red returned to performing before numerous audiences in the U.S. and abroad, including large crowds of college students. He enjoyed many busy years.

As time wore on, he could look back on several Emmy Awards, two stars on the Hollywood Walk Of Fame and many Masonic honors. He copyrighted more than 15,000 items, including his music, poetry and stories. His paintings of clowns have always been in demand and they occupied much of his time in later years.

He was not only the consummate clown he wished to be but also a composer, author and humanitarian. He hoped he would be remembered in his hometown rather than in Hollywood.

The crowds attending the opening of the Red Skelton Performing Arts Center in Vincennes June 10th and 11th will help make that latter wish come true.

Brother Red Skelton, member of Vincennes Lodge # 1, will also be forever remembered for his

*Good night and may God bless.*

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, JULY 2006**

**FREEMASONRY UNDER THE NAZI REGIME**

By  
Aaron Kornblum

*Bro. Aaron Kornblum is a member of Potomac Lodge #5, Washington, DC. He was the Reference Archivist for the Archives branch of the United States Holocaust Memorial Museum, Washington, DC for several years and is now the Archivist of the Western Jewish History Center, at the Judah L. Magnes Museum, in Berkeley, CA, where he continues to research the Nazi persecution of Freemasonry and the American Masonic response to the Third Reich. This STB was originally published by the US Holocaust Memorial Museum and is reprinted with their permission.*

—STB Editor

When the Nazis came to power, policy towards the Freemasons was equivocal. Efforts to eliminate the Freemasons did not receive top priority. Those lodges that espoused tolerance and equality and had international connections or connections through their leaders to the Social Democrats or liberal democrats were subject to persecution and often pressured into "voluntary" dissolution. A few conservative German lodges that were willing to accommodate themselves to the regime were able to continue some form of existence for only a little longer. Nevertheless, the regime intended to exclude those who refused to give up their Masonic connections.

In early 1934, the chief of the Nazi Party Court System ruled that Masons who did not leave their lodges prior to January 30, 1933, could not join the Nazi party. That same month, Prussian Minister of the Interior Hermann Goering issued a decree calling upon the lodges to "voluntarily" dissolve, but requiring such voluntary actions to be submitted to him for approval. In addition, lodges and their branches in various cities throughout Germany were exposed to arbitrary violence from local SS and SA units, though this terror does not appear to have been centrally directed.

Increasing pressure in the public and professional sectors forced individuals to choose between remaining in their lodges or limiting their career opportunities. Many former lodge members holding positions in the civil service were forced or harassed into retirement. In May 1934, the Ministry of Defense banned membership in lodges to all personnel—soldiers and civilian employees. During the summer of 1934, after Heinrich Himmler and Reinhard Heydrich completed their takeover and centralization of the Gestapo, the German police forcibly closed down many Masonic lodges and confiscated their assets, including their libraries and archives.

On October 28, 1934, Reich Minister of the Interior Wilhelm Frick issued a decree defining the lodges as "hostile to the state" and hence subject to having their assets confiscated. Finally, on August 17, 1935, citing the authority of the Reichstag Fire Decree, Frick ordered all remaining lodges dissolved and their assets confiscated.

Nazi propaganda continued to link Jews and Freemasons; Julius Streicher's virulent publication *Der Stuermer* (The Assault Trooper) repeatedly printed cartoons and articles that attempted to portray a "Jewish-Masonic" conspiracy. Freemasonry also became a particular obsession of the chief of Security Police and SD, Reinhard Heydrich, who counted the Masons, along with the Jews and the political clergy, as the "most implacable enemies of the German race." In 1935 Heydrich

argued for the need to eliminate not only the visible manifestations of these "enemies," but to root out from every German the "indirect influence of the Jewish spirit"—"a Jewish, liberal, and Masonic infectious residue that remains in the unconscious of many, above all in the academic and intellectual world."

Heydrich created a special section of the SS Security Service (Sicherheitsdienst—SD), Section II/111, to deal specifically with Freemasonry. The SD was particularly interested, as its personnel believed that Freemasonry exercised actual political power, shaped public opinion through control of the press, and was thus in a position to provoke war, subversion, and revolution. Later, Section VII B I of the Reich Security Main Office (*Reichssicherheitshauptamt*; RSHA), an amalgamation of the SD and the Security Police formed in 1939, took over the section devoted to investigating Freemasonry.

As Nazi Germany prepared for war in 1937-1938, the regime relaxed pressure on the rank and file of the dissolved lodges. Hitler amnestied members of the rank and file who renounced their former loyalties in April 1938 and efforts were made in the public sector to decide on continued employment of former lodge members on a case by case basis. Many civil servants who had been forced to retire due to their Masonic connections were recalled into service after the war began and the ban on former Masons serving in the Wehrmacht (German armed forces), even at the officer rank, was relaxed. The Nazi party continued to ban former Masons from membership, though exceptions were made after 1938 in both the Nazi party and even the SS.

As they conquered Europe, the Germans forcibly dissolved Masonic organizations and confiscated their assets and documents wherever they established an occupation regime. After a lodge was closed, it was ransacked for membership lists, important library and archival items, furnishings, and other cultural artifacts. Items seized would be sent on to the appropriate German agency, primarily the SD and later, the RSHA.

As part of their propaganda campaign against Freemasonry, the Nazis and other local right-wing organizations mounted anti-Masonic exhibitions throughout occupied Europe. German-occupied Paris hosted an anti-Masonic exhibition in October 1940, as did German-occupied Brussels in February 1941. Displaying Masonic ritual and cultural artifacts stolen from lodges, such exhibitions aimed to ridicule and direct hatred towards Freemasons and to heighten fears of a Jewish-Masonic conspiracy. German wartime propaganda, particularly in the army, charged that the Jews and Masons had provoked World War II and were responsible for the policies of U.S. President Franklin Roosevelt, who was identified as a Freemason.

