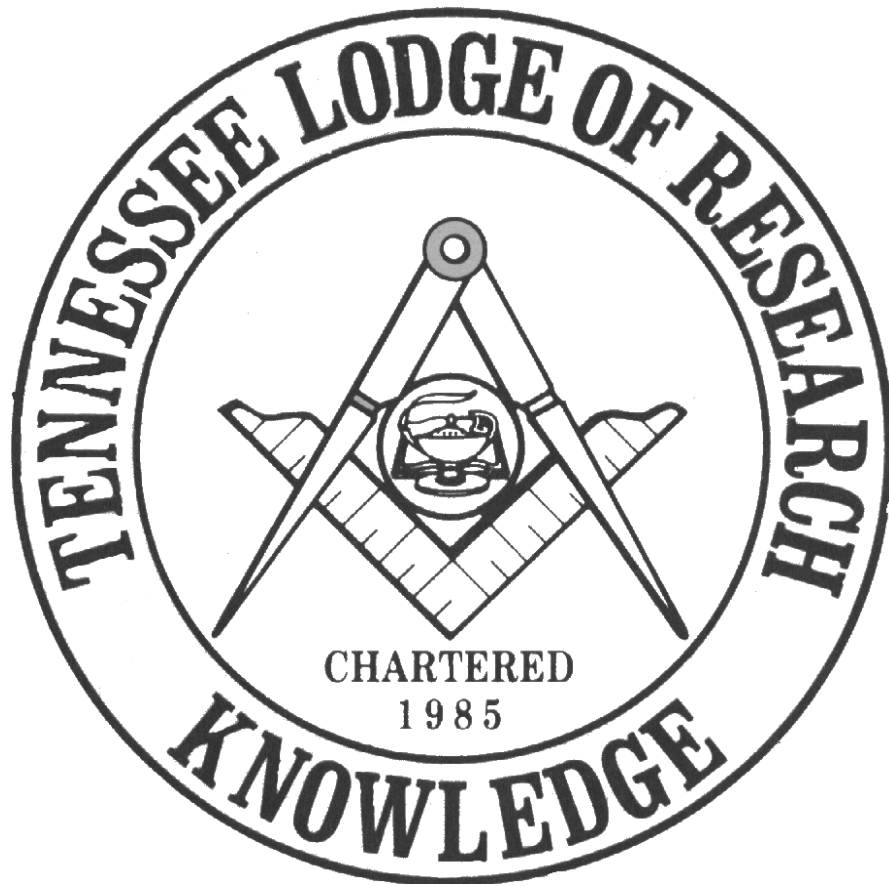


**TENNESSEE LODGE OF RESEARCH
F. & A. M.
ANNUAL PROCEEDINGS**



2009—HORN

**2009 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

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EDITORIAL NOTE: The Forum Section

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

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

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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, 7th edition*. An overview of general MLA guidelines may be found online at the "MLA Citation Examples" web page of Honolulu Community College: <http://honolulu.hawaii.edu/library/mlahcc7th.html>.

The Editorial Committee

THE NEW AMERICAN MASON
Generations Together in Private Conclaves of Manhood

By
Robert G. Davis

This article originally appeared in the Winter 2011 Issue of *The Philalethes*, the official publication of The Philalethes Society (www.freemasonry.org), and is reprinted here with permission.

In his address from the 2010 Annual Meeting of the Philalethes Society, Robert G. Davis encourages the craft to embrace all generations in fraternity.

Brother Davis is a Fellow and Past President of the Philalethes Society, and the author of Understanding Manhood in America: Freemasonry's Enduring Path to the Mature Masculine.

In zoos, biologists created mice with small amounts of human brain cells in order to make realistic models of neurological disorders. In the world of astrophysics, the Huygens probe landed on Titan, the largest moon of Saturn. In mathematics, the first 13th root of a two hundred digit number was mentally computed by a Frenchman in less than 9 minutes. And the world hardly noticed.

And another little statistic which slipped by us just as unnoticed was the fact that 2005 marked the year when the scale tipped in the American work place once and for all. In 2005, Generation X-ers and Generation Y-ers together became the majority of the work force in the United States.¹

It's a pretty sobering thought for those of us who are Baby-Boomers to realize that you fellows who were born after 1965 now make up over 50 percent of the workforce in our country. We are on our way out. In fact, 330 of us turn 60 every hour.² And if you think we've got it bad, consider the poor generation before us—those are the old men you mostly know from church and lodge. In two more years, those guys will virtually disappear from the workplace. And their traditional skills, knowledge, wisdom, and institutional memory will disappear with them.

All of this has implications for the future of Freemasonry because, of course, all of us are now participating in the activities of lodge. Even though this was not true of the last century, today our more active lodges comprise all generations. For the first time, we old fellows are fully engaged in lodges made up of three to four generations of men.

This means that if we, as Masonic leaders, are going to make wise decisions regarding how the Masonic experience is going to play out in this multigenerational and multicultural world of our present century, the first thing we need to know is if there are indeed significant generational differences among men, and do these matter in the lodge?

Let's briefly discuss the four generations that we encounter in lodge these days, and then learn a bit about what will happen next.

First, there are the WWII-era traditionals—born before 1928. This is Tom Brokaw's purported Greatest Generation. One to two occupation, career-oriented fellows, most of whom have already been retired for many years. This group is not very fond of communication in general, and when they are forced to write, they tend to do it with pen in hand. The traditionals communicate mainly by telling stories to each other, knowing full well they've told the same stories many times before; yet enjoying the outcome just as much each time. As a group, it's safe to say

they aren't hanging out much of any place anymore except home, senior centers, veteran halls, assisted living centers, and Masonic lodges.

The second group is the Schwarzkopfers—born between 1928 and 1946. These guys were the in-betweeners; born too late to participate in WWII and too early to be a flower child. They were stuck between the veterans of the Great War and the Me generation Boomers. They were young adults when it was hip to be teenagers and in their thirties when you couldn't trust anyone over thirty. By the time the flower children were making free love, not war, these guys were in their forties and already knew love was not free.³ Not knowing quite where to fit in, most just tuned into TV, fell in love with classic cars, enjoyed holding hands when they danced, and institutionalized the consumption of domestic full-calorie, un-neutered beer. Now leaving the workplace in huge numbers, they will essentially all be retired in three more years. They hang out at golf courses, retirement communities, coffee shops, and yes, Masonic halls.

Next, there are the Baby Boomers—there are actually two brands of Boomer—old and not so old. The old guys are called the Woodstockers, born between 1946 and 1954. The not-so-old are called Young Boomers, born between 1954 and 1964. Mind you, this dual distinction is a thing that Baby Boomers have mainly created among themselves—primarily because the younger group doesn't like to be called rock and rollers and the old group is not willing to give the younger guys credit for being social revolutionists. The main difference in Baby Boomers is that the Woodstockers were always in the right historical place at the right time. They were kids when it was cool to be kids, teens when it was cool to be teens, and were in their twenties when you couldn't trust anybody over thirty. The Young Boomers, on the other hand, learned early on that you couldn't trust politicians, and idealism won't turn into action without hard work. They were the first generation in our time to discover that real change unfolds from the inside, not the outside.⁴ You will sometimes find Baby Boomers spending time with their grandkids because they still feel guilty about how little time they gave to their own kids while out slaying the dragons of their own self-absorbed, uh, selves. You will find them hanging out with long time friends, non-profit community volunteer groups, community boards and committees, Lions and Rotary clubs, and, yes, even Masonic lodges. They are the second-largest group joining Freemasonry today.

Next come the GenXers—born between 1965 and 1977. If any generation got off to a bad start at no fault of their own, it would have to be the GenXers. They were born during one of the most blatantly anti-child eras in U.S. history. Their Shwarzkopf and Baby Boomer parents had the highest divorce and abortion rates, the highest number of dual income families, and the most permissive parenting habits in history.

The GenXers were the first generation to be told they would not be as well off as their parents. They never developed connections with the old institutions that their parents rebelled against, such as churches, schools, corporations and political parties. They became the most unsupervised generation of our time.⁵ Is it any wonder that they grew into independent, goal-oriented entrepreneurial thinkers whose ease with technology and information forever changed how we look at the world? Oh, you can find them hanging out with their kids. Since they were abandoned as children, they are intensely dedicated to being parents. They define their success by their ability to create the life that they want. Flex hours, contract work, and telecommunications are their world. You will find them hanging out with family, friends, hobbies, vacations, think tanks and career development centers. But their drive for lasting relationships, long-term bonds of loyalty, and wise mentors who can teach them things they never took the time to learn, leads them also to . . . you got it . . . Masonic lodges.

After the Xers come the Millennials (GenYers)—born after 1977. If there was ever a generation erected and honed for Freemasonry, it is the Millennials. Children of Baby Boomers and younger siblings of the GenXers, this group is coming of age in the most expansive economy of our time. They will be the global citizens. Told by their parents and teachers that they would make a difference in the world, they truly believe they will. They are the most socially-conscious generation in the last fifty years, and we can expect to see them engaged in social, environmental, and health-related causes for the rest of their days.

Yes, they may know all there is to know about designer drugs, violent video games, sexually charged advertising, and being bombarded by TV, music and movies, but they were influenced by education-minded Baby Boomer parents and they know that education is key to their success. They are poised to be lifelong learners. And fueled by their facility for technology and their digital adeptship, they will be ready to learn, anywhere, anytime.⁶ Unfortunately, they have been sidetracked with some deep economic and global realities over the past few years. But they are team players, and thrive on doing meaningful things with meaningful people in meaningful ways. You will find them hanging out with socially-conscious individuals and organizations. You will find them at sports gyms, golf courses, lecture halls, marathons for social causes, internet cafes, social networking sites, cigar bars, and, yes—Masonic lodges.

But move over, Millennials because the eldest among you are fast approaching thirty, and there is another generation behind you just begging for attention. This new group has just been named the iGeneration. The iGeneration, born after 1993, are still kids, but there's a lot we need to know about them because they will be joining our lodges in the next five years.

First, the oldest of these guys, who are just now graduating from high school, don't remember a time without the constant connectivity to the world that digital technology has brought them. They're growing up with expectations of always being socially present—ever available to peers, wherever they are. It's hard to believe, but the tech-dominated life experience of those born since the early 90's is so different from the Millennials that they warrant the distinction of their own generation. Because for them, it's not only about technology, it's about mindset. The little "i" in the iGeneration stands for "individualized." Everything has been customized and individualized for each person in this group. Their distinctive characteristics are their adeptness at multitasking, their desire for immediacy, and their ability to use technology to create a vast array of content.⁷ It is nothing for teens and pre-teens to post videos on each others' Facebook walls using webcams. This group has high expectations that whatever they want or can use will be tailored to their own needs and wishes and desires—because everything, in fact, is. To them, portability is the key. They are inseparable from their wireless devices. Because they're not yet out on their own, you will find them connected to each other on their mobile devices twenty-four hours a day. Text messaging is so pervasive in this group that they have to tell each other to stop so they can go to sleep.

So there you have it. We are an organization that will, in the very near future, have as many as five generations of males in lodge at the same time. In fact, it has been in only the last seventy years that we have had just two generations in lodge. This explains why we have paid so little attention to the young generations in lodge in our time. It was such a rarity that it didn't seem to count for much.

But this is all rapidly changing. In the lodges that are now growing in member numbers across the American landscape, the Traditionals and Schwartzkopfers are no longer in the majority. And this means that, very soon, our lodges will cease being ruled with a 1950's set of eyes.

In today's changing Masonic culture, there are exciting new things to be aware of, grave implications to consider, and sober opportunities that will either be reaped or passed over in our multi generational lodges. Tomorrow's Freemasonry will have to be consciously reflective about how it handles these different generations in lodge.

So where do we start?

To me, the obvious point of beginning is to make some important changes while holding to the foundational basis of an initiatic society. Regardless of what we do, we must always recognize that, through a man's initiation, passing and raising, he is participating in one of the oldest traditions of manhood. In every culture the world has ever known, men have yearned to be initiated into manhood. It is fundamental to a man's understanding of his own process of growth. We facilitate this important need through our ritual ceremonies and through our interconnectedness as men—that is, through the meaningful conversations we have together as men. Our fraternal goal is to become fulfilled as men. This is the pathway to mature masculinity. Our corporate task is to make sure that every generation in lodge is on it.

So what does such a path entail? Well, we know at a minimum that it has to prescribe the virtues of manliness; it needs to enhance and extend the male tradition; and it should raise the awareness of what it means to be a man. You may see the Masonic ritual as nothing more than a pleasant tour through morals and ethics, but I can assure you we are dealing here with a much deeper voyage. It is nothing less than the journey to accountable and responsible manhood. And, for men, that means it is an expedition into oneself. It is a passage that can only occur in the sacred space of the lodge and in the social space surrounding the lodge experience. And its effectiveness wholly depends on the path that each lodge chooses to adopt for the journey of its own members.

This is where we now need to pay a lot of attention to our younger Brothers. It is the GenXers and the Millennials who are currently the most interested in us. These are the most studied generations in history. We know, for instance, that they seek a common identity with other men. They want to be on the journey of self-development and improvement. They want patriarchy and role-modeling to guide them to mature and manly judgment. They seek truth. They desire authenticity. They want a tribe. They need the influence of elders. They covet brotherhood. They seek meaning in their lives. They have values and want confirmation that these values are prevalent across all generations of men. And they want to follow through on these values with personal action. They are interested in how men are connected, how relationships can have meaning across generations. They want to know why they are here, what will bring them fulfillment, and what fraternity can offer them.⁸

If we are not facilitating all these needs through meaningful conversations both in and out of lodge, then we are not likely to be a match for the new generations entering into our experience.

Further, studies engaged in researching the needs of men in today's society are indicating that an organization that is centered on education, spiritual development and fraternal bonding may be the most powerfully compelling organization to join for men who fall within the 19 to 40 age range.⁹ We need to pay attention, because this is the population that will most likely determine if we will thrive and grow as an American institution over the next few decades.

And there are a couple of things we need to know about the Millennials. Their expectations of Masonry are so high that they intuitively assume the men they will meet in lodge will know a lot about Masonry. Sadly, we are finding that their largest disappointment is in the first impression they

receive when they encounter lodge for the first time. Too often, the men there are not paying any attention to the sacred space they are in; nor do they seem to know much at all about Freemasonry. What our young brothers are finding is that what happens in lodge is not like what they have read or perceived about us.

And this is a key thing for the rest of us to understand. These young men have generally already done a lot of reading and have formulated a strong intellectual opinion about us. They often come into the Craft knowing far more about it (or aspects of it) than we do. They have sifted through the good and the bad, heard the very best men discuss Freemasonry, and have arrived at their own conclusions that Freemasonry is a venue for truth-seeking, a vehicle for self-development, a quest for the spiritual. There are secret associations to be discovered there, and these associations are not doctrinal, they have not been filtered by political and religious bias.

Many young men are coming into our Order with these kinds of expectations of discovery and personal improvement. What they too often find is an organization where old men with old ideas rule, where little happens of substance, where 90 percent of the members are unseen and inactive, and where behaviors practiced in lodge are remarkable only in their mediocrity and collective lack of understanding in both its organizational purpose and its relevance to the individual.

For our young seeker who experiences this kind of lodge, it will require an extraordinary amount of work and understanding on the part of the lodge to expect to keep him as a member. The difference between his perception and their perspective of the lodge experience is just too extreme. I am becoming increasingly fearful that if we do not change our vision and behaviors of what we are supposed to do in lodge, we may lose the last generation of men who can save us from our own demise. If that should happen, men will no longer have the opportunity to connect with each other in the old way, where the torch of manhood is continuously passed from one generation to the next in the respectful conclaves of fraternity.

Set the Craft at Work

So how do we address this challenging and perplexing disconnect between the old men and the new boys? As older men, I believe we start by asking our younger men to bring education to our lodge. It is wrong for us to feel threatened because we don't know much about Masonry. After all, we were not taught anything about it in our own time. And precious few of us decided to find out on our own.

We old birds should begin by admitting the effects the Great Depression, World War II, and the Cold War eras had on our collective generations;¹⁰ explain this to our young members, put all that behind us and start living for today and tomorrow. Let us find out what expectations the young men have of their fraternal experience and then let's ask them to help us create it. Let us also find out where they are getting their information about Freemasonry, what books they are reading, and who they are listening to. It wouldn't hurt us to play a little catch up by traveling the same path they are traveling in learning about us.

The point is that today's men coming into our lodges are connected like never before through the use of technology. The Internet can be accessed from anywhere, and from any digital or handheld device. He is an adept at using these technologies to inform his lodge brothers, collaborate on research, and communicate informally about every aspect of his life.

The more that technology drives the way we receive information and communicate, the more Freemasonry will become affected by what happens online. For the most part, this is a good thing.

From the perspective of the older generation men, they can learn a lot about what men are thinking about if they will join their younger brothers on the social network sites. They can learn a lot of Masonry by making note of useful websites and the many blogs of sanity available at their fingertips. The digital highway simply provides an inexhaustible supply of Masonic information. From essays of sentiment to research papers to forum discussions and schedules of events of Masonic note happening worldwide, this information is instantly available, and enables the curious to find answers to virtually every question. He can literally explore the many corners of the Masonic world on the web.

He will find information from the deepest philosophical musings to the most intricate research papers on Masonic symbolism, history, and legends. He will find the names of the most prestigious men who have been Masons and will discover that enough political power has, at one time or another, been vested in the Order to change the world.

He will chase the sometimes incomprehensible meanderings of Masonry's purported associations with the ancient initiatic orders, the kabbalah of the Jewish mystics, and the tarot of the Bohemians. There is hardly a subject that can be mentioned that cannot in some way be tied to Masonry's glorious and/or secret past.

But as good as the good information is, digital accessibility also provides us with the worst of the worst. It astonishes us with questions about regularity and recognition. It stuns us with the disenfranchised among us who live only to discredit the prestige of our Order. Our worst dirty laundry is instantly shot across the planet whenever a Grand Master or Grand Lodge does a stupid thing. It exposes the prejudices, the shallow-mindedness, the contentiousness and the most condescending among us. It confuses us with conspiracy theories and even condemns us to hell for espousing our way of life.

All of this matters! Whatever journey has been taken, or lost secret revealed while on the information highway, the Internet will, in the end, inform a young man's perception of Freemasonry. This is what he expects to undertake and partake in when he finally encounters the brick and mortar world of lodge. He dreams it will make a huge difference to him when he joins. In reality, he may indeed find beautiful and compelling ritual, delivered with soul-shaking meaning, within dark and eccentric settings of fraternity. He may partake face to face in the intellectually stimulating conversations of Masonic philosophy and history.

Or he may encounter unimpressive, badly performed work, conversations of only the most trivial and mundane nature, and the ignorance and incompetence of men who never once in their lives contemplated what it might have meant to be real men. He may find that the Order which once excited him is, in reality, a mediocre club of uninspired men who no longer care about the fraternity or the heritage that erected it.

We simply cannot let this reality continue.

Preparing the Way Forward

In my view, the solution to Freemasonry in the twenty-first century is to become what the information highway informs us is the ideal reality of our fraternal society. We must come to understand the Masonry which men plead for, learn about, opine over, and discuss online is the Masonry they must come to find in lodge. We must prepare our lodge for this reality. We must affirm face to face in our brick and mortar world what our rituals tell us we are, we must embrace the ground our fraternal society once trod; become the kind of men who once influenced our teachings, and reinforce in our private conclaves of men what we discuss when we are globally connected together in our fascinating and intellectual world of digital exchanges.

The very best model for us today is to get back to the meaningful fraternalism and education enjoyed by three or four generations of men sharing the mutual quest of discovering the mature masculine within themselves, which leads them to personal development, self improvement and clarity of understanding.

If we want to connect with the GenXers or the Millennials, our task as lodge brothers together is to guide the consciousness of our lodge, that spiritual path of collective man-work, which is the old essence of Freemasonry. In our tyled spaces and our untyled associations, we elevate the status of being men.

My Brothers, if we will simply allow these young men to be an integral and significant part of the right experience—an experience they have imagined for themselves through the magic of technology—they will move the craft to places it can only imagine. If we leave them out of the experience they have dreamed together, they may leave us so fast we won't have time to remember their names.

Our formula for success is not difficult. Rather, it is intuitive and natural. It is the old principle of reconciling the opposites within. As the older generation members in lodge, we must commit to freely give to our young brothers the stability and knowledge, the guidance and wisdom that can only come from life experience, while they re-create for us the Freemasonry they want and we once craved, but never knew.

The balance will be in the pure and joyful magic of brotherhood that can only be shared by genuinely honest and fraternal men.

Notes

¹ C. A. Martin & Bruce Tulgan, *Managing the Generation Mix: From Urgency to Opportunity* (Amherst, Mass.: H R D Press, 2006), xxi. The descriptions of generations given in this paper were paraphrased from information contained in this book; although the emphasis of the work was on managing the generation mix in the workplace.

² Martin & Tulgan, *Managing the Generation Mix*, xxiii.

³ Martin & Tulgan, *Managing the Generation Mix*, 4.

⁴ Martin & Tulgan, *Managing the Generation Mix*, 22-24.

⁵ Martin & Tulgan, *Managing the Generation Mix*, 39-40.

⁶ Martin & Tulgan, *Managing the Generation Mix*, 55-56.

⁷ Sharon Jayson, "iGeneration Has No Off Switch," *USA Today*, Life Section D, February 10, 2010, D-1,2.

⁸ Robert G. Davis, *Understanding Manhood in America* (Lancaster, Va.: Anchor Communications, 2005), 148-149.

⁹ For a good discussion of the interests, strengths and cultural values of the Millennials, see W. Strauss & N. Howe, *The Fourth Turning* (New York: Broadway Books, 1998) and M. Winograd & M. D. Hais, *Millennial Makeover: MySpace, YouTube & the Future of American Politics*. Knowledge growth, social consciousness, and spiritual integrity appear to be qualities fundamental to the psychology of GenY.

¹⁰ See Davis, *Understanding Manhood in America*, Chapters 6 & 7. The migration of men seeking jobs during the Depression era brought an end to employment stability at home, along with the demise of the three generation male household and a regular and dose communication between family males. The WWII era brought thousands of men into Freemasonry, giving lodges little time to incorporate anything into the Masonic experience other than performing the ritual ceremonies of initiation, passing, and raising. This created a new generation of men in lodge who were taught nothing about Masonry beyond its rituals. The Cold War era created a kind of provincial protectionism among American institutions and isolated fraternal men even further from the outside culture.

THE INEFFABLE NAME ENCRYPTED IN THE INEFFABLE DEGREES

By
Dr. Thomas J. Driber, 32°, KCCH

Presented before the Moqedah Lodge of Perfection # 7, Valley of Nashville, Orient of Tennessee, Ancient & Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction, USA
June 8, 2010

The Ineffable Name is the Ineffable Word, the Incommunicable Name expressed for us in the Tetragrammaton as the symbolic word expressed in four letters which denote the name of God and which always applies to the Hebrew word only (Mackey 1882).

In this regard Albert Pike says, “Every degree of the Order has a Word which expresses its meaning. There is for Hiram only one Word, but this is pronounced in three different manners. There is one for the Apprentices . . . another for the Fellow-crafts . . . and another for the Masters; and in their mouth it signifies Truth, a word that is explained by Wisdom. This Word is that used to designate God, whose true name is ineffable and incommunicable” (Pike 1956).

Whilst at the Burning Bush this name, as indicated in the Book of Exodus, was communicated to Moses, “Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you: this is my name forever, and this is my memorial unto all generations.” (Exodus)

And again in Exodus Chapter VI: “I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name El Shaddai; but by my name Jehovah was I not known unto them” (Exodus).

Although we venture the pronunciation of this Name of God, there is no authoritative agreement as to the proper pronunciation, although it is variously accepted as Yahweh or Jehovah or Yehavah as in the less familiar Yehavah Al Alohim and “which is rendered Lord-God” (Hutchens 2006). Irrespective of vowel differentiations each has the same numerical value when transliterated from alpha characters to numerical equivalents. The sum of the numerical value of each consonant in the Ineffable Name is 26. It is variously written in Masonry as the Hebrew letter Yod, equivalent to the English letters I, or J, or Y, and often enclosed within an equilateral triangle; He, equivalent to the letter H; Vauv, equivalent to the letter V or W; and concluded with the letter He or H again. The Hebrew numerical equivalent of Y is 10. The numerical equivalent of the letter He or H is 5 and the numerical equivalent of Vauv, V or W is 6. We find it written also in Phoenician characters as upon the jewel in the 14th Degree (Hutchens 1995).

Because Masonry speaks to us in a language of symbols we must be cognizant of the Ineffable Name expressed not only in Hebrew and Phoenician letters but also through numbers and other symbols. It is the intent herein to identify some of the more common, yet cryptic forms of the Ineffable Name in each of the ten Degrees of Perfection. In review of the 4th Degree it is said that “the AGE of a Secret Master is nine years (Pike 1982). Inasmuch as the word “age” is fully capitalized in the text it is a hint to us that we think beyond the mere number of years. In this context the term AGE must mean something more.

If we think of the number 9 as the square of 3 it begins to take on different connotations.

Imagine one square containing nine smaller squares within it and each smaller square containing a different digit comprised of 1 through 9. By placing those nine digits in a specific order we will configure the well known Pythagorean Talisman shown here:

8	1	6
3	5	7
4	9	2

Ill. 1, Pythagorean Talisman

The Talisman is significant because in each row, in each column and from corner to corner the numbers are summed to the number 15. This is of significance in understanding Masonry when we separate the number 15 into two of its components. Thus we will have a number 10 and a number 5. By transliterating 10 to the Hebrew letter equivalent we get the letter Yod or Y. Doing likewise with the number 5 we would transliterate to the letter He or H thus yielding the first two letters of the Ineffable Name YH and commensurate with either YAH, JAH, or YEH as symbolic of the Sacred Name (Mackey 1882).

It is also noted that Hebrew letters as well as Arabic letters are primarily consonants and a few of them are used secondarily to represent vowels, but full indication of vowels, when provided at all, is by means of a system of dots or strokes adjacent to the consonant characters (Webster's 1981). None of which is allowed by the Pythagorean Talisman. We are, therefore, left to choose vowels at our leisure.

It is also quickly recognized that the middle row of numbers is 3-5-7, the same as the steps of the Winding Stairs to the Middle Chamber which Mackey claims is symbolic of this life and which approximates Truth in a similar way to which the Ineffable Name of Deity symbolizes, for us, Deity itself (Mackey 1882).

In the 5th Degree the number 9 is used again when Adoniram is ordered by Solomon to prepare a funeral consistent with the virtues of Hiram, and in 9 days he prepared a mausoleum and ordered all the Craft to be present.

In the 6th Degree we find the Lodge illuminated by 3 candlesticks, each having 9 branches and forming 3 equilateral triangles. Here again we have another rendition of the square of 3 depicting numerically in flaming lights the Ineffable Name and also in triangular form which almost always represents Deity. Additionally, there is now reference to a triune nature as well. Also, on the apron flap for this degree we find an equilateral triangle with the Hebrew letters Yod He or Y H on the apron itself.

The 7th Degree demonstrates the first two letters of the Ineffable Name on the apron both in Hebrew and in Phoenician characters while the numerical composition of the Ineffable Name is composed of the 3 sided triangle, 5 lights illuminating the Lodge, (1 in the East, 2 in the West, 1 in the south, and 1 in the North) and of course, the 7 Judges and Provosts central to the theme of the degree. Hence the necessary 3, 5, and 7 equating to 15 and again transliterating to Yod He.

The 8th Degree is styled Intendant of the Building. Here the Lodge is lighted with 27 candles comprised of three groups of 9 in the East, South, and West. Again the square of three is evident

three times over. Moreover, the Blazing Five-Pointed Star hangs in the East and is emblazoned with the Hebrew letters Yod, He, Vauv or the Samaritan letters of the same.

We can make the case again in the 9th Degree based on the 9 virtues necessary in the pursuit of Justice. They include: Disinterestedness, Courtesy, Devotedness, Firmness, Generosity, Self-Denial, Heroism, and Loyalty. Additionally, 9 Craftmen were appointed by King Solomon to pursue the murderers of Hiram.

The 10th Degree depicts the apprehension of the remaining two ruffians through the additional appointment by King Solomon of 6 additional Craftmen. The total number of Craftmen is 15. Furthermore, the Lodge is again lighted with 3 sets of 5 lights. Again, we have 15 which has been shown to transliterate to Yod He.

In the 11th Degree it is said that the age of an Elu of the Twelve is 18 years (Pike 1982), ($2 \times 9 = 18$). The 9th, 10th, and 11th Degrees are called the elect degrees and in each the Ineffable Name is either evident directly through the sum of 15 or through deriving the numerical value of 15 through the Pythagorean Talisman.

In the 12th Degree a black and white interlaced Seal of Solomon hangs in the East and in the center is the Ineffable Name in Phoenician letters. If the black and white triangles making up the Seal of Solomon are taken to represent the duality of nature, i.e. the male and the female, it is but a mere extension to extrapolate to the Yod He where the Yod is masculine and the He feminine.

In the 13th Degree we are presented with the Cubical Stone in the Royal Arch of Solomon which derives from the Legend of Enoch. On the face of the Cubical Stone is an equilateral triangle containing the Ineffable Name. This is further reinforced by the lines of the cubical stone which are 9 when looking at it face on.

The Cubical Stone is a connecting symbol between the 13th and the 14th Degrees. Wherein the 14th Degree concludes the Lodge of Perfection we find the Ineffable Name presented in the Cubical Stone, in the 9 Arches of the subterranean vault, in the 3, 5, and 7 lights illuminating the South, West, and the Altar of Obligation. We find it displayed in the Lesser Tetractys as the Seal of Solomon depicting the equilibrium of the contraries as in the Yod (masculine) and the He (feminine), and in the 9 visible lines of the cube, and as Hutchens illustrates, in the Phoenician characters on the jewel of this degree.

The Ineffable Name is evident repeatedly throughout the Degrees of Perfection. It is readily found in written characters on aprons, jewels, and symbols. Moreover, we can now identify the Ineffable Name encrypted numerically in each of the Degrees of Perfection. We find the same to be true throughout many of the later degrees as well. In the other bodies we find it in more complex patterns of constellations, Tribes of Israel, triangles upon squares, chains of triangular links, and lengthy transliterations from Phoenician to Greek to Hebrew to numerical values, and they always resolve into the Symbolic Name of Deity in preparation for each of us receiving the Royal Secret and mastering its application.

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Notes & Appendix:

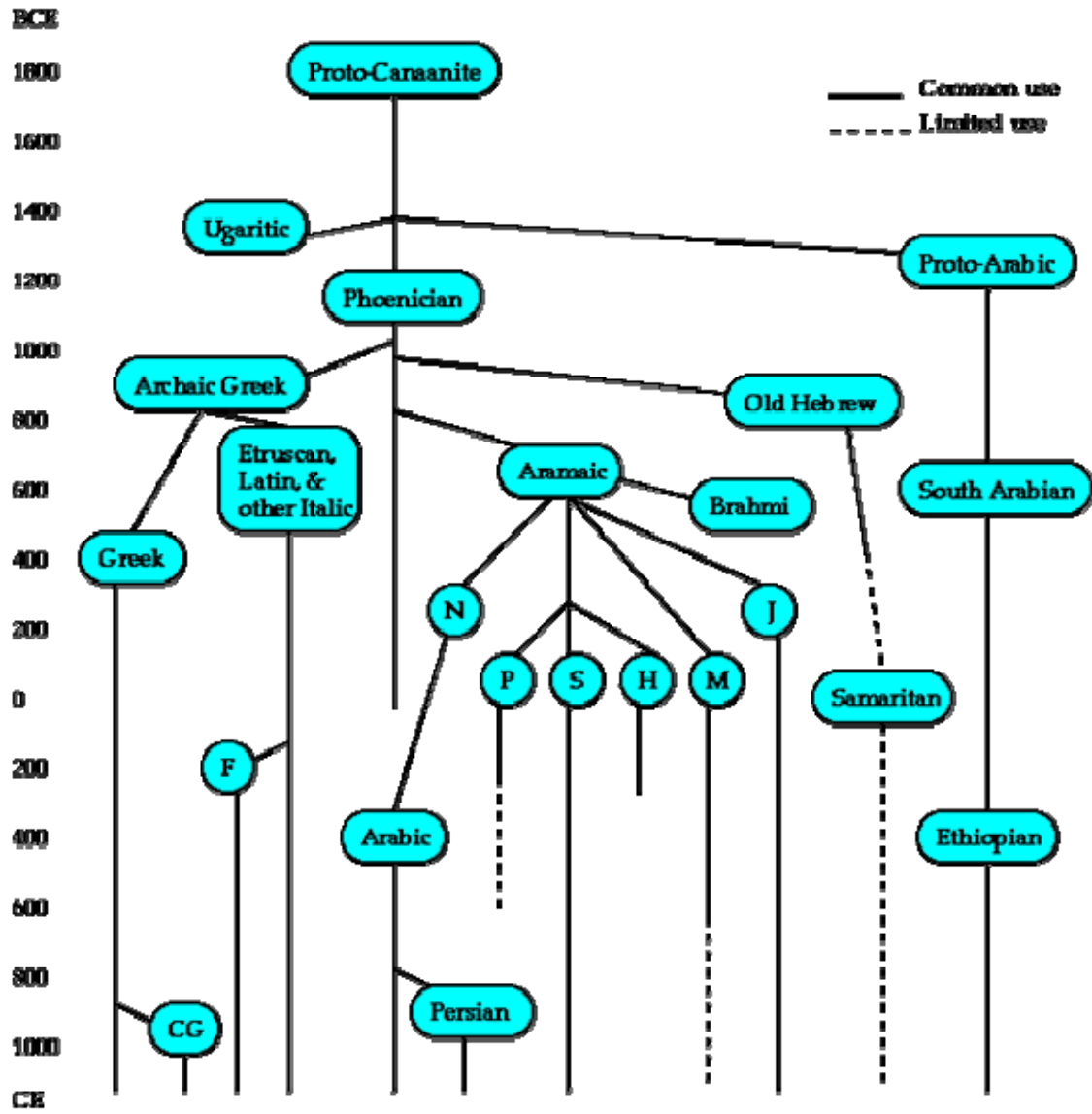
The ritual of the Scottish Rite degrees is based largely on the revisions and organization of Albert Pike who established continuity and consistency to a hodge-podge of ancient, albeit disjointed Masonic degrees. These degrees have been commented upon, explained and illustrated by many others, some of whom are referenced herein.

