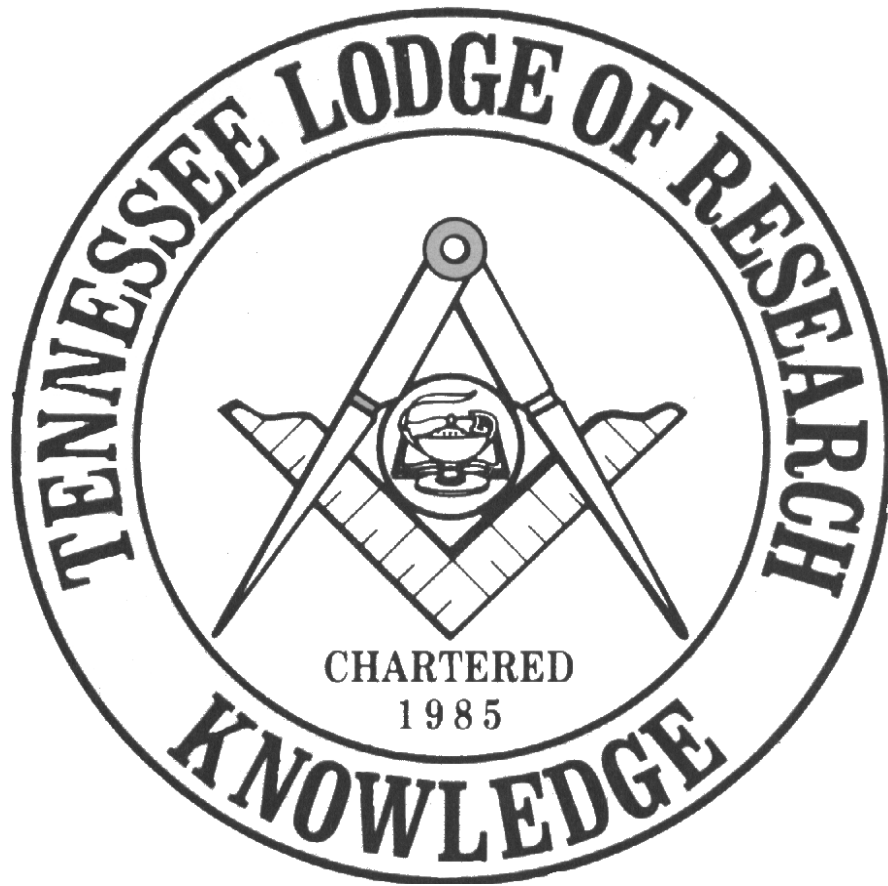


**TENNESSEE LODGE OF RESEARCH
F. & A. M.
ANNUAL PROCEEDINGS**



2011—TROGLEN

**2011 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

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Johnson City Lodge No. 486, Johnson City, Tennessee

EDITOR

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

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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 Purdue University: <https://owl.english.purdue.edu/owl/resource/747/01/>.

The Editorial Committee

TWENTY-FIRST CENTURY PHILOSOPHICAL DIFFERENCES

By
MWPGM John L. Palmer, 33°

As the editor of a national Masonic magazine, I receive a good many letters to the editor and articles submitted for publication. In my case, most of them are about Freemasonry, Templary, or Christianity. Of those about Freemasonry, several are from Brethren expressing opinions about the great controversy about where our leadership should be leading us at this time of crisis in our Fraternity.

As I read and try to understand all this dialogue back and forth, questions come to mind. Is there a crisis in our Fraternity? If so, what are our options? What exactly are those who are offering suggestions wanting us to do? Is there agreement on even the definition of the crisis? How did we get to this point? How many different opinions are there? Which side should I take? How can I help?

Let us explore this situation, try to determine what the facts are, use some logic, and see if we can try to sort this thing out so that we can make some informed, intelligent decisions and take action that will benefit the Fraternity. Above all, let us see if we can achieve or re-establish harmony among the Craft. Is there a win-win to be had over all this?

Now you are probably asking, “which crisis, which conflict is he referring to?” Let’s define the subject first.

The Neo-Moderns

Sometime around the late 1970’s the number of Freemasons in the United States peaked out and began to decline. In the known history of Freemasonry, at least since we have been counting Freemasons, the number of members in our Fraternity has gone up and down, but this was, by far, the largest number of members we had ever had. When I speak of Freemasonry, I include the Blue Lodge of Symbolic Freemasonry and all the other organizations which either predicate their membership on the Lodge or are in some way associated with it. I generally refer only to Freemasonry within the United States. The fraternity had established an elaborate and extensive internal infrastructure. Each of our bodies had employees at the state and national level and many at the local level. In addition, most of the bodies had established statewide or national philanthropies which employed literally thousands of people. We had hospitals, orphans homes, retirement communities, foundations, and educational institutions. In addition to the payrolls, we had inherited or built huge numbers of buildings. We had Lodge buildings, Grand Lodge buildings, Scottish Rite Temples, York Rite Temples, Shrine Temples, orphanages, hospitals, museums, libraries, and schools, not to mention the office space necessary to administer all this infrastructure. All these were supported financially by our members through dues, contributions, fund raising efforts, and sometimes return on investments which some of our wiser predecessors had established for that purpose.

As the number of members began to decline, our leadership was faced with an issue that none of their predecessors in their memory had faced. Either shrink the infrastructure costs, or place a burden on the members. You notice that I did not say, “increase the burden on their members” because as the numbers had gone up during the preceding fifty years, the financial demands on each member had decreased in terms of real purchasing power to a point that it was only a small fraction of what it had once been. Inflation and the consumer price index continued to rise each year and the cost of

dues remained the same or even decreased in some instances. This situation was exacerbated by the nature of our real estate holdings. During the first half of the 20th Century, the Fraternity had erected elaborate and impressive buildings all over the country and these buildings had generally not been well maintained. They were, in some cases, literally falling down around us and had historical significance not only to the Fraternity, but to the communities in which they were located.