Some of Germany's Axis partners decreed police and discriminatory measures against Masons. In August 1940, the Vichy France regime issued a decree declaring Masons to be enemies of the state and authorizing police surveillance of them. The French wartime authorities even created a card file that identified all members of the Grand Orient of France, a leading French Masonic organization; the card file survived the war and was later microfilmed for the holdings of the United States Holocaust Memorial Museum Archives.

In 1942, Alfred Rosenberg was authorized by a Hitler decree to wage an "intellectual war" against the Jews and Freemasons. To that end, Hitler permitted Rosenberg's Deployment Staff of Reich Leader Rosenberg (*Einsatzstab Reichsleiter Rosenberg*; ERR) to seize and evaluate Masonic archives and libraries to best equip them to carry on the "methodical intellectual fight" that was "necessary to win the war."

The members of ERR were guaranteed the support of the High Command of the German Armed Forces (Oberkommando der Wehrmacht; OKW) in fulfilling their mission.

After the end of World War II, vast collections of Masonic archives and library collections that had been seized by German authorities were captured, in turn, by Allied and Soviet forces. For example, a significant Masonic archive was found in Silesia, in eastern Germany, by Soviet troops in the last days of World War II. The Soviet authorities shipped the records to Moscow, where they were held in secret archives. Other Masonic-related materials were recovered in Poland; some of this material has been micro-filmed and stored in the archives of the United States Holocaust Memorial Museum. Since the end of the Cold War, many Masonic related collections have been returned to their countries of origin, while others continue to be held in foreign repositories.

Because many of the Freemasons who were arrested were also Jews and/or members of the political opposition, it is not known how many individuals were placed in Nazi concentration camps and/or were targeted only because they were Freemasons. Some former lodge members, as individuals, participated in or were associated with German resistance circles; and some were arrested and murdered during World War II.



**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, AUGUST 2006**

**MASONRY'S JOURNEY WEST**

By

Steven L. Harrison, PM

*Masonry's Journey West is a fascinating adventure. The hardships the early pioneers had to endure is a story of courage and fortitude. The narrative of Freemasonry's Western movement is just as compelling. Bro. Steven Harrison (using How Freemasonry Came to Oregon—A Brief History, by Frank Knoll, PM, Multnomah Lodge #1, Oregon City, Oregon 1965—as a major source) tells one of these stories in this STB. Originally published in the Missouri Freemason—Summer 2006, it is reprinted with permission.*

*Steve Harrison, PM, is a member of Liberty Lodge #31, Kearney Lodge #311 and editor of the Missouri Freemason magazine.*

—STB Editor

In the mid-nineteenth century the information highway west, not to mention the main travel route, was a dirt path stretching from northwest Missouri to the western frontier of this largely unexplored, uncharted young country. However dangerous, slow and unreliable, this highway, the Oregon Trail, is the reason Missouri and Oregon Masonry have been closely connected since the first edition of the first Oregon newspaper went to press on February 5, 1846.

On that date, three Freemasons who had survived the treacherous journey west placed the following ad in the *Oregon Statesman*:

*Masonic notice: the members of the Masonic fraternity, in Oregon territory, are respectfully requested to meet at the City Hotel, in Oregon City, on the 21st, to adopt some measures to obtain a charter for a Lodge.*

*Joseph Hull,*

*P. G. Stewart, William P. Dougherty.*

*February 5, 1846*

Stewart was a watchmaker by trade, who had come to Oregon from Springfield, Missouri. Dougherty was initiated, passed and raised in Platte City Lodge #56 in 1843.

In addition to these three, four other Freemasons, Fendall C. Cason, Leon A. Smith, Frederick Wavmier and Lot Whitcomb, a businessman from Vermont attended. They crafted a petition to the Grand Lodge of Missouri requesting a Charter for the first Lodge in the Oregon Territory. The Lodge would be named Multnomah, after an Oregon Territory Indian Chief.

According to Dougherty, Joseph Hull, who had been raised in and was Past Master of Milford Lodge #54 in Ohio, was the author of the petition.

This group entrusted the petition to another Freemason, Joel Palmer, who planned a trip back east during the summer of that year. Brother Dougherty, a merchant, instructed Palmer, a messenger for the Hudson's Bay Company to deliver the document to one of his business associates, James A. Spratt, in Platte City, Missouri.

Spratt's Lodge, Platte City #56, endorsed the petition and sent it on to the meeting of the Grand Lodge of Missouri which approved it with this simple entry appearing in the proceedings:

A charter was granted to Multnomah Lodge, No. 84, on the 19th day of October, 1846, locating the Lodge at Oregon City, Oregon Territory. The following officers signed the charter: John Rawls, *Grand Master*; John Taylor, *Deputy Grand Master*; E. S. Ruggles, *Senior Grand Warden*; F. L. Jacoby, *Junior Grand Warden*; attested by Frederick L. Billon, *Grand Secretary*.

At this point, the snail's pace at which information traveled back then becomes quite apparent. The Grand Lodge of Missouri returned the Charter to Spratt, who held onto it for over a year, apparently because he could not find anyone suitable to deliver it back to Oregon. In December 1847, Spratt met Pierre B. Cornwall in St. Joseph, MO. Spratt learned Cornwall was not only organizing a trip to Oregon, but was also a Mason. Spratt asked Cornwall to deliver the charter. Cornwall agreed. On April 1, 1848, a year and a half after the Grand Lodge of Missouri issued it, the charter left St. Joseph under the care of Cornwall, his brother Arthur and their guide, Tom Fallon. There were two others in the party.

