

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



2010—KINDOLL

**2010 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

TRADITIONAL OBSERVANCE LODGES AND MASONIC RESTORATION

By
Joe Kindoll, 32° KCCH

At the June 2009 meeting of the Tennessee Lodge of Research, I announced that on the following Saturday (June 30, 2009), the Most Worshipful Grand Master of Masons in Tennessee would be officiating at a ceremony that had not been witnessed in this jurisdiction in some time—the consecration and dedication of a brand new lodge. I identified this new body as Conlegium Ritus Austeri #779, and indicated that it was to be the first “traditional observance” lodge in the state. At that time, and on several occasions since then, I have been asked by various brothers to explain what exactly that term means. As this new lodge has graciously consented to be our host this afternoon, it seems fitting that this question be answered in some detail at this time.

First, some necessary housekeeping, although I currently serve as Senior Warden of Conlegium Ritus Austeri #779, I do not, in this presentation, speak for anyone but myself. The opinions expressed in this presentation are mine, and mine alone. They do not necessarily reflect the position of the lodge, or of any of its constituent members. Likewise, please understand, there is no subtext or implication that traditional observance lodges are in any way better or superior to any other lodge. Nor are any of us who are involved in these lodges trying to tell others that they are “doing it wrong” or that our way is the correct way.

Let us start with simple definitions. Merriam-Webster defines the two words as follows:

Traditional — “an inherited, established, or customary pattern of thought, action, or behavior; the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction” and;

Observance — “a customary practice, rite, or ceremony; or an act or instance of following a custom, rule, or law”

Therefore, by taking these two together, one could say that a clinical definition of “traditional observance” with respect to Freemasonry would be: the act or practice of inherited customs and forms of the Masonic fraternity that have been passed down by word of mouth or by example from previous generations.” While technically correct, this does nothing to explain what would distinguish a Tradition Observance (T.O.) lodge from any other lodge of Free and Accepted Masons, all of which presumably fit this definition.

Indeed, it is somewhat difficult to define in “clinical” terms what it is that makes traditional observance lodges different from any other. This is because, at their core, they all do essentially the same thing, but with palpable stylistic and philosophical variances. It may be of some help to take a brief look at the evolution of this approach to Freemasonry.

Australian Freemasonry in the early 1990's faced a crisis that is familiar to all of us, but to a degree that dwarfs anything that we have directly experienced. During a decade of unprecedented membership losses, one Grand Lodge saw a decline in membership of an astounding 46 percent. The predominant reactionary approach to this troubling phenomenon, both in Australia and here in the United States, is based on the assumption that men don't join the fraternity because they don't know

about it, or because there are too many obstacles to their membership. If these assumptions are correct, the solution is simple: boost our public image through mainstream public relations campaigns, and make it easier to join or progress. This mindset has given rise to a myriad of endeavors that include Masonic race cars, TV commercials, relaxation of membership requirements, removal of memorization, and the often used “one-day classes.”

One group of Australian Freemasons approached this from a different angle. They determined to form a new lodge of the highest standards based on what they called the Two Great Pillars:

1. A high quality lodge must be paid for; therefore, dues need to be commensurate with this. Based on the successful European formula, it was decided on dues at about the average weekly wage.
2. A lodge has two main challenges: getting members, and keeping them.

Out of this determination came a new lodge, Lodge Epicurian. Their guidelines were modeled after the structure and organization of English constitution lodges, but were adjusted to include significant elements of the continental European approach to candidate education. Like English lodges, they would meet much less frequently (only 4 to 6 times per year), assess a significantly higher dues structure on its members (in this case, \$365 per year, or one dollar per day), extend the minimum time between degrees to one full year, and increase the requirements for advancement. They also instituted a written Masonic Education course, which includes required reading, attendance of seminars, and the completion of a formal course syllabus. They included, as part of the regular lodge activities a regular festive board, where a high quality meal is served, and which includes the traditional Masonic toasts. (For more information on the festive board, please consult Bro. Donald E. Brooks’ excellent presentation to the Tennessee Lodge of Research titled, “*A Short History of Table Lodges and Festive Boards in Freemasonry*”.)

Some of these guidelines are very shocking to us as American Freemasons. We have grown accustomed to the same kind of gradual relaxation of standards of practice that were negatively influencing Freemasonry in Australia. We have seen the same effects here in the United States, and here in Tennessee, if not necessarily to the same degree of severity. It is important to note that the changes instituted by Lodge Epicurean were not innovations, but a return to the way things were done originally, and in some cases were still being done in Europe, where the fraternity had its origin. In other words, this was not innovation, but rather renovation, or more correctly—restoration.

So how did it work out? While other lodges have continued to see significant decreases, Lodge Epicurean has had the exact opposite experience. During their first three years of operation, they saw a 54% increase in membership. More importantly, they sparked a movement, which has come to be known as the “European Concept” model of Freemasonry, which has been applied with similarly positive results in other Grand Lodge jurisdictions around the world. The first such lodge in the US came quickly upon the heels of the work done by these Australian brethren, with the formation of St. Albans Lodge #1455 in Texas in 1993. The rapid expansion of this model from one lodge in Australia to the opposite side of the globe is a compelling illustration of the far-reaching sentiment of desires to return to the core values and previous practices that were a hallmark of Freemasonry everywhere.

Other attempts at Masonic renewal followed, returning to values and practices that had been abandoned or eliminated over the course of many decades. Some copied the path blazed by our

Brothers in Australia, while others borrowed from this model, incorporating other concepts and traditions as they saw fit. Some lodges have chosen to place their primary focus on the initiation experience. This essentially means that their primary purpose is to guide new candidates through a formative initiation process that is designed to have a substantial impact on the initiate's personal, moral, and philosophical growth. This tends to be framed around a deeper exploration and study of the ritual and symbols of Freemasonry, and often takes a more esoteric approach to their interpretation. Frequently, these lodges incorporate a Chamber of Reflection, similar to the one used in the York Rite Order of the Temple, prior to the conferral of degrees.

Please note that this is not the incorporation of a York Rite practice into the ritual of the Symbolic Lodge. The utilization of a Chamber of Reflection in Craft masonry is a very old practice indeed—one that has been used consistently in many jurisdictions, and which is now seeing resurgence.

This variation has led to different labels being applied to lodges that have applied these concepts differently. Some would argue vehemently that there are very distinct differences between lodges that call themselves “Traditional Observance” lodges, versus those that embrace the “European Concept”. Personally, I believe that this distinction is unnecessary. No two lodges are exactly alike in terms of their lodge culture and identity. What is at the core of all of these lodges, whether they use Traditional Observance, the European Concept, or some other label to describe themselves, is the notion that what Masonry needs is not more compromise of its standards, but a return to values, forms, and practices that have defined us for centuries.

Most adopt the attitude that the lodge experience should be solemn, impressive, and meaningful. To reinforce this solemnity, they tend to require formal attire, incorporate music, appropriate lighting, and other environmental elements designed to create such an atmosphere. Masonic education is employed by these lodges, typically at a level that is much more like the research and presentations that we do here in the Lodge of Research. The highest degree of ritual excellence is the expectation. Officer selection is based on experience and leadership ability, rather than on a standardized progressive line. All of these and the myriad of other practices are, of course, dependent upon the constitution, rules, and by-laws of the Grand Lodge to which these lodges are subordinate. One organization, called the Masonic Restoration Foundation, has been formed with the purpose of assisting lodges across the country in forming around these principles, and within the bounds of their respective Grand Lodge law.

Almost from my first day as a Mason, I have witnessed members lamenting the loss of membership, pointing out the increasing age of our existing members, and decrying that young men just do not want to join our fraternity any more. As a reaction to this trend, we have, as mentioned above, seen a steady stream of concessions designed to get more men in our doors. How many petitions have you personally heard read in open lodge where the candidate was known by both recommenders for one day? In many lodges, the kind of thorough investigation that I received just fifteen years ago no longer is performed.

The common explanation for declining numbers is the death of our aging members. However, the numbers simply do not bear this explanation. A quick perusal of the preliminary reports offered to those attending the Grand Lodge and Grand York Rites sessions show that, almost every year, the number of new Masons added to our roster is very, very close to the number that we lose to death. The staggering difference and the real source of our significant member loss each year is due to demits and suspensions for non-payment of dues. In other words, generally speaking, we are bringing in enough new members to offset our deaths. The real membership problem is that so many

of our existing members decide that they simply do not want to be Freemasons any more.

All of us came to this fraternity of our own free will and accord. We all come with expectations— some of which were met, and some of which we have discarded along the way. If, instead of just assuming that new, young men who knock at our West Gate want it to be easier, cheaper, more casual, etc., we actually ASK them what they want, what they expect, their answers might shock us. Almost to a man, every new Mason that I have discussed this with for the past 10 years has told me that they expected the lodge to be harder to join, to be more expensive to belong to, and to take more time and effort to advance in. Perhaps, if we give them what they want, not by making new, innovative changes to our ancient and honorable fraternity, but rather by recognizing that what they want is what we once were, they will stay. Perhaps, we will even realize that in doing so, we are inherently elevating the caliber of our own Masonic experience.

COLOR SYMBOLISM IN MASONIC RINGS

By
Darryl L. Chapman

A newly raised Brother asked me what color stone he should purchase for his Masonic ring. He told me that he saw three basic colors in the jewelry store's collection of Masonic rings. He relayed that he saw blue, red and black stones. He did not mention the shapes and type of stones as this would have increased the conversation for a time longer. As curious as young men are, so was this young Master Mason. This Brother with all his newly conferred training suspected more symbolism lies within the color of the stone. Well, he was right. The color of the stone is Masonic symbolism and I informed him that colors are powerful driving forces in the history of man and to this day remain so, especially in the symbolism of Freemasonry.

"Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." This is a more recent definition of Freemasonry and every Mason should know, remember, and strive to understand it. The definition itself alludes to color symbolism by using the word "beautiful." Too often we cannot see the symbolism for other symbols that are obvious to our degree of knowledge and understanding or easily obtained without traveling for the esoteric light within "hidden mysteries of freemasonry." We see the working tools, the Great Lights and Lesser Lights symbolism as they are taught to us from the initiation to the raising of a Master Mason. We may also see other symbolism as we study and practice the lessons taught by our fraternity. A symbol that we never consider is staring at us in the mind's eye, and it is different shades of light within the color spectrum.

Masons are taught lessons in universality, and color is definitely one that we must seek to understand. Color is a universal system of symbolism that can communicate in all languages. It has a broader range of defining and conveying exact meanings, more so than language, as the spoken word varies in all cultures. Human Beings can innately see tens of thousands of colors through the light energy projected on the retina, more specifically the back of the retina. Here it converts to electrical pulses that are transmitted to the brain. However, in comparison, there are only a small number of spoken languages and fewer words still for all the colors, thus limiting *universally defined* spoken communications. Therefore, the possibility of millions of colors can collectively communicate one or more meanings by defining exactly the colored light it illuminates, for all of us that have the key. It eliminates the possibility of erroneously perceived ones from verbal transmission.

The three colors that our young Brother saw were the symbols of the three *modern* branches of Freemasonry. The stone of blue will be a symbol of the "Blue Lodge", the red stone is primarily a symbol of the Scottish Rite, as they are considered the "French Red Degrees." The Black Stone is a symbol of the Knights Templar of the York Rite. Now, within the York Rite's three divisions, colors are more prevalent in each division. The colors of the Chapter, Council and Commandery are powerful symbols that a non-Mason or a non-York Rite Mason cannot see, but to a member of the York Rite of Freemasonry, they illuminate brilliantly. The same is true for the colors within the Scottish Rite. These are modern color secret language, but could they be ancient as well?

Freemasonry was striving and growing in the United States and European Countries before the 18th century. However, there was no Scottish or York Rite in the United States until 1801 when the Mother Supreme Council was formed. Today, still, some Grand Lodges do not accept the Scottish Rite, but don't forbid other Grand Lodge's Master Masons from joining and fellowshiping nor do

they consider it a clandestine lodge. Up until 1801, (and some jurisdictions still today) there were simply the Symbolic Lodge, Royal Arch Masonry, and the Commandery, with the Order of the Temple being the last and foremost degree. Granted, there were other degrees around that later were intertwined or accepted into the Scottish or York Rites. The Symbolic Lodge was the 3rd Degree Master Mason and its color was blue. The Royal Arch, or Chapter Degrees could not be obtained until one was a Past Master. The Royal Arch Degree has always been red. Finally, the Commandery degree was the Order of the Temple and its primary color was black. So here, we learn that the three colors of rings the young Master Mason saw were originally the highest degree colors of each of the three ancient levels of Freemasonry. So here we uncover a dual symbolism, that the three basic colors of red, blue, and black were the ancient and are the current representatives of the three modern divisions within Freemasonry. In so doing, the dual symbolism sheds more light by delivering the impact of “as in the ancient days, so in the modern days.” Today’s colors of Freemasonry have symbolically returned to its original design, one of re-birth.

The Square and Compasses Symbol is commonly and publicly recognized by the world as one of Freemasonry. Wherever the Square and Compasses are displayed, in this case on a ring, the viewer sees Freemasonry. However, when intertwined with color, it visually depicts, to an enlightened Mason, further Masonic light by indicating the wearer of the ring is a Master Mason, Scottish or York Rite Mason.

We have associated the basic colors of the ring and its purpose to Freemasons and non-members. There are reasons *why* the colors are indicative of various levels and degrees of Freemasonry. I hope to enlighten you. First, let me say that the colors of white, black, red and blue are basic colors of the three degrees in the Symbolic Lodge. The question of why the *basic* colors of the rings in Freemasonry were chosen is the esoteric symbolism.

Blue is the most common color and it has numerous symbolisms through the Symbolic Lodge’s three degrees. It is frequently referred to in the title of the Masonic Lodge, called “The Blue Lodge,” even though the proper name is the “Symbolic Lodge.” We are taught the lodge stations are symbolic of the earth, giving all four directions of North, South, West and East, with their symbolism being an entire research paper of themselves. The lodge’s vertical area is symbolic of the celestial heavens. The Earth’s view vertically towards the Celestial Heavens is blue. Still there are more reasons for calling the Symbolic Lodge “Blue.” Albert Mackey, a prominent and illuminating Masonic author said, “...Blue is a universal symbol of friendship and benevolence, because as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive.”¹ Generally, the color blue is a symbol of truth, justice, perfection, unity, trust, order, peace and loyalty. All these virtues are taught within our Order. Blue is also associated with conservative tones. Was the color blue always assigned to the symbolic Lodge? No, it was not.

White was originally assigned to the Symbolic Lodge by the Mother Grand Lodge and later changed to blue.² We first learn of “a lambskin or white leather apron” in the Entered Apprentice Degree. The color white is generally associated with innocence, cleanliness, purity and birth. These

¹ By Brother John Schoeder :

http://www.themasonictrowel.com/Articles/Symbolism/general_files/color_symbolism_and_freemasonry.htm.

² Schoeder, John.

virtues are representative of the Entered Apprentice. Thus, the apron of an Entered Apprentice represents him and should symbolically remain white throughout his travels.

Blue, white and black are the primary colors of instruction in the three degrees of a Master Mason and are three of the four essential colors in alchemical symbolism, with red being the other essential one of alchemical transformations. Alchemy's *influence* is ever-present in Freemasonry.³ This is based on the Hermetic Law: "*As above, so below and as without, so within.*"

The three basic colors of alchemical spiritual transformation are white, red, and black. Blue is also a primary color in this Alchemical system. The higher levels of spiritual illumination begin with the color black and can end with it too. Black is the absence of light and represents the earth or ashes, and is the lowest level of spirituality. It is where the seed of the spirit was planted. The color white is purity or re-birth. It is light undivided by not being divided into various colors. It is color at its greatest intensity. All of the colors between black and white are alchemical levels of spiritual growth. Red is alchemically the final stage of spirit fulfillment. It is the end quest of "The Greater Work."⁴ "The Greater Work" is raising the level of man and it consists of three levels. The color blue is alchemically a representation of life force, spirit, eternity, and heaven.⁵ It is where a spiritual transformation should successfully mutate, being the end of life and the beginning of spiritual re-embodiment. For example, the seed planted into the black (earth or ashes) is germinated into different stages of growth until it becomes white (re-birth from a seed) by the catalyst or life-force, blue. The end result is "The Greater Work," red. The starting point could metaphysically and symbolically, be the opposite, as it would be in harmony with the white apron and the Entered Apprentice Degree. Freemasonry teaches us that we are beginning our Masonic Life with the Entered Apprentice degree, and it represents a Mason in his youth. The Fellowcraft degree is representative of becoming a man. The Master Mason Degree denotes being a mature and wise man. As the circle of life goes, the old wise Master Mason will be overcome by death (black) and return to whence he came, ashes of the Earth. This symbolism alludes to the life-force being the taker of life instead of the giver. Thus, the cycle of life continues to revolve.

Colors can also bring about universal emotions more so than verbal language. Man has universal emotions that permeate language and culture. Our reactions to colors are nearly instantaneous and can produce substantial effects on the psyche, whether by subliminal, subconscious, or trained conditioning messages. For example, children tend to like bright, cheerful and happy colors, well reflective of their enthusiastic and zealous temperament. Color symbolism is a part of our daily lives and has been since antiquity. Further still, it will always be a part of our functioning daily lives.

The science of colors and psychology is called *color therapy* or *chromotherapy*. The basic colors of Symbolic Freemasonry are blue, red, black and white. In color therapy blue lowers blood pressure and decreases respiration. Black is a self confidence and strength booster. Red increases heart rate, blood pressure and respiration. White is not listed as color therapeutic as it generally considered as colorless and full of light. Debate continues of modern science's belief that color therapy is a pseudoscience, and placebo effects are extremely possible. We discovered colors have

³ Leon Zeldis 33°, The Symbolism of Colors in the Ancient Accepted Scottish Rite, Scottish Research Society, PS Review of Freemasonry.

⁴ Rev. Bette Jo Benner, from the Spiritual Venturer, Feb 1999.

⁵ Leon Zeldis 33, The Symbolism of Colors in the Ancient Accepted Scottish Rite, Scottish Research Society, PS Review of Freemasonry.

effects on emotions by visual recognition transcended by subconscious or trained conditioning within our cultures, societies, and languages. What would happen if sound were added to color therapy and / or the science of colors?

We all know that sounds are vital in our functioning Masonic Lives. Clearly, the audible sounds of Freemasonry would produce mounds of research, but color and sound? It is true. Color is formed by electromagnetic waves and sounds are made of pressure waves. *They are both frequencies too.* If one took a musical note of “G” 49 octaves higher it would be in perfect harmony with the exact frequency of the color *blue* and could not be of any other color. Here, I have enlightened you of our “G” and its direct correlation to the color blue. It should be noted that the standard of “49 octaves higher” is applicable of all musical notes to harmonize with their correlating color.

The science of colors and sounds can also be used for therapy and is called a “wheel of Light” or “Chakra.” The Chakra system teaches that the color blue is representative of one of its seven total sections. It relates the color blue to the Chakra section (the Throat) that links to creativity and ability to communicate. This art is another research paper of sounds within Freemasonry (i.e., sounds of the obligation coming from the candidate’s throat).

Color symbolism has a history in religion. Colors have been used in religious symbolism and dated as far back as 90,000 BC.⁶ Colors are mentioned in the Holy Bible of Christians. It speaks of Jews and the colors of the tassels when building King Solomon’s Temple, incidentally they were blue. The Hindu religion uses colors as symbols. In North America, the Apache and Navajo Nations use colors as religious and sacred symbols. The Iowa Nation holds four colors sacred, yellow, red, white and black. They represent the four races of man to the Iowa Nation.⁷

This paper started out from the simple question of the stone’s color in a Masonic ring. We found out why the color blue is prevalent in Freemasonry, more specifically why the first three degrees are called the “Blue Lodge.” Masonic symbolism relates that our canopy of heaven is blue and our lodge room is representative of earth and its canopy. We went further by discovering the Alchemical intertwining with Freemasonry as it relates to the color blue symbolizing the all powerful *life force of God’s power*. Science even came into play with the color blue. So should a Master Mason with no further degrees wear a ring of any colored stone other than blue? My answer would be no, since the color blue is representative of the three degrees of Freemasonry and no degree is higher in stature and is the color symbolism of a spiritual eternal heaven. Life eternal is what we pray to receive and nothing is of more importance; therefore, a ring with a blue stone is the highest level for the highest level of Freemasonry to be worn by a just, upright man and Master Mason.

Further Reading: “The Color Symbolism in the Scottish Rite,” by Bro. Leon Zeldis, 33rd, available at [http://www.pictoumasons.org/talks/Color Symbolism in Freemasonry - Leon Zeldis.pdf](http://www.pictoumasons.org/talks/Color%20Symbolism%20in%20Freemasonry%20-%20Leon%20Zeldis.pdf).

⁶ Hovers, E.; Ilani, S.; Bar yosef, O.; Vandermeersch, B. (2003). "An Early Case of Color Symbolism: Ochre Use by Modern Humans in Qafzeh Cave". *Current Anthropology* 44: 491.

⁷ <http://www.princetonol.com/groups/iad/lessons/middle/color2.htm#symbolism>.

THE SINE OF MASONRY

By

Thomas J. Driber, Ph.D.

In the more remote past Lodges were dedicated to Solomon and to Moses (Mackey). Today Masonic Lodges are dedicated to the Holy Saints John. When exactly the two Johns became the patrons is not exactly clear, but the late Renaissance and/or the 18th century Enlightenment is likely since the Holy Saints John are the first of several sine wave markers (Webster) that indicate from whence we came and, subsequently, who we really are. Such esoteric concerns were characteristic of Neo-Platonic Enlightenment thinking.

John the Baptist and John the Evangelist were not adopted simultaneously as the Patron Saints of Masonry as Mackey notes that John the Evangelist was not adopted until late in the sixteenth century. (Mackey) Their feast days were arbitrarily chosen and have nothing to do with their conceptions, births, deaths or any other known fact of their lives (Thurston, Atwater) (Pike)

Comprehending the first question and answer of the Entered Apprentice catechetical lecture, where the Holy Saints John first make their appearance to the newly made Brother, requires a clear re-statement and a translation of the terms since they are, as expected, “allegorical” and essentially non-sensical. The question is asked; “... whence came you?” The answer is given; “from the Lodge of the Holy Saints John at Jerusalem.”

If there is such a lodge in Jerusalem it is obscure and of no relationship to any other lodge any more so than any other lodges are to one another. Therefore, the use of the word Jerusalem must have some other reference. We know that Jerusalem is the city where the Temple of Solomon was built. Melchizedek reigned as priest and king there. Christianity, Judaism, and Islam claim rights to that “sacred ground”. Abraham, father of these three religions, was prepared to sacrifice his son Isaac there, until Yahweh intervened. John the Evangelist wrote of his vision of the New Jerusalem as a “heaven on earth.”



Fig 1 the New Jerusalem from John Pratt.com

From the foregoing it is easy to see Jerusalem as an allegorical term used to refer to a place of mystical significance which yet evokes other notions including heaven, immortality, and eternalness. From this translation it seems that Masonry tells of our coming from a place of immortality and eternity as represented by the term “at Jerusalem.”

This translation is further amplified by the explicit use of the Patron Saint, John the Baptist. The Feast Day of John the Baptist is June 24th. This date is of significance because it marks the time immediately following the summer solstice, which shifts back and forth slightly in the Gregorian calendar due to the insertion of leap year and is generally June 21st or June 22nd. Nonetheless, the point of allegorical significance is that Masonry celebrates Saint John the Baptist Day on June 24th and always it is three to four days *after* the summer solstice in the northern hemisphere.

The summer solstice is that point where in the heavens the sun reaches its highest point for the year. On the date of Saint John the Baptist Day the sun is already in its descent from the Tropic of Cancer to its lowest point in the Tropic of Capricorn. The sun is that great luminescent orb which symbolizes for us as Masons that essence of Divine Truth after which we must continually seek.

The answer to the first question explicitly includes reference to a Lodge of John the Baptist, or the essence of divinity (the sun), in descent. The translation then seems to suggest that we are descendent into this material world from a place of Divine Truth. That Divine Truth is that same Eternity marked by the term “Jerusalem”. And, the fact that the sun is in its descent on that particular date suggests our descent from eternalness into mortality, albeit brief and temporary, in the density of the material world.

But we come from the Lodge of the Saints John. The second John is John the Evangelist who

wrote the Book of Revelations, who was the “Beloved Apostle”. He was a disciple of Jesus of Nazareth and a prophet. If we follow the same method to translate the meaning of Saint John the Evangelist, we find again a Feast Day corresponding to a period immediately *following* the winter solstice on December 21st or 22nd depending on the leap year insertion. Regardless, the significance here again is that the day of celebration is December 27th and immediately after the date when the sun shines at it lowest point over the Tropic of Capricorn in the northern hemisphere. On Saint John the Evangelist Day the sun is already ascending back to its highest and brightest point in the heavens. Again, and most importantly, we say we symbolically come from that Lodge of John the Evangelist. Then, we too are essentially ascending back to our eternal nature which “re-members” us with the essence of eternalness and infinity, the essence of Deity!

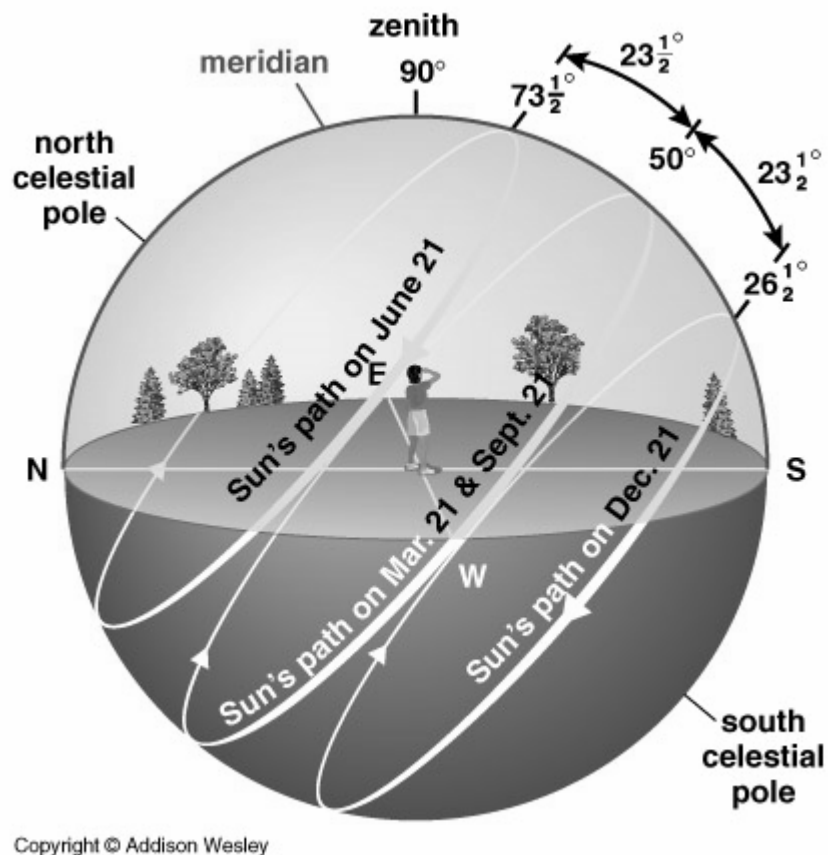


Fig. 2 Above shows the undulations of the sun’s path from June 21st to December 21st. At latitude 40° north, the sun will rise north of true east and set north of true west during the summer and south of true east and west in winter.

A concise translation then might go as follows; “I come from eternity, that place of Truth, into the material world and am ascending back to my eternal nature.”

