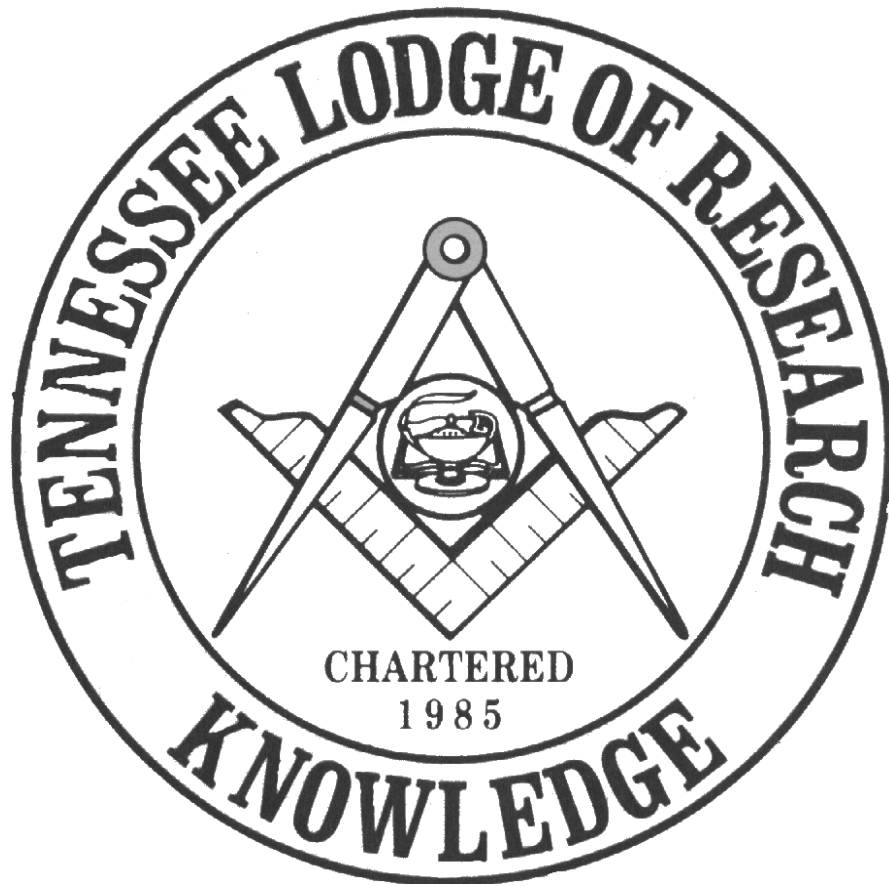


**TENNESSEE LODGE OF RESEARCH
F. & A. M.
ANNUAL PROCEEDINGS**



2008—LANCASTER

**2008 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

OFFICERS FOR 2008

ELECTED

Sanford D. Lancaster	Master
Fidelity Lodge No.558, Harrison, Tennessee	
Marshall L. Horn	Senior Deputy Master
Selmer Lodge No. 743, Selmer, Tennessee	
Joseph Clayton Prior Kendall	Junior Deputy Master
Hiram Lodge No. 7, Franklin, Tennessee	
George C. Ladd III	Secretary/Treasurer
Benton Lodge No. 111, Santa Fe, Tennessee	

APPOINTED

George A. Stone	Chaplain
Tullahoma Lodge No. 262, Tullahoma, Tennessee	
Marty Troglen	Tiler
Chattanooga Lodge No. 199, Chattanooga, Tennessee	

EDITOR

George C. Ladd, III
4521 Turkey Creek Road
Williamsport TN 3738487-2123
Phone: (931) 682-2263
Email: gladd32@hughes.net



WE SUPPORT THE GRAND LODGE OF TENNESSEE VISION 2013 PROGRAM

TABLE OF CONTENTS

TITLE	PAGE
Flyleaf.....	i
Table of Contents.....	ii
Forum	
Editorial Note.....	1
September Presentation—Ladd, Chevalier Andrew Michael Ramsay and the Knights Templar.....	2
Papers	
September Presentation—Bridges, The Ritual Scripture Readings, the Master Mason Degree.....	7
March Presentation—Brooks, A Short History of Table Lodges & Festive Boards in Freemasonry.....	12
Dodson, History of the Knights of St. Andrew.....	23
Driber, The Masonic Heart.....	27
Fuchs, Freemasonry in the Holy Land.....	32
June Presentation—Ladd, Corn, Wine, Oil and Ancient Israel.....	40
Samples, The Square and Compases.....	48
2008 Short Talks Bulletins from the Masonic Service Association of North America	
January, Using Masonry.....	51
February, Masonic Information Center (2007 Activities).....	55
March, George Washington Joins DeMolay.....	60
April, The Catholic Church and Freemasonry.....	63
May, Masonic Gloves.....	67
June, The Warrior Poet.....	70
July, Displaying Masonic History.....	73
August, St. John’s Lodge of Boston.....	76
September, Joshua L. Chamberlain.....	79
October, History of Masonic Poetry.....	82
November, James Monroe.....	86
December, The Festival of Chanukah.....	89
Fellows of the Tennessee Lodge of Research.....	92

DISCLAIMER: The views expressed herein are of the contributors to this publication and do not necessarily reflect those of the Editors of the Tennessee Lodge of Research. Neither the Editors nor the Tennessee Lodge of Research assume any responsibilities for the content or accuracy of any of the included articles. Editing of the presented talks, such as wording and spelling corrections, was performed.

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@hughes.net.

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, 6th 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

CHEVALIER ANDREW MICHAEL RAMSAY AND THE KNIGHTS TEMPLAR

By

George C. Ladd III, Past Master, Tennessee Lodge of Research, F. & A. M.

Shortly after I was raised to the sublime degree of Master Mason, I read the book, *Born in Blood*, by our late Brother John G. Robinson. In his book Brother Robinson told the fascinating and engaging story of the Knights Templar, and what he perceived was a close relationship between that Order of crusader knights and the forms and ceremonies of Freemasonry. I found Brother Robinson's case persuasive, and was satisfied, after reading *Born in Blood*, that Freemasonry more or less came from the Knights Templar.

Then I joined the Philalethes Society, an international Masonic research society. One of the benefits of membership in that organization is its listserv, that is, an e-mail discussion group whereby one sends e-mail to the listserv and it is disseminated to everyone who subscribes to the group, not unlike Yahoo Groups, and thereby creates an international discussion of Masonic matters and topics. When I encountered their first discussion of the Knights Templar since my joining the group, I discovered that very few of the scholars on that list gave credence to Robinson's theories, nor did any of the Philalethes Brethren who were active on that list believe that Masonry came from the Knights Templar.

I recall one Brother on the list asserted that we know when the notion of a connection between Masonry and the Knights Templar started, by whom, and for what purpose. The notion was started, claimed this Brother, by Chevalier Andrew Michael Ramsay, in Paris in 1737 in a lecture which was published in 1741 under the title *Discourse Pronounced at the Reception of a Freemason*.¹ This Brother claimed it was done for the purpose of encouraging Catholics to become Masons.

Leaving aside the merits of the theories of John G. Robinson, Brothers Knight and Lomas (who wrote *The Hiram Key*), Baigent and Leigh (who wrote *Holy Blood, Holy Grail*), and Dan Brown (who wrote *The Da Vinci Code*), here is the story of Chevalier Andrew Michael Ramsay and his famous lecture that, according to some, is the spark that ignited the fire that led to the founding of the Masonic Knights Templar and, some argue, the French *Hauts Grades*, or "High Degrees" which ultimately evolved into the Ancient and Accepted Scottish Rite.

Ramsay was born in Ayr, Scotland, between 1680 and 1688. He entered the University of Edinburgh at the age of 14. In 1706 he left for Europe. In 1710 he became impressed with the Quietist philosophy and, though previously a Calvinist, joined the Roman Catholic Church.² (Quietism states that man's highest perfection consists of a self-annihilation, and subsequent absorption, of the soul into the Divine, even during the present life. In this way, the mind is withdrawn from worldly interests to passively and constantly contemplate God.)³

In Paris, in 1723, he became the tutor to the young Duc de Chateau-Thierry, and the Regent, Philippe d'Orleans, conferred upon Ramsay the Order of St. Lazarus, which bestowed on Ramsay the title of "Chevalier," or Knight.

In 1724, in Rome, he became the tutor of Bonnie Prince Charlie and his brother, and was their tutor for 15 months. In 1725, interestingly, he was offered the position of tutor to the son of the King of England, but refused, saying that "he was a Roman Catholic and not suited to a place in a Protestant king's household."⁴

In 1727 he gained literary fame when he published *The Travels of Cyrus*. He moved to England in 1728, and the London Evening Post for March 17, 1729 reports that "On Monday night last at the

Horn Lodge in the Palace Yard, Westminster (whereof his Grace the Duke of Richmond is Master) there was a numerous appearance of persons of distinction at which time... the Chevalier Ramsay” (along with a number of other distinguished persons listed) “...were admitted members of the Ancient Society of Free and Accepted Masons.” In that same year, he was elected a Fellow of the Royal Society. In 1730 he received his Doctor of Civil Law Degree from Oxford University, becoming the first Roman Catholic to receive a degree at Oxford since the English Reformation of 1535.

Ramsay returned to France where, on March 20, 1737, as Grand Chancellor or Grand Orator of some Masonic body in Paris, Ramsay delivered, or at least prepared, a discourse or lecture or charge to be given as part of a Masonic initiation. According to Coil’s Encyclopedia, “it is the earliest known exposition of the alleged connection between Freemasonry and the Knights Templar or other Crusaders, the theme which formed the basis for the later *Hauts Grades* (or “High Degrees”). The full text of the lecture is printed in Gould’s *History of Freemasonry*. What follows is Coil’s paraphrase of the lecture from which, according to Coil, “the general sense and effect of the discourse can be better obtained than from the too ornate language of the author.”

“The noble ardour which you, gentlemen, evince to enter into the most noble and very illustrious order of Freemasons, is a certain proof that you already possess all the qualities necessary to become members, that is, humanity, pure morals, inviolable secrecy and a taste for the fine arts.”

He continued: “The world is nothing but a huge republic, of which every nation is a family and every individual a child. Our Society was established to revive and spread these essential maxims. We desire to reunite all men, not only by love of the fine arts, but by the principles of virtue, science, and religion, whereby the interests of the Fraternity shall become those of the whole human race and whence all nations will draw knowledge, and their subjects will cherish one another, without renouncing their own country. The Grand Masters of Germany, Italy, England, and elsewhere have arranged for the publication of a Universal Dictionary of the arts and sciences, excepting theology and politics, and the work is already begun in London. Our ancestors, the Crusaders, desired thus to unite in one Fraternity the individuals of all nations, and we owe it to them to carry out the project. Our ancestors, the Crusaders, desired to change a sad, savage, and misanthropic philosophy into one of innocent pleasures, agreeable music, pure joy, and moderate gaiety. Our secrets are the words of war which the Crusaders used to distinguish their companions and to detect Saracen foes. Our founders were not simple workers in stone, nor yet curious geniuses; they were not only skilled architects, engaged in the construction of material temples, but also religious and warrior princes who designed to enliven, edify and protect the living Temples of the Most High. The Crusaders vowed to restore the Temple of the Christians in the Holy Land. They agreed upon several ancient signs and symbolic words, and the promise to keep them secret was a bond to unite Christians of all nationalities in one fraternity. Our Order then made union with the Knights of St. John of Jerusalem, hence, the name, Lodges of St. John. This union was made after the example of the Israelites in the erection of the Second Temple, who, while they handled the trowel and mortar with one hand, in the other, they held the sword and buckler. Our Order, therefore, was founded in remote antiquity and re-

newed in the Holy Land. Returning from Palestine, the kings, princes, and lords, established lodges, first, in Germany, Italy, Spain, France, and, thence, in Scotland, because of the close alliance between the French and the Scotch. James, Lord Steward of Scotland, was Grand Master at Kilwinning in 1286. Prince Edward (Edward I), son of Henry III of England, brought his defeated troops back from the eighth and last Crusade and established them in a colony in England, and declared himself protector, whereupon, this Fraternity took the name, Freemasons. Since that time, England has been the seat of the Order, but the religious discord which tore Europe in the 16th century caused our Order to degenerate from the nobility of its origin. The rites are changed, disguised, and suppressed. From the British Isles, the Royal Art is now repassing to France, which being one of the most spiritual in Europe will become center of the Order. She will clothe our work, our statutes, and our customs with grace, delicacy, and good taste, essential qualities of the Order of which the basis is wisdom, strength, and beauty.”

“Yes, Sirs, the famous festivals of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, of Urania amongst the Phoenicians, of Diana in Scythia, were connected with ours. In those places mysteries were celebrated which arrested many vestiges of the ancient religion of Noah and the Patriarchs. They concluded with banquets and libations where neither the impertinence nor excess were known into which the heathen gradually fell. The source of these infamies was the admission to the nocturnal assemblies of persons of both sexes in contravention of the primitive usages. It is in order to prevent similar abuse that women are excluded from our Order. We are not so unjust as to regard the fair sex as incapable of keeping a secret. But their presence might insensibly corrupt the purity of our maxims and manners.”⁵

It is not certain whether Ramsay ever delivered this lecture. On March 20, 1737, the day before the lecture was to be delivered, Ramsay wrote a note to the Prime Minister to the King of France, Cardinal Fleury, asking the Cardinal to give his support to the Society of Freemasons. The note stated “As I am to read my discourse tomorrow in a general assembly of the Order and to hand it on Monday to the examiners of the *Chancellorle* [censors of the press], I pray your Excellency to return it to me tomorrow before mid-day by express messenger.” On March 22, the day after the Masonic meeting, Ramsay wrote “I learn that the assemblies of the Freemasons displease your Excellency. I have never frequented them except with a view of spreading maxims which would by degrees render incredulity ridiculous, vice odious, and ignorance shameful. I am persuaded that if men of your Excellency’s choice were introduced to head these assemblies, they would become very useful to religion, the state and literature, etc.” According to Coil, Fleury wrote in pencil in the margin of that letter “The King does not wish it.”

In response to this, Ramsay may not have actually delivered his *Discourse*, and nothing more was heard of Ramsay during the remaining 6 years of his life. After his death, his wife and friends edited and published his finest work, *The Philosophical Principles of Natural and Revealed Religion, unfolded in Geometrical Order*, in his words, “a history of the human mind in all ages, nations and religions concerning the most divine and important truths.”

Coil opines that “No other Freemason ever gained so much prominence in so short a time with so little effort and maintained his position so long!” Coil was not certain whether Ramsay inspired and influenced the creation of the *Hauts Grades*, with their Chivalric and Crusader themes, or

whether the early *Hauts Grades* influenced Ramsay. (Ultimately, according to Coil, over 1100 High Degrees were created in 100 rites.)⁶

Our Canadian Brother Stephen Dafoe, who has written five books dealing with the Knights Templar, asserts that “although Ramsay did not tie a Masonic apron around the Templars’ waist, he did connect the Freemasons with the Order of the Hospitallers, and it was for this reason, Ramsay claimed, that Masonic lodges were dedicated to Saint John. It would be the German Freemasons who add the Templar angle via the Rite of Strict Observance, which started in the late 1740s. . . . The German Masons made the claim that when the Templars had occupied the Temple of Solomon, they acquired magical powers and secret wisdom, which Jacques de Molay passed on to his successor prior to his execution.”

Dafoe continues: “There was also the claim that the Templar torch was passed to Pierre d’Aumont, who had fled to Scotland, where the exiled Templars established Freemasonry. From Scotland it returned to France and thence on to Germany. In Scandinavian countries, the Masons drew their lineage through the Order of Christ in Portugal, . . . that de Molay’s nephew had carried his ashes to Stockholm, buried them there, and later on established the Swedish Templar order. There was also the claim that the Templars had assisted Robert the Bruce in the Battle of Bannockburn, who later established the Order of Heredom on their behalf as a repayment.”

Dafoe asserts “none of these accounts had a kernel of truth in them, but as the Masonic author Burton E. Bennett wrote in 1926:

These fabrications were made for the purpose of establishing an Order not only that nobles of all countries could join, but that all who joined would believe they became ennobled. Designing men took advantage of it to obtain both money and power through the ‘lost secrets,’ occultism and magic. It was an age that believed not only with personal contact with God, but also with the devil; and the supposed secrets of the Ancient Masons furnished the seed for all this tremendous growth.”

Dafoe has a new book, to be published this year, entitled *The Compasses and the Cross: A History of the Masonic Knights Templar*.⁷

According to Coil, the first documented reference to a Masonic Templar degree or ceremony is in the records of Andrew’s Royal Arch Chapter at Boston, Mass., on Aug. 28, 1769, when “Bro. William Davis . . . was made by receiving the four steps, that of Excellent, Super-excellent, Royal Arch, and Knight Templar.” The next oldest reference is a warrant issued by the Master of Kilwinning Lodge, Scotland, to the High Knights Templar of Ireland Lodge on Oct. 8, 1779.⁸

What if, contrary to *Born in Blood*, there is no causal connection between Masonry and the Knights Templar? What if the connection between Masonry and the Templars is only a lecture (or the notes of a lecture), to have been given one night in Paris in 1737? Even if there is no causal connection between the Templars and the Masons, the Poor Fellow Soldiers of Christ and the Temple of Solomon are still worth my attention, my respect, and my affection. I will still “claim kin” to these noble warrior monks. Those facts of history communicated by Robinson are fascinating. At the very least, I am made aware of this noble Order and its history during and after the Crusades—a history which is fascinating and inspiring in its own right, and worth my time, my study, and my profound respect. At the center of their story is the Temple. At the center of our story is our temple—that Temple we labor to erect in our hearts for the indwelling of God. Their story inspires

us to, in the words of the Gospel of Matthew, “let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt 5:16) I suppose, as Masons, we guard the routes to the East for those weary pilgrims traveling thereto in search of light.

¹ Coil, Henry Wilson, 33°. Coil's Masonic Encyclopedia. 1996, Richmond, VA: Macoy Publishing and Masonic Supply Co., Inc. Page 501.

² Coil, page 499.

³ “Quietism,” September 11, 2008, <[http://en.wikipedia.org/wiki/Quietism_\(Christian_philosophy\)](http://en.wikipedia.org/wiki/Quietism_(Christian_philosophy))>.

⁴ Coil, page 499.

⁵ Coil, pages 501-502.

⁶ Coil, page 503.

⁷ Scottish Rite Journal. 2008.

⁸ Coil, page 349.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2007**

THE RITUAL SCRIPTURE READINGS

By: Wade D. Bridges, P.M.

This STB was taken from a paper by Bro. Wade D. Bridges, P.M. of the Georgia Lodge of Research. In the entire paper the scripture readings for all three degrees was explained. This STB deals only with the Scripture lesson of the 3rd Degree. The paper was published in Vol. XIX, Transactions 2005, Georgia Lodge of Research.

-STB Editor

[Note: This Paper has been compiled from a set of three by W Bro. Wade D. Bridges, PM of GLR, who expressly asserts they are not his original work, but a compilation of, and commentary on, the work of others. Unless otherwise stated, Bible references are to the standard King James Version].

THE MASTER MASON DEGREE

Ecclesiastes 12: 1-7

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;
2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;
3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.
4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;
5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden and desire shall fail; because man goeth to his long home, and the mourners go about the streets;
6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
7. Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it.

GENERAL

Most people will agree that one cannot simply read the Bible and expect to glean all its meanings and lessons. In no place in the Scriptures is this truth more evident than in the Book of Ecclesiastes, which is liberally sprinkled with metaphors. This is particularly evident in

Ecclesiastes 12:1-7.

“Ecclesiastes” is defined as “one who assembles” or “one who collects wise sayings.” It is liberally translated as “The Preacher.” Neither the date this book was written nor the identity of its author or authors is certain. Until the 19th century, scholars thought it was authored by King Solomon, but that theory is not widely held by modern theologians. Some Jewish writers ascribe it to Isaiah, the great prophet and preacher; others ascribe it to Hezekiah, a son of David; while others think it was written by someone in the time of Zerubbabel.

Most orthodox Protestant scholars contend it was written by an unidentified writer, most likely in the third century B.C., who was following the tradition of much of ancient Jewish literature when he selects a famous personage as his mouthpiece. The tradition of Solomonic authorship almost guaranteed the book a place in the canon of Scripture.

The author of Ecclesiastes identifies himself as “the son of David, King of Jerusalem” (Ecc 1:1) but he never names himself in the Book. In Ecc 1:12, the writer states, “I, the Preacher was King over Israel in Jerusalem”. Since Solomon was the only son of David who was King over Israel, there appears to be no doubt that “King Solomon” was the one to whom the reference is made.

PHYSICAL INTERPRETATION

The physical interpretation may best be considered line by line:

(1) REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Many young and middle aged people overlook their surroundings and God, but as old age comes to them they start to become concerned with how they have arrived at where they are and now try to get caught up.

(2) WHILE THE EVIL DAYS COME NOT

When your body and mind don't work the way they did in youth.

(3) NOR THE YEARS DRAW NIGH

Your time and years are drawing to a close.

(4) WHEN THOU SHALT SAY, I HAVE NO PLEASURE IN THEM.

When you can't do that which took no effort in youth to do, and now all you can do is sit and watch, or have someone else do it for you.

(5) WHILE THE SUN, OR THE LIGHT, OR THE MOON, OR THE STARS, BE NOT DARKENED

When death finally prevails and you are no longer part of the wonders of life and nature. Fading light depicts old age. For the old man, the world grows dark.

(6) NOR THE CLOUDS RETURN, AFTER THE RAIN

Rains created new growth and life, a fresh start. And the sun or the stars once again appear.

(7) IN THE DAYS WHEN THE KEEPERS OF THE HOUSE SHALL TREMBLE

The keepers of the house are the hands, the arms, and legs, the trembling comes with the feebleness of old age.

(8) AND THE STRONG MEN SHALL BOW THEMSELVES

When they become stooped over, or bowlegged, no longer able to stand erect.

(9) AND THE GRINDERS CEASE BECAUSE THEY ARE FEW

The grinders are the teeth, which were usually very few, (in old age), if you were fortunate enough to have any.

(10) AND THOSE THAT LOOKOUT OF THE WINDOWS BE DARKENED

The windows are the eyes. Failing sight is a trait common to old age.

(11) AND THE DOORS SHALL BE SHUT IN THE STREETS, WHEN THE SOUND OF THE GRINDING IS LOW

The doors are the lips, the streets are the mouth by which nourishment enters, and the sound of the grinding is the human voice. In old age when the teeth are lost, mumbling is a very common attribute.

(12) AND HE SHALL RISE UP AT THE VOICE OF THE BIRD

The bird is the crowing cock. In old age mankind is more restless in his slumbers, and early rising is a habit with many.

(13) AND ALL THE DAUGHTERS OF MUSIC SHALL BE BROUGHT LOW

The daughters of music is the ears. The voice loses its strength and hearing becomes less acute in the aged,

(14) ALSO, WHEN THEY SHALL BE AFRAID OF THAT WHICH IS HIGH

In the declining years, men fear to scale the heights which in their prime they ascended with ease.

(15) AND FEARS SHALL BE IN THE WAY

Timidity is a common fault of older people. They are filled with apprehension at the first sign of danger.

(16) AND THE ALMOND TREE SHALL FLOURISH

It refers to the white flower of that tree and the allegorical significance is to old age, when the hair of the head shall become white or gray.

(17) AND THE GRASSHOPPER SHALL BE A BURDEN

To the weakness of old age, even the weight of so small a thing as a grasshopper, is a burden, or a pest.

(18) AND DESIRE SHALL FAIL

The appetites and desires of youth cease in the declining years.

(19) BECAUSE MAN GOETH TO HIS LONG HOME

Literally to his grave. Or to that undiscovered country from whose bourne no traveler returns.

(20) AND THE MOURNERS GO ABOUT THE STREETS

This refers to the original custom of having official mourners, who make public lamentations for the dead.

(21) OR EVER THE SILVER CORD BE LOOSED

The silver cord is that spiritual cord which connects man to his God the same way an umbilical cord connects the baby to its mother.

(22) OR THE GOLDEN BOWL BE BROKEN

The skull is called the golden bowl, from its yellow color.

(23) OR THE PITCHER BE BROKEN AT THE FOUNTAIN

The pitcher is the great vein which carries the blood to the ventricle of the heart, here called the fountain.

(24) OR THE WHEEL BROKEN AT THE CISTERN

The wheel represents the aorta or great artery which receives the blood from the ventricle of the heart or the cistern and distributes it through the body.

(25) THEN SHALL THE DUST RETURN TO THE EARTH AS IT WAS, AND THE SPIRIT SHALL RETURN UNTO GOD WHO GAVE IT

Upon decomposition the body will return to mother earth from where it first originated, and the spirit shall return unto God who gave it.

SUMMARY

Read this scripture how we will, the majestic awe-inspiring poetry rings home the solemn warning with a shake of the head and a shiver up the spine ... *Remember now thy Creator: "NOW"*, before the fearsome storms of life, or the decay of old age, are upon you; wait not until "fears are in the way" to cry for help to the Almighty. Delay not until toothless, sightless, white-haired age asks for help from on high, because there is no help left on earth!

Such is the intention of these ringing sentences, and such do they mean to Freemasons. No

man thinks of his Master Mason's degree but hears again in his heart at least the beginning and ending of this sermon in poetry. *Remember now thy Creator, in the days of thy youth—then shall the dust return to the earth as it was, the spirit shall return unto God who gave it.* The solemn strokes on the bell which is Ecclesiastes and the soul-gripping drama of the legend of Hiram Abif are never to be known apart by him who met them together.

The whole is a reminder to start early to remember thy Creator (worship God), as you can't catch up in later life, for while the dust returns to the earth, the spirit must return to God for his judgment at the end of our lives. The proper living of our lives and worship of our God must last our lifetime, in order to obtain eternal life with our God when this life is over.

Whatever stage of our life, it is imperative that we as men and Masons:

REMEMBER NOW THY CREATOR!

SYNOPSIS

The scripture readings of the three degrees are one of the most neglected areas of Masonic study. These passages occupy places of unusual prominence in the degrees, an indication that they are intended to be of special importance. The recitation of each passage has a major impact on the tone of each of the degrees. These words of each scripture are spoken only once in our ritual, unlike so many others, and are not mentioned in any subsequent explanation.

These papers have considered these readings and offer some explanation of their meaning as well as their historical and Biblical context. Be warned to beware of concluding that they are understood simply because one can read the words and recognize their meanings. This is especially true in the case of Masonic Ritual and of Biblical passages.

Attention is called to a limitation of these papers: the passages are considered without regard to their historical dimension in the Craft, i.e., when they were introduced, how, in what sequence, etc. As a result, these interpretations cannot be said to have "historical" validity for any period of the Craft's history other than the present.

A SHORT HISTORY OF TABLE LODGES AND FESTIVE BOARDS IN FREEMASONRY

by

The Reverend Donald E. Brooks, 33°, PMIGM-Tn, KYGCH, etc.

The old saw that “the way to a man’s heart is through his stomach” is probably true, as we men have from time immemorial, loved our food and beverage. Wherever the ancient lodges of Masons met, whether in the lean-to lodges attached to the buildings they were erecting, in the homes of the patrons of the various buildings they had come to build, or many other places, it seems that by the 16 and 1700’s, the tavern or ale house became a favorite gathering place for lodge brothers to assemble, and there to have their meetings.