As the financial pressure increased, the first to try to address it were understandably the Scottish Rite of the Southern Jurisdiction, the Shrine, and to a lesser degree, the Grand Lodge of Pennsylvania. Why “understandably?” Because they were very large organizations, centrally managed, and in the case of the Shrine and the Scottish Rite, they had extensive real estate holdings. The hard decisions hit these organizations first. Rightly believing that the source of the problem lay with the Blue Lodge because all their membership was derived from the Lodge, the Scottish Rite and the Shrine decided to try to engage the leadership of the Grand Lodges in formulating a solution to the “problem.” They brought the problem and laid it at the feet of the Conference of Grand Masters of North America. This resulted in the formation of a “Masonic Renewal Committee.” This committee, realizing that they needed more data to make a good decision, hired consultants to gather the data, analyze it, and make recommendations. From this effort several recommendations were offered. Some acknowledgement was made that our members should be better educated about the fraternity. More popular member activities should be adopted. Our existing members should face the fact that they need to step up to the plate and, as individuals, share a greater amount of the financial responsibility by raising dues or conducting more fund raisers, but far and above, the clearest message from the consultants and hence from the committee was that we needed to increase the number of members or at least decrease the “bleeding” loss of members each year.

It was suggested that Freemasonry had fallen behind the times and was not responsive to the needs of the current generation. It was touted that the modern prospect was not interested in ritual and didn't have the time to spend night after night at lodge meetings because of the work and family demands of our modern society. It was even stated that we appeared to be discouraging men from becoming Masons because of our policy of non-solicitation, our demands that initiates memorize and recite back pages of lectures, and the long three to five months required to complete the initiation process. So the recommendations included proposals to reduce or eliminate the need for any memorization, to reduce the time and effort required to become a Mason and even to have one day classes where a man could lay down his money, attend a half day or full day meeting, observe what was going on, and go home at the end of the day as a bona fide, card carrying, Master Mason. In addition, there were recommendations concerning the visibility of the Fraternity. After all, we would need to advertise to attract good prospective Masons. Out of this came the recommendations that our buildings be opened to the public more than ever before, that our charities and their benefits be publicized more than ever, and that our fund raising activities for our charities increase and involve more public participation. In order to attract the right sort of men, it would be necessary that we make them aware of the good things we do.

Now considering the definition of the word “crisis” as a time of significant change, everyone on all sides of this issue seemed to agree that there was a crisis. Many of the Grand Lodges took the recommendations of the committee and began immediately to implement the suggestions. Others rebelled.

The ones who were on board with the recommendations of the committee began to confer one day classes, to allow solicitation, to relax memorization standards, to adopt publicity campaigns. They often touted that the Masonic family of organizations donated over two million dollars each

day to charity. Open houses and “bring a friend” nights began to spring up almost everywhere. This was the genesis of the group which constitutes one of the factions in the debate about where we should head in the twenty-first century. I shall call them the “neo-moderns” in memory of that faction of Freemasons called the “Moderns” in the eighteenth and early nineteenth century division that occurred in our Fraternity.

The Neo-Antients

At about the same time, or perhaps a little earlier, a Lodge in Australia was dealing with the same, or at least a similar problem of declining membership and interest, and in response to their problem, proposed an entirely different type of solution. They decided that the reason that membership was declining was that their own membership, and therefore the public, really did not understand what Freemasonry really was, that as a result, the Lodge had been changed into something entirely different than it was intended to be, and that the members and prospective members were apathetic about this “new” organization called Freemasonry, not Freemasonry itself. They noted that emphasis had shifted from fellowship, philosophical study, and spiritual development into stale donuts, casual dress, and superficial discussion about mundane topics like how the roof should be repaired. They insisted that if the Fraternity would return to what they believed it once was, men, both members and non-members would be attracted and the problem would solve itself. They insisted that men were attracted to things that they perceived to be valuable and that lodge membership should be portrayed as being of immense value in order to attract men who would profit from the intellectual spiritual growth the Fraternity offers. Putting their theory into practice, they created a Lodge with dues ten to one hundred times higher than the ones they had been paying. They required that members dress formally and to some degree uniformly. They placed emphasis on intellectual discussions of Masonic philosophy and history, and they reduced the number of meetings, thereby eliminating much of the opportunity to scrap over the cost of building insurance or how the roof should be repaired.

Throughout the United States, there were a number of Freemasons who were not really happy with what was going on with their lodges. When they finally obtained membership in the Fraternity they were disillusioned. When they saw what the Freemasons actually did in their meetings, they were greatly disappointed. They had expected stately, impressive ceremonies; profound discussions of subjects which would challenge them mentally, and the opportunity to learn of great mysteries to which they would have otherwise not been privy. Many of these young Freemasons were senior DeMolays. They had great respect for the Fraternity before they petitioned and for the men they knew as Freemasons, but something was missing. They saw instead Masters conferring degrees clad in flip-flops, cutoffs, and a tee shirt advertising beer with holes in it. They were ridiculed if they wore a tie to lodge even though they had seen their grandfathers put on a tie before each lodge meeting. They saw ceremonies which could have been most impressive read from a book by a cast member who read poorly and didn't understand some of the words, much less the meaning of the rituals. They saw men taking solemn obligations to do all sorts of lofty things and then promptly behaving as if they had not done so. When they asked “why?” about parts of the ceremonies or of the rituals, they were told just to memorize the words correctly, that nobody knew why they said what they did. They saw men arguing ceaselessly over whether to spend small amounts of money to fix a toilet in the lodge that these same men would not have hesitated one second to have repaired in their homes. They looked at the shabby, ill maintained and sometimes just dirty buildings, and they asked themselves, “what have I gotten myself into?” Isn't there some better place where I want to spend

my time?”

Many of these men fell away from the Fraternity, lost and disillusioned. Some, however, actually took the time to learn the ritual, to read the literature, and to think about what Freemasonry ought to be and decided that it needed to return to the institution that they perceived it once had been. They saw what the small group in Australia had done. They learned that this lodge now had a waiting list to become members, and they perceived that this was the Freemasonry that they had bargained for and, by George, they were going to have it. Out of this has grown a fairly new movement in the United States of establishing “Traditional Observance” Lodges or “European Concept” Lodges. These lodges typically have a higher dues structure, dress more formally, meet less frequently, are more demanding of their members, and discuss more esoteric and philosophical subjects. Some also emphasize excellence in the initiatic experience imparted by well done, impressive ritual. Although there are subtle differences in these types of lodges, they fall under the umbrella of what some call “Masonic Restoration,” and there has, indeed, been an organization established to promote these ideals. Of course, many of the members who do not see eye to eye with these folks are horrified and have rebelled and tried to suppress this movement. I shall call these folks “Neo-Antients” in honor of the “Antients” who feuded with the “Moderns” two hundred years ago.