Here for the first time in Masonry we see the sine in the allegory of our descent into humanness and our return again to eternal spirit. But, for it to be a sine wave it must meet the following criteria:

“...must be a wave form of periodic oscillation in which the amplitude of displacement at each point is proportional to the phase angle of the displacement and that is visualized as a sine curve.”
(Webster’s)

The first problem then is in defining the aspect of “periodic oscillation”. That is given in another question and answer where the newly made Brother indicates that, “...has arrived of his own free will and accord and says further that “...has been often tried, never denied and willing to be tried again”.

This makes no sense in the customary manner of usage since an apprentice has no idea of what trial is, nor has he any idea of how to be tried, never mind being repetitively tried. Even though some have argued that his presence at the stationed offices constitutes the manner of trial to which this statement refers, under no circumstance can circumnavigation of the Lodge be considered trial in the sense that a regular Mason would use the term “tried”. So, there must be another allegory here that is not yet readily apparent. And, indeed there is!

Knowing that we have descended into this materiality from our spiritual eternity the answer indicating free will and accord suggests that we have chosen to incarnate here.

Insomuch as this incarnation may represent a kind of trial, the response of the apprentice now makes more sense and, therefore, the fuller translation that fulfills the need for “periodic oscillation” would more clearly be stated as; “I come from eternity, that place of Truth, descended into the material world, and am ascending back to my eternal nature and doing so of my own free will as I have done many times before, am doing now, and will do many times in the future.”

Now the displacement amplitude of the sun in descent and the sun in ascent is repetitively periodic and proportional and therefore is diagramed as a clear sine wave and the first Sine of Masonry (Snodgrass). See the path of the sun in Figure 2 above.

All things in Masonry are given repetitiously and in multiple forms. Can this fact be fulfilled in the Sine of Masonry? The answer is an unequivocal, yes!

The apprentice is told that in more ancient times our Lodges were held atop the “highest hills and in the lowest valleys and most retired groves”. Considering the highs and lows of the “hills and valleys” it is again the appearance of the sine wave and elaborated further by the caution of “most retired groves,” which can only refer to that which is clearly visible but yet out of ordinary sight.

In the allegory of Jacob’s ladder, Jacob is said to have left his father’s house at Beer-Sheba and traveled toward Haran. He stopped for the night and gathered rocks for his pillow, and after falling asleep he dreams of a ladder extending from earth to heaven and from heaven to earth. Angelic beings are descending and ascending the ladder (Gen. 28: 10-22). At the top of the ladder is the voice of God which speaks to Jacob. Clearly we find Jacob in the material world as symbolized by his head laying on the denseness of a rock as he dreams of the voice of God and the ongoing descent and ascent of those angelic beings going up and down the ladder from heaven to earth and back again. Again, the periodic oscillation of proportional displacement is depicted in imagery for us as a sine wave of continuous undulation of up and down on the ladder. With God’s voice at the top of the ladder there can be no doubt as where those beings are going who are ascending up. With Jacob’s being asleep with his head on a rock there can be no doubt as to where those are going who descend the ladder into the density of the material world.



Fig 3 Angelic descent & ascent of Jacob's ladder Note Jacob's head resting upon the rock

We can substantiate the repetitiveness of the sine wave characteristic throughout the catechetical lecture of the Entered Apprentice. The repetitiveness of the theme is precisely as we find it in many other aspects of Masonic philosophy. If the oscillating theme could be identified in wholly other

areas of Masonry it would provide even greater validity for the interpretation of our descent from eternity into temporal mortality as suggested in the oscillating allegory. Moreover, a daily routine and mundane expression of this repetitious sine wave would clearly support the idea of divine beings here expressing themselves in a material world. That, which is disguised in plain sight is often the most difficult to see. The sine wave is precisely concealed in the expression of the Masonic grips which permit us to know another in the darkness or the light.

In the darkness we are not recognizing Brother A.B. by face or vocal tone but rather that he is a Brother, and by definition a Brother of eternal immortality and another part of the whole just as we are ourselves.

Foregoing a detailed explanation, it is enough to call to mind the respective grips extending from the Entered Apprentice through the grips of a Master Mason. With little or no effort, anyone can appreciate the peaks and valleys across the knuckles when looking at the top of a closed fist or across the back of the hand when a fist is made. Socially, we may greet each other every day on the highest hilltop or the lowest valley, on the descent or on the ascent.



Fig 4 Metacarpal-phalangeal joints, peaks and valleys

In greeting each other then we not only express a social camaraderie, but more especially, we are “re-cognizing” each other’s eternal spirit, and effectively saying, “I know you as an eternal being, a part of the whole to which I too am a part, who has also come here of your own free will, and who has been here before, is here now, and may be here again in the future if you choose.”

Others have proffered an explanation of the grips. Arguably, Brother Albert Pike, known amongst the fraternity and the profane as a giant amongst the Craft because of his superior insight and vast knowledge, tendered an explanation of the grips in his text, Esoterika. Explaining the grips from a searching perspective Pike muses on the grips as indicative of science, logic, and faith (Pike). Although the explanations differ significantly from that defined herein, allegory and symbolism often have more than one meaning. However, where a constant thread can be identified in different aspects of the same thing there is more likely to be something of deeper significant meaning. Brother Pike has not argued on behalf of the symbolism of the mystical divine, the eternal, or the immortality suggested in the meaning and evident in the continuity of the theme, but has rather dealt with the grips more narrowly and equivocally as he prepared his treatise for the Royal Order of Scotland.

And so one may ask, what does all this mean and why is this important? The answer lies in the question of whether or not we are Masons, and of course, we are so taken.... So then, what is a Mason? Insofar as we claim the Operative Masons as our “ancient brethren” we must define ourselves according to what our ancient brethren were. They were builders. They built cathedrals,

convents, shrines, priories, etc. They built or created something where before there was nothing other than raw materials. As such we can say that they were builders and builders are in this world Creators. As we do not build with brick and mortar we are now Speculative Masons or philosophical Masons, building a corpus of moral science upon which to guide our lives. Simply put, we are thinking Masons who are building in the vanguard of creation, expanding the universe through our thoughts. In this regard we are the Light after which we incessantly seek creating as in the beginning, in the present, and in the future which is now (Hawkins).

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Illustrations:

1. Figure 1 is taken from John Pratt.com in a discussion of the internet article Twelve Sons, Twelve Stones as reprinted from Meridian Magazine Aug. 3, 2005.
2. Figure 2 is taken from the internet site Athena.cornell.edu from "The Cosmic Perspective", Bennett et al. Illustration by Addison Wesley.
3. Figure 3 is an illustration of Jacob's ladder taken from Clip Art
4. Figure 4 is a "stock photo" showing the prominence of the metacarpophalangeal joints evident in a closed fist.

Notes:

The description herein of Jacob's ladder is devoid of the usual Masonic references to the virtues of Faith, Hope, and Charity because the description as found in Genesis fails to include them. Faith, Hope, and Charity are to be found in the New Testament discussion found in Corinthians, Chapter 13. It would seem therefore that the inclusion of these virtues in the Masonic rendition of Jacob's ladder is an insertion of Christianity into Masonry. Generally Christianity does not recognize the possibility of re-incarnation which seems to be intrinsic to the allegory of Jacob's dream. Insertion of the virtues of Faith, Hope, and Charity detract from the fundamental concept of re-incarnation evident in the story and illustrations of Jacob's dream. As such the true meaning in the Masonic context is lost and generally without any reference until the Christianization of the Old Testament allegory is restored to its original facts.

HISTORY OF GREENEVILLE LODGE No. 3

Greenville Lodge Number 3 had an auspicious beginning. When the first meeting was held to petition for a charter, the person occupying the seat in the West had a notable future ahead of him. On that night in the West was seated a man who was to become both the future Grand Master of Tennessee and future President of the United States, Brother Andrew Jackson. The first officers of the Lodge when chartered were: Worshipful Master, George W. Campbell; Senior Warden, Jenkins Whiteside; and Junior Warden, John Rhea. The date of the first charter was December 15, 1801. Our Lodge was chartered as Greenville Tennessee Lodge Number 3 and North Carolina Lodge Number 43 by the North Carolina Grand Lodge. There being no Grand Lodge in Tennessee at that time accounts for the dual Charter.

First Tennessee Charter

The Grand Lodge of Tennessee was formed in 1813 and on October 6, 1814, Greenville Lodge was issued a charter as Greenville Lodge Number 3 of Tennessee. The first Grand Master of Tennessee, Thomas Claiborne, signed the charter.

The charter was issued to Worshipful Master, William Dickson; Senior Warden, James Gass; and Junior Warden, Daniel Creamer. The first two original charters are still in possession of the Lodge.

When the Grand Lodge was formed in Knoxville in 1813, there were eight Lodges represented. Greenville Lodge was one of the eight. The representative from Greenville was the Reverend Stephen Brooks, and possibly others.

Lodge Locations

Greenville Lodge has met in many locations during its history, many of them historical landmarks in Greenville. The place where the first petition was presented was in the home of William Dunwoody, on the grounds occupied by the Presbyterian Church between Main and Depot streets. This was across from the Grand Hotel (now the General Morgan Inn). Mr. George Brown provided the next meeting place across from the Williams Mansion on Irish Street. Brown's Certificates are on display in our Lodge. He was made a Mason in Ireland. Up until the Lodge ceased to meet, and for awhile after the Charter was restored, the Old Male Academy on the east end of Church Street was used. Various other buildings were used up to our present location.

The End, and a New Beginning

The period beginning in 1828 was a darkened time in the history of this Lodge. For reasons beyond the Lodge's control, members failed to meet. No representative was sent to the Grand Lodge nor was the Per-Capita Tax paid, and the Lodge ceased to exist.

Happily, though, dawn always follows the darkest hour, and sometime in 1846, before the Grand Lodge met, Grand Master Edward Dillahunty was petitioned by our Lodge for a new dispensation to reform the Lodge and, after proper returns were made and the Lodge being represented by C. W. Nelson, this was granted. The Lodge was re-chartered on October 8, 1847, as Greenville Lodge Number 119.

At the meeting of the Grand Lodge in 1907 the Lodge petitioned to have its original number 3

restored, and this was granted.

Greene County Lodges

At the time of the restoration of Greeneville's original Number 3, there were six lodges in Greene County: Number 3 in Greeneville, Nolichucky Number 323 located at Rheatown, Beersheba Number 449 located twelve miles south, Midway Number 463 located eleven miles west, Warrensburg number 487 at Warrensburg, and Clear Creek located at Jeroldstown. After Clear Creek ceased to exist, part of the membership attended Arcana at Limestone in Washington County. Another part assisted in the organization of Van Hill Number 520 at Baileyton, (now Baileyton Lodge Number 520.) At present there are five Lodges meeting in Greene County, they are; Greeneville Number 3, Beersheba Number 449, Baileyton Number 520, Mosheim Number 463 (formerly Midway), and Warrensburg Number 487.

At the beginning of 1914 there were 121 Master Masons in the Greeneville Lodge; however, due to the events in the 1860's the total number since the original charter is unknown.

Destruction and Loss during the Civil War

During the American Civil War there was much unrest and conflict in and about Greeneville and Greene County. Masonry, unfortunately, could not avoid the consequences. While General Longstreet and his Confederate forces occupied Greeneville, the room used by the Lodge was broken into by some of the troops and used as sleeping quarters. Not content with this, they proceeded to steal or destroy the furnishings and the records, which were locked in the Secretary's Desk. Fortunately two of the members of the Lodge, John Maloney and John M. Mckee, had the foresight to remove the minute books then in use and, most importantly, the original charters. These were hidden beneath the top board of a cupboard, which was between a chimney and the corner of a wall in the hotel owned by Maloney. This hotel was located on the ground now occupied by the M. E. Church (Asbury Methodist) on the southeast corner of Main and Summer Streets. Because of their care we still have our original charter.

A New Century Begins

The period 1914 to 1957 saw the regretted passing of many of the Lodge's faithful and very active members. One Brother was E. A Wilson who, as secretary of the Lodge, served for a total of 23 years, 1909 to 1916 and 1936 to 1950.

Several members of our Lodge served in World War I. They included: Joseph A. Banks, Noah M. Banks, Carl L. Bradford, Sam B. Brown, Milton L. Clemmons, Thomas A Finch, Robert C. Howard, Roy Tucker, A. A. Smith, M. H. Jordan, J. F. Lane, J. D. Layberger, W. D. Lowrey, S. J. Milligan, H. C. McDaniel, W. A. Susong, and B. B. Tullock.

World War II also saw members of our Lodge offering themselves for service. They were: Farley M. Ball, W. G. Cavinder, Henry S. Dunham, Paul M Ford, Benford Justice, H. Gurney Reeves, R. R. Shantz, J. D. Wilson, James N. Hardin, Reverend William Edward Bishop, Reverend N. H. Cardwell, Mac Pate Edwards, William G. Hull, William H. Meyers, M. K. Sangid, J. C. Thompson, and C. A. Yates.

A New Lodge

During the 1970's, the members of our Lodge were planning on constructing a new Lodge on one floor to make access easier, especially for the older members. Property was purchased on Mason Street and on the 11E Bypass. However, in 1974 a building became available on the bypass owned by Lodge member Howard White, who had operated a hardware store at this location. After examination by the building and grounds committee, a proposal was presented at the September stated meeting. The proposal being approved, the building was purchased on September 9, 1974.

The property was purchased for \$105,000 dollars and, from the sale of the two properties and donations from the Lodge treasury, the Greeneville Eastern Star Chapter Number 223, Greeneville Chapter Number 135 R. A. M., and Greeneville Council Number 77 R. & S. M., a down payment of \$35,000 dollars was made. The remainder was borrowed from the Greene County Bank.

First Meeting and a Payoff

In December of 1974, the officers for the coming year were elected in the old Lodge. They were installed on December 16, 1974 in the new Lodge. On the first Tuesday of January 1975 the first stated meeting was held in the new Lodge. During the next nine years there were auctions, dinners, donation drives, and other fund raisers to pay off the Lodge debt, which led to tremendous member interest and participation beyond anything previous.

On August 2, 1983, at the meeting of that month, the members voted to pay in full the debt they had owed for nine years. Due to the hard work of all the Masonic bodies who used the Lodge, this was made possible, and on September 6, 1983, an open house was held to pay tribute to all involved, and a symbolic note burning took place. The members of Greeneville Lodge Number 3 now owned in full their new building. One additional fact is that the stair railings and doors into the lodge were part of the architecture from the old Lodge downtown.

To the Present

Nothing concerning the properties of the Lodge has changed to the present, other than regular maintenance and a couple of renovations, but much has been done and our Fraternity has moved forward.

In 1996, a proposal was brought forth to assist the youth in our area, and the college scholarship fund was begun. A scholarship of \$500 dollars was accepted, and with the additional \$500 from the Eastern Star, the fund is now \$1000.00 dollars.

On June 16, 2001, a milestone was reached in the form of a special degree. The Lodge voted this year to have a special degree in Greene County which was to be called the Mountain Top Degree. With the dedicated assistance of all concerned it was a success. It is now an annual event involving all the lodges in Greene County and shared by the Masons of North Carolina.

It is our prayer that the next 200 years be as fruitful and progressive as the last 200 for Masonry in Greene County.

COLUMBIA LODGE No. 31, F. & A. M., COLUMBIA, TN

By

J. Rex Hartsfield, Past Grand Illustrious Master, Grand Council of Cryptic Masons of the State of Washington

Freemasonry came to Maury County very early, probably with the first group of settlers. The Grand Lodge of Free and Accepted Masons of Tennessee was organized in 1813 by nine lodges who had received their charters from the Grand Lodge of North Carolina. One of these founding Lodges was Hiram Lodge #7, which is located in Franklin, Tennessee and whose membership included members living in what is now Maury County. Dr. L. B. Estes, who was a member of Hiram Lodge #7, was appointed Postmaster in Columbia in 1807 and served until his death in 1814. When he died members of Hiram Lodge came to Columbia to conduct the Masonic Rites at his funeral. This was the first recorded Masonic meeting in Maury County.

Columbia Lodge #31 was organized in 1819, and working under a Dispensation from the Grand Lodge of Tennessee, Dr. William G. Dickinson acting as Grand Master Pro tempore opened a lodge, to be named Columbia Lodge #31, on the third degree. Brother Dickinson then installed Brother James C. Craig as Worshipful Master of Columbia Lodge #31. Brother Dickinson was then serving as Junior Grand Warden and subsequently served as Deputy Grand Master under Grand Master William E. Kennedy, who was also a member of Columbia Lodge. Deputy Grand Masters were appointed at that time instead of elected.

Columbia Lodge #31 was the twelfth lodge to be chartered by the Grand Lodge of Tennessee in Tennessee (there were ten others chartered in surrounding states before Columbia Lodge #31 was chartered) and it has served the community through good times and bad for one hundred and ninety years and is still going strong.

Columbia Lodge #31 has been recognized as an active lodge and as one whose members are involved and interested in Freemasonry. It is also a lodge whose members are dedicated to serve the craft and the community. Almost since the chartering date Columbia Lodge has provided leadership to the Grand Lodge of Tennessee and to the other Grand Masonic Organizations of Tennessee.

Five members of this lodge, and one former member, have served as Grand Master of the Grand Lodge of Tennessee:

- Matthew Delamare Cooper was Grand Master in 1825 and 1826.
- William E. Kennedy was Grand Master in 1827 and 1828.
- Edmund Dillahunt was Grand Master in 1844 and 1845.
- Archelaus Madison Hughes, Sr. was Grand Master in 1852 and 1853 and again in 1863.
- John Thomas Williamson was Grand Master in 1889.
- Charles A. Fuller, who was a member and Past Master of Columbia #31, but later moved his membership to a Nashville Lodge, and was Grand Master in 1850.

Four members, and one former member, have served as Grand Commander of the Grand Commandery of Knights Templar of Tennessee:

- Lucius J. Polk was the second Grand Commander of Tennessee and served in 1860.

- Joseph M. Towler was Grand Commander in 1868.
- Joseph H. Fussell was Grand Commander in 1880.
- Robert Pillow was Grand Commander in 1891
- Charles A. Fuller was a member and Past Master of Columbia #31, but moved his membership to a Nashville Lodge, and was the first Grand Commander of the Grand Commandery of Tennessee.

Ten members have served as Grand High Priest of the Grand Chapter of Royal Arch Masons of Tennessee:

- Hezekiah Ward served as Grand High Priest in 1831 and 1832.
- Taswell Alderson served as Grand High Priest in 1835.
- Edmund Dillahunt served as Grand High Priest in 1840 and 1841.
- James H. Thomas served as Grand High Priest in 1843.
- Charles A. Fuller served as Grand High Priest in 1849.
- A.M. Hughes, Sr. served as Grand High Priest in 1850 and 1851.
- William H. Whiton served as Grand High Priest in 1860.
- John T. Williamson served as Grand High Priest in 1893.
- Joe C. Foster served as Grand High Priest in 1969.
- Ronald C. Dougherty served as Grand High Priest in 2008.

Six members have served as Grand Illustrious Master of Cryptic Masons:

- John P. Campbell served as Grand Illustrious Master of Tennessee in 1851 & 1852.
- Lionel Hawkins served as Grand Illustrious Master of Tennessee in 1855.
- John H. Devereaux served as Grand Illustrious Master of Tennessee in 1860.
- William A. Smith served as Grand Illustrious Master of Tennessee in 1905.
- Robert Yahola served as Grand Illustrious Master of Tennessee in 1998.
- J. Rex Hartsfield served as Grand Illustrious Master of Washington in 1999.

Columbia Lodge was organized in 1819 and chartered in 1820. Much of the history of the early years of the lodge has been lost with the loss of many of the records. A short history of the lodge was prepared in 1872 and it is stated in that history that the lodge records are missing for the periods of December 10, 1827 to the beginning of 1835 and from 1853 to 1861. The minutes from March 1884 to May 1902 are also missing. The minutes are complete from May 1902 to date except for the period of May 27, 1952 to August 7, 1952.

Some of the records were lost when the Grand Lodge of Tennessee Archives burned in 1856, some were lost when the Columbia Masonic Temple was occupied by the Armies of both sides during the Civil War and some others were lost when the Columbia Masonic Temple was destroyed by fire in 1946.

“Century Review of Maury County” written by D.P. Robbins lists the following charter officers and members of Columbia Lodge #31.

William G. Dickinson

Worshipful Master

Harry Hill	Senior Warden
James C. Craig	Junior Warden
John Brown	Secretary/Treasurer
Nathaniel Ives	Senior Deacon
John S. Williamson	Junior Deacon
Alfred Hunt	Tyler

First Initiates:
 Dr. Dorrell N. Sansom
 Robert L. Cobbs

The Proceedings of the Grand Lodge of Tennessee for 1820 indicates that a Charter was issued to Columbia Lodge #31 and that the annual return for the lodge indicated that they reported a total membership of thirteen members.

James K. Polk was supposed to have received his degrees in 1820. David Craighead, Alexander Kirkpatrick, William R. Miller and John C. Brooks also became lodge members in 1820. Since William G. Dickinson was acting as a Pro Tem member from Hiram Lodge #7, this accounts for all thirteen members. Sometime between 1820 and 1823 Matthew D. Cooper affiliated with Columbia Lodge #31, as he was one of three members who represented the Lodge at the 1823 Grand Lodge Session.

The early membership of the Lodge included several veterans of the War of 1812. This is a partial listing of those members:

Thomas Hamilton	A. C. Hays
John T. Moore	J. D. Fleming
M. D. Cooper	J. P. Peters
M. Caruthers	James Dobbins
J. W. Egnew	James Walker
Hezekiah Ward	

Columbia Lodge #31 has met in many different locations during its 190 year existence. The actual meeting place from its chartering until the building of the first hall is unknown, because of the loss of records, but it probably met in either the Court House or the Presbyterian Church. Since the erection of the first Masonic Hall in Columbia in 1827 the meeting places of the lodge are well documented.

In 1827 the Tennessee State Legislature gave permission for Columbia Lodge #31 to conduct a lottery to raise funds to build a Masonic Hall. This Hall was built on the corner of what is now North High Street and West Seventh Street. The lodge remained there in that building until 1883 when the original building was razed and a new and larger building was erected at the same location. This new building was home to the lodge until January 1946 when the third floor and most of the rest of the building was consumed by a disastrous fire. The lodge then went into a temporary lease arrangement with the I.O.O.F. on South Main Street. In early 1948 the lodge leased the third floor of the Frierson Building on North Main Street and remained there for a few years. In 1952 the lodge moved into a newly constructed Masonic Hall on the Nashville Highway near the intersection with the Theta Pike. In 1963 they received an offer to purchase the building and they sold it and built the building they

now occupy on the Theta Pike.

The history of Columbia Lodge #31 is so intertwined with the history of Columbia and Maury County that the three are inseparable and the history of one is reflected in the other two. The same men who were responsible for the development of the city and county were also responsible for the growth and activities of the lodge. The lodge reflected the ups and downs of the economy and has served the community through it all. The lodge hall served as headquarters for the armies of both sides during the Civil War, and had it not been for assistance provided by a Military Lodge from Ohio Columbia Lodge probably would not have survived the war years.

Past Masters of Columbia Lodge #31

1819	William G. Dickinson	Physician (Charter Master Pro Tem)
1820	James C. Craig	Banker
1921	Dorrell N. Sansom	Physician
1822	Robert L. Cobbs	Lawyer
1823	Dorrell N. Sansom	Physician
1824	Hillary Langtry	Merchant and Post Master
1825	Hillary Langtry	Merchant and Post Master
1826	Matthew D. Cooper	Lawyer, Teacher
1827	Madison Caruthers	Banker
1828	Hezekiah Ward	Carpenter
1829	Hezekiah Ward	Carpenter
1830	Hillary Langtry	Merchant and Post Master
1831	Taswell S. Alderson	County Judge
1832	Master unknown	
1833	Taswell S. Alderson	County Judge
1834	Lemuel Phillips	Tanner
1835	Hezekiah Ward	Carpenter
1836	Taswell S. Alderson	County Judge
1837	Taswell S. Alderson	County Judge
1838	Taswell S. Alderson	County Judge
1839	Taswell S. Alderson	County Judge
1840	Pleasant Nelson	Inn Keeper
1841	Jacob F. Guthrie	Shoemaker
1842	Samuel P. Walker	Merchant
1843	William R. Hodge, Sr	Silversmith
1844	J. B. Alderson	Grocer
1845	Charles A. Fuller	Printer
1846	Nathan Vaught	Builder
1847	A. M. Hughes	Lawyer & State Attorney
1848	Nimrod Porter	Sheriff & Contractor
1849	A. M. Hughes	Lawyer & State Attorney
1850	J.P. Campbell	Lawyer
1851	Joseph Crawford	Teacher

1852	W. C. Whitthorne	Lawyer
1853	James W. Moore	Tailor
*1854	Joseph M. Towler	Physician
	O. H. P. Bennett	Professor and Surveyor
1855	James W. Moore	Tailor
1856	O. H. P. Bennett	Professor and Surveyor
1857	A. M. Hughes	Lawyer & State Attorney
1858	William Galloway	Trader
1859	Master Unknown	
1860	No Lodge Activity	
1861	J. W. Witherspoon	Merchant
1862	No Lodge Activity	
1863	No Lodge Activity	
1864	No Lodge Activity	
1865	James W. Moore (Pro Tem)	Tailor
1866	William R. Hodge, Sr.	Silversmith
	J. W. Witherspoon	Merchant
1867	J. W. Witherspoon	Merchant
	Joshua G. Bailey	Rail Road Freight Agent
1868	J. W. Witherspoon	Merchant
1869	Joshua G. Bailey	Rail Road Freight Agent
1870	George Mason	Carriage Maker/ Trimmer
1871	James Andrews	Hardware Merchant and Mayor
1872	J. W. Witherspoon	Merchant
1873	J. W. Witherspoon	Merchant
1874	Joshua G. Bailey	Rail Road Freight Agent
1875	J. W. Witherspoon	Merchant
1876	Joshua G. Bailey	Rail Road Freight Agent
1877	W.R. Elam	Hardware Merchant
1878	Hugh T. Gordon	Lawyer
1879	George Mason	Carriage Maker/ Trimmer
1880	A. M. Hughes	Lawyer
1881	Joshua G. Bailey	Rail Road Freight Agent
1882	Joshua G. Bailey	Rail Road Freight Agent
1883	Joshua G. Bailey	Rail Road Freight Agent
1884	Joshua G. Bailey	Rail Road Freight Agent
1885	John A. Engle	Merchant/ Tailor
1886	Joshua G. Bailey	Rail Road Freight Agent
1887	Joshua G. Bailey	Rail Road Freight Agent
1888	William A. Smith	Physician and Educator
1889	William Taylor	Lawyer
1890	E. E. Erwin	Newspaper Management and City Recorder
1891	S. D. F. McEwen	Bank Book Keeper
1892	W. E. Brazier	Inspector in Cotton Mill
1893	J. F. Wiley	Deputy Post Master