In Cornwall's own words, "*The Charter was placed in my care at St. Joseph, Mo., late in the month of December, 1847. I had a small party of five persons on the way to California and we crossed the Missouri River a little above Council Bluffs [Iowa] and traveled up the south side of the Platte River on our way to California.*"

Not long after they started, Cornwall and his party met up with Orrin and Joseph Kellogg and two brothers named Hathaway, who were making the journey westward from Ohio. This group of seven men continued the trek together. Cornwall learned the Kelloggs were both Master Masons and told them about the important cargo he carried.

The trip was not pleasant. Indian wars had erupted in the northwest. As a result Native American tribes along the trail were doing what they could to stop the westward migration. Cornwall and his party were captured and nearly killed. Fallon's wife was the daughter of a Pawnee chief. This fact, Fallon's knowledge of the language and customs of the tribe and a bit of fast-talking by Cornwall led to the group negotiating its release. Nevertheless, afterwards some younger braves still pursued the party. Cornwall suffered an arrow wound, which, fortunately, proved not to be serious.

Upon reaching Fort Hall, near present-day Pocatello, Idaho, the group learned of the discovery of gold in California. That did it for Cornwall. He entrusted the Charter to the Kelloggs and, along with Arthur and Fallon, headed for the hills—literally.

Joseph Kellogg carried the Charter to Oregon in a rawhide trunk he had constructed in 1834. This trunk, the *Charter Trunk*, sits today in a place of honor in Multnomah Lodge #1.

The Kelloggs delivered the Charter to Joseph Hull on September 11, 1848, over two-and-a-half long years after the small group of Masons had met and requested it. Hull immediately called a meeting. The brothers met at noon on the same day on the second floor of a building owned by Dougherty. The improvised Lodge furnishings consisted of a barrel of flour in the East, a barrel of whiskey in the West and a barrel of salt pork in the South, symbolically representing corn, wine and oil.

Brother Berryman Jennings conducted the Lodge constitution ceremony. Jennings was a man of firsts. Not only was he a member of Multnomah Lodge #1 and Burlington Lodge #1 in

Iowa, but is also credited as being Iowa's first schoolmaster. Later he would become the first Grand Master of the Grand Lodge of Oregon. Jennings also was a member of and installed the first officers' line at Multnomah.

The original petition named Brother William Dougherty as the prospective Senior Warden, but he succumbed to the promise of gold in California before the Charter arrived in Oregon. The Lodge named Orrin Kellogg to take his place.

This first meeting lasted sixteen hours. In addition to consecrating the Lodge and installing officers, they initiated, passed and raised two brothers and conducted a first and second degree for another. Christopher Taylor, who had a stellar Masonic career including being instrumental in forming the York and Scottish rites in Oregon and later becoming Grand Master, became the first Master Mason obligated west of the Rocky Mountains.

The story might well end here but almost immediately after this first meeting, gold fever hit in full force. The ensuing exodus to California decimated Multnomah Lode. Many members, including WM Hull, left. During the next two years the Lodge accomplished little, if anything.

About this time, the Grand Lodge of Missouri began wondering how its fledgling Lodge was doing. Speculation suggests the Grand Loge contacted John C. Ainsworth, a Missouri native who had come to Oregon at the insistence of the very same Lot Whitcomb who attended the initial meeting in 1846. Ainsworth stepped in. He reorganized and rejuvenated Multnomah Loge and, in the process, became its Worshipful Master. In Ainsworth's words:

*In 1850 I overhauled the records of Multnomah No. 84, at Oregon City, and made a report of the situation to the Grand Secretary of the Grand Lodge of Missouri. I revived the old Lodge and, after much labor, got it in working order, and was elected Master at the first election ever held under the charter, and was, therefore the first elected Master of the oldest chartered Lodge on the Pacific coast.*

Largely due to Ainsworth's efforts, Multnomah Lodge #84, Grand Lodge of Missouri, survived to become Multnomah Lodge #1 when the Grand Lodge of Oregon was established on September 15, 1851. In 1948, commemorating the 100th anniversary of these historic events, the Grand Lodge of Missouri, represented by Grand Master M. E. Ewing, presented Multnomah Lodge No. 1 with a plaque of commemoration. The plaque reads:

THE GRAND LODGE, A.F. & A.M. OF MISSOURI extends to its daughter, Multnomah Lodge No. 1, greetings on the occasion of its centennial. Should auld acquaintance be forgot.

In addition, MWB Ewing presented Multnomah a duplicate charter to replace the original, which was destroyed in a fire in 1860.

In today's world where first class mail is considered "snail mail" compared to the instant connections achieved through the Internet and the telephone, it is difficult to comprehend the difficulty mid-nineteenth century society faced when trying to send information vast distances. The expanse between Missouri and Oregon was daunting; and, the trip across the plains and mountains was not just slow and inconvenient—it could be fatal. Despite these circumstances, a group of men felt strongly enough about the importance of Masonry to overcome all the obstacles in their way, and among the names of the pioneers of Oregon Masonry are men with roots in Missouri, the Masonic home of Oregon's first Lodge.

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, SEPTEMBER 2006**

**FREEMASONRY AND CONSPIRACY THEORIES**

By  
Aaron Kornblum

The discredited theory linking Jews and Freemasons in a conspiracy toward world domination still persists. Terrorist websites promote this nonsense as absolute fact. Religious extremists still publish articles insisting it's true. In this STB Bro. Aaron Kornblum traces the history of anti-Semitism and anti-Masonry and how the two became linked. This article was originally published by the United States Holocaust Memorial Museum, Washington, DC and is reprinted with their permission.

Bro. Aaron Kornblum is a member of Potomac Lodge #5, Washington, DC. He was the Reference Archivist for the Archives branch of the United States Holocaust Memorial Museum, Washington, DC for several years and is now the Archivist of the Western Jewish History Center, at the Judah L. Magnes Museum, in Berkeley, CA, where he continues to research the Nazi persecution of Freemasonry and the American Masonic response to the Third Reich.