The Status Quos

I had been following the rather public debate between the Neo-Moderns and the Neo-Antients for some time when I realized that there exist at least one and possibly two additional groups that are engaged in this discussion. The third group has been in existence much longer than the other two “upstarts.” They probably were formed as a result of the formation of this country and they are being blamed by both of the “Neos” for bringing this crisis to us in the first place. This begs three additional questions. “Who are they?” “What is their position?” “Why do they believe as they do?”

Regardless of its origin (take your pick), at the time of the formation of our country, Speculative Freemasonry was a gentleman’s organization. This is not to say that tradesmen and soldiers were not members, but they thought of their membership as very prestigious. With the establishment of our country came one of the first practical applications of the idea that all men are created equal and that perceived differences between those of “royal” blood and those who had served as their servants and serfs for centuries should be minimized, if not eradicated. The great American experiment resulted in a country that not only mimicked many of the internal teachings and practices of Freemasonry, but one that provided opportunity for the Fraternity to flourish free from political, religious, or even popular oppression. Flourish it did! Lodges sprang up everywhere chartered by both Ancients and Moderns. Grand Lodges which traditionally had jurisdiction over entire countries were springing up one, or in some cases, two to the state. Good men who would never have had the opportunity to become Freemasons in the old country were joining the Fraternity by the thousands, and thus begun a period of growth unprecedented to Freemasonry. Although the Fraternity has had its ups and downs over the last two hundred years, through wars, depressions, persecution from several religious denominations, the Morgan Affair, and even an Anti-Masonic political party, it has not only survived, but thrived in the environment our country provided. It grew all out of proportion to growth in other countries until roughly half of all the Freemasons in the world were American Freemasons.

Sometime between the beginning of World War I and the end of World War II something different happened. The title “Freemason” was no longer a coveted appellation. The parades of

Templars consisting of literally tens of thousands of Sir Knights ceased to occur. The Fraternity began to fade from the public eye. There were large influxes of members following both World Wars, but those who joined became less and less active. One theory for why this happened has to do with the great influx of members after each war. In my state, the number of Freemasons roughly tripled during a fifteen year period after the second world war. Obviously, this was due in part to the high regard that men had for the institution. Previously the percentage of members attending meetings was fairly high, although I perceive that this percentage had been gradually decreasing over the prior two hundred years. The benevolence of the lodge was most often done in secret so as not to embarrass the recipient. A widow might wake up one fall morning to discover a cord of wood stacked on her front porch. A man down on his luck with children to feed might discover that someone had anonymously paid off his bill at the general store. The Lodge was a place where men interacted with each other socially, at least men of good repute. The members looked upon each other as trustworthy, of good character, honest, and generous. They were the pillars of the community. In early days, discussions at the lodge included philosophy, morality and character building. Some of the esoteric and spiritual nature of the Order had slipped out of the consciousness of the order some time earlier. The men attended the meetings, enjoyed the fellowship and lively discussion on any number of topics, broke bread together and generally bonded together as adult men who were in this world together and who could best survive its vicissitudes by sticking together and helping one another.

Suddenly things changed. They really didn't understand why, but men were knocking on their doors literally by the hundreds wanting to join the lodge. Since the vast majority of these applicants were good men and since the Lodge was intended to "take good men and make them better," these Masons set to work to accommodate all these applicants. Making men Masons is no easy task. It requires the memorization of pages and pages of ritual which had to be letter perfect lest it be changed from generation to generation and become an "innovation." Hundreds and thousands of catechetical lectures must be taught, as many as three per initiate. Degrees had to be scheduled, as many as three per night three times a week. As the work progressed, the Brethren found less time for the lively discussions that had characterized their meetings in the past. Then because of the time factor, it became more difficult to enjoy meals together at the lodge. Even the benevolence became burdensome and our charity migrated to sending money to great centralized offices far away so the resources could be used more efficiently. As the great influx of members finally wound down after fifteen years of furious activity, more than two thirds of the members had never seen Masons do anything of substance other than contribute to centralized charities, initiate new members, and debate mundane issues associated with the maintenance of the property. The new members had certainly not seen anything else. Many of the old members had died or gotten too old to attend. Of the ones left, those who were not interested in taking part in the initiation by performing ritual or teaching lectures had lost interest and ceased to attend. The member who was perceived as most prestigious was the one who was most capable of conferring degrees and teaching lectures. Ritual was king. All honors, including the positions of leadership requiring quite a different set of skills, were awarded to the ones we now call "ritualists." Surprisingly, this did not mean that the ritual being conferred after the great surge was better than that conferred before it. Standards had actually been lowered because of the great demand for men to confer degrees and levels of performance were accepted that would not have been tolerated in the past. Moreover, it was not required that one actually understand what he was saying to the candidate, but it was extremely important that the word "that" not be substituted when the word "which" was called for. Nor was it necessary that the initiate actually understand the

lessons taught or the obligations he assumed, just that he not disclose them to anyone outside the Fraternity. In short, it reminds me of a line from the movie “Jaws” describing the nature of a shark. All the Masons were doing were meeting, eating, and making more Masons.

Now let’s not be too quick to blame these men for our present day troubles. Faced with the same challenges, there is little doubt in my mind that even knowing what we do now about the result, we would probably do the same thing that they did. We certainly do not want to blame the men who came in during that period. They were the students. They were being taught what Masonry was by the actions of their elders. Unknown to them, these “elders” were simply struggling to keep up with demand. We do, however, need to try to understand their perspective of the Fraternity before we begin to criticize them for clinging to the status quo. I call these men the “Status Quos.”

Perceptions and Positions

In reality, both neo-moderns and neo-Antients are reacting against the practices of the status-quos. They just disagree about how the status quo should be radically changed.