1894	John Williamson	Lawyer
1895	William A. Smith	Physician and Educator
1896	William A. Smith	Physician and Educator
1897	William A. Smith	Physician and Educator
1898	E. G. Johnson	Carpenter
1899	Ernest Yoest	Telegraph Company Manager
1900	Ernest Yoest	Telegraph Company Manager
1901	Ernest Yoest	Telegraph Company Manager
1902	Joe Ritt	Sales
1903	W. B. Greenlaw	Lawyer and County Attorney
1904	William A. Smith	Physician and Educator
1905	W. T. Ussery	Baptist Minister
1906	Sol Grose	Dry Goods Sales
1907	W. C. Whitthorne	Lawyer/ Judge
1908	Jim A. McAllister	Farm Materials Supplier
1909	W. R Hovious	Agent for Standard Oil Co.
1910	J. C. Hardy	School Principal
1911	W. W. Dyer	Barrel Mill Owner & Operator
1912	W. Jesse Lane	RR Conductor
1913	George T. Hughes, Jr.	Lawyer
1914	Phillip V. Dyer	Farmer
1915	J. N. Dedman	Hotel Manager
1916	John N. Pigg	Book Keeper
1917	Will W. Rayburn	Car Foreman
1918	James G. Williamson, Jr.	Physician
1919	Will W. Rayburn	Car Foreman
1920	George T. Hughes, Jr	Lawyer
1921	William J. Oakes	Planing Mill Owner
1922	William S. Fleming, Jr.	Dairy Farmer
1923	W. C. Whitthorne	Lawyer/ Judge
1924	John A. Harris	Teacher
1925	W. B. Alexander	Rail Road Brakeman
1926	E. Connor Flowers	Carpenter
1927	William S. Fleming, Jr.	Dairy Farmer
1928	R. Lee Thomas	School Superintendent
1929	John N. Pigg	Book Keeper
1930	R. Lee Thomas	School Superintendent
1931	Sam G. Dorsey	Monument Retail Merchant
1932	J. M. Thomas	Auto Parts Sales/ Grocer
1933	Glenn Rummage	Machinist
1934	W. M. Younger	Woolworth's Store Manager
1935	W. M. Younger	Woolworth's Store Manager
1936	Thomas Julian Liggett	Teacher/ Post Office
1937	Thomas Julian Liggett	Teacher/ Post Office
1938	Hubert Parrish	Machine Operator in Hosiery Mill

1939	Jesse T. Caskey, Sr.	Clothing Manufacturer Employee
1940	Julius J. Ytzen	Drag Line Operator
1941	Clement Marshal	Machine Operator
1942	Casto D. Madewell	Clothing Manufacturer Employee
1943	Claude N. Orman	Photographer
1944	Russell A. Pinkston	Farmer
1945	T. D. Spears	Telephone Lineman
1946	Leland H. Blair	Linotype Operator
1947	J. Anderson White	Electrician
1948	Joe C. Johnson	Accountant
1949	C. I. Cato	Brick Mason
1950	Robert O. Ytzen	Service Station Operator
1951	James L Bailey	Southern Bell Employee
1952	William J. Harris	Farm Bureau Manager
1953	Sam Westall	Home Oil Co. Manager
1954	Edwin D. Graham, Jr.	Butcher
1955	Elbert W. Walllace	Dragline Operator
1956	Joe Claiborne Foster	Insurance Agent
1957	Woodrow Willis	Radiator Shop Operator
1958	Allen C. Stone	Shipping Clerk
1959	William A. Fitzgerald	Southern Bell Employee
1960	Samuel R. Journey	Machinist
1961	Harold O. Butler, Jr.	Electrician
1962	Gordon Fann	Manufacturer's Representative
1963	James Wilson Lofton	Butcher
1964	Tolen J. Mitchell	Assistant Superintendent at Monsanto
1965	John Thomas Ussery	Railroad Employee
1966	Joseph Clarence Higgins	Construction Superintendent
1967	James Eugene Ussery	Monsanto Employee
1968	Bob S. Kee	Sales
1969	Robert Darden Jones	Union Carbide Foreman
1970	Gerald Wetzel	Construction Co. Sec/Treasurer
1971	Howard Wayne Hickman	Columbia Fire Chief
1972	Ewing Patterson Troope, Jr.	Fireman
1973	James Calvin Lunn	Union Carbide Foreman
1974	Ira Oval Conner	Union Carbide Employee
1975	George William Renfro	Engineer
1976	Norman Kenneth Eubank	Tennessee Department of Safety
1977	William Edsel Sharpton	Auto Parts Supply Manager
1978	Ronald Carl Dougherty	Telephone Company
1979	Patrick Erwin Hartman	Physician
1980	John Dwight Sharpton	Insurance Agent
1981	Charles Edward Shouse	Hooker Chemical Employee
1982	Cecil Devon Conner	Hooker Chemical Employee
1983	Thomas Myron Langley	Retired

1984	Ricky Jo Robinson	Teacher/Principal
1985	Robert Meredith Hubbard	Computer Programmer
1986	James Edward Duncan	Columbia Power System
1987	Edmond Bent Cherry, Jr.	Retired Military
1988	Gary Paul Phillips	Insurance Agent
1989	Mel Gary McCandless	Pipefitter/ Welder
1990	Monte James McCandless	Pipefitter/ Welder
1991	Ted Ellington Ring, Jr.	Pipefitter/ Welder
1992	William Jordan Mingledorff	Drag Line Operator
1992	James Edward Duncan	Columbia Power System
1993	Joe Richey Ashley	Insurance Sales
1994	Rufus Villard Haygood	Barber
1995	Walter Merrill Hutcherson	Electrician
1996	Joe Robert White	Accountant
1997	Thomas Woodson Binford, III	Methodist Minister
1998	Charles Robert Luttrell	Auto Parts Store Manager
1999	Reynolds Lloyd Luther	Employee of Truck Repair Company
2000	Rufus Villard Haygood	Barber
2001	Kenneth Paul Putnam	Carpenter
2002	Thomas Jay Piper	Computer Software
2003	Jeffery A. Hardy	Automobile Manufacturing
2004	Thomas Michael Mayberry	Soft Drink Distribution
2005	Ronald Glenn Attkisson	Automobile Sales
2006	Ronald Glenn Attkisson	Automobile Sales
2007	Doyle Garth McCrary	Spring Hill Water Systems
2008	John Ray Caldwell, Jr.	Tennessee National Guard
2009	Warner Martin Winn	Computer Programmer Analyst
2010	Zachary Derryberry	Information Technology

* From 1854 until 1867 Worshipful Masters only served a six month term of office.

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DISCUSSION PERTAINING TO THE HISTORY OF UNION LODGE, No. 38 F. & A. M. OF KINGSTON, TENNESSEE

By

Victor Hovis Jr., Past Master (1964 and 1971) and Lodge Historian



This report was presented by Bro. Hovis at the September 14, 1996 meeting of the Tennessee Lodge of Research which was held at Union Lodge No. 38. Brother Hovis also repeated this talk when Union Lodge celebrated its 175th Anniversary three weeks later. Shown at left is Brother Hovis (left) with Worshipful Master Tom Boduch, preparing to enter Union Lodge to deliver his talk. Later that afternoon (October 5, 1996), Brother Hovis received his 50 year pin from then Grand Master Alton E. Tollison. Brothers Hovis and Boduch are the only two living Past Masters of Union Lodge who have served twice as Worshipful Master.

This report was also published in the 1997 TENNESSEE LODGE OF RESEARCH PROCEEDINGS. Brother Gary Hall (Past Master TLR and Proceedings editor) mentions that Bro. Hovis was employed as an engineer for many years at the Nuclear Complex at Oak Ridge. He demonstrated his ample skills by designing the new Lodge Building for Union 38. Bro. Hovis served twice as master of Union Lodge, the last time during the 150th year celebration.

A number of months ago, I was asked by a number of members of our Lodge to see if I could write up some words about the history of our Lodge, Union Lodge No. 38, F. & A.M., of Kingston, Tennessee. This request was made in the light of the fact that on October 6th of this year, 1996, our Lodge will be privileged and honored to engage in the celebration of the one-hundred and seventy-fifth anniversary of the birth of our Lodge within the Masonic Fraternity of the United State of America. It is within this context of understanding that the following discussion is offered for your reading, consideration, and comments. Such comments and/or inputs are welcome for the purpose of adding to or correcting the accuracy of the overall discourse hereby presented.

Upon examination of the history of Union Lodge, it appears that its history should be presented in two parts. The first part is that of the Lodge itself as an organization, or entity, of men who assemble together periodically in a spirit of common understanding of the philosophies, basic principles, and ideals that permit men to enjoy good, productive, and respected lives. The second part should present the manner in which certain members of the Lodge have conducted their lives in our community in such a way that they have exemplified their adherence to the principles of our Order to the credit of themselves, their families, their community, and to Masonry in general.

When considering the history of the Lodge itself, it has been necessary to consult reference books that give information about the early years of its existence. The best book I have found is entitled *The History of Freemasonry in Tennessee, 1789 - 1943* by Charles Albert Snodgrass, 32°, KCCH. In his book he presents the following information regarding the formation of our Lodge:

Union Lodge No. 38 at Kingston was a mother of Lodges as Roane County was a mother of Counties, and the county, city, and Lodge all figured prominently in the early history of the State. Kingston was a military outpost in 1792, a United States

Fort being established at Southwest Point, on the Tennessee River, a garrison for United State Troops until 1817, and the county claims a larger number of resident Revolutionary War Veterans than any other county in the United States. General Sevier was stationed here by Territorial Governor, William Blount, and Colonel Return J. Meigs of Revolutionary fame was stationed here for some years as Agent of the Cherokees, by appointment of President Jefferson in 1801.

Kingston was established as a town by the Legislature in 1799, and its Masonic history began with the Charter issued to Union Lodge No. 38 by Wilkins Tannehill, Grand Master, October 6, 1821, naming John Brown (Sheriff for 23 years) as W. Master; Gideon Morgan, Sr. Warden and Samuel Brown, Jr. Warden, hence it is now in its One Hundred Twenty-second year. Its meetings were held in the old brick Court House until 1854, when they occupied what was known as the “long room” in the present Court House until a lot was donated by R. K. Byrd in 1871 and the Lodge erected its own building. This, unfortunately, was destroyed by fire in 1901.

Here the Legislature met in 1807, later adjourning to Knoxville, and here Henry Liggett was still presiding as Master in 1853. He was Junior Grand Warden in 1829 and again in 1835; Senior Grand Warden in 1831 and Deputy Grand Master in 1837; also served as Scribe in Knoxville Chapter No. 6, at Knoxville.

Among the Lodges mothered by this venerable Lodge are Tennessee Lodge, 204, at Loudon, which was a part of Roane County until 1870, and six others within the present County boundaries; Stockton Valley 367, (1868); Emerald, 377, (1868); Rockwood, 403, (1870); East Fork, 460, (1874); Omega, 536, (1890); and South Gate, 569, at Harriman, 1893.

Further examination of the book by Brother Snodgrass reveals some particular information that should be of special interest to the members of our Lodge. There is a section in the book by Brother Snodgrass that deals with his first decade of historical information, 1813 to 1823. It describes a number of activities of our Grand Lodge and the chartering of a number of Lodges in the State. It states that in 1821 the city of Nashville was given its second Lodge by the chartering of Nashville Lodge No. 37. Three others were chartered in Tennessee, Union No. 38 of Kingston, which has been a Masonic bulwark in its section through all the years, Mt. Moriah, No. 39 at Dover, which later changed its name to Dover, and Washington Luminary No.42 at Washington on the banks of the Tennessee River in Rhea County.

Then there is a next section of his book that he refers to as the Second Period—1824 to 1838. In this section he presents some information about the Anti-Masonic Disturbance, 1826 to 1836. In this section he says that no other disturbance in America has ever exerted so profound and disastrous effect upon Masonic progress in this Country as did the Anti-Masonic education growing out of the malicious Morgan episode during the decade immediately following the establishment of our Grand Chapter. It began in September, 1826, and attained its greatest intensity in the political campaign of 1828. Our own beloved Andrew Jackson upheld the banner of Freemasonry in the face of bitter antagonism and marched victoriously into the Presidency. In the decade that followed, hundreds of Lodges, and even Grand Lodges, closed their doors. Many of them were never opened again.

Tennessee was not immune from this disturbance. The Grand Lodge of Tennessee patiently waited until the storm subsided before taking any action against the affected Lodges. At the Annual Communication of the Grand Lodge in 1836 the charter of King Solomon Lodge No. 6 was

surrendered to the Grand Lodge by Brother John Bell, and a report of dormant Lodges was presented for consideration by the Grand Lodge. A list of dormant lodges is given, and it includes Union Lodge No. 38 of Kingston. It says that no return had been made to the Grand Lodge since 1835. The information given in the book relates that during the next two years, efforts were made to revive these Lodges, but with little effect. At the Annual Communication of 1838, the Committee on Delinquent Lodges presented a list of Lodges that they recommended be stricken from the rolls of the Grand Lodge of Tennessee. Agents were appointed to visit these Lodges and receive their jewels, furniture, etc., and return them to the Grand Lodge. That list does not include Union Lodge No. 38. We have never lost our Charter as a result of these disturbances or for any other reason. Our Charter continues to remain intact without blemish since 1821.

John Brown, the first Master of Union Lodge No. 38, was also the first Sheriff of Roane County. He moved to Roane County from Snow Hill in Greene County, N.C. in 1798. He was made a Brig. General by Andrew Jackson in 1812. He organized a Regiment of soldiers known as "The Second Regiment Mounted Gunmen" of East Tennessee. He and his soldiers went to the aid of Gen. Jackson at The Battle of Horseshoe Bend. Gen. Brown had a twin brother, Thomas, who was a Major in the War of 1812 and later became a General. Thomas Brown represented Union Lodge at the Grand Lodge in Nashville in 1821. He received the Charter for our Lodge and was a charter member. Both brothers are buried in the Kingston Cemetery.

Gideon Morgan, the first Senior Warden of our Lodge, was a prominent Kingston citizen. He enlisted in the Continental Army in New Mulford, Conn., and fought in the War of Independence. He came to Kingston, built the house now owned and occupied by the Robert N. Delaney family, and operated it as an inn for many years. He died in 1830 at the age of 79, and is buried in the Kingston Cemetery.

Another interesting early citizen of Kingston was William C. Dunlap, a lawyer and a Major in the Militia. He was born in Knoxville in 1798, but his family moved to Roane County in 1801. He was Master of Union Lodge in 1825, and records show that he attended the Grand Lodge meeting in Nashville that year. He moved to Bolivar, Tenn., in 1828, and died near Memphis in 1872.

In 1825, Henry Liggett was Senior Warden of Union Lodge. He represented the Lodge for many years and served as a Grand Lodge Officer. He was Junior Grand Warden in 1829 and again in 1835; Senior Grand Warden in 1831; and Deputy Grand Master in 1837. He was Master of Union Lodge several times, the last year being 1853. Henry Liggett was a prominent merchant and citizen of Kingston and one of the most faithful members our Lodge has ever had.

Throughout the history of the Lodge, and from its early beginning, its members have been active in community affairs. Richard Richards was Junior Warden of the Lodge in 1825. He was a Medical Doctor and later appointed a trustee of the Rittenhouse Academy. This was an educational academy of higher learning in Kingston that offered educational opportunities beyond the school system of those times. It was organized in 1806, and it had many Masons as trustees. In addition to Dr. Richards, a few of the trustees who were Masons were Thomas and John Brown, Hugh Dunlap, Henry Liggett, Robert Gilliland, Lewis Jordan, W. S. Center, and James McNutt.

Colonel Return J. Meigs, for which Meigs County is named, resided in Kingston at Southwest Point for several years. He was in the area when Union Lodge was formed. He was an Indian Agent from 1801 until his death in 1823. He was a member of American Union Lodge of Marietta, Ohio.

The Lodge continued through its early years to serve the community, and its members were prominent in the affairs of the City and the County. A copy of its first By-Laws shows that its members were required to attend its meetings and participate in its endeavors. Many of its members

were farmers and had to either walk or ride on horseback to attend the meetings. Indians were still in the area, but Kingston was fast becoming an important city. It was a stopover from Knoxville to Nashville. Also it was Capitol of the State of Tennessee for one day when the Treaty with the Cherokees was signed. Many prominent men passed through Kingston and stopped and visited with the members of Union Lodge. Gen. Andrew Jackson, later twice Grand Master of Tennessee, and President of the United States, was one of them.

As far as can be determined, the Lodge held its first meetings in the first Courthouse of Roane County. Records of the Roane County Court meeting in April of 1825 gave the Lodge permission to enlarge the upstairs by removing a partition. When a second Courthouse was built in 1854, the Masons obtained permission to meet upstairs. They moved in and held meetings before the building was accepted by the County Court. The Lodge had a brass band at that time which marched in local parades. It was privileged to participate in the Courthouse Dedication ceremonies in 1856.

At the beginning of the War Between the States, members of Union Lodge again marched off to fight. This time, unlike conflicts before, they were divided. It became brother against brother. The members of the Lodge distinguished themselves on both sides. Robert King Byrd, a Past Master of the Lodge, organized the first Union Regiment of Tennessee at Camp Dick Robinson in August of 1861. He was a Colonel, and the Secretary of the Lodge, James T. Shelley, served as a Major. The 1st U.S. Regiment under the command of Col. Byrd assisted in the capture of Cumberland Gap. They fought at Stones River, and, under Gen. Burnside, participated in the Siege of Knoxville.

The Confederate 43rd Tennessee Regiment was organized in Nov. 1861, with J. W. Gillespie, a Past Master of Union Lodge, as Colonel. They fought in East Tennessee, and later joined Bragg's Kentucky Brigade. They went on to fight in Vicksburg and around Winchester, Fisherville, Cedar Creek, and in later fighting, in Morristown and Russellville.

These were trying years for the Lodge; however, it did confer several degrees and managed to hold meetings while the War raged around the area. Returns to the Grand Lodge in 1866 state "That owing to the ravages of the late War, all of our books and papers, except a few, and our Charter, were destroyed." A list of members was compiled from the memories of James T. Shelley, Secretary, and J. W. McNutt, Past Master.

In 1871, James Sevier, a grandson of Gen. John Sevier, was Master of the Lodge. Henry Crumbliss, Clerk and Master of Roane County, was Senior Warden. Wiley Love served as Junior Warden, J. W. McNutt, Treasurer, and James T. Shelley, Secretary. This same year, Brother R. K. Byrd and wife, Mary, gave the Lodge 3/4 of an acre, parts of lots 1-2-15-16 where the Methodist Church now stands. There, Union Lodge erected a two story building where it met upstairs. The downstairs portion was leased to the Methodist Church for an initial period of 99 years.

In 1901, the Lodge building caught fire and was totally destroyed. Union Lodge met for a few months in the Knights of Pythias Hall on Race Street. It was then able to make arrangements with the County Court to meet in the "Long Room" over the Court Room in the Courthouse. These quarters were shared with the Odd Fellows Lodge from 1901 to 1906. At about this time, Brother D. C. Sparks had purchased a building at the corner of Race Street and Kentucky Street in Kingston. He leased the top half of this building to the Lodge for an initial period of one year. The Lodge wanted to acquire this place for its meetings and use, but it did not have the financial resource to purchase the entire building. As a result, D. C. Sparks sold the top half of the building to Union Lodge for the sum of \$300.00. The indenture and deed to this property is recorded in the Roane County Courthouse and dated December 2, 1907. This was a rare real estate transaction because not often in Tennessee has a deed been issued and registered that suspends a property owner "forever" above the

property of the owner of the land beneath. Captain Sparks was a member of the Lodge, and he firmly believed that the arrangements were sound. The Lodge remodeled the upstairs to meet its needs and moved in. The first meetings were held there in the early part of 1908.

The Lodge continued to prosper and increase in influence within the community, even through the Great Depression. On October 6, 1921, Union Lodge No. 38, F. & A.M. celebrated its 100th anniversary. The celebration was a gala affair. Festivities and ceremonies were held at the Fair Grounds located on North Kentucky Street, about where the present I-40 Interstate Highway crosses over the existing North Kentucky Street. The public was invited, and the Lodge furnished food and entertainment for all who attended. Both political and inspiring speeches were delivered by prominent citizens of our community and of the State of Tennessee. Music was provided by the Rockwood Masonic Band. W. T. Ferguson was the Worshipful Master at that time. He and the officers and members of the Lodge did a great and wonderful job. By means of this celebration, and the promotion of good times for all, they properly demonstrated to the community that our fraternity supports and encourages the best values and philosophies of life.

After enjoying relatively tranquil times, Union Lodge No. 38 began to experience significant changes in its traditional and comfortable pace of activities. This change took place as a direct result of three specific and direct actions of the Government of the United States of America. These actions were as follows:

1. The construction of Watts Bar Dam by the U.S. Tennessee Valley Authority on the Tennessee River resulting in impoundment of water within the land of Roane County and required to provide the water reservoir capacity necessary to support the designed electrical power generating capacity of the dam system.
2. The establishment of the Oak Ridge complex for Atomic Bomb development purposes during World War II. This program encompassed the seizure by the United States Government of significant portions of property owned by long-time and original-descendant residents of Roane County, with Kingston as its County Seat.
3. The construction of the Kingston Power Generating plant at Kingston, Tennessee, by the TVA. At the time of its construction and initial operation, it was the largest, single, electrical power generating plant in the world.

This information is presented at this time because all of the projects described above were successfully completed by men who came from all over the United States of America to do the work required. Roane County, Tennessee, at that time, could supply only a small portion of the specific craftsman and/or technical skills required to accomplish the Governmental goals of the projects described above. The total period of time encompassing these activities was from about the early 1940's to the early 1960's. It is important to note that these were mature men who brought with them a variety of skills and who had previously demonstrated their abilities, skills, and accomplishments in their respective callings. This particular collection of skills and talents was and remains unsurpassed in the history of our Nation.

It is also important to note that a significant number of these men were Masons. They came here with Masonic memberships in a number of Lodges throughout our Nation. As these Masons entered into their respective positions they introduced their unique, strong, and positive threads of honesty,

productivity, and integrity into the various fabrics of accomplishment that have produced the results we and our families enjoy today.

During the decade of 1950 to 1960, Union Lodge No. 38 experienced an unprecedented rate of growth in its membership. This was the result of transfers of membership from other Lodges coupled with an upsurge of an interest in Masonry among the younger men of the community. As a result, it became obvious that the Lodge Room and its facilities were no longer adequate in size to meet the requirements of the time. The members began to formulate plans and to take action to build a new Lodge Building. This then led to an evaluation of real estate in Kingston that would meet our needs, and we found that no property was available for our purposes at that time. This was frustrating, but one of our members came to our aid. Clyde W. Holden (who was known affectionately as “Ox” because of his physical size) made available to the Lodge a piece of property on Spring Street in Kingston across the street from the Kingston Junior High School. The Lodge voted to acquire this site for a future building, and on February 6, 1961, purchase of this property by our Lodge was completed. The Warranty Deed associated with this transfer of property ownership was noted in Note Book H, Page 246, on March 4, 1961, in the Roane County Register’s Office and recorded in Deed Book T, Series 8, Page 519.

After this goal was established, the Lodge began to move forward with enthusiasm and energy. It is important to note that at that time many of the members were skilled in the building and construction professions, and they did not hesitate to lend their talents to the planning and actual construction of the building we now occupy. Construction plans were prepared, and a groundbreaking ceremony was held on Saturday, September 21, 1963. Work was started, the building was completed, the Lodge moved from its old location to the new one on Spring Street, and held its first Stated Meeting in the new facilities on August 1, 1966.

In 1971 Union Lodge No. 38 celebrated the 150th anniversary of the issuance of its Charter by the Grand Lodge of Tennessee in 1821. Since this was a special occasion, the members decided to publicize this event among both the Masonic fraternity and the community. Committees were formed and plans formulated early in the year to make this a memorable celebration. Interest and support of this event from both Masons and the surrounding community was most gratifying. In addition to our members, Masons from other Lodges nearby contributed assistance where possible. The Grand Lodge Officers and Past Grand Officers were most gracious in lending their support early in the year, and their help was most valuable.

So, on Wednesday, October 6, 1971, Union Lodge held its 150th “Birthday Party.” On October 2, the Mayor of Kingston, Robert Humphreys, had signed an official City of Kingston Resolution proclaiming October 6, 1971, as “Union Lodge 38 Free and Accepted Masons Day” throughout the city. The Roane County School System gave us permission to use the Roane County High School gymnasium for refreshments, musical entertainment, and fellowship plus use of the cafeteria facilities for the preparation of food and drinks. This cooperation and support from the local governmental organizations was certainly welcomed and greatly appreciated.

The Lodge was opened for business at noon. A Master Mason degree was conferred. The candidate was Brother Howard Mac Trapp, who later became Worshipful Master of the Lodge in 1985. The Lodge then adjourned its meeting, and the members and guests then retired to the Roane County High School gymnasium for the evening meal and entertainment. Music was provided by a band from the Grand Ole Opry in Nashville, all of whom were Masons. The public was invited to this party. A barbeque meal with fixings was served to a crowd of over 1,000 people. The program consisted of Old Harp singing by Brother John L. Fritts and his son Harry; and talks by Brother

Fritts, Brother Kenneth Deatherage, who was our local Assistant Attorney General, and Brother Joe Carr, who was then Secretary of State of Tennessee. The Lodge was reconvened at about 10:00 PM and closed its business for the day at about 11:00 PM.

The minutes of that day show that about 225 Masons were present. About 75 to 80 of them were from neighboring Lodges and other Lodges throughout the State and Nation. For Masonic historical purposes, it is necessary to note that the most significant group of Masons that came to the festivities consisted of Grand Lodge Officers, Past Grand Lodge Officers, Past Grand Masters, and Officers of other Grand Masonic Bodies from throughout the State. Officers in attendance were as follows:

Charles Burton Jones, Jr.; Grand Master Johnson City Lodge No. 486, Johnson City, TN
Joseph Clinton Mobley; Deputy Grand Master Park Avenue Lodge No. 362, Memphis, TN
Daniel S. Johnson; Senior Grand Warden Tullahoma Lodge No. 262, Tullahoma, TN
J. Castro Smith; Junior Grand Warden Shekinah Lodge No. 524, Knoxville, TN
Ralph A. Croyle; Senior Grand Deacon Sinking Creek Lodge No. 575, Gray, TN
Everrett Clark; Junior Grand Deacon Faith Lodge No. 756, Oak Ridge, TN
John Riley; Past Grand Master Jackson Lodge No. 45, Jackson, TN
Arch E. McClanahan; Grand Treasurer & Past Grand Master McWhirtersville Lodge No. 375,
Donelson, TN
Wallace P. Douglas; Grand Secretary & Past Grand Master Humbolt Lodge No. 202, Humbolt,
TN
Preston R. Pounds; Grand Lecturer Whorley Lodge No. 601, Chattanooga, TN
Jake Denny; Grand Lecturer Johnson City Lodge No. 486, Johnson City, TN
Jack Barnes; Grand Lecturer Jackson Lodge No. 45, Jackson, TN
John R. Stracener; Grand Master of Grand Council, Royal and Select Masters Mt. Moriah Lodge
No. 18, Murfreesboro, TN
H. Gordon Higgs; R. E. Grand High Priest, Royal Arch Masons Paris Lodge No. 108, Paris, TN
Russell B. Tandy; Past Grand High Priest, Past Grand Commander Loretto Lodge No. 655,
Loretto, TN
Sam Stephenson; Past Grand Master King Lodge No. 461, Bristol, TN
Nathan Roberts; Past Grand Master Chattanooga Lodge No. 199, Chattanooga, TN
Daniel Porter Henegar; Past Grand Master Warren Lodge No. 125, McMinnville, TN
Ralph Wiley Clair Lambert; Grand King Royal Arch Masons Jere Baxter Lodge No. 742,
Nashville, TN
James P. McGinnis; Grand Commander, G.C. Morristown Lodge No. 231, Morristown, TN
Ray Pearson; Chairman, Board of Custodians Clay Lodge No. 386, Church Hill, TN
Turner Williams; Member, Board of Custodians Edgefield Lodge No. 254, Nashville, TN
John B. Arp, Jr.; Director, Masonic Education Union Lodge No. 38, Kingston, TN
E. Paul Fly; Grand Lodge Accounts Committee Phoenix Lodge No. 131, Nashville, TN
Jimmy A. Buford; Venerable Master, S.R.L.P., Past Grand Patron Chattanooga Lodge No. 199,
Chattanooga, TN
Lamar Timmons; S.R. Secretary of Chattanooga, P.P. Whorley Lodge No. 601, Chattanooga, TN
Coy Duke; Past Grand Master & Director of Widows and Orphans Fund Jere Baxter Lodge No.
742, Nashville, TN
E. Guy Frizzell; Past Grand Master Bright Hope Lodge No. 557, Knoxville, TN

In 1971 it became apparent that our Lodge had a significant number of older members and

widows of older members whose lives stretched back to the latter part of the last century. Therefore, various members began to interview people in and around Kingston that could contribute to the past history of the area regarding the input of Masonry to our general community welfare and progress down through the years. This resulted in the accumulation of a unique body of information of particular interest to both our Lodge and to Roane County residents in general. This then led to contact with the principal newspaper of the area, the Roane County News, of Kingston, Tennessee, to see if they were interested in the historical information we had obtained. We found that the personnel of this newspaper were very much interested in our findings, and volunteered to assemble our information in a proper form for publication. This spirit of cooperation and understanding was greatly appreciated and welcomed. As a result of work between members of our Lodge and the Roane County News, a special Masonic edition of this newspaper was composed and published on September 27, 1971. This particular publication contained a wealth of information regarding the manner in which Masonry has influenced and contributed to the growth and inestimable positive family values which our city and our surrounding localities presently enjoy.