–STB Editor

Although there is no agreement about the origins of Freemasonry, one long-held belief is that it originated in England and Scotland during the early Renaissance with the cathedral building guilds.

Originally the guilds were formed to help their members gain employment and to uphold standards of craftsmanship. Various skill levels were distinguished, among other ways, through the use of secret handshakes and symbols. In addition to learning the craft, members of the guilds also received esoteric knowledge, which in turn attracted non-craftsmen members to the guilds. These members became known as "non-operative" or "speculative" masons; gradually, with the decline in cathedral building, speculative masons took prominence in and eventual control of the organization. Drawing on the past, these individuals, who started to call themselves Freemasons, incorporated ritual and symbolic language, mostly relating to the building trades and specifically to the building of King Solomon's Temple in Jerusalem.

After the creation of the Grand Lodge of England, in 1717, Freemasons unified and regulated themselves. The Grand Lodge of England, known as the Mother Lodge of the World, is the Masonic body that, therefore, "recognizes" other Masonic Grand Lodges. The English Masonic Constitution of 1723 declared that Freemasons should not prevent others from joining the fraternity based upon the prospective member's nationality, race, or religion.

Freemasonry began admitting Jews as members in the mid-eighteenth century, first in England and then later in the Netherlands, France, Germany, and other countries. Nevertheless, European Freemasons tended to be ambivalent about who they allowed to join their organization. In some countries and in some locations, Masons allowed Jews to join their lodges. Other countries and other lodges, however, took deliberate steps to reject Jews from becoming members. The antisemitism that some Jews experienced while trying to join fraternal lodges was one reason for the creation of Jewish fraternal organizations, such as B'nai B'rith. German Jews founded the Berlin branch in 1885.

Most German Masonic lodges and their members affiliated with three Grand Lodges located in Prussia and known collectively as the "Old Prussian Grand Lodges." These Grand Lodges and their

subordinate lodges deliberately excluded non-Christians from membership. By 1922, they accounted for 70 percent of all Masons in Germany and numbered about 47,000 men. Six other Grand Lodges in Germany, including their subordinate lodges, were known as "Humanitarian" Lodges, because they accepted Jewish and Muslim males as well as Christians. Thus, a German Jew had to apply to a Humanitarian Lodge if he wanted to have any chance of joining a German Masonic lodge. In 1928, the Humanitarian Lodges had 24,000 members, and less than 3,000 of these were Jews.

Right-wing, conservative political leaders in Europe began to link Jews with Freemasons in the eighteenth century. Conservatives and Catholic clerics initially painted the Freemasons as hostile to religion and to the accepted aristocratic and clerical order. Since Masonic lodges were generally located in the larger cities of western Europe and England, where the majority of west European Jews lived, a rural distrust of an urban influence helped to cement the link between Jews and Freemasons. Conservatives and clerics throughout Europe blamed the coming of the French Revolution as well as all of its excesses, in part, on perceptions of a liberal, anticlerical, and anti-aristocratic philosophy of the Freemasons.

During the nineteenth century, both antisemites and those opposed to Freemasonry argued that Jews manipulated Masonic ideology and international connections for nefarious purposes. They charged that Freemasons operated as front men for the Jews who preferred to remain inconspicuous and that the perceived Masonic belief in racial equality and human progress was a tool to serve Jewish interests, including the establishment of Jewish emancipation.

Among the most vociferous proponents of this thesis were conservatives in the Roman Catholic Church and members of the aristocracies in western and central Europe. French monarchists blamed the Jews and Freemasons for creating the Third Republic, where Jews enjoyed equal rights, aristocrats lost their special privileges, and the Catholic Church was, after 1905, separated from the state. Pope Leo XIII branded Freemasonry an enemy of "religion and society": in his 1884 encyclical *Humanum Genus*, Leo claimed that Freemasons wanted to replace a Kingdom of God on earth by a kingdom of Satan under Freemason control. In 1894, the notorious French antisemite, Edouard Drumont, lent his support to an anti-Masonic world congress in Italy.

In Russia, the infamous racist forgery *Protocols of the Learned Elders of Zion* (1905) linked Jews and Masons in a conspiracy to control the world, by charging that the lodges were in the service of the "Elders of Zion." After World War I, antisemites translated the Protocols into many languages, including English. In the United States, the influential and popular industrialist Henry Ford sponsored and supported the *Protocols* allegations.

After World War I, in Weimar Germany right-wing German nationalists and antisemites claimed that Jews and Freemasons had conspired to provoke and prolong the war in order to bleed and destroy the aristocratic Empires of Germany, Russia, and Austria and to install Jewish domination by establishing constitutional democracy or Bolshevism. Antisemites continued to spread the idea that Jews would achieve world domination through Freemasonry. Pan-Germans and racists such as Alfred Rosenberg, one of Hitler's followers in the Nazi party, Erich Ludendorff, the Chief of the German Army's General Staff during World War I, and Ludendorff's wife, Mathilda, played prominent roles in disseminating anti-Masonic propaganda.

In 1922, Rosenberg published *Das verbrechen der Freimaurerei: Judentum, Jesuitismus, Deutsches Christentum* (The Crime of Freemasonry: Jewry, Jesuitism, and German Christianity). Five years later, Ludendorff published *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse* (Exterminating Freemasonry by Revealing its Secrets), in which he alleged that

Freemason initiation and rituals trained the Christian members to be "artificial" Jews and condemned Masonic support of Jewish emancipation for bringing "alien" influences into German culture.