In England, prior to 1717, there were several lodges which met within the City of London and surrounds. Four of these, known as The Old Lodges, or Lodges of Time Immemorial, met in taverns for their regular communications: The Goose and Gridiron Ale House; The Crown Ale House, The Apple Tree Tavern, and The Rummer and Grapes Tavern.¹ In 1716, at a meeting in The Apple Tree Tavern, apparently on December 27, a decision was made to organize and constitute a Grand Lodge which would govern and stabilize the practice of speculative freemasonry in England, and would call the brethren back to the old practice of a quarterly conference and twice yearly observance of “The Feasts of the Craft.” Such a gathering was held on June 24, 1717 at The Goose and Gridiron Ale House, and The English Grand Lodge of Freemasonry was constituted that day.²

It is easy to see today what the esoteric and philosophical reasons for these two specific feast days might have been. The summer feast marks the apogee of the sun to the zenith, and the longest day of the year. For a fraternity which uses light as a teaching symbol, and which in its inception was purely Christian, this day would be symbolically important. The winter feast marks what was or seemed the shortest day of the year, or the perigee of the sun’s heavenly course, and prepared for the new *die natale Solus Invictus*, the birthday of the Invincible Sun (or Son).

There is a suggestion by some historians that the call for a re-institution of the Annual Feast may have been the most important thing that the new Grand Lodge could have done. Not long after this call to revive the feast, Grand Master Sayers ordered that “the old, regular, and peculiar Toasts and Health’s of Freemasons” be used at the banquet.³ It is without doubt that either from the practice of holding the Great Feasts, along with their formal toasts and “healths,” that the Table Lodge and Festive Boards arose, or that, as the brethren were already at table in an upstairs or otherwise secluded room in the tavern, that the rituals would be worked in that space.^{4-a}

One masonic historian notes, “In eighteenth century lodges, the feast bulked so large in the lodge that in many of them the members were seated at the table when the lodges were opened and remained at it throughout the Communication, even when the degrees were conferred.”^{4-b}

What was the draw of the tavern and alehouse for the Mason of the day? While gentlemen of the day had their clubs and fine townhouses and estates to find solace from poverty and squalor, the public houses, inns, taverns and ale houses provided an opportunity for the common man to meet. There they could hear the latest news, shop-talk or gossip; eat a sumptuous meal of cheap meat, cheese and bread; and lift a beverage which would muddle the head and delight the heart. Here they would be provided a moment of gathered friendship and insulation from the ravages of 16th and 17th century England’s daily

grind. At the tavern, the publican could offer beyond the tasty food and frothy tankard, a relatively private room in which friends could gather to meet and discuss fraternal business of the day.⁵

Further, feasts were mentioned in minutes of several of the old lodges wherein the brethren would gather following an “entering” or “passing” of a man, and the lodge would gather about the “festive board” to honor both the brother initiated or passed, and to use the time to teach the work of the fraternity.

“The result,” says masonic historian and writer H. L. Haywood, “was that Masonic fellowship was good fellowship in [the lodge], as in a warm and fruitful soil, acquaintanceship, friendship, and affection could flourish—there was no grim and silent sitting on a bench, staring across at a wall. Out of this festal spirit flowered the love which Masons had for their lodge. They brought gifts to it, and only by reading of old inventories can any present day Mason measure the extent of that love, there were gifts of chairs, tables, altars, pedestals, tapestries, draperies, silver, candle-sticks, oil paintings, libraries, Bibles, mementos, curios, regalia’s and portraits. The lodge was a home, warm, comfortable, luxurious, full of memories, and tokens, and affection, and even if a member died, his presence was never wholly absent.”⁶

It was clear that no one had to be reminded or even encouraged to go to lodge, for that was a haven of rest, relaxation, learning, enjoyment, and refreshment.

“What business has any lodge to be nothing but a machine for grinding out the work. It was not called into existence in order to have the minutes read. Even a mystic tie will snap under the strain of cheerlessness, repetition, monotony, dullness. A lodge needs a fire lighted in it, and the only way to have that warmth [was] to restore the lodge Feast, because when . . . restored, good fellowship and brotherly love will follow, and where good fellowship is, members will fill up an empty room not only with themselves but also with their gifts.”⁷

Laurence Dermott, the well-known Grand Secretary of the Grand Lodge of the Ancients in England, (prior to the union of the two Grand Lodges) and author of *Ahiman Rezon*, the Constitutions of Masonry according the Grand Lodge of Ancient Freemasons, stated this in the mid 1700’s about the Table Lodge:

“It was expedient to abolish the old custom of studying Geometry in the Lodge, and some younger Brethren made it appear that a good knife and fork, in the hands of a dexterous Brother, over proper Materials (food), would give great satisfaction and add more to the conviviality of the Lodge than the best Scale and Compasses in Europe.”⁸

Clearly, this was an early introduction of the terms “Knife and Fork Mason” or the “Knife and Fork Degree” which we jokingly use today.

*I do not attend the meetings
for I've not the time to spare.
But every time they have a feast
you will surely find me there.
I cannot help with the degrees*

*for I do not know the work.
But I can applaud the speakers,
and handle a knife and fork.
I'm so rusty in the ritual,
it seems like Greek to me.
But practice has made me perfect
in the Knife and Fork Degree*

Brother Richard L. Kurtz⁹

Table Lodges, as far as can be ascertained from rituals, minutes, etc., were organized in “peculiar” or specific orders and patterns which reflected the festive nature of the lodges. The lodges, being formed around and meeting at dining tables, conducted their meetings so that neither the ritual interfered with the serving, nor the serving with the ritual of the lodge. While hilarity and fun were enjoyed by the brethren, the esoteric as well as the common teachings of the fraternity were shared among the brethren. The Table Lodge was apparently traditionally tiled as an Apprentice’s Lodge, and followed a specially tailored or modified ritual which would allow all Apprentices and Fellows to enter upon the enjoyment of the fellowship of the Lodge.¹⁰ Brother Beresiner notes in his book *1723 and all that*, “. . . since June 1717, Freemasons were doing pretty well, regularly meeting at taverns, dining and drinking whilst learning the ritual and conducting the ceremonies.”¹¹

One writer, in an introduction to Table Lodge protocol for his Grand Jurisdiction, suggests that in the fledgling United States, the Table Lodge was among the greatest assets of Masonry during the colonial period. With the political and economic problems of the day, the festivities, camaraderie and just pure individual and group support lifted the spirits of the Brothers of the Craft when times were at their worst.¹²

It is interesting to note at this point that while the facts to the story are sparse and tend to be vague, the traditional history of a severely shortened meeting of St Andrew’s Lodge in Boston at a particular tavern suggest that lodge’s major role in a famous “Tea Party” which may indeed have been planned over bread, cheese and ale at a Table Lodge by brothers in a particular Tavern in old Boston.¹³

A fitting fact, whether St. Andrew’s Lodge helped to host a “Tea Party” following a Table Lodge or not, when Table Lodges are in session, traditionally the objects in the room take on a military “flavor.” The Table becomes the “Trestleboard.” Table cloths become “Standards,” as in “flags.” Plates are “tiles,” dishes are “platforms,” spoons are “trowels,” knives are “swords,” forks are “mattocks,” and bottles become “barrels.” The glasses used, especially certain glasses used for toasts, are called “canons.” Please take time to look at the English Firing Glass I have brought today. Filling up the “canon” glasses is “to charge” the canon. Lights, particularly candles, are called “stars,” chairs are “stalls,” food is “materials,” and bread is “Rough Ashlar.” Red wine is “strong powder,” water is “weak powder,” salt and pepper are “sand” and “dust” respectively. To eat is to “masticate.” To drink, following the term for the glass as a “canon,” is “to Fire” or “Discharge” the canon.¹⁴

For any number of reasons, the room is arranged in a specific pattern, at least according to all but one of the rituals which this researcher has found. That separate ritual also gave the “usual” arrangement, with an alternative setup, but it was noted that the separate setup was to accommodate abnormally large groups.¹⁵

Normally, the tables are set up in an “open ‘U’ shape, with the Worshipful Master seated at the center or apex of the ‘U.’” The S W and the J W are seated at the far ends of the ‘U’ on the right and left respectively as one looks out from the apex. The brethren are seated on the outside of the ‘U’ with particular places assigned for the Chaplain, and other officers and special visitors. With this arrangement,

the stewards or serving brothers will have ease of access to each dining brother, and whatever activity is in progress at the time of serving each course can proceed without interruption. If this is to be a Table Lodge rather than a “Festive Board” which is the hearty banquet following a tiled meeting in a lodge hall, and historically most often following a degree conferral, the Altar should be set up in the lower middle of the open ‘U’ in front of the WM, with the three G. L.: around it as appropriate for the Jurisdiction in which it is being held.¹⁶

While the ceremonies for a Table Lodge as well as those for a formal Festive Board (which is generally functionally only differentiated by whether it is tiled and opened with the formal lodge ceremonial opening) are not well known among most Masons, the forms go back over three centuries in English, Scottish, Irish, and French Freemasonry. Twelve toasts or “Healths” were proposed in some of the rituals. Seven is the most usual number of toasts presently used. Following the proposal of a toast, except for certain ones which preclude such, a response is normally given by the honoree or a designee. Brother Yasha Beresiner, in one of his publications (*Masonically Speaking: A Guide for Craft and other Speech Making*; e-mailed excerpts from the author), notes a not uncommon situation which was true in the 1700’s and is still true today:

The brother responding on behalf of the visitors had exceeded his allotted time and had the appearance of planning to go on for some time yet. The Master signaled his Warden with the gavel, implying that a gentle tap to the speaker’s head may encourage him to sit down. The Warden, obedient to his Master’s command crept behind the speaker, and as he was about to hit him, tripped and the gavel landed on the head of a brother sitting next to the speaker. Knocked semi-conscious, he slid under the table and was heard to say, “Hit me again! I can still hear him speak.”¹⁷

The toasts and the proposers (according to one system) are

- 1st To the President of the United States
- 2nd To the Most Worshipful Grand Master and Most Worshipful Grand Lodge
- 3rd To the Worshipful Master of the Host Lodge
- 4th The Senior and Junior Wardens
- 5th To the Brethren in the Armed Forces
- 6th To the Other Officers and Visiting Brethren
- 7th To All Masons Wheresoever Dispersed Over the Face of the Globe¹⁸

A second form is

- 1st To Our Country proposed by The WM
- 2nd To Our Gentle Craft proposed by the JD
- 3rd To Our Departed Brethren proposed by the Chap
- 4th To the Worshipful Master proposed by the SW
- 5th To the Grand Lodge proposed by the JW
- 6th To the Local Lodge (Name and #) proposed by a visiting WM or a local PM
- 7th To Our Visiting Brethren proposed by the SD
- 8th To the Initiate(s)/Passed Brother(s)/Raised Brother(s) proposed by a recent recipient
- 9th The Tiler's Toast (the LAST toast of the evening) by the Tiler. This toast is to all Masons where-so-ever spread over the face of the globe, and may be oriented

toward “our absent brethren.” There is never a response speaker to this one.

Note that toasts ‘7’ and ‘8’ may be unnecessary on some evenings. The toasts may be specially composed for the evening, or one of the traditional prepared toasts may be used. The response by an appropriate Brother should not be over a few minutes in length, else the indented paragraph above might come into full “indenting” use.¹⁹

The seven toasts prescribed by the Grand Lodges of British Columbia, Iowa, and several other Grand Jurisdictions (with appropriate modifications) are very similar, follow old rituals, and provide an excellent framework for use in other Grand Jurisdictions. 1st the President of the United States; 2nd The Most Worshipful Grand Master and the Grand Lodge of your state; 3rd The Worshipful Master of the Host Lodge (and may include all present sitting Masters); 4th The Wardens of the Host Lodge (and may include all sitting Wardens); 5th Past Worshipful Master of the Host Lodge (and may include all visiting Past Masters), 6th All other Officers, new initiates and Visiting Brethren; 7th The Tiler’s Toast to all Masons where-so-ever spread over the face of the globe and all absent Brethren.²⁰

As an important note, the Grand Lodge of Tennessee prohibits the use of alcoholic beverages in masonic buildings and the use of such in any degree work except under certain well controlled conditions in certain rites which historically require small amounts to be used. Even then, alternatives must be provided for those who require it, or steps must be taken to allow the initiate/candidate to receive the ritualistic work without use of the beverage to the detriment of his health or conscience. While wine has been the beverage traditionally used in Table Lodges and at Festive Boards, other beverages can and should be used when there is any doubt as to the permissibility or appropriate of use of wine. Grape juice, cranberry juice, and of course, water (the elixir of life) are appropriate.²¹

One of the rituals which has been consulted suggests a six course meal wherein the seven toasts are offered throughout the meal, and keeping the eating and toasting moving throughout the evening. The courses are suggested to allow for an adequate number of courses to fit the ceremonies, but to avoid creating a large, expensive, or difficult to prepare and serve meal. The courses suggested are, COURSE 1 (a) a small glass of an appetizer juice such as apple, cranberry or tomato, (b) a small wedge of cheese and two or three crackers, and (c) a few meatballs or cocktail sausages. With this course will come Toast 1. COURSE 2 (a) a small fruit salad, (b) a small sherbet, (c) a three bean salad. Toast 2. COURSE 3 (a) soup. Toast 3. COURSE 4 (a) fresh green garden salad with choice of dressing. Toast 4. COURSE 5 (a) Main Entree, such as braised chicken breast with steamed vegetables and rice, or sliced Beef Brisket with potato and vegetables. Toast 5. COURSE 6 (a) dessert. Toast 6. A speaker might be asked to make his presentation immediately after the dessert has been consumed. If there are only five courses, the first toast will commence the meal. Whichever way is chosen, the Seventh and last toast is the very last to come before the closing ritual or prayer, and traditionally is offered at or as close to 9:00 p.m. as possible.²²

There are historically military “maneuvers” to be executed before and following each toast or “firing.” While these may seem “silly” to some brothers, the system has been in use for more than three hundred years, and is a physical and kinetic connection to the actions, attitudes, and even beliefs of our more ancient brethren, just as the strange and sometimes less well understood words and actions of some of our degree ceremonies are equal connections with “antique masonry.” According to “the orders for toasting” as put out by the Grand Lodge of Maine, adapted from one of the English systems,

the Master, or whoever proposes the toast, following the statement of honor (to whom the toast is made), says, "Right hand to arms" when the members touch their right hands to the "firing" or wine glass. "Ready" at which the members raise the glass with outstretched arm. "Aim" at which the members bring the glass to their lips. "Fire, Good Fire, Fire All" where the members drink in three distinct motions. "Present Arms" at which the members return the glass to the ready position. What follows is an interesting and very English maneuver. In quick time, the glass is carried to the left shoulder, the right shoulder, and to the outstretched position three times, then horizontally to the left, to the right, and to the table with some force, though not enough to shatter the glass. Note that the firing glasses are often specially made or engraved with the names and numbers of the lodges, and can be quite expensive. Following release of the glass, a battery of three times three follows with VIVAT said loudly three times.

There is also, in formal occasions, a "sword manual" which can follow using the table knives. Here the order is given "Advance Swords!" at which the brethren raise the table knife with the arm extended over the table. "Poise Swords!" at which the knife is elevated slightly. "Salute with Swords!" at which the handle of the knife touches the bearer's chin. "Swords at Rest!" at which the brethren strike the table with the knife. The same three times three battery is given followed by the same "VIVAT," which is tantamount to wishing long life to the brother saluted or toasted.²³

Available online, from the publication divisions of several Grand Lodges, from various appendant Masonic Bodies in the United States, as well as from this researcher or, if I am so directed by the officers of this Lodge of Research, from its Secretary or other officer, is a compendium of different rituals from many Grand Jurisdictions and their related directions which can be used to set up either a "Table Lodge" (if it is approved by the Grand Master of the Jurisdiction) or for a Festive Board following a Masonic Communication. Many of the ritualistic items, while similar in some ways to actual Masonic Ceremonies in opening, closing, or conferring degrees, could be slightly adapted, should the lodge so desire, to be used with profanes and lady guests present. I have attended at least one such "Ceremonial and Catered Festive Boards" here in Tennessee.

This last statement brings me to the crux of this paper. I have, over my thirty-eight years of being a Mason, had the pleasure of being welcomed into the Scottish Grand Lodge Hall, and the Scottish Grand Chapter/Council and Great Royal Order of Scotland Hall. I have been welcomed into the halls of The United Grand Lodge of England and of various English Lodges. I have been queried and welcomed into many Grand and Subordinate or Constituent Lodges across the United States. To witness the ceremonies and rituals, the regalia and the furniture of these lodges, to see and hear the "Living History" of the brotherhood has been exciting and wonderful. But to witness and get to know and celebrate the fraternity and the *reality* of brotherhood brother to brother over a table with food and beverage, has been most rewarding of all.

I wish to quote a few lines from Brother Yasha Beresiner, who has been cited previously in this paper. Brother Beresiner is a noted writer in London, a guide to London's points of interest, a brother Mason, and a close friend of one of my first met English Brothers, Brother Christopher Nicholls, PM, and currently Secretary of Coopers Old Boys Lodge #5211, my own lodge by "British Honour" in London, England.

"When you browse through the history of our remarkable craft," says Brother Beresiner, "you will find it impossible to get away from eating, drinking, food and speeches from the very start. After all, organized Freemasonry began in June 1717 around a dining table at the Goose and Gridiron in London, and seven decades earlier, in the early

evening of the 16th October, 1646, Elias Ashmole wined and dined, following his initiation in Warrington (his father-in-law's home)." (*Note received by e-mail*) "The majority of lodges have always had some refreshment after their meetings. Outside of London in the 18th and 19th centuries where the brethren would have had some distance to travel, meetings were held during the day or as near to the full moon as possible. . . . The repast in an ordinary Provincial Lodge would have been informal in the 1800's. Extant records give the menu: cottage loaves, cheese, pickled onions and large quantities of beer in a warm and friendly ambience. London, the metropolis that it was by Victorian times, had a greater concentration of lodges and Masons and held far more elaborate dinners. The fact that the Victorian middle classes were big eaters is reflected in the surviving menus, especially of Installation and Consecration meetings. It would not be unusual to have a menu with ten courses, giving alternative choices for many of the dishes and a selection of wines and liqueurs to assist with digestion.

Music was very much part of the Masonic dinner scene of the period. Anderson, in his first Constitutions, encouraged it by publishing words and music for the benefit of the brethren. Available [written] records of the mid-1700's show members of the lodge singing to the accompaniment of a violin or flute. Towards the end of the century and start of the nineteenth in London and other large cities such as Manchester and Birmingham, well-known professional performers, string quartets, solo violinists, cellists, and male and female vocalists, were hired to entertain the brethren. They all offered their services in contemporary advertisements published in the Masonic press."²⁴

While the Table Lodge (and Festive Board) are certainly part of our fraternal history, this writer is convinced that these are items which deserve our attention again. Smaller lodges, and sometimes some of the larger ones have given up on such an activity as the regular festive board before or for preferable reasons including assuring that brethren do not leave before the enjoyment of the feast begins, after meetings or the occasional Ceremonial Banquet because of time or effort. Some have given up because brothers want to have a short and cursory "just read-the-minutes meeting" and go home, with no time for banter, boiled beef, beverage OR brotherhood. These are also often the lodges whose membership is dwindling, and the lodges and brethren who wonder how long they will be able to remain viable lodges. When we are able to find methods of increasing the camaraderie and interest in our members, to get them intrigued as to what the evening's monthly program might be, and who might be visiting, the joy of lifted spirits in dining together, and the exciting sharing of old times and new friends and brothers, this researcher believes we will find new life and excitement among the ranks of the members of Our Gentle Craft, and within our Lodges. The writer of the article on "Table Lodge History and Ritual" for Phoenixmasonry Incorporated, states: "The Table Lodge is the summary of Masonic Doctrine. It prescribes reverence for Divinity and the Moral Law. It strengthens the devotion that Masons hold for the Lodge and Country. It increases the unity and fellowship of the Craft."²⁵

Brethren, Feed the Mind, Feed the Body, Feed the Soul. . . . Feed and Grow Masonry!

About the Author
The Reverend Donald Edgar Brooks, KYGCH, 33°
Most Illustrious Past Grand Master, Cryptic Masons of Tennessee, 2003-2004

Illustrious Brother and Reverend Donald Edgar Brooks was born into the home of the Reverend Weldon F. Brooks, a Baptist Minister, and Edna Mae (Taylor) Brooks, a nurse, in Alvin, TX, in 1946. Don completed High School in Woodlawn, Tennessee and later graduated from Austin Peay State University, Clarksville, Tennessee with a BA in English/Speech & Theater. He taught one year in the Clarksville-Montgomery County school system; then moved to Saulsbury, Tennessee, and taught school for ten years in the Hardeman County schools, leaving the classroom to become Director of Psychological Services. He earned his Masters in Education in clinical counseling and a Master of Arts in School Psychology from the University of Memphis. He was ordained a Deacon, then an Episcopal Priest in 1982, later enrolling in St. Luke's Seminary, School of Theology, The University of the South at Sewanee, where he earned his Graduate Certificate in Anglican Studies. Father Brooks has served several congregations as Vicar or as Rector; as a special assistant and Pastor to the Bishop of West Tennessee, Examiner in Liturgical Theology, Homiletics and Canon Law for those seeking ordination in the Episcopal Church; Diocesan Program Director for Ministries in Small Congregations; and Diocesan Chaplain to the Order of The Daughters of the King, an order of sisters in the Episcopal Church. He is Director of the Emergency/Disaster Preparedness and Response for the Diocese, and has served as a Justice on the Church Ecclesiastical Court.

Additionally, Brother Don has served as Chaplain to the Brownsville Police and Fire Departments, the Haywood County Sheriff's Department, and the Haywood County Emergency Management Agency. He moved to Union City, Tennessee, where he serves as Rector of St. James' Episcopal Church, Associate Chief Chaplain and Chaplain Training Officer for the Union City Police Department. He is a member of the Tennessee Public Safety Network Emergency Response and Debriefing Team, and served in this capacity with the Tennessee Team on the Gulf Coast following Hurricane Katrina. He is Vice President of the Obion County Ministers' Alliance. Don has assisted Temple Adas Israel, Brownsville, (the oldest continuously functioning Jewish Congregation in Tennessee) as part-time visiting Cantor, and has written and had published a comprehensive history of the Congregation and served as a tour guide for their historic building.

Brother Brooks was raised to the Sublime Degree of Master Mason in June, 1970 in Berlin Lodge, # 170, F & AM, Saulsbury, Tennessee. He served as Worshipful Master during 1976, becoming a plural member in 1998 of Ed Worsham Lodge #505, Brownsville where he served as Worshipful Master in 2005. Don served the Grand Lodge of Tennessee as Grand Chaplain in 1996, and received appointment as Representative of the United Grand Lodge of England to the Grand Lodge of Tennessee in 1998.

Active in the York Rite Bodies of Tennessee, Don received the distinction of Knight York Cross of Honour in Tennessee Priory #15 on March 27, 1979 and he has served as the Grand Chaplain/Grand Prelate in the Grand Chapter, the Grand Council, and Grand Commandery of Tennessee.

He served as Worthy Patron of both Ruth Chapter #35 and Haywood Chapter # 357, Order of the Eastern Star and is a member of Faith Court #15, Order of the Amaranth; The Royal Order of Scotland; Tralee Council #41, Knight Masons; West Tennessee College #141, York Rite Sovereign College and the recipient of the Grand York Rite College Service Award in 1998. Don is a Knight Companion of St. Stephen's Conclave, Red Cross of Constantine; Nicholas E. Oldham Council #378

Allied Masonic Degrees; Zaman Grotto, MOVPER and Al Chymia Shrine Temple; The Philalethes Society; the Scottish Rite Research Society; the Tennessee Lodge of Research, where he is a published author; Life Member of the West Tennessee DeMolay Alumni Association; recipient of the DeMolay Legion of Honor (HLOH) 2006; and is a former Rainbow Chapter Dad, and has been elected to membership in The Commemorative Order of St Thomas of Acon.

Brother Brooks is a member of the Scottish Rite Bodies of the Valley of Memphis, Orient of Tennessee where he has served as Chaplain to the Bodies, and is a ritualist and member of the Director's Staff. He was decorated a Knight Commander of the Court of Honor in 1979 and coroneted as an Inspector General Honorary, 33^o December 13, 1999, and in 2007 was appointed Chanter for the cast of the Thirty-third degree team.

In the Grand Council, Cryptic Masons of Tennessee, Illustrious Brother Brooks was elected Grand Captain of the Guard in March of 2000 and progressing each year to be elected as Most Illustrious Grand Master on March 24, 2003.

WORKING BIBLIOGRAPHY

¹ Chandler, Glenn E., Jr., “The Four Old Lodges,” Internet published paper presented to Wilbur W. Masters, Jr. Council No. 322 AMD, 4-29-2004.

² *ibid.*

³ Grand Lodge of Maine, Ancient Free & Accepted Masons, “Guidelines for Table Lodge”, no author cited. <http://www.mainemason.org/resources/table.asp>.

^{4-a & -b} Grand Lodge of Main, *loc cit.*

⁵ Masters, Wilber W., *Loc cit.*

⁶ Grand Lodge of Maine, *loc cit.*

⁷ Grand Lodge of Maine, page 2.

⁸ “The Table Lodge: A History”, http://www.phoenixmasonry.org/table_lodge_historoy_ritual.htm, Page 2.

⁹ Beresiner, Yasha. *Masonically Speaking: A Guide, for Craft and other Speech Making*, from page 3 of the notes emailed to me and used by permission of the author.

¹⁰ “The Table Lodge: A History”, page 2.

¹¹ Beresiner, page 2 of emailed notes.

¹² “The Table Lodge: A History”, page 2.

¹³ A well-known common story which may or may not have historic validity.

¹⁴ “The Table Lodge: A History”, page 2.

¹⁵ Grand Lodge of Maine, page 2.

¹⁶ *ibid*, pages 3 and 4.

¹⁷ Beresiner, (“Refreshment” section), page 1 of notes.

¹⁸ Grand Lodge of Maine, page 2.

¹⁹ Burbank (CA) Masonic Lodge No. 406 F. & A.M. “A Masonic Table Lodge”, <http://www.calodges-org/no406/TABLE98-HTML>.

²⁰ “How to conduct a table lodge”, *The Masonic Service Committee, Grand Lodge of Iowa, A. F. & A. M. 1941*, through the Website of the Grand Lodge of British Columbia, <http://freemasonry.bcy.ca/texts/tablelodge.html>, pages 1-3.

²¹ “Tennessee Masonic Code”.

²² “The Table Lodge: A History”, pages 4-5.

²³ Grand Lodge of Maine, pages 4-5.

²⁴ Beresiner, (“Introduction” section), page 1 and (“Entertainment” section), page 2 of notes.

²⁵ “The Table Lodge: A History”, pages 4-5.

HISTORY OF THE KNIGHTS OF ST. ANDREW

Compiled by C. L. Dodson, 32°
Knights of St. Andrew—Nashville Chapter

The origins of the Order date back to the period 1220-1232 A.D., when a Confraternity, was established in the City of Acre, of the then Crusader Latin Kingdom of Jerusalem (occupying approximately the same territory as the modern state of Israel) to protect pilgrims and merchants.

This Confraternity, consisting of burgesses and knights of largely French heritage, met in the City's Castle—and chose the Holy Apostle, St. Andrew, as their Patron. They constituted themselves as a Crusading Order of Knights with the object of resisting tyranny and protecting public safety.

During the turmoil of the Sixth Crusade, these worthies of the Order defended the poor, the sick and the weak from adversaries. In the best traditions of the Military and Religious Orders of the time, they founded their lives on prayer, charity, service and protection.

At about this time, the Holy Roman Emperor, Frederick II, operating from his base in Sicily, was contesting possession of Acre. Through his marriage to Yolande (also called Isabella) daughter of John of Brienne, a leading Crusader, the Emperor had become embroiled in the affairs of the Crusader States. The Emperor sent an unauthorized fleet of ships against Acre in 1227, whereupon the Knights and Officers of the Order of St. Andrew of Jerusalem appealed to Pope Gregory IX, who excommunicated the Emperor for this action.