A number of copies of this newspaper were obtained by members of the Lodge in 1971 and retained for future reference. Upon examination of these historical newspapers in 1996, and after 25 years of retention, it was observed that these copies had deteriorated somewhat because of exposure to our existing environmental atmospheric chemical composition. As a result, a good copy of this publication was procured and given additional long life retention by use of modern plastic lamination techniques. Therefore, in addition to this discourse, a complete set of plastic-laminated sheets of this newspaper is hereby presented as a supplement to these comments regarding the history of Union Lodge No. 38. (Editor's Note: The plastic laminated newspaper referred to above is located in the archives of Union Lodge No. 38). Masons of the past in our County, and especially those who have been members of our Lodge, have contributed inestimable quantities of valuable time and influence to the general welfare and prosperity of our present community. Thus, to more thoroughly understand and comprehend the most recent history of our Lodge, it is, perhaps, essential to examine this edition of the Roane County News. It provides both a special insight into and a historically-valuable source of knowledge and appreciation of the manner in which Masonry has contributed to the formulation, implementation, and preservation of the way of life we presently enjoy.

In 1972, Union Lodge initiated an activity that has attracted considerable interest and support within the Masonic Fraternity in Tennessee and elsewhere throughout the nation. This is the now-well-known "Cave Degree" in Roane County.

This essentially brings this discourse to the present, 1996, regarding the historical activities of Union Lodge per se. Down through the years, Union Lodge has sponsored and supported local bodies of affiliated and higher orders of Masonry to the best of its ability. Therefore, the following items of information are presented in the interest of historical completeness.

The Kingston Assembly No. 78 of the Order of the Rainbow for Girls was first initiated on August 18, 1956, with the Harriman Assembly conferring the degrees on thirty-seven candidates. A detailed and complete description of the activities of this Assembly up to 1971 is given on page 19 of the special Masonic Edition of the Roane County News, Monday, September 27, 1971. This page is included in the laminated copy of this newspaper that is incorporated as a part of this presentation. Interest in this Assembly among the girls and young women of the community diminished considerably during the passing years. The last annual returns from the Assembly were in September, 1989, and it became inactive in early Spring of 1990.

A Chapter of the Order of the DeMolay for Boys was chartered by the members of Union Lodge on May 23, 1961. Brother Floyd D. Rudd was appointed as Chairman. The organizing Advisory Council consisted of the following Masons: Albert Jackson; W. L. Seaver; Alfred E. Newby; Nelson B. Seamon; Fred J. Barger; John Albert Davis; Haskell D. Webb; John B. Arp, Jr.; A.T. Wallace; William P. Newby; William A. Parris; Ross L. Jones; and J. Ralph Johnston.

It is also sad to note that interest in this Chapter of the Order of DeMolay among the boys and young men of the community diminished to such a low point that the Chapter ceased its activities on or about March 13, 1980.

At the present, Union Lodge is both pleased and honored that local chapters of four Masonic bodies are very active and hold their regular meetings there.

1. Harriman Chapter No. 145 of The Most Excellent Grand Royal Arch Chapter of Tennessee received its Charter on January 28, 1896. Its location was given as Harriman, Tennessee in the County of Roane. The original officers were Walton H. Julian, High Priest; Hiram Abiff Peterman, King; and Calvin W. Nottingham, Scribe. A Duplicate Charter was issued August 5, 1969, because the original was lost. The Chapter had been moved to Kingston, Roane County, and the name changed to Roane Chapter No. 145, on May 13, 1969, by dispensation from the Grand High Priest.

2. Kingston Chapter No. 405 of The Order of the Eastern Star was chartered March 16, 1948. The original officers were Ruby Smitherman Yount, Worthy Matron; Robert S. Ladd, Worthy Patron; Pauline Crowder, Associate Matron; and Lonnie J. Alexander, Associate Patron.

3. Charity Court No. 17 Order of the Amaranth was chartered on March 12, 1983. The original officers were Barbara Leach, Royal Matron; Elmer (Bill) Leach, Royal Patron; Dorothy Crawley, Associate Matron; and Lon Luttrell, Associate Patron.

(Note by Tn. Lodge of Research Proceedings Editor Gary Hall: Charity Court No. 17 has distinguished itself by producing two Grand Royal Matrons, two Grand Royal Patrons, and the current Supreme Royal Matron (1997-1998). In addition, the only Past Supreme Royal Matron from Tennessee has transferred to this Court. This member is also presently serving as Supreme Treasurer and Grand Secretary).

4. Clinch River Council No. 136, Kingston, Tenn., of The Grand Council of Royal and Select Masters (Cryptic Masons) of the State of Tennessee was chartered on March 23, 1987. The original officers were Richard E. Harris, Thrice Illustrious Master; Elmer I. Leach, Deputy Master; and Thomas E. Massengill, Principal Conductor of the Work.

Down through the years, Union Lodge has been a Mother Lodge for a number of Masons who have distinguished themselves with regard to achievements within the Masonic Fraternity throughout the State of Tennessee. Our Lodge is proud of these men. We feel that we are justified in displaying, within our Lodge, information pertaining to the Masonic activities of these men. As a result, in this year, 1996, our Lodge set aside a small area in the vestibule, outside the Lodge Room, for the purpose of displaying certain memorabilia pertaining to the achievements within the Masonic fraternity of distinguished Lodge Members. To manage this area, a Memorabilia Committee was established to procure, and display properly, historical information of interest to the Lodge and/or

interest among the Masonic Fraternity of Tennessee in general.

At the present, a significant amount of data has been obtained and items of interest have been collected and are displayed in this Memorabilia Area for the examination and study by any interested persons. For the purposes of this written discourse, therefore, the following information pertaining to presently acquired Lodge memorabilia is hereby presented as a part of this particular discourse.

For historical purposes, the following information is included in this written discourse.

Union Lodge Brethren Who Have Served the Grand Lodge of Tennessee

John Burton Arp, Jr.; PM - Grand Master; 1983
Henry Liggett; PM - Deputy Grand Master; 1837
John Burton Arp, Jr.; PM - Deputy Grand Master; 1982
Henry Liggett; PM - Senior Grand Warden; 1831
John Burton Arp, Jr.; PM - Senior Grand Warden; 1981
Henry Liggett; PM - Junior Grand Warden; 1829 & 1835
John Burton Arp, Jr.; PM - Junior Grand Warden; 1980
Thomas Boduch, PM - Junior Grand Warden; 2007
Elmer I. Leach; PM - Senior Grand Deacon; 1983
Hoke S. Culbertson; PM; - Junior Grand Deacon; 1994
Thomas Boduch; PM; - Junior Grand Deacon; 2005
M. E. Wimberly; PM; - Grand Marshal; 1976
Thomas Boduch; PM - Grand Marshal; 1997
Hugh E. Wyatt; PM - Grand Sword Bearer; 1953
Thomas Boduch; PM - Grand Tiler; 2004
Fred J. Barger; PM - Dispensations and By-Laws Committee; 1992-1995
Thomas Boduch; PM - Vision 2013 Committee; 1996-2007
Hoke S. Culbertson; PM - Board of Control; 1997-
Thomas Boduch; PM - Education Committee; 2001-2006 (*Grand Master, 2010*)

Union Lodge Brethren Who Have Received York Rite Honors

Grand Chapter

Kimball Patterson; PM; - Grand Royal Arch Captain
Gary W. Hall; PM (No.460); - Grand Royal Arch Captain; 1991

Grand Council

T. Everett Masengill; PM; - Grand Marshal; 1991
Robert L. Sneed; PM; - Grand Sentinel; 1994
Gary W. Hall; PM (460); - Grand Conductor of the Council; 1997

K.Y.C.H

John B. Arp, Jr.; PGM
John A. Davis; PM
Kenneth E. Deal; PM
Elmer G. Sheshler; PM (Vermont No. 13)
Richard E. Harris; PM (No.403)
Robert L. Sneed; PM

Union Lodge Brethren Who Have Received Scottish Rite Honors

33rd Degree

John S. Parker; PM

John B. Arp, Jr.; PM/PGM

Fred J. Barger; PM

John C. Miller

Louis J. Scherf; PM

Bert H. Till

Marcus O. Stanfield

K.C.C.H.

Curtis T. Bailey

Gordon G. Bradford

Elmer I. Leach; PM

Thomas Boduch; PM

John R. Carter; PM

Hoke S. Culbertson; PM

Jonathan J. Loden

Nelson B. Seaman

Union Lodge Brethren Who Are Members of the Royal Order of Scotland

John B. Arp, Jr.; PM, PGM

Elmer I. Leach; PM

Fred J. Barger; PM

Gary W. Hall; PM (No. 460)

T. Everett Massengill; PM

Marcus O. Stanfield

William Brown PM, PGM(KS)

Thomas Boduch; PM

Shrine Honors

John C. Miller; Kerbela Potentate; 1970

When one examines the manner in which individual members of our Lodge have contributed to the overall support and growth of Masonry and its ideals within both our local and state communities, two predominate names emerge. These names are those of John Cleo Miller and John Burton Arp, Jr.

John Cleo Miller

John C. Miller entered the Army at the beginning of World War II and saw considerable action. He achieved the rank of Technical Sergeant and he served with distinction in Africa, Sicily, and Italy. He received the Purple Heart for serious wounds suffered at the Anzio beachhead landing in Italy in February, 1944. John received three battle stars and three campaign ribbons.

John became a Master Mason in Union Lodge on January 28, 1961. He pursued his Masonic

activities, and became a member of the York Rite and Scottish Rite bodies in Knoxville, Tennessee. When he became a member of Kerbela Temple of the Shrine in Knoxville, he began to energetically support the crippled children program of the Shrine. This led to the special recognition of being elected to the office Potentate of Kerbela Temple, and he served in this capacity for the year 1970.

John C. Miller has served as a Board Member of the Shrine Hospitals for Crippled Children at Greenville, S.C. and Lexington, KY. He has also served as a Director of the Shrine Burns Hospital in Cincinnati, Ohio. On November 7, 1970, the City of Kingston, by special proclamation of the Mayor, the Hon. Howard Burnette, honored him with a "John C. Miller Day."

John Burton Arp, Jr.

John Burton Arp, Jr. became a Master Mason in Bright Hope Lodge No.577. Knoxville, TN, on October 2, 1951. After moving to Kingston he transferred his membership to Union Lodge in 1954.

He entered into Masonic activities with great enthusiasm and worked hard in support of Union Lodge and its activities. He served as Junior Warden in 1964 and Senior Warden in 1965. He was elected Worshipful Master for the year 1966, and presided over the movement of Union Lodge from its old location at the corner of Race and Kentucky streets to its new and now present location on Spring Street.

From the date of his Master Mason degree in 1951, Brother Arp maintained a steady pace of service and achievement within the Masonic fraternity. He became a member of the Scottish Rite, York Rite, and Shrine bodies of Knoxville. As he worked in these bodies and in his Lodge, he acquired an unusual knowledge of Masonry, its history, its teachings, and its philosophies of life. The Grand Lodge had been considering the starting of a program to improve the understanding of Masonry in Tennessee and needed someone to organize and promote such an effort. After search and study, it was determined that Brother Arp met the needs and qualifications of such a Mason.

As a result, after serving as Worshipful Master of Union Lodge, John was appointed Director of Masonic Education for the Grand Lodge of Tennessee. He served in this capacity from 1966 to 1980, when he was appointed a Grand Lecturer. In the Grand Lodge, Brother Arp was elected Junior Grand Warden in 1980. He advanced each year, and was elected Most Worshipful Grand Master on March 24, 1983. He retired as a Grand Lecturer on December 31, 1992, but continued to be very active in Masonry until his death on March 29, 1993.

Two current activities of the Lodge should, perhaps, be included at this time.

In 1994 and 1995, Union Lodge sponsored a baseball team in the Babe Ruth League of Kingston. The team was made up of young men of 16 to 18 years of age. This year, the Lodge sponsored a Little League team of 7 to 8 year old boys. Our present Senior Warden, Michael R. Mann, has been very active in the organizing and coaching of these teams. He was head coach this year, and his team won the League Sportsmanship Award this year. The Lodge is also a co-sponsor with other civic organizations of boy's football activities in Kingston.

In 1991 Union Lodge received a financial surprise in the form of a sizeable bequest from the settling of the estate of deceased Brother John Henry Peters. It was given with the requirement that it be invested and the returns be used for the advancement of Masonry and its ideals and for financial assistance to worthy young people. Therefore, the Lodge has established a scholarship fund in his honor to help high school graduates from Roane County and Midway High Schools get a start towards a college education.

During the settling of the United States, the Masonic Fraternity has provided a principal means

for fellowship among the men of the various small communities that began to spring up across the land. In most areas it provided the only common ground for the meeting together of men of various political, religious, and occupational habits. Masonry asks only the support of the principles of the Fatherhood of God and the Brotherhood of Man as criteria for membership. Most men are willing to assemble together and cultivate new friendships in peace and harmony under these conditions.

It is with these thoughts and comments in mind that this discussion of the history of Union Lodge No. 38 is submitted for comments and consideration.

Bibliography

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HISTORY OF HARMONY LODGE, No. 184 LOCATED IN TIPTONVILLE, TN

Harmony Lodge #184 was chartered on October 11, 1851. It was earlier that year of 1851 that a dispensation was granted to several Masons to form and open a lodge in the Madrid Bend section of Obion County, and it was these Masons who founded our present lodge.

The charter officers of Harmony Lodge were J.B. Burnett, Master; T.J. Nolan, Senior Warden; and William D. Bloys, Junior Warden.

Existing records do not show the number of members at the time of the chartering of the Lodge, and fire destroyed a lot of the valuable data that could be included here. The records do show that as the war clouds gathered and thickened, threatening to disrupt the peace of the country in 1861, the Masons of Tennessee, among which Harmony Lodge was numbered, addressed a letter to all other Grand Lodges in the United States in a noble attempt to avert the war.

This letter is an outstanding document that appeals to all Masons, members of a common brotherhood, to “step forward, and pouring the oil of peace upon the troubled waters of civil war, roll back the raging tide, and in one united demand, make their voices heard in arresting the terrible havocs of fraternal strife”.

Though this effort was unsuccessful in a measure, it is interesting that most lodges continued to meet regularly, and in the case of Harmony Lodge, meetings were disrupted only a few months in 1862 when the lodge hall was used by the confederate army as a hospital.

There is evidence that soldiers from both armies met together in lodges on many occasions, and much suffering was avoided and prevented.

The first lodge hall was located at Cronanville near where Jones Chapel Church now stands. Later it was moved to Silvertop Landing, located somewhere north of the Old Roberts Place north of town.

When the lodge was moved from there it came to “Old Town” in Tiptonville. When the river began making inroads on the site, the hall was moved to a lot directly in the rear of the Tiptonville Drug Co. The building was also used as a court house and a community meeting place.

While the lodge members could move in advance against the quirks of “Ole Man River,” they were helpless against the sudden ravages of fire. When flames swept the lodge hall in 1879, all the records were destroyed, except the charter.

About 1944 they met upstairs in a two story building on the South side of Church St. About 1950 they moved to the East End of Tiptonville and met above the Clyde Jones Grocery. Later they moved to the old movie theatre, and were there until 2005 when they built a beautiful brick building on Highway 78. Grand Master Paul Phillips dedicated it on November 12, 2005.

Today, the lodge meeting dates are easily announced, thanks to the newspaper, to the mailman, and to the internet, but in the earlier days of Harmony Lodge, a more universal method of determining the meeting date was commonly accepted. All meetings were held on the Saturday before the full moon each month. The meeting time was changed on motion of the lodge from 2 p.m. to “early lamp lighting time,” on May 23, 1885.

There have been three Grand Officers from our Lodge. Two were Grand Patrons in the Eastern Star and one was a Grand Officer from the Blue Lodge.

Charles Franklin LeDuke was Worthy Grand Patron of the Grand Chapter in the Eastern Star.

Ralph Algee was Worthy Grand Patron of the Grand Chapter of Florida and the youngest that Florida ever had.

James D. Strayhorn was Junior Grand Deacon of the Grand Lodge in 1969.

One of the longest records as worshipful master was brother, J.C. Harris who served 14 years, including four consecutively from 1868 to 1871.

Past Masters of Harmony Lodge:

1913 Richard W. Griffin	1970 James N. LeDuke
1914 Hale C. Tipton	1971 Joe E. Suiter
1915 B.F. LeDuke	1972 A.E. Markham III
1916 S.N. Newton	1973 Paul N. Algee Jr.
1917-18-19 Fred Lowery	1974 Robert L. Haggard
1920 J.S. Williams	1975 Joe E. Suiter
1921-22 Hale C. Tipton	1976 Paul A. Sutton
1923 T.E. Morris	1977 Robert P. Cooper
1924 Hale C. Tipton	1978 J.D. Gooch
1925 Fred Lowery	1979 Howard Vaughn
1926 Hale C. Tipton	1980 Loy Townsend
1927 B.N. LeDuke	1981 Robert Dewayne Haggard
1928-29 Hale C. Tipton	1982 Johnny G. Jones
1930 J.J. Gwaltney	1983 Mark Reeder
1931-32-33 J.M. Sudbury	1984 A.C. Swindle
1934 Hale C. Tipton	1985 Tommy Jerden
1935 B.N. LeDuke	1986 Thomas Johnson
1936 Raymond L. Glover	1987 Dennis Whitson
1937 T. Floyd Jackson	1988 William Leslie Haggard
1938-39 Hale C. Tipton	1989 Bobby Staggs
1940-41 Fred Greer	1990 Robert Leslie Haggard
1942 R.P. Alexander	1991 James Blackburn
1943, 44, 45, 46 J.C. Jones	1992 Johnny Green Jones
1947-48 Clyde Jones	1993 James C. Stevens
1949-50 J.W. Thorpe	1994 Dewayne Haggard
1951 J.C. Jones	1995 Jerry E. Simmons
1952 Wade Yates	1996 Phillip Vernon
1953 Wayne Rhodes	1997 Tommy Jones
1954 Charles Franklin LeDuke	1998 James Blackburn
1955 Grady Marvin	1999 Joe D. Schenk
1956 Cole Crabtree	2000 Harsie Elmer Staggs
1957 Raymond Davis	2001 Tommy Jones
1958 Wayne Rhodes	2002 Paul David Jones
1959 Wayne White	2003 Dewayne Haggard
1960-61 Howard M. Vaughn	2004 Tommy Jones
1962 Orgel Cozort	2005 James Blackburn
1963 Hale C. Tipton III	2006 Dewayne Haggard
1964-65 James Strayhorn	2007 Steve Jones
1966 W.C. Haynes Jr.	2008 Tony Parker
1967 James N. LeDuke	2009 Glen Stover
1968-69 Glendon Hyde	

THE HISTORY OF MORRISTOWN LODGE, No. 231, F. & A. M.

By
Joseph Warshawsky, P.M.



Morristown Lodge 231 (1883-1924)



Morristown Lodge 231 (1994 to Present)

Even before the town of Morristown received a charter from Grainger County, nine Master Masons living in the Morristown area sent a “Petition for Dispensation for a New Lodge” to the Grand Lodge of Tennessee, F. & A.M. The “Petition for Dispensation to form a New Lodge” in Morristown, Grainger County, was approved on March 22, 1853. By the time the Grand Lodge issued the Charter to Morristown Lodge No. 231, F. & A. M., on October 5, 1853, five additional Brethren had been raised to the Sublime Degree of Master Mason.

After Grainger County granted the town of Morristown a Charter for Incorporation in 1855, Rev. J.W. Shelton was elected the first Mayor of the city of Morristown. Other Lodge 231 Brethren elected Mayor during the period of 1855 thru 1860 were Samuel L. Huffmaster, 1857, Drury Morris, 1858, and J.B. Moore, 1860. During the same period Curtis Eames, Rev. J.W. Nicodemus, John F. Noe, Sr., and N.F. Reed were Lodge 231 members elected Alderman. Only seven other men were elected as either Mayor or Alderman during this period of time.

It is believed that the first home for Morristown Lodge No. 231 was the Morristown Female Academy. This building was located on a lot near the present Rose Center and was built by Professor S.D. Miles, a charter member of the Lodge. The minutes of the Lodge indicate that the Lodge met in the Academy prior to the Civil War. John Portrum, another instructor at the Academy, was raised to the Sublime Degree of Master Mason on January 4, 1855, and was Worshipful Master from 1861 to 1863.

The Lodge continued to meet every month after the Civil War began until October 1861. After that meeting, there was a July 1862 meeting, two June 1863 meetings to elect and install T. W. Turley as Worshipful Master, and a final meeting of the Civil War on August 6, 1863.

The first post Civil War meeting did not take place until November 2, 1865. At this meeting, a

committee was appointed to obtain Brother William McFarland's permission to use T. W. Turley's vacant Mansion House for the next meeting. During the next six months, the building committee examined, repaired, and made alterations to the old Lodge building. Committees were appointed to fabricate an altar and furnish the Lodge with aprons, candles, candlesticks, furniture, and spittoons. In March 1866, the Lodge voted that former Treasurer C.E. Carriger be released from liability for any of the Lodge's money remaining in his hands at the end of the Civil War that were in Confederate currency.

Although it is not known who is responsible for the Female Academy after the death of Brother S.D. Miles in 1859, members of the Lodge were mentioned as Trustees of the Academy in the 1866 minutes. In April 1867, the Lodge procured a title to the Academy and an extension to the boundary of the lot. Brother Thomas P. Summers was elected Principal of the Female Academy and the building was renamed the Masonic Female Academy. Two months later, the Lodge decided to start a Male School and elected Brother Alfred W. Wilson Principal of the Male School. The Male School, later known as Reagan High School, was located at the old Bethel Church near the street intersection and Bethel Spring at the old power plant on North Cumberland. In the fall of 1867, 161 male and 110 female students were enrolled at the two Schools. All Trustees for both schools were members of the Lodge.

With a recommendation from Pearl Chapter No. 24, a "Petition for Dispensation" was granted by the Grand Chapter, Royal Arch Masons of Tennessee, on October 12, 1867, to nine Morristown Companions to form a Chapter of Royal Arch Masons. Morristown Chapter No. 79 received its Charter from the Grand Chapter on October 1, 1868.

About a year after Morristown Lodge No. 231 received its Charter, DeWitt Clinton Senter was raised to the Sublime Degree of Master Mason. Brother Senter was elected the 21st Governor of Tennessee, and served from 1869 to 1871.

In 1871, G. W. Burnett and Morristown Lodge 231 Brethren George W. Folsom, Drury Morris, and John Murphy purchased the land that the Hamblen County Courthouse was built on.

On August 5, 1882, Morristown Lodge No. 231 entered into an agreement to accept the upper story of the Lookout Bank of Morristown building on the northeast corner of Main and Henry Streets. Under the agreement, the Lodge agreed to only use the upper floor as a Masonic Lodge and to pay for the costs for completing the upper story of the building, including joists supporting the upper story, brickwork from the lower story, upper story cornice, and roof. In April 1883, the Lodge received a deed for the upper story of the building, and as a result the Lodge moved to its second home.

In 1902, a dispensation was granted by the Grand Council of Royal and Select Masters of the State of Tennessee to the Companions of Morristown to form a Council of Royal and Select Masters. This "Petition for Dispensation" was signed by ten Companions. On January 26, 1903 the Grand Council of Royal and Select Masters issued a Charter to Morristown Council No. 85. Unfortunately the Charter for Morristown Council No. 85 was arrested exactly 28 years later on January 26, 1931.

In 1905, Hamblen Chapter No. 31 received a Charter from the Order of Eastern Star. It is interesting to note that Lena McClister was Worthy Matron for the first two years. Accompanying her were Worthy Patrons Dr. Teda Ashabel Hisey, 1905, and James Henry McClister, 1906. These two men and Charles Glenn Robertson are the only members of Hamblen County Chapter No. 31 to have been honored as Grand Patrons.

On March 24, 1911, three Sir Knights from Coeur de Lion Commandery No. 9 and eleven Sir

Knights from former Greenville Commandery No. 20 petitioned to form a new Commandery in Morristown. The Charter to Morristown Commandery No. 22 was issued by the Grand Commandery Knights Templar of Tennessee on June 23, 1911.

On July 24, 1924, Morristown Lodge No. 231 purchased the two story Lookout Bank of Morristown. The building was torn down and a new four-story building was erected in its place. The first floor of the new building was occupied by the Hamilton National Bank. It was finished in marble and concrete with arched concrete and marble windows. The second floor was used for offices. The Lodge was located on the third and fourth floors. It is believed that the Lodge and York Rite Bodies met in a two story, brick building on South Cumberland, near Louise Street, during the construction period. Although the building was sold to the Hamilton National Bank on November 1, 1944, the Lodge continued to use its facilities until the early 1950's.

On December 18, 1924, Morristown Lodge No. 231, F. & A.M., Inc., was chartered as a corporation under the laws of the State of Tennessee. The Corporation is the governing body for the Morristown Lodge No. 231 building. It is composed of three representatives each from Morristown Lodge No. 231, Chapter No. 79, Council 113, and Commandery No. 22. Its 1994 officers are James Pierce McGinnis, President, Dr. Crampton Harris Helms, Vice President, and Clyde Taylor Thompson, Secretary/Treasurer.

On February 23, 1948, four Companions from Nashville Council No. 1, eight Companions from Knoxville Council No. 75, one from Greenville Council No. 77, and three Companions from Holston Council No. 101 petitioned to form a new Council in Morristown. A recommendation from Greenville Council No. 77 accompanied the "Petition for Dispensation for a New Council." The Charter to Morristown Council No. 113 was issued by the Grand Council of Royal and Select Masters of the State of Tennessee on January 24, 1949.

Morristown Lodge No. 231 purchased the Morristown Steam Laundry Building at 120 West, First North on December 19, 1950. After this building was completely remodeled in the early 1950's, it served the Lodge and the York Rite Bodies until the end of 1993. The City of Morristown purchased the building in 1993 because it needed the land to erect the new, City Hall, now under construction.

The latest chapter for Morristown Lodge No. 231 began on January 6, 1994, when Worshipful Master Clarence Lee McKinney gave a rap of the gavel and announced, "The officers will take their stations and places". There were 58 Master Masons in attendance that evening in the recently completed Morristown Lodge No. 231 building, located at 120 South Mill Street. Only two days earlier, this building was used for the first time when Worthy Matron Vickie Moore presided over an O. E. S. Hamblen Chapter No. 31 meeting.