Let’s look at the perceptions of each of these groups and how it influences the positions they take. I begin with the status-quos. There are really two sub groups under the status-quos, the “actives” and the “inactives.” Although the inactives are not major players in the drama that is unfolding, they will have some influence and cannot be ignored. The inactive has been a member of the Fraternity from fifteen to fifty years, but he pays his dues each year although he rarely attends meetings. He contributed to the charities of the Fraternity when asked and may even show up and help with fund raising activities. He is proud of what the Masons do for charity and is proud to be a part of it. He believes Freemasons are good men and is proud to be associated with them. He is not interested in doing ritual or teaching lectures but has great respect for the ones who do these things well. He thinks his son should become a Mason and is intensely proud if he does. He is not aware that there is a crisis and does not understand that there is even disagreement between the neo-moderns and the neo-Antients. He is very happy with the level of his involvement and sees no reason to change anything. Because he is used to the current dues structure which has been in place for his entire Masonic career and because he is receiving nothing more tangible for his dues than a 2”x3” pasteboard card and perhaps a 50 year pin, he is somewhat resistive to any increase in the annual dues. He does not have a vote in the Grand Lodge session and wouldn’t attend if he did. Most importantly, he comprises about eighty percent of our present membership.

The other segment of the status-quos consists of the “actives.” As I describe them, remember that they are only the active status-quos. Almost all of the neo-moderns and neo-Antients are active.

These are the folks who have kept our fraternity alive for the last fifty years. They respect above all others the ones who can do the ritual in an accurate and impressive manner, although less than ten percent of them actually do this. They are institutionally oriented and generally don’t ask why we do the things like we do. They are proud to be members of a fraternity which included so many presidents, heroes, and other celebrities. They have a firm view of the origin and the history of the order and, although they may disagree with each other about these things, they do not consider them to be important enough to argue about. The important thing is that the bills be paid, the building kept habitable, the charities be funded, and the membership cease to decline. They realize that the inactives are the key to the financial survival of the lodge and fear greatly that raising the dues will effect a mass exodus of inactives, bankrupt the lodge, and spell the end of Freemasonry. They believe that Masonic office is primarily a reward for faithful attendance and hard work and feel that the primary duty of the leadership is to serve the brotherhood by extolling the virtues of

Freemasonry, primarily to the brethren. They see the current decline in numbers as temporary and part of the cyclic nature of the Fraternity. They certainly don't want to be involved in anything that might be termed "occult" and probably do not know the word esoteric. They do not believe that the relaxation of any kind of standards will benefit the Fraternity, but rather that by the introduction of bad materials, it will destroy it by changing it into something entirely different than it was intended to be. They see the neo-Antients as "elitists" believing that they are better than anyone else and fear that the study of philosophy will lead the fraternity down the path of heresy and ignore the prohibition of the discussion of religion in the lodge. They see the neo-moderns as attempting to discard the ritual and lower the standards of character required for membership. They see impending disaster but believe it is still possible to convince the inactives to become active and that the neos of both varieties will either go away or just give up and demit. They continue to advise new initiates of the evils of both the neo-Antients and the neo-moderns but with decreasing success. At the same time, remember that, for the most part, these are the men who are actually holding the Fraternity together at this time.

So where do the neo-moderns stand and why? These folks are business men. They understand the value of the bottom line and they are men of action. If something is broke, you fix it. The two things that are broken about Freemasonry is that we don't have enough members to support our charities and infrastructure, let alone influence society outside our organization, and that we don't have enough money to pay our bills. They believe that the active status-quos approach to finances of simply cutting the budget each year is undermining the purposes of the fraternity and will ultimately fail. They firmly believe that substantial dues increases to offset the loss of numbers will drive off the golden goose of the inactive status-quos and spell the end of the Fraternity. Their primary objective is to preserve the existence of Freemasonry at all costs. The only option left, therefore, is to increase the number of members back up to the level necessary to sustain our charities and infrastructure. It will probably be necessary to sacrifice some of our elaborate and grand buildings along the way. They are practical men. SO how do we increase the numbers? The neo-moderns believe that there are many good men out there who would make good masons, at least good enough to be acceptable. If we can get these men to join to pay the bills, and enough of them to become active in lodge activities attractive to even more men, we can perpetuate the Fraternity indefinitely. They believe that the Fraternity has always evolved and must evolve as the society in which we live continues to change. They agree with the status-quos that we should continue to relax dress requirements so that men will feel comfortable when they come to lodge. They believe that we must include more family activities because today's good young man is much more interested in spending the limited amount of leisure time he has with his young family than in bonding with other men. Due to the increasingly urban and suburban life styles, our prospective member no longer has time to spend night after night at the lodge and untold hours learning lectures. He will be attracted to the order partially because of its good works, so we should continue these on the current level and increasingly advertise our involvement so the best men will be attracted. He does not agree with the neo-Antients that men attracted and initiated this way would be worthless or even detrimental because, after all, they would be paying dues and supporting the charities, and some would even become interested in the ritual and perpetuate the fraternity. Besides, if we run out of ritualists, we now have the modern capability to video tape the whole thing and show it to hundreds at a time. After all, the modern man now learns from videos, not books, and certainly not from an individual sitting alone, mouth to ear; this is too inefficient and the young men aren't even trained to learn that

way any more. They no longer have this kind of patience. Isn't the entire ritual published somewhere on the internet anyway, so what is the harm in videotaping it? This is the position of those whom I call neo-moderns, and although some of these folks have tried this approach and decided that it was not successful, these folks seem to be supplanting the status-quo in positions of leadership in several of our Grand Lodges and some of the appendant bodies, notably the Shrine. The shrine has already relaxed its standards to eliminate the requirement of membership in one of the rites. This position of the Shrine is completely understandable. The organization has only two stated purposes, to support the charities and to fellowship. Moreover, they have been among the hardest hit from the membership decline and the cost of the hospitals is spiraling up.