During the subsequent negotiations with the Muslims by the Emperor Frederick, the Knights of St. Andrew remained aloof. Though some progress for the Crusaders appeared at first to have been made, their adherence to treaty commitments made at that time eventually enabled an army of Kwarizmian Turks, in the pay of the Sultan of Egypt, to crush the remaining Crusader enclaves, by about 1244.

It was about this juncture that the existing historical records of the Knights of St. Andrew were lost. It is speculated that the records may have been transported to Byzantium in hope of safekeeping, only to be lost yet again when the city fell to the Turks in 1453.

The Order resurfaced in 1314 as the medieval Order of the Knights of St. Andrew, formed by King Robert the Bruce of Scotland to honor sixty-three Knights who, at the Battle of Bannockburn, with no prior notice appeared on the field of battle as a mounted unit, quickly turning the tide and defeating the English.

The modern Order was fashioned on the noble example of those sixty-three Knights who came to the service of Scotland when she was in dire need.

WHO WAS ST. ANDREW?

By
James Kiefer

Most references to Andrew in the New Testament simply include him on a list of the Twelve Apostles, or group him with his brother, Simon Peter. But he appears acting as an individual three times in the Gospel of John. When a number of Greeks, perhaps simply Greek-speaking Jews, wish to speak with Jesus, they approach Philip, who tells Andrew, and the two of them tell Jesus (Jn 12:20-22). Before Jesus feeds the five thousand, it is Andrew who says, "Here is a lad with five barley loaves and two fish." (Jn 6:8)

And the first two disciples whom John reports as attaching themselves to Jesus (Jn 1:35-42) are Andrew and another disciple, whom John does not name, but who is commonly supposed to be John himself. John never mentions himself by name, a widespread literary convention. Having met Jesus, Andrew then finds his brother Simon and brings him to Jesus. Thus, on each occasion when he is mentioned as an individual, it is because he is instrumental in bringing others to meet the Saviour. In the Episcopal Church, the Fellowship of Saint Andrew is devoted to encouraging personal evangelism and the bringing of one's friends and colleagues to a knowledge of the Gospel of Christ.

Just as Andrew was the first of the Apostles, so his feast is taken in the West to be the beginning of the Church Year. (Eastern Christians begin their Church Year on September 1st.) The First Sunday of Advent is defined to be the Sunday on or nearest his feast, although it could equivalently be defined as the fourth Sunday before Christmas Day.

Several centuries after the death of Andrew, some of his relics were brought by a missionary named Rule to Scotland, to a place then known as Fife, but now known as St. Andrew's, and best known as the site of the world-famous St. Andrews golf course and club. For this reason, Andrew is the patron of Scotland.

When the Emperor Constantine established the city of Byzantium, or Constantinople, as the new capital of the Roman Empire, replacing Rome, the bishop of Byzantium became very prominent. Five sees came to be known as patriarchates; Rome, Alexandria, Antioch, Jerusalem, and Byzantium. The congregation at Rome claimed the two most famous apostles, Peter and Paul, as founders. Antioch could also claim both Peter and Paul, on the explicit testimony of Scripture, and of course Jerusalem had all the apostles. Alexandria claimed that Mark, who had been Peter's "interpreter" and assistant, and had written down the Gospel of Mark on the basis of what he had heard from Peter, had after Peter's death gone to Alexandria and founded the church there. Byzantium was scorned by the other patriarchates as a new-comer, a church with the political prestige of being located at the capital of the Empire, but with no apostles in its history. Byzantium responded with the claim that its founder and first bishop had been Andrew the brother of Peter. They pointed out that Andrew had been the first of all the apostles to follow Jesus (John 1:40-41), and that he had brought his brother to Jesus. Andrew was thus, in the words of John Chrysostom, "the Peter before Peter". As Russia was Christianized by missionaries from Byzantium, Andrew became the patron not only of Byzantium but also of Russia.

Andrew is the national saint of Scotland. George (April 23rd) is the national saint of England, Patrick (March 17th) of Ireland, and Dewi, or David, (March 1st) of Wales. George, who was a soldier, is customarily pictured as a knight with a shield that bears a red cross on a white background. This design is therefore the national flag of England. It is said that Andrew was

crucified on a cross saltire, that is an 'X'-shaped cross. His symbol is a cross saltire, white on a blue background. This is accordingly the national flag of Scotland. A symbol of Patrick is a red cross saltire on a white background. The crosses of George and Andrew were combined to form the Union Jack, or flag of Great Britain, and later the cross of Patrick was added to form the present Union Jack. Wales does not appear as such. Whether there is a design known as the cross of David is unknown.

From "KSA - Knights of St. Andrew,"

<http://scottishritestl.org/aasr/index.php?option=com_content&view=article&id=4&Itemid=12>.

KNIGHTS OF ST. ANDREW—MASONIC

In 1993 the Ill. Weldon J. Good, 33°, of the Valley of Tulsa, Oklahoma, developed the first Chapter of the Knights of St. Andrew as a service organization comprised of “Black Hat” Scottish Rite Masons. Its goal is to help them become more active in the Consistory as a whole and to provide selfless dedication to and the promotion of our Masonic Fraternity within the Scottish Rite, our community, our Jurisdiction, and the Orient.

Each Chapter is attached to a Valley within the Scottish Rite and it is subordinate to that Valley; its purpose being a service organization to the Mother Consistory. There is no other governing body. Each Chapter adopts its own by-laws and determines its own membership requirements. The Knights of St. Andrew is open to all 32 degree “Black Hat” Scottish Rite Masons who are members in good standing of the Scottish Rite. Knights pledge to be active members in the Valley and to be of service to her as her need may require.

The Nashville Chapter was Chartered in 2004.

If you would like to join this Noble Order, please contact the Valley Office (615-259-3434) or talk to any KSA member.

Respectfully,
C. L. Dodson KSA

THE MASONIC HEART

By

Thomas J. Driber, Ph.D., 32°, K.C.C.H.

The number of Masons who have traditionally entered the Lodge on an impulse must be few, as impulses are generally not long lasting and the Initiation, Passing, and Raising is necessarily protracted according to the Lunar Cycle and among other things, serve to offset any impulsive petitions that are not heartfelt. Occasionally, despite our best effort and the impediments of design, there are a few who pass the West Gate that should not, but the true Mason could not avoid finding his way to the door of the Lodge. In some ways it may, for many, seem pre-destined.

Although most have given considerable thought to knocking at the door of Masonry it is more than linear thought that drives a Brother to find his way.

Where was he first prepared? Long before he submitted a petition he felt moved in his heart. He was there, first prepared! A variety of different prods may have stimulated his cognitive awareness of Masonry, but it was a positive heart-felt feeling that led to his linear good opinion of the Craft. It's his heart-felt fidelity that keeps him returning and progressing in moral science.

Too often since the Age of Reason we are propelled to cerebral analysis in the perpetual gathering of material goods, status, and acclaim, while anything resembling feelings has been dismissed as "soft", "fuzzy", "high risk", "sentimental", and "unreliable". Feelings are not "cool". They portray vulnerability and weakness. So, we think and fail to feel, yet in our first preparation it seems we both thought and felt something about Masonry. And, on that basis did we choose to petition, and on that basis have we each progressed in the art and science of Freemasonry.

"The heart has long been considered the seat of our emotions. The Mesopotamians, Egyptians, Babylonians, and Grecian culture all recognized the heart as the organ directing emotions, morality, and decision making." Proverbs 23:7 tells us that, "as a man thinks in his heart, so is he." In Luke 5:22 he asks "what reason you in your hearts?" In mystical Judaism the heart energy center is responsible for "Beauty, Harmony, and Balance," all qualities well known to Freemasons. The "Judaic heart" is the key to health and well being. Many Yogic systems recognize the heart as the core of human consciousness. Chinese medicine has for many centuries held that the connecting pathway between the body and the mind is the heart and through its pulsations are read the pathologies affecting a patient's wellness and balance. In Japan *shinzu* denotes the heart muscle while *kokoro* is used to express the concept of the "mind of the heart."

Amongst all these notions is the common thread that the heart is a center of an independent intelligence capable of independent decision yet working in coordinated communication with the linear decision making brain. ⁽¹⁾

Our deepest secrets are safely deposited within our breast. We vow to keep a Brother's secrets as safe and inviolable within our breast as within his own and we might then construe that within our hearts are kept our inmost thoughts and feelings. We use phrases such as "with all our heart", or "having our heart set on ..." as common idioms today.⁽²⁾ Linear science has for the most part dismissed such references as folksy wisdom without much in the way of empirical value and defiant of measurement parameters. Science has had little interest in the reservoir of knowledge contained within the Masonic corpus yet it would now seem that a body of scientific experimentation and reported findings lend support to being first prepared in one's heart. The ancient wisdom known across time and cultures now seems to find common ground in the marriage of the heart as an

anatomical/physiological organ and the heart as a source of decision making intelligence.

The Institute of HeartMath (IHM) in California has pioneered new research into the intelligence of the heart. Their research is widely published in respected texts and traditional scientific and medical journals and has produced a thoroughly new understanding of the heart and its interrelatedness to the brain and other organs. They have shown in scientific terms why we can now understand why we were first prepared for Masonry in our hearts.

By measuring the electrical activity of the heart IHM has shown that the heart is the largest waveform generator of the human body. It's capable of entraining the electrical waveforms of the brain, the immune system and other systems of the body. Entrainment is best understood as a physics phenomenon of resonance that was first observed in 1665 by Dutch Scientist Christian Huygens while working on the design of the pendulum clock. Huygen noticed that two pendulum clocks with the pendulums swinging at different rates eventually ended up swinging in unison at the same rate due to their mutual influence on one another. From his observation entrainment is defined as the tendency for two oscillating bodies to lock into phase so that they vibrate in harmony, or simply the synchronizing of two or more rhythmic cycles. With respect to heart muscle cells, when two or more are brought into close proximity the cells will pulsate in synchrony. (3)

IHM has also recorded the effect of heart pulsation in the electrical recording of the brain. Even further, they have recorded the heart beat of one person in the brain waves of another while both subjects were simultaneously shaking hands with each other (4) yielding yet a whole new meaning to the modes of recognition amongst Brothers.

Additionally, IHM has recorded an electromagnetic field generated specifically by the heart that is in addition to that electromagnetic field previously shown as the human aura, also known as *prana* in the ancient Sanskrit. This field of electromagnetic energy exists in a configuration known as a torus and has been measured extending eight feet out from the body itself (5).

According to Childre the heart has its own intelligence and consciousness. "It has unusual perceptual and intuitive information-processing capabilities; its frequency range of intelligence is not controlled by the brain nor by the autonomic nervous system; it is auto-rhythmic, beating on its own without requiring input from the brain or nervous system although both communicate with each other through neural and hormonal pathways directly affecting perception, reaction times, intuition, and decision making ability." Feelings and emotions experienced by the heart are communicated directly to the brain via neurotransmitters and hormones which create chemical changes throughout the organ systems of the entire body (6).

Moreover, the heart has an effect on the immune system, DHEA production, DNA, cell growth, and tumor inhibition when coherent emotion is intentionally created by using "specially designed mental and emotion self management techniques which involve intentionally quieting the mind, shifting one's awareness to the heart area, and focusing on positive emotions" (7)

Harris cites Vincent Giampapa, M.D. who has found that subjects in a relaxed state (coherent) can directly access their own DNA and effectively reverse the signs of ageing. Coupling a relaxed state with binaural beat technology, Giampapa reported a 46 % decrease in blood Cortisol levels, a 97% Melatonin increase and a 43% increase in blood DHEA levels. It is of some significance that Giampapa found that by increasing DHEA levels by 100 micrograms/deciliter of blood, mortality from cardiovascular disease decreased by 48%. (8) It may then be possible for nearly half of the brethren to eliminate some degree of cardiovascular risk simply by renewing coherent core emotions in their heart that were the basis of the first preparation, albeit unknown at the time.

Adding to the body of new science in understanding the heart is the work done in quantum

biology where research findings suggest that our DNA has a phantom effect with that which it has ever had contact. Poponin and Gariaev demonstrated the effect of human DNA on the arrangement of photons (light particles) contained within a glass vacuum. In a glass vacuum without the presence of human DNA, photons were observed in scattered random array. Following the introduction of human DNA into the vacuum environment the photons arranged themselves in an organized way. When the DNA was removed the photons retained their ordered arrangement suggesting that the stuff of which we're made has a direct affect on the quantum building blocks that make up our world (9).

Other research scientists working with U.S. Army personnel sought to determine the effect of human feelings on human DNA when the DNA was separated from the subject. Traditionally, we would readily recognize that no such effect could exist once the DNA tissue was separated from its donor. In fact, human DNA responded by relaxing and contracting its helix according to the kind of emotion evoked in the donor. The effect was observed even at a distance of 500 miles in separation between the DNA tissue samples and the donors, and the key to the DNA responsiveness was *genuine feelings of emotion* (10) (11).

When we put the scientific findings into a practical perspective it seems that there is indeed something to the idea of heart intelligence beyond just the mushy sentimentality that would have been used to explain the answer to the question; "Where were you first prepared". It seems evident that our DNA has a direct effect on the quanta, the photon particles of light that make up our world. Whether our DNA is still attached to our bodies or separated by mere walls or hundreds of miles there remains some manner of molecular connection where the effect remains the same. The Institute of HeartMath has shown beyond doubt that a principal factor in affecting our DNA and the quantum world around us is our own core heart emotions.

Now, can a case be made for a cause and effect relationship between the new discoveries of quantum physics, quantum biology, neuraltechnologies, neurotransmitter blood levels and a core heart feeling that leads one to contemplate Freemasonry, become a Freemason, and actually put into practice the tenets of a moral science? If Masonry is based on brotherly love, relief, and truth it would seem possible. If the Masonic principles are based on pure morality; if its sentiments are those of an exalted benevolence; if it supports all that is good, and kind, and charitable it would then seem that Masonry provides an inexhaustible supply of opportunity for positive core heart feelings that could prompt any petitioner to proceed forward. But, was the question posed in the catechetical lecture with purposeful intent in the first place? If so, it suggests that those who composed the rituals had some level of insight into quantum theory way back there in the middle Ages. That seems unlikely!

A. E. Waite, in discussing Masonic links to the chivalric Order of the Temple, says that the Templar Knights were the prototype of Masonry as they erected their temple within their heart first. Why? Waite further describes his belief that Craft Masonry has been symbolic of a secret tradition that has its roots in a Secret Doctrine of Israel and that those who composed the rituals knew of this secret doctrine and that the Masonic ritual is the most sublime evidence ever put into the written form (12). Although not explicitly stated and certainly more esoterically expansive than this one particular variation on the Masonic theme, the secret doctrine may simply have been, in part, an awareness of the importance of combining positive core heart emotions (IHM) with linear thought in order to achieve a meaningful understanding of the mystical component of their temporal mortality.

In their text The Spiritual Anatomy of Emotion (to be released July 2009), Jawer and Micozzi contend that emotion is the greatest influence on personality and that further, emotion plays a key

role in immunity, stress, cognition, sensation, and emotional expression even with regard to psychosomatic illness (13).

Daniels and Daniels in Matrix Meditations (to be released in August 2009), offer a sixteen week program for the development of a heart-mind connection using various meditative techniques from both Eastern and Western spiritual traditions where concentration, contemplation, mindfulness, and awareness are the key forms to achieving mental clarity, expanding creative thought, and modifying behavior (14).

In conclusion it seems that there is a universal and time enduring notion that is now better defined as a scientific paradigm, that we are able to achieve more than dry, mundane, purely objective decision making by accessing the emotional feeling centers within the heart, and coupling those emotions with our ability to think in linear terms. This has been long known in Freemasonry, but probably little understood and taken simply as a matter of sentimental form, if even that. And so, the question and answer of where a Mason is first prepared to be a Mason gains support from new science and ongoing research that even further suggests that our DNA is the “software” through which we can renew not only our bodies but actuate, with coupled core heart emotions including love, compassion, forgiveness, and gratitude, all that is good, and kind, and charitable as we go about erecting that “house not made with hands, eternal in the heavens” and while simultaneously pursuing our own super-longevity (15).

Bibliography:

1. Childre, D., Martin, H., with Beech, D., The HeartMath Solution, p.8, HarperSanFrancisco, 1999.
2. Brandon, D., “Heart Centeredness”, Inner Change Magazine, April-May, 1997.
3. Website; [Soundfeelings@http://www.soundfeelings.com](http://www.soundfeelings.com) “The Entrainment Principle”
4. Childre, D., Martin, H., with Beech, D. The Heartmath Solution, pp.38-41, HarperSanFrancisco, 1999
5. Braden, G., The Divine Matrix, Hay House, Inc., p.51, Carlsbad, CA and New York City 2007.
6. Childre, D., IHM, “A White Paper: Women Lead with Their Hearts” quoted by Brandon, D. in “Heart Centeredness”, 1997.
7. Rein, G., McCraty, R., “Structural Changes in Water and DNA Associated with New Physiologically Measurable States”, Journal of Scientific Exploration, vol. 8, # 3, pp. 438-439, 1994.
8. Harris, B. “The Science Behind Holosync and Other Neuraltechnologies Using Binaural Beats”, Centerpointe Research Institute, Beaverton, OR. www.Holosync.com 2008.
9. Poponin, V., “The DNA Phantom Effect: Direct Measurement of a New Field in Vacuum Substructure”, www.twm.co.nz/DNAphantom.htm 2002.
10. Motz, J., “Everyone an Energy Healer: The Treat V Conference”, Santa Fe, NM, in Advances: Journal of Mind-Body Health, vol. 9, 1993.
11. Rein, G., et al, “The Physiological and Psychological Effects of Compassion and Anger”, Journal of Advancement in Medicine, vol. 8, #2, pp. 87-103, 1995.
12. Waite, A.E., The Secret Traditions of Freemasonry, Rebmon, London, England, 1911, as part of a discussion in The Secrets of Freemasonry, Lomas, R., pp 253-255, Magpie Books, London, England, 2006.

13. Jawer, M.A., Micozzi, M.S. The Spiritual Anatomy of Emotion, Park Street Press, as pre-publication summary discussion found in Inner Traditions Bear & Company, Rochester, VT, 2009.
14. Daniels, V., Daniels, K. N., Matrix Meditations, Destiny Books, as a pre-publication summary discussion found in Inner Traditions Bear & company, Rochester, VT, 2009.
15. Giampapa, V., "*Super-Longevity*", a binaural beat audio program of Holosync Technology, Centerpointe Research Institute, Beaverton, OR, 2008.

FREEMASONRY IN THE HOLY LAND

By
M.W. Bro. Ephraim Fuchs,
Past Grand Master of the Grand Lodge of the State of Israel, A.F.&A.M.

Lecture given at the Festive Communication of the 50th Anniversary of the Grand Lodge of the State of Israel, on October 10, 2003

Reprinted here by permission from the Grand Lodge of the State of Israel, A.F.&A.M.

A

For many years now, Masonic literature has dealt with discovery, preservation and operative uses of Masonic traditions from ancient times. The Usages, Customs, Rituals, Traditions, Landmarks, Ancient Charges, etc. constitute the foundations of the Order's existence since ancient times, still do and ever will. The Ancient Charges, Rituals and Constitutions educated us to observe and preserve the "Core of Freemasonry," which has accompanied it during many hundreds of years.

The importance of research into Masonic history is the life-giving spirit for continuation and prosperity of the Order. It is not surprising that Masonic voices worldwide call for raising the banner of "The heritage of the past—the challenge of the future." In the framework of the Order's feats worldwide for "Masonic awareness," it is desirable to learn and examine its history. It should be remembered that:

The *past* provides us with recall and experience, the *present* offers us challenge and opportunity, the *future* instills in us vision and hope.

B

King Solomon and the Temple in Jerusalem

We and our Brethren have had the good fortune to live in the Holy Land, a land holy to the monotheistic religions and humankind around the world. Jerusalem in the Masonic world is considered to be the Cradle of Freemasonry, and King Solomon's Temple is the moral Temple, which marks and signifies the behavior, teachings and values of Freemasons. King Solomon is considered to be the first Grand Master of the Order.

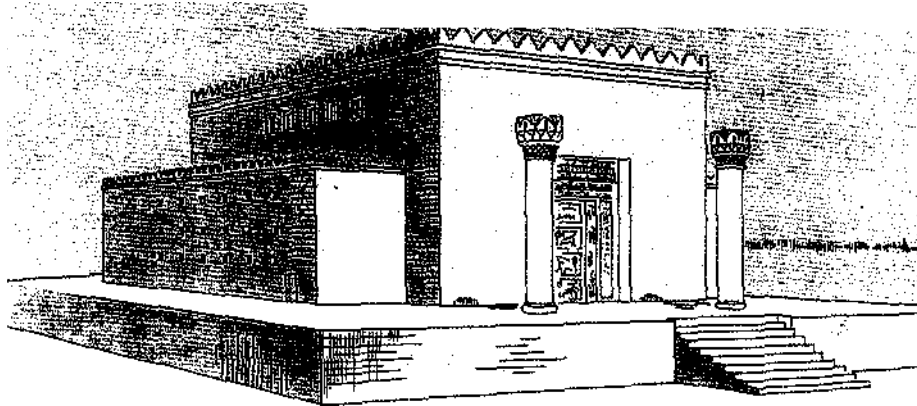
Today, in the course of celebrating the 50th year of existence of the Grand Lodge of the State of Israel, we have met here for the labors of our Grand Lodge.

When the Most Worshipful Grand Master conducted the Opening of the Grand Lodge Meeting, he concluded this ritual by asking: "Who does the Grand Master represent?" And the Deputy Grand Master replied: "King Solomon," and afterwards the Grand Master declared: "In the name of King Solomon, I declare that the Grand Lodge is Open." This is because King Solomon is the First Grand Master of the Order.

The Temple that was built by King Solomon on the Temple Mount, which is Mount Moriah in Jerusalem, was a magnificent construction, and was considered as perfect, as the name of Jerusalem -

שלם - is perfection; also the name Solomon - שלם - is perfection.

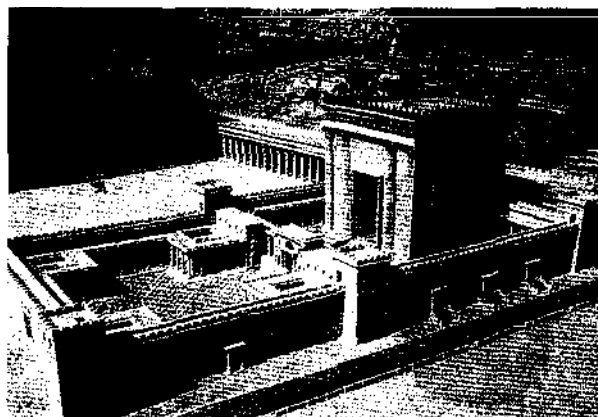
The construction of the Temple lasted 7 years, and was consecrated in the year 954 B.C. The Temple stood for 368 years, until it was destroyed by the Babylonians, headed by King Nebuchadnezzar in the year 586 B.C.



Model of the first Temple

The magnificent Temple of King Solomon was, according to the Freemasons' tradition, the seat of the Grand Lodge, in which King Solomon was the Grand Master, Hiram, King of Tyre, the Grand Senior Warden, and Hiram Abif, the Grand Junior Warden. Later they were known as the first three Grand Masters of the Order.

According to the doctrine of Freemasonry we learn that the building of the Temple was supported by three major columns, which were: Wisdom, Strength and Beauty, and they symbolize the first three Grand Masters. The column of Wisdom symbolized King Solomon with whose supreme wisdom the magnificent Temple was built; the column of Strength symbolized Hiram, King of Tyre, who supported and encouraged King Solomon in his huge enterprise; and the column of Beauty symbolized Hiram Abif, with whose great talent of the arts the Temple was decorated.



Model of the second Temple

At the porch of the Temple, stood two big brass pillars with magnificent chapters, which

were named Jachin and Boaz, which symbolized the entrance to the Temple. These pillars serve us symbolically as the most important place on the floor of our Temple.

The theory that the source of “Masonic-Institution” is in King Solomon’s Temple is an ancient tradition and is based on the “Old Charges” of the Operative Masons. In the first “Old Charges” that were discovered, it was written in the Masonic Manuscript—Cooke, of 1410:

In the construction of the Temple, King Solomon gave the builders the Charges, and taught them the customs and usages, and they are not much different from those of today.

This is the first source in Masonic history that Freemasonry is connected with King Solomon’s Temple.

In the Masonic Manuscript of Edinburgh—Register House M.S. of 1696, there is a lesson in the method of catechism, and one finds there, as follows:

Question: “Where was the first Lodge?”

Answer: “In the entrance of King Solomon’s Temple”.

In the Masonic framework, known as “Lectures of Freemasonry,” to the question: “To whom are our Lodges dedicated?” the answer is: “To King Solomon, the earliest Grand Master and founder of the Order.”

In accordance with our traditions, an installed Grand Master or an installed Master of a Lodge is seated on King Solomon’s Chair.

From time immemorial, Jerusalem, where King Solomon’s Temple was situated, constitutes a sign and symbol in universal Freemasonry and its history. Therefore Jerusalem is known as the Cradle of Freemasonry and serves as the symbolic foundation stone of Masonic philosophy.

The Holy Temple built by King Solomon is the symbol of Masonic values from which Freemasons derive strength in order to convert the rough ashlar to the perfect spiritual ashlar.

The “Legend of Hiram” is based on the Temple Legend which is drawn from the account in the Gothic Constitutions recounting that King Solomon loves Masons well and gave them Charges.

Anderson’s *Book of Constitutions*, which among other things, is a memoir of the history of the Order, contains all the legends and customs of our ancient Brethren and also records the “Hiramic Legend” which originated in ancient mythology. Their educational aims led our founders to place this legend at the foundation of the Third Degree and even to regard it as a Landmark to which every Freemason is committed.

In the *Grand Mystery of the Freemasons*, discovered in 1724, occurs the following question and answer:

Question: give me the Jerusalem Word.

Answer: Giblin.

Question: give me the Universal Word.

Answer: Boaz.

The origin of this phrase is as follows: After the completion of the Temple, a portion of the workmen traveled abroad to seek employment, while another portion remained in Jerusalem.

This “Jerusalem Word” was the word which the Masons used in Jerusalem, while the “Universal Word” was the word common to the craft everywhere.

King Solomon’s Quarries were the source of the stones which were removed as rough ashlar and were converted into the perfect ashlar for the construction of the Temple. Also in our day these Quarries are used as a meeting place for Masonic activities, for us and for visiting Freemasons.

I would like to emphasize this subject with the words of our Brother Dr. Albert Mackey, in his book, *The History of Freemasonry*:

The fact, however, remains, that in the “Legend of the Craft” the Temple is prominently and definitely referred to as a place where Masons congregated in great numbers, and where Masonry was confirmed or established, and whence it traveled into other countries.

Here in Israel, in Jerusalem the Holy City, on the Temple Mount, Mount Moriah, which stands out in the heart of the city, is the place where King Solomon built his Temple.

The building of King Solomon’s Temple plays a most significant role in the teachings and history of Freemasonry, and of all the objects which comprise Masonic symbolism, surely the most cherished is the Holy Temple in Jerusalem. If the Craft were to be divorced from its dependence on the Temple, if we remove from our rituals all reference to the Sacred Edifice, and the legends and traditions so closely connected with it, where would that leave Freemasonry?

In the Higher Degrees, which expand the teachings of Freemasonry, and in the affiliated Masonic bodies of Higher Degrees, there is stronger emphasis on the connection with King Solomon’s Temple.

In the “היכל אדון הברית” as we designate in Hebrew what in English is The Holy Royal Arch, the Mark Degree, for instance, is based on the building of the First Temple, and the central figure in that Degree is King Solomon.