A number of the Brethren of the various Morristown Masonic Bodies have been honored to serve as Grand Officers. Except as noted, these Brethren served in Tennessee Grand Bodies. James Henry McClister was President of Order of High Priesthood in 1890, Grand High Priest in 1894, Grand Master in 1900, and a Grand Patron of the Eastern Star. D. E. Shields, M.D., was Grand High Priest in 1902. Teda Ashabel Hisey, M.D., was President of Order of High Priesthood in 1910, Grand Master in 1915, and a Grand Patron of the Eastern Star. Northern Olofsson was Secretary of Board of Custodians for the Grand Lodge of Tennessee in 1950. Lawrence James Sharp was Grand High Priest in 1959 and Potentate for Kerbela Temple in 1964. Sir Knight James Pierce McGinnis was Grand Commander in 1970 and 1971. Sir Knight Crampton Harris Helms, M.D., was Grand Commander in 1986. Charles Glenn Robertson was Grand Patron for the Order of Eastern Star. Finally, Sir Knight Peter Fred Lesley, formerly of Morristown Chapter No.79, became Grand

Commander for the Michigan Grand Commandery, Grand Secretary for the Michigan Grand Chapter and Chairman of the Holy Land Committee for the Grand Encampment after moving to Michigan.

LYNCHBURG LODGE, No. 318

By
Ken Moore

Lynchburg Lodge #318 Free and Accepted Masons was chartered by the Grand Lodge of Tennessee on December 4, 1866. The place of meeting was in the Eaton and Tolley Hall, locally known as “the Red Hall”. While little is known of the work of this lodge it is believed that they were active in the early years. While researching local records it became evident that the charter members of this lodge were almost to a man Confederate Veterans. They also were very active in the formation of Moore County, which was formed from parts of Bedford, Coffee, Franklin and Lincoln County in 1871. Many of them were county officials such as Sheriff, Court Clerks, Magistrates and one served as a State Senator.

In 1874 this lodge, in cooperation with Lincoln Lodge #50 IOOF, purchased land for a cemetery and laid out the same. This land had been in use for over thirty years as a family cemetery, but it was renamed The Lynchburg Odd Fellows and Masonic Cemetery. This cemetery is now known as the Lynchburg City Cemetery, and is where Jack Daniel, Lem Motlow, the parents and grand parents of Bill Dance of fishing fame, and the Majors family of UT football fame are buried.

While we don’t know much about 318 we do have some records available of this lodge. The Secretary of Farris Creek Lodge has a complete record of membership as gleaned from the annual reports to the Grand Lodge of Tennessee. Also, the Moore County Historical Archives located in the basement of the County Office building in Lynchburg has some of the old books, such as by-laws and some minutes. The Archives are open each Friday from 9:00 AM until 3:00 PM.

The Charter of Lynchburg Lodge # 318 was arrested by the Grand Lodge of Tennessee on January 28, 1920.

THE HISTORY OF CHARITY LODGE, No. 370

By
Mark Dortch, Secretary, 2008

Charity Lodge was chartered October 6, 1868 with R. E. Thomas serving as its first worshipful master. The first meetings were held in a building called the Mill House. The next meeting place was in the Lodge Hall over the Methodist Church. In 1914 a new two story building was completed, with the upper floor housing the Lodge. This location was used until it was destroyed by fire, December 28, 1974. During construction of our new lodge building the lodge meetings were held in the basement of Cumberland City Methodist Church, and our degree work was done at Erin in Wisdom Lodge #300. Our new lodge building was finished and dedicated July 18, 1976. It is located on Highway 149, east of Cumberland City, Tenn.

Serving as Worshipful Masters of the Lodge are as follows:

1868 R. E. Thomas	1917 Marable McFall
1869 J. M. Plunkett	1918-1919 J. H. Powers
1870 J. W. Broome	1920 T. W. Grisby
1871 W. G. Bradford	1921 Henry C. Thomas
1872 W. G. Wilson	1922 Enoc Munday
1873 H. H. Trinkle	1923 Edward F. Wallace
1874-1876 W. L. Dunbar	1924 Rex Thomas
1877-1882 R. E. Thomas	1925 Edward F. Wallace
1883 W. T. Dowdy	1926 Wilbur H. Armistead
1884-1886 R. E. Thomas	1927 Harvey Stinson
1887 W. B. Scott	1928 Rex Thomas
1888-1889 R. E. Thomas	1929 Marable McFall
1890 J. H. Brickhouse	1930 Kelly Waldon
1891-1892 R. E. Thomas	1931 Johnnie P. Stinson
1893 G. M. Wood	1932 William Cary
1894 J. S. Milam	1933 Allen Baskin
1895 R. E. Thomas	1934 Grant Landiss
1896-1897 G. M. Wood	1935-1936 Dr. F. A. Martin
1898-1899 W. B. Scott	1937 Allen Baskin
1900 W. N. Thomas	1938 William Cary
1901-1902 W. B. Scott	1939 Johnnie P. Stinson
1903 R. J. McFall	1940 William Cary
1904-1906 Marable McFall	1941 Johnnie P. Stinson
1907-1908 E. W. Wood	1942 Martin H. Bayer
1909 A. W. Jobe	1943-1944 P. M. Powers
1910 Marable McFall	1945 Johnnie P. Stinson
1911-1912 Clay Powers	1946 Martin H. Bayer
1913 T. G. Grigsby	1947 Leonard Thomas
1914 Dr. O. H. Atkins	1948 Charlie Finch
1915-1916 T. W. Grisby	1949 Joseph McCracken

1950 Grant Landiss Jr.
1951 Homer Thomas
1952 Richard Cary
1953 William E. Dougherty
1954 Robert H. Lyle
1955 Glen Carson
1956 William T. Jones
1957 Elmore K. Hannah
1958 Blendon O. Jones
1959 Johnnie P. Stinson
1960 Maurice Conger
1961 Billy Welker
1962 Clay B. Pulley
1963 J. Will Landiss
1964 J. B. Walden
1965-1966 Charlie Finch
1967 Thomas R. Parchman
1968 J. Roy Lewis
1969-1970 Linus McIntosh
1971 Jarrell Mann
1972 Alan Wallace
1973 Lynn Welch
1974 Gary Vaughn
1975-1976 Eddie Rye
1977 Lynell Rye

1978 Thomas R. Knight
1979-1980 L. C. Nicely
1981 Mark Dortch
1982 Jimmy Balintine
1983 Dwight C. Vaughn
1984-1985 L. G. Ray
1986-1987 Glen Sheets Jr.
1988 Mark Dortch
1989-1990 Jimmy Balintine
1991 Eddie Rye
1992-1993 Lynell Rye
1994-1995 Baily Gafford
1996 William T. Jones
1997 Sam Valintine
1998 Jonathan D. Pulley
1999 Terry Jones
2000-2001 Alvin Nelson
2002-2003 Mark Dortch
2004 Terry Jones
2005 Kenneth Dortch
2006 Vincent Gray
2007 Daniel Jennings
2008 Robert Hawkins
2009 Kevin Hawkins

THE HISTORY OF KYLE LODGE, No. 422, F. & A. M., WHITESBURG, TENNESSEE

By
Joseph Warshawsky, Past Master
Kyle Lodge No. 422, F. & A. M.

On June 1, 1871, 24 Master Masons sent a letter to Most Worshipful John C. Brown, Grand Master of Tennessee, F. & A.M., requesting a Dispensation to form a Masonic Lodge in the town of Whitesburg, Hamblen County, TN. These brethren lived 8 to 17 miles from Morristown Lodge No. 231 and were separated from Overton Lodge No. 5 by the Holston River. In their letter, the brethren stated that it was costing them 25 to 40 dollars annually for hotel bills to attend Lodge meetings because of the long travel time. In addition, travel in the winter and spring was often impossible because of bad roads. As a result, they felt that the cost for hotel bills along with the annual dues was imposing a tax too heavy to bear. The proposed Lodge was to be named Kyle Lodge and located 11 miles from Morristown Lodge No. 231 and 14 miles from Overton Lodge No. 5. Sufficient material was available locally for constructing a Lodge building creditable to the Fraternity.

Most Worshipful John C. Brown issued a Dispensation on June 14, 1871, authorizing a Masonic Lodge in Whitesburg, Hamblen County, TN, to be identified as Kyle Lodge No. 422. He empowered Brothers Pharoah Arthur Cobb to act as Worshipful Master, Dr. A.W. Thompson to act as Senior Warden, and Frederick Pangle to act as Junior Warden, and authorized the brethren of Kyle Lodge to Initiate, Pass, and Raise to the Sublime Degree Freemasons according to the Ancient Constitutions of the customs and usages of the Craft, and the Rules and Regulations of the Most Worshipful Grand Lodge of Tennessee. The Dispensation was to continue in force until the next Annual Communication of the Grand Lodge or revoked by authority of the Grand Lodge.

The first recorded meeting of Kyle Lodge was called by Worshipful Master Pharoah Arthur Cobb only seven days later to organize the Lodge, appoint additional Lodge officers, and make arrangements for such items as books, pillows, gavels, chairs, curtains for the Lodge room's windows, lamps, and candles. Worshipful Master Cobb appointed William Keel, Treasurer; Thomas J. Anderson, Secretary; Rev. John J. Carroll, Senior Deacon; Joseph Russ Mendenhall, Junior Deacon; John H. Boren, Steward and Tiler, and Rev. Philip Mulkey, Chaplain. The Lodge voted that regular communications would be held on the Friday evening, on or before each full moon, on the Festival of St. John the Baptist, the Festival of St. John the Evangelist, and the evening of the Festival of St. John the Baptist for the installation of Lodge officers. It is not known where this meeting took place. In fact, no record exists of any meeting place prior to the present Lodge building.

Nine days later, the Bylaws Committee, appointed by Worshipful Master Cobb at the first meeting, read their proposed bylaws for the Lodge. After the Lodge adopted the bylaws, the Worshipful Master Cobb appointed a three man Cognizant Committee at this meeting to insure that proper Masonic morality was practiced by the Lodge's brethren. For many years, one of the first acts of each newly elected Worshipful Master was the appointment of a Cognizant Committee.

One month later, Worshipful Master Cobb appointed a Building Committee to meet with the Bent Creek Baptist Church Building Committee to determine the cost of erecting a Masonic Hall in conjunction with the Church. This action was the beginning of a very close association between the Bent Creek Baptist Church, now called the Whitesburg Baptist Church, and Kyle Lodge.

Brother Thomas W. Johnson was raised to the Sublime Degree of Master Mason on September 22, 1871, and thus became the first member to receive all three degrees by Kyle Lodge. The previous day, District Grand Master T. A. Thomas of Clarksville Lodge No. 89 visited Kyle Lodge and instructed the brethren on the Entered Apprentice Degree work and lecture.

A Charter was issued to Kyle Lodge No. 422 on November 13, 1871. Only Grand Secretary John R. Frizzell's signature and the date the Charter was issued are readable. All other signatures on the Charter have almost faded. However it is believed that Grand Master John C. Brown and his elected Grand Officers were the other signers of the Charter.

On November 24, 1871, Pharoah Arthur Cobb was elected as the Charter Worshipful Master for 1871-1872. At that time, Lodge officers were elected and appointed annually at the June Stated Meeting. The current practice of electing and appointing Lodge officers in December began in 1882. It should be noted that only one brother was appointed to serve as Steward and as Tiler in the early years of Kyle Lodge. The current practice of appointing three brothers to serve as Senior Steward, Junior Steward, and Tiler began in 1895. The only exception occurred in 1885 when three brothers were appointed to these offices.

On December 8, 1871, the Lodge voted to build a Masonic Hall in conjunction with the Bent Creek Baptist Church. The Bent Creek Baptist Church was to be on the ground floor and the Masonic Hall on the second floor of the building. The front of the building was to have an open porch. The entry door to the stairway leading up to the Masonic Hall was to be on the left side of the open porch. At the same time, they voted that all funds belonging to and coming into the Lodge from fees and dues should be appropriated towards defraying the expenses of building the Masonic Hall. The only exception was for payment of the necessary expenses of the Lodge. Finally, the Lodge voted that all money belonging to the Lodge after completion of the Masonic Hall should be refunded to each member who subscribed in proportion to the amount he subscribed.

On June 24, 1875, the Lodge formed in procession and was joined by brethren from Morristown Lodge No. 231, Mossy Creek Lodge No. 353, Overton Lodge No. 5, Midway (Mosheim) Lodge No. 463, and Greeneville Lodge No. 119 (No. 3). Brothers Dr. John G. Johnson and R.W. Taylor acted as Marshalls. The procession marched down Main Street to the corner of Cross Street, along the railroad tracks, to a vacant lot and on to the schoolhouse where the newly built Kyle Lodge Hall was dedicated, and the Lodge officers for 1875-1876 were installed. An address suitable for the occasion was delivered by Brother William A. Bowers of Morristown Lodge No. 231. After the address, the meeting adjourned for dinner and was reconvened afterwards for refreshment.

Earlier that month, the Lodge had ordered Brother William S. Kyle to procure jewels for the Lodge. It wasn't until March 24, 1877, that an explanation was made for this order. The minutes of that date relate that a committee had been appointed with Brother William S. Kyle and others relative to the naming of the Lodge. The committee reported of having conferred with Brother William S. Kyle and Past Master Pharoah Arthur Cobb. Brother William S. Kyle advised the committee that he would be happy to have the Lodge named in honor of his family and would do something handsome for the Lodge. With this in mind, Past Master Pharoah Arthur Cobb thought that the Lodge would accept the name. As a result, Brother Kyle agreed to donate \$25.00 or a set of jewels to the Lodge.

On May 2, 1953, the Lodge voted to dig a well to put water in the Lodge Hall. By July of that year, the well had been dug and cased and the Well Committee was ordered to purchase and install a pump for the well.

On December 3, 1955, a petition was read for a new Lodge to be known as Bulls Gap Lodge.

Although Kyle Lodge voted against granting a dispensation to form a Lodge in Bulls Gap, the Grand Lodge of Tennessee voted to grant a Charter to Bulls Gap Lodge No. 764 on March 3, 1957. As a result, a large number of brethren living in Bulls Gap demitted from Kyle Lodge and affiliated with the newly Chartered Bulls Gap Lodge.

Brother Ray Wayland Pearson served as Grand Master of Tennessee in 1980. Brother Pearson had affiliated with Kyle Lodge on December 6, 1947, from Clay Lodge No. 386. In Kyle Lodge, he served as Worshipful Master for the years of 1950 through 1952. On March 27, 1957, he demitted Kyle Lodge to become a Charter Member of Bulls Gap Lodge No. 764. Later he re-affiliated with Clay Lodge No. 386 and passed away on October 28, 1999.

On August 17, 1940, the Lodge granted the Whitesburg Baptist Church permission to build an addition to the rear of the building for Sunday School rooms. The only restriction made by the Lodge was that no addition could be made to the sides of the building.

Whitesburg Baptist Church built a new building to the rear of Kyle Lodge and held its first worship service in the new building on December 9, 1984. After Whitesburg Baptist Church sold its interest in the Kyle Lodge building on May 24, 1986, Kyle Lodge relocated its meeting room from the second floor to the first floor of the building. The addition in the rear of the building that was formerly used as a Sunday School by Whitesburg Baptist Church has been converted into a dining room and kitchen. The open porch on the front of the building has been closed and is now the entry hall to the Lodge building.

THE HISTORY OF FARRIS CREEK LODGE, No. 509

By
Ken Moore, Secretary 2008,
Farris Lodge, No. 509 F. & A. M.

In November 1880 the Grand Lodge of Tennessee issued a dispensation for a new lodge to be formed in Moore County with the name and number of Farris Creek #509. The new lodge would meet in the Spencer's Academy building between the communities of Lois and Hurdlow on the wet prong of Farris Creek, approximately 200 yards North of Bear Branch Road. The Post Office for this lodge was Scivilly*, TN. The Worshipful Master under dispensation, as well as the first year under charter, was James Parks Travis**.

At the Grand Lodge of Tennessee annual communication in January 1882 a charter was issued to Farris Creek Lodge # 509.

For 29 years the lodge met at Spencer's Academy. In 1909 the lodge moved to the second floor of the public school at Lois. The next forty years were very productive for the lodge and many local leaders were brought into the fraternity. In 1949 the lodge moved to Lynchburg and met in a conference room above the Farmers Bank.

In 1968 the lodge had fallen on slow times and was having trouble with a lack of enthusiasm. MWGM Brother J. Phillip Quinsenberry led a delegation to Farris Creek Lodge to arrest the charter. Some brethren, including Don Bobo, Ben O. Bobo and others, begged him not to do it and promised to revive the lodge. They worked hard for the next several years and moved the lodge, first to the conference room of the county office building and then to a room in the courthouse now occupied by the Circuit Court Clerk. In 1974 the lodge broke ground for a new hall located at 101 Main Street in Lynchburg. In 1981 the note of indebtedness was burned and since that time the lodge has grown and prospered.

The Mason's Hall in Lynchburg contains 4800 square feet on two floors. The first floor has two restrooms, a library and study, a kitchen and a fellowship hall for up to 120. The second floor has a large lodge room and preparation room with a restroom. The fellowship hall is used by the local community for birthday parties, wedding receptions, teas, family reunions, church homecomings and other uses for a small fee. The Metro-Moore County Chamber of Commerce meets there each month and the Moore County Historical and Genealogy Society meets there quarterly. The Lynchburg Chapter #493 OES uses the Hall for their meetings. The Hall is used during the local events such as Spring in the Hollow, Frontier Days and the annual Jack Daniel's World Championship Barbecue Contest each October.

Farris Creek Lodge supports many charities including the Grand Lodge of Tennessee Widow's and Orphan's Home Fund, Grand Lodge of Tennessee Building Enhancement Fund, Shrine Hospitals, Project Graduation, 4H Club and Girls Fast Pitch Softball Team. Donations have been made to individuals who have been hit by some catastrophe.

Two Grand Masters of Tennessee received their degrees in Farris Creek Lodge. Rev. Brother Paul Fisher Lanius, PGM in 1940. Brother Lanius was a Methodist Minister and transferred his membership to Mount Moriah #18 in Murfreesboro where he was a member when elected to the Grand Lodge line. Brother John David Templeton, PGM in 1992 was an attorney and judge in Bedford and surrounding counties. He transferred to Shelbyville Benevolent Lodge #122 where he was a member when elected to the Grand Lodge line.

Ken Moore, the current Secretary of Farris Creek Lodge, has been active in the Grand Lodge having served as District 14 Chairman in 1976, Grand Tiler in 1979, Credentials Committee 1984 – 1988, Ways and Means 2000 – 2005, GL Building Study Committee 2006, Chairman of Building Renovation Committee 2007 – 2009, Chairman Building Committee 2007 – 2010.

The lodge Secretary maintains a database of membership records dating back to the original members of 1880.

*Scivilly, TN – Located in the Marble Hill community of Moore County. After the War of Northern Aggression a man with the last name of Scivilly returned in a Union uniform after having left in a Confederate one. His reward for changing allegiance was to be named Postmaster. He immediately changed the name of the Marble Hill Post Office to Scivilly. Immediately upon his death the name was changed back.

**James Parks Travis – Served as first Worshipful Master of Farris Creek Lodge # 509. While on a trip to Nashville for the state Centennial Celebration in 1897 he was robbed and murdered. His attackers were never found.

Past Masters of Farris Creek Lodge No. 509

1880-82 James Parks Travis *	1917 D. C. Gray *
1883-84 Wilson F. Gregory *	1918-19 Marion Alvis Bean *
1885-86 J. D. Gray, Jr. *	1920 W. Thomas Wiseman, Jr. *
1887-89 W. J. Smith *	1921 W. J. Call *
1890 J. D. Gray, Jr. *	1922 William Edgar Marshall *
1891 Wilson F. Gregory *	1923-24 James C. Tipps, Jr. *
1892 W. J. Smith *	1925-26 Joe Z. Owens *
1893-94 J. D. Gray, Jr. *	1927 Benjamin Lafayette Waggoner *
1895 James C. Tipps, Sr. *	1928 T. K. Simmons *
1896 T. W. Richardson *	1929 Joe Z. Owens *
1897-98 J. W. Hill *	1930 Benjamin Lafayette Waggoner *
1899-1900 J. D. Gray, Jr. *	1931 William Edgar Marshall *
1901 L. A. Templeton *	1932-33 W. J. Call *
1902 G. W. Wiseman *	1934 Carl E. Brandon *
1903 J. W. Hill *	1935 Benjamin Lafayette Waggoner *
1904-05 Thomas A. Bean *	1936-37 Daniel Clifton Tipps *
1906-07 L. H. Harrison *	1938 Cliff Conner Motlow *
1908 W. Thomas Wiseman, Jr. *	1939-40 Daniel Clifton Tipps *
1909 Marion Alvis Bean *	1941 George Ernest Smith *
1910 T. F. Casey *	1942-44 Daniel Clifton Tipps *
1911 W. Thomas Wiseman, Jr. *	1945 Delbert Collins McClain *
1912 Benjamin Lafayette Waggoner *	1946 Otis Henry Templeton *
1913 Marion Alvis Bean *	1947 Sterling Bedford *
1914 W. J. Call *	1948 Don Dance Bobo *
1915 J. D. Gray, Jr. *	1949 Delbert Collins McClain *
1916 L. H. Harrison *	1950 Everett A. Chapman *

1951 W. M. Tolley *
1952 Everett A. Chapman *
1953 Don Dance Bobo *
1954 Everett A. Chapman *
1955 Don Dance Bobo *
1956-57 Lenual Rawden Sullenger *
1958 Ervin Cliff Crutcher, Sr. *
1959 Dan Masters *
1960 Everett A. Chapman *
1961 Edgar Ralph French
1962 Ben Orville Bobo *
1963-64 Daniel Clifton Tipps *
1965 Knox Fuller *
1966-67 Robert Elam Bobo *
1968 Everette A. Chapman *
1969 Don Dance Bobo *
1970 Ben Orville Bobo *
1971-72 Billy Franklin Thomas
1973-74 Clyde Wayne Tucker
1975 Major Thomas Hamilton
1976 James Wesley Morris
1977 William Marshall Limbaugh *
1978 Roy Kendrick Moore
1979 Stuart Mackenzie Lusty, Jr.
1980 Hershal Laquintus Camp *
1981 Billy Franklin Thomas

Deceased *

1982 Larry Glen Womble, Sr.
1983 Phillip Wayne Brazier
1984 Roy Clayton Syler
1985 Stuart Mackenzie Lusty, Jr.
1986 Kerry Lynn Syler
1987 James Dwight Smith
1988 Barry Keith Moore *
1989 James Dwight Smith
1990 John Haskell Hale *
1991 Arthur Lee Huffer *
1992 Kenneth Gene Daniel, Jr.
1993 Larry Glen Womble, Sr.
1994-95 Billy Glen Bobo
1996 Jack Davis Edde
1997 James Dwight Smith
1998 Walter Buford Jennings, Jr.
1999 Thomas Harrison Ward
2000 William Massey Chapman
2001 Jason A. Charlton
2002 Robert Ray Kane
2003 Joe Ray Charlton
2004 David Landry Camp
2005 Robert Ray Kane
2006 Edgar Lee Kane
2007 Jason A. Charlton
2008 Joe Ray Charlton

THE HISTORY OF RIDGLEY LODGE, No. 597

By

Isabelle Rogers Algee—A Ridgely, TN Historian

The Masonic Lodge at Ridgely was originally named Sycamore Lodge #597 and was chartered Feb. 9, 1897. It later was renamed Ridgely Lodge #597. When the lodge received its charter, members of Harmony Lodge #184 of Tiptonville participated in the ceremony. Among the Harmony members were Payton “Pate” Shaw and Judge Harris.

All of the original officers of the Lodge are not known at this time, but R. C. Moultrie was Worshipful Master, W.H. Paine was Senior Warden, and J.D. Cox was Junior Warden.

The Lodge’s first meeting place was in the upstairs of the Ridgely Methodist Church that was located at that time on North Main Street, about where and just south of where the Ridgely City Library was located in 1997.

Although the Lodge had a number of disasters—a number of floods, hard depression years, it prospered and was very active for a number of years. Declining membership forced the lodge to consolidate with Harmony Lodge in Tiptonville. They voted for the merge on Nov 5, 1984.

Past Masters of Ridgely Lodge #597:

1919 B. Steward	1956 Damon R. Headden
1920-21 L.R. Lemonds	1957 Ralph Marshall
1922-23-24 Harvey R. Teague	1958 Lonnie M. Smith
1925 G.E. Fields	1959 Johnny B. Inlow
1926 Harvey R. Teague	1960 Aaron G. Staulcup
1927-28 J.R. Adams	1961 Ralph Marshall
1929-30 Paul Walker	1962 Elmer Woody
1931 G.C. Beardslee	1963 Grover Paschall
1932-33-34 Carmel Callis	1964 Wilson Argo
1935 Claude Dodd	1965 Glen Barton
1936 Orbie Hickman	1966 Warren Sanders
1937 Carmel Callis	1967 Harry Shull
1938-39 Orbie Hickman	1968 Lee Rankin
1940 Ott E. Pigue	1969 James Olhausen
1941-42-43 C.E. Kendall	1970-71 Willard Stover
1944-45 C.E. Kendall	1972-73 Q.T. West
1946 J.W. Brown	1974 Elmer Woody
1947-48 Marion Shaw	1975-76 Henry Denton
1949-50 George H. “Q.T.” West	1977 Neil Olhausen
1951 Lexie Cobb	1978 Robert Griffin
1952 Fred Wortman	1979-80 Joe Delaney Schenk
1953 R.C Moore	1981-82 Bruce D. Wyatt Jr.
1954 John Alexander	1983-84 Joe Delaney Schenk
1955 Aaron G. Staulcup	

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2010**

FREEMASONRY—ITS PLACE IN THE WORLD

By: Norman Buecker

If you are really interested in knowing the value of the Masonic fraternity, especially in today's world, please read this Short Talk carefully. Bro. Norm Buecker has captured the spirit and essence of Freemasonry and its true meaning in a most emphatic and enlightening way. Norman Buecker is a PGM of the Grand Lodge of Illinois.

-STB Editor

Freemasonry in its present form has existed for less than 300 years, yet there have always been organizations resembling this great Fraternity. Such groups were formed in many places, over several centuries. Why? Because man is a social creature, he has an inherent need for companionship, friendship, association with others.

There are many definitions of Freemasonry. Perhaps the one most often quoted is that it is an association of men believing in the Fatherhood of God and the Brotherhood of Man, using building tools as symbols to teach basic moral truths, thereby impressing on the minds of its members the cardinal virtues of Brotherly love, Relief and Truth which they should apply in their everyday activities.

If this description seems rather trite, maybe out of place in this cynical world of today, we need only remember that there is a real need for what are, somewhat scornfully, called "the old fashioned, out-of date, virtues".

Let us step back in time: at the dawn of history, man was confronted with many problems: hunger, the elements, disease, predators and many others. But God gave man memory so that he could profit from his experiences. Later, he was given the gift of communication so that he could pass on what he had learned from generation to generation. Thus, through the succession of ages, man has developed the means to increase our food supply, provide better from the elements, conquer many diseases, and solve many of the problems concerning the practical things of life. Yet with all this progress in technology we have to ask, has man's moral progress kept pace? I think not. In spite of all the comforts that we enjoy in this modern world, there is no worldwide happiness, peace or tranquility.

As we look around we find frustrated individuals and unhappy people. Everyone is demanding more rights, more security and a desire for more things. Our community problems such as drugs, gangs and corruption are increasing.

"What does Freemasonry Offer the World?" Let us rephrase that question and ask "What can we learn from Freemasonry which will help our modern world?"