So where do these new kids on the block, the neo-Antients, stand on all this? First, while they are appreciative of the status-quo for preserving the Fraternity all these years, they feel that we have gone too far in the United States with this "on the level" thing. Good Masons allow a marginally "good man" to become a member in the confident expectation that exposure to the Fraternity will polish his rough edges. This man brings in someone who is marginally "less good" than he with the hope that Freemasonry will "make him better." Eventually you have a situation where we are having Masonic trials to try to get rid of those who are damaging the reputation of the Fraternity and destroying its harmony, men who obviously do not have the character to fulfill their obligations or perhaps the understanding to know what they are. Even worse, we are not having these trials, but are rather tolerating this sort of behavior. Our initiates come into the lodge and are suitably impressed by our solemn obligations only to shortly discover that in spite of all these lofty sounding principles, many of our members are blatantly behaving as if they had never heard them. We are then classed as hypocritical by the quality initiate and written off as the fading remnants of something that was at one time surely a great institution. You see, the young man petitioning our lodges is quite different than he was only ten years ago. He has seen all the movies and searched the internet looking for and finding information about the fraternity. He may even have read some of the books. Although the information he has acquired may be true or false, he has a favorable opinion of the fraternity, because he has solicited membership even though he may not actually know a Freemason. He has great expectations of being received into an institution with an ancient history and many mysteries to reveal that will enhance his reputation and satisfy his intellectual curiosity. He does not expect for this endeavor to be easy or to be cheap. Nothing easy and cheap could be that valuable. He expects to have to study and work for what he receives, and expects it to be worth it. He expects his new brethren to be just like him, only better informed. He wants to be part of a mystical brotherhood that has come down from ages past and which is engaged in great and important undertakings; important not only to him but to civilization as a whole.

He is certainly not expecting some sort of superficial civic club where men pretend to be profound and yet understand and behave no better than anyone else he knows. The neo-Antients want to find and initiate this man. They believe that respect for the institution demands that a Brother attending a Masonic meeting be dressed in the best cloths he possesses if he possibly can. On the other hand, if circumstances really dictate that this is a white shirt and bib overalls, he is welcome among them. These Brethren believe in excellence in ritual just like the status-quo, but they insist on the excellence part and believe that the fellow delivering it ought to know what it means and mean it when he says it. Ignorance of the symbolism, history, and philosophy is tolerated, but apathy towards them is not. They simply prefer not to spend their time attending lodge with those who are not interested in these subjects. Fellowship is important to these neo-Antients but frequently in a

more formal setting and involving a higher quality of food and surroundings. They are willing to pay for these things. Contrary to the opinion of the status-quo, they do not believe that they are better than the other brethren, but they do believe that they should be allowed to form lodges so they can associate primarily with brethren of similar interests. These neo-Antients have very high standards of conduct and for the consideration of prospective Masons. They believe that just because a man appears to be of good character that he is not necessarily “entitled” to membership in their lodge, and that if he is not a good fit concerning his opinions and interests, as a member, he might disrupt the harmony of the lodge. The number of members in these lodges is normally limited because the members desire to cultivate a very close relationship with every other member of the lodge. They believe that this would be difficult to do with a large number of members. On the other hand, these Brethren believe that if you are not interested enough to attend most all the meetings of the lodge, you may have been motivated to join for reasons with which they do not agree. There should not be inactive Masons. Although they agree with the neo-moderns that change is necessary, they differ from them in several significant ways. They believe that the initiatic experience, including the ritual, is extremely important. They believe that men are attracted to institutions such as ours not by the price or by the ease of obtaining membership, but that just the opposite is true. The more difficult it is to obtain a thing, the more valuable it seems. They also believe that the institution should deliver on its promises by providing quality associations and intellectually stimulating information, not to mention good food. These brethren are willing to pay for this experience, often several times what they pay for dues in another status-quo lodge. The approach of the neo-moderns seems to the neo-Antients to be perverting what they perceive as the mission of the fraternity and changing it into something entirely different from what it originally was just in order to preserve the name “Freemasonry,” not an organization totally different than the original.

THE ASHLARS

By

Gerald W. Brooks, Past Master

Gregory Lodge No. 998 and Ingleside Lodge No. 1361

Grand Lodge of Texas, AF&AM

In Freemasonry we are taught that we are to make a good man better. In this activity we must seek to find some measure to gauge our efforts. As we are using the working tools of the stonemason to give our instructions, then we should look at the material they work with to judge or measure the desired end. The stonemason uses stone to build a strong and enduring edifice that will endure. Our goal is to build the structure that will be strong and endure through time. The ideal building was the Temple of Solomon, which is said to be the perfect building as it was erected to the one true God. The overseers were instructed to accept only those stones that were true and square. The stones presented to them for inspection had to be “good and square work, just such work as would stand the test of the Grand Overseer’s square.” It had to be an oblong or a square. It has been said that when completed the Temple “fitted together with such exact nicety that it resembled the handy work of the Supreme Architect of the Universe.” In my estimation we should use stone that is perfect—a perfect stone, as I see it is the cube. It is equal on all sides, its corners are square and the surface is smooth. If the cube is the perfect stone then the perfect man should be equal to it. That cube or block of stone that is perfect we call a “Perfect Ashlar.” The stone cut rough from the quarries that we start with must be good quality stone that will not crack or crumble. Not any stone can be used for building a building, just as not every man is capable of becoming a Mason. The quality of the stone, or man, must be of good quality. One, stone or man, should be able to endure across time and still be solid. This rough-cut stone of good quality, which comes from the quarry, we call the “Rough Ashlar.”

Man is by his nature imperfect. And in his imperfect state he is sometimes ruled by his passions and he has to deal with them from day to day. Our passions sometimes run high and we must learn to control them. We are informed in our teachings that the “compasses are used to circumscribe our desires and keep our passions within due bounds.” Once that is done we can begin to use the other tools of Freemasonry to chip off the “rough and superfluous parts of the stones to better fit them for the builder’s use.” We take the tools with which we are taught to use for our moral teachings and make ourselves like that builder’s stone. It is our intention to make us ready for our travel to that place which Shakespeare called (Hamlet, Act 2, Scene 2) “that undiscovered country, from whose bourn no traveler returns.” As we apply these teachings from the working tools we improve our mind and conscience to become like that perfect stone, for that perfect building, eternal in the heavens. For us the ideal outcome of our instruction is to be that “Perfect Ashlar” that is placed by the will of our Creator to be of assistance to all mankind. We began our Masonic journey as a “Rough Ashlar” and we hope that at the end we might become a “Perfect Ashlar” reflecting that glory of our God to all of mankind where ever we may go. We have become a bearer of Truth, Relief and Brotherly Love, a true Freemason.