Pike makes frequent use of the Ineffable Name symbolism in the Hebrew, Phoenician and Samaritan scripts in direct written, as well as more indirectly in alpha-numerical, transliteration.

Attached here for the reader's reference are examples of the Hebrew, Phoenician, and Samaritan alphabets as well as the language lineage to help demonstrate the variances and similarities between these languages of the early millennia.

For clarification purposes the numerical equivalent in the Hebrew from aleph (A) to Yod (Y) are in sequential order 1-10 where Aleph is the number 1, He is number 5 and Yod is number 10.

Major Alphabets



Greek & Italic Legends
 CG Cyrillic & Glagolitic
 F Futhark

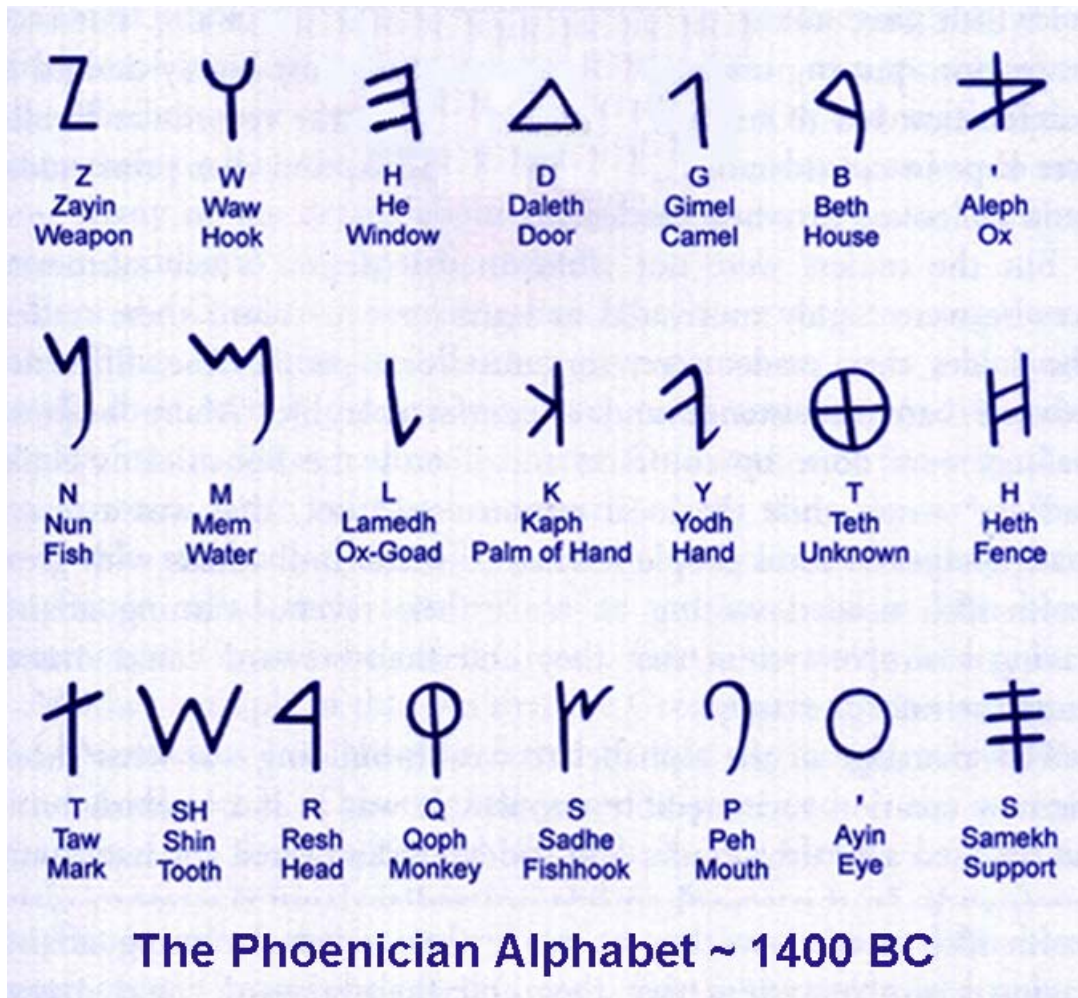
Aramaic Legends
 N Nabataean S Syriac M Mandaic
 P Palmyrene H Hatran J Jewish

From Lawrence Lo 1995-2010; Ancient Scripts.com

Forms and Pronunciation of Hebrew-Samaritan Scripts

	Majuscule					Minuscule					
	I	II	III	IV	V	VI	VII	VIII	IX	X	
א	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	ā'lāf
ב	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	bit
ג	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	gā'mān
ד	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	dā'lāt
ה	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	iy
ו	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	bā
ז	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	zēn
ח	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	it
ט	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	tīt
י	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	yūt
כ	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	kāf
ל	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	lā'bāt
מ	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	mīm
נ	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	nūn
ס	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	sin'gāt, sin'kāt
ע	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	in
פ	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	fi
צ	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	ṣā'diy
ק	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	qūf
ר	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	rīš
ש	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝	šān
ת	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝	𐤞	tāf

Description	The evolution of the Samaritan script
Source	http://www.mystae.com/reflections/messiah/scripts/alphabet.html
Date	unknown



OVERVIEW OF MUSIC IN MASONRY

By
Clarence Lynn Morelock, 32° K.C.C.H.

Topics

- I. Music as one of the Masonic Liberal Arts and Sciences
- II. A historical overview of music in Masonry
- III. Wolfgang Amadeus Mozart, composer of Masonic music
- IV. A partial list of famous composers/musicians who were or are Masons

Music is part of all of us. Our heartbeat is the basic pattern, with sounds ranging from the first cry of a newborn baby to our last gasps for breath. The sense of hearing allows us to recognize ditties (melodies), rhythm, and syncopation. Clapping and singing are part of who we are as humans.

For years educational research has determined the correlation between music and academics; examples—music is related to math, science, language, and student achievement. It has been noted that as students improve music performance skills, academic grades also improve. It has also been determined that listening to music positively affects an individual's mood, attitude and increases productivity in the world of work.

In Masonry, music, as we all know, is the sixth of the Seven Liberal Arts and Sciences. Pythagoras and his followers were keen on studying music as a science. It should be noted that the Seven Liberal Arts and Sciences came from the Medieval Period. They were considered branches of Wisdom and Learning. If a man aspired to become a better man, he should work at being able to better understand his world. "The branches or the Liberal Arts and Sciences are like rooms in a magnificent garden in which one should stroll daily." They charge us to continue to be learners in all of the areas. "We should see ourselves as life-long learners."

Music played a prominent part in Masonry from the beginning, not only in Lodge meetings/ceremonies, but also at dinners following the meetings. The early view on music was influenced by Rousseau's humanist views on the meaning of music. L.F Lenz wrote, the Masonic purpose of using music in ceremonies was to spread good thoughts and unity among the Brothers so that they could be united in the idea of innocence and joy. Lenz stated that music should "inculcate feelings of humanity, wisdom and patience, virtue and honesty, loyalty to friends, and finally an understanding of freedom."

Masonic Music was divided into three categories:

1. Various songs and instrumental pieces that were composed to be used at Lodge meetings, dinners, St. John's Feast, and other Masonic occasions.
2. Music not originally composed for Masonic occasions, but whose contents made it appropriate for Masonic use.
3. The third and most important group includes compositions which were intended to express the Masonic Creed and could not be used in other ceremonies.

Music played a more active role in the 17th and 18th centuries than it does today in Masonry. The basic shifts in Masonry can be traced through the changes in the use of music. During this period of time, music was used in a wide scope of Masonic activities. But today Masonry has an atmosphere of spirituality, and therefore it seems that the purpose of Masonic music is to elevate and unite the spirits assembled. As members enter the Lodge, the sound of music lifts one out of his daily routine into a more sublime state of mind and unity with his Brothers.

Many brilliant composers/musicians of the period were Masons and held offices in lodges. Some examples are:

1. John Shore, inventor of the tuning fork
2. Morris Green, Sergeant Trumpeter to George III
3. William Boyce, composer of the song “No Sect in the World can with Masons Compare”
4. Charles Edward Horsley, composer of the song “Masonic Trinity”
5. Matthew Birkhead, composer of “The Entered Apprentice’s Song”

One of the most brilliant early composers of music who was a Mason was Wolfgang Amadeus Mozart. Mozart was 28 years of age when he was initiated into the Viennese Benevolence Masonic Lodge in December 1784. He became a Master Mason in 1785. He wrote approximately 16 works that were intended for use in Masonic ceremonies and rituals. Some examples of Mozart’s Masonic musical works are:

1. “The Mason’s Joy”, a choral cantata written to honor the Master of True Concord Lodge.
2. A piece called “Fellow Craft’s Journey” Mozart composed in honor of his father being passed to the second degree.
3. “Maurerische Trauermusik”, “Masonic Funeral”. This music was written upon the deaths of Duke Georg and Count Franz, two of Mozart’s Masonic Brothers. This music was played for the first time at a Masonic service in honor of these two Brothers at Lodge New Crowned Hope.
4. An opera titled “The Magic Flute”. This work does not make any mention of Masonry as such, but it has always been accepted as a Masonic opera. In this work there are certain values portrayed that parallel Masonic values in addition to the silence imposed on one of the characters while he undergoes certain ordeals. There are additional beliefs and philosophies that are part of this opera’s text that also parallel the Masonic philosophy.

Johann Wolfgang von Goethe, a Mason, spoke to the masses outside the circle of Masonry regarding “The Magic Flute.” He stated “It is enough that the crowd would find pleasure in seeing this spectacle; at the same time, its high significance will not escape the initiates.”

Goethe’s statement is revealing, as it points to an inner circle of beliefs and philosophies that may be the very core of “The Magic Flute”. Behind Goethe’s statement lies an even deeper question to ponder: Who are the “initiates” and what is the higher meaning of “The Magic Flute” to Masonry? This question has been debated for many, many years and will continue to be debated by scholars in the future.

Famous Composers and Musicians who were Masons are:

1. Joseph Haydn
2. Jan Sibelius
3. John Phillip Sousa
4. Irving Berlin
5. George M. Cohen
6. Franz Liszt
7. Burl Ives
8. Paul Whiteman
9. Roy Clark
10. Ferlin Huskey
11. Mel Tillis



NATIONAL SOJOURNERS INC.

By
MWPGM John L. Palmer

Originally, I believe Worshipful Brother Marshal Horn had asked Brother Charlie Umberger to be present today and to present a program on the National Sojourners. Brother Umberger is undergoing some treatments for his health and cannot be here today so he asked me to fill in. As I am president of Andrew Jackson Chapter in Nashville this year, I view this as a great opportunity to bring you some information about one of the more obscure appendant bodies in our state, but a body whose purposes become more and more important each day, in my estimation.

National Sojourners, Inc. is a national fraternal organization meeting the needs of military Masons and advancing programs that promote love of country.

Membership in National Sojourners is open to citizens of the United States who are Master Masons in good standing in a duly constituted Lodge of Master Masons recognized by and maintaining fraternal relations with a majority of the Regular Grand Lodges in the United States and who are serving or have served honorably as;

- a Commissioned Officer or Warrant Officer of the uniformed services of the United States,
- a Senior Non-Commissioned Officer of the uniformed services of the United States, (E5, 6 & 7 prior to 1958—E7, 8 & 9 as of 1958),
- have served in time of war as a Commissioned Officer or Warrant Officer or the equivalent in an armed service of a nation allied with the United States,
- or are regularly elected to Honorary Membership.

There is a limit on the number of honorary members each chapter can have as a percentage of regular members. Our honorary members have all the same rights and privileges as our regular members, the only difference being that they have not served in the armed forces with a rank above E-6. It turns out that in many cases, our honorary members have turned out to be our most active and devoted leaders.

Tennessee has five chapters and is headed by CW4 Daniel L. W. Taylor. In Nashville we have Andrew Jackson #385 which meets on the 4th Tuesday; President; CPT John Palmer. In Johnson City we have Watauga #525 which meets on the 3rd Monday; contact LTC James M. Cross. In Chattanooga we have Chattanooga #540 which meets on the 5th Saturday; contact LTC Albert E. Piatt. In Knoxville we have Knoxville #514 which meets on the 4th Monday; contact CDR Clifton P. Campbell. In Millington we have Volunteer #414; contact LCDR Charlie Woody.

I would like to read to you the purposes of the National Sojourners and then show a twenty-five minute film about the history and activities of the organization. I will attempt to answer any questions you may have after the film.

The purposes of National Sojourners shall be to organize commissioned officers, warrant officers, and senior non-commissioned officers, past and present, of the uniformed forces of the

United States, and honorary members, who are Master Masons into chapters for the promotion of good fellowship among its members, for assisting such as may be overtaken by adversity or affliction, for cultivating Masonic ideals, for supporting all patriotic aims and activities in Masonry, for developing true patriotism and Americanism throughout the Nation, for bringing together representatives of the uniformed forces of the United States, past and present, in a united effort to further the military need of national defense, and for opposing any influence whatsoever calculated to weaken the national security.

Benjamin Franklin

Those who would give up essential liberty to purchase a little temporary safety, deserve neither liberty nor safety.

Thomas Jefferson

I would rather be exposed to the inconveniences attending too much liberty than to those attending too small a degree of it.

The following material is an official publication of the National Sojourners Inc. and can be found on their web site at www.nationalsojourners.org.

A Brief History: Although the term “sojourner” is common in Freemasonry, it takes on new meaning under the aegis of National Sojourners, Inc. This Order, founded to meet the needs of the Military Mason in war and peace, has as one of its precepts the words of George Washington, who once said: “When one assumes the soldier, he does not lay aside the citizen.” The Order traces its origin to the time when the North Dakota Regiment departed the Philippines taking with it the Field Lodge Dispensation which had filled the needs of Masons while they were there. In its place a club of Masonic “sojourners” was formed. In 1901 sixteen of these “Sojourners,” representing 13 Grand jurisdictions, demitted from their home Lodges and were granted a Lodge Charter by the Grand Lodge of California. Of course, by instituting a formal Blue Lodge, they negated their purpose for being and, therefore, ceased to exist. In 1913, Surgeon Capt. Harry Eugene Stafford, 33°, Chartering Master of the Manila Lodge which replaced the “Sojourners Club,” became the first Grand Master of the new Grand Lodge of the Philippines.

The idea for a sojourners club to serve the needs of displaced military Masons revived, however, when, in 1917, a group of Masonic Military Officers met in the Hamilton Club in Chicago. They agreed that, in the absence of the Military Lodges of earlier times, there was a need for a national Masonic organization which would serve the requirements of Masonic Brethren from various parts of the country that were thrown together by virtue of their military service. The Order they started grew rapidly, from a 15-man club in 1917 to a national corporation in 1927 with membership then approaching 20,000. The purposes of National Sojourners, Inc., affirm their responsibilities to Brother Masons, the Masonic Fraternity, and the nation. Sojourners traditionally sponsor and coach most military personnel petitioning for Masonic membership, thus providing a bridge between the local military and the Masonic Lodges. Sojourner efforts are directed toward *Americanism* and

support of Masonic programs and policies. Americanism activities include patriotic ceremonies, speeches, presentations, and other actions intended to promote love of country with special emphasis on the youth of the nation. National Sojourners, Inc., sponsors varied programs such as the following.

Flag Programs

Throughout the Order, several historical and patriotic flag programs have been developed. One, in particular, had a Scottish Rite genesis.

A member of the National Sojourners Chapter in El Paso, Texas, Hubert L. Koker, 32°, K.C.C.H., was chairman of a Scottish Rite committee tasked to prepare an Americanism program for presentation to the El Paso Scottish Rite Valley. He developed a program in which the American Flag was built, stripe by stripe and star by star with a narration giving the state or states admitted to the Union with the addition of each stripe and star. Another Brother, who was also a member of both the El Paso Scottish Rite and National Sojourners, saw the program and understood immediately the full significance of what he had seen. After getting proper permission, he brought the program to National Sojourners, Inc. The rest, as they say, is history.

The program was refined again and again. More portable and reliable props were developed, and “Building the Flag” teams were formed throughout National Sojourners with their affiliated Order, The Heroes of ‘76, presenting it in colonial uniforms, often assisted by their ladies, also in colonial costume. This excellent patriotic and educational program has been performed thousands of times at schools as well as Masonic and non-Masonic gatherings of all kinds. It continues today as one of the most effective and popular patriotic programs yet invented.

A “Historical Flag Program” was written by National Sojourner, Byron C. Jenkins, 32°, K.C.C.H., of the Omaha, Nebraska, Scottish Rite Valley, for presentation during the U. S. Bicentennial celebration. Past Grand Master Jenkins’s program displays up to sixteen flags used by Americans from pre-Revolutionary times to the present. The presentation utilizes three or more “Heroes of ’76” to display each full-size flag while a narrator gives the history of how the Masonic heroes who were serving under it contributed to our country’s birth, development, and fame.

The programs cited here barely scratch the surface of the service performed by National Sojourners, Inc. This small but capable group of American Masonic leaders quietly serves our country and Masonry every day through their efforts to raise the loyalty and pride of every American by eulogizing and emulating the Masonic builder-patriots who preceded them.

COLLINGWOOD

By

Clarence M. Nelson, PNC, LOH, National Sojourners, Inc.

On October 20th 1976, without fanfare, a library and museum unique in America came into existence. It is an entity dedicated to providing information about our national heritage to the American Public. This facility is available to anyone who cares to learn of the heroic efforts made by American Patriots, particularly members of the Masonic Fraternity, in founding and developing this, the greatest nation on earth. This is how it came about.

In the early 1970's the National President of National Sojourners, Inc. formed a committee to find and establish a National Home. In 1975 this committee reported to the National Convention that they had located what they believed to be the perfect property for this purpose. The real estate they had found consisted of almost nine acres fronting on both the Potomac River and the George Washington Memorial Parkway in Alexandria, VA. This property had been purchased by George Washington in 1760 and made a part of his River farm, the largest of the five working farms which were a part of the Mount Vernon estate. In 1785 a modest farm house was built, most likely as a residence for his assistant manager. As the years passed there were at least three major additions to the house. The current building had been neglected over the years while being put to a variety of uses. It was a "fixer-upper" to test the mettle of the most dedicated restoration devotee.

Although the convention considered the \$400,000 price tag too risky to be undertaken by such a small organization, the committee pressed ahead with plans to acquire the property because they believed it was an opportunity too good to pass up. Subsequently, on October 29, 1976, these courageous Masons founded a non-profit Corporation pursuant to the laws of the state of Virginia and called it "The Foundation for National Library and Museum on Americanism." They thus emulated the Founding Fathers by placing their own substance at risk for the common good.

The centerpiece of this property was a ramshackle colonial style mansion which had last been used as an up-scale restaurant called "Collingwood on the Potomac." This building had been vacant for a long time, and consequently had fallen into disrepair. A call for help went out to members of the Order of National Sojourners, Inc. and to patriotic citizens all across the nation. Many responded enthusiastically with their time, effort, talent and money. The committee reported back to the National Sojourners National Convention in 1976, asking for and obtaining a commitment from the organization for voluntary funding support.

In the years since, much has happened. The mortgage has been paid off. The building has been restored. Vinyl siding has been added to the exterior. An elevator to the second floor has been installed. A building for maintenance and storage has been built. A retaining wall has been emplaced along the river front to prevent further erosion. The Heroes of '76 (an affiliated order) raised three flag poles for display of the American Flag and the flags of National Sojourners, Inc. and the Heroes of '76. The grounds have been magnificently landscaped; a beautiful split-rail fence has been constructed around the property; wrought-iron gates have been emplaced at the entrances. It has become a showplace for Americanism and for Freemasonry.

But with all the emphasis on restoration and appearance, the Directors never lost sight of the original purposes of the Foundation. First: to provide a home for National Sojourners, Inc. The National Headquarters of the Order moved into a suite of offices on the ground floor on April 1, 1978. Second: to acquire, catalogue, process, protect and present to the public, documents literature,

artifacts and displays which tend to promote, enhance and inspire patriotism in the citizens of the United States and portray the best possible image of our Nation's development to visitors from foreign lands; and further, to provide reference sources for students seeking material for themes, essays, dissertations and theses on the history of this nation. Stress has been placed upon, although has not been limited to, the patriotic contributions made by members of the Masonic Fraternity.

In keeping with this goal the Foundation has amassed over 6,000 volumes of non-fiction books relating to American history and culture. The term "non-fiction" isn't exactly correct because there are a few books of fiction which are so historically accurate as to be of great value in the study of Americana. An example is the book, *My Antonia*, by Willa Cather which, although a book of fiction, is so historically accurate as to be useful as a reference.

Examples of the Library's unique collections include both a complete six volume set and an incomplete 39 volume set of the writings of George Washington which lacks only three volumes; an extensive collection of American Indian history; a collection of Harpers Magazine beginning with issue number one, from 1850 through 1910; an unusually diverse and valuable 280 volume collection from the personal library of a former U. S. Army Chief of Staff.

Also contained in the library is a 19,000 volume micro-fiche set of the History of American Civilization compiled by the Encyclopedia Britannica and the Smithsonian Institution. There are only two of these sets in Northern Virginia.

The library also houses a Library on Genealogy belonging to the District of Columbia Chapter of the Descendants of the Mayflower.

While many of the books in the library are very old, thus far all have been restored to mint condition through the generosity and talents of a dedicated veteran of World War I named Kenneth Cann. This outstanding Mason also restored books for the Library of Congress and the Smithsonian Institution until his death at the age of 92.

There are many rooms in Collingwood which are dedicated to specific purposes. One of these is an audio-visual room in which video and projection equipment is available for viewing an extensive collection of photographic slides and video tapes.

Another room, called the Heroes Room, is dedicated to Masonic Heroes who sacrificed their lives, their honor, and their fortunes to establish this Republic. This room features a series of electronic light boxes picturing several of these great Masons along with an audio narration which describes some of their exploits.

There is a large conference room containing a massive antique dining room style table and adequate chairs suitable for small executive conferences. The main library is exquisitely furnished with period pieces. There are comfortable chairs conducive to reading and a large table on which to spread out reference books while working on a project.

Outside the building is a gazebo which, in addition to being an attractive landscaping feature, is often used for weddings. There is adequate room and facilities to cater receptions on the magnificently landscaped grounds. Collingwood hosts many of these affairs during the course of each year. The maintenance building in the rear of the main building contains catering facilities such as refrigeration, storage and clean-up accommodations. The elevator which is on the rear of the building is accessible from both the outside and the inside, making the second floor available for such activities as well as for the elderly and handicapped.

The Foundation exists entirely upon contributions from the public. Even though the property is fully paid for, improvements and maintenance continue. An effort is now under way to establish an endowment fund which will ensure that the Foundation will endure forever. The further in time we

get from the American Revolution, the more important this place will become. (All donations are tax deductible.) What is eventually needed are large bequests from the estates of patriotic Americans who believe that this Foundation is vital to the best interests of America. To this end the Directors of the Foundation are working to enlighten the public about what is offered here.

Collingwood Library And Museum On Americanism Frequently Asked Questions About Collingwood

1. What is the Foundation for Collingwood Library and Museum on Americanism?

The Foundation for Collingwood Library and Museum on Americanism (CLMA) is a non-profit 501 c (3) incorporated in the Commonwealth of Virginia whose purpose is to “house a library and museum on Americanism . . . open to the public . . . promote the education of the public in our national heritage and foster research into the lives and deeds of those who have created to the establishment and well being of our nation The corporation shall have no members or membership.” It is also classified as “A private operating foundation” and is defined as a private foundation that devotes most of its earnings and assets directly to the conduct of its tax exempt purposes, rather than to making grants to other organizations for these purposes.

3. What is Collingwood today?

Collingwood is an historic building with part of it dating from the period of George Washington. The building sits on a hilltop overlooking the Potomac approximately three miles south of Mount Vernon on the Mount Vernon Parkway. The land which fronts on the Potomac consists of 8.75 acres located in a residential neighborhood of large homes. The library contains approximately 4,500 books on American history, military and patriotic topics. The museum contains colonial, military, and Masonic artifacts including one room which houses pictures and stories of the early Colonial leaders. It is open to the public six days a week and rents space to both National Sojourners as well as a small library for the Mayflower Society of Washington D.C. The Collingwood building and grounds are also used for third party events to help fund the operational and program budgets.

19. What does Collingwood offer for third party events?

The historic Collingwood building offers a large second floor meeting and event room which can seat 80 and hold 125. As a training room it can hold 40. There are breakout rooms for smaller meetings available. There is a 40 x 60 foot concrete patio on one side over which a tent can be erected for outside events. There are also about four open acres where activities can take place. When completed, the ALC will have a capacity for a variety of events with up to 250 people. Amplified music will no longer be a concern.

HEROES OF '76
History of the Order



A Side Degree of National Sojourners, Inc.
A Military-Masonic Order

Vol. I From the Beginning Through 1995

Prepared By
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Dedication

This work is dedicated to the memory of my revered friend Colonel William Biehl, Jr. USMC (Ret), National Commander (1980-81), who did not live to see the fulfillment of his dream of a completed History of the Heroes of '76, and to whom I made a death-bed promise that the work he started would someday be finished. We will never know what his great mind might have contributed to National Sojourners and the Heroes of '76 had he lived a while longer. Rest in Peace, my friend... your work is done, at last!

Acknowledgments

To the Headquarters Staff of National Sojourners, Inc.: Nelson Newcombe, National Secretary, Shirley Grumbling and Maryanne Cox who, although very busy, always acted as though helping me was the only thing they had to do.

To Clarice Nelson, my dear wife of fifty-one years, who proof-read this work again, again and again

To Brother Ralph Barnett of Columbus, Ohio whose research into the Masonic lives of Caleb Atwater and Archibald Willard was invaluable to me.

To my Retired Marine buddy, Charles A. “Chuck” Folsom, PNC, PNP, LOH, from Fremont, Nebraska who meticulously and painstakingly proofed the “draft” manuscript, and who also provided abundant, invaluable, first-hand information gleaned from his extensive memories of National Sojourners, Inc. and the Heroes of ’76 .

To my Brother James J. “Jim” Gordon from Poway, California whose expertise with that electronic monster, the computer, made the professional appearance of this work possible.

To Brother Donald L. Shaw from Radcliff, Kentucky who, because of his extensive investigation of the life and times of Edward B. Jones, was a major source of information.

And, to the myriad other Sojourners, Heroes, and Camp Followers who either knowingly or unknowingly made a contribution.

Introduction

“About 1876, Brother E. B. Jones, a Past Grand Master of the Grand Lodge of Kentucky, composed a ritual of a side degree and called it the Heroes of ’76.”

Thus begins the History of the Heroes of ’76 as given in the Official Manual Heroes of ’76. What follows should be called the short history of the Heroes of ’76 because it leaves unanswered many questions which tend to bother members who want the whole story. In this treatment of the subject we will undertake to cover the history of the Degree in detail.

Before his untimely death in 1981, Brother William Biehl, Jr., National Commander of the Heroes of ’76, had begun to prepare just such a record. Just prior to his death, Brother Biehl gave the paperwork associated with his research to this writer, who was then, and remains to this day, the National Historian of the National Sojourners, Inc. This history makes extensive use of the research begun by Brother Biehl.

The mists and myths of over 125 years have obscured much of the early history associated with the Heroes of ’76 Degree. The facts that can be authenticated are few, but they can be linked together by the use of tradition and sensible application of reasonable suppositions. History is rarely written down at the time it occurs, simply because it is not recognized as historically important at that time. It is the passage of years that renders history important, and it is this same passage of time that makes it difficult to assemble and which results in more and more revision as time passes and more and more information becomes available. So it is with the Heroes of ’76 . To quote Mr. Bill Moyers, a former Presidential Press Secretary: “The past is no row of bare facts waiting to be memorized by school children. Nor does it stand in our backyard like an old picket fence, slowly and silently rotting. The past is a real world, inhabited by villains and heroes and regular folk passing this way on swift journeys. Their story is our story—the tie that binds each generation to all others.”

It is in that spirit this account is written. The intent is to make the history of the Order of Heroes of ’76 an interesting story to be read and passed on, rather than a cold recitation of facts and figures. We pray your approval.

Caleb Atwater



The story of the Heroes of '76 has to begin in Circleville, Ohio in the early 1800's. There lived a Brother, Caleb Atwater, a man educated in the finest schools available at that time, learned in Latin, Greek and Hebrew, a lawyer, an ordained minister, a legislator, and, more importantly to us, a Masonic writer and historian. Brother Atwater was raised in Pickaway Lodge #18, Circleville, Ohio on 7 October, 1820. His writing talents, his devotion to Freemasonry, and his interest in American history were combined when he wrote an essay entitled *The Patriot Masons of our Country*. Atwater delivered this material as part of an oration at his Lodge in Circleville, Ohio on June 25, 1821. This oration was subsequently published in a book entitled *Masonic Miscellany Vol I, 1821-2* and sometime later in a presentation book entitled *The Emblem*. It is a beautiful piece of writing, as in glowing terms he describes the contributions made to the founding of this Nation by members of the Craft:

Who was it, that, quitting the peaceful shades of Vernon's Hill all the pleasures which wealth could purchase, friendship offer, or domestic felicity afford placed himself at the head of our Armies, at the unanimous call of his countrymen, and contended many a year for our liberties and independence, until victory crowned his efforts with success?

It was Washington, who was a Freemason, and delighted to meet with his brethren upon the level and part with them on the square. So may we ever meet and part, my Brethren.

Who was it, that, quitting the pursuits of private life, a useful, honorable, and lucrative profession, assumed the sword and fell in defense of our liberties at Bunker's(sic) Hill? It was Warren, who was our brother, and at the head of our Order in his native state when he fell.

Who was it, that, by his discoveries in electricity, gained a high place as a philosopher in fame's temple? Who was it that by his indefatigable exertions, raised himself from the humblest walks of life to the highest eminence as a statesman? Who, from poverty became rich by his industry, economy, and prudence? Whose writings are read in every part of the civilized world? Who was it, in fine, that 'snatched' the lightnings from heaven, and the scepter from tyrants? It was Franklin, who was at the head of Freemasonry in Pennsylvania.

Washington, Warren, and Franklin were Freemasons, whose virtuous labors in public and private life, in the field and in the cabinet deserve our esteem, our admiration, and our gratitude. Compared with these brethren, how sink the monarchs of Europe? Though they despised the gewgaws of princes, they gloried in wearing our jewels. The simplicity and sublimity of such characters are only estimated by the Craft, and will be honored and revered by mankind as long as patriotism, courage, constancy, fidelity, perseverance and all the amiable and heroic virtues find eulogists and admirers.