First: Freemasonry does not deal with the mass media. It works with and through the individual. In our Fraternity the individual is all-important. He is considered the most important thing in the world. Our communities are made up of many people and to have a happy community the people must, individually, be happy. In our form of government, the individual is all-important; he is a vital part of this nation's governing body. As Masons and Americans, we believe the government exists to

serve the people. There are other political ideologies, “isms” if you will, that consider a person only as a means of serving the government. Freemasonry offers to the world a basic ideal that is being forgotten—every individual is important and his personal welfare counts.

Second: Freemasonry believes in and teaches the Fatherhood of God. Before an individual enters a Lodge, he is asked “Do you believe in the existence of God?” to which he must give an affirmative answer. In many places God is forgotten, even denied. Many of the “isms” consider God and religion as old-fashioned, out-of-date, superstition, an opiate of the mind. We as Freemasons consider God as the very foundation of Freemasonry.

Be advised that Freemasonry does not concern itself with doctrine or the theology of any church or form of worship. It requires only that a Mason must profess a belief in God. Freemasonry does not teach how God manifests Himself to man or how man is reconciled to God. It is true that it tries to enrich a member’s belief in God by instructing him in the moral law. It tries to do that for every member. Freemasonry therefore teaches tolerance for the religious beliefs of all men, to the point that we can and do meet together—pray together in complete harmony. To a Mason there is only one Supreme Being, no matter what name we give Him. Freemasonry affords men of all creeds the opportunity to meet together and to understand each other’s beliefs. It is the only organization where political and religious discussion is prohibited within tiled walls.

Third: Another principle offered to the world by Freemasonry logically follows from that which has just been said—“the Brotherhood of Man”. If we have a common Father—God—are we then not all brothers? We hear nothing about this principle today.

All around us, we hear demands for “rights” of one kind or another. How often do we hear of duties or obligations? In Freemasonry we are taught the duties we owe to others, we are taught the obligations we owe to our families, our community and our country. With every “right” there is a corresponding obligation. Freemasonry says nothing about “rights”, but it has much to say about duties and obligations that we as members owe. If we all do our duty all of us will profit. Dr. Joseph Fort Newton tells us “a duty dodged is like a debt unpaid; it is only deferred and sooner or later we must settle the account”.

Fourth: The Freemasonry that we know today evolved from the builders’ guilds of the Middle Ages. Therefore, the word “work” plays an important part in the philosophy in our ceremonies.

Today, as I implied before, there is a great desire to get something for nothing. We have quiz programs, horse races, lotteries, bingo games and casinos all catering to this desire.

We believe that wealth comes from work—working with natural resources and creating useful products. Some seem to think it comes from government—but it doesn’t. Mostly the government collects money from us, the taxpayers, and then distributes it; and the handling charge is tremendous!

The operative masons in the middle ages worked with their hands. They built huge structures of wood and stone. They had an apprentice system to teach young men to work and develop their natural skills. The idea of “work” is woven into the very fabric of Freemasonry. The world needs to be reminded that work is honorable, work is necessary and that work makes for happiness.

Freemasonry takes the idea of work from our ancient brethren and converts it into a symbol. We, as Freemasons, no longer build visible structures but we build a symbolic structure—a structure of character, a house not made with hands, eternal in the heavens.

Our Constitution assures us that we are entitled to the right of the pursuit of happiness. But, in this assurance the emphasis is not on the word “happiness” itself, it is on the right to “pursue” happiness. We are offered and guaranteed the right to use our God-given skills and by employing them to secure happiness.

Fifth: Freemasonry offers an opportunity for social contacts and the development of friendships.

The feeling of belonging, being a part of, is a vital part of every man's being. No man is an island unto himself. To be happy we must belong to something; a family, a community, a country club or some other group.

Freemasonry is one of the best groups to which we can belong. It has a glorious past, many great men have been Masons. It teaches valuable lessons and affords the opportunity for service to mankind. The bringing together of its members in worthwhile activities helps to promote this feeling of belonging.

The psychologists tell us that the feeling of being important to someone or even something is what makes us happy. Freemasonry provides many opportunities for the development of this feeling. A member can feel pride in belonging to the oldest, largest and greatest Fraternity in the world; he can serve a vital function by serving as an officer; he can do charitable work; he can visit the sick and shut-ins, all of which gives a member a feeling of knowing that he is important to others and to Freemasonry. But here again, we stress the importance of the individual, not the group.

I think this is one of the intangible, subtle and necessary elements of Freemasonry—making the individual happy. We have already said if the individual is happy, the community is happy; if the communities are happy, the nation is happy; and if the nations are happy the world will be at peace.

Sixth: Freemasonry offers the world a philosophy of life. Our degrees are designed to teach each member certain basic moral truths. No man ever became a Mason without becoming a better man. Our lessons are taught in a unique manner which makes the principles more effective.

Oft times, we are asked if the lessons of Freemasonry are so beneficial, why are they taught behind closed doors? The answer lies in the very nature of man. That which is open to constant view becomes common-place and attracts little attention. That which is hidden is sought for, searched for, becomes attractive and creates interest.

That is the purpose or the secrecy of the ritual—the element of anticipation, an air of mystery, the feeling of surprise. All of these put the new member in a receptive frame of mind.

In addition is the fact that our lessons are taught using symbols. This is an effective teaching method. With the use of builders tools Freemasonry teaches moral lessons. Many Masonic expressions have found their way into everyday conversation. We use the square to illustrate honesty in our dealings with one another: "He is on the square" or "He is a square dealer".

Each candidate receives this philosophy of life in a most impressive manner. This "way of life" contains all the lessons or rules adopted and practiced by all good men. It covers the Golden Rule. It teaches us that we are our brothers' keeper; that we are to aid the widow and orphan. It teaches us that we can best worship God by rendering service to our fellow men. It teaches honesty is the best policy.

These moral lessons are taught in schools and churches but the method of teaching used in a Masonic lodge is unique. These lessons are taught without reference to sectarian creeds or religious dogma. Freedom of thought and expression is taught and practiced without any reference to the results of the next election. Many of the characteristics of church, school, social clubs and ethical societies are incorporated in Freemasonry, and while resemblance with such organizations can be discerned, none is exactly like this great organization that the world knows as Freemasonry.

To summarize and answer the question asked in the beginning, "What does Freemasonry offer the World?" very briefly, Freemasonry offers to mankind an emphasis on the importance of the individual, the belief in the Brotherhood of Man under the Fatherhood of God, the

concept of the dignity of work and its necessity for the pursuit of happiness, the opportunity to realize one's social aspirations in a moral, constructive atmosphere and a philosophy of life which can lead to individual and therefore community happiness.

The world really needs what Freemasonry has to offer!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2010**

MASONIC INFORMATION CENTER 2009 REPORT

2009 Activities

Whatever your particular outlook, 2009 was certainly a turbulent year filled with great surprises. For Freemasons the most pleasant surprise of the year was the release of Dan Brown's new book *The Lost Symbol*. Amid great speculation and anticipation as to its contents the book proved to be very positive about the Masonic fraternity. Even the Book Reviews were, for the most part, on the positive side. Comments on the book appeared in two issues of *Focus* newsletter, September 2009 and December 2009. They are reprinted here, including both a statement from Dan Brown, and references relating to various subjects covered in the book. From the September 2009 issue of *Focus* newsletter:

Dan Brown-The Lost Symbol

Dan Brown, in May 2004, was quoted as saying about his new book "Masons should be happy because there is so much misinformation about the group."

In September 2009, after the release of the book, he further said "The world will now realize my new book *The Lost Symbol* is in fact a reverential exploration of Masonic philosophy."

The most quoted comment used by the media is:

"I have enormous respect for the Masons," Dan Brown told the Associated Press during a recent interview. "In the most fundamental terms, with different cultures killing each other over whose version of God is correct, here is a worldwide organization that essentially says, 'We don't care what you call God, or what you think about God, only that you believe in a god and let's all stand together as brothers and look in the same direction.' I think there will be an enormous number of people who will be interested in the Masons after this book (comes out)," Brown said. . . . speaking of "The Lost Symbol" out today.

It's very clear from the media coverage that his message was correctly understood and that Dan Brown was true to his word about his portrayal of Freemasonry.

The Lost Symbol—Cont'd

There will be countless reviews of this book but some of the things Dan Brown said will be very helpful to Freemasons because he meets—head on—many of the misunderstanding about the Fraternity. Here are some of Dan Brown's thoughts:

Was Washington, DC designed by Masons?

Last year a freshman had rushed wild-eyed into Langdon's classroom with a printout from the Web. It was a street map of D.C. on which certain streets had been highlighted to form various shapes—satanic pentacles, a Masonic compass and square, the head of Baphomet—proof apparently that the Masons who designed Washington, D.C., were involved in some kind of dark, mystical conspiracy.

"Fun," Langdon said, "but hardly convincing. If you draw enough intersecting lines on a map, you're bound to find all kinds of shapes."

“But this can’t be coincidence!” the kid exclaimed.

Langdon patiently showed the student that the same exact shapes could be formed on a street map of Detroit.

The kid seemed sorely disappointed.

A definition of occult

“Every spring I teach a course called Occult Symbols. I talk a lot about D.C. You should take the course.”

“Occult symbols!” the freshman looked excited again. “So there are devil symbols in D.C.!”

Langdon smiled. “Sorry, but the word occult, despite conjuring images of devil worship, actually means ‘hidden’ or ‘obscured.’ In times of religious oppression, knowledge that was counterdoctrinal had to be kept hidden or ‘occult,’ and because the church felt threatened by this, they redefined anything ‘occult’ as evil, and the prejudice survived.”

Is Freemasonry s Religion?

“So tell me, what and the three prerequisites for an ideology to be considered a religion?”

“ABC,” one woman offered. “Assure, Believe, Convert.”

“Correct,” London said. “Religions *assure* salvation; religions *believe* in a precise theology; and religions *convert* nonbelievers.” He paused, “Masonry, however, is batting zero for three. Masons make no promises of salvation; they have no specific theology; and they do not seek to convert you. In fact, within Masonic lodges, discussions of religion are prohibited.”

“So Masonry is antireligious?”

“On the contrary. One of the prerequisites for becoming a Mason is that you must believe in a higher power. The difference between Masonic spirituality and organized religion is that the Masons do not impose a specific definition or name on a higher power. Rather than definitive theological identities like God, Allah, Buddha, or Jesus, the Masons use more general terms like Supreme Being or Great Architect of the Universe. This enables Masons of different faiths to gather together.”

An example of a “metaphor”

Langdon exhaled. “He’s made the same error many zealots make—confusing metaphor with a literal reality.” Similarly, early alchemists had toiled in vain to transform lead into gold, never realizing that lead-to-gold was nothing but a metaphor for tapping into true human potential—that of taking a dull, ignorant mind and transforming it into a bright, enlightened one.

Masonic Initiations

Masonic initiations were startling because they were meant to be transformative. Masonic vows were unforgiving because they are meant to be reminders that man’s honor and his “word” were all he could take from this world. Masonic teachings were arcane because they were meant to be universal ... taught through a common language of symbols and metaphors that transcended religions, cultures, and races ... creating a unified “worldwide consciousness” of brotherly love.

The Lost Symbol—Inaccuracies Noted

Several Masonic details used in the book *The Lost Symbol* are incorrect. These inaccuracies were noted in the Nov/Dec 2009—*Scottish Rite Journal*—and are reprinted here for your information. (From the December 2009 Focus)

There are several Masonic details that are wrong—they don't detract from the story, they're not anti-Masonic, but they miss the mark. Here are some of them:

- The Scottish Rite in America is governed by two Supreme Councils, not just the one in Washington.
- The head of the Scottish Rite is the "Sovereign Grand Commander" not the "Supreme Worshipful Master" (a position which doesn't exist).
- The Thirty-Second Degree is not conferred in a local lodge.
- You cannot see the altar in the Temple room from the double doors at the entrance, the organ blocks the view.
- The "circumpunct" or "point within a circle"—only one of many emblems, not uniquely important.
- The emblem of the Scottish Rite is a double-headed eagle, not a phoenix.
- A Thirty-third Degree ring is composed of three equal-width bands, usually with a triangle containing "33."

Fact Sheets

Because of the enormous interest in Freemasonry generated by the Dan Brown book *The Lost Symbol* there have been many requests for more information. An excellent source of concise and clearly articulated information about Freemasonry will be found at www.msana.com in the section—Masonic Information Center. Click on Fact Sheets and you will find one page information sheets concerning Masonic History, Secrecy, Brotherhood, Organization and Religion.

Invitation to Speak

Dan Brown was invited to speak to the guests present on the occasion of the Southern Jurisdiction Scottish Rite, 2009 Supreme Council Session. However because it was so close to the release date of his new book—*The Lost Symbol*—he was necessarily involved with activities relating to that event. He did, however, send a letter to those in attendance at the Supreme Council Session which is reproduced here.

DAN BROWN

October 6, 2009

Guests of the Southern Jurisdiction,

It is my great honor to be invited to greet you via this letter. I had hoped I might be able to join you in person tonight, but the launch of my novel *The Lost Symbol* has me far from Washington.

In the past few weeks, as you might imagine, I was repeatedly asked what attracted me to Masons so strongly as to make it a central point of my new book. My reply is always the same: "In a world where men do battle over whose definition of God is most accurate, I cannot adequately express the deep respect and admiration I feel toward an organization in which men of differing faiths are able to 'break bread together' in a bond of brotherhood, friendship, and camaraderie."

Please accept my humble thanks for the noble example you set for humankind. It is my sincere hope that the Masonic community recognizes *The Lost Synmbol* for what it truly is . . . an earnest attempt to reverentially explore the history and beauty of Masonic Philosophy.

Yours sincerely,
Dan Brown

www.danbrown.com

Twain Award Program

2008 saw another successful year with 24 lodges winning Twain Awards. These lodges represented 17 Masonic jurisdictions spanning the country from East to West and North to South. Here is the list of winning lodges.

Alabama

Helion Lodge #1
Huntsville, Alabama

Arizona

Epics Randolph Lodge #32
Tucson, Arizona

Georgia

Springville Lodge #153
Powder Springs, Georgia

Kentucky

Burnside Lodge #634
Burnside, Kentucky

Bewleyville Lodge #228
Bewleyville, Kentucky

Maine

Maine Lodge of Research
Portland, Maine

St. Aspinquid Lodge #198
York, Maine

Michigan

Vienna Lodge #205
Clio, Michigan

Nebraska

George W. Lininger Lodge #268
Omaha, Nebraska

Omadi Lodge #5
South Sioux City, Nebraska

Nevada

Nellis Lodge #46
Las Vegas, Nevada

New Jersey

Trenton-Cyrus Lodge #5
Pennington, New Jersey

Nutley Lodge #25
Nutley, New Jersey

New York

La Fraternidad Lodge #387
New York, New York

North Carolina

Clifford Duell Lodge #756
Fayetteville, North Carolina

Oklahoma

Frontier Lodge #48
Stillwater, Oklahoma

Albert Pike Lodge #162
Guthrie, Oklahoma

South Dakota

Jeptha Lodge #121
Hudson, South Dakota

Tennessee

Bethel Lodge #194
Prospect Tennessee

Texas

Frontier Lodge #28
West Columbia, Texas

Virginia

Hay Market Lodge #313
Haymarket, Virginia

Washington

Sequim Lodge #213
Sequim, Washington

Eureka Lodge #20
Seattle, Washington

Lynden Lodge #56
Ferndale, Washington

As in previous years a news release was sent to all Masonic Publications and an individual news

release was prepared for each winning lodge. These news releases explained the purpose of the Twain Award and some of the accomplishments of the lodge. A bookmark listing the 2008 Twain Award winners was prepared and sent to each of the winning lodges. It was also available for general distribution as well.

The Masonic Information Center released a new DVD titled *Tools, Tips, and Inspirations for Seeking a Twain Award* which is intended as a guideline for anyone interested in this program. If you would like a copy please contact the Masonic Information Center, 8120 Fenton Street, Ste. 203, Silver Spring, MD 20910 or email msana@ix.netcom.com.

We also have a flyer giving a comprehensive explanation of the Twain Award Program which was developed to aid lodges in preparing their Twain Award submissions.

The Twain Award Program continues to be very successful and shows increases in lodge participation each year. The year 2009 saw the most entries of any year since the inception of the program.

Freemasonry in the News

As was to be expected Freemasonry in the news in 2009 centered around the new Dan Brown book *The Lost Symbol*. The requests for interviews were nonstop from the time the release date of the book was made public through November 2009. Every Masonic organization has had requests for interviews and just to name a few that we experienced at the Masonic Information Center were Reuters News; CNN; Discovery News; Globo TV Brazil; NBC Dateline; Washington Post; New York Times; and many others. This list is just to show the variety of media sources requesting information.

Summary

2009 has proven to be a year of great challenge for all Freemasons. We have more and more young men coming into the fraternity expressing real interest in the more esoteric aspects of Freemasonry. New members are asking *Why am I a Mason?* and *How may I contribute positively to my fraternity?* We must be prepared to respond to these questions! We have been given the gift of a positive image of Freemasonry through the Dan Brown book *The Lost Symbol* and several recent movies. It is now up to us as Freemasons to clearly demonstrate, by our actions, that Freemasonry is far more than a Hollywood movie. It is a constructive, stabilizing, and enlightening force for good wherever in the world we have a presence.

Special thanks to the Masons, Lodges, Grand Lodges, and Appendant Masonic Bodies who, over the years, have supported the Masonic Information Center. It is always important to remember that one of the primary duties with which the MIC is charged is to provide factual and accurate information about the fraternity to our own members, and to the general public.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2010**

FREEMASONRY'S REBIRTH

By: James Tresner

Jim Tresner is an Oklahoma Mason, noted Masonic author, and Book Review Editor for The Scottish Rite Journal. In this STB he sounds a "wake-up call" for today's Masons. His question, "How will we receive the new members?", a question posed by the reality of the younger members' interest in Freemasonry going beyond what we have experienced in recent years.

-STB Editor

I sometimes wonder what it would have been like to be a Mason in the late 1500's in Scotland, when the rebirth of Masonry as a Speculative Craft from the Operative Craft was happening.

The Scots, to their credit, are known as very conservative of fundamental values. What must a craggy old warden of a Lodge have thought when he saw men joining the Lodge who had never set one stone atop another in their entire lives; men who worked with pen and parchment, not their hands; and spent their time talking about ideas and theory. It must have offended his practical soul.

Yes, it must have been hard on that Operative Masonic Warden. It must have seemed to him that the whole world was turning upside down. How could a man call himself a Mason and not work stone? How could he claim to be a member of a Lodge and not live in a Lodge?

"I dinna ken what it is," he might have said, "but it's nay the Masonry."

And yet, of course, it was. It was Masonry about to emerge with renewed strength and life; speculative Masonry about to change the emotional and cultural world as surely as operative Masonry had changed and shaped the physical world by building cathedrals, fortifications, and castles. The operative Masons had dreamed dreams of faith and security and safety, and worked with skill and sweat to bring those dreams to reality. The Speculative Masons would dream dreams of humanity, liberty, fairness, and intellectual liberty, and they would labor with skill, and often with sweat and blood and tears to bring those dreams to reality.

The operative Mason had only a little ritual—enough to define the few officers of the Lodge, set basic rules of conduct, and instruct in the practical work-place rules which kept people from getting hurt. The Speculative Masons seized upon ritual as a means of instruction and thought, and expanded it to meet their needs.

In some ways, the two Masonrys were very different—but in all the important ways, they were the same. They were the means by which dream-driven men could accomplish those dreams.

As those dreams have changed over the centuries, Masonry has changed. Freemasonry has always been a living, breathing, dynamic thing. The Light Masonry celebrates is the light that shines in the eyes of dedicated and thoughtful men, engaged with life; not the chilled glint of light reflected from the dusty glass of a museum display case.

And so Masonry changed again, after the battles and revolutions which reshaped society. It became, essentially, a charity. We found new philanthropic causes, and devoted time and energy to them. We solved problems for the society and the culture. Philosophy became less important, and

ritual became more so. Masons, perhaps, became less distinguished by what they thought than by how they thought. It was very comfortable, and very rewarding. And we hardly noticed that the comfort was that of a well-made coffin. That is the Masonry into which I was initiated, passed and raised.

And so I have a certain fellow-feeling with that old Scots operative Warden, because Masonry is changing again. I rejoice in that—because I know the alternative is death, and I love Masonry too much to watch it die, or to know that it will die shortly after I do. And I know that any organization which does not reflect the needs of its living members is not long with us. When was the last convention of the National Association of Buggy Whip Makers?

We have been given a second chance at life, and only the profoundly ungrateful would turn their backs on it. Social and cultural changes have resulted in young men looking for a source of spiritual and ethical values in venues other than religion.

The age of candidates seeking admission into Masonry is growing lower and lower. Only a few years ago, the typical candidate was in his mid-forties. Now he is in his early 30's.

He comes having researched Masonry on the Internet. Often he comes after having read the rituals. He comes knowing much about what he is doing, and he often comes with many questions. And he comes expecting answers.

As some of our Lodges have discovered, statements such as “you don't need to worry about that,” “don't ask questions until you have learned the lectures,” “the ritual has everything you need to know,” don't fall on deaf ears—they are heard—and treated with the contempt they deserve.

It's important to understand that these Masons do not come looking for a fight—that's the last thing they want. They want brotherhood. They want intellectual stimulation. They want to have someone at their back in the battles of life. They want to be with men dedicated to making a difference. They want to be with those who have subdued the ego and focus on that which is real and not on “petty piques and quarrels.” They want to be in an association with older men who have promised to mentor and to share wisdom and experience.

In other words, and rather embarrassingly, they come looking for exactly what we have been telling the world we have to offer. In some ways, Brothers, we are in the position of an automobile dealership which advertised luxury cars for sale because we used to have them, and now have buyers on the sales floor wanting to purchase—and some Lodges are having to say, “wouldn't you rather have a nice golf cart instead.” Monty Python fans may be reminded of the cheese shop sketch.

There is no question that Masonry is supposed to be all the things they are looking for. Our ritual says it. Our Masonic heroes have written about it. We have all knelt at the altar and promised to make it real. So we can hardly blame them for expecting to find it.

They are willing to cut us quite a bit of slack. They understand that no one knows everything. I have not yet found one who became angry when I said, “I don't know the answer, but I'll find out.” or even better, “I don't know the answer, but let's find out together.”

What they don't like is “Go away kid, ya bother me!” And what happens, far too often, is that they do go away. And they tell their friends, “don't take the trouble to look at Masonry, it doesn't have what we want.”

Really, they are not asking for much. They are only asking for what we should be able to give in civility, let alone fraternity. “Don't ignore me, share with me, treat my questions and concerns as important, help me learn, let me help with the Lodge.” And, perhaps most important, “Understand that I am dream-driven, too. And my dreams are important just as yours are.”

And it is time. Just as the old operative Masons were driven by dreams, as the first speculative

Masons were driven by dreams, as the Masons who created the great charities were driven by dreams, as we are driven by dreams, so are the young Masons. And they are dreams, not the nightmares they may seem to those of us who are long in the Masonic tooth. And they are our future.

For years, in speaking to Masonic groups, I told the audience that I was certain Masonry would survive—that something that “right” and that ancient simply could not die.

I can admit to myself, now, that I was whistling past the grave-yard. I wanted it to be true, I thought that if I told myself often and strongly enough, it would come true.

And I know it IS true. Dream-driven organizations can never die . . .

. . . unless they kill the dream.

You see, my Brothers, in the life of every organization there comes a point of choice—a point at which circumstances, fate, even the dreams themselves culminate in a moment of decision. When that point is reached each person must make a choice. It isn’t possible to avoid it; for not choosing is a choice. One choice leads on to new growth, strength, vigor, power and relevancy, with all of the effort and even pain that growth always entails. The other choice leads to the ease of death and the comfortable warmth of decay.

The fraternity is at that point, and each of us must choose!

You may choose life; or you may choose death; but you must choose!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2010**

RITUAL DEVELOPMENT IN THE UNITED STATES

By: S. Brent Morris

Brother and Dr. S. Brent Morris is both a noted and highly respected Masonic author. He was Master of Quatuor Coronati Lodge #2076, London England 2007–2008. His Inaugural Address was titled Itinerant American Masonic Lecturers and dealt with the growth of American Masonic ritual with vignettes of several brethren who were, what we today would call, Masonic Lecturers. This Short Talk Bulletin is taken from a much longer article published in Vol. 121 Ars Quatuor Coronatorum.

-STB Editor

The spread of Freemasonry in the United States was supported by itinerant Masonic lecturers, sometimes appointed by Grand Lodges but often operating as independent entrepreneurs. They taught Craft ritual based on William Preston's lectures as rearranged and edited by Thomas Smith Webb of Massachusetts, which is the basis of the ritual in nearly all American Grand Lodges. They also taught the Royal Arch and Knights Templar rituals, sold ritual monitors and regalia, and peddled other degrees and orders.

The Grand Lecturer of New York informs us, notwithstanding all this discussion, that he found, during the last year, no less than five different systems of work and lectures existing in that State, and that four of them prevailed in a single lodge—so that, until the labor began, the brethren did not know which particular system was to be the order of the evening.

Philip C. Tucker, GM of Vermont
Address of the Grand Master, 1859

Freemasons are fascinated with ritual and ceremony. After lodge meetings, especially when brethren of different jurisdictions are together for degree work, there are predictable and fascinating discussions about language, floor work, and local ritual variations. When trying to track down the origins of these differences, however, one of the most common explanations is, "We've always done it that way." Another, possibly better explanation, is the way Masonic ritual was spread in the late 1700s and early 1800s through itinerant lecturers who relied on their memories to preserve the ceremonies. These entrepreneurs were often self-appointed and tried to make a dollar where they could. This paper outlines origins and growth of American Masonic ritual and gives vignettes of several of these brethren who had such a great influence on Freemasonry in America.

Masonic ritual came to the United States from many sources: principally England, Scotland, and Ireland, but also France and Germany, to name but a few. There was no ritual guidance for American lodges from their mother Grand Lodges and certainly none in the colonies. Lodges had little choice but to rely on oral tradition and printed exposes before the

appearance of William Preston's *Illustrations of Masonry* in 1772. Even then, there wasn't much help with the details of conferring the degrees or opening and closing a lodge, only lots of lectures. The first American editions of Preston didn't appear until 1804.

The best idea of the ritual used in American lodges before 1826 comes from ritual exposes. English, French, and other such volumes were surely imported as soon as they were printed, but American imprints would have been less expensive, and the relative popularity of different exposes is probably a good indication of their acceptance and use by American lodges. During the ninety-six years from Benjamin Franklin's publication of '*The Mystery of Free-Masonry*' in 1730 to William Morgan's abduction and disappearance in 1826, only eight Masonic ritual exposes were published in America.

1730—'The Mystery of Free-Masonry' (Benjamin Franklin's reprint of the London Daily Journal expose)

1749/50—Prichard, Samuel, *Masonry Dissected*

1768—*Hiram: Or the Grand Master Key*

1774—*Jachin and Boaz* (twenty-eight editions between 1774 and 1826, including one in Spanish)

1812—[Guillemain de Saint Victor, Louis], *Recueil Précieux de la Maçonnerie Adonhiramite*

1812—*4ème Grade sous le Titre de Maître-Parfait*

1812—Rohr, John [and Smith Allison], *The Free Mason's Instructor*

1822—Parker, Daniel, *The Masonic Tablet* (four editions in 1822)

Jachin and Boaz, representing the ritual practices of both the Moderns and Antients, was the most popular, going through twenty-eight American editions from 1774 to 1826. Parker's 1822 *The Masonic Tablet*, alone among the pre-1826 exposes, even had a second edition. The American popularity of *Jachin and Boaz* paralleled its success in England, where it went through thirty-four editions up to 1800. Arturo de Hoyos, noted ritual scholar, explained its importance to American Masonic ritual.