The Royal Arch Degree, on the other hand, is based on the construction of the Second Temple, after the return of the Babylonian exiles, and the leading figure in this Degree is the Governor Zerubbabel (in the United States, he is Jeshua, the High Priest). The construction of the Second Temple on the ruins of the first one forms the background and the foundation of the ceremony.

In the Ancient and Accepted Scottish Rite, as well, the building and completion of King Solomon’s Temple serves as the basis for several Degrees, from the first to the 12th Degree (Master Architect), then the 13th (Royal Arch of Solomon), and later on the focus is on the Second Temple under the direction of Zerubbabel (15th Degree: Knight of the East) and the 16th (Prince of Jerusalem).

In other Degrees, that of the Chief of the Tabernacle (23rd Degree) and Prince of the Tabernacle (24th Degree) we move back to the Tabernacle and its construction.

The Degree of Knight Kadosh or Knight of the White and Black Eagle (30th Degree) takes us to the next step. The Knight of the East and West Degree (17th Degree) takes us to this chapter.

Therefore, here, in the Holy Land, are the roots of the teachings and symbols, the legends and the history of Freemasonry.

C

The “Order of the Knights” in Jerusalem

The Holy Land, as a source for the establishment of Freemasonry’s doctrine and its sources, brings us to the first millennium of the Christian Era.

In 1099 the first Crusaders arrived in Jerusalem and in a fierce battle they conquered the city for Christianity. The Moslems did not give up their resistance and fought the Christian Pilgrims. In the year 1118, the Order of Knights Templar was established for the protection of the Pilgrims. This Order received the Pope’s blessing and settled near the site of the Temple in Jerusalem. As a result of their being situated near the Temple they were called “The Knights of the Temple” or “The Templars.” They determined their own Law System and instructions for their way of life and principles that are used as an example for the modern Templars.

As time passed, the Moslems defeated them and after Saladin conquered Jerusalem, they migrated to Acre, Cyprus and finally returned to their countries of origin, except for the Grand Master, who, according to the Constitution, had to remain close to the Holy Land and thus settled in Cyprus. This Ancient Order had 22 Grand Masters during the time of its existence and the last of them was Jacque De Molay, who is considered the spiritual father of “The Templars” to this day.

Jacque De Molay’s fate and his cruel death are used as informative Masonic content to this day. In those days, “Phillip the Fair,” who was a tyrant and greedy king, ruled in France. When he noticed the many assets that the Order owned, he conspired with the Pope, Clement the 5th to kill the knights and rob them of their possessions. In June 1306, the King invited Grand Master De Molay for a consultation about important issues, and when he arrived, he and all his companions were arrested together with all the other knights all over France. The knights devoted their lives and served the Pope loyally, but the Pope himself sent the King the indictment, and in it many counts which were all false accusations. On December 5, 1310, all the arrested knights were burned at the stake and on November 3, 1314 De Molay and the Senior Office Bearers of the Order were burned as well.

De Molay’s tragic death, his firm and brave standing and the spirit of justice that surged in his heart until his last breath, endowed the inspiration to his spiritual heirs: the “Templar Knights” and the youth Order “De Molay.”

In the “York Rite” there is the division of the Degrees of the “Templar Knights,” although not in every Temple such Degrees exist.

In the “Scottish Rite” there is a Degree of a “Holy Knight” (30°) that is closely linked in its content with the Ancient Order of the “Templar Knights.”

However, there are Masonic authors who think that the “Templar Knights” are one of the possible sources for the beginning of Freemasonry.

D

The New Era

The Freemasonry chapter in the “New Era” brings us closer to the present. The event that we celebrate today—the Jubilee of the Grand Lodge of the State of Israel, 50 years, deserves to get its significant dimensions if we look at the history of Freemasonry in Israel in the “New Era.”

Looking at these beginnings during the “New Era,” the first Masonic Lodge in the Holy Land met in 1868, when Bro. Robert Morris was resident here in the course of his research work. He was a Past Grand Master of the Grand Lodge of Kentucky, U.S.A. In his book “Journey of Research on

Masonic Life in the Near East,” he writes that after arriving in this country, he sought Masonic activity here. He found no Lodge, but met Freemasons. He founded a Lodge known as “Reclamation” (the name meaning betterment, since we maintain that we accept good men into the Order, so as to make them even better men). He and the Masons then in the country conducted their first Lodge meeting on May 13, 1868, in Zedekiah’s Cave (King Solomon’s Quarries) in Jerusalem, by candlelight. This was the first Masonic event in the country (in the “New Era”) and can be seen as the beginning of Freemasonry in Israel.

There existed two more pioneer Lodges: the one was “Suleiman al-Muluki” (“Solomon the King”) Lodge No. 293 that was also called “Royal Solomon Mother Lodge,” founded in Jerusalem on January 5, 1873, under the patronage of the Grand Lodge of Canada. In contrast with the “Reclamation” Lodge, whose span of work, following the gala founding assembly, is not known, the “Suleiman al-Muluki” Lodge is regarded as the country’s first regular Lodge. This may be gathered from the fact that its first Master, Brother William Hyatt, then serving as the British Consul in Jerusalem, was elected Master four times consecutively, in tribute to the extensive Masonic work of the Lodge during his tenure.

The second pioneer Lodge was “Gate of Solomon’s Temple,” consecrated in August 1891, on the roll of the Egyptian Order in Paris. This Lodge was founded by the French engineers who built the Jaffa-Jerusalem railway. Its Temple was in the residence of the Litvinski family in Jaffa. The Lodge members included local Jews and Arabs.

The “Barkai” Lodge, which was erected in 1906 under the aegis of the Grand Orient de France, originated from this Lodge after it became dormant. The Grand Orient de France was closed down when the Germans occupied France, and in 1942 “Barkai” severed its French connection and came under the Jurisdiction of the National Grand Lodge of Palestine. Today “Barkai” is considered the oldest active Lodge in Israel.

As with “Barkai,” there were other Lodges in the country belonging to different jurisdictions—Egypt, France, England, Scotland, Germany and others.

As is known, this was the period of Capitulations, wherein the rule of the country was vested in the Consuls of the different countries, who ruled arbitrarily, according to the laws of their countries. Amongst their other activities was the founding of Masonic Lodges to serve their own citizens, as well as disseminate the cultures of their respective countries, so as to extend their spheres of influence among the residents. During this genesis period, which underwent ups and downs due to the First World War, to the edicts of the Turkish regime, and the like, no fewer than 40 Lodges were established.

Another important chapter of Masonic history here were the Lodges founded under the aegis of the “Symbolic Grand Lodge of Germany,” which had moved from Germany to Jerusalem and added to its name the words “in exile.” The first Lodge thus founded was “Ein Hashiloah” in 1931, in Jerusalem.

Much was done by the National Grand Lodge of Egypt. Seven regular Lodges worked under its patronage.

As the different Lodges in Palestine belonged to different jurisdictions, the seven Lodges under the National Grand Lodge of Egypt combined in order to found a local Grand Lodge and signed an appropriate petition to establish a National Grand Lodge of Palestine.

These Lodges were “Jerusalem” founded in 1925, French speaking; “Har Zion” founded in 1927, Hebrew speaking; “Moriah” founded in 1928, French speaking; “Pax” founded in 1928, English speaking; “Hiram” founded in 1929, Hebrew speaking; “Har Sinai” founded in 1929,

Hebrew speaking; “Heichal Shlomo” founded in 1929, Arabic speaking.

In June 1932, these founding Lodges affixed their signatures to the Petition of Foundation and elected Brother Shuqri Hourri to be the first Grand Master and Brother Mark Gorodisky to be Substitute Grand Master. However, it so happened that Brother Shuqri Hourri fell ill and passed away before he was installed.

On December 1, 1932, the founding Lodges convened for a special meeting to elect a new Grand Master. They unanimously elected Brother Mark Gorodisky as Grand Master, Brother Dr. Yaacov Nuzhah as Substitute Grand Master, and Brother Asher Koch as Grand Secretary.

On January 8, 1933, a distinguished delegation arrived from Egypt, headed by the Grand Master the Most Wor. Bro. Fuad Bey Hussein. On the following day, January 9, 1933, there was held in the Masonic Temple, on St. Julian Street in Jerusalem, the founding ceremony of the National Grand Lodge of Palestine and the Installation of its Grand Master by the Most Wor. Bro. Fuad Bey Hussein, in the presence of a festive audience of Jews, Arabs, Christians, and Moslems.

It transpired that after the founding of this Grand Lodge and during its activities, many difficulties mounted up and Masonic life here was not harmonious. Doubts were cast in the Masonic World regarding the National Grand Lodge of Egypt founded in 1876. In 1922 arguments arose and a new Grand Lodge was established there. In addition, there were three separate bodies in Egypt: the National Grand Lodge, the Grand Orient and the Supreme Council of the Scottish Rite. All this weakened the standing of the National Grand Lodge of Egypt in the Masonic World. Most Grand Lodges worldwide did not recognize it, the foremost being those of England, Scotland and Ireland. This led to the non-recognition of those Lodges here which were under the Egyptian Jurisdiction, and later the National Grand Lodge of Palestine. It must be remembered, too, that later Masonry in Egypt was forbidden by the “Free Officers” (headed by General Najib, Nasser, Sadat and others) who fomented in 1952 the revolution in Egypt, unseating the Monarchy and taking over the country.

What were the difficulties of the Order in Israel?

As a consequence of their being under Egyptian Jurisdiction, the Grand Lodge and Lodges in Palestine were not recognized by most Grand Lodges worldwide and in particular by the premier Grand Lodges of England, Scotland and Ireland. There remained in the country other Lodges not under Egyptian Jurisdiction and they continued their Masonic activities under their respective Jurisdictions.

Thus Masons in Palestine were divided into two groups without any communication between them. Brethren from either group were unable to visit Lodges in the other. There were no visits between Lodges, as unrecognized Lodges were considered as being “non existent.” There developed a separation amongst Brethren which is contrary to the principles of Masonry. There arose many difficulties regarding initiations and visits by foreign Masons who could only visit recognized Lodges. This situation was absurd and embarrassing.

Because of the spirit of the newly born State of Israel—renewal, revival and growth were felt also among Masons.

The Masters and Brethren of the five Lodges under Scottish Jurisdiction, which were recognized Lodges, took the initiative, and steps were taken for the establishment of an independent sovereign Grand Lodge in Israel, recognized by all other Grand Lodges and unifying all Freemasons in Israel. These Lodges were “Reuven” of Haifa, “Mizpah” and “Holy City” of Jerusalem, “Sharon” and “Aviv” of Tel Aviv.

After much debate, serious efforts on the part of the Brethren and their overwhelming desire for linking of units, an agreement for sponsorship was received from the Grand Lodge of Scotland with the knowledge of the United Grand Lodge of England and the Grand Lodge of Ireland. The stage was

set for the establishment of the Grand Lodge of the State of Israel. This took place on the 20th of October 1953.

Many delegations of Freemasons from Israel and abroad came to Jerusalem for the occasion, but the main and most prestigious amongst them was the delegation from the Grand Lodge of Scotland, which came to dedicate the Grand Lodge of the State of Israel and to install the Grand Master in office. Prominent in this delegation were the Earl of Elgin and Kincardine (Past Grand Master), the Rt. Wor. Bro. Dr. G. L. C. Colenso-Jones (District Superintendent for the Eastern Mediterranean) and Rt. Wor. Bro. Dr. Alexander Farley Buchan (Grand Secretary).

In Jerusalem there was much activity. The representatives from abroad called on the President of the State; a festive Masonic luncheon was held at the King David Hotel; the Israel Ministry of Posts issued a special seal to commemorate the event; Jerusalem took on a festive appearance, and everyone looked forward to the ceremonies at the Y.M.C.A. Auditorium.

Impressively, and in accordance with the Ancient Scottish Ritual, first came the Dedication of the Temple, followed by the Installation of the Grand Master, the Most Wor. Bro. Shabetai Levi, by the installing Master, the Rt. Wor. Bro. The Earl of Elgin and Kincardine and the installing Grand Wardens assisting him. The installed Grand Master appointed the Most Wor. Bro. Dr. Avraham Shaoni Immediate Past Grand Master, as well as the Grand Lodge Office-Bearers for the year 1953. The splendid ceremony ended with a legal-formal act, as thirty reigning Masters of all the Lodges were presented to the installed Grand Master. They took the Obligation and received new Charters from the Grand Lodge of the State of Israel.

This historic event was splendidly continued with a festive Consecration Banquet, at which greetings and orations were offered, marking the beginning of a new chapter in the history of Freemasonry in Israel.

This was the historic occasion of the Unification of all Masonic Lodges in Israel demonstrating the importance of the establishment of our Grand Lodge.

It is not out of place to mention that within a short time the Grand Lodges of England and Ireland extended recognition to the Grand Lodge of the State of Israel, followed by most other Grand Lodges, well over a hundred.

Now, fifty years have passed and today we celebrate the Jubilee of the Grand Lodge of the State of Israel. We thank the Grand Architect of the Universe for granting us the privilege of having reached this stage.

CORN, WINE, OIL, AND ANCIENT ISRAEL

By

George C. Ladd III, Past Master, Tennessee Lodge of Research, F. & A. M.

Since I was raised to the sublime degree of Master Mason seven and a half years ago, I have never ceased to be amazed at Masonry's ability to appear at unexpected times (especially in Church), or in the most unexpected places. I was blessed this year to take a tour of Israel. At the very first activity on our tour immediately following our arrival at the Tel Aviv Airport, I was treated to a lecture on corn, wine, and oil.

We were taken via our tour bus from the airport to sort of national park called Ne'ot Kedumim—the Biblical Land Preserve, located between Tel Aviv and Jerusalem. Here they endeavor “to re-create the physical setting of the Bible in all its depth and detail. . . .” In their own words from their website “The Bible conveys its ideas not in abstract terms, but through a clear and vivid record of long human interaction with the land of Israel. Neot Kedumim draws on a variety of disciplines—such as Bible scholarship, botany, zoology, geography, history, and archaeology—to bring the Bible and its commentaries to life. Neot Kedumim has constructed a network of natural and agricultural landscapes bearing names that indicate their textual source:

- the Forest of Milk and Honey
- the Dale of the Song of Songs
- Isaiah's Vineyard
- the Fields of the Seven Varieties
- and many more.

“Thousands of tons of soil were trucked in and spread on the eroded hillsides, reservoirs were dug to catch runoff rainwater, and ancient terraces were restored. Habitats were created for such varied species as cedars from the snow-covered mountains of Lebanon and date palms from Sinai desert oases.”

“Hundreds of varieties of biblical and talmudic plants; wild and domesticated animals; ancient and reconstructed olive and wine presses, threshing floors, cisterns, and ritual baths bring to life the literal roots of the biblical tradition in the soil of the land of Israel.”¹

We were given a tour of this park by a lady who is sort of a park ranger and interpreter, and were shown various plants, agricultural fields, and animals. She explained how each of these were mentioned in or were a part of the Bible. Early on, she explained to us about Corn, Wine, and Oil.

“I will respond, declares the Lord. I will respond to the heavens, and they will respond to the earth, and the earth shall respond with grain, with wine, and with oil” (Hosea 2:23-24).

As the virtual tour from Ne'ot Kedumim's website states, “It is this trio (grain, wine, and oil) that, throughout the Bible, represents the divine response, through the heavens, to the earth, and, through the earth, to human needs. God speaks to people through the seasonal rain from the heavens, vital for these three crops: ‘If you obey the commandments that I enjoin upon you this day, loving the Lord your God and serving Him with all your heart and soul, I will grant the rain for your land in

season, the early rain and the late, and you shall gather in your grain and your wine and your oil.’ (Deuteronomy 11:13 - 14) With the “rain in season,” grain (wheat), wine (grapes) & oil (olives) flourish in Israel’s dry, rocky soil. Wheat, grapes, and olives became the staple products of ancient Israel.²

Deuteronomy, Chapter 7, Verses 12 and 13 state “And because you hearken to these ordinances, and keep and do them, the Lord your God will keep with you the covenant and the steadfast love which he swore to your fathers to keep; he will love you, bless you, and multiply you; he will also bless the fruit of your body and the fruit of your ground, *your grain and your wine and your oil*, the increase of your cattle and the young of your flock, in the land which he swore to your fathers to give you.

Corn, of course, is used in the British sense of that word to mean wheat, and not maize, which is what we Americans usually mean when we use the word, “corn.” The Talmud lists 11 tasks associated with growing and harvesting wheat, “to bring forth bread from the earth.” These are “plow, sow, reap, bind the sheaves, thresh, winnow, sieve, grind the grain, sift the flour, knead, bake.”

It is no coincidence that grain is first in the list of grain, wine, and oil. Wheat was the queen of the crops. The ancient Israelite got 50 percent of his calories from wheat, mostly in the form of bread. *Lehem*, bread in Hebrew, is also the generic word for food. Bread is still the central food in Jewish religious life. Blessing the bread blesses the entire meal, and eating bread requires the ritual hand-washing before and the grace after.³

But wheat—life—is highly dependent on the “rain in season, the early rain and the late”—the first rains for the seed to germinate, the last for the kernels to ripen and fill with starch. If the farmer’s prayers have been answered—if the rains come on time . . . then “those who sow in tears will reap with songs of joy” (Psalm 126:5).⁴

Wine, it turns out, was essential to a person’s fluid intake in ancient Israel. Other than the region along the River Jordan and the occasional oasis, Israel, largely a desert country, had one source for water—rain. The Hebrew words for heaven, *shamayim*, and water, *mayim*, share the same root. Etymologically, in Hebrew, water comes from heaven. Rain is Israel’s “only major source of water, and the rain comes, at most, six months of the year. How did people survive the dry months? Cisterns. Hewed laboriously out of solid rock, the cistern functions as a bank. You deposit every drop in the winter, and withdraw, very, very carefully, during the summer.” During our tour, one of the main features of every ancient city or town that we saw was a large cistern.

One generally does not drink this stagnant cistern water by itself. It had to be mixed with wine to disinfect it. Hence, one’s fluid intake consisted solely of wine, or of wine mixed with water.

According to Ne’ot Kedumim’s website, “In the ancient Mediterranean, wine was an important component of the diet and a major source of calories, sugar, and iron. In ancient Israel, the drinking water available at the end of the summer was rainwater that had been sitting in a cistern for at least six months. Adding wine to the water improved the taste and lowered the bacteria content. Water mixed with wine was a standard drink. And “wine gladdens the human heart” (Psalm 104:15). Every holiday, every family celebration, is sanctified by blessing the fruit of the vine.”⁵

Grapes grow throughout Israel. In the early spring, the leaves and delicate white flowers appear on the vines, and the fruit ripens in mid- to late summer. To harvest the grapes quickly before they spoil on the vine, the entire family moves into the vineyard watchtower, to harvest, tread the grapes in the winepress, and store the fresh juice in jugs to ferment.

Like wheat, grapes depend on the winter rains. Without enough water during the winter, the growing parts of the vine shrivel. But the same rain that can benefit the wheat in the spring can

damage the grapes if the blossoms have already opened. And the heat that the grape blossoms need to open and be pollinated can parch the wheat. A tricky situation.⁶

Oil is olive oil. I suppose my first thought when I think of oil is anointing. But olive oil had a variety of uses in ancient Israel, the primary one being light from clay oil lamps. These were the light-bulbs of ancient Israel. Olive trees can live for a thousand years and bear fruit for centuries. Olive oil is one of the blessings of the land, highly valued for cooking, healing, and especially for lighting. “Messiah” is the Hebrew *mashiakh*—the one who is anointed—with olive oil.⁷

The green olives are harvested in the fall, and the ripe, black olives, full of oil, in November and December. To make oil, the olives are first crushed by a large, rotating stone. The olive pulp is then put in round, woven baskets and the oil is squeezed out.⁸ Like the grapes, olives bloom in the spring. The delicate olive flowers are in the same vulnerable state as the grape blossoms, easily damaged by the winds and the late rains of April.⁹

In order to survive, the ancient Israelite needed all three—the grain *and* the wine *and* the oil. For the wheat and the grapes and the olives to *all* grow, a fine-tuned ecological balance was needed—a balance between rain and sun, heat and cold, that was—and is—beyond human control.¹⁰ For this life-sustaining balance, the ancient Israelite farmer could only hope—and pray. Inevitably, the grain, the wine, and the oil became major players in his ritual life. The Temple ritual centered on a permanent display of twelve loaves—the showbread—and the menorah that was lit with olive oil. A wine libation was poured over the altar. The grain offering was semolina from the inner kernel of the wheat mixed with olive oil.

In the course of history, the Temple was destroyed, and with it the powerful rituals that channeled and focused the plea for survival. The Jews scattered from Israel to every corner of the earth.¹¹ But the grain, the wine, and the oil were not forgotten. How is every Jewish holiday, every Sabbath, sanctified? By blessing bread, and blessing wine, and kindling lights. The Sabbath table, no matter where in the world, holds a weekly reminder of the ancient Jewish origins in a narrow, rocky strip of East Mediterranean coast, of the ancient Israelite farmer’s fervent plea for the ecological balance that meant survival, and of our own ultimate dependence on the earth.¹²

Thus, corn, wine, and oil represent the essentials for human existence: food, liquids, light.¹³

I was immediately struck by the association of oil with light, which I had not perceived before. When I considered the wages of a Fellowcraft Mason, I immediately saw a relationship between the activities of the Fellowcraft and the procurement of more light. The Fellowcraft is to come out of ignorance into knowledge. His wages supply him with nourishment, refreshment, and more light. A major source of light is his cultivation of the seven liberal arts and sciences. Manly P. Hall asserted that “Equipped with the knowledge conferred by familiarity with the liberal arts and sciences, the studious Freemason therefore finds himself confronted by few problems with which he cannot cope.”¹⁴ These arts and sciences are the means by which we “trace the power, wisdom, and goodness of the Grand Artificer of the Universe,” being the means by which we “minutely analyze his works.”

I urge you to read Dr. Philip Phillips’ paper, “The Seven Liberal Arts in the Fellowcraft Degree,” printed in the Tennessee Lodge of Research’s book, *Traveling East*, on pages 400-410.¹⁵

For a Masonic Treatment of Corn, Wine, and Oil, I recommend Short Talks Bulletin from August 1930, which treats the subject of corn, wine, and oil very well from the point of view of Masonry (reprinted following this article).¹⁶

For an esoteric exploration of the possible meanings of Corn, Wine, and Oil, see Dr. Thomas Driber’s paper, “The Secrets of the Fellowcraft Degree,” in *Traveling East* on pages 193-209.¹⁷

-
- ¹ “What Are We,” June 13, 2008, <<http://www.n-k.org.il/public/english/what/what.htm>>.
- ² “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_2.htm>.
- ³ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_3.htm>.
- ⁴ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_5.htm>.
- ⁵ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_6.htm>.
- ⁶ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_7.htm>.
- ⁷ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_8.htm>.
- ⁸ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_9.htm>.
- ⁹ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_10.htm>.
- ¹⁰ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_11.htm>.
- ¹¹ “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_12.htm>.
- ¹² “GRAIN, WINE, AND OIL - virtual tour at Neot-Kedumim,” June 13, 2008, <http://www.n-k.org.il/public/english/what/v_tours/gwo/gwo_13.htm>.
- ¹³ “Hands-on Installations - Neot Kedumim The Biblical Landscape Reserve in Israel,” June 13, 2008, <http://www.n-k.org.il/public/english/what/hans_on/hands_on.htm> .
- ¹⁴ Hall, Manly P., The Secret Teachings of All Ages (Los Angeles: Philosophical Research Society, 1975) 173-174.
- ¹⁵ Driber, Thomas J., Ph.D. and Philip E. Phillips, Ph.D., Traveling East. (Nashville: Eveready Press, 2006) 400-410.
- ¹⁶ The Short Talk Bulletin, The Masonic Service Association of the United States, VOL. 8 AUGUST 1930 NO. 8.
- ¹⁷ Driber, Thomas J., Ph.D. and Philip E. Phillips, Ph.D., Traveling East. (Nashville: Eveready Press, 2006) 193-209.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF THE UNITED STATES
VOL. 8, AUGUST 1930, NO. 8**

CORN, WINE, AND OIL

The wages which our ancient brethren received for their labors in the building of King Solomon's Temple are paid no more. In the lodge we use them only as symbols, save in the dedication, constitution and consecration of a new lodge and in the laying of cornerstones, when once again the fruit of the land, the brew of the grape, and the essence of the olive are poured to launch a new unit of brotherhood into the fellowship of lodges; to begin a new structure dedicated to public use.

Corn, wine and oil have been associated together from the earliest times. In Deuteronomy the "nation of fierce countenance" which is to destroy the people "shall not leave thee either corn, wine, or oil." In 2nd Chronicles we read "The children of Israel brought in abundance the first fruits of corn, wine and oil." Nehemiah tells of a "great chamber where aforetime they laid the meat offerings, the frankincense and the vessels, and the tithes of the corn and the new wine and the oil into the treasuries." There are many other references in the Great Light to these particular forms of taxes. Money, tithes for religious purposes, wealth, refreshment.

In ancient days the grapes in the vineyard and olives in the grove and the grain of the field were not only wealth but the measure of trade; so many skins of wine, so many cruces of oil, so many bushels of corn were to them as are dollars and cents today. Thus our ancient brethren received wages in corn, wine and oil as a practical matter; they were paid for their labors in the coin of the realm. The oil pressed from the olive was as important to the Jews in Palestine as butter and other fats are among Occidentals. Because it was so necessary, and hence so valuable, it became an important part of sacrificial rites. There is no point in the sacrifice which is only a form—to be effective it must offer before the altar something of value; something the giving of which will testify to the love and veneration in which the sacrificer holds the Most High. Oil was also used not only as a food but for lighting purposes; more within the house than in the open air, where the torch was more effective. Oil was also an article of the toilet; mixed with perfume it was used in the ceremonies of anointment, and in preparation for ceremonial appearances. The "precious anointment which ran down upon the beard, even Aaron's beard" as the quotation has it in our Entered Apprentices degree, was doubtless made of olive oil, suitably mixed with such perfumes and spices as myrrh, cinnamon, galbanum and frankincense. Probably oil was also used as a surgical dressing—nomadic peoples, subject to injuries, could hardly avoid knowledge of the value of soothing oil. With so many uses for oil, its production naturally was stimulated. Not only was the production of the olive grove a matter of wealth, but the nourishing and processing the oil gave employment to many. Oil was obtained from the olive both by pressing—probably by a stone wheel revolving in a large stone, mill or mortar—and also by a gentle pounding. This hand process produced a finer quality of oil. "And thou shalt command the children of Israel that they bring pure olive oil beaten for the light, to cause the lamp to burn always." (Exodus 17:20.)

The corn of the Bible is not the corn we know. In many, if not the majority of the uses of the word, a more understandable translation would be simply "grain." The principal grains of the Old Testament days were barley and wheat, and "corn" represents not only both of these, but all the

grains which the Jews cultivated. Our modern corn, cultivated and cross bred was, of course, unknown to the ancients, although it might be going too far to say they had no grain similar to the Indian maize from which our great corn crop has grown. An ear of grain has been an emblem of plenty since the mists of antiquity which shroud the beginnings of mythology. Ceres, goddess of abundance, survives today in our cereals. The Greeks called her Demeter, a corruption of Gemeter, our mother earth. She wore a garland of grain and carried ears of grain in her hand. The Hebrew Shibboleth means both an ear of corn and a flood of water. Both are symbols of abundance, plenty, wealth. American Masonic use of a sheaf of wheat in place of an ear of wheat—or any other grain such as corn—seems rather without point or authority. As for the substitution occasionally heard of “water ford” for “water fall,” we can only blame the corrupting influence of time and the ignorance of those who have permitted it. Since a water ford signifies a paucity, the absence of water, while a water fall carries out both the translation of the word and the meaning of the ear of corn—plenty.