We need not the illustrious examples of other ages and distant countries to excite

us to the performance of every duty, to the practice of every virtue while Washington, Warren, and Franklin are remembered. Freemasonry, they were thine! Columbia, they were thy shield, thy boast and thy glory!

Freemasonry! Thy sages, thy philosophers, thy warriors, and thy statesmen of our country, who have fought, toiled and bled, and died in our defense, are remembered with gratitude by thy sons! History has raised a monument to their fame more durable than marble which shall stand firm and its inscription continue, undefaced, while the world shall stand. Patriots of every country read the inscription upon this pillar, dedicated to patriotism and to virtue. The patriots of the Revolution, guided by the eternal principles of justice, truth, and patriotism, sought to exalt their country, and they succeeded in the attempt. How sickening to the eye of every genuine patriot are the courtiers of this silken age when compared to those who, in an iron age, endured every privation, passed through all manner of perils, toiled and bled for their country. How sink the potent patriots of these days when compared with those, who during our struggle for independence, might have been tracked by the blood which at every step distilled in crimson currents from their weary feet? Their clothes, consisting of shreds and patches of every color, barefoot and hungry, they redeemed us from slavery. With soldiers thus accoutered, our brethren, Washington, Warren, Clinton, Gates, Lee, Scammell, La Fayette, and others conquered the best appointed armies that Great Britain had ever sent into the field. Patriots of every age and country shall repeat this story to their children while every Freemason shall rejoice that the principal actors in those days of peril were our brethren.

Brother Atwater's essay goes on for several more pages, but by now, anyone familiar with the ritual of the Heroes of '76 knows that many of the archaic yet identical words and phrases written by Atwater have found their way into the ritual as we know it.

What more do we know about Caleb Atwater? He was born in North Adams, Massachusetts 25 December, 1778. (That would have made him about 43 or 44 years old when he wrote Patriot Masons). His mother died when he was five years old, and he was brought up in the home of a wealthy neighbor. He was expected to earn his board and keep; and one bitterly cold night, while out tending his guardian's farm animals, his hands were so severely frost-bitten that he was physically handicapped for the rest of his life. After he was released by his guardian, he worked his way through Williams College at Williamstown, Massachusetts. He was valedictorian of his class, graduating with both a bachelor's and a master's degree while still in his teens. He then moved to New York. He studied for the ministry and was ordained in the Presbyterian Church. He later married a young woman who had apparently been one of his students. A year later his young wife and newborn child died. His health was poor. After his wife's untimely death, he took up the study of Law. He was admitted to the New York State Bar and shortly thereafter married again, this time to the well-educated daughter of his Law mentor. He moved to Circleville, Ohio in about 1813 and his family followed by 1815. He knocked around Ohio for several years trying to make a living as a lawyer. He was apparently a fine public speaker. In 1817 President Monroe appointed Atwater as postmaster of Circleville. The small income from that gave him the time to organize and complete his work on Western Antiquities which was published by the American Antiquarian Society at Worcester, Massachusetts in 1820. That work, the full title of which was Descriptions of the

Antiquities Discovered in the State of Ohio and other Western States, is his masterpiece and a major pioneering work on American archeology.

In 1821 he gave up his position as postmaster and was elected to the Ohio House of Representatives. His major interest was in the public education system. He put his prolific pen and his oratorical skills to work on numerous important occasions and became a foremost exponent of public education. He played a major role in the building of the Ohio Canal. Like many of the earth's movers and shakers he created many political adversaries who eventually, with his unwitting help, ended his political career. He demonstrated his worth in one final important act. He was largely instrumental in concluding treaties with four Indian Nations, the Chippewa, Ottawa, Potawatomy and Winnebago. Thereafter he attempted to win other political appointments, but his reputation for duplicity and his abrasive personality did him in. He became embittered toward the political machines.

Atwater died March 13, 1867, having sired six sons and three daughters. The name Atwater no longer exists in the telephone or city directories of Circleville, Ohio; however there is a street and a school named Atwater. City officials cannot give any information, but they assume that these were in remembrance of Brother Caleb considering his stature in the history of the City and State. It is very doubtful that he ever served in the military as he would have been 33 years old at the time of the War of 1812, and 82 at the time of the beginning of the Civil War. It is possible that he may have been a member of a militia unit as was customary in those days, but whether he was or not is of minor importance to us. For anyone wishing to learn more about Brother Caleb Atwater, *The Pickaway Quarterly*, summer 1992 Edition, contains an extensive Bibliography and a well-researched and well-written article by a Mr. W. W. Higgins, entitled "Caleb Atwater, Circleville's First Citizen." This publication is on file in the Heroes of '76 archives at the National Headquarters of National Sojourners, Inc.

There is no direct evidence to connect Atwater with the cited article except the name, but the evidence seems incontrovertible that Caleb Atwater from Ohio and Caleb Atwater, author of *Patriot Masons . . .* are one and the same. How then, does this square with our understanding that "about 1876, Brother E. B. Jones . . . composed a ritual...and called it the "Heroes of '76?" To answer this question one must apply a "reasonable supposition." Read on: The next chapter, about Brother E. B. Jones, and the following information may provide the answer.

Books, intended as presentation pieces, were a popular form of literature in the 1800's. Publishers gathered material and assembled it into books for various interest groups. One of these publishers was Leavitt and Allen of New York. Around 1850, they published a book called *The Emblem*. Its title indicates its subject matter. The authors were careful not to reveal any of the secrets of the "Craft." Most of the articles concern themselves with the moral lessons of the Order and their application to everyday life. To ensure wide acceptance, the articles selected for publication were written in common, down-to-earth language. Standing out like a diamond among lesser gems was Atwater's article. It is not known whether Atwater reconstructed the article for formal publication, or for that matter, whether the publisher had ever obtained his permission to use it. It is, nevertheless, clearly credited to Atwater. The book, undated, as was the custom in those days, apparently enjoyed considerable success and was presented to many Grand Lodge libraries as well as to many prominent Masons. There are at least two copies known to exist in remarkably good condition considering their age of over 100 years. One of these copies is in the National archives at the National Headquarters of National Sojourners, Inc. It was obtained from the collection of the late Brother Morrill W. Marston of El Camino Real Chapter #413. (This Chapter was later renamed General Morrill W. Marston

Chapter). Additionally, the book previously referred to (*Masonic Miscellany*) is a part of the collection of the Grand Lodge of Kentucky.

Edward Beach Jones



Edward Beach Jones is the next important Mason who figures into the history of the Heroes of '76, (1832-1894). Brother Jones was born near the city of Petersburg, in Brunswick County, Virginia on April 11, 1832. His father died when Edward was quite young, and in 1844 his mother moved the family to Paducah, Kentucky. In 1864 Brother Jones married Miss Lucy Ware. Four sons were born of this union; Harry E., Paul S., Oscar B. and E. B., Jr. Early in life, Brother Jones entered the mercantile business (clothing and gent's furnishings), and was thus engaged, through the Civil War, until 1868. Nothing has been found to indicate that Jones was militarily involved in the Civil War, and all indications are that he was not. In 1868 he was elected Circuit Court Clerk of McCracken County. In 1874 he returned to the mercantile business and later became Deputy Postmaster for a short time, after which he went to the office of the County Court where he served as Deputy until 1892 when, at the age of 60, he was re-elected to the office of Circuit Court Clerk. He was serving in this office at the time of his death. Brother Jones died of tuberculosis (or consumption, as it was called in those days) on August 2, 1894.

Brother Jones was made a Mason in Paducah Lodge #127 on Christmas Day in 1854. He served this Lodge with distinction until 1889 and was Master from 1861 through 1867; which is, incidentally, throughout the Civil War. In 1867 he was elected Grand Junior Warden where he served for two years because the Grand Master was re-elected and served for two years. After that Brother Jones was regularly advanced through the Grand Line until he became Grand Master of the Grand Lodge of the State of Kentucky in 1871. Brother Jones belonged to all of the York Rite Bodies and served as Grand High Priest of Royal Arch Masons in Kentucky 1869-70. In 1889 he affiliated with and helped found Plain City Lodge #449 of Paducah, Kentucky, and, subsequently (1891) became Master of that Lodge. He was also active in the Odd Fellows and the Knights of Pythias.

It does not take great imagination to visualize what went on in the mind of Brother E. B. Jones in 1875. The Centennial of the United States was upon the Nation. If what happened during the recent Bicentennial celebration can be any indication, great things were being planned to celebrate the occasion. Brother Jones may have been perusing some Masonic literature, and when he came upon Atwater's work he realized that it was made to order for a patriotic Masonic Degree; or, he may have been toying with the idea of a patriotic Masonic side degree and was searching through Masonic literature for material to use for that purpose. It is most unlikely that we will ever know, but either way, there can be no doubt that the degree is built around work credited to Atwater. Brother Jones is credited with being the creator of the Heroes of '76, and properly so. Without him there would have been no such degree. In all probability the degree in its infancy was little more than an invocation, a recitation which included Atwater's words, and a closing of the Bible; nevertheless, it became most popular. It is not hard to picture in one's mind Brother Jones standing in his Masonic regalia and reciting the words; the candidates awed by his majestic presence, mesmerized by his mastery of ritualistic performance, and thrilled by his rhetoric concerning patriotism and love of

country exhibited by the Masons of old. No doubt, as time passed, Brother Jones added to and developed the degree by including an obligation, working tools, penalties and transitional paragraphs to unite the various parts into a cohesive whole. Tradition and Brother Christopher Van Deventer's narrative history inform us that during Brother Jones' lifetime, no one conferred the degree but himself.

There has been some conjecture as to why Brother Jones did not credit Caleb Atwater with his contributions to the degree. One might say that it was Atwater who really wrote the degree. One might say that, and some have said it, but they are wrong. It was Jones who wrote the degree. The degree only makes use of the writings of Caleb Atwater as it does the writings of Brother Sir Walter Scott (*The Lay of the Last Minstrel*); Theodore O'Hara, (*The Bivouac of the Dead*); Ralph Waldo Emerson, (*The Concord Hymn*); and others. It should here be noted that Brother Christopher Van Deventer probably wrote more of the degree than did Jones, surely having written the history and the monitor, and probably the verse concerning the "First to Fall" wherein mention is made of the shock resulting from Warren's death at Bunker Hill. Additionally, contributions have been made by a select committee (*The '51 and '56 Manuals*); Brother William Biehl, Jr. (*The Bennington Flag Lecture*); Brother Frank McCullough (*The Guardhouse Briefing*); Brother James. E. Johnson (*The Commander's Admonishments*); and John P. Scherger, Wm. Biehl, Jr. and Charles A. Folsom (*The Bi-Centennial Manual*). None of these contributors are credited in the ritual, and correctly so. It is a derivative work, and failure to credit does not constitute plagiarism. Nor is it evidence of sinister intent to convert the work of others to one's personal credit. The degree is the thing! The individual parts which in and of themselves served other purposes have value in this instance only when taken as a part of the whole. There is a classic example of this in the case of the American's Creed which is credited as having been written by Mr. William Tyler Page. In fact, that work derives from at least ten different sources, never denied nor concealed by Page but also not credited to the original authors in the work itself.

THOMAS J. FLOURNOY



Thomas J. Flournoy is the third Mason to play an important role in the developmental history of the degree. He was born August 7, 1842 and died September 5, 1925. Very little has been discovered concerning Brother Flournoy's life beyond the dates of his birth and death because a fire in 1937 destroyed all of the stored records of the Masonic Temple in Paducah, Kentucky. It is known is that he was a member of the Paducah Commandery #11 and that he was Grand Commander of the Grand Commandery of Kentucky 1893-94.

Tradition and the historical account left to us by Brother Christopher Van Deventer inform us that "Before his death (Jones) gave a copy of the ritual to Brother Thomas J. Flournoy. . . ." This was not a capricious act. Brother Flournoy, an accomplished ritualist, had the Masonic stature and ritualistic capability to carry the degree forward as Jones intended. There has been some conjecture as to whether a script actually exchanged hands. It seems to be a virtual certainty that it did. Portions of the work have come down to us almost exactly as written by Atwater. It is more than likely that Flournoy never knew of Atwater's contribution, and considering the archaic and heroic language and style used by Atwater, it seems reasonable that, regardless of how familiar Flournoy might have been with the

work, something would have changed over time unless he were following a written script. Brother Flourney proceeded to spread the degree by moving it out of Kentucky and conferring it on selected Masons from many states including Tennessee, Illinois, Iowa, and Georgia. It also seems obvious that both Jones and Flourney considered the degree essential to preserving the memory of the gallant Masons who founded this Nation rather than simply a reward for meritorious service to Masonry. Brother Van Deventer states in a speech recorded in 1963 that he and Flourney agreed that “too many could not be told,” when referring to the making of several Heroes without the mandatory presence of “three.”

The short history of the degree contained in the manual, the speech by Van Deventer, and the history of the Heroes of '76 printed in the May-June 1963 issue of *The Sojourner*, inform us that Brother Flourney gave a copy of the ritual to Brother Christopher Van Deventer. It is practically certain that in this case a script was passed. Van Deventer was too new to the degree to have brought it along unchanged without a written copy. In this same article Van Deventer states that shortly after receiving the degree he rewrote the ritual. He states that his rewrite consisted largely of coordination, working tools and arrangement. It is also clear from Van Deventer's speech at the 1963 Convention that he added the John Paul Jones “who-was-it” and also the verse about the “first to fall” to the Warren “who-was-it.” This writer is of the opinion that Van Deventer was the author of that verse. Van Deventer further states that shortly after he rewrote the ritual, “Uncle Tom” (Flourney) approved the rewrite. These original scripts have passed from existence so far as can be determined. Brother Van Deventer was then in possession of the degree, and his records indicate that he began to confer the degree in 1921. He is known to have initiated more than sixty Heroes of '76.

The first written copy of the degree that historical researchers have been able to find is the one written by Van Deventer in 1936. There are two original copies of this manual known to exist. Thanks to the generosity and sense of historical responsibility of Brother Delbert B. Shapiro of Chicago Chapter, both are in the possession of National Sojourners, Inc. One, slightly dog-eared copy, is safely deposited in the National Archives of the Heroes of '76; the other, a near mint copy, containing the original signatures of both Christopher Van Deventer and George Unmacht is on display in the Heroes Room at The Collingwood Library and Museum on Americanism. This display includes a copy of every edition of the Heroes of '76 manual.

What else do we know about Colonel Christopher Van Deventer, USA, (1874-1964)? His name has been frequently mentioned thus far, and in all probability any person reading this history is by now beginning to wonder, “Who was this guy?” It's a fair question, and we have some of the answers.



CHRISTOPHER VAN DEVENTER

Christopher Van Deventer was a man respectfully admired by his vast number of friends, primarily for his exemplification of the tenets of the great Fraternity of Freemasonry. He was ever a gentleman, a profound patriot, a staunch supporter of good citizenship and good government programs, a military and Masonic leader, and an ardent practitioner of brotherly love. His predominant characteristic was service to others. Brother Van Deventer was born in Clinton, Iowa, July 1, 1874. He grew up in Tennessee and completed his education at the University of Tennessee, Columbia University and the University of Michigan, with a

Masters Degree in Engineering. He obtained employment as an engineer at the Stanley Electric Company in Pittsfield, Massachusetts, the predecessor of General Electric Corporation. Before moving to Chicago, he pioneered in hydroelectric development of Tennessee waterways and worked on the first project that brought high-tension electricity to the city of San Francisco. In 1906 he established the Van Deventer engineering consultant firm in Chicago. During WW-I he had as his ultimate assignment Director of Operations and Personnel for the Chief of Engineers in the American Expeditionary Forces in France. He was decorated by both the American and French governments. While in France, he attended the historic meeting which organized the American Legion, and upon his return to the United States founded the Castle Post of the American Legion in Chicago with a membership composed primarily of men who had served in the Corps of Engineers. (The castle is the insignia of the Corps of Engineers). Prior to the War he had been Chief Rabban of Medinah Temple, AAONMS. He was held in that position until he returned home. Van Deventer was installed as Illustrious Potentate in 1920. In 1922-23 he was President of the Chicago Chapter of National Sojourners. It was during this time that he instituted the Heroes of '76 degree.

He was raised in 1905 in Woodlawn Park Lodge #789 (later Auburn Park). He was a member of La Fayette Chapter #2, R.A.M. Palestine Council No. 66, R.&S.M. and Apollo Commandery #1, Knights Templar of which he was Eminent Commander in 1912. He was coroneted 33rd Degree Scottish Rite in 1912; was Most Wise Master of Gourgas Chapter, Rose Croix in 1920; Minister of State and Orator, Oriental Consistory in 1927; Grand Sovereign, Red Cross of Constantine in 1927.

In addition to his Masonic Service, Brother Van Deventer was very active in civic affairs. Some of the things he was involved in were: President of the Adventurers Club; he was in charge of Federal and State participation for the Chicago Century of Progress Exposition (1933-34 World's Fair); first President of Chicago Post of American Military Engineers; and for many years he was a special representative for the Museum of Science and Industry. He was an ideal man for men of all ages to emulate.

Christopher Van Deventer died 23 February 1964 at Rockford, Tennessee. He is buried in the family plot in Knoxville, Tennessee. To quote the eulogy provided in the March-April 1964 issue of *The Sojourner*, which reported his death, "Colonel Van Deventer was, without question, one of the greatest men, Masons and Sojourners who ever lived. His kindness and wise counsel served well in the early days of the organization of National Sojourners, and his gift of the Heroes of '76 did much to expand its membership. He and General Fries are the only recipients of the National Sojourners Legion of Honor Medal (as of 1964). He was also Honorary National Commander Emeritus of the Heroes of '76 and served four years as National First Vice President of National Sojourners during its organizational years in the early twenties." Brother Van Deventer is undoubtedly the most important person in the history of the Heroes of '76 and one of the most important in the history of National Sojourners, Inc. The author, by virtue of all the research conducted for this history, has come to the inescapable conclusion that, although there have been many hands and minds associated with the development of the Heroes of '76, Brother Van Deventer's contributions and efforts far exceed in importance those of any other individual. It is also certain that without him the degree would never have come to National Sojourners, Inc., and further would not have achieved the degree of importance in Freemasonry and in National Sojourners that it has.

In 1922, by his own account, Brother Van Deventer, searching for a way to revive and enliven the Sojourners Club conceived a bold scheme. He realized that the Heroes degree had been a one-man show for nearly fifty years and that, as such, would never receive the wide distribution it deserved. He also realized that it was ideally suited to the membership of Sojourners and that it

might provide the “shot-in-the-arm” that Sojourners sorely needed. The question was how to go about it. Local units under the sponsorship of the Sojourners was the obvious answer, and Van Deventer coined the term “Camp” to identify them. He proceeded to organize the first Camp (Bon Homme Richard) in Chicago Chapter in 1922. In 1923 he and several other Heroes from Chicago went to Washington, D. C. and organized George Washington Camp there. Following that, Camps were formed in most Chapters of National Sojourners, a situation which prevails to this date. Brother Van Deventer’s foresight and his belief that this action would serve to stimulate Sojourners has proven true beyond what even he may have foreseen.

But, the Van Deventer contributions did not stop there. Now that The Heroes of ’76 was no longer a one-man show, it became essential that there be some form of organization. Because it was what he knew best, and because it was appropriate to the degree, he instituted the military organizational structure which is the hallmark of Heroes Camps to this day. The officers were given military titles, the meetings were called “bivouacs,” and the candidate became a “recruit.” Although most of the ritual work remained the same, the basic concept had changed. No longer was one man conferring the degree on a class of candidates; now a group of men conferred the degree upon one or more recruits. Other changes were also necessary. The traditional parts of the script had to be changed to reflect the new status of the degree and make it more suitable for use in Sojourners. Van Deventer was careful to retain the original degree as it had been given to him. With the large number of Camps, it was evident that the “landmarks” would soon be lost unless a means could be developed to preserve and standardize the degree. Accordingly, Van Deventer became the driving force behind two things that he believed to be essential: first, formation and activation of a national organization of Heroes of ’76 similar to National Sojourners, and second, making it the function of this organization to preserve the original degree and/or to make such changes as became necessary to enhance the degree and spread it into fertile territory. In the furtherance of these objectives Van Deventer states that during the year following the founding of the national organization (1924) the “short form” of the ritual was developed. He writes that the “pause with the words in reverence to the dead (was) welcome,” and credits Brother George F. Unmacht with that suggestion. Van Deventer wrote and distributed the first known manual in 1936. He probably decreed the wearing of the tricorn hat, although that is conjecture.

The Bennington Flag



The Bennington Flag was adopted as the official flag of the Heroes of ’76 at the National Encampment held in conjunction with the 8th Annual National Sojourners Convention in St. Louis, Missouri in May 1928. (The Bennington Flag is shown as part of the “set-up” for the second section in Van Deventer’s 1936 manual.)

The Bennington Flag is unique among Stars and Stripes in that it has seven white stripes and only six red ones, the opposite of the National Flag. The thirteen stars are arranged with eleven in an inverted “U” and the other two in the upper right and left corners of the blue canton. Contained within the “U” is the numeral 76. It couldn’t have been better suited if it had been designed especially for the Order.

Legend has it that the flag flew August 16, 1777, during the Battle of Bennington, above the storehouse where the Bennington Monument now stands. Members of the Fillmore family of

Bennington owned the flag from the time it was rescued by Nathaniel Fillmore, who fought in the Battle of Bennington. The flag was passed along in the Fillmore family until 1927 when it was given by Maude Fillmore Wilson to the Bennington Museum. Interestingly, it was the next year, 1928, that it was designated as the “official” flag of the Heroes of ’76.

This flag has been the subject of much controversy. Some justified, some not. There are even some who contend that it is a total fraud, having been devised at about the time of the Centennial and foisted off on the public as the flag used at the battle of Bennington. Others, such as the Vermont Historian, John Spargo, insist that it was present at the Battle of Bennington. The truth probably lies, as is usually the case with legends, somewhere between the extremes.

In March, 1995 the flag was removed from the Bennington Museum for authentication and restoration. As of July 1, 1995 there are no results of this examination. The fabric of the flag will be examined by experts at the Museum of American Textile History, Textile Conservation Center in North Andover, Massachusetts. According to a pamphlet published by the Bennington Museum, if it contains only linsey-woolsey, (linen and wool) it may indeed date to 1776. If it contains cotton, it was probably made around 1812. In that case it could not have been present during the battle, but more likely would have been created in commemoration of that battle.

There have been many claims for the honor of having been the first land battle in which the Stars and Stripes was flown: Assanpink and Middlebrook, New Jersey; Fort Schuyler and Fort Arene, New York; Brandywine, Pennsylvania; Hubbardton, Vermont; Crook’s Bridge, Delaware; and about a dozen others. None of these claims have been substantiated and some are obviously incorrect. Until fresh research proves otherwise, the camp flag of a Vermont Militia Company, known as the Bennington, must be recognized as the first Stars and Stripes used on land by American Armed Forces, although its size (10' x 5½') establishes that it could not have been carried in battle as it would have been both too heavy and too cumbersome. It is certainly the oldest stars and stripes still in existence. *The Flag Book of the U. S. A.*, (By Whitney Smith, Director of the Flag Research Center, Lexington, Massachusetts) asserts that it was indeed flown during the battle of Bennington on August 16, 1777. The extent of the claims made for the Bennington Flag ends with its early display. There is no proof that it was an “official” flag of the United States Army or government.

Vermont was not one of the original thirteen States because its territory was claimed by both New York and New Hampshire. Nevertheless, men from the Green Mountain State fought against the British in the Revolution, and some of them may have flown this, the first known example of the Stars and Stripes. Since 1963, the Bennington Battle Flag has been hoisted at the Vermont State House 15-17 August, each year, in commemoration of that important victory.

The official governmental reluctance to use the new National Flag in the field all but annihilates two other claims to have been the first unfurling of a government issue Stars and Stripes at Crook’s Bridge, Delaware on September 3, 1777, and at Brandywine, Pennsylvania eight days later. Both of these claims are unsupported by any contemporary or subsequent evidence.

Some historians have claimed that the Stars and Stripes was hoisted on August 3, 1777 during the British siege of Fort Schuyler. This claim ignores the fact that although flag legislation was passed in June of that year, the act was not published until over four weeks after the siege of the patriot garrison on the Mohawk. It also ignores the irrefutable testimony of Colonel Marinus Willet, the second in command, who provided a detailed narrative of the action. He reported that on the night of August 2-3 the patriots improvised a “Continental Flag” cut from garments donated by members of the garrison. There is no mention at all of stars. (The blue canton came from the cloak of

thrifty Captain Abraham Swartwout, who presented a bill for the destroyed garment a year later.) Corroborating evidence comes from a carving on a powder horn owned by John McGraw—one of the fort’s soldiers. It bears a carved reproduction of the fort showing a flag hoisted above—it the Grand Union Flag.

The blame for the persistence of the groundless Fort Schuyler claim rests with what was formerly called the War Department. In 1926 the Department announced the “Stars and Stripes got its baptism of fire in a land battle in defense of Fort Stanwix, New York on August 2, 1777.” (Fort Stanwix, built in 1758 as a frontier post against the French, had fallen into ruin long before the Revolutionary War. In 1776 a new fort was erected on the site and named in honor of the oft-maligned New York patriot General Philip Schuyler.)

This “Official” finding for Fort Schuyler brought sharp protests from students who were more careful of flag history. The embarrassed War Department hastily withdrew its statement. Two months later the original statement was again released to the press! A second time the Department retreated in confusion and published a correction. The retraction was complete and unqualified, but as is usually the case with misinformation, it received less publicity than the original, twice-repeated declaration, and so, the roots of the Fort Schuyler story are deeply implanted.

The failure of the British to prevail in the siege of Fort Schuyler blocked off the important Mohawk Valley and prevented the siege troops from joining up with Burgoyne at the Hudson River. Burgoyne then turned to his left flank and moved on Bennington, Vermont, a vital supply base for New England and New York troops. Our Brother, Colonel John Stark set out from Bennington to meet the British threat. It was there and then that he exhorted his men, “Tonight the American Flag floats over yonder hill or Molly Stark sleeps a widow.” By sundown August 16, 1777 the encircled Hessians had surrendered, their commander lay dying and Molly Stark was preparing a welcome for her husband. Victory in this battle led to the decisive triumph at Saratoga just two months later.

The Battle of Bennington is believed to mark the first appearance of an American Flag bearing thirteen stars and thirteen stripes. The claim is weak, but of all the claims for the first “Stars and Stripes” this flag has the clearest record and the most historical merit. Despite its unusual design it is impossible to believe that it had any source other than the June 14, 1777 flag resolution of the Second Continental Congress. The flag designer may have misunderstood the actual wording of the “thirteen alternate red and white stripes,” or he may have deliberately arranged them white and red in accordance with the principles of heraldry. The use of the figure “76” can only be explained as a method of honoring in blazonry the year of independence. The arrangement of the stars and the number of points were, of course, left to the imagination of each designer until specified by statute 135 years later.

Two months after the Battle of Bennington the first Stars and Stripes is supposed to have presided over Burgoyne’s surrender at Saratoga. Also, there is the familiar story of how the flag was made. In truth, no story about the flags of the Revolution would be complete without the charming story of how patriot women cut up their flannel petticoats in a burst of patriotic devotion. Despite the continuing tradition that the Stars and Stripes was raised at Saratoga, there is not a shred of evidence to support such a belief, no background details to add substance to the legend, no consistent account of its usage, and, of course, no actual flag to be preserved as irrefutable evidence. Still it is not beyond the realm of possibility that, as the distinguished Vermont historian John Spargo has suggested, the Saratoga Stars and Stripes was indeed the Bennington Flag.

All of the forgoing notwithstanding, the Bennington Flag is the official flag of the Heroes of ’76. It perfectly symbolizes the purposes of the Order. One would be hard pressed to design a flag

better suited. So, whether it is a fraud, whether it is the first “Stars and Stripes” used in a land battle, whether its stripes are all wrong, whether Colonel Stark was referring to it or to some other emblem, or whether it was present at Saratoga as Burgoyne surrendered, all these things are of little importance. It is, “Our Flag.”

The Contributors

In Brother Van Deventer’s first known written edition of the ritual (1936), he uses several other works which he does not credit, but which are known to have been written by other authors. The first, which he uses in his “aims, tenets, and purposes” at what was then the beginning of the ritual is from the *Lay of the Last Minstrel*, written by another great Freemason, Brother Sir Walter Scott, in 1805. The sixteen lines used in the ritual are from Canto VI of the poem. They bear repeating here as another example of the magnificent works from which the degree of the Heroes of ’76 has been derived:

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne’er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well,
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And doubly-dying shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.

Van Deventer also used a verse from a poem by Wilbur Dick Nesbit, entitled “Let us smile,” which goes as follows:

The thing that goes the farthest
Toward making life worthwhile,
That costs the least and does the most,
Is just a friendly smile.
A smile that bubbles from the heart,
That loves its fellow men,
Will drive away the clouds of gloom,
And coax the sun again.
It’s full of worth and goodness, too,
With manly kindness blent.
It’s worth a million dollars,
And it doesn’t cost a cent.

Van Deventer further borrowed from another work in the portion of the ritual wherein the Brethren pause for a moment in their work to remember those Heroes who have gone before. These four lines, slightly modified, come from the first verse of the twelve-verse poem, "The Bivouac of the Dead," written by Theodore O'Hara. It has been suggested that it is not necessary here to include the entire work, but this poem is widely recognized as the finest tribute to fallen soldiers ever written. All but five stanzas are included here in order that Mr. O'Hara's masterpiece may be enjoyed by those who read this history. After all, the Heroes degree has such a purpose, and it is easy to see why Brother Unmacht suggested that it be included in the ritual.

The muffled drum's sad roll has beat
The soldier's last tattoo!
No more on life's parade shall meet
The brave and fallen few.
On fame's eternal camping ground
Their silent tents are spread.
And glory guards with Solemn round
The bivouac of the dead.

No rumor of the foe's advance
Now swells upon the wind.
No troubled thought at midnight haunts,
Of loved ones left behind;
No vision of the morrow's strife
The warrior's dream alarms.
No braying horn, nor screaming fife
At dawn shall call to arms.

Their shivered swords are red with rust,
Their plumed heads are bowed.
Their haughty banner, trailed in dust,
Is now their mortal shroud—
And plenteous funeral tears have washed
The red stains from each brow.
And the proud forms, by battle gashed,
Are free from anguish now.

The neighing troop, the flashing blade,
The bugle's stirring blast,
The charge, the dreadful cannonade,
The din and shout are passed;
Nor war's wild notes, nor glory's peal
Shall thrill with fierce delight
Those breasts that nevermore may feel,
The rapture of the fight.

Like the fierce northern hurricane
That sweeps his great plateau,
Flushed with the triumph yet to gain,
Come down the serried foe,
Who heard the thunder of the fray
Break o'er the field beneath,
Knew well the watchword of the day,
Was "Victory or Death"!

Here, five stanzas are omitted. The poem continues:

Rest on, embalmed and sainted dead,
Dear is the blood ye gave.
No impious footstep here shall tread,
The herbage of your grave.
Nor shall your glory be forgot,
While fame her record keeps
Or honor points the hallowed spot,
Where valor proudly sleeps.

Yon marble minstrel's voiceless stone,
In deathless song shall tell,
When many a vanished age hath flown,
The story how ye fell.
Nor wreck, nor change, nor winter's blight,
Nor time's remorseless doom,
Can dim one ray of glory's light,
That gilds your deathless tomb.

And, finally, to wrap up some of the examples of derivative works that make up the most beautiful parts of the Hero's ritual, all of which make major contributions to the beauty of the work and none of which are credited to their writers, is one added by Van Deventer from the "Who-was-it" about Warren:

Ah, many a noble heart was hushed,
In the battle's din that day.
And many a long life's hope was crushed,
In that dark and sad array.
But never a heart more brave and true,
Than the martyred heroes who fell,
The first in the cause of liberty,
On the heights of Bunker hill.
It swept the country like a funeral knell,
The sorrowful tidings how Warren fell.