Prior to the publication of Morgan's work, [*Jachin and Boaz*] was the most important expose published on American soil, and greatly aided ritual uniformity. In May 1828, ex-Mason Solomon Southwick (editor of the anti-Masonic newspaper *The National Observer*) stated that Thomas Smith Webb, the "father" of American Craft ritual, held a copy of *Jachin and Boaz* in his hands while teaching him and other young Masons their work (this would account for the strong similarities between it and the "model Webb work").

Thomas Smith Webb was born in Boston in October 1771 and died in Cleveland, Ohio, in 1819. He was apprenticed as a printer and bookbinder and received the degrees of Entered Apprentice on 17 December 1790, and Fellowcraft and Master Mason on 24 December 1790, in Rising Sun Lodge No. 5 of Keene, New Hampshire. There is no indication of why he was allowed to join some eleven months before he attained his majority. Two years later his father died, he returned to Boston, and then in 1793 moved to Albany, New York, where he established a printing business and became friends with an English Mason, John Hanmer, who taught him the lectures of William Preston.

Hanmer is said to have been a member of the Lodge of Antiquity in London and, if so,

surely was familiar with Preston and his lectures.

Some English edition of William Preston's *Illustrations of Masonry* was advertised for sale in the Barber & Southwick bookstore in Albany in July 1796. Between this book and Hanmer's instructions, it is easy to see how Webb became familiar with Preston's work and published in 1797 *The Freemason's Monitor; or, Illustrations of Masonry: In Two Parts*.

Harry Carr put the work of Webb and Preston in context with English ritual at that time.

Webb was then barely twenty-two years old and [Hanmer's and his] mutual interests drew them together. This was the period when the English Masonic ritual was at its highest stage of development. Hutchinson and Calcott had published their works; Preston was in his prime, and the 1792 edition of his *Illustrations of Masonry* had just appeared. This was the 8th edition, as popular and successful as its predecessors, and it was almost a bible to the English Craft. Webb took the book, retained sixty-four pages of Preston's work intact, word for word, cut out a few minor items, and rearranged others, and published it in 1797, under the title *Freemason's Monitor or Illustrations of Freemasonry*.

The concepts of intellectual property and plagiarism were not well developed in 1797, but Webb remarkably acknowledged his debt to Preston in his preface. "The observations upon the first three degrees are principally taken from Preston's 'Illustrations of Masonry,' with some necessary alterations." Webb's *Monitor* contained the "remarks" and "observations" on the degrees conferred in American Royal Arch Chapters: Master Mark Mason [sic]; Past Master (only obliquely referred to in the 1797 edition); Most Excellent Master; Royal Arch Mason. There were also remarks on the Knights Templar, Knights of Malta, and the Ineffable Degrees, 4° to 14°, plus a "Sketch of the History of Masonry in America." Altogether it was a remarkable volume and went through eighteen editions (four in Spanish) from 1797 to 1826.

More remarkable than his *Monitor*, however, was Webb's private and unpublished accomplishment: he organized, regularized, and systematized American Masonic ritual. Using *Jachin and Boaz*, Preston's *Illustrations of Masonry*, and John Hammer's guidance, so everyone assumes, Webb produced what could be called the "American Standard Work." American Grand Lodges at that time persistently sought uniformity of work in their ritual—if only they could discover what the "true original" was. By adapting Preston's lectures to the widely used template of *Jachin and Boaz*, Webb produced impressive, consistent ceremonies that became immensely popular. He may not have found the true original rituals of Masonry, but his work was so much better than anything else available that all American Grand Lodges (except Pennsylvania) adopted it and stopped searching.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2010**

THE TRUE SECRET WORD OF A MASTER MASON

By: David J. Llewellyn

Bro. David Llewellyn is a P.M. of East Point Lodge #288 and a dual member of Gate City Lodge #2, both in Georgia. In this STB, Bro. Llewellyn demonstrates that the words used in our degrees are not just symbolically beautiful, but also have practical and everyday life values.

-STB Editor

At the beginning of his Masonic career each candidate for initiation is instructed that “Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. The design of the Masonic Institution is to make its members wiser, better and consequently happier. . . .” To that end we are reminded by symbols to circumscribe our desires and to keep our passions within due bounds. Our Lodges are universally opened with a prayer. In many jurisdictions we beseech the Grand Architect of the Universe, whom each of us worships privately in his own way, to [g]rant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne.”

Our degrees teach and constantly remind us of our duties to ourselves and our fellow creatures. In the Entered Apprentice Degree we are taught to extend true charity to all. Not just material charity, but also that more noble charity of mind and spirit that inspires us to help every other human being who is in need. We are reminded to act with Temperance, Fortitude, Prudence, and Justice. The last of these cardinal virtues—Justice—“enables us to render to every man his just due *without distinction*.” The Fellowcraft Degree instructs us to engage ourselves in the pursuit of knowledge, not just during the degree, but always. In particular it encourages us to study the classical liberal arts and sciences, which lead to a liberal and enlightened mind. That mind is free from the dross of all prejudices, national, cultural, ethnic, racial and religious. It could hardly be otherwise, for we are also taught that Masonry is universal, extending its benevolence throughout the entire terrestrial globe. By so freeing our hearts and consciences from all prejudices we are taught that we will *earn*, not be given, wages of spiritual nourishment, refreshment, and joy. The Sublime Degree of Master Mason goes even further. It is called “sublime,” that is “elevated in thought,” “inspiring awe,” because it teaches us of our further duties to each other and, indeed, to all humankind. In that degree we undertake certain serious and solemn obligations to each other as brothers. But these duties are not exclusive to us. The true, mature Mason understands that they apply to all persons in every situation. We bind ourselves to each other only as a starting point, a point from which the real Mason travels onward.

The Master’s degree, however, comes with a warning. That warning is conveyed in the most dramatic fashion. It is that we must guard against the worst ruffians of our natures and oppose them, even to death, if we hope to be placed as living stones in that “House not made

with hands, eternal in the heavens.” We must act. We may not just hope.

The Master’s degree also informs us that the secret word of a Master Mason has been lost to us through the perfidy of our unseemly desires and passions—the ruffians that confront us daily and to which we so often succumb. It is our duty to seek out that secret word, that hidden meaning, even though it will always remain ineffable and inexplicable to others. It is our individual duty to become worthy of receiving it by subduing our passions and controlling our desires. Only then may we hope to obtain and understand it—the true meaning of Freemasonry—within our hearts and soul.

He who would receive the true secret word of a Master Mason must come to understand that it can only be learned by the constant practice of the virtues inculcated by our degrees. We all will one day stand naked and defenseless before the Grand Architect of the Universe. Before that Throne there will be no distinctions of nationality, class, or race. All those artificial distinctions, meaningful only to sinful man, will be worthless to us. If we would finally receive the true secret word, the word that has been lost, we must constantly resist the ruffians of our natures that keep us from it. We must not sow discord. We must resist the temptation to treat only those who look and think like ourselves as our neighbors and brothers.

He who allows the three ruffians of religious bigotry and intolerance, ethnic and cultural blindness, and racial animosity and hatred to dominate his thoughts and control his actions will no more discover the true secret word of a Master Mason, no matter how hard he cries “Give it to me!”, than did those ruffians whose evil deed bloodied the ground at the building of King Solomon’s Temple. This is the great teaching of the Third Degree. It is of greater importance than any haled word or sign. And it is the hardest one for most of us to grasp. But grasp it we must if we are ever to become true Master Masons.

One does not become a Master merely by being raised. Rather one becomes a Master by truly embracing and living that which our ceremonies teach. In the end it is up to each of us to become a Master Mason in spirit as well as in body. Only then will one be worthy to receive the true secret word of a Master Mason. Whether one ever reaches that goal, whether one ever becomes worthy to be placed as a living stone in that celestial Temple, will be known only to him and to our Infinite Creator when he finally stands before Him. Therefore it is well that we constantly strive to make smooth our rough natures by embracing and following the great lessons of Freemasonry—the lessons taught by symbols and allegories in the Three Degrees—in all our thoughts and actions inside the Lodge, as well as in the profane world.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2010**

FREEMASONRY, A GIFT!

By: Vern Wertz

Bro. Vern Wertz is a Past Grand Master of the Grand Lodge of Oregon. A long time Masonic lecturer and writer, his words have always brought the meaning and value of Freemasonry to Masons everywhere.

-STB Editor

My Brothers

Like most, if not all, of you I owe a great deal to my parents. They not only gave me life, but also some attitudes and skills that allowed me to have a good life. One of these attitudes was an intense opposition to ingratitude and an equally intense drive to pay my debts.

My Brothers, you owe Freemasonry; and you are not paying her back!

I imagine that most of you believe that what I just said is ridiculous and are reviewing your work within Freemasonry. Listing with some pride that you have served as a Worshipful Master, or have been a member of Grand Lodge Committees, or have been a Grand Lodge Officer; perhaps even the Grand Master. I understand all of that, but what you may not understand is the breadth and depth of your debt to Freemasonry.

Let's review some things. First, Freemasonry was a gift to you and it came with no strings attached. Some good men saw something within you and decided to entrust you with Freemasonry. They gave it to you with the single hope that you would allow it to become a vital and significant part of your life. They gave it because they knew it could change your life in so many, many ways; and all for the better. Freemasonry can do this because it always stands for those things that are decent and moral and right; and always stands against those things that are indecent and immoral and just flat out wrong.

Those good men gave you a truly magnificent gift and while no one ever has or ever will demand repayment, you owe Freemasonry.

Now let's reflect on the men you are bound to by the gentle ties of Brotherhood.

Consider this list:

- Andrew Jackson, Harry Truman and 12 other Presidents
- Davy Crockett, Lewis and Clark, and Charles Lindbergh
- Eddie Rickenbacker, Omar Bradley and Audie Murphy
- Arthur C. Doyle, Walter Scott and Rudyard Kipling.

And I could go on for pages!

It is probably safe to say that some of these famous Brothers were not only good men, but also dedicated Masons. The world was changed for the better by many of them; and they are all your Brothers.

Now consider the men you sit with in lodge. Every time you attend a lodge, you are met with men who are just as brilliant and talented as any of those I have listed. You sit with men, who have freely given of their blood for you and this country; who are just as devoted to truth,

honor and charity as any man who preceded them. You meet with Brothers who are builders of both material edifices and spiritual men; who have talents in every art or science; and who quietly and firmly set the example for being an honorable man. And all of these men were a gift!

Let's consider how you are treated by your brothers. Regardless of rank, position, title or wealth you walk on the level with all your Brothers. And because of this simple, but remarkable fact, you are treated with respect and your accomplishments are recognized by your brethren with unfeigned joy.

Outside of Freemasonry, in every field of human endeavor, success is almost always met with both recognition and envious detraction. If a man's achievements are mediocre they will generally be met with the overwhelming silence of indifference. If a man presents a master work, he may hear words of praise; but they will be engulfed in the cacophony of voices raised up in envy and detraction. Long, long after a good work has proven its value, there will still be a chorus raised to depreciate its worth and destroy that value. Imagine Robert Fulton's detractors still proclaiming that you cannot build a steam ship, and even if you could it would be a vessel of death; this going on while the rest of the world stands on a riverbank to watch it go by.

In Freemasonry a Brother's master work will face no clamor of denial, but will be met with a smile, a firm handshake, and a few heartfelt words of praise, of thanks. This kind of supportive behavior falls under the heading of Brotherly love, and this love was a gift to you by those good men who opened the door of Freemasonry when you came knocking.

You might well want to take a moment and reflect on all that you possess. I think you may recognize that the gift of Brotherly love within the Masonic family is one of your most valuable assets, and because it is, it is no great leap of reasoning to conclude that you owe Freemasonry.

I believe that every Mason has to develop his own plan for giving back to Freemasonry, but I feel compelled to offer at least one idea.

The first time I went to Donald Lodge I was just a lad. I was very shy, so I was clinging to my Dad with considerable enthusiasm. After we had climbed a Mount Everest of stairs, I looked into the lodge room, and I was happily surprised because I knew almost everyone in the room. I was used to seeing them in stained and worn work clothes, but now they were all dressed up like they were going to church. I was confused; so I tugged on my Dad's hand and asked "Dad, what is a Mason?"

My Dad gave me an answer, one I never forgot. It was later in life that I discovered he was quoting John Wesley; this is what he told me:

**Son, a Mason is a man
who does all the good he can,
in as many ways as he can,
in as many places as he can,
to as many people as he can,
for as long as he can.**

I believe that as Freemasons we cannot too often discuss the meaning of those words. I know that we cannot too often live them!

And when all is said and done, it is by living them that we pay on, not off, our debt to Freemasonry.

Finally, it seems to me that life is like a foreign language that all struggle to learn and which few seem to master. How grateful I am that Freemasonry offers us a remarkable guide to the mysteries of "pronunciation". This removes the confusion and despair about life and replaces them

with the gentle tints of hope. At peace and in harmony with life, we move forward with a confidence born of the certain knowledge that we walk within the grasp of Brotherly love and under the protection of the Great Architect of the Universe.

What a gift!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2010**

FREEMASONRY AND COLLEGE STUDENTS

By: Randall L. Rogers

Bro. Rogers is currently serving as Senior Grand Warden of the Grand Lodge of Oklahoma. He has worked with college students in the programs he describes. There is growing interest in and a great deal of success by the lodges who truly work at developing points of contact with college students.

-STB Editor

There is an old story about a church which was considering hiring a Youth Minister to appeal to the high school and college aged children of the parishioners. The discussion waxed warm at times, and finally one Deacon arose and said "Brothers and Sisters, it's important that we hire a young man to fill this post. We must hire someone young enough to know what young people like to do!"

"No," said an Elder. "We need to hire someone old enough to keep them from doing what they like to do."

Much the same discussion happens when a Lodge in a college town is talking about trying to create a presence on the college campus. In Oklahoma, many of our Lodges just hope the college kids won't notice the Lodge exists. As one crusty old Brother put it, "if one of them there kids petitions the Lodge, we'd have to go to all the trouble of doing his Degrees and teaching him the work, and then he'd just graduate and move away, and we'd done all that work for nuthin."

But, crusty Brothers to the contrary, the colleges, junior colleges, and universities scattered in so many large cities and small towns across your state provide a unique opportunity for Freemasonry.

I would like to tell you about one model of campus *involvement* and two different models of campus *organizations* with an emphasis on Freemasonry. The model of campus involvement is from Frontier Lodge in Stillwater, Oklahoma. We'll call it the Frontier model.

Of the campus organizations, one is on the campus of Oklahoma State University in Stillwater—the second largest university in Oklahoma. The other is on the campus of South Western Oklahoma State University in Weatherford, a small, regional school. We'll call them the Stillwater model and the Weatherford model.

Campus Involvement

As we will see, there are many requirements which must be met before an off-campus organization can be active on campus. That is only reasonable. The college authorities have a responsibility to protect the students as much as possible from both social and economic predators. But the Lodge was adjacent to the Stillwater campus—the largest university campus in the United States—and wanted to have an impact.

Lights on Stillwater is a University-sponsored event in which merchants and organizations can set up booths, displays, etc., during the festival to provide information and services to students. Frontier Lodge acquired space and appointed its youngest members to staff the booth, letting the students see that men their age were members of the Lodge.

The Lodge purchased ads in the college newspaper, with photographs showing the young members in the Lodge with a cut-line reading “Not your Grandfathers’ Masonry.”

The Lodge sought other means of campus involvement as well. Essentially, the “Frontier Model” was to focus on the campus population and seek every avenue open to a non-campus organization to interact with college students. On average, two to three petitions a year resulted from the involvement efforts of the Lodge.

Campus Organizations

Campus organizations have become a very useful aspect of the campus involvement effort. There are some specific advantages enjoyed by on-campus organizations, and while there is a difference from state to state and even campus to campus, the following are generally true.

Advantages of on-campus organizations

Organizations approved by the Student Union, the Dean of Students, or the body with right of approval for the campus, have the right to use rooms and meeting spaces no campus either at no cost or at very low cost.

Only such organizations may post flyers on campus boards, write with chalk on campus streets and walks, or distribute information in any manner.

Only such organizations may host meetings on campus.

Restrictions of on-campus organizations

With the important exception of Fraternities and Sororities, campus organizations must be open to people of both sexes.

Campus organizations may not discriminate on the basis of gender, trans-gender, sexual preference, race, national origin, religion, or disabilities.

A university faculty or staff member must agree to serve as an advisor.

It must be a campus organization—that is to say that the Lodge itself cannot create an on-campus organization, it must be created by students. And students who are Masons cannot petition to create an on-campus Lodge, because the Lodge is actually created by the Grand Lodge.

Some universities may add requirements for reporting activities, etc.

The Stillwater Model

The Brethren at Stillwater decided to encourage an on-campus club—the OSU Square and Compasses Club. As a club, rather than a fraternity, membership had to be open to both men and women (in point of fact, no women joined). The club had as its stated purpose the study of the Masonic Fraternity, and it was effective in interesting students in the fraternity.

Experience has shown that the Stillwater model can work very well, but there is an inherent weakness of which one must be aware. The success of the Club is very much a “year-to-year” phenomenon. There is no built-in method of perpetuation. The club was able to take advantage of its on-campus status, and did, and the Lodge received several young members as a result. But those Masons who had started the club graduated. Those who took their place, while good men and sincere Masons, were not quite so evangelical in spirit. The club turned more inward than outward in spirit (surely not a bad thing Masonically) and the club is now essentially inactive.

But it stills exists, and there are plans to reenergize it. And as long as the structure is there,

the opportunity to take advantage of an on-campus structure is still available.

The Weatherford Model

The Weatherford Model came about in a different way. A couple of young Masons at Western Star Lodge were also members of Phi Mu Alpha Symphonia, the music fraternity, on the campus of South Western Oklahoma State University. They had an idea for a program on campus, and with the agreement of Phi Mu Alpha Symphonia, and the assistance of Western Star Lodge, arranged for an on-campus venue and asked the Grand Lodge of Oklahoma to send the Grand Lecturer to give a presentation on the history of Freemasonry. They recorded the speech for broadcast over the campus radio station, arranged for representatives of various Masonic groups to set up displays in the lobby of the building, and hosted a reception following the speech.

The program generated several petitions for local Lodges, and was repeated a second year.

But the young men were concerned about perpetuating what they were doing, and decided to form an actual fraternity, Theta Alpha Omega, which would have permanent status. They have actually now created a national organization, which can charter fraternities at other colleges and universities.

The stated purposes of Theta Alpha Omega are charity and fraternalism. Membership in Masonry is not required, but it is understood that most members will petition the Lodge.

With slightly more than a full year under its belt, Theta Alpha Omega is doing some remarkable things. Charitably, they have helped the VFW raise funds, assisted with a blood drive, assisted a fraternity member's parents with medical bills, and have plans over the next few weeks to assist in fundraising for the local animal shelter and Habitat for Humanity.

Theta Alpha Omega works with the local Lodge in many ways. They have a weekly meeting at the Lodge, assist with Lodge projects, and require acquiring a knowledge of Freemasonry as a part of the joining process for Theta Alpha Omega. So far, nearly 20 people—students and faculty—from the campus have joined the Lodge in the last two years.

In a report, the leadership of T.A.O. stresses that it is important both to the Lodge and the community. It “showcases the Masonic Lodges in university towns and in general; helps introduce more college men to Freemasonry; can potentially bring better members into Freemasonry by keeping T.A.O. members involved with charity and brotherhood; could increase the interest in Freemasonry in each state; and make more college men more aware of charity, thus making society better.”

The Lodge offers its facilities, mentorship, and what financial assistance it can. Theta Alpha Omega is proving to be a fertile ground for Freemasonry in Oklahoma. As the fraternity begins its planned expansion into other cities and other states, it will be interesting to see what happens. I certainly wish them fraternal Godspeed.

In Summary

The college campus is an often overlooked source of Masonic membership. It is true that students are likely to return to their own homes or to move on in their careers after graduation. We know as a practical matter when a young man joins a Lodge his Masonry is likely to be put on hold for a while as he starts a family and builds a career. But we also know he is likely to return, and when he returns he is a genuine asset to the Lodge.

There are a few hoops through which one must jump when becoming active on a college

campus. Generally, they are hoops designed to protect the best interests of the students. But the trail can be walked with a little determination, and the rewards are great.

Another Lodge has stated—“The College students we have made Masons will become Masonic Ambassadors in the world beyond our doors.”

-STB Editor

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2010**

THE PLEYEL HYMN

By: Joseph Fort Newton

Reverend and Brother Joseph Fort Newton remains one of Freemasonry's greatest writers. Best known for his book "The Builders" he also wrote many other books, including "The Men's House" a collection of his Masonic papers and addresses from which this STB was extracted
-STB Editor

"Solemn strikes the funeral chime"

How many tender memories these old familiar words evoke in the mind of a Mason. Often in the open Lodge—alas, all too often beside the open grave—he has heard them march with slow, majestic step to the measure of the *Pleyel Hymn*. Never were words and melody more fitly blended, and they induce a mood pensive indeed, but not plaintive, rich in pathos without being poignant—a mood of sweet sadness caught at that point where it stops short of bitter, piercing grief. Yet few know when it was written and by whom, though many must have paused to muse over the faith of which it sings.

The hymn was written in 1816 by David Vinton, a lecturer on Masonry and teacher of the ritual in the first quarter of the last century, whose field of labor was in the South, chiefly in North Carolina. Originally it had eight stanzas, only four of which are used in our ritual and burial service, and Vinton little thought that his lines would be sung for a decade, then laid aside, then taken up again and sung wherever a Brother Mason is laid to rest, "in the land called America."

Whether we hear this hymn in the tiled recesses of the Lodge, or on a green sward out under the sky, our hearts answer to its appeal. Albeit in less stately strain and more tender tone, it strikes the same note that sounds through the 90th Psalm—that mighty funeral hymn of the human race—with its chant of the swift death of mourning flowers, of the vanishing of man, and the hush of profound sleep to which all things mortal decline. How helpless man is, pursued by Time and overtaken by Death—his life a vapor that melts, his span of years a tale that is soon told. There is here that nameless sorrow, that unutterable sadness which lingers in all mortal music whatsoever, and will linger in it while yet we walk in the dim country of this world where Death seems to divide divinity with God. Evermore, in hours however trivial or tragic, in moods pensive or gay—

"Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe."

Touched by the twilights of time, the singer meditates and prays. He sees that the vast machinery of Nature carries forward the entire human race, and, without fail, drops them into one

final sleep. Yet each departs alone—the father without the child, the wife without the husband, the judge without the court, the statesman unattended, the babe with no arm around it, aye, and king and peasant alike; and all walk one dark inevitable path. In what silence and dignity they go, their faces all turned in one direction, following the footprints of a many-millioned multitude into the infinite. We who are compelled to watch their moving figures are powerless to detain them, and can only say farewell and then weep.

“Mortals now indulge a tear,
For mortality is here;
See how wide her trophies wave,
O’er the slumbers of the grave.”

With all our philosophy and wit, death remains a bitter, old, and haggard fact which no man may either evade or avert. There is something appalling in the masterful negation and collapse of the body. It is profound. It is pathetic. Words are futile, and there is in that last silence what makes them seem foolish. What avails it what any man may have to say about death? The real question is, what are we to say to it, whether or not we shall let it have the last word.

Suddenly, the shadow lifts, light shineth in darkness, and we see how true it is that the soul of man is the one unconquerable thing upon this earth. How wonderful is this ancient, high, heroic faith which refuses to admit that the grave is the gigantic coffin lid of a dull and mindless universe descending upon it at last. Life tries it, sorrow beshadows it, sin stains it, and yet it is victorious. When doubt deepens this faith becomes more profound, and out of the blackest tragedy it rises with a song of triumph. So it has been from the far time when the oldest book in the world was written, and so it will be until whatever is to be the end of things.

“Here, another guest we bring;
Seraphs of celestial wing,
To our funeral altar come;
Waft a friend and brother home.”

Such faith is not a mere surrender; it is a force prophetic of its own fulfillment. At its touch the graveyard becomes a cemetery—that is, a sleeping chamber—and dark Death an All Man’s Inn where a fellow pilgrim takes lodging for a night. Those whom we call the dead are the guests of God, whose love is the keeper of unknown revelations. Also, our singer sees that the social life of man, its warmth of sympathy, its sanctity of friendship, its dear love of man for his comrade, has enduring value. Because this is so; because life is brief at its longest, and broken at its best, it must be filled with Truth and Love; that so we may bring to the Gate in the Mist something too noble to die. Hence the wise prayer:

“Lord of all below, above,
Fill our souls with Truth and Love;
As dissolves our Earthly Tie,
Take us to Thy Lodge on High.”

O Death, where is thy victory? Our trust is in God, that He who made us what we are will lead

us to what we ought to be. Higher faith there is none. Even so, Masonry rests its hope upon the ultimate Reality, the first truth and the last, and it is therefore that its singer sees, amidst the fluctuating shadows of this twilight world, an august, incomprehensible destiny for man. As a song of triumph the four stanzas omitted from this historic hymn are worthy of remembrance:

“For beyond the grave there lie
Brighter mansions in the sky!
Where, enthroned, the Deity
Gives man immortality.

There, enlarged, his soul will see
What was veiled in mystery;
Heavenly glories fill the place,
Show his Maker face to face.

God of life’s eternal day!
Guide us, lest from Thee we stray,
By a false, delusive light,
To the shades of endless night.

Calm, the good man meets his fate,
Guards celestial round him wait;
See! he bursts these mortal chains,
And o’er death the victory gains.”

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2010**

**HISTORY OF THE FIVE ORDERS OF ARCHITECTURE
PART I
DORIC AND IONIC**

By: Ron Pemberton

Bro. Pemberton, is a member of United Masters Lodge #169, a lodge of Masonic Research in Auckland, New Zealand. In the May 2010, Vol. 38, No. 2 issue of their publication, by the same name, Bro. Pemberton authored an article titled The Five Orders of Architecture. He has written a most interesting story of each of the Five Orders of Architecture and MSA has received permission to reprint which we will do in two parts. Sept. 2010 will be Part I and Oct. 2010 will be Part II.

-STB Editor

There are five different styles of architecture (called orders). The five orders pertain to the overall effect of the architecture but are more recognizable by their decorative capitals. The five orders, in correct chronological order, are: *Doric*, *Ionic*, and *Corinthian* which are all Greek styles; the Romans added two further examples later; they were the *Tuscan* and *Composite*, although these are effectively the Greek styles with Roman modifications.

While we recognize that these orders are primarily Greek in design we should not forget the foundations on which they rest (no pun intended). The foundations of Western monumental architecture were laid in the Middle East, mainly Sumeria, Babylon, and Egypt. By the time the first signs of civilization began to emerge in Greece, Egyptian architects had been building massive megalithic structures for fifteen hundred years.

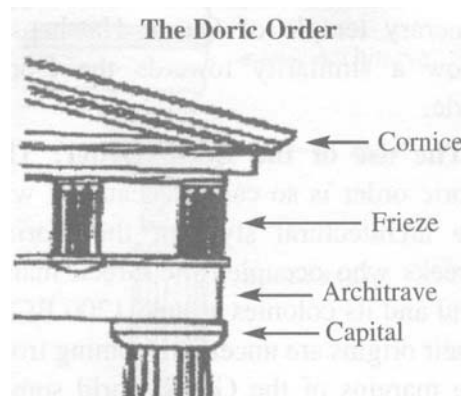
Strength: This is the whole purpose for the Doric order of architecture, it is the foundation on which many temples and other imposing building are constructed. The Parthenon in Athens is a prime example of the use of the Doric order. The Doric order is possibly one of the earliest orders that was used in the Classical period (500–400 BCE) of ancient Greece. While the whole structure relates to the Order, it is the columns and capitals that stand out and express the significance of the building's features.