Scarcely less important to our ancient brethren than their corn and oil was wine. Vineyards were highly esteemed both as wealth and as comfort—the pleasant shade of the “vine and fig tree” was a part of ancient hospitality. Vineyards on mountain sides or hills were most carefully tended and protected against washing by terraces and walls, as even today one may see on the hillsides of the Rhine. Thorn hedges kept cattle from helping themselves to the grapes. The vineyardist frequently lived in a watch tower or hut on an elevation to keep sharp look-out that neither predatory man nor beast took his ripening wealth. The Feast of Booths, in the early fall, when the grapes were ripe, was a time of joy and happiness. “New wine”—that is, the unfermented, just pressed-out juice of the grape—was drunk by all. Fermented wine was made by storing the juice of the grape in skins or bottles. Probably most of the early wine of Old Testament days was red, but later the white grape must have come into esteem—at least, it is the principal production of that portion of the world today.

Corn, wine and oil form important and necessary parts of the ceremonies of the dedication, consecration and constitution of a new lodge. Lodges were anciently dedicated to King Solomon, but as we all know, our modern lodges are dedicated to the Holy Sts. John. “and since their time there is represented in every regular and well governed lodge a certain point within a circle, embordered by two parallel perpendicular lines, representing those Saints.” This symbol of the point within the circle is far older than King Solomon’s Temple. The two lines which emborder it, and which we consider represent the Saints, were originally representative of the summer and winter solstices. The Holy Sts. John have their “days” so closely to the summer and winter solstices—(June 24 and December 27 are almost coincident to June 21 and December 21) that there can be little doubts that both lines and dates represented to our “ancient brethren” the highest and lowest point which the sun reached in its travels north and south. They are, thus, most intimately connected with the time of fecundity and harvest, the festivals of the first fruits, the depth of winter and the beginning of the long climb of the sun up from the south towards the days of warmth which that climb promised. Hence corn, wine and oil—the produce of the land—are natural accompaniments to the dedication of a lodge which it is hoped will prosper, reap an abundance of the first fruits of Masonic cultivation, and a rich harvest of ripe character from the seeds it plants. Corn, wine and oil, poured upon the symbolic lodge at the ceremony which creates it, are essential to “erection” or “Consecration” to the services of the Most High. From earliest times consecration has been accompanied by sacrifice, a free-will offering of something of real value to those who thus worship.

Hence the sacrifice of corn, wine and oil—the wealth of the land, the strength of the tribe, the comfort and well-being of the individual—at the consecration of any place of worship or service of

God. Like so much else in our ceremonies, the idea today is wholly symbolic. The Grand Master orders his Deputy (or whatever officer is customary) to pour the corn; the Senior Grand Warden to pour the wine, the Junior Grand Warden to pour the oil upon the “Lodge”—usually a covered structure representing the original Ark of the Covenant. The corn is poured as an emblem of nourishment; the wine as an emblem of refreshment, and oil as an emblem of joy and happiness. The sacrifice we thus make is not actual any more than Masonic work is physical labor. The ceremony should mean to those who take part in it, those who form the new lodge, that the symbolic sacrifice will be made real by the donation of the necessary time and effort and thought and brotherly affection which will truly make the new lodge an effective instrument in the hands of the builders. When the Grand Master constitutes the new lodge, he brings it legally into existence. A man and a woman may be married by a civil ceremony without the blessing of God; so could a lodge be constituted, probably, without the ceremony of consecration. But as the joining of a man and a woman in matrimony is by most considered as a sacrament, to be solemnized with the blessing of the Most High, so is the creation of a new lodge essentially performed when it has been consecrated by the pouring of the corn, the wine, the oil—the wages of our “ancient Brethren.” Constitution, the legal enactment, may be the body of the making of the new lodge, but consecration is its spirit. In the laying of a cornerstone the Grand Master also pours, or causes to be poured, the corn, the wine and the oil, symbolizing health, prosperity and peace. The fruits of the land are poured upon the cornerstone to signify that it will form part of a building which shall grow, be used for the purposes of proper refreshment, and become useful and valuable to men.

The ceremonies differ in different Jurisdictions—indeed, so do those of the dedication consecration and constitution of a lodge—but the essential idea of the corn, the wine and the oil is the same everywhere, regardless of the way in which they are applied in the ritualistic ceremonies. It probably matters very little what varieties of grain, of oil and of juice of the grape are used in these ceremonies. The symbolism will be the same, since the brethren assembled will not know the actual character of the fruits of the earth being used. To be quite correct, barley or wheat should be used for the corn, olive oil for the oil, and sacramental wine, such as is permitted by the Volstead Act for religious purposes, for the wine. It may be noted, however that “new wine” or unfermented grape juice was used by the Children of Israel as a sacrifice, as well as fermented wine, so that if there is any objection to the use of a permitted sacrificial wine, the ordinary grape juice in no way destroys the symbolism. Mineral oil of course, is oil, and it is a “fruit of the earth” in the sense that it comes from the “clay” which is constantly being employed for man’s use.” The oil of Biblical days, however, was wholly vegetable whether it was the olive oil of commerce, or the oil of cedar used in burials.

Corn, wine and oil were the wages paid our ancient brethren. They were the “master’s wages” of the days of King Solomon. Masons of this day receive no material wages for their labors; the work done in a lodge is paid for only in coin of the heart. But those wages are no less real. They may sprout as does the grain, strengthen as does the wine, nourish as does the oil. How much we receive, what we do with our wages, depends entirely on our Masonic work. A brother obtains from his lodge and from his Order only what he puts into it. Our ancient brethren were paid for physical labors. Whether their wages were paid for work performed upon the mountains and in the quarries, or whether they received corn, wine and oil because they labored in the fields and vineyards, it was true then, and it is true now, that only “in the sweat of thy face shalt thou eat bread.” To receive the equivalent of corn, wine and oil, a brother must labor. He must till the fields of his own heart or build the temple of his own “House not made with hands.” He must give labor to his neighbor or

carry stones for his brother's temple. If he stand and wait and watch and wonder, he will not be able to ascend into the Middle Chamber where our ancient brethren received their wages. If he works for the joy of working. does his part in his lodge work, takes his place among the laborers of Freemasonry, he will receive corn, wine and oil in measures pressed down and running over and know a fraternal joy as substantial in fact as it is ethereal in quality; as real in his heart as it is intangible to the profane world.

For all of us, then, corn, wine and oil are symbols of sacrifice, of the fruits of labor, of wages earned. For all of us, so mote it be.

THE SQUARE AND COMPASSES

By

Hoyt O. Samples, 33°, Sovereign Grand Inspector General
Ancient and Accepted Scottish Rite of Freemasonry
Southern Jurisdiction, Orient of Tennessee

This paper is presented as a portion of the Masonic Cooperative Education Program sponsored by the Ancient and Accepted Scottish Rite as a Masonic learning tool for Craft Masonry. It is printed here by permission from Brother Samples.

One of the earliest lessons that we are taught in Freemasonry is that the three great lights are the Holy Bible, square, and compasses. While it is relatively easy to understand why the Holy Bible is given us as the rule and guide of our faith and thus considered one of the great lights, it may require additional explanation to understand why the square and compasses are also considered two of the great lights of Masonry.

When most people are asked what constitutes the “secrets” of Freemasonry, many would justifiably reply that the grips and words are the secrets of this fraternity. However, the grips and words can be obtained by non-Masons through a brief perusal of the Internet or basic research at a local library. In a much more complete sense, Freemasonry can best be understood as being a fraternity based on symbols, and it is perhaps the meaning of such symbols which constitutes the true “secrets” of Freemasonry.

In that regard, the square and compasses must be very important symbols if they are given such an elevated status in our fraternity. Thinking about a square reveals that it is an instrument that can only be applied to flat surfaces. In ancient times, the Earth was presumed to be flat, and so the square became a symbol of that which is earthly. Likewise, the Earth was thought to be square and thus the phrase “the four corners of the earth.”

The compasses are used to describe circles and shapes in trigonometry and geometry that cannot be adequately described by a square. Thinking for a moment, you will realize that the sky or heavens above constitute a half-sphere or half-circle which can be drawn by the compasses. Thus, the compasses came to symbolize the heavenly or spiritual.

Every human being has a double nature. One aspect of human nature involves the animal and material, while the other involves the intellectual and spiritual. Man’s body is said to be formed from the dust of the Earth, while his soul, spirit and intellect are formed in the heavens. The physical body arises from the Earth and returns to the Earth and is considered earthly and material. The soul, spirit, and intellect are immortal and are heavenly and spiritual in nature.

There are competing forces affecting human conduct. The compasses represent those forces which are heavenly and spiritual, while the square is a symbol of those forces which are earthly and material.

The compasses’ two arms represent man’s moral sense and reason. Moral sense can be defined as that which has been given to man to discern right from wrong. The concept of reason is one in which a man discerns what is the wisest and best course of conduct.

On the other hand, the square represents the earthly, material nature of man and can be described as the sensual appetites and passions of a human being. These characteristics are those that man shares with animals, and so far as they rule a man, he is but an animal.

When a candidate is prepared to be initiated, he represents man in the state of barbarism, ignorance, and subjugation. You will recall that the candidate is neither naked nor clad, barefoot nor shod, meaning that his faculties are but half developed and that moral sense and reason, though they exist in him, are in a dormant condition.

Furthermore, the candidate is hoodwinked and so symbolically deprived of the light of knowledge.

The candidate is also deprived of all metals. This was originally directed at the most precious metals of gold and silver and symbolized the deprivation of the light of reason and moral sense. Going even further, gold originally represented the sun and silver the moon. Therefore, a blindfolded candidate deprived of all metals is denied a vision of the light and vision of the sun and moon, or, in other words, deprived of the ability to find moral sense and reason.

During the obligation, the candidate's attention is drawn to the square and compasses on the altar. Remembering that the two points of the compasses represent moral sense and reason and the two arms of the square represent man's sensual appetites and animal passions gives us great insight into the real meaning of these most significant symbols.

It is with great care that it is pointed out to the candidate that the two points of the compasses are under the square in the entered apprentice degree. As the candidate is deprived of light, the candidate's moral sense and reason are symbolically overpowered and ruled by his earthly (represented by the square) appetites and passions which constitute his animal nature. Thus, without moral sense and reason, man is destined to be no better than an animal and governed only by the basest instincts.

In the Fellowcraft degree, one point of the compasses is elevated above the square, and this fact is specifically pointed out to the candidate. Such teaches the candidate that by zealous work he can begin to attain light and that the progressive journey of a faithful man is from darkness to light. In our teachings, the candidate is reminded that Freemasonry is a journey and can be attained only by degrees. This represents the journey of a man traveling from darkness to light and that of a man maturing from his animal instincts to a willingness to serve the greater good. The Fellowcraft degree represents that the candidate has attained a moral and intellectual condition whereby his earthly appetites and passions no longer have complete control over his moral sense and reason.

The third degree is the cement of the whole, and as a Master Mason, the candidate is instructed that both points of the compasses are elevated above the square. This is designed to teach the candidate that he is supposed to have obtained the condition in which the moral, intellectual, and spiritual forces of his nature have become superior to his material and animal forces. This represents the progressive journey of a man from darkness to light. It is the recognition that man owes a greater duty than just to himself and that the best expression of his nature is one of self-sacrifice and service to others. Thus, as a Master Mason, one is supposed to have obtained the condition in which the moral, intellectual, and spiritual forces of his nature have become superior to its material and animal forces. The candidate becomes a Master Mason because, symbolically, he has become a Master of himself.

We are all familiar with the phrase describing a Master Mason as one who has "passed from the square to the compasses." Knowing the meaning of the symbolism gives us much greater insight and a more complete understanding of this phrase. As one "passes from the square to the compasses," one is growing in maturity and evolving from the earthly and sensual appetites to those heavenly and spiritual virtues which are the ultimate rewards for those who seek the true light.

We are also taught that the principal tenants of Masonry are said to be included between the two

points of the compasses when properly extended. By understanding that the principal tenants are the whole moral law, we can now see that the moral law can only be discerned by the application of moral sense and reason, which are the two prongs of the compasses. Likewise, the compasses are said to circumscribe our desires, which means that by the application of moral sense and reason, we keep our sensual appetites and desires in check and make them subordinate to those higher and nobler virtues of service to God and our fellow man.

One of the great Masonic scholars of all times was Albert Pike, Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction from 1859 until his death in 1891. He felt very strongly that symbolism was of critical importance in the Blue Lodges, and one of his goals was to help Masons understand the symbolic meanings and applications of the symbols in their Lodges. Our ritual is what sets Masonry apart from other good and useful charitable and fraternal organizations. Grand Commander Pike realized this and noted that the ceremonies of Freemasonry served two primary purposes: (1) to inculcate and promote moral and social virtues; and (2) to serve as a vehicle for transmitting symbols.

Thus, we would be well-served by undertaking a diligent study of Masonry's symbols whereby we can obtain the true secrets and gifts that Masonry has to offer.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2008**

USING MASONRY

By: Jim Tresner

In the August 2007 STB, Basic Freemasonry, Bro. Tresner gave us a practical concept of the fraternity relating to its history and rituals. In this STB Bro. Tresner explores a more esoteric view of Freemasonry, and how it may be used to enrich our lives.

Bro. & Dr. Jim Tresner is a noted Masonic author and scholar. He is a P.M. of Albert Pike Lodge #162, Guthrie, OK; Director of Work, Guthrie Scottish Rite Bodies; and Book Review Editor for The Scottish Rite Journal, Southern Jurisdiction S.R.

-STB Editor

It is true, of course, that we are not supposed to “use” Freemasonry in most of the usual senses of the word. We are told, rightly, that we are not supposed to use it to get ahead in business or social life. Masonic Brothers are not a gathering of prospects for our commercial services, our political ambitions, or any similar agenda.

There is a sense in which we speak of using Freemasonry which is not objectionable. Many men give their wives copies of their state’s list of Lodges, with the suggestion that they keep it in the car and, if they run into trouble in a town, they contact a local Lodge or Mason (although both the need and practice have been diminished by the ubiquity of cell phones). Many men put Masonic emblems on their automobiles for a similar reason. Some men use Masonry as their primary conduit for charitable giving, or as a source of help and support for various civic projects. These are good and useful.

But all these things are ways of “using” Masons and the relationships between Masons. They really are not ways of using Masonry itself.

Using Masonry suggests deriving a benefit from the Degrees, the allegories, and the symbols and lessons which comprise Freemasonry. While there are many such benefits possible, I would like to suggest four primary ones. Some Brothers may be surprised that fraternalism, brotherhood, and friendship are not included in the list. Those are very important, and the things I treasure most, but, again, they derive from Masons and our interactions with Masons, not from Masonry itself. Apologies are also offered for the number of personal pronouns used here, but, as we will see, the topic is inherently a personal one.

Tradition and “Connectedness”

While some generations and some political movements (e.g. China’s Cultural Revolution) have tried to discount the past or at least sever intellectual and emotional ties to it, such attempts have always failed. There appears to be in mankind a need to feel that he is a part of a longer picture, as well as a larger one; that he has “roots.” Even the youth movement in the 1960’s in America, when young people actively distanced themselves from their parents’ values, hopes, ideals, institutions, and lifestyles, soon gave way to a seeking for connectedness to something more permanent. It is true that Freemasonry lost a generation, as did almost all organizations—

but one of the interesting phenomena of the present is the rate at which the children of the 60's generation are joining the Fraternity, and often then bringing in their fathers.

An important benefit of Masonry is the feeling that we are part of something permanent. Few Masons seriously believe that George Washington heard the same ritual words as we do today, or that a Lodge meeting in the time of Mozart was conducted as it is now. But we do feel that the traditions, the values, have largely remained unchanged. Even if it is at a very basic level, Freemasonry lets us feel that some things are long-lasting. It is a sort of emotional and spiritual anchor to windward; not just a grounding in ethics and morality, but also in permanence.

Intellectual Stimulation

A second benefit which Masonry can confer is exercising the mind. The most obvious way is by memorizing the ritual. There is evidence that learning actually changes the architecture of the brain. Those who exercise the mind develop just as they would develop a muscle with the proper workout. Memorizing material seems to keep the mind more alert and focused. One physician has remarked, anecdotally, that he seems to see a slower onset and progression of memory loss associated with ageing among men he knows to be active participants in the Masonic rituals.

But the intellectual stimulation of Freemasonry goes far beyond the learning of ritual. There is the pleasure of learning the symbols and allegorical systems of Freemasonry. Many educators have asserted that learning additional symbol systems makes it possible to think more freely and creatively in all the other symbol systems we know. And that is a matter of common experience. Our language is a symbol system. If that is the only symbol system we know, we will have a difficult time in dealing with mathematics (numbers are a separate symbol system) and will be very limited in what we can do in music (musical notation is a third symbol system). A person who knows a language, mathematics, music, and the visual symbol systems of art is simply equipped to think about more things and to think about them in more complex ways.

Intellectual stimulation is one of the most “useful” benefits of the Fraternity.

Speculation

The last two “uses” of Freemasonry are controversial in some quarters. There are some highly-respected Masonic writers who insist that it is not appropriate to go beyond the meanings for the symbols as given in the rituals when studying Freemasonry. But the use of Masonry is different from the study of Masonry. Speculation on the symbols of Freemasonry—their relationships to each other—the interplay of allegories—may be, in Poe's terms, “linking fancy unto fancy;” but it also stretches the mind and exercises the imagination. That is an important benefit in and of itself. Such speculation may or may not tell you about Freemasonry, but it does let you use Freemasonry to learn about the interplay of ideas. For that purpose, the question is not “Are my conclusions valid?” but rather “Have I broken new ground in my own thinking?” The validity of such speculation is not found in historical verification or the agreement of experts—it is found in a broadening of your own mental landscape. It is more than the intellectual stimulation mentioned above. If intellectual stimulation could be compared to a workout in a gym, speculation could be compared with jogging cross country and seeing new

lands. Which leads us to the fourth use.

Creation of your own Life-Myth—your own Hero’s Journey

Joseph Campbell, the great 20th Century expert on mythology and comparative religion, suggested in both his books and his lectures that the function of mythology was to give us a way to relate to our own nature and find a way to put ourselves in accord with the world, both physical and spiritual. For those who choose to use it that way, it can be one of the greatest benefits of Masonry. It is, I think, what the late Rev. Forrest Haggard, PGM, 33°, Grand Cross and Blue Friar meant when he used to tell me that one had to decide whether Masonry was the can or the contents of the can.

The ritual of the Fraternity seems clearly to have been structured around the great quest or hero’s journey myths. The young man comes to the cave of initiation. He is met by the spirit guide or psychopompos (Senior Deacon) who leads and assists him on the journey. He meets and overcomes obstructions, is supplied with the materials or weapons needed to successfully complete the journey (tokens and working tools) and finally penetrates to the heart of the mystery (the altar) where he often encounters someone representing his father or a father figure (the Worshipful Master). In the process, he gains knowledge of himself and is transformed.

Even if the candidate does not understand the symbols or know any of the history, the ritual still has an effect upon him, often a profound effect.

But by using the mind, and by using the symbols, we can create for ourselves a life-myth, an opportunity for insight, which can be much stronger. That is using Masonry.

As an example (and it is an example which works for me but may not work for you—as we have said, it is an individual creation) consider the pillars Jachin and Boaz. What do they “tell” us?

In Oklahoma, the non-esoteric portion of the Fellow Craft gives us information taken primarily from the accounts of the Temple of Solomon in the Biblical book of First Kings. We are also told that the names mean “strength” and “establishment” although some traditions give the meanings as “strength” and “wisdom.” And we know that they were either bronze or brass—some scholars suggest that the ancient Hebrew word did not distinguish between the two. In either case, they would be a mixture of a sun metal (copper) and a moon metal (zinc or tin). That calls to mind the lesser lights, representing the sun, moon, and Master of the Lodge; and since the Master of the Lodge can symbolically represent the candidate, it suggests that the sun/moon—male/female—Apollonian/Dionysian consciousnesses must be in proper balance within the person. But the two pillars with the Fellow Craft standing between them also strongly suggests the three pillars of the Tree of Life, which would make the Fellow Craft the middle pillar or the pillar known as beauty, harmony, or balance.

On the other hand, the pillars are standing at the door, so what about portal guardians from other traditions: what insight might I gain from those. What if I also think about them as the demons/portal figures often found in Buddhist shrines? Then the pillars would represent “fear” and “desire” or “self-centeredness,” which I must overcome before I can enter the place beyond them, which represents a place of enlightenment.

Thus I can “use” Masonry to constantly remind myself that if I want to have a meaningful and productive life, to be of benefit both to myself and others, I must maintain a balance in my mind and spirit. I must not give way to self interests or place my interests above those of others;

I must not be afraid of shadows or the unknown; I must be master of myself, not a slave to my passions; and I must always remember that, no matter how far I think I have come, I have only started the journey.

That, for me, is a use of Masonry. My best wishes to you in finding your own uses.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBUARY 2008**

**MASONIC INFORMATION CENTER
2007 ACTIVITIES**

What an exciting year! We are seeing the beginning of a societal change in attitudes in North America. The many years of people not joining organizations is beginning to change. Younger men are coming into the fraternity and many are beginning to assume leadership roles. This turnaround is no longer mere speculation. The Masonic Information Center sees clear evidence of it in the extraordinary submissions by lodges entered in the Twain Award competition. Enthusiastic lodges will always prove to be Freemasonry's greatest success story.

The Twain Award Program

2006 saw the very first year of the Twain Award Program. This is a 3 year pilot project announced by the Masonic Information Center with the goal of moving Masonry into the 21st Century. The Twain Award came about as a result of the report *It's About Time, Moving Masonry Into the 21st Century* released in 2005. The Twain Award has a goal of stimulating interest in Masonic Awareness both in the lodge and in the community and to renew our commitment to a Masonic way of life. We are also challenging lodges to (1) Heighten Masonic identity (2) Restore the energy of Masonry within the lodge and throughout the greater community.

A news release was sent to all Masonic Publications explaining the Twain Award and is reprinted here, following the list of lodge winners.

Alabama	McCormick-Mobile Lodge # 40
Arizona	Epes Randolph Lodge #32
Georgia	Fort Valley Lodge #110
Massachusetts	Friendship Lodge
Nebraska	North Bend Lodge #119
New Jersey	Madison Lodge #93
New York	La Fraternidad Lodge #387
Oklahoma	Frontier Lodge #48
Tennessee	Bethel Lodge #194
Washington	Bremerton Lodge #117

THE MASONIC INFORMATION CENTER ANNOUNCES THE 2006 WINNERS OF THE
TWIN AWARD FOR INCREASING COMMUNITY AWARENESS OF FREEMASONRY

Contact: Richard Fletcher, Executive Secretary,
Masonic Information Center
301-588-4010, msana@ix.netcom.com

Silver Spring, MD, March 12, 2007—Eleven Masonic lodges located throughout the United States have been awarded the Masonic Information Center's prestigious Mark Twain Masonic Awareness Award for their exemplary work in constructing a positive Masonic identity within the lodge and throughout the local community.

Lodges nationwide participated in the 2006 Twain Award competition as part of the growing network of lodges that are working together brother by brother, lodge by lodge to achieve the goals expressed in the report, *It's About Time; Moving Masonry into the 21st Century*. The network includes a dedicated Website, listserv, blog, and teamboard.

"The Mark Twain Award celebrates a new enthusiasm among Masonic lodges to reclaim our prominent place within our communities," says Richard E. Fletcher, Executive Secretary of the Masonic Information Center, "The Twain Award winners and all the other lodges who entered the competition are to be applauded for raising their own personal standards of performance and for reaching out into their communities to broaden and strengthen the identity of Freemasons. Their activities and energy demonstrate a new commitment to self-improvement and education that is sweeping through lodges across the country."

As we demonstrate the relevance of Masonic values to ourselves and our community, we just naturally create a positive environment for personal growth," says Fletcher. "It's an exciting time for us." Most historians believe Freemasonry arose from stonemasons' guilds in the Middle Ages and began to flourish in the 1700's in Europe and the American Colonies. Many of our nation's founders were Masons, including George Washington, Benjamin Franklin and Paul Revere. They helped spread the ideals of the Enlightenment, such as the dignity of the individual and public education. Today North America's Masonic Fraternity provides fellowship for over 1.5 million members. Masons are known throughout their communities for their work with schools, hospitals and speech and language clinics.

The 2006 Twain Award Winners were involved in a variety of creative, informative and community supportive projects. They truly reflect Masons making a difference in their communities. While we couldn't list every activity, here we just a few examples of what was accomplished:

La Fraternidad Loge #387, New York, NY sponsored a trip to Washington, DC to observe and gather information on Masonic influence in the city.

Bremerton Lodge #117, Bremerton, WA sponsored fellowship nights within the lodge promoting fraternity and conducted training sessions for the brothers. A pleasant result was renewed interest in becoming lodge officers.

Frontier Lodge #48, Stillwater, OK created an outreach program, both in the Stillwater community and Oklahoma State University. Of special note was support for Lights in Stillwater, a

community orientation event for incoming students at OSU

Waukesha Lodge #37, Waukesha, WI sponsored a fruit basket delivery to bring Christmas cheer to elderly Masons and Masonic widows.

North Bend Lodge #119, North Bend, NE sponsored a reading program in the lodge which hosted children's book authors, providing reading enhancement for 200 students attending.

Friendship Lodge, Wilmington, MA provided e-mail addresses for all members, eliminated surface mailings by sending the trestleboard and other news directly by e-mail.

Fort Valley Lodge #110, Fort Valley, GA sent a questionnaire to all members which helped develop lodge goals based upon the information received.

Epes Randolph Lodge #32, Tucson, AZ, sponsored 4 teachers for training at a "Children at Risk" seminar.

Madison Lodge #93, Madison, NJ sponsored an Eagle Scout Project using the lodge grounds as the location for the presentation of this award.

Bethel Lodge #194, Prospect, TN routinely organized community breakfast and fish fry events giving all proceeds to local charities.

McCormick-Mobile Lodge #40, Mobile, AL sponsored public lectures of local historical interest. Two members presented papers at the Ohio Valley History Conference hosted by East Tennessee State University.

The Twain Award Program will continue in 2008. For additional information please go to www.msana.com.

Media Contacts

Freemasonry continues to be of interest to the media. There have been a number of programs on the Discovery Channel and the History Channel involving the Knights Templars and Freemasons. The Masonic Information Center had a number of interviews during the year and just to give a sample of the variety of calls: an interview by the *Canadian Press* (similar to the Associated Press; *Tara Nurin* (a South Jersey magazine); *Record Newspaper*, NJ. The interviews were always wide ranging.

Freemasonry in the News

Washington Post—Style Section—On Monday, December 24, 2007 the *Style* Section of the *Washington Post* ran a lengthy story on Freemasonry accompanied by pictures. The primary subject of the article was centered around the new movie *National Treasure: Book of Secrets* and the filming of a portion of the movie at the George Washington Masonic Memorial. Among others, two members of the Masonic Information Center Steering Committee, George Seers of the George Washington Masonic Memorial and Richard Fletcher of the Masonic Information Center were interviewed and quoted in the article.

Website Enhancement

The Masonic Information Center and the Masonic Service Association continued website enhancement and improvement during 2007. We did add additional video conversations particularly concerning the Twain Award Program. We are also working on enhancing the section

of the website particularly relating to membership.

National Treasure: Book of Secrets

Following the success of the movie *National Treasure* a second movie titled *National Treasure: Book of Secrets* was released on December 21, 2007.