In his political testament, *Mein Kampf* (1925), Nazi party leader Adolf Hitler repeated the charge that the Jews used Freemasonry to achieve their political ends: "To strengthen his [i.e., the Jew's] political position, he tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end he fights with all the tenacity innate in him for religious tolerance—and in Freemasonry, which has succumbed to him completely, he has an excellent instrument with which to fight for his aims and put them across. The governing circles and the higher strata of the political and economic bourgeoisie are brought into his nets by the strings of Freemasonry, and never need to suspect what is happening."

**THE SHORT TALK BULLETIN  
OF THE MASONIC SERVICE ASSOCIATION  
OF NORTH AMERICA, OCTOBER 2006**

**NORMAN VINCENT PEALE**

By  
Robert Morris

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*This STB was taken from an article published in the TROWEL, Spring, Summer 2004 and was reprinted with permission*

*–STB Editor*

***"THE POWER OF POSITIVE THINKING"***

One evening in the late 1970s, I attended a talk by Dr. Norman Vincent Peale at the Presbyterian Church in Wayne, Pennsylvania. Many people attend talks, speeches, and lectures, and afterwards can't remember what the speaker talked about. Not so after listening to this great speaker. Among other things, he told his audience that if they really wanted to clean up smut in their neighborhood, they could, but it would require diligence and serious effort. After the talk I was privileged to meet him and shake his hand. I can still remember how much he had worked himself up in his effort, and he was already then in his eighties.

Norman Vincent Peale was born on May 31, 1898 in Bowersville, a small town in southern Ohio, to Charles and Anna Peale. He was delivered by his own father, a former practicing physician, who had left the practice of medicine to become a full-time Methodist minister. On his father's side the family was descended from the same line that produced the famous painters Charles Willson Peale and Rembrandt Peale. On his mother's side he was descended from the steamboat pioneer Robert Fulton. Peale's mother was an impressive Sunday School teacher. No one could have been more born to the cloth than he.

Norman early on became aware that he was a preacher's son, and was accordingly expected to behave as such. This, however, did not prevent him from being ambitious, and his first efforts outside the home involved helping to support his family by delivering newspapers. He also worked in a grocery store, and sold pots and pans from door to door.

After graduating from high school, Norman went on to attend Ohio Wesleyan University, an affiliate of the Methodist Episcopal Church. While in college he was still trying to decide on a profession. Although he had not decided on the ministry, he knew his work would involve communication in some form. Between his junior and senior years, he worked as a reporter for the *Morning Republican* in Findlay, Ohio. After graduating from Wesleyan in 1920, he took a similar position with the *Journal* in Detroit.

It did not take long for Peale to realize that this work was not his calling. Blood was stronger than printer's ink, and he came to realize that his true calling lay in the ministry. He was accepted into the Boston University School of Theology, and while pursuing his studies there, began taking on preaching assignments at a number of churches. He was assigned as a student

minister to the Methodist church in Berkeley, Rhode Island, to which he commuted from Boston. While still at BU he was ordained a minister at the annual session of the Methodist Episcopal Church in September of 1922.

After completing his studies in Boston in 1924, he accepted the pastorate of the Kings Highway Church in Brooklyn, New York, where he spent the next three years. While there, his dynamic and tireless efforts increased the membership of the church from 100 to 900 members, a true indication of things to come.

It was also at this time that Peale decided to become a Mason. He came from a Masonic family background: his grandfather had joined in 1869, and his father was a 50-year Mason who had received the 32nd Degree in the Scottish Rite. Brother Norman Vincent Peale received his Third Degree in Midwood Lodge No. 310, Brooklyn, New York, in 1926, where he was a lifelong member. He joined the Scottish Rite and York Rite, and became Grand Chaplain of the Grand Lodge of New York. He would later receive the 33rd Degree and the prestigious *Gourgas Medal* of the Northern Masonic Jurisdiction, and the equally prestigious *Grand Cross* of the Southern Jurisdiction.

Peale's next assignment came with his 1927 appointment as pastor of the University Methodist Church, next to Syracuse University. It was a larger church with additional responsibilities, and seemed an awesome task for a young minister still in his twenties. It was here that he met his wife, Ruth Stafford, who graduated from Syracuse in 1928. She was the daughter of a minister, and was also a teacher. They could not have complemented each other more ideally, and they were married in 1930. They were to have three children.

In 1932, Peale was invited to preach at Marble Collegiate Church in New York City. He now had to decide whether to accept the pastorate of a large and growing church in California, to which he had also been invited, or the church with a declining membership in New York. After prayerful deliberation, he decided that the problems of Marble Collegiate were a more appropriate challenge to his talents; he had already revitalized a similar situation in Syracuse. The move to Marble Collegiate in 1932 necessitated changing his affiliation from the Methodist to the Reformed Church.

In his new pastorate, Dr. Peale faced many challenges and adopted many changes. He saw no conflict between theological and secular activities. The general populace was secular, but it was only from them that parishioners and converts could be drawn. He included a psychiatrist on the church staff, to assist him in ministering to those seeking counseling, and whose problems he felt required more than purely religious solutions. Some wags labeled this "Pealism," as opposed to the teachings of St. Paul. Presidential candidate Adlai Stevenson even quipped that he found Paulism appealing, and Pealism appalling. Peale also instituted radio broadcasts of his weekly sermons, which became very popular.

Dr. Peale's tenure at Marble Collegiate was to last for more than 50 years, from 1932 to 1984, during a period of great changes and unrest in the world: the Great Depression, hot and cold wars, social change and civil unrest. It seemed that Dr. Peale was the right man at the right time to try and influence the country's thinking into positive directions.