The Columns: Columns with their pedestals (that's the bit at the bottom) or the stylobate provide support for the column. The entablature is the bit at the top of the superstructure, which lies horizontally upon the columns and consists of the three principal divisions: the architrave, the frieze, and the cornice. The columns were designed according to certain accepted proportions in part because it was through proportions (the harmony of numbers) that the Greek mind came to understand nature and, from nature, art. Although there are many differences among the three Greek styles, they are most easily distinguished by how each decorates the capital.

The Capitals: The capital is where the column meets the entablature. Without a capital the joint would look primitive or haphazard. Capitals provide a decorative link, which softens the joint between the vertical thrust of the column and the horizontal dominance of the entablature.

The Doric Order: The capital of the Doric Order is the simplest of the three, consisting of

a ring where the fluted column ends, a tapering neck called the echinus, and a flat, square block called an abacus. The Doric sits directly on the stylobate, (a continuous pedestal) with no base. The proportions of the Doric column are based on the height being roughly six or seven times the diameter of the column at the base. There are usually twenty flutes separated from each other by arrises. The flute is a long rounded vertical ridge that runs up the column shaft. The arris is the line that separates one flute from another. Doric columns tend to be relatively short and squat. To the Greeks they were based on the proportions of a male figure. Buildings such as the Parthenon in Athens, built around 450 BCE, use these to great effect. Later they were used for public buildings in more modern times to convey an impression of simplicity and solidarity. Robert Adams used them in such august buildings as the entrance to the University of Edinburgh.



Where did it start? The origins of the Doric order are obscure though many of its features possibly derived from timbered structures. Archeological finds such as pottery show a resemblance to similar designs and even to some Egyptian remains from the colonnades of the funerary temple of Queen Hatshepsut show a similarity towards the Doric style.

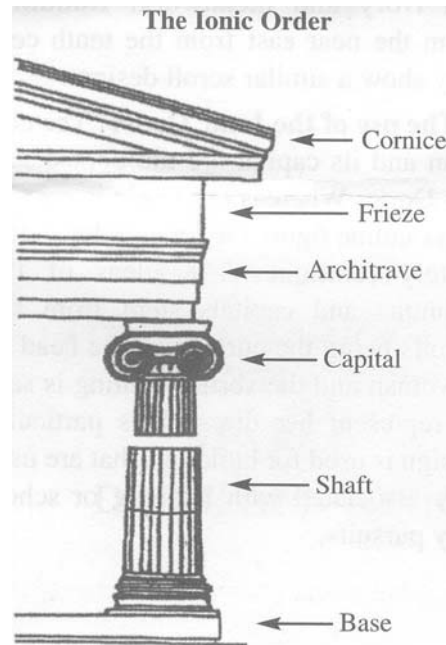
The use of the Doric Order: The Doric order is so called because it was the architectural style of the Dorian Greeks who occupied the Greek mainland and its colonies around 1200 BCE. Their origins are uncertain, coming from the margins of the Greek world somewhere in northern Greece.

In the early Greek republics the use of this order signified a building associated with the Dorians. The Roman architectural author Vitruvius claimed that the column, and hence the order, were traditionally thought to be derived from the proportions of a man. It is the least decorative of the orders and in more recent times is usually associated with utilitarian buildings. The masculinity of the style is particularly suitable for military architecture, prisons or other buildings that are seen as robust or aggressive. And yet it was used by the Greeks for their temple on the Acropolis to house the statue of Athena, the goddess of the Athenians, possibly to convey the strength of Athena rather than her beauty.

The Ionic Order: The capital on the Ionic Order is decorated (as opposed to the unadorned Doric) and is recognizable by distinctive scrolled spiral volutes on both sides. The Ionic column is supported by a base, consisting of two convex mouldings, each called a torus, above and below a concave moulding, called a Scotia. The column is approximately nine times the height of the Order as a whole.

Where did it start? The Ionic order is a later development than the Doric. It was first

seen in the Greek communities of Ionia, situated on the west coast of what is now Turkey. Again it appears that the order stems from similar designs taken from Phoenician and Syrian ivory and metalwork. Buildings from the near east from the tenth century show a similar scroll design.



The use of the Ionic Order: The column and its capital are the opposite of the Doric. Whereas the Doric is seen as a masculine figure the Ionic order is definitely feminine. The ideas of the columns and capitals stem from the scrolls being the curls from the head of a woman and the vertical fluting is said to represent her dress. This particular design is used for buildings that are usually associated with learning or scholarly pursuits.

**THE SHORT TALK BULLETIN
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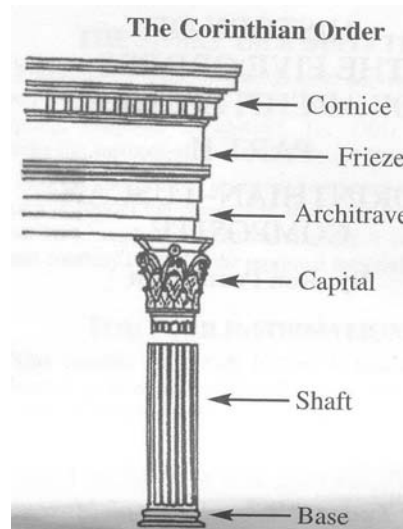
**HISTORY OF THE FIVE ORDERS OF ARCHITECTURE
PART II
CORINTHIAN-TUSCAN-COMPOSITE**

By: Ron Pemberton

Bro. Pemberton, is a member of United Masters Lodge #167, a lodge of Masonic Research in Auckland, New Zealand. In the May 2010, Vol. 38, No. 2 issue of their publication, by the same name, Bro. Pemberton authored an article titled The Five Orders of Architecture. He has written a most interesting story of each of the Five Orders of Architecture and MSA has received permission to reprint which we will do in two parts. Sept. 2010 will be Part I and Oct. 2010 will be Part II.

-STB Editor

There are five different styles of architecture (called orders). The five orders pertain to the overall effect of the architecture but are more recognizable by their decorative capitals. The five orders, in correct chronological order, are; *Doric*, *Ionic*, and *Corinthian* which are all Greek styles; the Romans added two further examples later; they were the *Tuscan* and *Composite*, although these are effectively the Greek styles with Roman modifications.



The Corinthian Order: Among the Greek orders of architecture the Corinthian capital is an elaborate variation of the Ionic capital and is decorated with acanthus leaves (an herbal shrub) and sometimes volutes on both sides.

Where did it come from? The Corinthian order was a relatively late design and named after the city of Corinth. The first examples are seen from archeological remains around the year 400 BCE. According to the Roman author Vitruvius, possibly just repeating urban legends

from Greece, an architect saw a basket that had been left unattended while an acanthus plant grew up around it. Pleased by the decorative effect, it was copied for the capital. Both the Ionic and the Corinthian columns tend to be long and slender, supposedly more feminine in aspect than the masculine, even military, Doric.

The use of the CORINTHIAN Order: The columns and capitals of the Corinthian orders are seen where a more feminine aspect to a building is required and not a more masculine approach. While the first three orders are primarily Greek in origin, apart from the obvious links to previous builders around the fertile crescent zone in the Middle East, the other two orders are Roman in origin, but even with these two later additions to the panoply of classical architecture, they are still adaptations of the originals.



The Tuscan Order: In the early part of this lecture we mentioned the list of orders as being Tuscan, Doric etc. So why is Tuscan mentioned first when the Doric column was first seen in archaeological terms at least 500 years before the Tuscan? In architectural terms the Tuscan is placed first because it has the widest column. Vitruvius, the Roman author on architecture, tells us that the height of the column is seven times the diameter. The base is also of a consistent pattern resembling the Doric style, apart from a circular base.

The use of the Tuscan Order: There is no ancient tradition associating the Tuscan order with a specific human form although many architects see it in a manly rustic image. And while it shares many of the features of the Doric it has been used more economically due to its simple design. The proportions of the order and its primitive associations made it suitable for buildings of a rustic nature. Gates such as the York Water Gate in London and mausoleum designs create a somber and geometric solidarity.

The Composite Order: It is claimed that the Composite order is a wholly Roman invention though it is clearly a combination of the two Greek orders, the Ionic and the Corinthian. The capital shares the two lower leaves of the acanthus leaves of the Corinthian order with the four diagonal placed decorated volutes of the Ionic order. The total column height is generally about ten times the diameter.

Where did it originate? Its origins are definitely Roman, first seen around 82 CE on the Arch of Titus, the Roman Governor who destroyed Jerusalem in 70 CE. In Roman times there is no mention of it by either Vitruvius or even Pliny. It wasn't until the Renaissance that the order was given its name.

What are its uses? Its main use seems to be in Triumphal Arches and in conjunction with

anything to do with the Imperial families. For many in the Roman world it is seen as a symbol of victory and was later adopted by the Christian church and used in the Middle Ages to signify the victory of Christ.



A timeline of events starting from 3000 BCE to 480 BCE: Stone Henge started ca 3000 BCE, the Great Pyramid of Khufu was begun ca 2600 BCE, King Solomon's Temple was ca 1000 BCE, the Isthmar Gate was 604 BCE, built by Nebuchadnezzar, and the first stage of the Parthenon was begun in 480 BCE. These examples show the distance of time from the builders of Stone Henge to the builders of other megalithic structures. While much of the Middle East, which included parts of Greece and China used bronze from around 3000 BCE, there are archaeological sources that show it not being used in Western Europe or Britain until around 1900 BCE, so much of Stone Henge was built using Stone Age equipment. It also shows the technological capabilities of the masons in Britain at that time—that they knew the effects of convexity.

Possibly the best way to demonstrate the effect of this feature is to talk about the Parthenon in Athens. The stylobate (the base) and the entablature (the part being supported) on the Parthenon are both curved to deceive the eye into believing they are flat and straight with the columns; in fact, there is hardly a straight line or square block anywhere on the Parthenon. These deceptions are there for a purpose, not to cheat, but to bring into harmony the whole structure. If these deceptions weren't built into the structure then the whole would be seen as inharmonious.

So in conclusion, the next time you see a building that uses these orders hopefully their significance will spring to mind: Doric for strength, Ionic for Wisdom, and Corinthian for beauty. Finally, when confused, think as the ancients did as they strove for harmony with their architecture. It is this unity, this harmony that we strive for in Masonry. Individually we are imperfect but can stand alone, whereas a group in unison with all our imperfections is able to withstand the pressures of change and the abrasions from the winds of time.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2010**

THE MASONIC LIBRARY AND MUSEUM ASSOCIATION - (A HISTORY)

By: Glenys A. Waldman

This Short Talk Bulletin is extracted from “The Masonic Library and Museum Association—a History” written by GLENYS A. WALDMAN, Librarian, the Masonic Library and Museum of Pennsylvania (Grand Lodge F & AM of Pennsylvania).

-STB Editor

The mission of the Masonic Library and Museum Association is to assist and support, through education, facilitation of communication, coordination of effort, and other means, those individuals charged with the collection, management, and preservation of the Masonic heritage.

By-laws, Article 2

In the beginning was the Northeast Conference on Masonic Education and Libraries (NECOMELI). Freemasonry has committees and conferences “on” subjects, not “for” them. The “Libraries” part was hardly acknowledged, and the concept “Museums” seems not to have existed, although many grand lodges had, and have, excellent libraries and museums. In the early 1990s, Brothers John H. Platt, Jr. (PA); Paul Bessel (DC); Keith Arrington (Iowa); Ed Ralph (Ontario); Mike Kaulback (MA); as well as Cynthia Alcom (MA); Joan (Kleinknecht) Sansbury (Supreme Council, AASR, SJ) and others, members of what was called the North American Masonic Librarians Consortium sought to change that. They held “break-away” sessions whenever they could squeeze them in during the conferences. (As late as 1997, Librarians still attended the Northeast Conference).

By 1992, these librarians and curators decided to hold a separate meeting in the fall (the Northeast Conference met in the spring). There was fear that Grand Lodges would not accept and financially support yet another organization, so that completely separating from NECOMELI seemed ill-advised. (NECOMELI went dark in 2001, and turned over its assets to MLMA). The meeting was in October, 1992 at the House of the Temple, Scottish Rite, Southern Jurisdiction in Washington, D.C. and the attendees promptly dubbed themselves “The October Group”—double entendre intended.

The next meeting was at the Museum of Our National Heritage (now the National Heritage Museum) at Lexington, MA, October 8–9, 1993. There are no minutes in the MLMA Archives. Librarians Nola Skousen and Nancy Wilson hosted about ten people: some professional librarians and curators, some amateur lodge librarians. This mix has held true, and MLMA exists to be a support to all who are interested in Masonic libraries and museums. The Archives did yield an interesting piece of information as a topic of discussion (if not at this meeting, then perhaps before—there is no date): given that many Masonic books were not copyrighted, and given that the Library of Congress provided catalogue cards, and still provides cataloging in publication, a resolution was passed “that the assembled Masonic Librarians go on record as

encouraging all publishers of Masonic books to have their material copyrighted and registered with the Library of Congress prior to final publication.”

One of the main topics of discussion, as this writer remembers, was cataloguing software. The Museum of Our National Heritage already had software, called “Information Navigator”, and everyone clustered around the computer to watch it work. The discussion centered around affordability and whether all present would consider buying the same software. That never happened, but with the ability to put one’s whole library or museum online by means of online public access catalogues, it seems not to matter any more. A meeting called the “Librarians, Curators, and Directors Session” was held within the Northeast Conference (May 12–13, 1994) in Washington, D.C. Organization, a newsletter, protection of intellectual property (stamping photocopies), and appraising books were topics of discussion. By meeting time (October 21–22, 1994), with Will Moore of Grand Lodge of New York hosting at the branch of the Chancellor Robert R. Livingston Memorial Library at the Masonic Care Community in Utica, New York, several October Group members had cataloguing software and had “frozen” their card catalogues.

In 1995, the October Group met in Cedar Rapids, Iowa (October 20–21, hosted by Keith Arrington of the Grand Lodge of Iowa), and organized itself into the Masonic Library and Museum Association, with John H. Platt, Librarian and Curator of the Masonic Library and Museum of Pennsylvania as its first President. The other officers were Cynthia Alcorn, Vice President; Paul Bessel, Secretary; Joe Nolte, Treasurer; Charles Tupper, Newsletter Editor; Frances Jackson, “Western [North America and Hawaii] Coordinator”; Robin White, “Coordinator for Great Britain”.

From the outset, MLMA was interested in having members from other countries, as its “subtitle”, “An International Organization of Librarians, Archivists, Curators and Directors . . .” indicates. The United Grand Lodge of England was a charter member, and there are, or have been members from Australia, Belgium, Bermuda, Canada, Curacao, France, Germany, Mexico, and Scotland. Some of these colleagues were, or are, members of our older sister organization, the Association of Masonic Museums, Libraries and Archives in Europe (AAMLA) founded in 1989 at the German Masonic Museum (Deutsches Freimaurermuseum) in Bayreuth, with its administrative office in Brussels.

The mission of MLMA in practical terms: at first, MLMA was concerned with gathering data on its member libraries, their procedures, sources for the purchase of Masonic books, indexing of Masonic articles in journals (there were neither on-line bookstores nor periodicals!). More recently, MLMA has concerned itself with bibliographic and “artifactual” support, helping small and new member libraries set themselves up and organize their collections. The old Boyden cataloguing system, used by many members, was updated by Richard Bish, and will be again by Brian Rountree so that it remains easily used in the future.

From notes written in 1996 by Bro. & Chaplain Willard Wetzel, one learns how the format of MLMA annual meetings came about: NECOMELI met once a year. It was thought that Librarians should have two meetings: one in conjunction with NECOMELI and one as a separate group. NECOMELI and the librarians would meet Thursday through Saturday morning. There would be a joint meeting Thursday afternoon and evening—with the keynote address at dinner. The librarians, the “October Group” would have their own meetings Friday morning and afternoon. There would be a joint banquet Friday evening, and a joint meeting Saturday morning to complete the conference, followed by either separate or joint lunch. MLMA now begins with an informal dinner on

Wednesday night, as members arrive, and holds to the format just described, except that some sessions are “field trips” to places and organizations of interest.

As of 1998 thanks to Phil Rose (WI), there have been tri-fold brochures to supplement and replace the website for those who have no internet access. Dick Browning (AR) and Glenys Waldman (PA) have been primarily responsible for the brochures over the years of the new century.

Books: The following reference works, written by members, and edited by other members, though not published by MLMA, are endorsed by it: (in chronological order):

- Masonic Service Association. *Masonic Libraries: a listing of Masonic Libraries in the United States, Canada and England*. Silver Spring, MD: The Masonic Service Association, 1998.
- Walgren, Kent. *Freemasonry, Anti-Masonry and Illuminism in the United States, 1754-1850: a Bibliography*. Worcester, MA: American Antiquarian Society, 2003. 2vols.
- Watkins, Larissa P. *American Masonic Periodicals, 1811-2001: a Bibliography of the Library of the Supreme Council 33° S.J.* New Castle, DE: Oak Knoll Press and Washington DC: The Supreme Council, AASR, SJ, 2003.
- Watkins, Larissa P. *International Masonic Periodicals, 1738-2005: a Bibliography of the Library of the Supreme Council 33°, S.J.* New Castle, DE: Oak Knoll Press and Washington DC: The Supreme Council, AASR, SJ, 2006
- Watkins, Larissa P. *Our Very Illustrious Brother, Abraham Lincoln: a Bibliography of the Louis D. Carman Collection in the Library of the Supreme Council 33° S.J.* New Castle, DE: Oak Knoll Press and Washington DC: The Supreme Council, AASR, SJ., 2007. N.B. Lincoln was *not* a Freemason.
- Watkins, Larissa P. *Burnsiana: A Bibliography of the William R. Smith Collection in the Library of the Supreme Council 33°, S.J.* New Castle, DE: Oak Knoll Press and Washington DC: The Supreme Council, AASR, SJ., 2008.

Our newsletter might best be called “an occasional miscellany” (apologies to the Library Company of Philadelphia, who use that as their title). The name of the first one was, aptly, “The October Group” edited by Cynthia Alcorn, of which Volume 1, no. 1 appeared “Fall-Winter, 1993”. Thus it continued, always as Volume 1, through issue no. 3, “Winter 1995.” Then Paul Bessel edited it as “Newsletter” written under the full name of “MLMA—Masonic Library & Museum Association: An International Organization of Librarians, Archivists, Curators & Directors” (1996-1997). Cynthia Alcorn took the reins again, the title being *The MLMA Newsletter* in 1998. Al Bryant was editor in 1999-2001. The Newsletter went dark for a few years, until Helaine Davis, public services librarian at the then Masonic Museum of Our National Heritage (now, the National Heritage Museum) reorganized it as *The MLMA Beehive* starting in 2006. As of 2007 Jay Hochberg has been Editor of *The Beehive*.

MLMA has been represented at other Masonic conferences, most notably the Conferences of Grand Masters and Grand Secretaries in 2000 (Savannah, GA), 2003 (DC), 2005 (Calgary) and 2006 (Nashville, TN). People expressed interest, and MLMA gained members. Previous to, and between those meetings, letters to Masonic libraries, museums and grand lodges, as well as Paul Bessel’s internet website made us better known. In addition MLMA has been represented at the Southeast Conference of Grand Masters (2000), and at the Association of Masonic Museums, Libraries and Archives—Europe (2004–2009). An exhibit explaining our mission, with brochures to hand out was constructed by Dick Browning, and sometimes accompanied the representatives. A new popup, table-top display, designed by Val Korszniak in 2008, should make that even easier.

MLMA has acted as a clearing house for Masonic queries, dispersal of duplicate or bulk-ordered

books, and above all as a bibliographic and artifactual support for its members. Member Richard Bish tinkered with the old classic Boyden Masonic classification scheme, and MLMA happily sends that, sample forms and tips on managing a library to anyone who requests the packet.

From notes by Bro. & Rev. Willard W. Wetzel, Chaplain, at the 2000 meeting in Grand Rapids:
“No one who never had a silly idea ever accomplished anything. [We are in] Pursuit of ‘Wow’!”

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2010**

COURAGE IN THE EAST (THE TIME FOR CHANGE)

By: Thomas K. Sturgeon

In his inaugural address, Bro. Thomas K. Sturgeon, RWGM – Grand Lodge of Pennsylvania, shared his thoughts and recommendations on how to address our fraternity's needs. MSA wishes to thank GM Sturgeon for allowing us to share his thoughts with our readers in this STB.

-STB Editor

For the last one-half century, membership in Freemasonry has continued to decline. Candidly, that may be phrasing it too gently since our fraternity has lost approximately 66 percent of its members during that period!

Believe it or not, some brothers sincerely think that reduction is good calling it a “cleansing” that would result in a fraternity of “higher quality men”.

What I believe they fail to understand is that our average member today is just as qualified as any Mason in previous times. Looking even deeper into this argument, I would ask a brother with an opposite opinion who are we to judge the level of the quality of a man if he is found to be morally and ethically sound.

No matter what your opinion is on that matter, I think we can all agree that a membership issue does exist. Having agreed to that, I suggest that solutions to this issue require a need for change that makes the fraternity more contemporary to 2010 than to a past era, say 1910.

But, to make this level of needed change requires courage, most especially from the East. It also takes patience, tolerance and flexibility from the general membership.

SOLUTIONS

Membership Process

Some Grand Lodges still do not permit a member to invite a good and decent man to join, instead still depending on the ancient and archaic policy of requiring an interested man to ask. Truth be told, many Masons have not adhered to this policy anyway, so why not permit what has already been an “underground” practice. If we expect our membership numbers to rise, this practice must change. Many good men never join our fraternity because they never know that they had to ask. I have authorized this change in Pennsylvania.

We recently held a statewide One Day Class Masonic Journey simultaneously in 13 locations in Pennsylvania to grant all three degrees and this event added thousands of new brethren to our rolls. While these types of events should not be conducted on a regular basis . . . probably no more frequent than every five years . . . I believe the One Day Classes are a valuable membership development tool that allows many good men to become Masons who just cannot join the lodge in the traditional manner. While detractors of this idea say One Day members come in one door and out the other, the experiences in Ohio and Pennsylvania in permitting these swifter inductions proves otherwise. In fact, many brothers who gained membership in One Day Classes not only have continued their Masonic experience in an active manner, but are offi-

cers and Worshipful Masters of their lodges.

We also need to remove unfair barriers to membership. For example, we need to determine how many candidates are rejected for membership and then work to determine if every rejection was for a valid Masonic reason. If we are being honest with ourselves, most blackballs are not for legitimate Masonic reasons. And, this is doubly important when we stop to think about the effect that rejecting a good man has on the reputation of our Fraternity.

For example, many times the rejection is because a brother simply does not care for the recommender. Should we, as Masons be taking the objection to the recommenders or to the Committee of inquiry? The candid answer is yes, and no matter to whom the objection is given, the rejecter should have to give his reasons for objecting and often it will end up not being for legitimate Masonic reasons.

Therefore, we need to change the voting process to protect a decent man from being rejected. Toward that end, the time has come to require more than one blackball and if he is the only person using a blackball, he must explain his reason to the District Deputy who, in turn, should have the sole authority to uphold or reject the objection following a thorough investigation. This process must also be done in total confidentiality with no explanation required by the District Deputy or to anyone else including the Grand Master. We have adopted this procedure in Pennsylvania.

Improve Meetings

Gaining membership is one problem. Another is getting brothers to attend lodge meetings and be present for the conferring of degrees. Where can we find answers to attendance problems? First, try asking inactive Masons. There must be a reason why these men are not attending. We should not be afraid to find out what our shortfalls are. Most decisions made in our lodges are made by those few who actively attend and the end result is that we too frequently continue with an attendance-squashing status quo.

Equally important is to ask what active members think of our meetings. I have found that Brothers want to attend their lodge meetings for the fellowship and to learn something. They want the meetings to be more social, shorter, less ritualistic, and provide an opportunity to listen to an interesting speaker. Most brothers don't care to hear the minutes read in their entirety and endure lengthy rituals, but rather enjoy dinner before or a lunch following the meeting and the opportunity for time for fellowship.

That is not to say that members do not want to witness the beautiful and impressive ritualistic ceremonies of our degree conferrals. What they don't want to see, however, is the same degree conferred several times at the same meeting.

In Pennsylvania, we have also relaxed the meeting attire. While jeans and t-shirts are not permitted, neither is a suit and tie required.

Printing of Ritual

Courage to change also means that the ritual of the three degrees can be printed and we must discontinue the use of codes and ciphers. How secret are these degrees and rituals in our age of information anyway? When "Googled", all of the so called secrets can be found, and even the secret word of the third degree was broadcast on mainstream television specials about Freemasonry. Knowing this, we need to instead help young men with families who face the everyday stresses of family life to more easily learn our ritual and want to assume leadership

positions. In my opinion, the true secret of Freemasonry is not in the ritual, but rather it is the special bond that exists between Masonic brothers. This special bond cannot be defined nor can it be described. It just exists, and that is our true and real secret that no person can take away.

Separating the Fraternal and the Financial

While almost every Mason enjoys and supports the fraternal bonds of brotherly love and the beautiful ritual of our degrees, few have been provided the matter-of-fact information that would also allow them to understand and address the weakening financial side of our fraternity. We simply have not done a good job of making certain our dues and fees have kept pace with the cost of living increases. For the first time, we in Pennsylvania have attempted to do just that through words and charts in our statewide Masonic magazine. I, as the Right Worshipful Grand Master, have also discussed this growing problem at every speaking opportunity. Similarly, those leaders in the East of other Masonic jurisdictions must address and come up with solutions to the financial plight of the fraternity because when we can no longer pay the expenses of our halls and temples, the fraternal side will suffer exponentially.

A More Transparent Organization

We need to be more aggressive in dispelling the misinformation about our fraternity. We must become more transparent, while at the same time maintaining our privacy. We need to have open houses in our meeting places, march in parades, visibly help in community projects, do more random acts of kindness, and generally let our neighbors know who we really are, what we stand for and the good that we do. Let us begin to talk about the many charities that our fraternity supports, publicly share our history, and create do-able plans that would make us a real element of our communities. If we do so, this will end up being our best membership development tool.

Another step in becoming more transparent is to hold open installations of lodge officers and give non-Masons a preview of what takes place within our walls. Let me go even further and suggest that every lady should be entitled to witness her man being installed into his lodge office because it is she who will be sitting at home while he is doing his Masonic duties. Certainly we can balance how we do this by displaying the elegance of our meetings while still protecting our sacral ritual. We now permit this in Pennsylvania.

Fair Judiciary

Grand Lodges and symbolic lodges must adopt a system of due process when administering discipline to a member. Arbitrary expulsions and suspensions should not occur without the brother having an opportunity to present his defense. Our fraternity should mirror, at least to some degree, how our justice system works. In addition to doing what is right, this change may well eliminate potential legal fees and judgments that are more and more commonplace in today's litigious society.

Conclusion

To do nothing and expect better results will not solve our problems. All of these changes, and a myriad of other changes, must occur if we expect to be a significant fraternity in the future. Losing two-thirds of our members during the past fifty years should cause us pause. As leaders of

this greatest of fraternities, we need to ask ourselves and our brothers “are we doing all the right things today to assure there is a future Masonic Fraternity, including one for those Masons yet to be born.” The time to change is now and no change will take place unless there is . . . Courage in the East!

For differing views and perspectives on these issues, see My Thoughts on “One Day” Classes by Bro. Terry Plemmons in our 2005 Proceedings, and Masonic Philosophical Differences in the 21st Century by MWPGM John Palmer, to be published in our 2011 Proceedings.

-TLR 2010 Proceedings Editor

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, Ed.D.	Dec. 11, 2010
Ronald Jasper 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	Vincent Lamar Troglen	Dec. 10, 2011
*Jacob Roach Denny	Dec. 10, 1994	*Deceased	
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 Wayland 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		