When we meet we meet on the level. That could be because all structures must be level in order to stand upright. Our fraternity stands upon the building stones that have been created through the centuries of our existence. The many buildings and men that have been erected stand as a testament to the quality of the workmanship of our teachings. When we look beyond the here

and now we can look to the past for inspiration from those who came before, and we must also look toward the future to view that which we will build. Let us hope that the qualities left to us by the past are passed along to the future and that our efforts do meet the requirement of “good and square work, just such work as stand the test of the Grand Overseer’s Square”—that perfect stone which is required for the building of the Temple of God. May we become the “Perfect Ashlars” for that “spiritual building, that house not made with hands, eternal in the heavens.”

SOLOMON'S TEMPLE

By
Gerald W. Books

Background

The Lord God would not let David build the temple. He left it up to David's son Solomon to build it. The Hebrew state achieved its greatest heights during this period. It was from 1,000 to 900 BC that they controlled an area from the Red Sea to the Euphrates River. The Phoenician city-states were vassal states to the Hebrews and David. They paid tribute to the Hebrews for protection. Jerusalem became one of the major centers of the age. There flourished the arts, the intellectual world and the assembly of the civil service. The scribes recorded the actions of the state, the keeping of records. This period was the Hebrew moment of unity and worldly glory. The cause for the fall of this great empire was not at first the power of any other nation, but the disunity and envy of the tribes against the house of Judah. The deception among themselves caused the tribes to fall one by one until they could not stand. It is during this that there arose out of the east a great nation, Babylon.

The Temple was built with the help of the City of Tyre. Tyre, being a Phoenician city was bound by treaty to aid the Hebrews, and the tribute would be less if they did assist the Hebrew Nation. It was David's intention to build a great city, with the crowning achievement the Temple to God. David had gathered a great deal of gold and silver, it is said that he had gathered something around five billion dollars. He also supplemented this with 100 million from his own coffers and an additional 166 million from the tribes and vassal states. The total collected amounted to somewhere around 5.266 billion dollars, in the value of the money then. This amount was set aside for the construction of the entire complex of buildings, of which the Temple was a part.

The Architecture

The architecture of the Temple was classed as basically a Hybrid. It comes under two main categories, 1) Langraum, which is a building or room that has the entrance on the short side of the building and 2) Breitraum has the entrance on the long side of the building. The Phoenician influence is very much in evidence in the Temple's construction. The Temple itself was 100 feet long, 33 feet wide, and 50 feet high. It was the centerpiece of a large complex built to handle the collection of taxes, tithes and offerings. It also handled the conduct of trade and business. This complex was the center of the huge civil service Solomon built to carry on the business of government.

The Vestibule

The vestibule of the Temple was an open portico, which projected some 17 feet from the east end of the main building. It was supported by pillars, which had capitols shaped like lilies and were seven feet high.

The Temple

The main feature of the Temple sanctuary was the decor. There were supposedly many

carvings on the walls, some of ivory and others with gold inlay and overlays. The walls were of cedar carved with palm trees, open flowers and cherubim. One of the designs is said to depict a sphinx wearing the crown and head cloth of the pharaohs, and wearing a Phoenician style apron. In this sanctuary was a device known as the "Molten Sea," which will be covered later. The inner sanctuary was a room within a room. It was constructed entirely of wood. This room was constructed to be a perfect cube of 33 feet wide by 33 feet long by 33 feet high. The walls were carved similar to the outer sanctuary.

The Metal Work

Modern scholars are still baffled by the method used by Hiram of Tyre to cast such large metal bronzes used in the temple in one piece. The Molten Sea was sitting on four groups of three oxen. The casting was over 7 1/2 feet high and 15 feet in diameter. It held about 15,000 gallons of water. The entrance porch had two large pillars, which were 30 feet high and topped by 8-foot capitals. The capitals were bowl shaped, decorated with ornamental Lilly, networks and pomegranates. There were also bronze carts, which held 200 gallons of water. These carts were fashioned after the chariots of Solomon.

Master of the Work

To be a Master one had to be skilled in all forms of the builder's art. They were required to be able to work in wood, stone, metal and the artwork to decorate the buildings of the time. The Grand Master from Tyre was also required to supervise an extremely large work force. The labor force that was used included 30,000 Hebrews to cut lumber in the forest of Lebanon. They went 10,000 each month and then returned. There were 150,000 Canaanites to quarry stone, cut it and prepare it for the building. There were 550 Superintendents, and 33,000 Forman (250 of which were from Israel). The stone was prepared off site and then assembled on site so that it fit together as would a puzzle. There was no motor in the erection of the building and it lasted for about 400 years before it was destroyed the first time. The Temple was rebuilt starting in 17 BC. The Romans finally destroyed it in 70 AD.

Note: One Source is a book titled *Solomon's New Men*, by E. W Heaton which is a book about Solomon's civil service he created to be the government of Israel.

THE SOUNDS OF FREEMASONRY

By

Darryl Lynn Chapman, Past Master
Stooksbury Lodge No. 602

A candidate's first physical connection with Masonic initiation immediately begins to build anxiety within him—stemming from the unknown, contained of his own darkness. His apprehensive undertaking is coupled by an uncertain future lying in wait as he stands before the door of preparation room for the first time. Here begins his Masonic journey as he hears the universal sounds emanating from within. He begins the first leg of his travels with not a word, but instead, a sound, one of the many hidden mysteries of Freemasonry—though it cannot be fully discovered until the sound is defined and its direct correlation to the Mysteries is understood by the aspirant.

There are several definitions of sound, as well as different forms of it. One definition is “Sound is a mechanical wave that is an oscillation of pressure transmitted through a solid, liquid, or gas, composed of frequencies within the range of hearing and of a level sufficiently strong to be heard, or the *sensation stimulated in organs of hearing by such vibrations.*”^{1 2} Another definition is, “vibrations sensed by ear: vibrations traveling through air, water, or some other medium, especially those within the range of frequencies that can be intercepted by the human ear and decoded by the brain. At sea level and freezing point, the speed of sound through the air is 1,220 km (760 mi) per hour.”³ One last definition and quite simple, “Transmitted vibrations of any frequency.”⁴ However, there are sound waves or vibrations that are above and below the ranges of human hearing; they are ultrasound and infrasound respectively.