No matter how bad the times, his personal philosophy was always upbeat, and he tried to spread this attitude as far as possible. Peale was convinced that everyone is capable of greater things than they realize, one of his favorite maxims being "you can if you think you can." He wrote myriad books emphasizing this positive attitude, culminating in the 1952 publication of *The Power of Positive Thinking*, a book of such acclaim and influence that it was exceeded in popularity only by the Bible itself. To further spread his message, Peale and his wife started



*Guideposts* magazine in 1945. It remains to this day one of the most popular inspirational magazines.

The Peale Center for Christian Living was also co-founded by the Peales. The current center in Pawling, New York, opened in 1988. Containing a collection of Peale memorabilia, it is open to the public, and could remind one of a presidential library. In 1947, Dr. Peale with Dr. Kenneth Beebe established the Horatio Alger Association of Distinguished Americans to recognize the achievements of outstanding individuals who started with nothing and achieved success and national recognition. Among those recognized have been Colin Powell, Ronald Reagan, Dave Thomas, Bob Hope, Dwight Eisenhower, and Gerald Ford. Dr. Peale himself was honored in 1952.

During his long life, Peale was a world traveler and met many influential personages, from presidents to Pope John Paul II. He similarly traveled and spoke all over this country, including visits to the White House. In 1984 he was awarded the Presidential Medal of Freedom by President Ronald Reagan.

In his own church, the rich and famous flocked to attend his services. In 1968 he married David Eisenhower and Julie Nixon shortly after President Nixon's election. He also married Kentucky Governor John Brown to Phyllis George, Miss America of 1971, and later baptized their first child.

The driving force of Dr. Peale's ministry was that people could be better than they were; that they had innate values which only needed to be nurtured and developed for the betterment of their own and others' lives. He was a champion of ecumenism, firmly believing that each religion has a right to its own beliefs, and that all people are children of one almighty God. He had frequent contact with other clergymen, including Francis Cardinal Spellman and Bishop Fulton J. Sheen. Peale invited Bishop Sheen to preach at Marble Collegiate Church, and participated in an ecumenical gathering at St. Patrick's Cathedral.

Dr. Peale's active ministry ended in 1984, when he was 86 years old. However, he did not cease his preaching, traveling and involvement in the Peale Center and *Guideposts*, which continued right up to his death on Christmas Eve of 1993 at age 95. He had been a Mason for over 67 years. He will long be remembered for his success in helping people better themselves through their own efforts, and thus enhancing the lives of all around them.

**THE SHORT TALK BULLETIN  
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**THE SYMBOLISM OF STONE**

By  
Leon Zeldis

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*He has published over 150 articles and several books on the history and symbolism of Freemasonry, is an international lecturer on these subjects, and is a founding member of the Chair of Philosophical and Masonic Studies Dr. Rene Garcia Valenzuela at La Republica University, in Santiago, Chile. He is a Fellow of the Philalethes Society, member of the Blue Friars, and honorary member of several Masonic research bodies.*

*This STB is an extract from Chapter 2 of Bro Zeldis's book, Masonic Symbols and Signposts.*

*—STB Editor*

A fundamental question, rarely asked, is the reason why our forerunners, the Brethren who wrote and developed the complicated symbolic structures of moral and philosophical teachings we now know as speculative Freemasonry, would choose to base their system on such modest materials as the builder's trade, his tools and legends. Such activities as seafaring, metalworking, agriculture and husbandry, among others, could have been used just as well in developing a "peculiar system of morality veiled in allegory and illustrated by symbols." Indeed, they have been used for this purpose at one time or another, by various individual thinkers and organizations.

I hope to show that the stonemason's trade, and his material—stone—have such profound, far-reaching and universal significance and connotations that the choice was not only justified but inevitable.

It is my belief that a study of the rich symbolism of stone will illuminate many facets of Freemasonry and will lead to a better understanding of our rituals and traditions.

Stone has been, from prehistoric times, the principal material used to build and adorn important structures, where solidity and permanence are the paramount considerations. Stone became paradigmatic of stability, hardness and endurance in all languages, bearing a wealth of symbolic meaning, with many deep-rooted psychological and historical associations and suggestions.

The scientific or chemical definition of stone is of no concern to us. Suffice it to say that stone is the nonmetallic component of rock and that it appears in many forms, colors and degrees of hardness and brittleness. Stones are used for construction and jewelry, for sculpture and for industry.

Stone, having a chemical structure, reacts with the atmosphere. It may change color, erode, combine with different airborne chemicals. It "ages" both chemically and physically, due to the release of the stresses to which it had been subjected in the geologic past. *E. M. Winkler* noted that, "Granite blocks can increase in compressive strength by a third in only six months aging through recovery from the natural pre-stressing."

All these phenomena must have appeared to men of an earlier age as proof that stone was not totally inert, but held a certain form of life.

## Stone in Antiquity

Stone was in all probability the first material used by primitive man. The first coarse tools were simply rough stones used to hammer, cut and grind. The first giant step taken by mankind toward civilization was the change from using natural stones to chip or flaked implements and weapons, with improved cutting edges, or allowing the use of a handle. By this apparently simple act, of modifying a stone before using it as a tool, homo sapiens became homo faber and started to fashion his environment, instead of being the passive user of what nature had to offer.

Stones were not only used as tools, but became the object of veneration of primitive men, whose survival depended on them. As *M.L. von Franz* said; "Rubbing and polishing stones is a well-known, exceedingly ancient activity of man. In Europe, holy stones, wrapped in bark and hidden in caves, have been found in many places; as containers of divine powers they were probably kept there by men of the Stone Age. At the present time, some of the Australian aborigines believe that their dead ancestors continue to exist in stones as virtuous and divine powers, and that if they rub these stones, the power increases (like charging them with electricity) for the benefit of both the living and the dead."