There are very few references to Freemasonry and the new movie never approaches the Masonic theme so evident in the first *National Treasure*. The few references to Masons or Masonry would not attract a reaction from the audience. The theme of the movie is, again, the discovery of a vast treasure, although this time there is no Masonic connection.

The scenes in Washington DC are primarily centered around the Library of Congress and the White House, with an additional scene at Mount Vernon in Virginia. London, Paris and New York City are also featured. There are some references made where background information might be helpful to our readers and so we hope the following information will prove useful to you.

In the beginning of the movie reference is made to an organization known as the KGC. One of the characters has a pin prominently displaying the letters KGC.

The Knights of the Golden Circle, (KGC) was one of a multitude of political/fraternal organizations formed during the American Civil War period. According to Mark A. Lause, Department of History, University of Cincinnati, the KGC were pro-Confederate sympathizers. They were also rumored to have amassed a “vast treasure” to fund future war plans. Roy Sylvan Dunn, writing in a 1967 edition of the *Southwestern Historical Quarterly*, notes that the KGC’s activities diminished when the Civil War ended.

In a conversation concerning the Statue of Liberty, “Laboulaye” is mentioned as the person who conceived the idea of the statue.

Edouard Rene de Laboulaye was a French jurist. He is considered as one who watched carefully the development of the United States and was an admirer of its Constitution. He is considered by some as having formulated the idea of presenting a statue representing liberty as a gift to the United States, a symbol for ideas suppressed by Napoleon III. Of course the sculptor, Frederic Auguste Bartholdi, is the one who created the Statue of Liberty, and helped present it to the United States at the location where it now stands on Liberty Island in New York harbor. Frederic Auguste Bartholdi was also a Freemason and a member of Lodge Alsace-Lorraine in Paris.

References are made to Albert Pike as a Confederate General, but with no mention of his Masonic membership.

Albert Pike was indeed a Confederate General who fought at the Battle of Pea Ridge in Arkansas. He was also an ardent Freemason and is remembered as having been the guiding force behind the development of the Scottish Rite into a major Masonic organization.

The concluding scenes of the movie take place at Mount Rushmore in South Dakota.

The movie makes no reference to the sculptor; but both Gutzon Borglum, who was the sculptor of the Mount Rushmore National Memorial, and his son, Lincoln Borglum, were Freemasons. Following the death of his father, Lincoln Borglum was assigned the task of completing the Mount Rushmore Memorial.

Gutzon Borglum was raised in Howard Lodge #35 in New York City and served as its Master in 1910–1911. Lincoln Borglum was raised in Battle River Lodge #92 Hermosa, South Dakota.

The George Washington Masonic Memorial was the location for the shooting of some scenes

in the movie. In the early part of the movie there is a scene showing a lecture hall which was filmed in the theatre and other scenes were shot in Memorial Hall.

There is no question but that *National Treasure: Book of Secrets* is a fast paced thriller and a fun movie to watch.

Religious Toleration

Freemasonry has always been in the forefront of supporting freedom of thought, expression, creativity and religious beliefs. The following quote typifies the Masonic commitment to freedom of religion.

Jasper Ridley in his book *The Freemasons* quoted from Anderson's *Constitutions* in his section on religion and then concluded:

This opened the Freemasons' lodges to anyone who believed in God, or the 'Great Architect of the Universe' as he is called in Anderson's *Constitutions*. Roman Catholics were not excluded. They could not be MPs (Members of Parliament), army officers, or hold any public position in the state; but they would be welcome in a Freemasons' lodge. Jews were also welcome, though they were at first a little reluctant to join. Jews had been admitted, perhaps as early as 1724, and certainly in 1732.

Summary

The Masonic Information Center would like to express its sincere thanks and gratitude to those lodges who participated in the Twain Award Program. It required an enormous amount of work on the part of the lodge but their efforts also reflected the excitement, enthusiasm and creativity needed to restore our Masonic identity.

We also want to thank the Masons, Lodges, Grand Lodges and Appendant Masonic Bodies who support the activities of the Masonic Information Center. Without your support it would be very difficult for us to accomplish our task of providing factual and accurate information about the fraternity to our members and to the general public.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2008**

GEORGE WASHINGTON JOINS DEMOLAY

By: David Goodnow

This month's STB by David Goodnow talks about one approach to making DeMolay more visible, particularly to Freemasons. George Washington Joins DeMolay was originally published as an article in the Fall 2007–2008 issue of the Royal Arch Mason magazine. It has been adapted for use as a Short Talk Bulletin with permission of the author.

David Goodnow, 33°, NMJ, DeMolay Legion of Honor, Active, a DeMolay since 1952, is a member of Masonic lodges in Indiana and Georgia. He is in the DeMolay Hall of Fame, an honorary member of the International Supreme Council and has spent more than four decades in news and public affairs. Goodnow was recruited to join the new CNN Headline News in 1982 serving as anchor there until 2000. He is now a columnist, public speaker, writer and media advisor living near Atlanta.

-STB Editor

DeMolay, the world's largest youth fraternity, got its start with help from the General Grand Chapter of Royal Arch Masons almost nine decades ago. These many years hence, that early assistance of the Grand Chapter has resulted in great strides and advancement for many young men as they have grown and developed.

This legacy also means much to some Freemasons in Georgia who have recently become Honorary Senior DeMolays and members of the DeMolay Alumni association. You might say it's all about a new chapter in the DeMolay story as well as the new George Washington Alumni Chapter, Order of DeMolay in Georgia.

It's the story of an idea whose time has come. Frank S. Land was a successful young Kansas City, Missouri businessman who founded the DeMolay fraternity and guided it as it grew and developed over the years. The 28-year-old community leader started the group for young men in March, 1919. That first small circle would grow over the years to change the lives of succeeding members with help from countless other Freemasons.

This new organization needed a name. Brother Land helped the first nine members of the group as they considered a list of names of those connected with Masonry and settled on that of Jacques DeMolay, the heroic last Grand Master of the Knights Templar.

History has proven the wisdom of "Dad" Land as the ensuing decades brought many former members of the Order of DeMolay into prominence in their respective vocations. Lives were changed for the better for many of those members by the lessons learned in their DeMolay chapters. Many would also become Masons and work as DeMolay advisors, or "Dads," in helping build the network of DeMolay chapters across the country and, later, across many borders.

Only a few years after its establishment, and in addition to the General Grand Chapter, many distinguished Masonic organizations endorsed DeMolay including Grand Lodges and the Knights Templar.

Sponsorship was vital and had to come first. The initial 12 members of the advisory council were all Scottish Rite Masons. All either were or would later receive the 33rd degree. Dad Frank Land would eventually become Imperial Potentate of the Shrine of North America.

Decades passed and the Order grew and prospered until membership began to decline during the period of the so-called counterculture when it was thought unseemly to be a “joiner.” The drop off in membership and attendance caused more than a few Masons and senior DeMolays, former members attaining the age of 21, to wonder about the fraternity’s future. But DeMolay was here to stay and all involved kept working to keep it alive and healthy.

Fast forward to the Order of DeMolay in Georgia in 2001. The notion of an alumni chapter got its start in that year with an unpleasant surprise. Georgia DeMolay Executive Officer Mark B. Bohn attended grand lodge and also set up a DeMolay informational display to point out the history of the Order, its goals and accomplishments. To his considerable surprise, no less than three Masons stopped to ask about DeMolay, apparently being unfamiliar with any elements of it and how it related to Freemasonry in general. “They asked, ‘What’s DeMolay?’ I was amazed and shaken,” Executive Officer Bohn said.

Following this news, the fraternity’s Executive Officer Steering Committee set up a three-year strategic plan with the goal of strengthening the relationship between DeMolay and the Georgia Masonic family. It marked the beginning of what would eventually become the George Washington Alumni Chapter, Order of DeMolay.

It was a momentous session. The committee members hoped the decision would stimulate the future growth of DeMolay in Georgia, as well as in other states, that might see some positive results and institute similar plans to boost awareness of the Order.

Knowing of a DeMolay project in Florida in 2006, Executive Officer Bohn and State Master Councilor Geoff Bard said it was worth looking into that state’s King Solomon DeMolay Chapter. The group meets once yearly at Grand Lodge to educate attending Florida Masons about the youth fraternity.

Deciding this was part of the wakeup call to bring DeMolay to the forefront of awareness in Georgia Masonry, Brother Bohn and SMC Bard agreed a specific project of that sort was sorely needed as part of the overall growth plan. It was obvious the real growth in DeMolay was going to come with help from the state’s Masonic organizations. It would be the centerpiece of the three-year plan set out in 2003 as the result of that surprising encounter with Masons unaware of this Masonic-related youth fraternity.

At the 2006 DeMolay state officers meeting, State Master Councilor Bard brought up the idea of an alumni chapter, noting the Florida King Solomon Chapter. He and Executive Officer Bohn were confident this would interest the Masonic fraternity in DeMolay.

Upon hearing of the project from State Master Councilor Bard, EO Marc Bohn and Dad Larry Griggers, a member of the DeMolay International Supreme Council, together with Georgia Deputy Grand Master Eli Stafford saw this as something important for the support of youth in Georgia. Deputy Grand Master Stafford was enthusiastic and not only gave his whole-hearted backing to the idea, but suggested Georgia DeMolay work through the new Grand Lodge masters and wardens workshops and training sessions for the coming year.

What better way to get out an important message and lay the DeMolay informational groundwork? The workshops, usually totaling a half-day in length, ran a full day with half the session being allocated to the DeMolay presentation.

A vital part of the growth plan, as presented to the new masters and wardens, involved forming a new chapter, an alumni group of Freemasons and non-Masons at least age 21. They would be initiated, take the obligation and learn the tenets of DeMolay.

Thus began the actual planning for the George Washington Alumni Chapter of the Order of DeMolay in Georgia. Masons and others so initiated would be lifetime members of the George Washington Chapter and the DeMolay Alumni Association. They would also be awarded the title “Honorary Senior DeMolay.”

Once the idea was formed, State Master Councilor Geoff Bard, his brother State Senior Deacon Peter Bard and State Junior Councilor Todd Stovall assembled the degree teams with advice from Dad Jim Bard, Director of Events for Georgia DeMolay and a deputy member of the DeMolay International Supreme Council.

To shorten the length of the ceremony for the alumni members, State MC Bard rewrote the ritual in order to produce an abbreviated Initiatory Degree, and used the Ceremony of Light as well as the full DeMolay Obligation. The DeMolay Degree would be presented in full.

DeMolay International has permitted various jurisdictions establishing regular pilot chapters to use abbreviated rituals.

The first George Washington Alumni Chapter initiation was held in Albany, Georgia in 2007. New Grand Master Eli Stafford was the active candidate while the other 17 new members observed. All then stood behind the Grand Master to take and seal their obligation. State Master Councilor Bard and Executive Officer Bohn then greeted each with a handshake and welcome. It was official: the first 18 were now members of the new alumni chapter. The following Saturday in Savannah, Georgia at the York Rite center, more new members were initiated.

As the months have passed, the George Washington Chapter’s current roster now totals over 150 members.

At the Albany ceremony, the Grand Master said he saw the value of the new chapter. He continues to be an enthusiastic supporter of DeMolay. Mark Bohn says, “He is a real campaigner for DeMolay and is working to make it a success.” Now past State Master Councilor Geoff Bard noted, “Grand Master Stafford is very pro-youth.” All grand lodge officers are also members of the new chapter.

As of this year’s Georgia state DeMolay conclave, 41 new young members, starting at age 12, were added to the regular roles. This reflects positive growth; the first time DeMolay in Georgia has shown a membership increase in six years.

The idea of forming the George Washington Chapter was timely. The proof of that will undoubtedly be seen as membership, both alumni and regular, continues to grow. Along the way, Masons in Georgia and, possibly, many other places, will learn more about the DeMolay fraternity and the support and advancement it offers boys leading to success throughout their lives.

Thus, the George Washington Chapter is Georgia DeMolay’s official Alumni Chapter. Membership is open to any male adult 21 and over.

The support of the General Grand Chapter of the Royal Arch Masons, those decades ago, helped start something big.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2008**

THE CATHOLIC CHURCH AND FREEMASONRY

By: Jose A. Ferrier-Benimeli

*In this Short Talk Bulletin, MSA has extracted a brief explanation of the relationship between Freemasonry and the Catholic Church. In an all-too-brief historical accounting of a much earlier period we learn about the origin of the Catholic Church's condemnation of Freemasonry. The complete article is published in *Ars Quamor Coronatorum* Vol 119-2006, Pgs 234–255. José A. Ferrer-Benimeli is with the Centro de Estudios Históricos de la Masonería Española, University of Zaragoza, Spain. The complete article was translated from Spanish by Sylvia Hottinger.*

-STB Editor

Relations between the Catholic Church and Freemasonry have been through two key moments of tension and conflict: one took place in the 18th century, the other in the 19th century. There is a third moment of calm and of tentative approach manifest mostly during the Second Vatican Council, even though certain problems have risen lately due to misunderstandings and lack of agreement.

For recently created Freemasonry in 1717, the 18th century was a period of anguish and persecution. There were few governments or states that didn't concern themselves with the freemasons, even if it were only to forbid their meetings. The Holy See, or the court of Rome, was not—as we may read in the documents of the time—the first or only state to condemn them. Rather than forbidding Freemasonry itself, it forbade the freemasons from meeting.

In all these cases, whether it were those of Popes Clement XII or Benedict XIV, the Sultan of Constantinople, the Council of the Republic and Canton of Geneva, of the Empress Maria Theresa of Austria, the city's magistrates of Hamburg, the King of Naples or the Chief of the police of Paris, to mention but a few of the most representative cases, the alleged reasons given for these measures, in practically each case, be it from Protestant governments (Holland, Geneva, Hamburg, Bern, Hannover, Sweden, Danzig and Prussia) or from Catholic ones (France, Naples, Spain, Vienna, Louvain, Bavaria, Sardinia and Monaco) even Moslems (Turkey), all made the same allegations as did Popes Clement XII and Benedict XIV. In fact, they can be summarized as follows: the secrecy that surrounded 'the Brethren,' an oath made under threat of severe penalties and lastly, the jurisdiction of the states concerned being based on Roman law, all non-authorized groups or associations were considered illicit centers of subversion and a danger to good order and the peace of the states.

Drawing upon this collection of allegations, the papal bulls proved no exception. This may be inferred not only by analysis of the bulls themselves, but also from the abundant correspondence which is to be found in the Vatican on the subject, and also in that of the Roman Holy Office, particularly for the year 1737. It is true that Pope Clement XII as well as Benedict XIV stated motives other than religious ones. They also claimed it to be a matter of state security. In other words, there were political motives such as masonic meetings being suspected

of heresy based on the simple fact that the Freemasons admitted Catholics and non-Catholics among them as long as the latter belonged to a monotheist religion. Meetings, even simple contact among Catholics and non-Catholics, were severely forbidden by the Catholic Church under the penalty of excommunication, that is to say the same penalty which would be inflicted on a freemason.

It is obvious that there were real reasons of state to condemn Freemasonry. After all, popes Clement XII and Benedict XIV were only following the examples of other governments uncomfortable and concerned by the environment of secrecy and oath-taking that surrounded the Freemasons. The governments of Europe—as well as Protestants, Catholics and Moslems, did not like the clandestine attitude that prevented them from knowing the contents of these meetings. It was the same for the Holy See. The proof of this can be found in Cardinal Firrao's edict, the Vatican Secretary of State, which was published on 14 January 1739 in Rome. It states that masonic meetings were not only suspected of heresy but of, most of all, endangering the public peace and the security of the ecclesiastic state, for if they had no intention of going against the orthodox faith and the peace of the state and the republic, they would not employ such secrecy. For this reason he condemned freemasons to death, to confiscation of their possessions and the demolition of the houses where they met. This was at a time when not even the Tribunal of the Inquisition according to its Penal Law was able to pass a sentence of death for suspicion of heresy. Such suspicion merely earned a prison sentence.

Following the pontifical bulls, and in accordance with the wishes expressed through the nunciates, numerous states banned Freemasonry with the severest penalties. What then happened was that the nations with a confessional political system persecuted freemasons not for being freemasons but for an offence against the Catholic religion. They were excommunicated on religious grounds by states whose foundations had Catholic constitutions. This made an ecclesiastical crime automatically conceived of, and punished as, a political offence. No 18th century document forbids Freemasonry as an institution and therefore being no exception, neither do the bulls of popes Clement XII and Benedict XIV. Yet they do condemn 'Masonic meetings' which are named in all sorts of different ways in Pope Clement XII's bulls: assemblies, reunions, boards, groupings, circles, meetings, societies, etc.

However, with the exception of Rome and the countries in which the Inquisition was implemented, most of the bans had no validity in the 18th century. This was due to the development and prestige, in spite of everything, of Freemasonry and the prominence of its members from the nobility, clergy and in some cases, sovereigns. One of the things that is notable of 18th century Freemasonry is the presence of numerous Protestant ministers, mostly Anglicans, Calvinists and Lutherans as well as orthodox priests and especially Catholic ecclesiastics: bishops, canons, parish priests, vicars and members of nearly all religious orders, notwithstanding the papal bans.

In the 19th century there was a remarkable change. The new patriotic or political societies that fought for Italian unification, especially the Carbonari, became the object of Rome's concern and attacks. Following the French Revolution in which a number of freemasons had been persecuted, among them the Catholic priest Gallot from Laval who was later beatified by the Catholic Church, the situation changed radically. In Anglo-Saxon countries Freemasonry acquired a certain social prestige, notably in the United States, Great Britain and northern countries, where the presence of non-Catholic clergy was still important and influential within Freemasonry. Also the Kings of England and Sweden controlled the Freemasonry of their

respective countries from within while in the United States many of their presidents were among their members.

Nevertheless in Catholic countries Freemasonry's ideals were mostly confused and identified with those of liberalism, thus creating on behalf of the Catholic Church and the absolutist governments of the time a harsh reaction derived from the union of the Throne and the Altar defending their powers. Thus, during the first years of the 19th century the confrontation of the Catholic Church against Freemasonry saw itself affected by the consequences of the interpretations of the French Revolution and by the birth of the famous myth of masonic revolutionary 'plots' which owed their diffusion to the Abbé Barruel. From then on Latin European Freemasonry found itself imbued with a less solid and respectable reputation by comparison with that of the Anglo-Saxon world. Latin Freemasonry also saw itself affected by the confusion engendered by the proliferation of secret societies which mistakenly identified freemasons with the Bavarian *Illuminati*, the *Jacobins*, the *Carbonari* and others of the sort. The appearance of patriotic societies and their struggle for Italian unification—especially the *Carbonari* who were quickly identified with Freemasonry—came to the Popes' attention as they saw their worldly power in danger.

In this sense it is remarkable that from Pius VII in 1821, with his Constitution *Ecclesi Christi* until Leo XIII's *Humanum genus* (1884), Freemasonry would be identified by Rome as a clandestine society whose objective was to 'conspire to the detriment of the Church and the powers of the State'; which without further ado created an *a priori* identification of Freemasonry with the patriotic societies in the countries that fought for the independence of their peoples and in others, as in Italy, for unification.

The key era of confrontation between the Catholic Church and Freemasonry was that of the Pontificates of Pius IX and Leo XIII. We must recall that they in their texts and allocutions took upon themselves on over two thousand occasions to identify and associate the Freemasons with the *Carbonari* (which is untenable from a historical point of view) and with the patriotic secret societies that at the time were fighting for the unification of Italy, and, consequently, went temporarily against the interests of the Pope, who had no intention of accepting the loss of his pontifical territories. The political character of these attacks is reflected in the motto which in all these texts is summarized by the pontifical concept: Freemasonry and secret societies 'attack the rights of holy power and civil authority', 'they conspire against the Church and the civil powers', 'they attack the Church and the legitimate civil powers.' Pope Leo XIII's bull, *Humanum genus*, mentioned the interdiction pronounced by certain governments and insisted on the fact that 'the ultimate design and goal' of the brethren is to 'destroy even the foundations of all religious and civil orders established by Christianity so as to build another one in its foundation and in accordance with the laws issued from the womb of naturalism.' As proof of these plots of the 'Masonic sect' and of 'their determination to make the naturalism thesis triumph', he adds '[that Freemasonry] has for a long time worked tenaciously to wipe out all interference of the *magisterium* and authority of the Church and with this evil intent in mind, to campaign and fight for the separation of the Church and the State in order thus to exclude all the laws and administration of all that is public, from the healthy influence of the Church within the State.' It is clear that nowadays Vatican II is in favor of the separation of the Church and the state.

Conclusion:

To begin with it is a grave mistake to consider freemasonry to be a religion or a pseudo-religion or that masonic ritual has a sacramental character. Freemasonry is not and has never been a religion. It is a lay society whose aim, from a social angle, is philanthropic, and within a philosophical framework is humanist and whose ideal of universal brotherhood and the perfecting of man is formulated within such a large and ambiguous scope as to gather men of diverse beliefs and political opinions without any implication of differentism or syncretism, but simply tolerance and respect towards others which is a corollary to freedom of thought and belief. It is an association amongst which believers of all categories gather: Christians, Catholics, Moslems, Jews, Buddhist, etc.

Freemasonry would constitute a cohesive element for all those who believe in the Architect of the Universe and who feel committed with regard to those fundamental moral orientations which are defined, for example, in the Decalogue; it would not separate anyone from his religion, but on the contrary, would constitute an incentive to embrace that religion more strongly.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2008**

MASONIC GLOVES

By: James R. Manuel

Bro. James Manuel is a Past Master of Alt Heidelberg Lodge #821, Heidelberg, Germany and is currently serving as Grand Librarian/Historian of the American Canadian Grand Lodge.

-STB Editor

Hoodwink removed, the hawk soars high into the air currents, swoops down to capture his prey, and then lands on the upraised, gauntleted arm. His rear talon, the killer claw, can exert a force capable of cutting through a human wrist that is protected by a thick leather glove. He is quickly hoodwinked and cheated out of his prey. The hood serves to keep the hawk “in the dark” and allows him to remain calm while waiting for its master’s orders. The glove serves as the master’s protector. There are other practical uses for the glove, but in adopted speculative Masonic ritual its symbolism needs to be explained.

In medieval times, the poor wore mittens while the rich wore gloves. In courtly etiquette, a knight would offer a pair of white perfumed gloves to establish a relationship of dependency. A knight wore gloves as a means of protection and to improve his grip. First made of leather, later the gloves were made of steel mail. The glove was a symbol of power and played a part in the investiture of a knight. To present a glove meant giving up the means of protection and granting the power to the receiver, while throwing the glove was an act of condemnation and represented unfaithfulness. In medieval court, the judge threw the glove at the convicted convict.

In the coronation of the Kings and Queens of England, the Earl of Oxford shall *bere with him the Coyfe and the Gloves of lynnyn clothe for the kyng is anoyntyng bothe to his heed and to his hondis*. The purpose of the gloves was to keep the king from being soiled by contact with impure things. After the ceremony the gloves were burned, to prevent them from being used for profane purposes.

The Medievals played a game called “Drop Gloves.” Drop Gloves was played in a circle. The players all faced the center except “it.” The “it” walked slowly around the circle behind the players, and then dropped a glove behind the back of one of them. That player had to pick up the glove and race after the “it” in the same direction around the circle. If the “it” could reach the space left by the chaser before being tagged, the chaser was “it”. If he was tagged first, he was “it” again.

Let us now look at how the gloves as a part of Freemasonry have evolved. The gloves, which, like the apron, form part of our regalia nowadays, were originally a necessary part of the operative masons’ protective clothing, the gloves being especially important to prevent injury. Numerous early records show that they were supplied to the masons by their employers. At Ely, in 1322, the Sacrist bought gloves for the masons engaged on the *new work*, and at Eton College, in 1456, five pairs of gloves were provided for *layers of die walls* as custom may have required.

At York, in 1423, ten pairs of gloves were supplied to the mason setter at a total cost of eighteen pence. At Ayr, Edinburgh and Andrews there are a large number of records of gloves

supplied to hewers and layers from 1598 to 1688.

All these records relate to masons on the *job*. But for the masons in their lodges there was another source of supply. From 1599 onwards there is evidence that masons were obliged to furnish a pair of gloves to each of the Brethren on the day of their entry into the lodge, as part of their admission fees. The earliest official record on the subject is in the Schaw Statutes addressed to the Kilwinning Lodge in 1599, requiring that all Fellows of Craft at their admission to that grade were to pay £ 10 Scots with 10/- worth of gloves. (These fees must be divided by twelve to find the corresponding English sums. FC's therefore paid the equivalent of 16/8d plus ten pence for gloves.)

Records of the Lodge for 1674 and 1675 show that both apprentices and Fellows at their entry were to pay the requisite fees with *sufficient gloves to ye whole company*. (Vernon, pp, 12, 13.) At Aberdeen, in 1670, the apprentice was called upon to pay 4 *rex dollars*, with . . . *Ane linen apron and a pair of good gloves* . . . to each of the Brethren. The linen apron is rather surprising, but linen was probably a local product and therefore economical.

At Dunblane, in 1724, the Lodge presented gloves and aprons to its entrants. At Haughfoot, as late as 1754, the Lodge enacted: . . . that none can *Enter here in time Comeing without a pair of Gloves to each member of the sd Lodge*. In 1723, a Masonic exposure, now known as *The Mason's Examination*, was published in a London newspaper, *The Flying Post*. It's opening words run: *When a Freemason is enter'd after having given te, all present of the Fraternity a Pair of Men and Women's Gloves and Leathern Apron*

Additional note by Christian GUIGUE (France). One ritual, the first Apprentice ritual from Rectified Scottish Rite, 1773, uses three pairs of gloves. One for himself, one for the mystery lady he esteems the most (later, in high degrees, he will understand that this lady is not a woman but a picture of Mary the Virgin, mother of Jesus), the last pair of gloves will be an emblem of the purity he has to reach. Only the first pair will be worn in lodge.

Now we look forward to our present day and how we use gloves in our Masonic ritual. It is part of the regalia of the American Canadian Grand Lodge to wear white gloves in closed lodge at all times. It is customary in most ACGL lodges to present the newly initiated with his first pair of white gloves. A brief ceremony has been developed and has become one formal way of instructing the new Entered Apprentice with the meaning behind the wearing of the white gloves. This brief, but impressive ceremony follows with remarks from the Master.

The following is not part of the ACGL standard ritual, but has been used successfully in several Lodges. This ritual is conducted in the First Degree Work, in the Lodge, immediately prior to starting the Second Section Lecture. The white gloves given to the newly made EA must have no Masonic symbols on them. On 14 April 2000, Brother John P. "Buck" Buchanan, Junior Grand Warden, wrote, "Although I revised the original work to suit my own style of speech and presentation, full credit for the availability of this beautiful piece goes to Bro Ron Maskell." Below find a copy of this white glove presentation that Brother John P. "Buck" Buchanan loved so much to verbalize to the newly initiated Entered Apprentice.

WHITE GLOVES

Modified version of “Clean Hands”, by Bro Buck Buchanan, Nov 1999.

Brother xxxxx,

Clean hands have long been a symbol of purity.

The psalmist says, “That he only shall ascend into the hill of the Lord, or shall stand in His holy place, who hath clean hands and a pure heart.”

In the Ancient Mysteries, the washing of the hands was always an introductory ceremony to the initiation; and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into our sacred rites.

The white gloves worn by Masons as a part of their clothing allude to this symbolizing of clean hands and a pure heart.

I now present you with your own pair of white gloves. Always wear them when attending Lodge.

Let them be a constant reminder to you, as an upright man and Mason, to ever have clean hands and a pure heart.

Thus we have a brief history of gloves and their significance in our Grand Lodge. In the words of the Ancients . . .

We wil and we graunt. Be it soo. Be it soo, AMEN.