The Early Manuals

Despite Brother Van Deventer's good intentions, too much leeway was permitted in the ritual. Camps began to devise their own rituals. Some were short, to accommodate a short session after the close of a regular Sojourners' meeting, and some were long to provide a full evening's activity when a degree was conferred at a meeting called for that exclusive purpose. So, in the late 1940's, a committee was formed of some of the most qualified and dedicated men in the National organization: Brothers John K. "Ricky" Rice, Robert J. Dunlop, Wayne C. Smith, Jere M. Leaman, Eulan I. Snyder, and Merritt B. Curtis. Their mandate was to revise and standardize the ritual. As is usually the case with committees, they produced a work resembling a platypus. (That is, something for everyone.) It was not one, but two rituals, designed obviously to fill the two purposes previously mentioned, the short and the long evenings. This work was produced and distributed by 1951. It was probably a little ahead of its time. It was about three times longer than the work which it replaced. It added the now familiar formal opening which begins with the first verse of Ralph Waldo Emerson's "The Concord Hymn." This poem/song was first presented at the completion of the Concord monument, April 18, 1836, over 60 years after the battle it commemorates. The author is not credited in the ritual, but it goes without saying that no one ever intended to imply that this was in any way original to the Hero's degree. The full text of the Hymn follows:

By the rude bridge that arched the flood,
Their flags to April's breeze unfurled,
Here once the embattled farmer stood,
And fired the shot heard 'round the world.

The foe long since in silence slept;
Alike the conqueror sleeps;
And time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We set today a votive stone;
That memory may their deed redeem,
When, like our sires, our sons are gone.

Spirit that made these Heroes dare
To die and leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and thee.

"A Toast to the Flag," by Brother John J. Daly of the Washington Herald, appears for the first time in the 1951 ritual produced by the select committee. This was the first time that the author of a work used in the ritual had been credited. This "Toast," a great favorite with National Sojourners and Heroes of '76 members was a gift from Brother Daly to National Sojourners. A copy bearing the picture and signature of the author hangs on the wall of the Collingwood Library and Museum in Alexandria, Virginia. Numerous members have committed it to memory, many with their own

unique manner of delivery. A chance to recite it in public is a cherished privilege among the members of the Order.

A Toast to the Flag

Here's to the red of it,
There's not a thread of it,
No, nor a shred of it,
In all the spread of it,
From foot to head.
But Heroes bled for it,
Faced steel and lead for it,
Precious blood shed for it,
Bathing it Red!

Here's to the white of it –
Thrilled by the sight of it,
Who knows the right of it
But feels the might of it
Through day and night?
Womanhood's care for it
Made manhood dare for it,
Purity's prayer for it
Keeps it so white!

Here's to the blue of it –
Beauteous view of it,
Heavenly hue of it,
Star-spangled dew of it
Constant and true;
Diadems gleam for it,
States stand supreme for it,
Liberty's beam for it
Brightens the blue!

Here's to the whole of it –
Stars, stripes and pole of it,
Body and soul of it
O, and the role of it,
Sun shining through;
Hearts in accord for it,
Swear by the sword for it,
Thanking the Lord for it,
Red, white and blue!

The committee added the Revere “Who-was-it,” and they also defined, for the first time, the elected National Officers and provided that Camps should have similar officer lines.

Their work was not finished, however, because the new manual did not meet with universal approval. In 1956 under the sponsorship of this committee another manual was issued. It was essentially the same as the previous manual, and in fact very much the same as the one in use today except that an installation ceremony written by Brother Eulan I. Snyder had been added.

Then in 1961, only five years later, a strange thing happened. Apparently because of unhappiness with the 1951 and '56 manuals, a movement developed at the National Encampment to return to square one. It is not clear just who led this maneuver or even if there was a clear leader. It is the suspicion of this writer, however, based on Brother Van Deventer’s comments concerning the merits of simplicity and brevity in his 1963 speech, that it was Van Deventer himself who led the revolt. It being generally acknowledged that he was the main man where the Heroes of '76 were concerned, there is no doubt he could have influenced the National Encampment to approve just about anything he recommended. In any case, a resolution was passed which declared, “Following this bivouac (sic) the only official manual of the Heroes of '76 shall be the one given to us by Colonel Christopher Van Deventer.” Even though the new “little blue” manual should have been, by virtue of the wording of the resolution, exactly the same as the one first written by Van Deventer, it was not. The list of National Commanders was retained, and the Revere “Who-was-it” was eliminated, as were the formal opening and other administrative instructions.



This 1961 “Little Blue” manual was, in effect, a repudiation of 15 years of effort and development by a blue-ribbon committee. Such men, however, are a force to be reckoned with. At the 1965 National Convention, a highly proficient team was assembled. All were dressed in Colonial uniforms (see picture, above). After this team demonstrated the effectiveness of a well-performed initiation, the 1965 National Encampment reinstated the 1956 ritual. Although it was not reprinted and distributed to the field until 1969, many of the Heroes had retained their 1956 manuals, and the work progressed in some areas without the new printing. There may have been some dissension in the ranks, but the consensus appeared to favor the more standardized and formalized version of the ritual.

It is clear that Van Deventer added the John Paul Jones “Who-was-it” to the work of E. B. Jones inasmuch as Jones took his work from that written by Atwater. The Revere “Who-was-it” was added

by the “blue ribbon” committee, and both of these additions found permanence in the 1969 ritual. The actual authors of these two parts of the ritual are lost in antiquity, but it seems most likely that Van Deventer wrote the one about John Paul Jones at the urging of his Navy friends, and the one about Paul Revere was the work of one or more of the select committee previously named.

Every revision of the ritual scrupulously retained the original work. The one exception, the “smile” poem contained in the 1969 ritual, was later eliminated in the Bicentennial edition in order to shorten and simplify what was already a too-long piece of work for most people to memorize. This poem was presumably not a part of E. B. Jones’ ritual but was more likely added by Van Deventer when he wrote the first “history.” The select committee took that part of Van Deventer’s work and added it to the end of the ritual. The select committee also issued, as a preface to the “new” ritual, “A Directive for Heroes of ’76.” This directive mentioned, for the first time, “Landmarks” of the Heroes. Only two “Landmarks” are given. The first: “that the Official Ritual was the first and main ‘Landmark’ of the Heroes of ’76. Any unauthorized version variation is a violation thereof and must be dealt with accordingly.” The second: “. . . that the Degree is to be conferred ONLY upon those Sojourners in good standing. . . .” This “Landmark” must have caused considerable soul-searching on the part of Van Deventer. In his speech of 1963, Van Deventer said that Brother Flournoy had told him that, “. . . he and Brother Jones had talked it over and decided that as many as possible should be told about what these Masons and Brothers had done during the revolutionary period.” This “Landmark” was going to limit the message to a special few. In the 1969 manual a third “Landmark” is added which states that “neither initiation fee, nor dues, nor assessment shall be imposed upon the membership.” It goes on to refer to the responsibility of the parent Chapter to support the Heroes Camp, and the responsibility of the Camp to relay any monies to the Chapter Treasurer.

As stated above there was some dissension in the ranks about the ritual, especially about the 1969 manual which was actually a reprint of the 1951-56 rituals. The 1969 ritual was revised in 1971 by another committee composed of Brothers John K. “Ricky” Rice, Albert H. Hulett, and John P. Scherger. This revision retained intact and without change the ritual as it was currently being used, but it revised and added the techniques and procedures which had been developed by the Camps during the so-called “period-of-darkness.” (1960-1965 using the “Little Blue” manual). Of major significance was the new provision limiting the number of recruits to two at any one bivouac. This, for the obvious purpose of preventing an over-zealous commander from wiping out the future for his successor, and/or limiting the degree to annual or less frequent presentation so that only a few would see it, and almost none would feel the need to commit part of it to memory.

The Spirit Of '76



The Heroes Medal Lecture, composed by Brother Colonel William Biehl, Jr., states in part , “Let your eyes rest upon the medal before you, . . . Inscribed thereon are several symbols with which you are already familiar. The first which strikes your eye is taken from A. M. Willard’s famous Spirit of ’76 painting. . . .” So, now comes the contribution of another great Freemason from the Ohio Valley, Archibald M. Willard.

Archibald McNeal Willard was born in Bedford, Ohio on August 22, 1836, the fourth of seven children in the family of Reverend Samuel R. and Catherine Willard. Reverend Willard, a fundamentalist preacher, moved his family frequently from parish to parish throughout the Northern Ohio Western Reserve area. There was little money for more than the basic necessities of life. Of his heritage, Willard wrote: “My father was not only a deeply religious man, but a man of strong patriotic spirit. He inherited from his father, and I from him, an ardent love of country and pride in its glory.” The Willards settled permanently in Wellington, Ohio in 1855 where Reverend Samuel Willard ministered to the local Disciples of Christ Church.

As a youth, Archibald was the graffiti artist of the village and left his art on every available space; barn doors, fences, trees and outhouses. He used whatever was available, chalk, charcoal, even his jackknife. Several years earlier, Willard had apprenticed himself to a local artist, wheelwright and wagon maker named E. S. Tripp, where he decorated wagons, sleighs, buggies, etc. He was so expert at this trade that soon his employer’s wagons and buggies became noted for their fine quality. He grew to a lanky height of 6’3”, a giant of a man in those times, and acquired the nickname of “Deke” or “Deacon” probably because of his father’s occupation. His art began to appear everywhere in Wellington, embellishing furniture, wagons and sleighs. A Mr. A. G. Couch won first prize at the 1857 Wellington Agricultural Fair for his furniture, hand-painted and decorated by young Archibald Willard. Willard enlisted as a color sergeant in the 86th Ohio Volunteer Infantry soon after the outbreak of the Civil War. He served with this unit and saw action in Kentucky and Tennessee. In February 1864, Willard’s unit was mustered out of the service and he returned to Wellington. At this time, Willard made his first contact with J. F. Ryder who photographed and printed several of Willard’s Civil War sketches. This same year he married his Wellington sweetheart, Nellie S. Challacombe. Less than a year later he again enlisted in the 176th Ohio Volunteers as a private. He saw action in Nashville, and was subsequently discharged there in June of 1865. He returned to his home in Wellington and resumed his employment with the Tripp factory. He was a member of Wellington Lodge #127 in Wellington, Ohio, a Lodge still active. He was entered March 21, 1867, passed April 30, 1867, and raised May 21, 1867. On December 15, 1891 he was “Withdrawn” (Demitted) from Wellington Lodge. It is believed that he then joined a Lodge in Cleveland, Ohio inasmuch as he had lived in Cleveland since 1876 when he and his family moved there.

It was J. F. Ryder, Cleveland’s most famous photographer and entrepreneur who first recognized the talent of the young wagon painter “Arch” Willard from Wellington. It was he who brought Willard to Cleveland where they developed a profitable partnership printing chromolithographs of Willard’s humorous sketches. And, it was he who in 1875 suggested that Willard might do something special for the Centennial. In October of 1875, after much prior planning, sketching and experimenting, Willard began work on the large 8’ x 10’ canvas in an upstairs

bedroom of the family home in Wellington. The years of 1875-76 were spent almost entirely working on the Yankee Doodle painting. Several considerations dictated a move to Cleveland; i.e. the large well-lighted studio of Willis Adams, the advanced camera and techniques of J. F. Ryder, and less distraction of dogs and family. The move created one problem that turned out to be fortuitous. Freeman Greene, who had been posing as the old drummer could not take the time to travel to Cleveland, and so, Willard conscripted his father, Samuel, as the model for this character. The painting was completed in Cleveland at the end of March 1876 in the studio of Willis Adams on Euclid Avenue near the Public Square. A plaque erected in 1932 marks this site. Christened Yankee Doodle, the masterpiece was first displayed in the front window of J. F. Ryder's art studio on March 27, 1876. From the first day it drew large crowds despite the cold winds that were blowing off Lake Erie. Willard was pleased with the public reaction to Yankee Doodle. More importantly he was relieved that the large 8' x 10' canvas was finished. He was exhausted. What had started as a humorous cartoon, a promotion for the Centennial, had evolved into an emotional and totally consuming experience. But, he had captured the spirit of those early American Patriots of 1776 as never before or since. It should have been a time of great joy for the artist, but his heart was heavy because of the recent death of his father who had not only modeled for the grey-haired old drummer, but also had inspired the transformation of the painting and symbolized its message.

After the Centennial, the painting was taken to Boston for several weeks where it was placed on exhibition in the Old South Church Meetinghouse. While there, Mr. Brainerd, who had charge of the exhibition, suggested changing the name from Yankee Doodle to The Spirit of '76 because of the association of the term Yankee Doodle with a local "half-wit" of the same name. Willard reluctantly accepted the new name. He wrote, "I gave it the title which I had first in mind, Yankee Doodle. That's the tune I hear when I look at it. But many of those who love it prefer The Spirit of '76, and I am content with either."

Both Western Reserve Historical Society in Cleveland, and Abbot Hall in Marblehead, Massachusetts have claimed to possess the Original Centennial Canvas. Of the two contenders, The Spirit of '76 at Western Reserve appears to be much earlier than the painting now at Marblehead. Neither of these two paintings match the photographs, supposedly of the Centennial Canvas, which, over the years were issued by Willard, Ryder, and Marblehead. To add to the confusion, there was a second large Spirit of '76 in existence shortly after the Centennial. On Valentine's Day in 1877 Willard presented an 8' x 13' Spirit of '76 to the Cleveland Gray's Armory. It is believed that this picture was lost when the Armory burned in 1918.

The Marblehead Spirit of '76 is a magnificent canvas. It is the most often reproduced, and therefore the best known of all the paintings. The main contender for the Centennial Canvas has generally been considered to be the Marblehead painting. Willard and his associates all referred to the Centennial painting as having gone on tour after 1876, and having been purchased by General John H. Devereux (father of the model for the Drummer Boy) and presented to his home town of Marblehead, Massachusetts in 1880. A dispute arises, however, because there is no resemblance between the Centennial painting photographs and the painting now in Marblehead. Additionally, this painting demonstrates an artistic expertise far too advanced for Willard's 1876 Centennial technique.

This discrepancy is easily explained. The painting was returned to Willard in Cleveland in 1892, and for the sum of \$500 he created a vastly improved Spirit of '76, repainting either the returned canvas or possibly substituting a different canvas.

Mr. Willard F. Gordon, a great-great-nephew of Archibald M. Willard, in 1976 published an excellent book about his Uncle "Arch." In the process of researching material for this fine book, Mr.

Gordon spent 12 years tracking down the history of his famous relative. Mr. Gordon has come to the conclusion that the Marblehead Spirit of '76, over-painted in 1892, is most likely the Centennial Canvas. Mr. Gordon is, however, somewhat disgusted with the animosity that has developed between Marblehead and Northern Ohio, and suggests that both paintings having been painted by Archibald Willard are equally important. Mr. Gordon's favorite solution to the missing 1876 canvas was offered by a Wellington resident who also was disgusted with the teapot tempest. With tongue in cheek, he assured Mr. Gordon that the missing Centennial Canvas was the 2' x 3' Spirit of '76 at the Herrick Memorial Library in Wellington, shrunk from its 8' x 10' size by improper laundering.

Archibald M. Willard died October 11, 1918 and is buried in the family plot in the Greenwood Cemetery in Wellington, Ohio. The artist's wife and four of his six children preceded him in death. Son, Harry died in 1917. Of the remaining two children Maud died in 1922 and Byron in 1936. Willard's daughter Maud provided him with his only grandchild, Willard Connally. Connally left no heirs. Archibald M. Willard's line had come to an end.

Of the three principal figures in the painting, Reverend Samuel Willard died in 1876, Hugh Mosher, the fifer, in 1892 and the young drummer boy, Henry K. Devereux, died in 1932.

An autographed copy of the marvelous book, *The Spirit of '76 . . . an American Portrait*, by Willard F. Gordon, Great-great-nephew of A. M. Willard, is now in The Collingwood Library, available to any who would care to learn more about this great American Artist. It is from this book that all of this historical information was gleaned.

All of the forgoing about the Spirit of '76, however interesting, is actually of slight importance to the Heroes of '76. What is important, and what may never be known, is when did these three figures from Willard's great painting become the centerpiece for the logo of the Heroes of '76, and who made the decision. Even though Caleb Atwater, E. B. Jones, and Archibald Willard were all living and working around the same area of the United States at approximately the same time, and even though each was in his own way contributing to the celebration of the Centennial, and although it is possible they might even have known one another, it is a virtual certainty that they did not collaborate on the Heroes of '76 degree. The painting might have been a source of inspiration for E. B. Jones inasmuch as he was working on the degree at about the same time the fame of the painting was sweeping the country.

A Heroes Song Book, published in 1928, has on its cover a drawing of the three figures prominent in Willard's painting. This clearly indicates that there was an association with this painting prior to the time the medal/logo was approved.

The Spirit of '76 figures are displayed on the covers of every edition of the Heroes Manual through 1976 in what appears to be a pen and ink sketch of the painting. The sketch was revised in 1967 to again show the drummer boy with a bandage on his head, as in the 1928 sketch, rather than a tricorn hat. The 1976 Bicentennial Manual has on its cover a more accurate drawing of the three figures and the bandage has once more been replaced with a tricorn. It is interesting that the Heroes logo approved in 1929 does not appear on any of these early manuals. The emphasis seems to indicate that the depicted, determined patriots were intended to be representative of the Heroes of '76.

The Badge And The Medal



In his earliest ritual/manual Van Deventer refers to the “badge” of a Hero as being, “Blue on which are the words HEROES OF ’76 and the letters EIAR and IEAR in buff or gold.” In a subsequent paragraph he refers to the “Blue Ribbon.” Although we will probably never know for certain, it seems fairly obvious that this “Badge” had been designed and prescribed by Van Deventer because heretofore there had been no organization and hence no need for a badge. The Heroes medal is another matter.

The only documentation discovered which relates to the design of the Heroes medal appears in a somewhat cryptic paragraph in a letter written 22 May, 1929 to Dieges and Clust (the then officially designated jewelers of National Sojourners) by George F. Unmacht, the National Secretary of National Sojourners. Speaking of the ninth annual Convention held in Detroit in 1929, Unmacht writes, “. . . Lt. Holden brought with him samples of your insignia and some of the folders and all of the members of the Committee of 33 are pleased with your articles. There is only one item on which there might possibly be a change and that is the Past National Commander’s Badge of Heroes, our National Commander, Col. Van Deventer being rather opposed to the ‘blunderbusses’ on this badge. He claims that they should be flintlocks, but personally, I don’t see how the flintlocks will fit in and how we can put on the initials I.E.A.R. Perhaps you can work that out so that it will meet with his approval. . . .” It doesn’t take a Sherlock Holmes to deduce from this letter that Dieges and Clust, or rather a design jeweler in their employ, most likely designed a Heroes medal and submitted it to the 1929 National Convention for approval. Only one of the “Blunderbuss” medals (possibly the prototype) is known to exist. It was in the possession of Omaha Chapter #19 for many years. We can only guess how this medal came into the possession of Omaha #19. One interesting theory is that, inasmuch as Van Deventer didn’t like the “blunderbuss” medal, it may have come into the possession of Albert W. Foreman. Foreman, who was the first elected National Commander, was also the chartering Commander of Omaha’s Joseph Warren Camp. The medal has now been donated to National Sojourners for display in the Heroes Room at Collingwood. Obviously, Colonel Van Deventer’s wishes regarding flintlocks versus blunderbusses prevailed.

The contract for producing and supplying the medals was concluded with Dieges and Clust on 25 June, 1929. It seems possible, from Unmacht’s comments, that the original intent of the medal was to identify the Past National Commander. That evidently didn’t last long inasmuch as the 1951 manual contains pictures of the medal and gives the source of supply and indicates that they are available and authorized for all Heroes.

The Refinement Continues Major Improvements and Additions

The medal lecture for the Heroes was composed by Brother William Biehl, Jr. It had long been the practice to give the story of the Sojourner Medal in the lecture to the newly obligated Sojourner. This impressive lecture, written by Brother William F. Koeckert, PNP, was invariably well received by the candidate. There was no such lecture for the equally symbolic Heroes Medal. Accordingly, Brother Biehl took it upon himself to explain that symbolism. After researching the central design of

the medal, taken from Archibald Willard's painting, *The Spirit of '76*, he composed an appropriate lecture. In order to facilitate memorization, the lecture parallels the Sojourner Medal lecture following the same sequence of introduction, description and symbolism. Field testing proved the lecture easy to memorize and impressive for the new Hero. It was incorporated as an optional lecture in the Bicentennial Manual issued in 1976. It should be noted here that again there is no attribution of authorship contained in the Heroes manual.

The "Guardhouse Briefing" was the brainchild of the late Brother Frank McCullough, long-time Officer of the Day of the 49ers Camp of Heroes. He was a man of considerable imagination and always got recruits started off right. At bivouacs and Southern California encampments, he took charge of the recruit(s) and assigned them duties which invariably amused those in attendance. But Brother McCullough was serious, too, and he always gave the recruits a little lecture which mentally prepared them for their assigned duties as well as for the ceremony to follow; in his own words, "to preclude grave misunderstandings." Brother McCullough was asked by Brother Biehl to put his ideas into writing, which he did. Brother Biehl modified the briefing, and it subsequently came into accepted use in Southern California. In 1974, National Commander James F. Buckner, PNP, published the briefing as a National Commander's Order. It was included in the Bicentennial manual.

Although the select committee moved it to the end of the ritual in the 1951 manual under the title "The Origin of the Heroes of '76," the material that is now known as the "Monitor" was not incorporated into the ritual until 1969. There it was stated that, "Those members of Heroes of '76 who have been appointed Monitor(s) of newly made Heroes of '76 will acquaint the new members with the following: (Read or Memorized)" then follow the words written by Van Deventer in about 1925 which he called the "aims, tenets, and purposes." The 1976 Bicentennial manual incorporated this material as the Monitor Lecture (Optional).

The "Little Blue" Manual had seriously affected exemplification of the degree. It had become nearly impossible for anyone other than experienced Heroes familiar with, or in possession of, the 1951 or 56 manual to conduct the degree. The 1969 Manual set the stage for regeneration of the Heroes. Additional standardization came about through visitations between camps. Encampments involving two or more camps became popular, particularly in Virginia, Florida and Southern California. Techniques that were developed in one camp were adopted in other camps. There was also some progress at the National Level. In 1975, National Commander Charles A. Folsom published an order limiting the number of recruits at a bivouac to one, with a provision for certain exceptions. This limit was approved by the National Encampment, included in the Bicentennial Manual and continued in the Large-Print Manual.

The Bicentennial Manual

In the meantime, Brothers Scherger, and Folsom had seen the need for revision of the Manual. Their idea was to do the job very thoroughly and meticulously. The object was to get everything under one cover. They wanted a review of all known improvements that had survived field testing. Each innovation would be considered for incorporation into the Manual. Scherger, Folsom and William Biehl, Jr. (all future National Commanders) took up the challenge. After several years of careful review and study, the first draft was completed. After screening and editing, this draft was submitted to many other knowledgeable Heroes, most of whom made suggestions for improvement. Final approval by the Manual Committee took another year. The first distribution was made by

National Commander Folsom at the National Encampment in San Diego in 1976 (hence the title, Bicentennial Manual). Among the innovations included in the Bicentennial Manual were: a checklist for the various parts of the degree, uniform regulations, clarification of the rank insignia for both National and Camp officers, and detailed instructions necessary to implement the degree.

The 1976 Bicentennial Manual was the first to divide the ritual into three sections. Each section had a differing tone; one Masonic, Patriotic and solemn; one given more to initiatory high-jinx and frivolity; and a third given to clarification of the meaning of the degree and reception of the new member. The problem of control of the side-liners was addressed; however, many of the members found themselves unable or unwilling to be serious during the first and third sections and still provide the necessary atmosphere in the second section. Thus, National Commander James E. Johnson, borrowing from the Benevolent and Protective Order of Elks, and paraphrasing some of their ritual, introduced by National Commander's Order two "Commander's Admonishments" which charged the membership to observe proper decorum during the first section and set forth the rules for the conduct of the second section. Although these admonishments were in wide use as of 1994, they still had not been approved by the National Encampment and included in the "Official" manual; although the Bicentennial Manual was in its third printing.

The Bicentennial Manual proved to be the most durable of all the rituals and directives dating back to the beginning. Because of it, a standardization of Heroes Degree work began to emerge. A Hero visiting another Camp was now able to recognize the work as he had experienced it. As had always been the case, most Camps had their distinctive character and their own way of doing things, but the ritual now was essentially the same throughout the National Organization.

The Large-Print Manual

Despite the complete instruction and standardization provided by the Bicentennial Manual, there were those who felt that there was room for improvement. Although the words of the ritual were clearly stated, the foot movements of the participants and other matters of importance to the overall exemplification of the degree still were somewhat left to the imagination and interpretation of the officers conducting the degree. This was especially confusing when, because of Camp losses, relative newcomers to the Camp found themselves in the position of having to exemplify a degree that they had not seen more than once or twice before. Additionally, and for the same reason, the practice of reading from the manual during the degree became more and more prevalent.

In 1986 the idea of a large-print version of the manual which contained more administrative instruction surfaced in West Point Camp (Ventura County Chapter #494) when member Robert W. Chambers prepared and began testing a large-print edition of the ritual. The idea was that by having a script which could be read from a distance, members could self-prompt without being obvious, and this would be conducive to memorization. This Camp, led by Brothers John A. Linendoll, Garret L. Collins and Robert Chambers, took great pride in their Camp's from-memory exemplification of the degree, and their reputation for this had begun to spread. Nevertheless they were unable to engender much support for the notion of a large-print manual. The concept did not go away, however, and during the National Command of Brother Kenneth L. Lowmiller (1988-89), and at his direction, the proposal was tested in some Camps throughout the Nation and the idea began to gain some support as well as some opposition. In 1990, with his accession to National Commander, Brother George S. M. Cowan seized upon this philosophy and promoted it as one of the projects to be accomplished during his year as National Commander. Although it was not approved during his year, this emphasis

resulted in approval by the National Encampment in Milwaukee, WI in 1992 of the concept of a large-print manual. Work continued on this project through the National Command of Brother John G. Norris, and in 1993, upon his elevation to the National Command, Brother Benjamin T. Sutherlin took the reins of this project with a determination to get it finished. Utilizing a special Committee consisting of Brothers Herman Nickerson, Jr., George S.M. Cowan, George H. Mason, John G. Norris, (all Past National Commanders) National Chief of Staff, Carl L. Sitter, the National President of National Sojourners, Frank W. Harris, and the computer talents of Brother James J. Gordon (San Diego #45) he brought to the 1994 National Encampment at Del Mar, California the final draft of a completed, large-print, loose-leaf Heroes Manual. The Committee provided 200 “free” copies of the “Draft” Manual to the delegates and recommended approval. After some explanation and discussion the National Encampment approved the new manual for publication and use.

This “New” manual was not new in the sense that it in any way changed the concept or the ritual of the Heroes of ’76. The ritual as presented in the Bicentennial Manual remained unchanged. The two “Commander’s Admonishments” were now included as official. The “Bennington Flag Lecture,” the “Heroes Medal Lecture,” the “Monitor Lecture” and the “Charge” remained optional but were included in the appropriate places in the Manual.

The table of contents and the appendices were much more detailed and were expected to provide better guidance to those who were somewhat unfamiliar with the Landmarks and Traditions of the Degree but who were placed in the position of having to lead their Camps.



A significant addition to the new manual was a system designed to facilitate the use of an official music tape developed by the National Musician, Brother James E. Alsover. Over a period of many years, Heroes throughout the Order had been attempting to design and use a program of music to use with the ritual. The primary problem had always been that the Commander either did not allow enough time for a music passage to complete, or he would skip to another section or activity in the ritual and thus throw off the timing of the music. Alsover solved this problem with a system wherein the tape recorder’s counter numbers are entered into the appropriate place in the ritual thereby permitting the operator to set up the music for the next passage regardless of actions by the Commander.

Also included in the “new” manual is a depiction of, and specifications for, the Official Seal; and a standard for rendering honors to the Flag and other Patriotic customs. The Bicentennial Manual had been a 6” X 9½” stapled booklet which required republishing, pen-changes, or “paste-ins” in order to modify it. The “new” book is standard 8½” X 11” and loose-leaf, which is intended to facilitate “page-changes.”

Other Significant History

A contradiction exists in the ritual today, as it has from the first ritual prepared by Van Deventer, as to the purpose of the degree. In the history written by Van Deventer he states, “. . .that it should [not] have any other purpose than to give enjoyment and innocent pleasure to Brother Masons and Sojourners.” But going from that directly to the ritual we find this statement in the opening. “Brother Chief of Staff, why are we gathered in this Camp?” and the answer, “To pay tribute to the memory of those gallant Heroes of ’76 who gave us liberty and independence.” Again, still further on in the lecture, he writes, “This degree my Brother, was instituted for the purpose of

perpetuating the memory of our brethren who figured so conspicuously during our Revolutionary struggle.” We need not concern ourselves with this apparent inconsistency because the degree is suitable for both purposes, and in fact, accomplishes both. In latter days a “Charge” was written by Brother William Biehl, Jr. which explains to the new Hero that both purposes are intended by declaring, “The specific purposes of this degree have been explained to you; to provide innocent fun and pleasure and to preserve the memory of those gallant Heroes of ’76 who gave us liberty and independence.”

Correspondence in the National Headquarters indicates that on 11 July, 1969, Brother F. Caldwell Bagley, National Judge Advocate, and Brother Charles L. Leedham, outgoing Chairman of the National Trustees, had the foresight to anticipate the forthcoming Bicentennial celebration and realized that the Heroes of ’76 might be subject to “claim-jumping” by other organizations. They began action to obtain legal and exclusive rights to the name “Heroes of ’76.” On 8 June, 1976 the National Patent Office granted a “Trademark” to the name and made it the property of National Sojourners, Inc.



In 1971 National Commander Foster Merker proposed that E. B. Jones, Thomas Flournoy, and Christopher Van Deventer should be memorialized by the Heroes of ’76 by placing appropriate markers on their graves. The project became known as the “Merker Marker” project. The funds were raised, the bronze markers (10” bronze replicas of the Heroes medal) were cast, and the graves of Van Deventer and Flournoy duly marked. The grave of E. B. Jones presented a problem, however, as his grave was not to be so easily located.

In 1977 National Commander Leland Williams assigned the task of finding the grave to Brother Donald L. Shaw, a Sojourner from Kentucky, Jones’ home state. Brother Shaw, who was an investigator by profession, had both the expertise and the tenacity to see the job through to completion. He wrote Brother George R. Effinger, 33°, the Sovereign Grand Inspector General in Kentucky, suggesting that Jones might be buried in Paducah inasmuch as Jones lived there most of his life and had been raised in Paducah Lodge #127. Brother Effinger contacted a Paducah Mason named John R. Reid who subsequently found and positively identified Jones’ grave in Paducah’s Oak Grove Cemetery. The grave was marked with a “Merker Marker.”

Brother Shaw did not stop there. He embarked on a crusade to give the grave a monument more indicative of the great service that Jones had done for Freemasonry, the Nation, and National Sojourners. This crusade came to a conclusion on the weekend of June 1, 1991, when the National President, National Sojourners, Inc., Brother Benjamin Yudesis, presided over a ceremony at which a Victorian-type, granite monument purchased by donations from members of National Sojourners, Inc., Heroes of ’76, and F&AM of Kentucky, was emplaced and dedicated.

At the dedication of the monument a stainless steel Time Capsule which contained several interesting and important items was placed in an opening under the ornamental capstone. Those responsible for the event expressed a hope that during the Tricentennial year, 2076, The Heroes of ’76 would hold an encampment in Paducah, Kentucky during which the capsule would be opened, the items removed, evaluated as to their historical significance, and dealt with accordingly.

Elsewhere in this history, reference has been made to the Heroes of ’76 Room at the Collingwood Library and Museum on Americanism (CLMA). The establishment of this room is a lengthy and complicated story which will be dealt with in detail in another book. Early in the

development of CLMA there was a tacit agreement among the founders and other influential members of National Sojourners, Inc. that eventually a room would be dedicated as a Hero's Room. Although a room was set aside for this purpose and a limited display established there, the room never met the expectations of anyone. The problem, apparently, was interpretation of what constituted a "Hero" for this purpose. Inasmuch as a great deal of money and effort was required over the years to bring CLMA to a state where dedication of special rooms was a practical matter, the Heroes Room rested on the back burner. In 1990 in an exchange of letters between National Commander George S. M. Cowan and CLMA President Archibald W. Lyon an agreement was reached which established that the dedicated room would be a "Heroes of '76" Room. The concept envisioned by these letters was that "the Heroes of '76 Room" would provide a quality, attractive collection of displays for visiting Heroes of '76, other Freemasons, and non-Masonic persons by illustrating some notable aspects of the American Revolution as well as the Heroes of '76; that successive National Commanders, their Lines and Staffs, would be committed to the current keen interest and develop different displays.