The belief in "living stones" or stones having a soul, is not restricted to barbarous tribes. An astonishing number of primitive myths describe man as born of stone. In the myth of Deucalion and Pyrrha, the Greek parallel to the biblical story of the flood, the earth is repopulated by Deucalion throwing "his mother's bones" (stones) over his shoulder.

Many holy stones existed in antiquity. In Greece they were called baetylus or baetulus, a name probably derived from the Hebrew bethel (beit-el, house of God). The stone was regarded as the abiding place or symbol of a god. The *Encyclopedia Britannica* says, "The most famous example is the holy stone at Delphi, the omphalos ('navel') that reposed in the temple of Apollo and supposedly marked the exact center of the universe."

Stone, then, is the key to the growth or metamorphosis of the other elements. In Continental Lodges, the Chamber of Reflections is where the candidate waits and meditates in solitude before his initiation.

## Stone in Masonic Literature

In Masonic rituals and legends, stone plays a leading role, beginning with the Entered Apprentice, who is enjoined to polish the rough stone with hammer and chisel, and culminating with the variously-shaped stones appearing in diverse Master Mason and Royal Arch Degrees. There is hardly a ceremony in symbolic Freemasonry which is not connected in some way with stones.

After completion of the initiation ceremony, the new Mason is placed in a particular position within the Lodge and is usually told that he represents the cornerstone on which Freemasonry's spiritual Temple must be built.

Bro. G. W. Speth has provided a wealth of evidence to support the theory that cornerstones had originally a sacrificial character, destined to provide a soul that would protect the new building.

In the course of his advancement, the Entered Apprentice eventually becomes a Master Mason, and then he plays the part of the victim in a crime that, apparently, has little connection with cornerstones.

However, a possible explanation for this is that it, too, refers to a ritual sacrifice, designed to provide a human soul for King Solomon's Temple. In the initiation ceremony, a person plays the role of cornerstone, while in the builder's ceremony, the stone plays the role of a human victim. The

exchangeability of stone and flesh finds here another application.

In the Edinburgh Register House MS (1696), one of the earliest Masonic documents that have survived, the Jewels of the Lodge include the *Perpend Esler* and the *Broad Ovall*. The first, the perpendicular ashlar, is a stone placed crosswise through a wall, while the second is believed to be a corruption of a “broached dornal”, that is, a chiseled stone.

Similar information appears in the Chetwode Crawley MS (c. 1700): “perpendester” and “broked-mall”.

The Mason's work is thus described in the Dumfries No 4 MS (c. 1710): “to work in all manner of worthy work in stone: Temple, Churches, Cloysters, Cities, Castles, Pirimides, Towers & all other worthy buildings of stone”. In the same manuscript we find a reference to the “two pillars of stone”, one that would not sink and the other that would not burn, which held the noble art or science.

The Mason himself, as we have noted, is likened to a stone. In *Long Livers*, a book published in London in 1722, we find this pithy definition: “Ye are living stones, built up a spiritual House, who believe and rely on the chief Lapis Angularis, which the refractory and disobedient Builders disallowed...”

The reference, of course, is to Psalm 118, used in the Mark Degree. In the Royal Ark Mariner Degree, a porphyry stone is used in place of the Volume of the Sacred Law. This refers to one of the myths connected with Noah, which is his discovery of a cave on Mount Moriah in which he found a mysterious stone (presumably a porphyry stone) with certain mystic characters engraved thereon.

I could multiply the examples of stone symbolism in our rituals, but enough has been said already to justify our thesis.

In conclusion, the deep and various meanings of stone as a physical object and as allegory makes it easy to understand why the art of the builder should have been selected as the appropriate vehicle to convey the philosophical and mystical teachings of speculative Freemasonry in its different manifestations.

The Mason, the stone carver, is seen to share many an attribute with the priest and the demiurge, which in Platonic philosophy represents the Architect who fashions the sensible world.

**THE SHORT TALK BULLETIN  
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**FORT WOOD**

*The Statue of Liberty*

By

C. F. William Maurer

*Brother Maurer is a member of Athelstane Lodge #839, Pearl River, NY and chairs the DeWint House Committee for the Grand Lodge of New York. He is a US Park Ranger serving in the Interpretive Section at the Statue of Liberty.*

*This most interesting STB gives a history of the site now occupied by the Statue of Liberty and an opinion on the symbols located in the old Fort, symbols mistakenly attributed to Freemasonry.*

*—STB Editor*

There are a series of forts in NY harbor which were built prior to the War of 1812. To protect New York City a fort was built on Manhattan—Fort Clinton—later called Castle Clinton (where you now take the ferry to Liberty Island); Castle William and Fort Jay on Governor's Island; Fort Gibson on Ellis Island; and Fort Wood on Bedloe's Island.

Fort Wood was an 11-pointed star fort built on the French design named after a soldier who died in Canada during the War of 1812. (The idea was to have enough sides so that a cannon ball would ricochet rather than hit straight on.) So, any ships coming into the harbor would be under the guns of at least one fort. The fort system worked so well that no one bothered to attack New York during the War of 1812 or the Civil War. Later with the building of Fort Hamilton and Fort Wadsworth the forts moved closer to the Atlantic then further out to the Rockaways.

Bedloe's Island—where the Statue of Liberty is located—is now called Liberty Island. The old Fort Wood is now the base of the Statue of Liberty.

There are four parts to the Statue of Liberty:

1. The *Base*, Fort Wood.
2. The *Foundation* which is the concrete pouring that supports the statue.
3. The *Pedestal*.
4. The *Statue* itself called *Liberty Enlightening the World* (enlighten—to eliminate darkness and fear).

Under the terms of the agreement with France they will gift the Statue as long as America provides a place for the Lady to stand.