The Masonic use of both gloves and aprons probably sprang from the operative custom of wearing them for the same reasons that other workmen found them necessary for protection and, hence, they were appropriate and useful gifts in the operative era. As they merged into the speculative era, aprons became smaller and gloves lighter.

Didron (*Annales*) cites examples in the 14th and 15th centuries where 3 dozen pairs of gloves were presented to the masons who began the building of the Chartreuse of Dijon; where gloves were bought for the masons to shield their hands from the stone and lime; and where 22 pairs of gloves were given to the masons and stonecutters working at Amiens. In the 18th century, it was the custom to require the candidate to *clothe the lodge* by presenting to each member an apron and gloves, and sometimes an extra pair of gloves for the Mason’s wife. Dr. Plot’s History of Staffordshire mentions this general practice as of 1686 so that it probably dates back to the operative era. Gloves were worn in some lodges well into the 19th century and even today are worn by the officers of some lodges, especially, if the officers are in evening dress. White gloves are, of course, worn by all Masons participating in funeral services. These are now generally knit but were formerly of kid leather. (Coil’s Masonic Encyclopedia)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2008**

THE WARRIOR POET

By: G. Cliff Porter

Freemasons have, over the years, discussed at great length why younger men seemed to lack interest in value-based organizations such as Freemasonry. MSA is very grateful to Bro.G. Cliff Porter for sharing his story with us and now our readers. Freemasonry is still very relevant in the life of many men, now it is up to us, the present members to encourage and nurture those coming into the Fraternity. The Warrior Poet first appeared, in a shortened version, in The Scottish Rite Journal, March-April 2008.

Bro. G. Cliff Porter is a member of El Paso Lodge #130 El Paso, Tx, and is a homicide detective for the El Paso county sheriff's office.

-STB Editor

Remember a time when men could dance the tango, quote Shakespeare, hold a door for a lady, but hold his own in a fight? I don't. I am a Gen X'r, the generation of fatherless sons who have learned mixed ideas about manhood being either that of a man who wears pink Polo shirts and cries at lots of movies or some hyper-machismo blockhead who goes through life kicking and punching.

The nuclear family did its part to remove the family from the greater social networks. No longer did the village raise the child. As a matter of fact, if we saw the village helping out when some youngster desperately needed a quick swat on the bum, with such a swat, the once uninvolved parents now rushed to sue on behalf of their child, claiming that the village was causing it much harm.

What might have remained of any attachment that the nuclear family felt to society was quickly removed with the advent of the technological revolution. Human interaction was no longer necessary. The child woke in the morning to his single mother home. You see, divorce was easy. Both parents had decided that they had grown apart and marred before they found themselves, and the fact they had a little one is of little consequence. He was placed in front of a television so that mom could try to ready herself for the 10 hour workday ahead. At school he was ushered to computer lab where he interacted with video instructions. Recess was at hand and out comes the hand-held video game for a little more solitary play.

Then it happened, an interest in girls. So, our young man receives some training in social discourse in the form of music describing and aggrandizing deplorable acts towards women. He is later provided images of the male's current role in society. These images include Homer Simpson, Tim from Tool Time, and others. All of whom are more simian than human and lack any character or drive to be positive role models and leaders in their family or community.

How many times in just the past few years have we heard of school shootings, mall shootings, and other random acts of mass violence perpetrated by youth. There are legions of young men who have grown up isolated by and through technology, who lack any form of a positive male role model in their lives, and lash out at a community from which they feel completely disassociated. It

is easy for them to harm the community because they have never felt a part of it.

So in comes the lost art of Masonry. Chisel and maul in hand, the speculative Craft seeks to hone men from the rough stone of youth, uncertainty, and intolerance.

Masonry raises warrior poets. A man that can hug his Brother, pray with a widow, and wield a sword. I mean both literally and speculatively. How does our gentle Craft work such wonders in the speculative quarries of human stone? Take for instance the man who received little in the way of training in discourse. He is likely to turn to violent or angry when he is faced with a situation where he must communicate his desires, but lacks the training and ability to do so. The Craft, in one of its simple but extraordinary lessons, teaches the young man to stand up in lodge, to provide a detailed plan containing his ideas for the lodge, and to make a motion for the very ideas that he believes could benefit the lodge and his brothers.

Any Brother who has attended such a meeting knows what comes next. A Brother, two, or three stand up and take a deep breath. The young man holds his and waits. A few of the Past Masters have some questions, some comments, some kindly advice based on their personal experiences. So, our Brother begins to utilize the lessons of his days as a Fellowcraft. He first utilizes rhetoric in explaining the progression of his theory. Then he practices logic in refining his theory when presented with obstacles that prove correct and help to improve the idea. He practices Brotherly love in compromising and remembering that these men are his Masonic family and their concerns are true and valid.

The obligations, although improper to discuss in detail, are not the obligations of a weak spine. They teach the necessity for a gentle spirit in caring for widows and orphans. At the same time, the obligations teach and recognize the necessity for action. They allow that we should not strike in anger, but in teaching such, they simultaneously and quietly provide the whispered message that the ability to strike is one of the working tools of a Mason. The young man comes to recognize the difference between lashing out in youthful anger and learning to care for himself, his family, and those weaker than him in his community. He likely thinks nothing of flying to a Brothers aid with little thought to his own safety. He has learned that how one action in anger is foolish, the other action in defense of oneself or community is courageous. We are taught that our personal establishment should be strong; that strength in spirit and courage in faith, hope, and charity are more powerful when wielded by a man of his word, than the sword of metal by a despotic man, group, or government.

We learn to appreciate “art.” Any raised eyebrows with that one? There shouldn’t be. Our temples and lodges are often filled with beautiful symbolism. We stand before tracing boards, some original, some reproduced, all filled with wonderful and mystical images. Often, one symbol or another will touch a Brother in a special and meaningful way that words cannot even communicate. This, my brethren, is an appreciation of “art.”

When moving through the ritual to the sublime, he learns to recognize the downfalls and pleasures of power as we are faced with the dangers of mob rule, organized orthodoxy, and misguided desires in our Master Mason degree. The road he travels is perilous, and just as his brothers before him, he is confronted with the need for real courage in the face of physical danger. We are taught of the need for physical consequences for weakness of spirit in the penalties inflicted upon these unjust and uncaring Fellows of the Craft. We learn that an apology

is correct, but that it does not negate the requirement for justice. Too often does the world convince itself that being sorry for something somehow removes the need for consequences. Justice is a constant. Administered with integrity, it is a powerful tool in the hands of an educated populace.

Our newly made Mason learned his lessons from the degrees and learned them well. His fellow members decide to honor him with their trust and allow him to enter the line. He moves through the chairs and one day wields the gavel of authority and, in doing so, he learns the necessity of humility and discretion. He learns the hidden allegorical meaning taught in many holy books when an aspect of All Power is presented as a servant of mankind and his brothers.

How many times has some young man looked to the example of his older and wiser co-worker? There is something different about this man. He is the image of confidence and uprightness, but seems compassionate and expresses a willingness to help and engage. The young man, noticing this difference, musters up the courage to approach and strike up a conversation. He knows there is something different about this man, but just can't put his finger on it. Speaking of fingers, he notices that the man is wearing a ring. Upon it are a small Square and Compasses. He asks about the ring. The brother says, "I'm a Freemason." The conversation progresses and the young man with an interest asks, "Well what do Masons do?"

It is a difficult question to answer. Freemasonry is different things for different men. Many times, I believe, "It's a secret" is blurted out as a response for fear of answering incorrectly. We talk of membership and dwindling numbers, we talk of promoting our Craft, but when faced with a young man, one whose values might be different, who seems a world apart and almost alien, we choke. It is difficult for us to imagine what this young man might want or how the teachings of Masonry might be relevant for him.

Masonry is relevant, my brothers! It is as important today as it was 200 years ago. So brethren, the next time a young man expresses an interest in Freemasonry to you, please feel free to share my story with him. Tell him that Masons are taught the art of the Warrior Poet. They are tempered like steel and molded with compassion.

They are Warrior Poets.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2008**

DISPLAYING MASONIC HISTORY

By: Mark Tabbert

In far too many boxes or trunks, lying long forgotten on shelves in seldom used rooms lie many Masonic artifacts. Lodges are asked by families "Would you like my father Masonic apron?" If these artifacts become available what do we do with them? Mark Tabbert has very clearly responded to this inquiry in this month's STB, which was originally published in Northern Light, Oct, 2002. Bro. Tabbert became a Mason in Malta Lodge #318 Burlington, Iowa; is a Past Master of Mystic Valley Lodge, Arlington, Ma; and is currently an officer in the Lodge of the Nine Muses #1776, Washington, DC. He authored American Freemasons and is currently Director of Collections at the George Washington Masonic Memorial, Alexandria, VA.

-STB Editor

In 1948, the distinguished Masonic author, playwright, and Masonic Service Association Executive Secretary, Carl Claudy, published his collection of writings in a book: *Masonic Harvest*. One of the book's essays, "Relics," describes many treasured Masonic historical artifacts from around the country, including numerous George Washington Masonic treasures, and other colonial and early American Masonic furniture and papers. In other parts of the country he mentions both Lewis and Clark's Masonic aprons, Mark Twain's petition for membership, and the first Square and Compasses used in the Utah territory in 1859. To him these relics were important to "keep tradition alive" and "wield a restraining influence against those too modern minded brethren by whom 'streamlining' and 'modernization' would be applied to the Ancient Craft."

Born in the horse and buggy days of 1879 and living to see the dawn of the Space Age in 1957, Claudy's generation witnessed more technological, social, and cultural changes than any other; before or since. It is no wonder then that he worried about the survival of the Craft's "ancient established usages" when governed by "modern minded brethren." Now that we live in the 21st century we know all too well the effects of "streamlining and modernization" and new questions have arisen as to the meaning and purpose of these long cherished Masonic relics.

What now, indeed, is the purpose of display cases filled with George Washington related artifacts, old aprons and jewels from long dead famous American masons or countless badges from Masonic conventions and ceremonies? Are they simply there to show past Masonic activities and enhance the grandeur and beauty of lodges? Or are they expected to impress non-masons of the Craft's ancient heritage just as some families display genealogy charts? Do these Masonic artifacts have a real historic value? Do they teach and inspire or are they simply nice things to please the eye?

Being a proud Mason I share Bro. Claudy's reverence for these relics, but as a historian I am obliged to answer these new questions and the public's curiosity with Freemasonry. The answers I discovered resulted from nearly ten years of working first as Curator at the Scottish Rite Museum in Lexington, MA and now here at the George Washington Masonic Memorial. As Claudy hoped his essay would inspire brothers to seek out and preserve their relics, it is my hope this Short Talk

Bulletin will inspire brothers to present new displays of their lodges' important history.

Before new displays are presented, an inventory and assessment of artifacts, photographs, and documents must be completed. Only by first knowing the available materials and how to care for them, can building begin. I suggest working with Grand Lodge library and museum staff found through the Masonic Library and Museum Association, (www.mlmassn.org). The members can provide expert advice. Furthermore, the Memorial is now offering an on-line database free for all Masonic bodies to use to catalog and inventory their collections.

Of the several ways to reinterpret and present Masonic history displays, I believe, the first and foremost is to remember Freemasonry is comprised of men. While seemingly obvious, all too often Grand Masters' aprons or Past Masters jewels are displayed with no information on their owners. Masonic relics are simply evidence of men's participation in the Craft. No matter how beautiful or impressive, they say nothing by themselves. They come alive, however, when we can learn about when, why, and how men used them. Such relics speak of lifelong friendships. Friendships that began at initiation, grew through good times and bad, and ended with an evergreen sprig at the grave.

Whenever possible aprons and jewels should be displayed with photographs, short biographic labels and non-Masonic personal items. By taking a few minutes to write a description of a historic brother, and find a photograph of him with his family or in "civilian" dress, you create depth and an engaging story. Even displaying one Past Masters apron on a tuxedoed mannequin will attract and engage visitors far better than walls covered with anonymous framed aprons.

In conjunction with this new approach, Masonic displays should also contain a variety of artifacts. Rather than having cases organized by type or style, they should be grouped by era or personality. History exhibits are not zoological and we should not display aprons, porcelain pitchers or jewels like genus or species! Because today's visitors find them repetitively boring, few modern natural history museums have cases filled with every variety of duck, butterfly or snake. Rather they show a variety of animals together in their habitat—beaver, heron, trout, snake and snail all in a woodland stream setting.

Likewise, Masonic displays should group objects according to their era, such as aprons, photographs, jewels and gavels all used between say 1870 and 1900. In this way visitors can see how the Craft and the Grand Lodge or lodge evolved over time. Starting with a selection of crude frontier Masonic artifacts from the 1850s and finishing with a few expensive 1990s artifacts shows how a Grand Lodge prospered with the territory and state.

If, however, a lodge has more artifacts related to people than eras, then displays can be organized to create a Masonic "Hall of Fame." As Ralph Waldo Emerson said "There is properly no history, only biography" and through the lives of brothers, lodge histories can be told. These individuals' cases may show relics from his range of Masonic activities: Blue Lodge, York Rite, Scottish Rite, Shrine, etc.

But beyond objects, it should contain biographical labels that mention both his personal and professional achievements. Knowing a Past Master served in World War I, owned a barbershop, held public office, and was married with children, while he organized a Demolay chapter, established a lodge charity fund and wrote a Masonic book, does indeed teach and inspire younger generations.

Another important point to remember is to keep exhibitions simple, factual and focused on local stories. Displays that try to tell the whole history of the Craft are doomed to fail. The endless differences in Masonic rituals, jurisdictions, rites, auxiliaries, and charities perplex non-masons. If

the relics to display are primarily from your lodge, then tell the story of your lodge, and not any other—not your Knight Templar Commandery, Eastern Star Chapter, or Shrine. At most, display a chart of all the Masonic bodies so visitors might see the scope of the Masonic family.

Furthermore, stick to the facts and relics of local history. Do not mention the Medieval Knights Templar unless you live in France and own a suit of armor. If you live in Wisconsin, then let Virginia tell George Washington's story and New Mexico tell Kit Carson's. Rather be a proud Badger and tell the story of the Ringling Brothers in Baraboo, or Bart Starr of the Green Bay Packers.

When creating display labels and graphic information, remember to write a story and not an editorial or an advertisement. It is unnecessary to address the various controversial issues that have dogged the fraternity for centuries. If visitors want answers to such issues then provide a rack of Masonic Service Association brochures. They are easily obtainable and already written.

While it is proper to be proud of the fraternity, circumscribe mentioning Freemasonry's wonderful social and charitable activities. A few well-placed notices of exciting events, or great charitable statistics over time, is enough to impress. A quiet voice often resonates more than a shout. But remain proud of the fraternity's tenets, principles and mission. Intelligent prospective candidates want to know Freemasonry's purposes. If you are too embarrassed to clearly state them, then let the actions of historical masons prove them. Otherwise, men seeking admission will look elsewhere for morality, brotherly love, and truth.

Lastly, use common terminology that everyone can understand. While it is great fun to list every exalted Masonic title or incorporate phrases from the ritual in display labels, they easily confuse non-masons. If you choose to use the title Worshipful Master, then do not be afraid to explain its origin and meaning. When in doubt give your display labels to a bright, intelligent teenager. If he or she can understand them, then others will too.

While American Freemasonry has changed since Carl Claudy published his essay his conclusion remains true. “. . . every Masonic antiquity, wherever kept and displayed, wields also a . . . reverence for the ancient laws and principles which makes Freemasonry what it is, and not something else.” Today there are literally thousands of clubs, groups, and associations for men to join. While Freemasonry is the parent of most of them, it remains distinct. No other organization can claim such universality, generous charity and, most important, rich history. For too long masons have tried to be like others, but through a proper application of a little wisdom, strength, and beauty, displays of our “relics” can encourage others to become like us—brothers.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2008**

ST. JOHN'S LODGE OF BOSTON

By: Basilios E. Tsingos, P.M.

St. John's Lodge of Boston has a most unique and extremely interesting history. It is like reading our nation's history through the eyes of a Masonic Lodge. This Short Talk Bulletin was extracted from a much longer and very enjoyable article published in the Trowel (a publication of the Grand Lodge of Massachusetts, Summer 2008) The author, Bro Basilios E. Tsingos is a Past Master of St. John's Lodge and is District Deputy Grand Master of the First Masonic District (MA).

-STB Editor

Masonry quickly spread throughout the colonial possessions of the British Empire as British subjects, some of them Masons, emigrated to the New World. One such individual was Henry Price, a tailor and storekeeper, born in or around London in 1697, who settled in Boston in 1723 at age 26.

We do not know precisely when or where Brother Price was made a Mason. His name appears as number 53 on the list of members in the records of the Grand Lodge of England, which indicate he was a member of the lodge meeting at the Rainbow Coffee House in London, now Britannic Lodge, No. 33.

In 1733, Grand Master Anthony Lord Viscount Montague appointed Henry Price (who was then in London on a business trip) as "Provincial Grand Master of New England and Dominions and Territories thereunto belonging." By means of a commission dated April 13, 1733, the Grand Master authorized Rt. Wor. Brother Price "to Constitute the Brethren (Free and Accepted Masons) now Residing or who shall hereafter reside in these parts, into one or more Regular Lodge or Lodges, as he shall think fit and as often as occasion shall require."

It was thus a moment of great significance in Masonic history when Brother Price, shortly following his return to Boston, convened a meeting on July 30, 1733 at The Bunch of Grapes Tavern (near the corner of what is now State and Congress Streets in downtown Boston, which is marked with a historical plaque placed by the City of Boston in 1926 commemorating the place and the event). He read his deputation from the Grand Master and, pursuant to the authority upon him conferred, officially organized St. John's Provincial Grand Lodge (now the Grand Lodge of Massachusetts).

Among the first orders of business of this newly-constituted Grand Lodge was entertaining a petition submitted by a group of 18 Masons, who requested a charter empowering them to work as a Masonic lodge in Boston. A lodge was warranted verbally and organized that same evening. A duly executed charter quickly followed. Thus was formed what is now St. John's Lodge, the first duly constituted and chartered Masonic lodge in the Americas.

The lodge, operating under the name of "The First Lodge of St. John" or more colloquially "The First Lodge" or even "The Mother Lodge," had its meeting place in the Bunch of Grapes Tavern.

From its earliest days, the lodge could claim among its members the most prominent men of colonial Boston. Their historical legacy lives on in the place names of the city. The men, for instance, after whom both Quincy Market and Rowe's Wharf are named (Josiah Quincy and John Rowe) were prominent members of the lodge. Rowe was a distinguished Master of the lodge who went on to serve as Grand Master for almost two decades, stretching from 1768 to 1787. It was while he was Grand Master that Rowe famously asked just before the Boston Tea Party, "One wonders how tea will mix with salt water."

Another famous member of the lodge was the noted attorney James Otis, who argued against the Writs of Assistance in the 1760s. Otis went on to coin the immortal rallying cry of the Patriot cause: "Taxation without representation is tyranny!" It is Otis too who is today commemorated as the Father of the Fourth Amendment, having famously summed up the common law protections against unreasonable searches and seizures in arguing against the writs of assistance with the immortal utterance, "A man's home is his castle." Sacrificing everything for the Glorious Revolution, Otis died penniless and was buried by members of his beloved lodge, and at the lodge's expense. His grave is one of the most revered in the Old Granary Burying Ground, located a few blocks down Tremont Street from Grand Lodge.

Ironically, Otis, one of the fieriest of all the Patriots, was a former pupil of the lawyer who argued the Crown's case for writs of assistance, Jeremy Gridley. Gridley, another distinguished Master of the lodge who went on to become Grand Master, is well known in American legal history as being the 'father of the Boston bar' and for training at law not just James Otis but also John Adams. Another illustrious member of the lodge from the revolutionary period was Robert Newman, who at great peril and danger to himself and family climbed the steeple of Old North Church to signal to fellow Mason Paul Revere ("one if by land; two if by sea").

The divisions between the Moderns and the Ancients that characterized (and plagued) English Freemasonry during most of the 1700s soon spilled over to the colonies. The First Lodge and the Masons affiliated with Henry Price derived their Masonic authority from the original Grand Lodge, and were thus Moderns through and through.

In Boston, the expansion and proliferation of lodges notwithstanding, many men seeking to join the Craft proved unable to join, or, if already Masons, to affiliate. Inevitably perhaps, those excluded looked into ways of establishing their own lodges, drawing inspiration from (and seeking recognition from) alternate sources of Masonic authority in the British Isles. It was thus that a group of Ancients began meeting in Boston as early as 1752 in the Green Dragon Tavern. In 1756, the Grand Lodge of Scotland granted this group of Boston Ancients a charter. Thus was formed St. Andrew's Lodge, also known as The Lodge of Saint Andrew.

The Ancients of St. Andrew and the Moderns of the St. John's Provincial Grand Lodge were quickly at sixes and sevens, much like their counterparts in England. The Modern lodges in Boston, as Masonic historian Sidney Morse explains, drew their membership from the top tiers of colonial society and "were patronized by the royal governors and the British military and civil officers" as well as prominent professionals, such as attorneys Jeremy Gridley and James Otis, while the Ancients lodge, St. Andrew's, "was composed chiefly of merchants and seafaring men and the artisans and mechanics employed about the docks in the North End." Masonic ritual differences (that is, differences in ideas and outlook), disparities in social status (that is, differences in circumstances), and old national animosities between the English, on the one hand, and the Scots and Irish, on the other (that is, differences in background) between the two groups played themselves out with the almost-predictable consequences. The rival groups

quickly took to passing resolutions, declaring the other to be irregular and clandestine.

The First Lodge had no shortage of prominent Patriots among its ranks, even though among its members were also prominent representatives of the Crown. In any event, it is more than telling that Brother George Washington visited The First Lodge and its historical meeting place, the Bunch of Grapes Tavern, shortly following the evacuation of Boston by the British and that, among others initiated by the lodge during the Revolutionary War was Commodore Samuel Tucker, the father of the American Navy, who was made a Mason in 1779.

Importantly, the Revolution had the effect of bringing together Moderns and Ancients in service of the common goal of Liberty and Freedom. Indeed, even as many lodges were split between Royalists and Patriots, those Bostonian Moderns and Ancients who were Patriots came together as never before. No finer symbol of that perhaps exists than the cooperation of Robert Newman and Paul Revere in helping pull off the great feats of derring-do “on the eighteenth of April in Seventy-five.”

The upheavals of the 1760s and 1770s took their toll on the Craft and led to a predictable wave of mergers and consolidations. It was thus that “First Lodge” and “Second Lodge,” both of St. John’s Grand Lodge that had declared its independence of England in consequence of the Revolution, merged in 1783 under the name “St. John’s Lodge.”

The birth of a new independent nation founded upon the “Spirit of ‘76” soon made the rivalries between the Ancients and the Moderns appear unfortunate, if not downright foolish. Surely, if Americans could forge a new nation and create a more perfect Union, then the brethren could forge a more cohesive fraternity. Following several years of protracted negotiations meant to remedy “the deranged state of Masonry,” a union of the Ancients and the Moderns (that predated such a union in England by a full 21 years) was effected in 1792 with the formation of a united Grand Lodge in Massachusetts.

In 2008, as it celebrates the 275th anniversary of its founding, St. John’s Lodge remains a lodge that cherishes its unique historical legacy. It prides itself on being a convivial and welcoming lodge that is committed to cultivating brotherly love among men from all walks of life, practicing charity in ways large and small, and maintaining the highest standards of Masonic ritual.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2008**

JOSHUA L. CHAMBERLAIN

By: Linda H. Madison

Joshua Lawrence Chamberlain was a true American Hero. His stand at Little Round Top during the Battle of Gettysburg was featured in the movie "Gettysburg." His career was most impressive. Linda Madison authored this article because of her avid interest in history, particularly the Civil War period. She has told an extremely interesting story about a remarkable man. Linda is the executive secretary for the Grand Lodge of Rhode Island. This article first appeared in the Rhode Island Freemason—July/August 2008 and is reprinted with permission.

-STB Editor

On a damp Easter morning in April 1865, three days after General Robert E. Lee surrendered the Army of Northern Virginia to General Ulysses S. Grant, the Southern troops were marching in columns towards the Northern troops who were standing in formation waiting for the Southerners to stack arms and fold their flags.

As recognition for his valor, General Joshua L. Chamberlain had been designated by General Grant to receive the first flag of surrender. The defeated Confederate troops, under the command of General John B. Gordon, anticipated the ultimate humiliation. Instead, they were met with honor and respect.

"At such a time and under such conditions I thought it eminently fitting to show some token of our feeling, and I therefore instructed my subordinate officers to come to the position of 'salute' in the manual of arms as each body of the Confederates passed before us.

By word of mouth General Gordon sent back orders to the rear that his own troops take the same position of the manual in the march past as did our line. That was done, and a truly imposing sight was the mutual salutation and farewell."

-JOSHUA L. CHAMBERLAIN

During the Civil War years, men who found themselves on the verge of entering military service were applying in haste for the degrees of Masonry. It is quite probable that they felt it would be helpful to be members of this great Order during their participation in the conflict.

Historical records of United Lodge No. 8 in Brunswick, Maine reveal that Joshua Lawrence Chamberlain was numbered among this group. We do not know for certain what his primary motivation was to join this great fraternity, but the principles of Freemasonry were certainly consistent with the moral principles that guided his life

Because of the pressure being placed on lodges to waive the usual waiting period of a month and the Grand Lodge of Maine's concern that hurry up work might result in a weakening of the Order at its foundation level, it was decreed that Dispensations must be secured and a fee of five dollars charged for the waiver. At a Special Communication of United Lodge No 8 held on the evening of August 27, 1862, the Secretary presented a Dispensation to allow Joshua L. Chamberlain to take his degrees in less than the prescribed time. A ballot was taken and he was accepted for the

Entered Apprentice Degree. While he was being notified of his acceptance and in the process of being brought to the lodge to take the degree, another ballot was taken. It was so voted to confer upon him the Fellow Craft Degree as well that same evening. The lodge reconvened the following morning and he was raised to the sublime degree of Master Mason. On September 12, 1862 he was proposed as a member and on October 7, 1862, a ballot was taken and he was officially elected to membership in United Lodge No. 8.

Brother Chamberlain was born in Brewer, Maine and was the oldest of five children. He entered Bowdoin College located in Brunswick, Maine in 1848 after teaching himself to read ancient Greek in order to pass the entrance exam. While there he had the opportunity to meet people who would influence his life, including Harriet Beecher Stowe, the wife of a Bowdoin Professor. Chamberlain would often go to listen to her read passages from what would later become her celebrated novel, *Uncle Tom's Cabin*. He also joined the Peucinian Society, a group of students with Federalist leanings. A member of the Phi Beta Kappa academic honor society and a brother of the Alpha Delta Phi fraternity, Chamberlain graduated in 1852.

Chamberlain studied for three additional years at Bangor Theological Seminary, returned to Bowdoin and began a career in education as a Professor of Rhetoric. He eventually went on to teach every subject in the curriculum with the exception of science and mathematics. He was fluent in nine languages other than English, those being Greek, Latin, Spanish, German, French, Italian, Arabic, Hebrew and Syriac.

In 1855, Chamberlain married Fanny Adams. The daughter of a local clergyman Fanny had five children with Chamberlain. Of the couple's five children three died in infancy.

With the beginning of the Civil War, Chamberlain, whose forefathers had served in the Revolution and War of 1812, sought to enlist. He was prevented from doing so by the administration at Bowdoin who stated he was too valuable to lose. In 1862, Chamberlain requested and was granted a leave of absence to study languages in Europe. Departing Bowdoin, he quickly volunteered his services to the governor of Maine. Offered command of the 20th Maine Infantry, Chamberlain declined stating he wished to learn the trade first, and instead became the regiment's lieutenant colonel.