Although agreement had been reached, progress lagged. Some funds were available and space had been designated, but no one had been specifically assigned to move the project forward. In 1993 the Collingwood Board of Directors established a "Heroes Room" committee consisting of Herman Nickerson, Jr. PNP, PNC; Charles A. Folsom, PNP, PNC, and George F. Harrington (all CLMA Directors). This committee was given authority to get the project moving. Harrington was appointed as the on-site coordinator and given responsibility to get the job done. This turned out to be an inspired decision. Funds were quickly accrued, contracts were let, and the design began to take form. Harrington sought advice and assistance from any source available, and soon a room with interesting and informative displays as well as historically significant artifacts took shape. The room was dedicated on April 17, 1994. It meets or exceeds the design standards set in the 1990 letters of agreement, and is a source of pride to CLMA, National Sojourners, Inc. and the Heroes of '76 alike.

Other happenings not herein recorded are still awaiting the test of time to determine their historical value. There is no doubt that, over the years, many historical events will occur, and some may have already occurred. Further, some of the events chronicled here may, with the passage of time, assume less significance than attributed herein. Whatever does happen is being faithfully recorded in the annual reports of officers, articles written for publication in *The Sojourner* and elsewhere. The significance of these things only time will tell.

The Camp Followers



The Camp Followers organization, if one can call it an organization, first appeared in Southern California in 1976. Brother William Biehl, Jr. of Santa Ana/El Toro Chapter #250 who was at the time National Junior Lieutenant of the Heroes of '76, came to the conclusion that for an Area Heroes Encampment to be successful year after year, there must be a role in it for the ladies. He also realized that their role must be one of equal participation and not that of subservient women-folk. Brother Biehl decided that a Degree which honored the ladies and the role they played in the founding of this Nation was the solution. He wanted the Degree to provide innocent fun and enjoyment for both spectators and participants as well as to honor the ladies for their contributions to the Nation, Freemasonry, and the National Sojourners and Heroes of '76.

An anecdote told to the National Historian by Brother Biehl recalled an incident in Cleveland, Ohio at the Convention held there in June of 1974 wherein he and several other National Line Officers had attended the Convention without their wives. Because it was less expensive, these Heroes chose to stay in a nearby motel, rather than at the hotel where the Convention was being held. Brother Joe Chavez from Arrowhead Chapter #421, who was also staying at the motel, had shown the wisdom to bring his wife, Hazel. Mrs. Chavez graciously undertook to generally look after the domestic needs of them all. She prepared lunch for them in her room, made coffee, sewed on buttons, ironed their uniforms and just generally took care of them all. The men, who were very appreciative of Hazel's ministrations, likened themselves to a pack of Cub Scouts and began referring to her as their "Den Mother."

This incident brought home to Brother Biehl the importance of the support of ladies. After a spirited discussion at the 1976 National Convention in which it became apparent that there was no support for the idea of a women's auxiliary either among the Sojourners or their ladies, Brother Biehl went home determined to do something about it which was in line with that thinking. It was then, in July of 1976 that he sat down at his desk and wrote the "Camp Followers Degree." He designated Hazel Chavez as the first Camp Follower and first "Den Mother" because he felt that she had inspired the degree and in fact had been so designated by the "stag"-Sojourners in Cleveland. Several months of refinement went into the final script. Brother Biehl presented his ideas to some of the Southern California Heroes by going through the ceremony himself. He always startled those who were witnessing it for the first time when he snapped the wooden spoon over his knee. The first "official" Camp Followers were initiated 12 February 1977 in the California Room of the Biehl home in Laguna Niguel, California when he initiated his wife, Eleanor, as number two and Clarice Nelson as number three. The degree was an immediate success when it was presented at the 1977 Camp Pendleton Encampment.

The rules as laid out in the original ritual were simple: to become a Camp Follower a lady must be married to a Hero of '76, must have attended a Heroes' Encampment and must have spent the night in the field with her Hero. It was a "landmark" of the degree that no lady was ever to be offended by the degree either by being pressured to participate or denied participation. Because of this "landmark" the rules began to change, until, finally, the requirements were that she must be sponsored by a Hero and have demonstrated her support for the Heroes by attendance at an Area Encampment, National Convention, National Mid-Winter or such other qualifications as may be

found acceptable.

A beautiful tribute to the patriotic women of America is included as part of the initiatory ritual. The following poem, by Joaquin Miller, is recited by a Hero of '76 at the request of the Den Mother prior to giving the obligation:

The greatest battle that's ever been fought,
Shall I tell you where, and when?
On the maps of the world you will find it not,
It is fought by the Mothers of men.

No, not with cannon or rifle shot,
Or sword, or nobler pen
And not with wonderful word or thought
From the mouths of wonderful men.

But deep in a walled-up woman's heart.
A woman who would not yield.
But bravely, silently bore her part,
Lo, there is that battlefield.

No marshaling troops, No bivouac song,
No banners to gleam and wave.
And Oh, that battle, it takes so long,
From baby-hood to the grave.

In June 1985 at the request of National Commander Charles S. Allen, the degree was presented to the National Heroes of '76 at the Bennington banquet in Oklahoma City, OK. Southern California Area Den Mother Twila Sutherlin and Assistant Den Mother Clarice Nelson, both Southern California Camp Followers, assembled a team of Camp Followers from around the country and bestowed the degree upon over sixty ladies. The team was arrayed in Revolutionary period dresses. The degree then spread to many other parts of the Country and has become an enjoyable part of Heroes activities throughout the Order. Many of the ladies wear costumes based upon the styles of the 1700's at appropriate local and national events that include the ladies. Among their many other contributions, Camp Followers provide for and serve at hospitality rooms at National events. They decorate tables for the banquets at both the Mid-Winter meeting and the National Convention. They act as sales ladies at the national sales activity rooms. They prepare and serve Camp Followers' Stew and other meals at some encampments. The name "Camp Follower" stirred indignation among some of the ladies of National Sojourners who considered a "Camp Follower" to be a woman of ill-repute who followed the military camps. Brother Biehl had done his homework however and stuck to his guns. For the most part the nay-sayers were stilled when he republished and distributed an article from Woman's Day Magazine entitled "History on Silk," as follows:

"HISTORY ON SILK"

At the outbreak of the Revolutionary War, Molly Ludwig Hays's husband enlisted in the American Army as a gunner, and Molly became a "Camp follower"

with her husband's patriotic approval. Given our present-day misconception that camp followers were all prostitutes, this might be difficult to understand. But, actually, most of the women who followed Washington's Army were soldiers' wives, frequently accompanied by children, who performed essential nursing and nurturing services for the wounded. In battle they carried gun-powder, shot and water to the troops and were responsible for swabbing out the cannon after each firing. Because of her bravery as a water bearer, Molly Hays carried the nickname "Molly Pitcher" and legend has it that she further distinguished herself by taking over her husband's position at the cannon after he was wounded at the battle of Monmouth. An eyewitness account has it that she and her husband fought together side by side during the battle.

The "official" (approved by both Biehl and the National Commander of the Heroes of '76 , Richard M. Twitchell) Camp Followers membership card was designed and printed by Brother Herald "Super-Squid" Stout of San Diego Chapter #45. The Camp Follower's logo was designed by Brother Phil Slocum of Santa Ana/El Toro Chapter #250. The badge was designed and produced by PNC Leland Williams.

The National Commanders

The first Heroes Manual, published in 1936, lists Van Deventer as National Commander Emeritus and also as Past National Commander for the period 1922-30. The National Commander is shown as Col. Robert L. Queisser. "Honorary" Past National Commanders Brothers Amos Fries, George Unmacht, Merritt B. Curtis and William Bateman are not listed in the '36 manual. Curtis and Bateman do not appear on the list in the 1951 manual, which was the first list to include "Honoraries," but they do appear on the list contained in the 1956 version of the 1951 manual and all subsequent editions. It is evident that Fries and Unmacht were either appointed or elected "Honorary" between 1930 and 1951 and that Curtis and Bateman were added as "Honorary" National Commanders between 1951 and 1956. The procedure of electing the National Commander was instituted in 1930. No individual has ever been elected to more than one term. Of these, there have been 44 Army, twelve Navy, eleven Marine Corps, and four Air Force. Nine have been flag officers in their respective Services. Thirteen have received the National Sojourners Legion of Honor. One, Sitter, holds the Medal of Honor. One, Sutherlin, completed a career in the U. S. Navy, retiring as a Captain; however, during the time he was National Commander, he held the rank of Brigadier General in the California State Military Reserve.

COL Christopher Van Deventer, USA, Emeritus, LOH*
MGEN Amos A. Fries, USA, Honorary LOH*
COL George F. Unmacht, USA, Honorary*
BGEN Merritt B. Curtis, USMC, Honorary*
MAJ William H.S. Bateman, USA, Honorary*
COL A.W. Foreman, USA, (30-31)*
CAPT John D. Robnett, USN, (31-32)*
COL Russell P. Reeder, USA, (32-33)*
COL Frank E. Hopkins, USA, (33-34)*

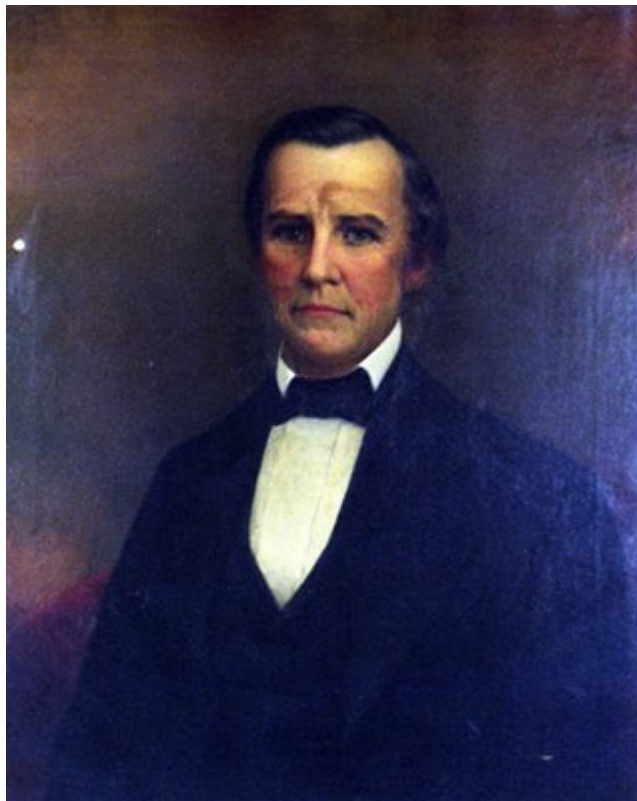
LTC Louis C. Wilson, USA, (34-35)*
 COL Robert L. Queisser, USA, (35-36)*
 MAJ Arnold B. Van Raalte, USA, (36-37)*
 RADM Yancey S. Williams, USN, (37-38)*
 COL Walcott Denison, USA, (38-39)*
 CBos'n Henry A. Meyers, USN, (39-40)*
 COL Jere M. Leaman, USA, (40-41)*
 BG Robert H. Dunlop, USA, (41-42)*
 CAPT Frank J. Bailey, USN, (42-43)*
 COL Charles C. Allen, USA, (43-44)*
 COL Ernest G. Rarey, USA, (44-45)*
 VADM Homer N. Wallin, USN, (45-46) LOH*
 COL Resolve P. Palmer, USA, (46-47)*
 COL Arthur J. Perry, USA, (47-48)*
 MG John K. Rice, USA, (48-49) LOH*
 COL Edwin S. Bettelheim, Jr., USA, (49-50)*
 COL Albert H. Hulett, USA, (50-51)*
 MAJ David A. Pfromm, USA, (51-52)*
 MAJ Albert W. Houghton, USA, (52-53)*
 COL Eulan I. Snyder, USN, (53-54)*
 LT Paul M. Newstrom, USA, (54-55)*
 COL Earl Fielding, USA, (55-56)*
 MG Wayne C. Smith, USA, (56-57)*
 BG Harold E. Rosecrans, USMC, (57-58)*
 COL Frank J. Pearson, USA, (58-59)*
 COL George Ruhlen, USA, (59-60)*
 LTC John E. Pokorny, USA, (60-61)*
 COL Turner R. Sharp, USA, (61-62)*
 LT Richard W. Worthington, USN, (62-63)*
 LTC Robert L. Lenhart, USA, (63-64)*
 BG Harry R. Kutz, USA, (64-65)*
 MAJ H. Clifton Kaufman, USA, (65-66)*
 LTC James V. DeMartino, USA, (66-67)*
 COL Donald E. Riedl, USA, (67-68)*
 CAPT George O. Gjoerloff, USN, (68-69)*
 COL Monfurd K. Peyton, USMC, (69-70)*
 LTC Peter W. Pedrotti, USA, (70-71)
 LTC Foster W. Merker, USAF, (71-72)*
 COL Beny Rosaler, USA, (72-73) LOH*
 CAPT James F. Buckner, USN, (73-74) LOH*
 MAJ John P. Scherger, USA, (74-75) LOH*
 MAJ Charles A. Folsom, USMC, (75-76) LOH
 LTC Richard M. Twitchell, USA, (76-77)*
 MAJ Leland H. Williams, USAF, (77-78)
 CWO James E. Johnson, USMC, (78-79)*

LCDR D. Morton Levy, USN, (79-80)*
COL William Biehl, Jr., USMC, (80-81)*
CPT J. Layton Walker, USA, (81-82) LOH*
MAJ Raymond S. Griffith, USAF, (82-83)
LTC Ogden Johnson, USA, (83-84)*
LT Charles S. Allen, USA, (84-85)*
COL George H. Mason, USAF, (85-86)*
COL Robert E. Bancroft, USA, (86-87)*
CWO Anthony J. Natali, Sr. USN, (87-88)
LTC Kenneth L. Lowmiller, USA, (88-89)
Capt Charles E. Losey, USMC, (89-90)
CAPT George S.M. Cowan, USN, (90-91)
LGEN H. Nickerson, Jr., USMC, (91-92)* LOH
MAJ John G. Norris, USA, (92-93)
BG Benjamin T. Sutherlin , CSMR,(93-94)
COL Carl L. Sitter, USMC, (94-95)* LOH
COL Jack M. Marden, USA (95-96)
LTC A. B. "Tom" Harmon, USMC (96-97)
Capt Clarence M. Nelson, USMC (97-98) LOH
CWO4 James S. Norris, (98-99)
LCDR John A. Linendoll, USN (99-00)
MAJ Benjamin M. Yudesis (00-01)
CWO Daniel Taylor (01-02)
MAJ Richard W Williamson (02-03)
LTC William G. L. Turner (03-04)
CDR Stanley C. Miller (04-05)

*Deceased

ARCHIBALD YELL

By
Mrs. Linda Pitts,
A Descendant of Most Worshipful Past Grand Master Archibald Yell



(Editor's Note: Most Worshipful Brother Archibald Yell was nominated from the floor and elected Grand Master in 1831. "A few months later, he was appointed Judge of the Territory of Arkansas by President Andrew Jackson, hence, left the State and was unable to be present to preside at the Annual Communication of 1832." From *The History of Freemasonry in Tennessee* by Charles A. Snodgrass and Bobby J. Demott. Knoxville: Tennessee Valley Publishing, 1994.)

Archibald Yell was born August 9, 1797 in Jefferson County, Tennessee. He was the fourth of six children born to Moses Yell and Jane Curry Yell. The children were: 1) James R. Yell, Sr.; 2) Sarah (Sally) Yell; 3) Anna Yell, who married Samuel Phillips, and who was my g-g-g-grandmother; 4) **Archibald**, the subject of our program; 5) Nancy Yell (1802-1835) who married Col. John A. Moore, and who was my g-g-grandmother; and 6) Alexander Curry Yell (1805-1881).

Archibald's father, Moses Yell, was born on January 16, 1747. He married Molly Cleaves in 1769 and sold his house in Salisbury, Massachusetts, in March of 1776 to his brother Pierce. He deserted his wife, Molly, and left the state. In July 1778, he enlisted in the militia of Talbot County, Maryland, and was a member of "Hand in Hand Company", 4th Battalion, Maryland Militia. He married Sarah, the widow of Thomas Works. She died after their having two children. He left the

daughter and son in the care of his brother Pierce.

Moses Yell then married Jane Curry, whose parents, Archibald and Sarah McDonald Curry, had migrated to America from Scotland in 1759. Archibald Curry served during the Revolutionary War in several units of the Pennsylvania militia.

The Moses Yell family was living in Rockingham County, North Carolina by 1786, and in about 1796 he moved his family to Jefferson County, Tennessee. He acquired a substantial amount of property before moving farther west to Rutherford County in 1805. The Yell family moved from Rutherford County to Bedford County, Tennessee when Archibald was about 13 years old. Their farm was in the Horse Mountain Community and about two miles from where I was raised and still live.

Archibald Yell was only about 16 years old when he joined the military service, participating in the war against the Creek Indians in Alabama under Andrew Jackson who was acting as Commander of the Tennessee Militia. He also fought the Cherokee Indians in 1813 and 1814 under Andrew Jackson. In 1814 and 1815 he served under General Jackson in Louisiana during the War of 1812 and participated in the Battle of New Orleans. On his return from service, he became captain of the 47th Tennessee Militia, and in 1818 he joined Jackson's army during the First Seminole War in Florida.

Archibald was five feet ten inches tall, had auburn hair, and was considered handsome. His career interests clearly centered around law and politics. Andrew Jackson and James K. Polk, both of whom he deeply respected, were already practicing law in Middle Tennessee, trying cases in Davidson, Maury, Bedford, and Lincoln Counties. Yell himself is believed to have studied law under various tutors including Andrew Jackson, a lawyer by the name of William Mowbray, and another attorney, William Gilchrist, who eventually became Yell's law partner.

Soon after Yell entered the practice of law he fell in love with Mary Scott, daughter of John and Sarah Blythe Scott of Fairfield community in Bedford County. They married in November 1821 and on January 5, 1823 she gave birth to twin girls, but she and one of the twins died. The surviving child, Mary Scott Yell, was basically raised by her grandparents. Archibald did have a part in her life—visiting her frequently and keeping her in Arkansas during much of his four-year term as governor.

Yell became a Mason in Tennessee when the Shelbyville lodge was chartered in 1823 under a dispensation granted by Andrew Jackson, who was serving as Grand Master of the Grand Lodge of Tennessee.

In 1825, Archibald Yell was asked to give a welcoming address for Andrew Jackson at the Shelbyville Lodge. It was perhaps his first experience as an orator. Old Hickory must have liked Yell's remarks, as he asked for the original hand-written speech to be kept in his own records.

Archibald married a second time by 1825 to Ann (Nancy) Jordan Moore, the daughter of Lawson Moore and Elizabeth Rochester, and the sister of General William Moore, whom Moore County is named after. Nancy was described as having black hair, fair complexion, and eyes of a very deep blue, and was said to have a bright mind and amiable temperament. They had four children.

James K. Polk, Archibald Yell, and Andrew Jackson all lived in a small geographical triangle in which each was within 60 miles of the other two; all of them practiced law and became comrades-in-arms in the turbulent and sometimes chaotic politics of Middle Tennessee. He was a strong supporter and personal friend of James K. Polk. His closeness to Polk was somewhat surprising in view of the fact that Polk was a cold and aloof man, while Yell was warm-hearted and outgoing despite his

quick temper.

Yell had started his law practice in Bedford County, but his most successful years in Tennessee were probably spent in Lincoln County. He and William Gilchrist had established a law partnership in which Gilchrist handled the Shelbyville practice and Yell set up shop in Fayetteville, Tennessee.

There was a dreaded cholera epidemic in Lincoln County and Archibald moved his family to the country estate of William Moore, his brother-in-law. In November 1832 Yell wrote James K. Polk and told him that the plague had reached the settlements at the mouth of the White River and that he would keep his family at the Moore plantation “until the epidemic passes by.” It wasn’t until the next July when Yell could write Polk and tell him that the cholera had pretty well subsided and he hoped to move his family back to Fayetteville, Arkansas, within a short time.

During the time of the cholera epidemic in Tennessee, Yell was appointed “the Receiver of the Public Monies at Little Rock, the Arkansas territorial capital.” The appointment was to begin in 1832, but before Yell could bring his wife and their four children to Arkansas to be with him, he contracted malaria and was forced to return to Tennessee.

He continued to practice law in Tennessee, but also remained very interested in Arkansas politics. In 1835 he was appointed to the Northwest Federal Jurisdiction of Arkansas Territory as a circuit judge. He is reported to have single-handedly retrieved a criminal from a local saloon and physically brought him to his court after he had failed to show in court.

Also in 1835, after moving to Fayetteville in Washington County, Arkansas, Archibald Yell became the founding father of Washington Lodge #82. He cooperated with three other men in organizing the Fayetteville lodge under the jurisdiction of the Tennessee Grand Lodge. He also donated the land and contributed one hundred dollars for the construction of the lodge’s own building in Fayetteville, Arkansas.

In the spring of 1835 Archibald returned to Tennessee to bring Nancy and their children to Arkansas, where they occupied a log dwelling on Rock Street near the Fayetteville square. From the window Nancy could look southeast toward a scenic hilltop where Yell was constructing a house, an office, and a guest house on an estate he was naming Waxhaws, in honor of Andrew Jackson’s birthplace in South Carolina.

Nancy did not share Yell’s love for Arkansas. In the previous December, while still in Fayetteville, she had written Sarah Scott, the mother of Yell’s first wife, that she had received a letter from Yell in which he stated his intention to stay in Arkansas permanently. She wrote, “I am opposed to going but had as well be reconciled, perhaps it may all be for the best; but the thought of being so far from all of my relations fills my mind with painful reflections, and that in a savage land; you may judge from this that I have no opinion of Arkansas.”

Nancy was not given much time to live out her apprehensions, and she never resided at Waxhaws. Her death occurred following a two-week illness in October 1835, only seven months following her arrival in the state.

Archibald and Nancy had four young children at the time of her death: Jane (age 5); DeWitt Clinton (age 4); Elizabeth (Betsy) (age 3); and Artemesia (age 1). Artemesia was the only one who didn’t marry. She died at the age of 18 and was buried in Lincoln County in the graveyard near her Uncle William Moore’s home.

Only nine months later, in July 1836, Archibald Yell married his third wife, a wealthy aristocratic widow by the name of Maria Ficklin. Shortly afterwards, Arkansas became a state and Yell won its sole congressional seat.

By August 20 Archibald and Maria had reached Little Rock, where they spent several days

before traveling to Fayetteville. It was more than a year since they had been in Fayetteville and the Waxhaws Estate, and Yell was anxious to see his children. The next few months were among Yell's happiest, enjoying the life of a prosperous landowner in Fayetteville and the company of his wife and children. But then tragedy struck and Maria Yell died suddenly on October 18, 1838. He buried her at Waxhaws, near Nancy, and spent the next few weeks nursing his grief.

In the fall of 1839 the Democratic Party leaders in Scott County met and endorsed Yell for the governorship of Arkansas and, as in 1836 in his congressional candidacy, other counties soon followed suit. He won the election by receiving all but 399 of the 10,953 votes cast. There was a formal ceremony complete with a procession which marched through the streets of the capital city, including an artillery company, members of the Masonic lodges and Odd Fellows (all in their colorful regalia) members of the clergy and legislature, the judges of the Arkansas Supreme Court, and the two U. S. Senators from Arkansas and Congressman Cross.

In 1844 Yell resigned as governor to run again for Congress. In this campaign he demonstrated that he could be all things to all people. During one morning of the campaign, he won a shooting match, donated the beef to the poorest widow in the community, and ordered a jug of whiskey for the crowd. That same day he led the singing at a camp meeting a few miles up the road. He won the election easily.

Then came the skirmishes on the Rio Grande River in Texas in which General Zachary Taylor's forces were attacked by Mexican troops. Yell left Washington in June of 1846 to become one of the few men in American history to vacate a seat in Congress to fight in a war.

Yell won the election to determine who would be the commanding colonel of the Arkansas Mounted Volunteers. The election was held at the rendezvous point in Washington Co., Arkansas, and he easily defeated the Whig Albert Pike in the voting of regimental offices.

Six days after the convoy was mustered into service on July 13, 1846, Yell's command of 800 officers and men on horseback and a train of 40 wagons arrived in Shreveport, Louisiana, 110 miles from the staging area in Arkansas. During the next month the regiment traveled another 350 miles to San Antonio where it joined General John E. Wool's command. From there the advanced section of Wool's forces, numbering about 1,400 men, moved about 185 miles to Presidio del Rio Grande, on the U.S.-Mexican border. On October 16, 1846, they marched under General Wool's command across the San Jose mountain range, some four thousand feet high, and over two torrential streams. They finally arrived at Agua Nueva, Mexico, about 20 miles south of the city of Saltillo. In all Yell and his band of Arkansans had traveled nearly a thousand miles across hostile country. The force was made up primarily of men from Ohio, Illinois, Kentucky, Texas, Tennessee, Arkansas, and Mississippi.

Archibald Yell was killed in the Battle of Buena Vista on February 23, 1847, having assembled his cavalry into a rectangular military formation and charged headlong into the approaching enemy. He was cut down almost immediately, pierced through the forehead by a Mexican lance.

His body was buried first on the field at Buena Vista. Later his body was disinterred and returned to Arkansas for burial at the Waxhaws Cemetery in Fayetteville. After Evergreen Cemetery was established in Fayetteville, Yell and the last two of his wives were disinterred at Waxhaws and reburied in the new graveyard. The decision to make the transfer was made by the Masonic Lodge in Fayetteville—the Lodge Yell himself had founded.

THE INCREDIBLE STORY OF ARCHIBALD YELL

Between eighteen ten and forty eight
Our country grew from Georgia to the Golden Gate.
But only one man in history fought in every war
That spread our territory out so far.

He was Archibald Yell, a "fighting fool,"
A frontier fighter of the Jackson school.
He was with Andrew Jackson down at Horseshoe Bend,
Where the Indian raids in Alabama came to an end.

And then, when the Seminoles began their raids,
He fought the Indians in the Everglades.
He chased the Spanish governor from Tampa Bay,
And helped to add Florida to the U.S.A.

Then, as "Captain Archie," and still in his teens,
He fought with Andrew Jackson down at New Orleans,
Where the frontier rifles stopped Lord Pakenham,
And held the Mississippi for Uncle Sam.

Jackson said to Archie, "I became your friend,
When I saw you fight the Indians down at Horseshoe
Bend.
I need a man like you who knows no fear,
To bring law and order to the wild frontier."

So Archibald Yell then studied Law,
And Andrew Jackson sent him out to Arkansas,
Where the rough frontiersmen liked him so well,
They named a town and county for Archibald Yell.

And "Archie" Yell hadn't long to wait,
'Til he was governor of a brand new state;
For the settlers knew he would always fight,
For any cause he knew was right.

Then Arkansas sent him up to Washington;
Their first man in Congress and their "favorite son."
But in eighteen forty six he resigned his seat,
When the war drums in Texas began to beat.

Mounted in the saddle he sat straight and tall,
And the men of the Ozarks rallied to his call.
He said "Come on men, we've got to go,
and help Zachary Taylor down in Mexico."

With blankets on their saddles and guns in hand,
He led his men to the Rio Grande.
No braver men were ever bred,
Than the Ozark men that Archie led.

That Buena Vista was a whale of a fight,
When the Yankee line gave way on the right.
Jefferson Davis tried to stop the rout,
But a thousand more Mexicans circled him about.

Archie seen the fix that Jeff Davis was in,
And said, "Come on men, we've got to charge again!"
And riding like the wind with their swords held high,
They charged like men unafraid to die.

Ozark hill-billies hitting left and right;
Far outnumbered, but ready for a fight.
They won that fight, but the first that fell
Was hard riding, hard fighting, Archibald Yell.

Andrew Jackson made a name,
And Taylor and Davis are known to fame.
But poor Arch Yell, his life was spent
Making each of the other three a President.

Archibald Yell, he died unsung,
Braver than the bravest, but he died too young.
But in the tales of heroes that the history books tell
There'll never be another like Archibald Yell.

--Anonymous

--This poem appeared in the 1976 issue of the news magazine The Ozarks Mountaineer. The accompanying article pointed out that Yell was the only American soldier "who fought the Indians, the Spanish, the British, and the Mexicans in all the wars that occurred during those four decades when the young and lusty United States was expanding from one coast to the other.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 1938**

THOMAS SMITH WEBB

To evaluate the position any Masonic leader has held in the affairs of the Fraternity in the United States, or to place the importance of his labors as compared with any other, is at best a thankless task which results in little if any good. Yet no such evaluation of Thomas Smith Webb, no consideration of the effect of his labors, could be made which did not put both the man and his works near the head of any list.

For to Thomas Smith Webb and his system of Masonic work, American Freemasons owe a large part of the ritual of the "American Rite" (often miscalled the "York Rite"). In practically all jurisdictions some of his words are used; in a majority, all the "work" is Webb, or, more properly, Preston heard from the lips of Webb.

Born of English parents, emigrants to Massachusetts, Thomas Smith Webb first saw the light of day in October 13, 1771. Educated in the schools of his birthplace, Boston, Webb became proficient in French and Latin as well as his mother tongue. He was a rare combination of poet, dreamer, visionary, and practical man of action, having much of the mental equipment and character development which has been the foundation of inspired leadership throughout the world's history. In another land, another age, he might have been prominent in any one of a dozen lines of labor; in the environment in which he was born, and in those places and times in which he lived, his genius found in Freemasonry both an untilled field and an opportunity for expression of his poetry, his idealism, his passion for improvement and for teaching.

He was either printer or bookbinder, or both—historians are a bit vague as to which. His trade took him to Keene, New Hampshire, where, in Rising Sun Lodge, on December 17th, 1790, he was made a Mason.

Not long after he married Miss Martha Hopkins, and went to live in Albany, New York, where he owned and conducted a book store. Here he attended and worked Masonically to such good advantage that he established both a Chapter of Royal Arch Masonry and an Encampment of Knights Templary.

Just what other Masonic activities he had in Albany must be imagined, since the records are scanty. But that he devoted much time and thought to Symbolic Masonry is evident, since in 1797 he published the first edition of his "Freemason's Monitor, or Illustrations of Masonry." The book, now comparatively rare, although many copies are to be found in Libraries, bears no name as author (it is "By a ROYAL ARCH MASON, K. T., K. of M., etc., etc.") But it is marked "Printed at Albany for Spencer and Webb, Market-street, 1797," and subsequent editions of the same work do bear his name. Thus, the edition of 1802, printed in New York City, is "By Thomas S. Webb, Past Master of Temple Lodge, Albany, and H. P. of the Providence Royal Arch Chapter."

The book has been of vast importance to American Grand Lodges, most of which adhere rather strictly to his text, which is, of course, of the written or exoteric work. Here the curious may find the 133rd Psalm in the "charge at opening"—here also is the familiar prayer at closing "May the blessing of heaven rest upon us and all regular Masons, may brotherly love prevail, and every moral and social virtue cement us." Here are those paragraphs which have

come down unchanged in many petitions for the degrees, in which the petitioner “seriously declares upon his honor” that the petition is made “unbiased by friends, uninfluenced by mercenary motives—a desire for knowledge and a sincere wish of being serviceable to your fellow creatures, etc.” Here, too, are familiar prayers—“Vouchsafe thine aid, Almighty Father of the Universe

Thou, Oh God, knowest our downsittings and our uprisings”

It is to Thomas Smith Webb that ritualists owe the necessity to memorize those fine mouthfuls of paragraphs of the four cardinal virtues. It is Webb that the Senior Deacon or other officer in the Second degree must memorize to utter his description of Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, not to mention the five orders of architecture and the five senses. To Webb we owe the charges of the degrees and the words regarding many an Emblem, including Bee Hive, Pot of Incense, Book of Constitutions, Sword and Naked Heart, All Seeing Eye, Anchor and Ark, Forty Seventh Problem, Hour Glass and Scythe.

And finally, in many a Grand jurisdiction, the installation of a newly elected Master is conducted in the very words which Webb printed, with hardly a deviation, from “You agree to be a good man and true” to “Do you agree to these charges as masters have done in all ages before you?”

Much of Webb is really Preston. The point is not that Webb originated, when as a matter of fact so much of his labor was but rearrangement, abbreviation, and changing to fit American conditions, but that Webb published an American book, for American Masons, and then put the driving force of his personality, his zeal, his enthusiasms and his marked ability as a teacher behind that which he had published. It is to Webb the teacher, the Masonic zealot, to whom American Masons are indebted so heavily, not Webb the originator or the inspired writer. The important angle is that Webb so believed in what he did that he went out of his way to teach it, preach it, fight for it, memorize it, make others memorize it, spread it. Freemasonry in early days had little if any unity in work. While the essentials were the same, the variations were enormous, and Ancient and Modern, Scottish and Irish, English and local “work” was a veritable hodge-podge throughout the colonies.