Early in my posting as a Ranger on Liberty Island, I was shown graffiti on the walls near the rear or re-entry entrance of the preWar of 1812 Fort Wood and was told that the Freemasons put the symbols there. A picture display in the front of the Statue showed Fort Wood during the 1930's with several stars and moons embedded on the grass and concrete of the deck or promenade of the fort. These, too, were described to me—and our visitors—as being *Masonic* in origin.

As a Freemason I was sure from the initial viewing that this was not correct. No Mason would desecrate so important a National, nay, world Monument. There would be no reason to associate his fraternal membership in such a way.

Here at the Statue of Liberty the reasoning was entirely different. From having no idea what

the symbols were, why they were there and who placed them, the conclusion reached was that they were emblematic of the “mysterious order” of Freemasons. After all, did not the Masons play an important part both here in America and in France in the fundraising and building of the Statue? Were not members of this ancient order associated with the Statue from its inception, the laying of the cornerstone of the pedestal, to even the dedication parade? Bartholdi was the sculpture and Eiffel was the engineer. Both were Masons. The Masonic Lodges of France contributed to the building of the Lady because of the symbolism of "light" and the "enlightenment." Our torch, unlike those carried by the ladies painted during the French Revolution that were meant to set fires, was used to "enlighten," to eliminate darkness. When darkness is removed, so is fear. Masonic thoughts.

At the Statue of Liberty, the symbols thought to be Masonic were in two different categories. There were symbols carved or etched into the granite walls of the Fort and, secondly, there were stars and crescent shaped moons on the deck of Fort Wood.

Let us examine the walls of Fort Wood in this paper. The fort served as part of the harbor defenses protecting New York City from whatever enemy we would fight in the first decade of the 1800s. Gun batteries were placed on the top of the walls of the fort and on the shore line. The forts within the harbor presented triangles of fire. Because of the strength of these harbor fortresses, the forts were never tested in battle.

There were a number of symbols found etched high on the walls. Among the most common were anchors.

The anchor as graffiti goes back to the walls of the Christian catacombs symbolizing a connection with God and a help to ride out the storms of daily life. St. Paul mentions that; *Which hope we have as an anchor of the soul, both sure and steadfast.* (Hebrews 6:19).

Christ is sometimes referred to as the anchor in the sea of life.

This usage in Christianity can also be seen with anchors in pictures of Saints. This same meaning is also in the *Endowment of the Latter Day Saints*.

The anchor is mentioned in the third degree lecture of Freemasonry where the lesson is taught that it is a symbol of *a well-grounded hope*. As the anchor was often a seaman's last resort in stormy weather, it was frequently connected, therefore, with hope. Being made of a solid body, the anchor was also identified with firmness, solidity, tranquility and faithfulness. The anchor remains firm and steady amidst the stormy waters, symbolizing the stable part of a human being, that quality which enables us to keep a clear mind amid the confusion of sensation, emotion and the general *storms* of life. Therefore the anchor keeps us steady in the storms of temptation, affliction, and persecution.

The first thing you think of when you see an anchor is a symbol of sailors and the Navy. After all, we are in the middle of a harbor on an island fortress.

Other symbols found on the walls are single letters and, though less in number than the anchor, a symbol that may be described as a *palmetto palm* tree is frequently found. This symbol was strange. Certainly it was not as clear, symbolically, as the anchor. However, at a Masonic dinner the subject of the Statue came up and I showed the sketch of the *palmetto tree* around the table. An elderly gentleman promptly pointed out the resemblance to the crossed Signal Corps' flags.

Pictures of Fort Wood and the Statue of Liberty in the 1930s, show a couple of radio towers about where the Information Center and the Interpretive House are today.

The August issue of the American magazine, *Short Wave Craft* in the year 1935, tells a very

interesting story about a unique radio broadcast from the Statue of Liberty.

The French passenger liner "Normandie" began its maiden voyage from Le Havre in France on May 29, 1935. This luxury liner was the largest and most luxurious passenger ship afloat at the time, at more than 1,000 ft long. The "Normandie" crossed the Atlantic on its maiden voyage arriving in New York just five days later.

While out in the Atlantic the "Normandie" made several music broadcasts en route as was the custom of the day. And on its arrival in New York on June 3, 1935, there was another spectacular and historic radio broadcast.

A welcoming program for the arrival of this new ship was compiled in Washington, DC and this special broadcast was fed by telephone line to the Statue of Liberty on Bedloe's Island in New York harbor. On the torch in the upheld hand of the Statue of Liberty was a special radio transmitter that modulated a beam of light.

This pulsating modulated light beam from the Statue of Liberty was picked up on a special receiver on the "Normandie" some five miles distant. The signal from this unique location was de-modulated on the moving passenger liner and fed into the public address system as well as into a 50 watt short-wave transmitter. This small and specially installed short-wave transmitter relayed this broadcast back to New York, where it was received by medium wave station WEAJ and fed into the NBC Radio Network for a nationwide relay.

In addition, the General Electric shortwave station at Schenectady, station W2XAD, also carried the same programming which was picked up in France and re-broadcast throughout their country on their medium wave and long wave networks. The French short-wave service also broadcast this unique program as a relay to the world.

That spectacular radio broadcast was part of the elaborate welcome to the United States for the magnificent passenger liner "Normandie" at the time of its arrival at the end of its maiden voyage across the Atlantic. Interestingly, a radio broadcast was made at the birth of this ship, another at the time of its travels, and again at the time of its demise.

As I studied the pictures of Fort Wood, and read a little more about earlier radio messages from the island, I noted the resemblance of both the tower and the *palmetto tree* to the beginning of old movies. Remember the RKO movie symbol or *radio* symbol? I was convinced that the symbols on the old fort's walls were put there by the radio operators in our past making sure that they, too, were always remembered at the Statue of Liberty and, on Fort Wood's solid granite walls.