Serving under Colonel Adelbert Ames, Chamberlain and the 20th Maine mustered in on August 20, 1862. Assigned to the V Corps of the Army of the Potomac, the 20th Maine served at Antietam, but did not see action. Later that fall, the regiment was part of the attack on Marye's Heights during the Battle of Fredericksburg. Ames was given command of a brigade shortly after Chancellorsville, in the XI Corps, and Chamberlain ascended to command of the 20th Maine.

Brother Chamberlain's courage and leadership were ever present, but of all the battles in which he participated, he is best remembered for the courage displayed at Little Round Top during the Battle of Gettysburg on July 2, 1863.

Sent to defend the southern slope of Little Round Top by Colonel Strong Vincent, Chamberlain found himself and the 20th Maine at the far left end of the Union line, with the 83rd Pennsylvania, 44th New York and 16th Michigan infantry regiments to their right. He quickly understood Vincent's insistence of the tactical significance of Little Round Top, and thus the need for the 20th Maine to hold the Union left at all cost.

The men from Maine waited until troops from the 15th Alabama regiment charged up the hill attempting to flank the Union position. Time and time again the Confederates struck, until the 20th Maine was almost doubled back upon itself.

With his men running low on ammunition, Chamberlain boldly ordered a bayonet charge which

routed and captured the Confederates. Chamberlain's heroic defense of the hill earned him the Congressional Medal of Honor and the regiment everlasting fame.

Colonel John Gates of the 15th Alabama, a man who clearly saw the South's lost opportunity at Little Round Top best described the action of Chamberlain and his men when he said "There never were harder fighters than the Twentieth Maine men and their gallant Colonel Chamberlain. Their skill and persistency and great bravery saved Little Round Top and the Army of the Potomac from defeat. Great events sometimes turn on comparatively small affairs."

Following Gettysburg where he was wounded twice, Chamberlain fell ill with malaria and temporarily was suspended from duty. Returning to the Army of the Potomac, Chamberlain was promoted to brigade commander in May, 1864. On June 18, while leading his men during an attack on Petersburg, he was shot through the right hip. Believing the wound to be fatal, Lt. Gen. Ulysses S. Grant promoted Chamberlain to brigadier general as a final act. Over the following weeks, Chamberlain managed to recover from his wounds.

Returning to duty in November, 1864, Chamberlain served for the remainder of the war. On March 29, 1865, his brigade led the Union attack at the Battle of Lewis' Farm outside Petersburg. Wounded again, Chamberlain was breveted to major general for his gallantry.

On April 9, Chamberlain was alerted to the Confederate's desire to surrender. The next day he was told that of all the officers in the Union army, he had been selected to receive the Confederate surrender. On April 12, 1865 Chamberlain presided over the parade of the Confederate infantry as part of their formal surrender at the Appomattox Court House.

Brother Chamberlain numbered among the select few who were to lead the troops of the Army of the Potomac as they passed in review during the Grand Review held in Washington on May 23, 1865. Being a great emotional experience for him, Chamberlain described it in the following words, "The pageant has passed. The day is over. But we linger, loath to think we shall see them no more together—these men, these horses, these colors afield."

On January 16, 1866 Chamberlain left the army, going back to his home state of Maine. He was elected and served as Governor of Maine for four one-year terms. After leaving political office, he returned to Bowdoin College. In 1871, he was appointed president of Bowdoin and remained in that position until 1883, when he was forced to resign due to ill health from his war wounds.

In 1898 at the age of 70, still in pain from his wounds, he volunteered for duty as an officer in the Spanish-American War. Rejected for duty, he called it one of the major disappointments of his life. Fanny Chamberlain passed away on October 18, 1905 from complications due to a fall which broke her hip. She had suffered from eye problems her entire life and as she aged it became clear she was going blind. Fanny's health issues led Chamberlain to become a founding member of the Maine Institution of the Blind.

Joshua Chamberlain died in Portland, Maine on February 24, 1914, at age 85, and is buried in Pine Grove Cemetery in Brunswick, Maine. Beside him as he died was Dr. Abner Straw of Portland, one of the two surgeons who had operated on him in Petersburg fifty years previously. He was the last Civil War veteran to die as a result of wounds from the war. A full study of his medical history strongly suggests that it was complications from the wound suffered at Petersburg that resulted in his death.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2008**

HISTORY OF MASONIC POETRY

By: Wallace McLeod

Bro. Wallace McLeod is a member and Past Master of Mizpah Lodge #572 Toronto, Ontario, and of Quatuor Coronati Lodge #2076, London, England; he is the Grand Historian of the Grand Lodge of Canada in the Province of Ontario. This STB was taken from his Grand Historian's Report of July, 2008.

-STB Editor

For many years it fell to my lot, strangely enough, to teach poetry to university students—though not English literature. But this gave me a taste for formal verse in our language. I believe that it can be deeply moving for those who read it attentively, and can impress them with important ideas.

I thought that it would be suitable to talk about the history of Masonic poetry and to give you a few examples. Perhaps the earliest specimen is the Regius Poem of about 1390, which is extremely long (794 lines). It closes with the words (with the spelling modernized):

*Amen! Amen! so mote it be!
So say we all for charity.
"So mote it be "
(nearly 620 years ago!)*

But there are many other bits of verse. For example, there are over a hundred documents, known as the Old Charges, or Old Manuscript Constitutions, or Gothic Constitutions, that were apparently used to govern masonic bodies in the days before the first Grand Lodge was formed. And at the beginning of three texts of these Old Charges, there is a poem that must have been composed about 1600:

*Much might be said of the noble art,
A craft that's worth esteeming in each part.
Sundry nations' nobles, and their kings also—
Oh, how they sought its worth to know!
Nimrod and Solomon the wisest of all men,
Reason saw to love this science then.
I'll say no more, lest by my shallow verses I,
Endeavoring to praise, should blemish Masonrie.*

Look at it again, you will see that the first letters of all the lines, when taken together, spell the word MASONRIE.

In 1723 Anderson's Constitutions was published, and it includes the Enter'd 'Preatices Song, of which the first stanza runs as follows:

*Come let us prepare,
We Brothers that are
Assembled on merry Occasion;
Let's drink, laugh, and sing;
Our wine has a Spring:
Here's a Health to an Accepted Mason.*

But of course a few notable poets have written about our fraternity. One thinks of Robbie Burns (1759–1796), who was initiated in St. David's Lodge, No. 174, in Tarbolton, Scotland, in 1781. At one point in his career, he was planning to go abroad to make a living; and so he wrote his 'Farewell':

*Adieu! a heart-warm fond adieu!
Dear Brothers of the Mystic tie!
Ye favoured, ye enlighten'd few.
Companions of my social joy!
Tho' I to foreign lands must hie,
pursuing Fortune's slild 'ry ball,
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'. . . .*

And the great Rudyard Kipling (1865–1936) was initiated in Hope and Perseverance Lodge, No. 782, in Lahore, India, in 1886. He composed several Masonic poems. One of the best-known is 'Banquet Night':

*"Once in so often," King Solomon said,
Watching his quarrymen drill the stone,
"We will club our garlic and wine and bread
And banquet together beneath thy Throne.
And all the brethren will come to that mess
As Fellow-Craftsmen—no more and no less."*

The American Rob Morris (1818–1888) was initiated in Oxford Lodge, No. 33, in Oxford, Mississippi, in 1846. One of the most popular Masonic poems in the U.S.A. is *The Level and the Square*, which begins like this:

*We meet upon the Level
And we part upon the Square;
What words of precious meaning
Those words Masonic are'
Come let us contemplate them!
They are worthy of a thought
In the very walls of Masonry
The sentiment is wrought.*

In my younger days a well known American poet was Edgar Albert Guest (1881–1959); he belonged to Ashlar Lodge, No. 91, in Detroit, Michigan. I don't think that many people today are

familiar with him, but one of his poems starts like this:

*This I would like to be—braver and bolder,
Just a bit wiser because I am older,
Just a bit kinder to those I may meet,
Just a bit manlier taking defeat;
This for the New Year my wish and my plea—
Lord, make a regular man out of me. . . .*

There have been a few Canadian Masonic poems. Most of us didn't know that our first Grand Master, William Mercer Wilson (1813–1875), wrote a bit of verse, following in the steps of those I have already mentioned. He was initiated in Lodge No. 14, Simcoe, Ontario, in 1840. On December 27, 1858, he wrote a poem called Light. It begins as follows:

*“Let there be light,” Jehovah said,
And primal darkness heard and fled
Then, as the waters from the land
He parted with Almighty hand;
Light ridged the mountain chain with gold;
Light through the vales in glory rolled;
Light silvered ocean, lake and stream;
Light made the pall-like vapors gleam;
Light shone the forest vistas through;
Light gave the sky its burning blue;
Light fell in life-awakening showers,
On torpid leaves and sleeping flowers.
And all the universe waxed bright,
Robed in its maker's effluence—light. . . .*

And Bro. Charles Fotheringham (1894-1978), who served as District Deputy Grand Master of Bruce District in 1943, in 1970 published in New York a book called *Ramblings in Masonry and Other Poems* (A Lyceum Book; New York Canton Press, 1970). One of his efforts, called, *Let's go to Lodge* begins like this:

*I say, old friend let's go to lodge.
Just thinking, it's not right.
We haven't been inside for years.
Let's go to lodge tonight.
I've paid my fees when they were due.
And helped at charity's call.
But, oh, the good I might have done
At the Masonic Hall.
I feel we should; Come on, let's go
To meet the “Sans of light.”
Get out the little cover case*

*And sport our aprons white.
I want to see the trestle board,
To hear the gavels ring,
And join in with the good old hymns
The brethren used to sing.
I feel I haven't played the game
To Mother Lodge, it's true.
There were times I couldn't go.
But then, those times were few.
I miss the joy of brotherhood
And wisdom's radiant light.
I say, old friend, Let's go to Lodge
And have a treat tonight. . . .*

MSA would like to thank Bro. McLeod for this most interesting and informative journey through Freemasonry guided by the words of the poet.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2008**

JAMES MONROE

By: Robert Morris

Bro. Robert Morris is Secretary Emeritus of Manchester Lodge, Manchester-by-the-Sea, Manchester, MA and a member of the TROWEL Staff, a publication of the Grand Lodge of Massachusetts.

This STB was taken from an article published in the TROWEL, Winter 2000 and is reprinted with permission.

-STB Editor

“The American Continents . . . are henceforth not to be considered as subjects for future colonization by any European power.”

James Monroe, December 2, 1823.

James Monroe lived in momentous times when events were shaping the destiny of a new nation in which he was destined to play a larger-than-life role. He was born on April 28, 1753 in Westmoreland County, VA. By the time he was 17 years old the American Revolution had begun in earnest. He left his studies at William and Mary College and immediately signed up as a Second Lieutenant. At the same time he became a Mason, taking his Entered Apprentice degree on November 9, 1775, in St. Johns Regimental Lodge and later joining Williamsburg Lodge No. 6 in Williamsburg, VA.

During the war he served with distinction. He was wounded at the battle of Harlem Heights, NJ and fought at White Plains, NY. In December 1776, he crossed the frozen Delaware River with, among others, his fellow Masons, Washington, General Knox, General Glover and his Marbleheaders. He was wounded again in the ensuing Battle of Trenton and promoted by General Washington to the rank of Captain for “bravery under fire.” After his recovery, he fought at the battles of Brandywine, PA, Germantown, PA and Monmouth, NJ. He rose to the rank of Lieutenant Colonel and after 5 years of distinguished service was discharged in 1780.

In 1780 he resumed his law studies under Thomas Jefferson. They both profited from this relationship and became lifelong friends. Two years later, Monroe was elected a member of the Virginia House of Delegates and in 1783 became a delegate to the Confederation Congress, when that body was going through its initial and often inept attempts in trying to govern a newly independent country.

In 1897 he left Congress to begin practicing law in Fredericksburg, VA and married Elizabeth Kortright. This was to become not just a marriage, but a reciprocal relationship for life, wherein they complemented and assisted each other in their beliefs and actions. She was indeed his closest friend and advisor. They were inseparable.

Monroe could, however, not long stay away from public service and within a year was again a member of the Virginia House of Delegates from which he became a member of the Virginia Convention to ratify the newly drafted Federal Constitution. After its ratification Monroe was

appointed Senator from Virginia, where he came to President Washington's attention resulting in his ultimate appointment by Washington as Minister to France. On December 30, 1796, near the end of Washington's Presidency, Monroe returned to the United States and in 1799 was elected Governor of Virginia where he served for three terms until 1802. During this period, his great and good friend, Thomas Jefferson, had become President. Like Monroe, Jefferson also saw the potential for a greater United States and was aware that France's Revolution had taken its toll on the French economy. Napoleon was now in charge and Jefferson saw it as an opportune time to try and secure the important port of New Orleans from France. Jefferson sent Monroe to France as Special Envoy to assist Livingston in the negotiations. The end result was that the U.S. was successful not only in purchasing New Orleans, but the entire Louisiana Territory. The Treaty was signed on April 30, 1803, doubling the size of the United States.

After completion of the Louisiana Purchase, President Jefferson appointed Monroe Ambassador to both England and Spain, and on July 18, 1803, Monroe met with King George III.

Monroe also attended the Coronation of Napoleon as Emperor in Paris on December 2, 1804, and before returning home, traveled to Madrid, Spain where on January 1, 1805, he began negotiations for the purchase of Florida from Spain.

The Louisiana Purchase set in motion a series of memorable events influencing the future development of our country. The legendary Lewis and Clark expedition of 1805 with the famed Indian Scout Sacajawea was simultaneous with the expedition of Zebulon Pike. His exploration led to the discovery of the famous Pike's Peak and its subsequent cogwheel railway and automobile highway to its 14,109 foot high summit. In a little known postscript, the unfortunate Pike was killed in action during the War of 1812.

In 1810 Monroe was back in Virginia politics; first, as a member of the Virginia Assembly and then once again as Governor in 1811. That same year the newly-elected President and fellow Virginian, James Madison, appointed Monroe Secretary of State and later, during the War of 1812, as Secretary of War where he became extensively involved in the prosecution of the war against Great Britain. He was to hold these positions until 1817, when he himself was elected by a huge majority as President of the United States.

It was now peacetime and a time of economic prosperity causing this period to be called "The Era of Good Feelings." Monroe was so popular that he was overwhelmingly re-elected to a second term with an unbelievable 99.57% of the electoral vote.

Monroe was the last of the Presidents who was a veteran of the Revolutionary War and he continued to dress in the Revolutionary style with knee britches and buckled shoes.

Much was accomplished during his presidency; 5 new states were admitted to the Union and the purchase of Florida from Spain was finalized, again expanding the size of the United States. The issue of slavery was not solved during his presidency, but the first steps were taken to limit its progress in the Missouri Compromise of 1820. In 1820 the independent country of Liberia was founded in Africa as a home for freed slaves, and in Monroe's honor its Capital was named Monrovia. On October 20, 1818, a treaty between the United States and Great Britain established the 49th parallel as the border between the US and Canada from the Lake of the Woods, Minnesota to the Rocky Mountains, which effectively ceded the Red River basin to the United States. On October 16, 1821, Russia claimed the Pacific coast of North America north of the 51st Parallel and the United States promptly issued a strong objection. After repeated negotiations during the next 2 years, a treaty between the US and Russia limiting Russian claims to the Pacific Northwest was finally signed in April 1824. This foresight paved the way for the final purchase of Alaska from Russia later

on in the century.

In 1822 Monroe recommended that the United States recognize those Latin American countries which had declared their independence from Spain and the funding of diplomatic missions to them.

Monroe was a visionary much ahead of his time who believed it was now time to demonstrate to the world that his country was not about to play “second fiddle” to any other country in the world, especially Great Britain, France, Spain and Russia, who were all flexing their muscles in the new world. With the help of his brilliant Secretary of State, John Quincy Adams of Massachusetts, he put these ideas into words and proclaimed them in his State of the Union message to Congress on December 2, 1823, stating among other things that, “The American Continents are henceforth not to be considered as subjects for future colonization by any European powers.” This statement was followed by even stronger diplomatic language stating, “we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety.” Thus was born the Monroe Doctrine.

It should be noted that Monroe’s message was not only well received by public opinion at the time, but has ever since been a cornerstone of United States foreign policy.

Monroe was not only an imposing political figure, but also had a commanding physical presence. He was six feet tall with a rugged physique. He was the second President who was a Mason and at the time of his death had been a Mason for over 56 years.

His wife of 44 years died in 1830. Monroe was inconsolable and never recovered from his loss. He died only nine months later on July 4, 1831, the third President to die on the anniversary of the birth of the country he did so much to form.

Another notable event of Monroe’s presidency, at the time, was the triumphant tour of the United States by his brother Mason, Lafayette, in 1824, which had been made at Monroe’s invitation.

Thomas Jefferson has rightly received credit for the Louisiana Purchase, but it cannot be denied that much of the leg work was done by his special envoy to France, James Monroe. This should be so recognized by any serious student of American history.

Scholars may agree or not agree on the significance of many historical facts, but they must all agree that James Monroe was a monumental figure in the molding of the United States of America. This country will always be in his debt for his having contributed to the eminent position on the world stage which it now enjoys.

It is also fitting that such an inspiring figure should have an appropriate monument in his honor. This can be found in the White Mountains of New Hampshire, where the stately 5,385 foot high Mount Monroe, next to Mount Washington, can be seen as a fitting tribute to this great visionary.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2008**

**THE FESTIVAL OF CHANUKAH
(The Story of Light)**

By: Melville H. Nahin

In this very interesting STB, Bro. Nahin tells the story of the origins of CHANUKAH, a Jewish holiday whose celebration has great meaning, not only for Jewish people—but all people of faith. There is Masonic significance in many of the words as well. Bro. Nahin is a Past Grand Master of the Grand Lodge of California.

-STB Editor

Every year, approximately during the month of December, people of the Jewish faith observe what is called Chanukah. It wasn't an important holiday in the Jewish calendar but is one to remember and to celebrate, if for no other reason, because it commemorates an important time in the life of the Jewish people and has significance also for those who are not of the Jewish faith, since without the story of Chanukah, probably there would be no Temple of Solomon nor would there be a resulting Masonic fraternity based upon the story of King Solomon.

Let's go back a bit and see what it is all about. The year was about 165 B.C.E. and Antiochus Epiphanes was the king of Syrian-Greeks. He bore down upon his Jewish subjects ruthlessly, having previously occupied what was Israel. He defiled the Holy temple by filling it with pagan idols and sacrifices of pigs. He forbade the Jews to observe the Commandments of circumcision, the New Moon and the Sabbath. He wanted the Jews to lay aside their Torah and substitute it with Hellenistic Greek culture, including idols of which the Greeks had many.

Then, one courageous old man named Matisyahu turned the tide. He saw someone bowing down to the idols set forth by the Greeks rather than refusing to do so as most of the Jews did. He struck the errant Jew and knew that he now had to run away, and with the rallying cry of "Whoever is for God, come to me!" he called the people to rebellion. A pitifully small number responded at first but his five sons led the way. They fought the Syrian-Greeks, retreated to the mountains and began a guerrilla war against them. Soon their father passed the leadership to his second son, Judah the Maccabee, mighty warrior and charismatic leader.

Outnumbered a hundred to one, Judah and his men won many battles. More Jews came to join him. In a few years he had defeated the mightiest armies that Syria could send against them. Victory belonged to the Jews, the pure, the righteous and the loyal defenders of the Jewish world.

The 25th day in the Jewish month of Kislev, the fighters made their way to the Holy Temple where they beheld the idols, strewn with the filth and impurity, the Greeks had left behind. They rummaged through the ruins seeking at least one flask of pure olive oil with which to light the makeshift menorah they had hastily put together, representing the "Eternal Light."

Flask after flask—they found every one of them defiled, until finally, a small jug, sufficient for only one day, was found with the purity seal intact. It would be eight days before they could manufacture more oil for the next lighting, but meanwhile they lit what they had.

But the flames of the menorah did not go out the first day. The flames of the menorah burned,

and burned, and burned. For eight days they burned, until more oil was brought. And those eight days were chosen as the eternal symbol to commemorate the miracle of Chanukah, the eight-day long Festival of Lights when Jews light the Menorah each evening, publicizing the miracle of light our Great Creator performed for us 2000 years ago.

The Chanukah lights shine their radiance into the street, reflecting our task in this world. Each of us, Jew or not, must bring light, morality and holiness, not only inside our own homes, but also outward into the world.

“But,” one may claim, “the problems out there are so vast and global: terror, environmental damage, natural disasters, countries and continents afflicted by poverty and disease. The impact we can make feels inadequate due to the sheer scale of these tragedies. How then can you and I make a difference?”

To this, Chanukah has something simple but quite significant to say. We repair the world in small steps, light by light, act by act, day by day. Our Creator asks us to do what we can, when we can. Each act mends a fracture of the world.

“A little light” said the Jewish mystics of old, “drives away much darkness.” When light is joined to light, mine to yours and yours to others, the dance of the flames, each so small yet so beautiful together, begins to bathe the world in the glow of the Divine Presence. You and I can make a difference.

As I suggested, Chanukah is an eight day holiday—each day beginning at darkness the previous night, as is the custom for Jewish holidays.

We easily define each night by a different word and a different action. The Festival of Chanukah is about overcoming darkness, both physical and spiritual. The Talmud relates that the beginning of any struggle is strenuous. Would it not be easier to simply avoid the darkness and let it be?

The first night is called the *Challenge*. The inner calling of each Jew is to illuminate the world. For only by meeting the challenge do we tap our inner source of light and fulfill our potential.

Another lesson of this night: dispelling darkness begins with one candle. The smallest act of good is enough to overcome a world of night.

For the second night we use the word *Increase*. One could technically fulfill the Chanukah obligation by lighting a single candle each night, but the universal Jewish custom is to light an additional candle each night. This teaches that if man is spreading light it is not enough to fulfill the minimal obligation. Our darkness is overcome with a constant increase of light. As long as even one corner of the world remains concealed in darkness, our mission is not complete. The second night’s candle teaches us not to reserve the light of Chanukah for ourselves. Light must increase and spread over the entire earth.

The third night is *Consistency*. We did it once because we were inspired; the second time, because it felt good; this third candle we do because we are committed. In Jewish law, permanence and consistency are established by repeating an act three times. In geometry and physics, three is the number of stability and balance. A one- or two-legged table can’t stand without an external support, but a three-legged table stands on its own. The third night’s inspiration is consistency. Upon lighting the third candle we express our persistence and our commitment to dispel darkness with light.

Upon lighting the fourth candle, we are halfway through the Chanukah process of conquering darkness. As in any process, keeping an eye on the goal is imperative. Along the way, secondary opportunities may sidetrack us. At each stage of the journey we should ask ourselves, “does this help me achieve my goal?”

The four candles teach us that we remain focused on our goal, and that is the word for the day,

Focus, the details along the way will not bog us down. Moreover, the feeling of gaining ground fills the traveler with the joy and energy to overcome obstacles along the way.

Majority is the word for the fifth night of Chanukah, representing the epitome of the darkness of exile. As such, the fifth night never falls on the Sabbath evening, a “taste of the Messianic Era,” which overshadows all darkness. Thus, the lighting of the Chanukah candles on this night is especially significant. Tonight we express our ability to bring light to the darkest of realms where negativity and darkness seem to have a stranglehold. The fifth night also is the first night that a majority of the eight candles are lit; signifying that most of the journey toward our goal is complete.

The word *Infusion* is our word for the sixth day. We are told in the Holy Word that the world was created in six days, “Six days shall you labor and do all your work,” we are told. Six represents the labor of working and perfecting the world. Upon lighting the sixth candle, we articulate that the world and all its mundane workings must be infused with spirituality. When the Deity is brought into every aspect of our lives, each act becomes of importance, each act becomes something of which to be proud.

The seventh day is the Sabbath of Creation when “the heaven and earth were completed.” Just as there is a time to create, there is a time to reflect, and that is the word of this day, *Reflection*. The Sabbath is when we rest from our labor to reflect its purpose, thus allowing the labors of the preceding week to actualize their potential. When lighting seven candles, we allow the illumination of the six previous candles to fulfill their potential and fill all of creation with purpose and meaning.

Then the eighth and last day, the day of *Miracles*. Eight represents that which is higher than nature. This is why the symbol for infinity is the figure eight. On this eighth night the true essence of the Chanukah observance shines, for the greatest teaching of the Chanukah holiday is that miracles can and do happen, and that in the future, the miraculous will become the commonplace. The ultimate miracle is the fusion of the finite physical world with the infinite light of our Creator. This is why the last day of Chanukah is called *Zot Chanukah*, meaning “this is Chanukah.” As we light the eighth candle, let us pray for the ultimate era of peace and light, the era of our redemption when “the earth will be as filled with knowledge of our Father as the waters that cover the sea.”

Indeed, this is a holiday of light, but the lights, as they shine into the street, remind each one of us that our task is to bring light, morality and holiness, not only within our homes or our lodges, but also out into the world. But as we indicated in the beginning, the problems out there are so vast and global, consisting of terror, environmental damage, natural disasters to countries and continents afflicted by poverty and disease, we, each of us, can make an impact, even though it is the sheer scales of these tragedies that seem to make it impossible. How can we make a difference? Just by being brothers, one to each other, recognizing that we have the same heritage from the beginning of time; that we, Jews, Christians, Muslims or something else, have the same Father, however we may recognize Him and pray to Him.

I wish for you our brothers of all faiths, that just a little light will drive away much darkness and you and I and all of us together can make a difference. We are Masons. We are the children of the Great Creator. We have a definite pattern to follow and that is the life and love of Freemasonry. At this time of the year, some of us observe Chanukah, others observe Christmas, and still others Kwanza. Whatever your faith, whatever your tradition, we wish you a happy holiday as brothers and as children of one Creator.

ELECTED FELLOWS OF THE TENNESSEE LODGE OF RESEARCH

<u>NAME</u>	<u>DATE AWARDED</u>	<u>NAME</u>	<u>DATE AWARDED</u>
Donald Barrow	Dec. 10, 1994	John Nicholas Sharp	Mar. 9, 1996
*Harold Cristil	Dec. 10, 1994	Donald Martin Smith	Dec. 10, 1994
*John Burton Arp, Jr.	Dec. 10, 1994	*Louis Steinberg	Dec. 10, 1994
Thomas Ernest Brooks	Dec. 10, 1994	Charles McBerry Thames	Dec. 10, 2005
*Billie Reginald Brown	Dec. 10, 1994	*Deceased	
Ronald J. Coates	Dec. 8, 2001		
Bobby Joe DeMott	Dec. 10, 1994		
*Jacob Roach Denny	Dec. 10, 1994		
Thomas James Driber, Ph.D.	Dec. 13, 2008		
*Charles Jahew Eads, Jr.	Dec. 10, 1994		
Robert Elmer Gooch	Dec. 10, 1994		
*Gary William Hall	Dec. 13, 1997		
*Virgil Marion Hileman	Mar. 9, 1996		
Dickie W. Johnson	Dec. 9, 2000		
Thomas Charles Kenner	Dec. 13, 2003		
*Billy Wilton King	Dec. 12, 1998		
George Caleb Ladd, III	Dec. 11, 2004		
Sanford Dale Lancaster	Dec. 13, 2008		
Michael Carroll Lett	Dec. 14, 2002		
Moses Defriese Manning, Jr.	Dec. 10, 1994		
*James Allen Marshall	Dec. 10, 1994		
James Clifton McCarley	Dec. 10, 1994		
John Russell Meldorf	Dec. 10, 1994		
Philip Edward Phillips, Ph.D.	Dec. 12, 2009		
*Richard Travis Milton Prine	Dec. 10, 1994		
Warren Lee Moore	Dec. 10, 1994		
Paul Frederick Richards	Dec. 11, 1999		
Robert Harold Richards	Dec. 10, 1994		