Webb and his labors brought, to some extent, order. The esoteric work of all American Jurisdictions differs—between some but little, between others, much. But the printed work is markedly similar in a majority of our jurisdictions. This is Webb’s monument. He was clever enough to see the need of simplicity (as men in those days conceived simplicity), poet enough not to alter old phraseology when it would serve his purpose, scholar enough to weave a thread of continuity (where our printed and esoteric work is non-continuous in thought the fault may usually be traced to some early “committee on work” or “Grand Lecturer” who cut, slashed and altered with no knowledge of what they or he did, or to faulty memorization in the “colonization” days of the westward spread of Masonry).

In 1801 Webb went to Providence, R. I., there to engage rather extensively in the manufacture of wall paper. His reputation as a Masonic teacher and authority had preceded him, so that a Committee from St. John’s Lodge waited upon him, to ask him to become a member. This he did; having been Master of Temple Lodge in Albany, N. Y., he acquired membership in the Grand Lodge of Rhode Island, was elected Junior Grand Warden in 1802, Senior Grand Warden in 1803 and for several years immediately following, Deputy Grand Master in 1811, Grand Master in 1813 and 1814, declining a re-election in 1815.

His memory is revered in the Grand Lodge of his adoption, not only for his character and attainments, his insight and his ceaseless activities in spreading Masonic light, but also because he was intimately concerned in one of the patriotic endeavors of that Grand Lodge.

From the History of Freemasonry in Rhode Island appears the following account of this incident:

At a Special Communication held in Providence, Sept. 27, 1814, the following resolution was adopted:

“Voted and Resolved. That this Grand Lodge, sensible of the importance at all times of aiding and assisting in the defense of our Beloved Country, and deeming it important at this critical moment that the services of this society should be tendered for the erection of fortifications, etc., do appoint the R. W. Dept. Grand Master, Grand Senior Warden and W. Br. John Carlie a Committee to tender the services of the members of the Grand Lodge, and of such of the members of the subordinate Lodges under its jurisdiction as can conveniently attend to the Committee of Defence, appointed by the Citizens of the Town.

“Voted and Resolved. That Tuesday the 3d of October next be the day upon which the Grand Lodge will assemble for the purpose above named, provided it should meet the sanction of said Committee of Defence, and that the aforesaid Committee be requested to take the necessary measures to carry the same into effect.”

The Grand Lodge met pursuant to its purpose thus declared, and the following is the official record of the day’s doings—October 3, 1814:

“The Grand Lodge was opened in ample form. Present: M. W. Thomas Smith Webb, Grand Master; R. W. Amos Maine Atwell, Dept. Grand Master; W. William Wilkinson, Senr Grand Warden; W. John Davis, Junr Grand Warden; W. Benjamin Clifford, Grand Treasurer; W. John Holroyd, Grand Secry; W. John Snow, Senr Grand Deacon; W. Sam Jackson, Junr Grand Deacon; W. Ebenezer Johnson, Grand Marshal; Br. William P. R. Benson, Grand Tyler.

“A great number of Brethren, Mt. Moriah, Friendship, Union, Manchester & Morning Star Lodges and also many Brethren from Eastern Star Lodge, Rehoboth (Mass) together with the members of St. Johns & Mount Vernon Lodges, at 8 o’clock A. M. the Grand Lodge with the members of the Subordinate Lodges about two hundred & thirty in number formed a grand procession and accompanied by musick, moved to Foxpoint at the south part of the Town and commenced the erection of a Fort as laid out by the Committee of Defence. At sunset they completed their labours, having finished a Breastwork of about 430 feet in length and about ten feet wide and five feet high, after which a Grand Procession was formed and having marched several times upon the parapet from one extremity to the other the M. W. Grand Master in the name of the Grand Lodge of the State of Rhode Island, etc., gave it the dignified appellation of Fort Himm. In the evening the Grand Lodge waited upon his Excellency the Governor and obtained his approbation of the proceeding and his sanction to the name which had been given to the Fort. Perhaps in no instance has there been a greater

work accomplished in one day by an equal number of persons than was done on this ever memorable occasion—the day was remarkable fine and the Brethren evinced that refreshment was designed only as an incentive to active exertions when called to labour. At an early hour the Brethren separated enjoying the consoling reflection of having done their duty.

“From the minutes of Mr. Holroyd.

“WALKER HUMPHRY, Dept. Grand Secretary.”

If this Bulletin had more space, much might be utilized for retelling the activities of this pioneer in American ritual, in the spread of Capitular and Commandery Masonry. Such facts belong in any complete account of his life and works. But here he is considered merely for his interest in and labors for Symbolic Freemasonry. Suffice it to be said that his influence was largely felt in the establishment of Chapters of the Royal Arch (instead of conferring the Capitals, degrees in Symbolic Lodges) and the General Grand Chapter of the United States. He was successively Grand Scribe, General Grand King and finally Deputy General Grand High Priest. He traveled much in the Middle West, establishing Chapters and Encampments but never forgetting his love for Symbolic Freemasonry, and spreading the light of his arrangement of Preston wherever he went.

In general it may be said that few if any brethren have had a greater influence upon the Craft in this country. His labors have stood the acid test of time, a fact attested to by the well nigh universal use of exoteric work first to be brought to American Freemasonry eyes through the justly famous Webb Monitor.

On his retiring from the office, his Grand Lodge, by a unanimous vote, expressed its grateful acknowledgment “for the great and signal services he has rendered to Freemasonry in general, and particularly in this State.”

Webb died suddenly, at Cleveland, Ohio, in July, 1819. Acting with other Masonic organizations in Rhode Island, the Grand Lodge brought his body back to Providence, and gave to it an honored Masonic burial at an Emergent Communication held Nov. 8, 1819. The remains of this brilliant Freemason are interred in the North Burial Ground, Providence, where an unpretentious memorial erected by the Grand Lodge bears witness to the fame and usefulness of this indefatigable laborer in the quarries.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2009**

THE MASONIC LODGE PIPE ORGAN

By: R. E. Coleberd

A fascinating subject, rarely thought of, is the role Pipe Organs played in the presentation of Masonic Ritual. Too often taken for granted, music is never thought about until it is not available. Our ritual tells us music is one of “The Seven Liberal Arts and Sciences.”

Mr. R.E. Coleberd has written an excellent article on The Masonic Lodge Pipe Organ. The complete article was first published in The Diapason, August, 2008. This edited (for space purposes) article is reprinted as an STB—with permission.

-STB Editor

The era of the Masonic Lodge pipe organ, embracing close to 700 instruments, began in the 1860s, reached its zenith in the first three decades of the twentieth century, and with certain exceptions ended shortly after World War II. In the religious, ritualistic format of the Masonic movement, the pipe organ made a statement. It was accrued essential to crown the ambiance of the journey through the several chapters of the order (Blue Lodge, Royal Arch, Scottish Rite, Shrine and other “Rites”), and it complemented the majestic buildings, often architectural masterpieces, which contributed significantly to an attractive urban landscape. A closer look at the market, the instrument, and the builders reveals key features of this fascinating epoch, which surely belongs in the rich and colorful history of pipe organ building in America.

The Masonic Lodge was a broad-based, worldwide social and cultural movement with origins in antiquity, which counted the St. John’s Lodge in Boston, established in 1733, as its beginning in this country. George Washington and Benjamin Franklin were Masons. Encompassing immigration, urbanization, social solidarity and individual identity, it satisfied a desire to belong. Lodge membership was a mark of recognition and status in the community, and a transcending emotional experience in ritual and décor in the otherwise anonymous atmosphere of urban life. A noted German sociologist, Max Weber, visiting America in 1905, spoke of voluntary associations “as bridging the transition between the closed hierarchical society of the Old World and the fragmented individualism of the New World” and saw them performing a “crucial social function” in American life. The well-known social commentator and newspaper columnist, Max Lerner, in his epic work *America as a Civilization*, saw one of the motivations behind “joining” as “the integrative impulse of forming ties with like-minded people and thus finding status in the community.” Ray Willard, organist at the Scottish Rite Cathedral in Joplin, Missouri (M. P. Möller Opus 3441, 1922), observes that membership embraced all walks of life: from business and professional men, many of them community leaders and perhaps well-to-do, to everyday citizens.

Of special interest is the long-recognized connection between the railroad industry and the Masonic Lodge. Railroad men were lodge men, and railroad towns were lodge towns. The railroad was the predominant conveyance in freight and passenger travel in the fast decades of the last century. In 1916, railroad mileage in this country peaked at 254,000 miles, and in 1922,

railroad employment reached over two million workers, the largest labor force in the American economy. These totals reflected the number of trains and crews, station, yard and track workers, and the maintenance demands of the steam locomotive. The comparatively well-paid railroad workers were no doubt important in building Masonic temples. In 1920, average wages in the railroad industry were 33 percent above those in manufacturing. In one of what must have been numerous examples, Masonic employees of the Big Four Railroad in Indianapolis donated eight art-glass windows on the east wall of the second floor foyer of the Scottish Rite Cathedral there (q.v.).

The Masonic Lodge pipe organ era began in 1860 when E. & G. G. Hook built one-manual instruments for temples in Massachusetts.

The Masonic Lodge market differed significantly from other pipe organ markets. For the larger facilities in metropolitan locations, the Masonic building was typically a matrix of rooms, often on several stories, and each with a different decor, e.g, Corinthian Hall, Gothic Hall, Ionic Hall.

In 1863, William A. Johnson built a one-manual instrument of nine registers, Opus 144, for the lodge in Geneva, New York. In 1867, Joseph Mayer, California's first organbuilder, built an instrument for the "Free Masons" in San Francisco. The three organs built by Jardine in 1869 for New York City, in this case for the Odd Fellows Hall, marked the beginning of what would become a salient feature of the lodge market: multiple instruments for one building, often under one contract and several with identical stoplists. One particularly interesting example was the three instruments Hutchings built for the Masonic Lodge in Boston in 1899. The stoplists were identical (q.v.), but each one was in a different cast to conform to the decor of the room. Wind from a single blower was directed to one instrument by a valve opened when the console lid was raised, turning on the blower.

The pinnacle of the multiple contract practice came first in 1909, when Austin built twelve organs for the Masonic Lodge in New York City, and in 1927, when Möller built nine for a temple in Cincinnati, Ohio. Eleven of the twelve Austins were identical two-manual instruments, eight of the nine Möllers. An Austin stock model that found its way into the Masonic market was the Chorophone, introduced in 1916. Austin sold nine of these instruments to Masonic Lodges. Opus 896 was exported to the lodge in Manila, the Philippine Islands, in 1920.

By the 1920s, the Golden Age of the Masonic Lodge pipe organ, the three- or four-manual organ in the lodge auditorium was frequently an eclectic instrument, embracing theatre stops and even toy counters in addition to traditional liturgical stops. Add to this a "quaint" stop now and then, i.e., a bugle call. Did you ever hear of Solomon's Trumpet? (See 1926–2000 Kimball, Guthrie, Oklahoma q.v.). As Willard points out, these instruments were designed to play the marches, patriotic selections, and orchestral and opera transcriptions used in ritual work, as well as theatre organ and popular music of the day when the auditorium was used for entertainment.

The Skinner/Aeolian-Skinner five-manual, eight-division, 77-rank, 81-stop, 5,022-pipe organ in the Scottish Rite Cathedral in Indianapolis, Opus 696-696B, is the largest instrument in the Masonic movement in America today.

The Masonic Lodge pipe organ is another illustration of the role of the King of Instruments in American culture. The Masons, a culturally and socially prominent feature of American life, found the instrument an economic and efficient vehicle in meeting the musical

needs of their ritual proceedings. The tonal resources of the larger instruments afforded almost unlimited capabilities in the full spectrum of instrumental music This was made possible by technological advances in organ building, which mark a singular achievement of the American industry. In many locations, these magnificent instruments enjoy the respect and admiration of today's Masonic membership and in the larger organ world are recognized as a vital segment in the rich and colorful history of pipe organ building in America.

R. E. Coleberd is a contributing editor of THE DIAPASON.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2009**

**MASONIC INFORMATION CENTER
2008 ACTIVITIES**

The upward trend continues! Many Grand Lodges are now seeing an upsurge in the numbers of younger men coming into the fraternity. While it's much too early to predict a corner has been turned it is still encouraging to see the interest being shown in Freemasonry by the current generation. While we all agree age is not, nor should it be, a factor in Masonic membership, with the lack of interest shown in joining organizations by at least one generation our usual age mix became distorted and our fraternity became an aging one. This trend now seems to be changing and we are returning to a mix of generations. That has always been a hallmark of the Masonic fraternity.

The Twain Award Program

2007 was the second year of the Twain Award Program. This is a multi-year project announced by the Masonic Information Center with a goal of moving Masonry into the 21st Century.

With the success of the report *It's About Time, Moving Masonry into the 21st Century*, released in 2005, the next logical step was to introduce a plan for stimulating lodge interest. Thus the Twain Award was begun as a way of recognizing outstanding performance in Masonic Awareness within the lodge and throughout the greater community. A theme was developed—*Building Masonic Awareness—Brother by Brother, Lodge by Lodge*.

In February 2008 the Masonic Information Center was very pleased to announce 19 winners of the Twain Award. The 2007 Twain Award winning lodges were:

Arizona	Epes Randolph #32
Arizona	Oasis Lodge #52
Colorado	Mosaic Lodge #184
Florida	Anchor Lodge #182
Louisiana	St. Albans Lodge #28
Maine	Saco Lodge #9
Maine	Monument Lodge #96
Nebraska	Comer Lodge #297
Nevada	Dhahran Daylight Lodge #55
New Jersey	Medford Lodge #178
New Jersey	Madison Lodge #93
New Jersey	Hawthorne-Fortitude Lodge #200
New York	La Fraternidad Lodge #387
North Carolina	Thomas M. Holt Lodge #492
Oklahoma	Albert Pike Lodge # 162
Oklahoma	Frontier Lodge #48
Pennsylvania	Ephrata Lodge #665
Texas	Frontier Lodge #28
Utah	Golden Spike Lodge #6

A news release was sent to all Masonic Publications announcing the winning lodges and explaining the purpose of the Twain Award. A reprint of that news release follows.

THE MASONIC INFORMATION CENTER ANNOUNCES THE 2007 MARK TWAIN AWARD WINNERS FOR EXEMPLARY WORK IN MASONIC AWARENESS

Silver Spring, MD, DATE, 2008 – The Masonic Information Center (MIC) announces the 2007 winners of the coveted Mark Twain Award for Masonic Awareness. The Twain Award honors lodge leadership for asserting an energetic identity for Freemasonry that is consistent with the fraternity's historic focus on education, self-improvement, good works, and fellowship.

Richard E. Fletcher, Executive Secretary of the Masonic Information Center says, "The number of entries more than doubled in 2007, and the quality of the winners raised the bar for next year's competition." Fletcher continues, "The MIC provides Twain Award competition guidelines through its website and through numerous publications; this year, we've posted online video updates at important stages in the competition."

The Twain Award requires submission of a detailed portfolio and narrative supported with print and electronic media documentation of the lodge's efforts to present a positive Masonic identity both within the lodge and throughout the broader community. The MIC sets the criteria for winning based upon evidence of both internal and external plans, activities, and reflections. Winners receive nationwide recognition through MIC print and online publications and a custom designed award for display.

"Lodge by lodge, we see new levels of enthusiasm for communicating the relevance of Freemasonry to members and to our communities," says Fletcher. "The Twain competition is just one way that our new and veteran members are working together to innovate Masonic education and communication."

Most historians believe Freemasonry arose from stonemasons' guilds in the Middle Ages and began to flourish in the 1700's in Europe, the American Colonies and Canada. 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.

Find out more by visiting the Masonic Service Association of North America (MSANA) at <http://www.msana.com>.

Several products were developed especially for use by lodges interested in becoming part of the Twain Award Program. These products were based, in part, on what the winning 2007 lodges had done by way of achieving Masonic Awareness both within the lodge and within the community and included a bookmark which listed the winning lodges and a DVD giving a brief outline of their activities.

Also a one-page flyer developed for the specific purpose of being a brief but comprehensive explanation of the Twain Award Program. This flyer (shown below) was meant to aid lodges in determining if they wanted to become part of this program.

The Masonic Information Center would like to congratulate all of the lodges who have participated in the program and extend a hearty invitation to all lodges to enter in 2009.

MARK TWAIN AWARD FOR MASONIC AWARENESS AT A GLANCE

Background

Following the publication of *It's About Time: Moving Masonry into the 21st Century*, available at www.msana.com, the Masonic Information Center (MIC) initiated the Twain Award to challenge Masons to take the concept of Masonry off the shelf and put the values of Masonry into action!

Goals

The Twain Award celebrates Masonic lodges that show exemplary work in planning, implementing, documenting, and reflecting upon how its members collectively enrich the fraternal experience that is uniquely Masonic. Lodges' work must demonstrate high energy, fresh enthusiasm, new creativity, and visible productivity in communicating a positive identity of Freemasonry within the lodge and throughout the greater community.

Step 1

Lodge-based entrants need to send Twain Award Entry Forms of contact information to MIC. The deadline to contact MIC confirming the lodge's desire to participate in the 2008 Contest is extended to August 31, 2008.

Step 2

Go to www.msana.com and click on the left-hand link to the Mark Twain Award. The link to download the Entry Form is in the left hand column. Fax or mail the form with completed contact information to the MSANA office.

Step 3

Final submissions must clearly document the lodge's work on Masonic Awareness over the course of twelve months from December 1, 2007 through November 31, 2008. MSANA's Website, www.msana.com, provides comprehensive information for submission content and formatting. The submission deadline is December 1, 2008.

Evaluation

Being a large or small lodge offers no advantage because the Award recognizes the lodge that builds on its own Masonic identity within the context of the Craft's proud history, traditions, and standards of excellence. The Twain Award offers lodges the opportunity to compete with themselves, not against other lodges; it supports and recognizes participation in Grand Lodge programs; and it challenges lodges to produce ideas that are unique to their lodge's strengths and Masonic identity both within the lodge and throughout the larger community.

Winners

MIC's Executive Secretary Richard Fletcher, PGM, (VT), will announce the 2008 Twain Award winners at the Grand Masters Conference in February of 2009. Winning lodges will receive a custom designed acrylic award naming the lodge and year. Additionally, MIC will send winning lodges original press releases for local publications and will place feature stories on the MSANA Website.

Enter today and Build Excellence into Masonic Awareness!

FREEMASONRY IN THE NEWS

Freemasonry has attracted some significant media attention recently. A few examples, with excerpts from those stories, are quoted to show what is being said. The first story—from the Los Angeles Times—was about younger men joining the fraternity and their reasons why. One of the new members was Johnny Royal and he is quoted in part.

Freemasonry in midst of popularity, membership boom

Los Angeles Times – May 18, 2008

When he read (on the web) about the Masonic ideals—wisdom, strength, beauty and the pursuit of knowledge—it made him decide to pursue membership. “My generation wants to be part of something beyond itself,” Royal said. “I want to learn; I want to participate.”

The Freemasons of Idaho were approached by the Idaho State Historical Society and the Idaho State Historical Museum with the idea of featuring an exhibit tracing the role the Masonic Fraternity had played in Idaho’s communities “since gold rush days.” The exhibit was on display from May 24 through Sept. 18, 2008. The Boise Weekly ran a very detailed and all-inclusive story about Freemasonry and one comment—in particular—caught our attention.

On the level

Boise Weekly – May 21, 2008

To say that Masons are responsible for everything that happened in Idaho’s early history would be a stretch. But a journey through the resumes of the first 30 or so of the state’s grand masters—not even counting the countless brothers who were never picked for that distinguished office—turns up an astonishing level of accomplishment and involvement. With so many postmasters, attorneys general, territorial legislators, judges, mayors, business entrepreneurs, county commissioners, sheriffs and governors among their ranks, one has to wonder how Idaho would have fared with no Masonic presence whatsoever.

One of the Twain Award winning lodges for 2007 was Thomas M. Halt #492, Graham, NC. The local newspaper—The Times News—ran a feature story highlighting this accomplishment. A part of what was said follows:

Graham Masons make their “mark”

The Times News – June 17, 2008

Among his many witticisms, author *Mark Twain* once observed: “I can live for two months on a good compliment.”

As a wordsmith, Twain ranks among the all-time greats.

When it comes to getting the good word out about Freemasonry, so does a Graham Masonic Lodge.

Thanks to an honor bearing Twain’s name, the Thomas M. Halt Lodge #492 has a compliment to savor and inspire for generations to come.

MEDIA CONTACTS

2008 saw a continuation of media interest in Freemasonry, although the number of requests for Interviews was down and consisted primarily of requests for statistical information.

It appears a number of news stories and TV shows are being prepared anticipating the release of the movie *Angels and Demons* based on a Dan Brown story by the same name. Also the Discovery Channel and the History Channel have been showing reruns of programs that were actually made several years ago.

WEBSITE ENHANCEMENT

The Masonic Information Center and the Masonic Service Association continued website enhancement and improvement during 2008. We did add additional video conversations particularly concerning the Twain Award Program.

CONSPIRACY THEORIES

Popular culture enjoys stories based on conspiracy theories of which there are many. One such fictionalization insists that there is a relationship between a Mason's Degree status and the information known about a conspiracy theory. In fact, there is no evidence to support Freemasonry's involvement with any conspiracy with or without regard to its Degrees. Masonic Degrees are concerned primarily with communicating the importance of honor and integrity, teaching that each person must take responsibility for his own life and actions.

SUMMARY

Special thanks to those lodges who participated in the 2008 Twain Award Program. We congratulate the winners for their outstanding achievements. We also congratulate all of the lodges who worked very hard to help make their communities better places in which to live. We encourage every lodge to participate in this program next year.

Also, thanks to the Masons, Lodges, Grand Lodges and Appendant Masonic Bodies who, over the years, have supported the Masonic Information Center. You have helped to make us a primary source of information about the fraternity. Please be assured, that to the very best of our ability, the information provided to our members and to the general public will be factual and accurate.

Thanks for working with us!

THE MASONIC INFORMATION CENTER

Statement of Purpose

11-30-93

The Masonic Information Center, a branch of the Masonic Service Association, is a central source of accurate information about Freemasonry. It provides this information to the general public, directly and through national and local media; responds to criticism of the Masonic Fraternity; and assists Masonic Grand Lodges and their members in disseminating accurate and authoritative information about Freemasonry within and without the Craft.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2009**

FRANKLIN—FREEMASONRY AND THE ENLIGHTENMENT

By: Richard E. Fletcher

Richard F Fletcher is a PGM (VT), Executive Secretary of the Masonic Service Association of North America and a member of the Lodge of the Nine Muses, 1776, Washington D.C. where this paper was originally given.

-STB Editor

In February 1731, Franklin became a Freemason. Shortly thereafter he volunteered to draft bylaws for the embryonic local chapter, named for St. John the Baptist; upon acceptance of the bylaws he was elected warden and subsequently master of the lodge. Within three years he became grand master of all of Pennsylvania's Masons.

So said H.W. Brands in his book *The First American*.

With twenty-three printing establishments and, by 1776, seven newspapers—more newspapers even than London—Philadelphia was the publishing capital of the colonies. It was not only that Franklin's immensely popular Poor Richard's Almanack emanated from Philadelphia, hot political pamphlets of such far-reaching influence as John Dickinson's *Letter from a Pennsylvania Farmer*, Thomas Jefferson's spirited *Summary View of the Rights of British America*, and now, *Common Sense*, which was selling faster than anything ever published in America.

Shops in nearly every street offered an array of goods and enticements such as most delegates to Congress could never find at home.

There were as many as thirty bookshops and twice the number of taverns and coffeehouses, with names like Blue Anchor, Bunch of Grapes, Tun Tavern, Conestoga Wagon, Rising Sun, Half Moon, and each had its own clientele. The Free Masons convened at the staid old Indian King on Market Street.

This was the Philadelphia John Adams found when he arrived in 1774, a new member of Congress, as described by David McCullough in his outstanding biography of John Adams.

Later Adams was appointed a Resident Commissioner and moved to Paris in 1777 where he joined Franklin. He was a desperately lonely man. David McCullough describes Adams as:

Privately, he was distraught and painfully lonely. It had been more than three months since he left home and still there was no word from Abigail. He worried about her, longed for her.

Franklin amused himself playing chess with his fashionable friends; Adams did not know chess. Franklin had his Masonic meetings; Adams was not a Mason.

It's very clear that Benjamin Franklin had interests other than pure politics. Freemasonry was an important part of his life. David McCullough recognized this and remarked how it made a difference in the lives of the two men.

A bit later, Franklin added to his Masonic involvement by joining the Lodge of the Nine Muses in Paris. Said H.W. Brands in *The First American*.

The suspicions Franklin aroused were only increased by his association with one of the most prominent subversive organizations in the French capital. The Masonic Lodge of the Nine Sisters had been the brainchild of the late husband of Madame Helvetius. Named for the muses of the arts and sciences, the lodge deliberately embraced philosophers of all disciplines; among its members were some of the freest-thinkers in the realm. This, and the secrecy the lodge shared with all Masonic affiliates, rendered it suspect in the eyes of the keepers of the status quo. Franklin was aware of these suspicions, and as senior American commissioner he took them into consideration. But as a longtime Mason, a lover of all nine sisters, and an incorrigible free-thinker, he could not decline membership. He was inducted during the spring of 1778 as the 106th member.

He came in the door just behind the most famous French subversive of the age. Voltaire had been skewering orthodoxies of various sorts for decades, making him persona non grata with the monarchs of France and Prussia, to name two in particular. At Franklin's arrival in 1776 Voltaire had been exiled from Paris for a quarter century. Yet as he felt the life flowing out of his bony frame—whether retarded or accelerated by the fifty cups of coffee he was said to drink each day, no one knew—he insisted on returning to the capital.

In his book *Revolutionary Brotherhood*, Stephen Bullock talks about Franklin, beginning with a reference to Jean Theophile Desaguliers:

His writings later inspired his Masonic Brother Benjamin Franklin's scientific work. Desaguliers's demonstrations helped spread enlightened science in England as well. In 1719, while serving as grand master, he gave a series of lectures in the great rooms owned by Sir Richard Steele, the coauthor of the *Spectator* and, according to some evidence, Desaguliers's Masonic brother. This connection between enlightened ideas and the fraternity continued throughout the century. Franklin, whose newspaper reprinted a story about Montesquieu's 1730 initiation, led the aged Voltaire into a Parisian lodge for his initiation, forty-eight years afterward.

The picture is quite clear. Whatever his original motives for joining Freemasonry, Franklin truly valued his membership. To him it brought comfort, closeness and camaraderie with his Masonic brothers. Membership was also important enough to Franklin to want to share it with Voltaire, one of the most enlightened thinkers of his time.

Part of the reason these events could occur could be summed up in three words: Reformation, Renaissance, and Enlightenment. The first of these major events to occur was the Renaissance,

which was a development of western civilization marking the transition from the middle ages to modern times. The Renaissance began in the 14th century.

The Reformation was a religious revolution in western Europe in the 16th century which began the breakaway from the traditional religious hierarchy of the day, the Roman Catholic Church. This was the beginning of freedom of religion.

The Enlightenment was a term used for the rational, liberal, humanitarian, and scientific trend of the 18th century of Western thought. The period is also sometimes known as the Age of Reason. Representative of the Enlightenment are such thinkers as Voltaire and Montesquieu, who were Freemasons, and in America, Thomas Paine, Thomas Jefferson and Benjamin Franklin. Of the three, Franklin was a Freemason.

What did the Renaissance, the Reformation and the Enlightenment really mean? These three historical movements changed the world. Taken together they helped to stimulate thought, freedom of expression, creativity, and gave us freedom of religion. These were momentous movements that gave people a “sense of purpose.”

Let’s turn to Freemasonry for a moment, and ask ourselves—What was in the Masonic fraternity that stimulated Benjamin Franklin to want to become a member? He certainly was active—he wrote the bylaws for his lodge, he brought Voltaire into the Fraternity, and always throughout his long life enjoyed his Masonic membership. Why? What was his Masonic “sense of purpose?”

Let’s fast forward to today and share some thoughts about where we are as a nation. It could be fairly said that many people no longer go to church for spiritual contemplation or read a newspaper to learn. The successful churches and the successful TV newscasts or print media are those who entertain.

We have become a nation who worships mediocrity and in the dumbing down of our country no one can rise to the level excellence. We can only rise to the same level of mediocrity shared by our fellow students or co-workers. Is this helpful? We do this so that no one will have low self-esteem. “High self-esteem” is now praise for doing nothing and accomplishing nothing. Do we pay to see Michael Jordan play at the same level as his teammates? And if we don’t, why do we accept it in our schools and universities? Well one of the answers is—it is always easier to go along. Benjamin Franklin was not a man who went along.

What had all this to do with Freemasonry? Well at one time Freemasons were looked upon as leaders in the community. They were perceived as good men with a mission. That mission was to help bring a better quality of life in our homes, our communities, our states, and our nation. Today’s great challenge for the Masonic Fraternity, in my view, is how to return to a “sense of purpose”. How do Masons regain our rightful place as role models in the community? How do we reach out in community involvement? How do we demonstrate one of the greatest slogans of our country, *In unity there is strength!*

In my judgment there is nothing Freemasons could do that would be more important than undertaking the role of unity builder by being seen in our communities, by doing community outreach, and showing by example what it means to be part of a family, not only our own family, but the family of our town, the family of our state, the family of our nation. Without fully realizing it Masons used to do these things. But like the rest of the country our “sense of purpose” had eroded. We have to begin strengthening our lodges because that is where Masonic activity will always take place.

We do not need a Paul Revere warning the countryside. That has already happened. We just need leadership. Each lodge must determine for itself how it wishes to express its outreach. Some

lodges consider themselves educational, some enjoy community projects. It is not for anyone to tell a lodge what they should do but simply to encourage them to do something, because successful lodges are active lodges accomplishing goals that they have set. But, this requires leadership.

Let's encourage our membership to begin anew the spiritual, the cultural, the moral, and the ethical reawakening given to us by the Renaissance, the Reformation, and the Enlightenment, and let's also be proud that Freemasons were involved in all three.

Benjamin Franklin wrote his own epitaph.

The body of Benjamin Franklin, Printer (like the cover of an old book, its contents torn out and stripped of its lettering and gilding), lies here, food for worms; but the work shall not be lost, for it will (as he believed) appear once more in a new and more elegant edition, revised and corrected by the Author.

Epitaph on Himself (composed in 1728)

What a tribute it would be to this most distinguished man and Mason if we as Freemasons were to take this epitaph to heart. To use the shining example set by Benjamin Franklin, with his "sense of purpose," to dedicate ourselves to service to our fellowman, as he so faithfully did.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2009**

THE NATIONAL HERITAGE MUSEUM

By: Aimee E. Newell, Senior Curator of Collections

On April 20, 1975, the Supreme Council, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., dedicated its new Museum and Library in Lexington, Massachusetts, as a bicentennial gift to the nation. The Supreme Council purchased the land where the National Heritage Museum now stands—more than twenty acres—in 1968. Originally intended solely to be the new home for the Northern Masonic Jurisdiction headquarters, then-Sovereign Grand Commander George A. Newbury (1895-1984) soon had the idea to expand by constructing a museum and library that would “tell a thrilling story—the story of America.” Commander Newbury, motivated by the upcoming American Bicentennial and the role that so many Freemasons played in founding the country, initially conceived the idea for a Museum. He wanted to inspire generations to come, as well as to preserve American and fraternal history.

Along with Commander Newbury, Stanley F. Maxwell (1910-1997) became one of the Museum’s biggest champions. As Executive Secretary to Newbury in the late 1960s and early 1970s, Maxwell focused much time and energy on the project. He found the site in Lexington, searched for an architect and contractor, and served as “clerk of the works” once construction began. In 1983, the Board of Directors named the Museum’s auditorium the “Stanley Fielding Maxwell Auditorium,” to recognize these contributions and many more. By that time, Maxwell was serving as Sovereign Grand Commander himself.