Ultrasound is sound of a frequency above the upper limit of the normal range of human hearing, which is about 20 kilohertz.⁵ Modern medicine would be set back decades if it were not for ultrasound. We see three dimensional images of a baby in the womb by sound penetrating the body. It bursts kidney stones by penetrating the body. Therapeutic ultrasound gives deep tissue and muscle massage. This vibration is exploited on an immense scale within our world.

Infrasound is listed as a sound that is lower in frequency than 20 Hz (hertz) or cycles per second, which is the “normal” limit of human hearing. The infrasound sound pressure must be sufficiently high for a human to perceive it.⁶ The current civilization, as we know, uses infrasound to study and predict earthquakes. It was used to locate artillery sites during the war against Socialism in

¹ *The American Heritage of the English Language*, Fourth Edition, Houghton Mifflin Company, 2000.

² <<http://www.wikipedia.com/>>

³ Encarta World English Dictionary

⁴ <<http://www.thefreedictionary.com/>>

⁵ *Encarta World English Dictionary, North American Edition*. Microsoft Corporation. 2009.

⁶ <<http://www.wikipedia.com/>>

Europe we now know as World War II.⁷ Modern medicine utilizes infrasound as ballistocardiography and seismocardiography to monitor heart vibrations, as it has the ability to travel long distances and traverse obstacles. The African elephant uses infrasound from their calls to communicate long distances. It is projected to reach six miles.⁸

Infrasound has been known to cause feelings of awe or fear in humans. Since it is not consciously perceived, it can make people feel vaguely that supernatural events are taking place even though they cannot hear the infrasound.⁹ Some film soundtracks put infrasound into their movies to produce unease or disorientation in the viewer. The infrasound and low-frequency noise produced by some wind turbines is believed to cause certain breathing and digestive problems in humans and other animals close to the turbines.¹⁰ All these vibrations—and we don't know it is happening, could infrasound be heard or detected in the House of the Lord God?

Sounds of our planet travel through many venues. A common method of transmitting sounds on the third rock from the Sun is accomplished through the air. An enclosed area is full of air molecules containing a mixture of electrically charged nitrogen and oxygen atoms randomly colliding around more than the speed of sound. However, this area has empty space between the molecules. When a sound wave penetrates the container the energy pushes the randomly colliding air molecules in the direction of the wave trajectory creating pressure that a human ear amplifies to the brain, or on levels above or below the human hearing means.

A 21st century developing science is named quantum physics or quantum mechanics. This newly discovered science relates that everything in the universe or multi-verse is a *wave*, or *frequency*. It is based on the smallest sub-atomic particles of matter and their innate conception and application which can generate light, *vibration (sound waves)* and energy. For example, before the transistor or microchip, the vacuum tube was the source of electronic technology. The vacuum tube is on the macro scale of electronic technology, where the transistor or microchip is on the sub-atomic level. The microchip in supercomputers allows for complex mathematical calculations in seconds, where vacuum tube computers would take 19,000 years and be the size of skyscrapers to do the same. These calculations give us the modern hand held cellular telephone, which would be the size of an Egyptian Obelisk (an example of which we know as the Washington Monument) without quantum mechanics.¹¹

It can be safely stated with quantum mechanics that all matter in the universe produces sound waves or frequencies that penetrate all matter itself. The human body is not exempt from matter's sound waves invasion, nor is any matter safe from the vibrations of it. A noted and respected professor confers that, “. . . any unwanted sound, soft or loud, sweet or nasty, creates a multidimensional envelope that does more than intrude—it takes over not only your acoustic space, but your mind space as well. Acoustic intrusions reduce your freedom of thought. There is no

⁷ <<http://www.wikipedia.com/>>

⁸ Larom, D.; Garstang, M.; Payne, K.; Rapset, R. and Lindeque, M. (1997): <<http://jeb.biologists.org/cgi/reprint/200/3/421.pdf>>.

⁹ *Infrasound Linked to Spooky Effects*. 7 Sept. 2007. <<http://www.msnbc.msn.com/id/3077192/>>. Retrieved 23 Dec. 2010.

¹⁰ <science.howstuffworks.com/environmental/green-science/wind-turbines-health.htm>.

¹¹ Bindloss, Ian P. *Contributions of Physics to the Information Age*. Dept of Physics at U.C.L.A.

escaping sound. It meets your body and forcibly enters your mind, not just through your ears but also via your bones, your flesh, and your body cavities.”¹²

The human body produces different vibrations of sound from a multitude of sources within its very essence. Therefore, it produces heat, vibration frequencies, and energy. When a human is breathing heavily and rapidly it corresponds to a rapid pulse and heart rate. If one lowers the breathing rate it will slow the heart to achieve balance and vice-versa.

We discovered that an emanating sound causes an effect on all universal matter. The human body, therefore, will affect the space and matter around it. Vibration balance is needed for universal harmony and the body is always in battle to achieve or maintain it. However, the same can be said of an external sound adversely affecting the human body. It can be physiological and psychological. The loud sounding siren of a police car approaching behind you signaling you to stop can cause changes in the body. The physical effects can be a rapidly increased heart and breathing rate. The psychological effect of the siren can cause irrational behavior, such as the impulse to evade arrest by fleeing at extreme speeds that could result in death--when in fact the loud intrusion could simply pass you by, but not before it intruded your mind and body. Can a loud intrusion be heard by a deaf person?

When I was a teenager listening to very loud music in my room my father would tell me to turn the volume down, as it was “loud enough for a deaf person to hear.” I never suspected he was correct until I witnessed it with my own eyes and *ears*. My first cousin is completely deaf but her children are not. My cousin’s children are of my age so we generally grew up around each other. One day us hearing people were in the back seat as my deaf cousin was in the front seat and her deaf husband was driving. My ear drums nearly burst as the radio was pounding sound waves from the speakers. Then, I saw my cousin and her husband put one of their hands on each of the front speakers. What I saw next amazed me. My cousin and her husband were moving their bodies in unison with each other as they were rhythmically in time with the music! They were feeling the music internally! Therefore, this just verifies that sound waves can affect the human being internally through vibration.