In good Masonic form, several ceremonies marked the early stages of the construction of the National Heritage Museum. Groundbreaking took place on February 5, 1973, followed by the laying of the cornerstone, a gift of the Scottish Rite Masons of New Hampshire, on March 10, 1974. Representative items from blue lodges, Grand Lodges, the Scottish Rite and the town of Lexington were placed inside the cornerstone. Among these future treasures are commemorative coins, a 33° jewel, a list of active members of the Scottish Rite Northern Masonic Jurisdiction since 1867, copies of books, brochures and *The Northern Light* (the periodical published by the Scottish Rite Northern Masonic Jurisdiction), a Lexington town repast for 1973, and an item from each Grand Lodge in the Northern Jurisdiction.

On April 20, 1975, almost 200 years to the day since the opening battle of the American Revolution, officials dedicated the Museum of Our National Heritage, known today as the Scottish Rite Masonic Museum and Library Inc., dba National Heritage Museum. Impressive ceremonies that day attracted over 1400 observers. A distinguished roster of guests included Grand Masters from eight of the states in the Northern Masonic Jurisdiction, the Sovereign Grand Commanders from Canada and the Southern Jurisdiction, national heads of the York Rite bodies, and the Deputy Supreme Knight of the Knights of Columbus. The Secretary of the Air Force, Hon. John L. McLucas gave the dedicatory address, speaking about America’s changing role in foreign affairs and the importance of maintaining its position as a world leader.

From the beginning, the Supreme Council held high expectations for its new Museum and Library, wanting it to “assume top rank in its field as quickly as possible.” During its first year, the

Museum welcomed over 70,000 visitors. In addition, the American Revolution Bicentennial Commission recognized the Museum as an official National Bicentennial Project. It was well on its way to fulfilling Commander Newbury's vision of an institution that would foster a knowledge and interest in American history, encourage patriotism and inspire citizens to maintain and extend the ideals upon which the nation was founded, as well as to promote a better appreciation for the things that Freemasonry stands for—faith, integrity and brotherhood. The National Heritage Museum continues to pursue this tradition of excellence today. Out of the approximately 17,500 museums in the United States, it is one of only 774 museums accredited by the American Association of Museums.

In 1975, the Museum opened with several major exhibitions on view. One of these exhibitions traveled from Bowdoin College in Maine and explored colonial portraiture. It featured paintings of Thomas Jefferson and James Madison by Gilbert Stuart. A second gallery presented "The Hand and the Eye: An Historical Survey of American Quilts and Coverlets, 1750-1900." A third exhibit showcased Civil War drawings from the collection of the American Heritage Publishing Company. A display of new acquisitions and an orientation exhibit, along with antique guns and treasures from the Supreme Council's archives, filled the remaining gallery space. From opening day to the present, the Museum has presented almost 275 exhibitions in its galleries, on a wide variety of topics, from "Bespangled, Painted and Embroidered: Decorated Masonic Aprons," to "George Washington: American Symbol," to "Keepers of Tradition: Art and Folk Heritage in Massachusetts."

Initially the Museum had only a small collection of objects, consisting mostly of gifts presented to the Sovereign Grand Commander at home and abroad, along with commemorative items from Scottish Rite events and objects donated to the Supreme Council by member Masons. Notable among these early collection items, and still cherished today, are a Masonic lectern in the Egyptian Revival style that the DeWitt Clinton Consistory of the Valley of Grand Rapids, Michigan presented to the Supreme Council in 1931, and a silver set for ritual use made in 1916.

To fulfill its mission, the Museum relied on traveling exhibitions from all over the nation. These exhibitions gave audiences a chance to see fine art, decorative objects, and historic documents, as well as to learn more about the history of Freemasonry in America. But, from opening day, the Museum's own collections began to grow, owing to generous donors and special funds designated for the purchase of Masonic and fraternal objects. Exhibitions inspired gifts. For example, the opening exhibition on colonial portraits prompted an anonymous donor to give the museum a portrait of George Washington (1732–1799) by Rembrandt Peale (1778–1860). It remains one of the treasures of the collection today.

Another early gift was a selection of clocks from the Willis R. Michael (1894–1969) collection. A tool and die maker from York, Pennsylvania, Michael enjoyed collecting and repairing antique timepieces. Michael was an active member of both the Scottish Rite and the York Rite. His collection, which numbered over 500 clocks and watches, included examples from the United States and Europe by a wide variety of makers. Over the course of the Museum's first ten years, Michael's widow generously presented more than 140 clocks to the collection. From 1975 to the present, many of Michael's clocks have been on view and have been available to researchers for study. This collection remains an important one. A new clock exhibition, which will include several clocks from the Michael collection, opens in August 2009.

Today, the Museum boasts a collection of over 16,000 objects, forming one of the largest collections of American fraternal and Masonic decorative arts in the world. These holdings include

over 400 fraternal aprons, over 2500 fraternal badges and jewelry items, and more than 1000 pieces of Masonic and fraternal regalia. The Museum continues to collect objects, books and documents, seeking collections that tell an engaging story, do not duplicate existing holdings and are in good condition.

Since 2004, the Museum has managed an additional 11,000 objects and documents from the collection of the Grand Lodge of Masons in Massachusetts under a long-term loan agreement. This collaborative arrangement allows for the proper care of this material and makes it accessible to researchers and through exhibitions now and in the coming years. Items in this collection range from documents signed by early Massachusetts Masons like Jeremy Gridley (1702–1767) and Paul Revere (1734–1818), to melted jewels retrieved from the rubble of an 1864 fire at the Boston Masonic building, to commemorative ceramics from the centennial anniversary celebrations of local lodges in Massachusetts.

Today, the Van Gorden-Williams Library & Archives at the National Heritage Museum offers a tremendous resource—60,000 books, 1600 serial titles and 2000 cubic feet of archival materials related to American history and fraternalism. The foundation of this collection predates the Museum. The Supreme Council, Northern Masonic Jurisdiction maintained a library and archives of its own for decades. In 1975, the library was named in honor of Louis L. Williams (1899–1990) and John H. Van Gorden (1898–2002), Masonic scholars who guided early acquisitions for the Museum’s library and archives collections. These acquisitions continue to form the core of the Library & Archives today.

In addition to the exhibitions that have been offered since opening day and the extensive resources for scholars, researchers and genealogists, the Museum sponsors a number of programs each month. The website, www.nationalheritagemuseum.org, includes a schedule of lectures, concerts and workshops. The Museum also offers opportunities for special group programs, including behind-the-scenes tours for adults and hands-on-learning for school children.

Museum staff are always interested in assisting Freemasons and their lodges. Staff answer hundreds of questions each year about caring for all kinds of antiques and documents, as well as about identifying and researching these objects. The Museum maintains a Speaker’s Bureau, offering a number of different talks and programs that can be booked for a lodge meeting or other event.

For those who cannot visit the Museum in person, the website provides online resources accessible at any time and from any place. In spring 2008, Museum staff initiated a blog (<http://nationalheritagemuseum.typepad.com>). The blog features biweekly posts about recent acquisitions, new exhibitions and intriguing stories from our collection. From the blog site, visitors can browse previous entries and subscribe via email or RSS. Readers can also add a comment or question to continue the dialogue and share knowledge. The Museum website includes virtual tours of the building and some recent exhibitions, the Library’s catalog of printed books, and much more.

In 1975, Commander Newbury championed the Museum and Library as “consistent with the traditions and ideals of Freemasonry.” As he explained, “A Museum and Library whose purpose is to foster knowledge of American history, encourage patriotism and inspire all our citizens to understand better the qualities of the American way of life, also meets the moral and philosophical traditions of Freemasonry.” Sustained by the Supreme Council, A.A.S.R., Northern Masonic Jurisdiction, U.S.A., the National Heritage Museum continues to pursue these goals, inspiring and enlightening visitors and friends.

To contact the National Heritage Museum for more information on our exhibitions, programs, and tours, or to make a donation of objects or library material, visit our website, www.nationalheritagemuseum.org or call 781-861-6559. The Museum is located on Route 2A in Lexington, Massachusetts. The National Heritage Museum is open seven days a week with free admission and ample free parking.



**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2009**

HENRY KNOX

By: Bro. 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, Fall 2000 and is reprinted with permission.

-STB Editor

In order to appreciate and understand Henry Knox's attitudes and accomplishments one must understand that when he was born, Boston was very much an integral part of the British Empire. It was during the French and Indian Wars when New Englanders marched side by side with their British brethren in trying to eliminate the French from North America. The Governor of Massachusetts was British, as were all other state and local officials, and the people were their loyal subjects. The final defeat of France, however, left the British Empire bankrupt, and it was its efforts to stiff the American colonies for additional revenues which began to unravel this relationship. Knox's formative years occurred during this period of change from staunch British loyalty to ultimate resistance to its authority.

Henry Knox was born on July 25, 1750, in Boston. His father died when Henry was but 12, leaving Henry the sole support of his mother and brother. He was unfortunately forced to drop out of grammar school, but fortunately landed a job in a Boston book store. In addition to giving him employment, it provided him with an unbelievable source of educational materials, of which he took full advantage.

It was also at this time that Knox became exposed to the military presence in Boston and joined a group of local militia known as "The Train" led by British officers. Later in 1768 when he was 18, he transferred to the "Boston Grenadier Corps" where he became second in command as a Lieutenant. The British now decided to reinforce their Boston presence with troops from Halifax and their presence became overbearing. It was met with ever increasing subtle resistance and on a few occasions got out of hand, the most famous of which was the "Boston Massacre." On March 5, 1770, a group of street toughs taunted a British sentry causing him to call in reinforcements. Henry Knox happened by unexpectedly just in time to collar the British Captain and urge him to restrain his troops. It was, however, too late; shots rang out and five of the Bostonians lay dead on the street in front of the Old State House. The names of the instigators have long been known and a monument to their memory still stands on Boston Common. Henry Knox is, however, the only other American whose name has come down to us, and his testimony of the events of the day at the subsequent trial still survives.

The following year Knox left the bookstore to open his own bookstore. It proved eminently successful, and became a favorite meeting place for the British officers as it included many volumes on military, historical and current subjects.

On June 16, 1774, Knox married Lucy Flucker, the daughter of the Provincial Royal Secretary, Thomas Flucker, an ardent Tory. Although the marriage was initially opposed by the Flucker family, it was finally sanctioned. Lucy became an ardent patriot but remained on good terms with her family. Some sources have suggested that she became a mole in the British camp and was able to pass on to her husband intelligence of British actions which might not otherwise have been learned.

The battles of Lexington and Concord on April 19, 1775, finally turned the colonists' passive resistance to Britain's restrictive laws into a hot war. It was followed shortly afterward by the next battle on June 17, at Bunker Hill where Henry Knox was an active participant. On July 3, 1775, General Washington arrived in Cambridge to take over command of the Continental Army.

Although Knox's actual military training was minimal, he had already extensively schooled himself in military science and tactics and quickly showed up in Cambridge to volunteer his services to Washington. This was the beginning of a military association and personal relationship which was to last for the rest of their days.

By this time the British had Boston under siege and had halted all traffic and trade with the city. With their powerful fleet in the harbor, the Americans felt impotent against such odds. Knox, however, realized that the Americans, under Ethan Allen and his Green Mountain Boys, had captured Fort Ticonderoga at the base of Lake Champlain the previous May and that the great guns of that fortress now lay in disuse. He proposed to Washington that he go there and bring the cannon back where they could blast the British and their fleet out of Boston. Washington was quick to accept and in November Knox set out with his brother William and others for Ticonderoga. On the trip he spent one night with a captured British officer, Major John Andre, who was on his way to a prisoner exchange. Knox could not know that Andre and he would again meet.

Work was now begun on fortifying Dorchester Heights with Knox's cannon and Manley's cannon balls. On March 17, 1776, the British, seeing their position was now untenable, evacuated the city, taking with them all their troops and loyalists including all of Henry Knox's in-laws.

Congress now declared Independence on July 4, 1776. Although the British had left Boston, they had not evacuated America; they were simply looking for a more defensible and more strategically located harbor. This they found in the New York City area, mostly occupied by American troops on Long Island and Manhattan where Henry Knox was again building defensive positions. On August 29, 1776, the British were successful in driving the Americans off Long Island. The Continental troops were however saved by Henry Knox and John Glover of Massachusetts. They successfully ferried over 9000 troops and most of their equipment across the East River to Manhattan under the very noses of the unsuspecting British.

By December of that year, Washington had been forced to retreat to the west bank of the Delaware River, but now saw an opportunity to attack the unsuspecting Hessian mercenaries and capture Trenton, New Jersey on Christmas Day. Knox and Glover's Marbleheaders were again in the midst of the action in ferrying Washington and his troops across the ice-choked Delaware River. Knox was eminently successful in positioning his artillery at the head of the two strategic main streets in Trenton and bombarding the Hessians into surrender.

According to some sources, it was at this time that Knox took his Masonic Degrees in St. John's Regimental Lodge at Morristown, New Jersey. Although other sources dispute this, it is generally recognized that Henry Knox was indeed a Mason and has long been recognized as such by the Grand Lodge of Massachusetts.

The next year and a half were indeed busy for the ever active Knox. He participated in the battle

of Princeton and was with Washington during the winter encampment at Valley Forge. He traveled to Springfield, MA and set in motion the establishment of the famous Springfield Arsenal. In June of 1778 he participated in the Battle of Monmouth and visited West Point, NY where he first conceived the idea of establishing a military academy. On September 29, 1780, Knox faced one of his more unpleasant experiences when he sat as a Brigadier General on the Court Martial of the British spy Major Andre. Andre was liked by friend and foe alike and Knox had already met him on his trip to Ticonderoga. The guilty verdict was unanimous and Andre was executed.

With the coming of peace in 1783, came the inevitable farewell address by General Washington at Finances Tavern in New York. Henry Knox, by now Major General, was the first to greet Washington at the ceremony.

The war was over but the new nation was still in need of a military presence. The Continental Congress appointed “Washington’s Favorite General,” General Knox as Secretary of War on March 8, 1784.

One of his first duties as Secretary of War was in organizing the forces necessary to quell Shay’s Rebellion in Western Massachusetts in August, 1786. The rebellion was quickly put down, but its causes pointed out many inadequacies in the Confederation government. It had no leader at all, no President to serve as its Chief Executive, no control over taxation, trade or commerce, no national bank, no federal currency or judiciary. It was simply a loose union of thirteen completely independent countries. Knox and others pointed out these flaws to Washington and urged him to chair a Convention to draw up a proposed Constitution.

The proposed Constitution was sent to the various states for ratification. Upon its final adoption, Washington, as President, continued Knox in office as the first Secretary of War under the Constitution.

After Yorktown, Washington had appointed Knox Commandant at West Point, a strategic fort on the Hudson River. It was here that he continued his plans for a military school for the Army. He persisted in this concept throughout the terms of Washington and Adams and was finally to see the fruits of his efforts realized when the United States Military Academy was established at West Point during the Presidency of Thomas Jefferson on March 16, 1802.

In those days, the Secretary of War was also responsible for naval activities. To this end Knox oversaw the beginning of an official United States Navy by commissioning the building of six new frigates in 1797. He was present at the launching of the first, the USS Constitution in Boston which was later to receive its famous nickname “Old Ironsides.” Another of these, the USS Chesapeake, gave us the immortal words of its skipper, Captain James Lawrence, during its battle with the “Shannon” on June 1, 1813—*Don’t give up the ship.*

In life, as well as reputation, Henry Knox was an imposing figure well over 6 feet tall and weighing in the neighborhood of 300 pounds and accustomed to living in the grand manner. Unfortunately his life was unexpectedly cut short on October 25, 1806, when he died from an intestinal inflammation. He was only 56 years old.

Without Henry Knox’s participation and influence in the American Revolution and its initial governments, the future of the United States could well have taken a different turn and we shall forever be in his debt. Americans and American Masons can all be proud of the legacy he has bestowed on his country which will endure for generations to come.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2009**

FREEMASONRY ENTERS THE 21ST CENTURY

By: Walter M. Macdougall

Bro. Walter M. Macdougall is a member of Piscataquis Lodge #44 and a Past Grand Master of The Grand Lodge of Maine. Bro. Macdougall has long been associated with the College of Education, University of Maine, teaching philosophy.

-STB Editor

Freemasonry like all great epics and adventures of heroes offers symbolic, mythic and figurative excursions into life. It will be no surprise to the reader to find this offering beginning with an experience which has become all too common and which, by analogy, suggests a mega-transformation of the Fraternity and a reacclamation of principle in the twenty-first century.

Heating bills, the need for siding, and the threat of a deteriorating roof forced our lodge to sell its home and the building which for one hundred years had dominated Main Street. In the days when our Masonic Block was built, R-factor meant, if anything, “room-factor.” There was extraneous and thus impressive room all around and overhead as well. Evidently, when our lodge building was constructed, long flights of stairs were no deterrent for office renters or lodge members, but in 2009 they had become so. The same story is repeated across the country; so there is no need to elaborate.

We knew our building’s nooks and crannies; many of which held memories and a comfortable accumulation of paraphernalia, old reports along with ancient and newer photographs for which there was no longer wall space. The ceiling of our lodge hall was high and resplendent in embossed tin panels (worth a fortune we were always told) while the woodwork and wainscoting were richly stained, patina lustered, southern pine. The rug was deep blue and had a comfortable appearance though worn-through places told where each officer sat. The master’s and chaplain’s chairs were backed with dignified paneling while the rest of the east wall was composed of artificial but impressive granite blocks.

I remember the night our lodge was inspected in the master mason degree and that wall was in the process of being decorated. As the second section began, there was outside a crashing thundershower. The lodge hall was illuminated again and again with the intense flashes of lightning and the rows of blocks upon the wall instantaneously appeared white and unfinished only to disappear into the shadows. It takes time to grow such memories.

People as well as events are involved in those consequential memories. One summer evening, I went to our lodge building to get the secretary’s record book which I needed and had forgotten. The day had been warm and as I climbed the first flight of stairs there was a good smell as if the aroma of a hundred ham dinners enriched the air. I turned and started to climb the second set of stairs. It happened suddenly. I stopped and thought if I climb the next tread, they would all be there in the hallway outside the lodgeroom. Those men I had known and with whom I had worked on just such summer evenings—those brothers “of the mystic tie” who, one by one, had traveled to that “undiscovered country.” And I knew, as clearly as I know that I am writing this, that they would be smiling down at me, and one of that goodly band would put out his hand and laughingly

assist me up the last steps.

We had to leave the old hall despite its associations. Its aging, physical needs were kidnapping the lodge from its Masonic mission and sapping the vitality of its members. Once the building's very size, its four stories rising above the neighboring structures, spoke of a preeminent place in our local community, now, in its growing disrepair, it no longer served.

During the last two centuries, how many organizational apartments and multiple stories, annexes and alcoves have we formed around the central core of Freemasonry? In many aspects this was a magnificent superstructure.

There is a stained glass display at the National Heritage Museum in Lexington, Massachusetts, in which symbols of the Scottish Rite, like vibrant jewels, radiate out from a representation of the all-seeing eye. One can imagine how large and equally resplendent would be a window made in honor of our entire Masonic Family. It would be a glorious composite with each emblem vibrating with its lessons and its manifold associations—a panorama of fraternal opportunities where groups of masons found a place of recognition, an office, a lesson, or a particular comradeship to treasure. Yet even while imagining this amazing picture, the experience of having to leave our old lodge keeps intruding into my mind as though it were transmuted into a prophetic metaphor.

We have known the warm, colorful Masonic worlds our old halls sheltered, and we, who have been the pontiffs and the pontificators of these worlds, are now older men. The winds of society have shifted, and we have found ourselves caught-up in a relentless reality and are surrounded with demanding exigencies. Can the ornate superstructure which has been built around Craft Masonry be supported? Should it be? In the new century will we find our favorite fraternal charities managed by professional corporations, and will our children's children tour museums which display curious fraternal memorabilia and theatrical artifacts? Will it be explained that in the "old days" organizations called "rites" or "orders" did quaint and often useful things? Observing recent trends within these bodies along with the direction of social tides, such a demise seems likely. But if it is, we are not talking about the end of core Freemasonry. In fact, in comparison with the present and living exigency of the Craft, the failure of the attached fraternal bodies is of far less consequence than we may have thought. Freemasons enter the twenty-first century through what The Book of Joel names "the valley of decision." Will we, the brothers of the Craft, stand up and be counted? That is the larger issue.

Perhaps such crucial moments in human history come more often than we think. Certainly, before this, Freemasonry has made its stand in crucial times. Perhaps in our organizational labyrinth with all its comforts and beguilements, we have not done much thinking, but I do not mean to preach; there is not time or place for that. Figuratively expressed, we can no longer stay in the elaborate coverings of the old buildings. Circumstances are hurling us forward into the twenty-first century and, if we are heedful, into the white glare of front line responsibility. We are being thrust into times in which much of society questions our fundamental tenets and, at the same time, calls for help.

Our Masonic stand is for the Enlightenment. This has always been the stand of Builders even before "enlightenment" became the label for a period of history. The Enlightenment is never completed. It is always in jeopardy, for freedom, moral determination, intellectual grasp, and the gentle art of caring, those pillars of the Light, depend on those who dare to stand up and be counted even in the baleful shadows of power, immorality and greed.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2009**

DISGITIZING MASONIC RECORDS

By: Mark A. Tabbert

A great deal of interest has been shown in digitizing Masonic records, particularly Grand Lodge Proceedings. While the Proceedings are currently kept by Grand Lodges or other statewide Masonic Organizations the digitized information will be available to all and will be of special interest to researchers.

MSA felt this subject to be of great interest to all Masons so we asked Mark Tabbert, Director of Collections at the George Washington Masonic Memorial and one who has been very instrumental in putting this program together, if he would explain it in a Short Talk Bulletin.

Bro. Tabbert became a Mason in Malta Lodge #318 Burlington, IA; is a Past Master of Mystic Valley Lodge, Arlington, MA; and is now 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, in Alexandria, VA.

-STB Editor

The George Washington Masonic Memorial Digital Archive Project

Grand Lodge annual proceedings are on the Internet and more are coming!

Visit www.gwmemorial.org

As an educational and charitable organization the George Washington Masonic Memorial (GWMM) is pleased to offer its digital archive project as a service to all regular and recognized grand lodges, grand jurisdictions and governing bodies. The long-term goal is to digitize all Masonic proceedings and other publications in a unified format within as few databases as needed.

The project began in 2006 with a meeting at the GWMM to discuss the viability of digitizing Masonic history. Attending this meeting were several grand secretaries, Masonic librarians, database experts and representatives from the Online Computer Library Center (OCLC) of Dublin, Ohio. The attendees agreed that while such a vast project would take years to accomplish, it was achievable and important to understanding the Craft.

In early 2007, the GWMM Association purchased an unlimited license agreement for OCLC's CONTENTdm database system. OCLC is a nonprofit world leader in both digitization and library cataloging with more than 53,500 public, private and academic libraries and other cultural heritage organizations in 93 countries. Its online library catalog, "WorldCat," contains more than two billion entries (www.oclc.org).

Beyond its library catalog, OCLC's database system, CONTENTdm, is used by over 500 historical societies, museums and libraries to inventory artifacts, art, images, and even audio and video. Yet CONTENTdm is designed for digitizing printed material. It processes thousands of PDF files, applies an optical character recognition (OCR) process and unifies them into one massive database. Through CONTENTdm, a researcher may simultaneously search across all words, all pages and all books. For example, a genealogist could type in a family name once and

find it in every Masonic proceedings across every year and every grand lodge.

The project's real power is to bring the facts and figures, statistics, reports and activities of every U.S. grand lodge out of dusty old books and into every online computer in the world. Through this project, every report, page, word and image in every proceedings since 1773 could be searched online by keyword. No longer would grand lodges need to keep thousands of hard-bound proceedings from every sister jurisdiction and every Masonic body.

Although CONTENTdm is the Memorial's recommended database, grand lodges are free to choose to participate and at what speed they want to convert their proceedings to digital format. A participating grand lodge would determine what years to digitize according to its own financial resources and donations from foundations, lodges and individuals. The Grand Lodge of Washington State, for example, digitized all of its proceedings (1856–2006) at once. The Masonic Charity Foundation of Oklahoma donated the money to digitize the Grand Lodge of Oklahoma, The Oklahoma Territorial Grand Lodge and the Grand Lodge when Oklahoma was Indian Territory (1874–1909). Currently, the Grand Lodge of Nebraska has budgeted a fixed amount to digitize all its proceedings over the next few years, beginning with the year 1857.

The GWMM currently hold two nearly complete sets of proceedings. One set, donated by the Grand Lodge of New York, will be sacrificed for this project. To digitize at such a large scale, it will be necessary to guillotine the book's binding so pages may be rapidly fed. A participating grand lodge need not ship its own books, but by pledging certain funds or designating years to be digitized, the Memorial will ship the books and handle all details.

The digitization process consists of four stages with a per page cost of 69 cents. The first stage is to dis-bind or "guillotine" the book at a cost of \$6.50, regardless of the number of years within the book. The page is then scanned into PDF format and each word on each page is "OCR'd." The last stage is to process the page into CONTENTdm. Participants are free to find their own sources for these steps, except for the last one that incorporates all pages under the GWMM's CONTENTdm license.

A quick way to estimate the total cost of a set of proceedings is to first count the number of bound volumes and multiply by \$6.50 to determine the total cost to dis-bind the set. Second, measure the total inches of shelf space (upright books running horizontally) the books occupy. Multiply the number of inches by 450 (pages per inch). The result is the total number of proceedings pages. Multiply the total pages by 69 cents, then add the cost to dis-bind the books, and the grand total is determined. Example: 40 bound volumes occupy 68 inches of shelf-space. $40 \times \$6.50 = \260 ; $68 \text{ inches} \times 450 = 30,600 \text{ pages}$; $30,600 \text{ pages} \times 69 \text{ cents} = \$21,114$. Then add the \$260 to dis-bind for a grand total of \$21,374.

As books are completed, a grand lodge will receive its proceedings in TIFF format on DVD for its own use. What's more, the grand lodge is free to determine accessibility to the proceedings website—from a few grand lodge officers and staff, to the entire Internet world. The GWMM keeps nothing, owns nothing and controls nothing—it only provides the service.

The use of OCLC and its CONTENTdm software also provides a great advantage—access to its universal database. Although its primary use is to search the printed word, it is a natural platform to catalog Masonic historical artifacts. Every grand lodge that digitizes its proceedings will automatically have the ability to catalog their Masonic museum collections. Therefore, by digitizing Masonic proceedings, a national database of Masonic historical artifacts, photographs and even audio and video recordings will be created.

Lastly, the GWMM CONTENTdm software license is unlimited. This means it is open to every

recognized Masonic organization in the U.S. and abroad. It is possible, right now, to have grand chapters, grand councils, and grand commanderies digitizing their proceedings. Simultaneously, the Scottish Rite, Eastern Star and other Masonic museums and libraries could also catalog their artifacts and books. Through grand lodge commitment and the wonders of the computer and Internet, Masonic history will be available to all those who seek it.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2009**

MASONIC SYMBOLISM IN THE THREE DEGREES

By: Joseph Johnson

This STB was taken from “The Collected Prestonian Lectures 1925–1960”, edited by Harry Carr and published by “The Quatour Coronati Lodge, No. 2076” in 1965. The article has been edited because of its length. This Prestonian Lecture for 1937 was written by Bro. The Rev. Joseph Johnson, P.A.G. Chaplain.

-STB Editor

The whole trend of Masonic symbolism leaves no shadow of doubt with me that Freemasonry rests on God, lives in God, and that it can be made a powerful influence in leading Brethren both in thought and attitude towards God. Every symbol and every phase of Masonic ritual from the first step the Initiate takes toward the east, right through to the point when he becomes a Master Mason, has reference to the Divine Being, without whom Freemasonry would have no real meaning. In the reference of that second enquiry addressed to every candidate, viz: “In all cases of difficulty and danger, in whom do you put your trust?” we are called upon to acknowledge God—God the first truth and final reality—though it is not without significance, that in the introductory stages of a man’s admission into Masonry, God is described as the Great Architect of the Universe, which description fittingly synchronizes with the symbolism of the first Degree. By implication and atmosphere, Masonry brings its adherents into the very presence of God, and my own personal judgment is that but for its spiritual basis, Freemasonry could never have survived and become the force it is today. . . .

Every brother needs education in the mission and purpose of Freemasonry, which is to bind men together in one circle of love and service, and to ensure that, as a great moral force, it breaks down the barriers separating men from each other, thereby diffusing the spirit of benevolence and peace. It cannot be too strongly stressed that Freemasonry is founded on the eternal principles of truth, dedicated to fraternity, equality, and charity as broad as the [human] race. The antiquity of Masonry need not necessarily concern us. The glory and charm of Freemasonry are not in its antiquity but in its high ideals and its noble principles—the principles of high character and upright conduct it enforces throughout its teaching. Those privileged to come within the scope of Masonry’s mystic circle are encouraged by its teaching to build on a trustworthy foundation and develop a staunch and stalwart manhood.

Masonic students have accustomed themselves to regard the Lodge as a symbol of the world and its ritual as the drama of man’s life. The Lodge is one of the oldest shrines of humanity and the idea and art of initiation date back to the earliest ages. The Men’s House was the rallying centre of tribal society, the place where the novice was tried, taught and trained in the secret lore of the race. The rites of those early days were designed to test men before entrusting to them treasures, which had cost so much and must not be lost, and the crowning rite of initiation was a drama of the immortal life—life that defies death and continues through endless ages of the future. Later, by some mystic insight, the art of initiation was linked with the art of building, and behind

this blending of the two arts was a recognition of the principle of law and order. Thus it was that every Lodge came to be regarded as a symbol of the world, its floor the earth, its roof the heavens, and its ritual the drama of man's life, showing the passage of the soul to Eternity.

The *Preparation of the Candidate for Initiation* has much significance as a symbol of birth, out of the dim sense of life, into a world of moral values and spiritual vision. . . .

Masonry can be wonderfully helpful to men in finding their right niche, and the right application of the [Apprentice's working tools] symbolizes this. We have a wealth of symbolism in Masonry drawn from the art of building, also from the immortal tools and their remarkable traditions, and much of this symbolism points to the work of preparing the material fit for its place in the building.

Viewed by itself, the second, or what is more generally described as the Fellow-Craft Degree, is probably the least understood; and yet, when we remember that it is part of human allegory, of which the Entered Apprentice's Degree is only the beginning and the Master Mason's Degree the completion, it is not so difficult to comprehend, especially when we keep in mind that the Fellow-Craft Degree is as distinctly intellectual in its purpose and spirit as the Entered Apprentice's degree is moral, and that the first part of the Fellow-Craft Degree is chiefly a reiteration of the moral teaching of the Entered Apprentice's Degree. In the Entered Apprentice's Degree we are symbolically born out of darkness into the light of moral truth and duty, out of a merely physical into a spiritual world. Symbolically, we enter into a new environment, as the child does at birth, with a new body of motive and law, taking vows to live by the highest standard of values; whereas, in the Fellow Craft Degree it is presumed that we are entering on an advanced stage of life, where we are face to face with serious labors and struggles, and the dominant note of the Degree is self-improvement. In this Degree, its symbolism teaches us that virtue is always to be our primary consideration, and that no knowledge nor success purchased at the sacrifice of morals, honor or integrity, is of abiding value. The pathway of strict rectitude and justice is emphasized as the only safe pathway. The Fellow-Craft Degree also teaches that, as the Operative Mason, in building an upright structure, was compelled to adhere to the laws of architectural and building construction and to work rigidly by the [tools of that Degree], so, in the building of personal character, we must live and work in harmony with the moral principles which the working tools of the Second Degree symbolize.

Masonry having come down to us at least from the middle ages, a period in which trade guilds flourished, a time in which many of our great European medieval cathedrals were erected, when operative masonry was at the zenith of its power and at the heyday of its art, it is not difficult to discover side-lights it throws on some phases of the Fellow-Craft Degree. For example, those guilds had three great divisions, viz.; Apprentices, Journeymen and Masters. Apprentices were those who received instructions in their art, Journeymen were those who had completed their apprenticeship and moved from post to post to gain experience, and Masters were those who had become fully qualified to instruct their apprentices and give oversight and further counsel to Fellow Crafts.

In the Master Mason's Degree we are symbolically brought into the presence of the Deity. It is the Holy of Holies, the sublimest Degree in Freemasonry. The allusions of this Degree are not only to the inner chamber of King Solomon's Temple but to the inner chamber of each Brother's life, calling upon him to make it a fit dwelling place for Deity. King Solomon's Temple was extremely sacred to the ancient Jew; his veneration for the Temple was and always has been remarkable. This explains in some measure the aptness of the Temple as a figure of speech, in symbolizing the human body as a dwelling place of Deity.

Some of the symbols of the Master Mason's Degree are common to all three Degrees in Craft Masonry, so the briefest reference only is necessary to those of the Master Mason's Degree. A

few of the symbols common to all the Degrees, however, seem to develop an increasingly serious and deeper meaning as we pass from one Degree to another. In the Entered Apprentice's Degree as well as in that of the Fellow Craft, the Lodge symbolizes the world where men labor in useful avocations and in the acquisition of knowledge, wisdom and virtue; but in the Master Mason's Degree, it represents the Sanctum Sanctorum of King Solomon's Temple, a symbol of Heaven. Nothing common nor unclean was allowed to enter therein, and it was there that the visible presence of Deity was said to dwell between the Cherubim. In the Master Mason's Degree we have our attention symbolically and solemnly directed to death and the future life; also the deeper symbolism of this Degree leads us in thought to the sacred chamber of that spiritual temple of self, and we are entreated to make it a fit dwelling place for Deity. It is worthy of note that whilst Light in the Entered-Apprentice and Fellow-Craft Degrees symbolizes the acquisition of human knowledge and virtue, in the Master Mason's Degree it symbolizes the revelation of Divine truth in the life that is to come.

The Third Degree unites men by the five mystic points of fellowship, binding them in a bond of fraternal fellowship and brotherly love, and in a vivid manner, portrays the darkness of death and the obscurity of the grave, as the forerunner of the larger and fuller life beyond. In no uncertain way this Degree teaches us immortality, not by means of argument but by the presentation of a ceremonial picture. In that great drama of the ceremony of Raising, we are shown the tragedy of life in its most dismal hour and the forces of evil cunningly tempting the soul to treachery. We are shown also in that ceremony, a noble and true man smitten in the moment of his loftiest service to man. It is a picture so true to the bitter and old reality of this dark world that it makes the soul shudder. . . . Then out of the shadow, there rises like a beautiful star, that in man, which is most akin to God—his love of truth, his loyalty to the ideal, and his willingness to go down into the night of death, if only virtue may live and shine like a flame of fire in the evening sky. Whilst Freemasonry does not exact a declaration of belief in the immortality of the soul as a prerequisite to admission into its fellowship, yet it undoubtedly teaches this doctrine most impressively.

In conclusion, therefore, I would remind you that you and I are only here for an allotted period of time. If Freemasonry is what we believe it to be, we ought to be better men for our association with it. In a short while, and the wisest of us know not how soon, we shall come to the fatal threshold where the philosopher ceases to be wise and the song of the poet is silent, where Dives bids farewell to his millions and Lazarus to his beggary, where the poor man is rich as the richest and the rich man is as poor as the poorest, where the strongest man has no supremacy and the weakest needs no defense, where the proud man surrenders his dignities and the worldling his pleasures, and where the creditor loses his usury and the debtor is acquitted of his obligation. We shall come then face to face with the record of our thoughts, words and actions by the most High, Who will reward or punish, as we have obeyed or disregarded His Divine commands. Let us therefore renew our dedication to the high ideals of our Order and practice everywhere—in the home, in social as well as in public life, in business and every other sphere, the duties we have been taught in Masonry, and thereby prove to the world the happy and beneficial effects of our ancient and honorable Institution.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2009**

SYMBOLISM OF THE LADDER

By: Leon Zeldis

Bro. Leon Zeldis became a Freemason in Chile, in 1959. He is also a Past Master of La Fraternidad Lodge in Tel Aviv. Bro. Zeldis has written extensively and this edited article first appeared in his book Masonic Symbols and Signposts, published in 2003 by Anchor Communications.

-STB Editor

The ladder is a symbol that appears frequently in religious and esoteric contexts since ancient times. It features prominently in the Tracing Board of the First Degree (Jacob's ladder), and it is also an important symbol both in the Second Degree (the spiral staircase) and in the Thirtieth Degree of the Ancient Accepted Scottish Rite, Knight Kadosh, (the two-sided ladder).

From remote antiquity, the ladder was taken as a paradigm of spiritual ascent. In a bas-relief from the 3rd Dynasty of Ur, dated c. 2070–1960 B.C., there appears a seven-rung ladder “suggesting initiation leading from lower to higher realms of consciousness; above the initiate is the conjunction of a crescent moon and sun, symbolizing the union of masculine and feminine principles as the central meaning of initiation.”

We find here the core of an explanation for the use of the ladder as a symbol in the First Degree of Freemasonry, in preference to others.

The source of the connection made in Freemasonry between the ladder and the moral virtues can be traced back to the Greek philosophers: “Man's arduous ascent to God is represented by a ladder. John Klimakos (died c. 600 and whose name means John of the Ladder) laid the foundation for this graduated conception, rooted in neo-Platonism. The starting point of this ‘ascent to Paradise’ is Jacob's dream.”

“Man's task is . . . to overcome his sinful desires, then to achieve the virtues, if he wishes to attain in the end the topmost rung and there join the Pauline trinity of virtues, Faith, Hope and Charity.”

The theme of a spiritual ladder is closely connected with the idea of human perfectibility, best expressed in Pico della Mirandola's *Oratio de Ominis Dignitate* (1486), where Pico imagines the voice of God saying: “We have made thee neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honor, as though the maker and molder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lowest forms of life, which are brutish. Thou shalt have the power, out of thy soul's judgment, to be reborn into the higher forms, which are divine.”

In other words, the ascending and descending angels on Jacob's ladder are representations of the soul's capacity to rise or fall along the Chain of Being. As Jean Farre explains: “the ladder is a bridge between earth and heaven; it enables man to rise in the realm of knowledge and access the sacred. . . . Further, the ladder expresses man's search in his aspiration for progress. In this case, the movement is ascending. However, the movement can also be descending. Man starts

then looking for his deep roots, his unconscious, and even hidden knowledge. We could speak here of a descent to the underworld, in order to unveil all secrets, the mysteries that are in man. The ladder then reaches down to the bowels of the earth.”

As explained by Wells, “The images of ladder, scale and chain are found universally in medieval and Renaissance art, because the cosmos was conceived as a series of interlocking hierarchies. The concept of ‘the Great Chain of Being’ expresses the order and harmony of the cosmos. This image was conflated with two others: the Golden Chain of Zeus (Illiad, VIII, 19-27) and Jacob's Ladder.”

“The visionary ladder upon which the sleeping Jacob sees angels ascending and descending was widely interpreted as a symbol of cosmic harmony. . . .” Peter Sterry wrote in 1675: “All ranks and degrees of Being so become, like the mystical steps in the scale of Divine Harmony and Proportions, Jacob’s Ladder.”

Since we have been dealing with Jacob’s Ladder and its spiritual connections, it would be convenient to go back to the Biblical origin of this image. Here is a retelling of the pertinent passages:

Jacob leaves Beersheba to go to Haran. The sun sets while he is on the way, so he decides to spend the night at a certain place, takes a stone and uses it as a pillow. During his sleep, he dreams that he sees a stairway or ladder—the Hebrew word accepts both translations—resting on the earth and reaching heaven, and angels of God ascending and descending on it. On top is God, telling Jacob that He is the Lord, God of his father Abraham and God of Isaac. God further promises Jacob to give him and his descendants the land on which he is lying, and makes other generous promises. (Genesis 28:10-13). The next morning, Jacob is struck with awe at what he had experienced, and concludes the place is holy: “the house of God, the gate of heaven.” He takes the stone he had used as a pillow, sets it up as a pillar and pours oil on top, that is, makes it into an altar. And the Bible states that Jacob called the place Bethel (“House of God”), “though the city used to be called Luz.”

“Luz” in all Latin-derived languages has the meaning of “light.” Although the Hebrew name means “almond” or “hazelnut,” as a verb it means “to turn aside, to depart,” and also “to speak evil, to slander.” This strange passage in the Biblical text can then be explained as a way of saying that Jacob decides to turn aside from evil thoughts and take the first steps of ascent through the “Gate of Heaven.”

An interesting explanation of the place of Jacob’s Ladder in Masonic symbolism was advanced by Bro. Sir John Cockburn: “The ladder has ever been a prominent Symbol in Masonry. It is drawn on the Tracing Boards and, as the Ladder of Perfection, it is a conspicuous object in the higher degrees of the Ancient and Accepted Rite. From time immemorial it has been employed as the symbol of progressive ascent on the Intellectual, Moral and Spiritual planes. The number of steps varies from three upwards. The ladder reaches from Earth to Heaven and it is thus a type of the Union of the Terrestrial and Celestial Kingdoms, and of the at-one-ment between God and man, which throughout the ages has been the constant theme of the Mysteries, as well as of Philosophy and Religion.”

Masonic historians, however, seem to agree that Jacob’s Ladder is of relatively recent appearance as a Masonic symbol. No mention of it can be found in the oldest documentary evidence relating to our Craft. Bro. Harry Carr has written that he believes Jacob’s Ladder to be “of mid or late eighteenth century introduction, because there is no trace of it in the earlier rituals,” without advancing any more precise date. Coil’s Masonic Encyclopedia proposes a date

“as late as the early nineteenth century.”

The great Masonic scholar Mackey declares that “in the Ancient Craft degrees of the York Rite, Jacob’s Ladder was not an original symbol. It is said to have been introduced by Dunckerley when he reformed the lectures. This is confirmed by the fact that it is not mentioned in any of the early rituals of the last century, not even by Hutchinson. . . . Its first appearance is in a tracing board on which the date of 1760 is inscribed, which very well agrees with the date of Dunckerley’s improvements. In this Tracing Board, the ladder has but three rounds; a change from the old seven-stepped ladder of the mysteries—which, however, Preston corrected when he described it as having many rounds, but three principal ones.”

In the First Book of Kings, chap. 6 verse 8, we read: “The entrance to the middle chamber was on the south corner of the temple; a spiral stairway (in Hebrew: ‘belulim’) led up to the middle level and from there to the third.” The Masonic tradition is different in the various rituals. In Emulation, the Middle Chamber is the place where the Fellow Craft received their wages, while in the Scottish Rite tradition, the Middle Chamber is the meeting place of Master Masons. The circular stairway, however, supports both traditions.

We must come to the conclusion that the use of Jacob’s Ladder may have started around the middle of the eighteenth century, but its use did not become generalized until the beginning of the nineteenth century, more or less coinciding with the formative years of the Union* (1813), at the time when the rituals used by both Grand Lodges were being compared and a unified ritual was being worked out.

**Formation of the United Grand Lodge of England*

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2009**

THE IDEAL LODGE

By: Allen E. Roberts

Allen Roberts was one of Freemasonry's most prolific writers and teachers. His courses on leadership and communication were outstanding. While re-reading his book "The Search for Leadership" the chapter on The Ideal Lodge just stood out. It is reprinted here as a model to think about in your lodge. The truth and honesty of his suggestions need to be . . . seriously considered.

-STB Editor

The *master* Master Mason Dwight L. Smith, Past Grand Master of Masons in Indiana, provoked a discussion among several members of The Philalethes Society. That's an international Masonic research society over which Dwight was then presiding. The discussion concerned Lodges and what can make them ideal.

An ideal Lodge: That's an intriguing thought. What is it? What can it do that other Lodges don't?

First, an ideal Lodge isn't interested in bigness. The largest Temple in the state is cold and useless if there isn't the warmth of Brotherhood in it. A numerically large membership is worthless if the members don't attend and don't participate in Masonic fellowship. A nimble bank account usually suggests the Lodge is more interested in saving for the next depression than it is in Brotherhood.

Because it's not interested in numbers only, the ideal Lodge will see that no man receives the degrees until he knows what Freemasonry is and is not. An Indoctrination Team will visit every petitioner. It will meet with him and his family. It will tell them what's expected of the man if he's accepted into the Lodge. It will answer their questions truthfully and fully. This means the fellows on the Team must be top-notch Freemasons. They must know what Freemasonry is all about. It also means some petitioners will learn this Order is not for them. It does mean that those who believe it's what they want can become the life-long-active Master Masons we should be seeking.

A word of explanation about the preference for Teams instead of Committees. There is a description of committees which is all too true: "*A committee is a group of men who, individually, can do nothing, but who can, collectively, decide that nothing can be done.*" Committees have chairmen. Usually everything is left for him to do. If he does nothing, that's what the committee does. Teams, if properly manned, work as a group. A good group can accomplish much, much more than any individual. I've proven this in many seminars.

The ideal Lodge is interested in Fellowship. So, it will have feasts and fun. Have you ever thought about why those first four Lodges in England came together? It was for a feast. For fellowship. For Brotherhood. It's only incidental that from that meeting the first Grand Lodge of speculative Masons was formed. There wasn't any mention of ritual in the early days. Members looked forward to those Masonic feasts. They wouldn't miss the opportunity of meeting with

their Brothers on common ground. It was an adventure.

After the “do-gooders” turned our Masonic Lodges and Grand Lodges in this country into Puritanical gardens in the 1850’s, the feasts and fun disappeared from Freemasonry in the United States. This is not so in foreign climes. In Canada and Scotland fellowship still takes place. A Scottish Masonic leader told me when I was visiting Scotland: “The shorter the degree, the longer the harmony.” Harmony is what the “after Lodge get together” is called. And it is fun—not Tomfoolery.

Members care for each other in the ideal Lodge. Everyone knows of the needs of everyone else. If a member is too ill to work, his fellow members will mow his lawn, do his grocery shopping, take care of the home work, and sit by his side if necessary. Whatever is needed his Brothers will provide. It will be done cheerfully. They believe in Freemasonry’s First Tenet—Brotherly Love. They find nothing effeminate in one man loving another.

Let me tell you a long story briefly. Before the days of the War Between the States, Ann noted some unusual activity by her husband. He left the house at odd hours; he often took little items from their home with him, not telling her why. One night he asked her for a shawl she no longer wore. The next day while she was in the village shopping, she saw a beautiful young lady waving that shawl. Angrily she followed the girl. Into a shack walked the young lady. Not far behind went Ann, bursting through the door. She found the young lady bending over an obviously sick woman lying on a crude bed.

The woman greeted Ann with a smile. They talked. Ann learned the woman and girl had almost frozen and starved to death. Then, mysteriously, the young lady found food, coal, wood, and clothing outside the door one morning. Almost every morning since then she found the same thing. Both were regaining their health. And through some avenue just as mysterious, the young lady had been given a well-paying job.

When they had settled down after supper to their usual tasks, Ann looked at her husband and smiled. “Today,” she said, “I learned the great secret of Masonry. It’s to do good and not tell about it.”

This is exactly what those members who belong to ideal Lodges have been doing for centuries. They have been helping others and not bragging about their good works. This is what members of ideal Lodges will continue to do for centuries to come.

All of us are individuals. This is recognized in the ideal Lodge. Some of us want to sing. Others like drama. There are some who ride motorcycles and want to do this with a group of like-minded men. Or it might be horses. Different activities appeal to different men. We all know this. So why not encourage them to do their own thing?

Wouldn’t it be fun, to have a quartet in your Lodge? How about a string band? Couldn’t a dramatic group provide excellent programs for your Lodge? Not to mention the District and Jurisdiction? Wouldn’t it be excellent public and internal relations for these groups to appear throughout the community? Especially if they were sponsored and supported by the ideal Lodge? What about the dozens of other activities various men are interested in? Shouldn’t it be easy for a Lodge to find enough interesting things for its members to do to keep them active in the Lodge?

In widely scattered cases some of these things are now being done. But the scale is too small. Even so, where there is activity there is more than casual interest in the Lodge. Why not give it a try? Of course, there’s work involved, but not too much. Especially if the leadership will delegate responsibility and authority. There’s no need for the Master to lead a quartet, a

dramatic group, an orchestra, or anything else. This should be delegated to the best man for the job. Then it will get done as it should. No one man can do everything. No one man knows all the answers. (This you will learn as you study more about leadership. What you learn will amaze you.)

Once you've decided you want your Lodge to be ideal, how are you going to let your members know their Lodge is once again worth attending? By telling them about it. The usual postcard won't do. Neither will the "bulletin" that contains little but the names of the officers, members and committees. You're going to have to get out a newsletter. More work? Not really. Every Lodge has at least one member who knows how to write news stories. He may have been overlooked because he's not a Past Master, or even an officer. Many Masonic gems are being cast aside for this reason.

Delegate! Find the member who will write your newsletter. Tell him your goals and plans. Then let him tell the membership what those goals and plans are. The response just may surprise you. But don't expect miracles. If your Lodge has been practically dormant for years, you're not going to arouse much interest in a month. Keep the good programs rolling. Keep your members informed about what's happening, going to happen, and has happened. More and more will start attending Lodge, even if it's out of curiosity. Once you have them there, inform and entertain them—*Masonically*. Keep the civic programs out of your Lodge. Give them what they can find nowhere else—Freemasonry. If you do, your members will keep coming back.

Freemasons are hungry for Masonic information. You'll find this is true wherever you travel. It is difficult to believe that many Masons have no idea where they can find good Masonic books and material. Only a small fraction of our members know there's a Masonic Service Association ready, willing, and anxious to serve them. Most members have serious questions they want to ask, but have no way of knowing where to find the answers.

The ideal Lodge will hold periodic Study Classes. Here well-informed Brothers will impart the Masonic information the members are seeking. Here they will find the questions the ritual raises answered. Here they will be given an opportunity to give and take in the discussions. They will be asked to search in depth for some of the puzzling aspects of Freemasonry. They will be given the chance to pass along their new-found knowledge to the Brethren.

We all know ritual is important to Freemasonry. It's the first thing we encounter in our journey into Masonry. Too often it's the only thing stressed in our Lodges and Grand Lodges. It's too important to take lightly. The ideal Lodge realizes this. So, it forms ritual classes to help the ritualists achieve perfection. It is during the conferring of the degrees the new member forms an opinion of the Craft. They are entitled to nothing but the best for the money they've paid to receive degrees. Classes are where budding ritualists should be allowed to confer the degrees.

After our man has been raised to the Sublime Degree of Master Mason, what are we going to do with him? Are we going to let him leave without words of encouragement? Are we going to let him leave empty handed? Not if he has become a member of the ideal Lodge.

The Indoctrination Team has learned all about his likes and dislikes. It has learned what type of work he does; what his hobbies are; what special activities he enjoys. These have been cataloged and his file will be on record in the Lodge. The Master will have this file and will know exactly what to ask the new Master Mason to do. If he sings, he can become a part of this group. If he plays an instrument, the band may be where he wants to make his contribution. If he likes to cook, the stewards Team will have a valuable addition.

The important thing is to put him to work doing what he wants to do.

In the ideal Lodge the new member's endorsers will see that he attends his Lodge regularly. They will take him to other Lodges and other Masonic functions. They will see that he finds all the things Ancient Craft Masonry has to offer.

The Lodge Educational Officer, Historian, or someone designated by the Master will see that the new member has Masonic literature to read and study. He will be given a good Masonic publication before he leaves the Lodge on the night he's raised. He will be told where and how he can obtain more Masonic books and literature. In an ideal Lodge this will be no problem. It will have an excellent Masonic library.

There is plenty of work to be done in the ideal Lodge. There is no reason for any member not to have a job he will enjoy doing. Most active men aren't interested in being just bodies on the sidelines. They want to participate in some way. This is one big reason so many Lodges have small attendance. Too many members don't feel they are important. The ideal Lodge will see this doesn't happen.

There's no limit to the heights the ideal Lodge can reach. There's no limit to the activities the ideal Lodge can have. All it takes is ideal Leadership to set the course.

Remember, Leadership is all-important. Study it in depth. If you will, both you and your Lodge will be the beneficiaries. So will your Grand Lodge and all Freemasonry.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2009**

QUALIFICATIONS OF INVESTIGATORS

By: Walter Van Wagner

This STB-QUALIFICATIONS OF INVESTIGATORS was taken from a series of articles published in the Georgia Lodge of Research Transactions—2004, VOL XVIII. Because of length some editing was necessary. We also include an editor's note from the Transactions.

-STB Editor

From a California publication, we found three articles on this extremely important subject, and are publishing two of them. The original authors are identified only by name—Alfred B. Swartz and Walter Van Wagner. There are no specific indications whether they are Past Masters nor their Jurisdiction. However, from internal evidence, and the very nature of the subject, it is a fair guess they are (or were) California Past Masters.

Richard S. Sugar, Editor
Georgia Lodge of Research Transactions

The investigation of an applicant is a most important matter. The qualifications of the investigator are equally important, perhaps more so.

When the Master of a Lodge hands or sends one of its members a petition to be investigated, he is saying in substance to that member, “You know the type of man the Masonic Fraternity accepts. The sponsors on this petition say the applicant qualifies. Now I want your opinion.” From there on it becomes a matter for that member, acting not only as a member of that Lodge, but as a representative of the entire Masonic Fraternity to investigate the petitioner as sincerely and as honestly as he is capable of doing.

The investigation of a petition is a serious matter. It should not be considered as routine. Let us stop a moment and evaluate your assignment.

First, think of Masonry. It is an organization composed of men who believe in the Deity; who believe in righteousness and justice; who live by and adhere to a moral code of ethics, and who practice a philosophy of life that is second to none. Here are men from every walk of life who compose a fraternity of moral, social, and intelligent persons creditably recorded in every community, men who believe in each other, their fellow members. Here is a petition—from a stranger—who wishes to become a member of that group! WHO IS this stranger?

Experience has taught us this old world of ours has plenty of good men in it, men who are God loving; men who know, understand, and practice the moral code of life. Some may be active church members and others may not, but either way they are fine people to know.

In the business world you often hear them referred to as “a man whose word is as good as his bond” or “a man who does business on the square.” This then is the type of man the investigator hopes the applicant will prove to be. When this type of man approaches Masonry with a petition, Masonry is interested!

In its simplest definition, Masonry is the binding together of this type of men and cementing them into an everlasting fraternal association. Masonry, which asks no man to join its ranks, will accept no less. It never was intended to be an organization to reform or remodel a man. That is a matter for the man and his clergyman, not Freemasonry.

Remember, it is *your* fraternity, and you are now employed by your Lodge and the entire Masonic family, world-wide, to investigate the petition of an applicant who wishes an intimate knowledge of Masonry and association with its members.

Some of us are inclined to feel we are just considering an application for membership in our own Lodge, that we know the two sponsors, and that they would not recommend anyone who was not qualified. This is only partially true.

You are actually considering him for world-wide Masonic membership. This, in turn, will give him the opportunity to visit and associate with Masons everywhere. Each visitation he subsequently may make, in any Lodge in the world, will be as a member and representative of your Lodge. He should, therefore, be the type of man of whom you can be proud and honored to have represent you and your Lodge.

Some of us ignore this point and either through the lack of evaluation, or possibly the softer side of our nature, think, "Why deprive someone of membership? After all, it is just a fraternity." But is it "just a fraternity?" We are all members of the Craft, we know its aims, its purposes, and its members. There is the key word, its "members." Just who are and who were its members?

Recall for a moment the town you came from and the numerous ones you have visited, each with its own Masonic Temple and its members everywhere participating to a very large extent as leaders in business, civic affairs, and governmental matters local, state, and federal.

It now becomes obvious, as you evaluate your investigative assignment, that it is important—important that only the right type of man is accepted, for the Mason of today is an integral part of our nation and our way of life. In his hands and those of his associates, lies the future of the America of tomorrow.

Here and there, and now and then, we learn of a Mason who has not lived up to what has been expected of him—sort of a square peg in a round hole. It does not have to be this way. A little extra effort on the part of every investigator can remedy this situation considerably. A petitioner should be, in every instance, a person whom the investigator personally would want to know and with whom he would want to associate. By all means he should be a man whom the investigator has no doubt would be an active and interested Mason, not just a pin wearer, or a joiner.

Many Lodges have personnel committees, which collectively interview an applicant, and thereafter he is contacted at his home by the individual members of the investigating committee. Masters of many Lodges, when selecting the individual members of the investigating committee, endeavor to select, for the convenience of the investigator, those living in close proximity to the applicant. This may be to the advantage of the investigator but not necessarily to the Fraternity.

A suggested and simple solution to such a problem would be to select investigators in a comparable professional, business or vocational capacity to that of the petitioners and within a relatively similar age span. There the younger member, interviewing the petitioner within his own age level, may accomplish much. First, the petitioner feels there are young men in the Lodge he petitioned. They both have young families, children in school, local business associates, and probably mutual friends or acquaintances. If they are both employees or both

businessmen, they will have a foundation for getting acquainted without the feeling of inquisition. In short, from a common non-Masonic interest, the investigator can learn much about the applicant, his wife, his family, and associates. He can obtain considerable knowledge of the applicant before he reports to the Master of the Lodge.

The same holds true with the older man. With the same professional, businessman's or tradesman's background and a comparable number of years chalked off against both of them, they will understand each other's thinking.

Every investigator should realize and understand, before he accepts an investigating assignment from the Master of the Lodge, that the investigation is not a ten-minute deal.

Whether you have to make one call or a dozen, it is, at its conservative best, an hour's interview. If the petitioner is the type of man you hope he will be, your call may stretch into two or more hours, but when you leave you will find yourself feeling you have spent a mighty pleasant and enjoyable evening, and the petitioner's opinion of Freemasonry will have jumped 100 percent.

Every Masonic investigator should know and appreciate the trust and faith placed in him by the Master of the Lodge in giving him this assignment. In a sense, the Master has appointed him as the eyes and ears of the Lodge and Freemasonry as a whole, for invariably the Master and the members of the Lodge will be guided by the investigator's report to accept or reject the applicant's petition. If the petitioner is elected to receive the degrees, the investigator should endeavor, if possible, to attend some of the candidate's degree work. A firm and friendly handshake or the sight of a familiar face is always a most welcome occasion when a man is in new or strange surroundings.

This suggested program of selecting investigators, even if applied to only one or two of the investigators, will bring forth many new sources of information, all available for an investigator's further consideration if necessary. Thus a comprehensive knowledge of the applicant may be had for the Master's consideration and submission to his Lodge.

**THE SHORT TALK BULLETIN
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OF NORTH AMERICA, DECEMBER 2009**

VINNIE REAM (FRIEND OF ALBERT PIKE)

By: James Tresner

Vinnie Ream became a close confidante of Albert Pike. As Jim Tresner shows in his article on her life two outstanding minds and talents became fast friends and held each other in mutual respect and admiration. This article on Vinnie Ream is from a book by James Tresner titled A Life for the Ages: Albert Pike a Bicentennial Celebration 1809-2009 and is reprinted with permission.

-STB Editor

She is buried here, beneath her sculpture of Sappho; a civilian woman, buried in the Arlington National Cemetery. Between her death on November 20, 1914 and her birth in Wisconsin on September 25, 1847, she lived as crowded, as creative and as exciting a life as could be imagined. She was a work in progress.

Her name was Vinnie Ream, and she was one of the most astonishing women of the 1800s. She wrote poetry. She composed music, sang and played the harp. During the Civil War, she visited the wounded Union soldiers in the hospitals, played for them, sang for them, read letters from home to those who could not read, and wrote letters for those who could not write.

She was a tiny woman, just five feet tall and never weighing more than 90 pounds, and, as her pictures show, she was beautiful. She made a fateful trip with a friend in 1863 when she was 15 to the studio of Clark Mills in Washington, D.C. Mills was the most famous American sculptor of the time. He tossed Vinnie a lump of clay and told her to see what she could do, and he was astonished to find that she produced an excellent modeling of the head of an Indian chief. Mills took her as a student on the spot. Within months, Vinnie was modeling virtually every important person in Washington, D.C. The next year, 1864, friends introduced her to President Abraham Lincoln. While he at first declined to be sculpted, he soon granted the 16-year-old girl daily half-hour sittings for five months.

After Lincoln's assassination in 1865, Congress determined to have a statue of the President made to commemorate his memory. And, over all the well-known sculptors who were considered, the commission was awarded to Vinnie. She was 19 years old. Vinnie Ream became the very first woman—and is still the youngest artist—ever to be awarded a commission for a work of art by the United States Congress.

The statue was unveiled on January 25, 1871. Critics have since remarked that she “balanced the neo-classical tradition with naturalistic modeling. Ream infused the sculpture with the gravity of Lincoln's presence.” It is, in fact, a work of great emotional power.

You might think that would be distinction enough for any person, but she may have done much more. This young woman may have single-handedly saved the South from the worst horrors of Reconstruction. Andrew Johnson became president following the assassination of Lincoln.

A group in Congress, known as the Radical Republicans felt that Johnson—who believed in Lincoln's vision of healing and reconciliation following the war—was not punishing the South enough, and they determined to impeach and replace him. It was going to be a close vote in the Senate. And, in fact, it came down to a single vote—that of Senator Edmund Ross, a Republican

from Kansas. Ross was boarding in the Ream home where Vinnie lived with her parents. Vinnie had come to greatly admire Lincoln while working on the original bust, and deeply believed in his vision of peace with magnanimity. She therefore supported President Johnson, and worked to persuade Ross not to vote against him. When the vote was taken Ross refused to vote for ouster, and Johnson remained President. Vinnie was viciously attacked in the press as the woman whose wiles had subverted Ross.

In time, the furor died down, and in 1875, Vinnie was commissioned to sculpt a memorial bronze statue of Admiral David G. Farragut. The bronze for the statue came from the propeller of Farragut's flagship, the *Hartford*. The statue was so large, the tiny Vinnie Ream had to work on the clay model swinging from a bosun's chair.

In 1878, at age 30, Vinnie married Lieutenant Richard Leveridge Hoxie. It was a remarkable wedding.

President Ulysses S. Grant, General William T. Sherman, and most of the Senate of the United States attended the wedding.

Although Vinnie would create more than 100 works during her life, there was a long period of inactivity following her marriage. Her husband asked her not to follow her career (it wasn't proper for a Victorian wife to earn money) and Vinnie followed his wishes.

For some years they traveled around the country as Hoxie built and rebuilt fortifications in many parts of the United States. He had a long career as Chief of Army Engineers, and retired as a Brigadier General.

But it is because of her relationship with another Brigadier General that Vinnie Ream is important to our story. In 1866, when she was 19 and he was 57, Vinnie met Albert Pike. They became instant friends.

It is hardly surprising—two minds of such vast scope and power, the one laden with the wisdom of age and the other shimmering with the exuberance of youth, recognized each other at once. Vinnie spent long hours in Pike's apartment in the House of the Temple, talking with Albert and his daughter Lillian. At Vinnie's request, Pike would write lengthy essays on various topics, and Vinnie would come once a week to hear him read them to her.

In turn, Vinnie created a famous bust of Pike in his regalia as Grand Commander. This great friendship was Pike's major delight in his last years. Vinnie was like a granddaughter, and when she married, he welcomed Richard Hoxie as a grandson.

Vinnie died in 1914. Her last sculpting was a commission from the State of Oklahoma for a statue of the Native American leader Sequoyah for statuary hall in the National Capital building.

A stamp was issued to honor both Vinnie and the sculpting.

In 1929, her husband gave Vinnie's papers, books, harp, two busts, and other materials to the Oklahoma State Historical Society. And there is more. The town of Vinita, Oklahoma, was named in honor of Vinnie by her friend, Col. Elias C. Boudinot.

In recent years, there has been a resurgence of interest in the life and work of this remarkable lady. The Vinnie Ream Cultural Center has been created in the town of Vinita. Its mission statement reads:

The mission of the Vinnie Ream Cultural Center is to create an environment where everyone is encouraged to celebrate our diverse heritage and express our uniqueness through experience in the arts.

I think Vinnie would approve.

ELECTED FELLOWS OF THE TENNESSEE LODGE OF RESEARCH

<u>NAME</u>	<u>DATE AWARDED</u>	<u>NAME</u>	<u>DATE AWARDED</u>
Howard Ketron "Jack" Akard	Dec. 13, 1997	Paul Frederick Richards	Dec. 11, 1999
*John Burton Arp, Jr.	Dec. 10, 1994	Robert Harold Richards	Dec. 10, 1994
Donald Barrow	Dec. 10, 1994	John Nicholas Sharp	Mar. 9, 1996
Thomas Ernest Brooks	Dec. 10, 1994	Donald Martin Smith	Dec. 10, 1994
*Billie Reginald Brown	Dec. 10, 1994	David Edward Stafford, Ph.D.	Dec. 11, 2010
Ronald J. Coates	Dec. 8, 2001	*Louis Steinberg	Dec. 10, 1994
*Harold Cristil	Dec. 10, 1994	Charles McBerry Thames	Dec. 10, 2005
Bobby Joe DeMott	Dec. 10, 1994	*Deceased	
*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		
Joseph Clayton Pryor Kindoll	Dec. 11, 2010		
*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		