One of the seven Hermetic Teachings of Hermes Trismegistus¹³ is the principle of vibration. Hermes is believed to be walking on the Earth at the same time as Abraham. He was made a god called Thoth by ancient Egyptians. This principle is that all matter in the Universe is in motion and nothing is motionless—further, that everything moves, vibrates and circles.¹⁴ If everything built of matter vibrates, could a thought in the brain be a vibrating form of matter? Hermes says yes. Modern science reveals that a thought in the brain causes electrical impulses. So, yes, a thought in the brain is matter, therefore it vibrates. If it vibrates it can penetrate any matter. A thought is a driving force that could move the Earth. For example, a grain of sand is a form of matter. It is quite minuscule, but matter nonetheless, and it is not powerful. If you have the required amount of sand in unison it can cause the tide of the oceans to ebb and flow, as the collective sand grains of the moon do. Simply, vast amounts of concurring thoughts are powerful.

¹² Pelligrinos, Ron. “Loud Music and Hearing Loss.” 1997.
< www.ronpellegrinoselectronicartproductions.org >.

¹³ Hermes Trismegistus was a man that predates Moses and the Egyptian Pyramids. His teaching rivaled the Christian religion. His teachings are thought to be the father of Alchemy.

¹⁴ Three Initiates, *The Kybalion*. Chicago: The Yogi Publication Society Masonic Temple.

Sound therapy is a modern alternative medicinal method that uses sound waves and frequencies to treat the human body. It puts the body into a balance. The frequencies of vitamins, minerals and other pharmaceutical products are tested along with all known matter. These frequencies are replicated and introduced into the body for treatment to reduce or eliminate harmful frequencies.¹⁵

Research has shown that when we are deprived of certain light frequencies we can become sick. One of the most fascinating scientific facts to emerge recently is that sound behaves in a similar fashion to light. In other words, sound and light act like vitamins and minerals in our body. Most people are deficient in certain tones and this is traced when the human voice is recorded and monitored. We need a certain balance of sound frequencies, which may vary from one individual to another, in order to maintain our bodies in a healthy state.

Recent experiments indicate that one of the most powerful ways to heal the individual is to play back the missing frequencies at a low octave which corresponds to brain wave frequencies. What happens here is quite remarkable and really beautiful. The body is simply helped to heal itself by activating the control center in the brain that looks after this healing.¹⁶

The ancients of India give us the Chakra System. It derives from ancient Sanskrit, about 2,600 years ago, meaning “wheel of light” or originally, “Chariot Wheel.” Their teachings, writings and studies of the body energy points are correct by modern medicine standards and anatomically correct. Its treatment of the body utilizes color and sound frequency applications. There are seven Chakra Points and each point represents specific body sections and organs. The fifth Chakra point is located at the throat. The color used is blue. The musical note is “G.” The parts of the body affected are throat, neck, arms, brachial or solar plexus and the endocrine gland associated is the thyroid gland. This Chakra is associated to one’s creativity and *ability to communicate*.

’Tis not the many oaths that makes the truth,
But the plain single vow that is vowed true.
What is not holy, that we swear not by,
But take the Highest to witness.¹⁷

Centuries ago civilization was illiterate as only a small minute amount of the population could read. Further still backwards in time, before the first written form of communication, vocalization was the only considered form of transmitted thoughts. In those days, one’s word was his bond to another, a promise. However, it was considered sacred to vocalize a vow aloud and say it in God’s name. The Christian Bible clearly says that if a man of Israel swears an oath aloud and proclaims it unto God, the same shall be a covenant unto the Lord God. The breaking of this solemn oath is breaking the covenant of the Lord God of Israel. The Pagans, ancient and present, consider oath

¹⁵ <<http://www.biowaves.com>>.

¹⁶ Godwin, Jocelyn, ed. "Cosmic Music." *Inner Traditions*. Rochester, Vermont, 1989.

¹⁷ William Shakespeare (1564–1616), British dramatist, poet. Diana, in *All's Well That Ends Well*, Act 4, Scene 2, I. 21-2.

breaking as one of the greatest dishonors. For example, their cast spells (prayer offerings) usually end with, “As my will, so mote it be” or “As my word is must be done.” This means you are bound to your promise by the vocalized words themselves. Moreover, if you violate the oath(s) the words that you said aloud become the power of the curse itself.

“*When the ears of the student are ready to hear, then cometh lips to fill them with Wisdom.*”¹⁸ The oath of all three degrees of Freemasonry must be sworn aloud, and we all know how it begins and how it ends. The vibrations given from performing the oath give essence to the words. Can we feel them throughout the silent lodge room? The vocalized oath’s vibration penetrates the brothers there assembled in the otherwise silent room and bonds the oath taker to all present, moreover, all of the Fraternity.

The Christian Bible (Kings James Version) states, teaches and expounds sound throughout its pages from cover to cover. It tells how the children of Israel sounded the trumpets and the walls of Jericho came tumbling down. The Holy Bible says before the building of the House of the Lord that, “*And there shalt thou build an Altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.*”¹⁹ Moreso, the Christian bible tells how important sound or the lack of it was also during the building of King Solomon’s Temple or the House of the Lord. In the book of 1st Kings: “*And the House, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.*”²⁰ One can readily determine that this passage, in and of itself, teaches that intrusive sounds would violate the sanctity of the House of the Lord. It was silent, as it was Holy unto God. The silence could be Holy unto the Lord God of Israel because of the pagan god’s loud intrusive sounds within their Temples, and the two religions were in fierce competition. The Hebrew God was always in competition with paganism within the Torah, or first five books of the Hebrew Bible, and had far less believers in the land (a minority as such) where they were delivered to, from the Exodus of Egypt. The competition was within Israel itself and pitted tribe versus tribe.

In times antiquity the idolatrous Israelites worshipped pagan gods, namely, Baal, Ashtoreth, and Molech. These gods had extravagant “High Places” or otherwise known as “Temples” where loud music of drums was performed by the High Priests. The priests would make any noise to drown the horrific cries of the children.²¹ Inside the temple was a brazen hollow statue of Molech with a bull head or calf head wearing a crown and having welcoming outstretched arms. The arms were heated from a fire within and usually the first born male child was placed in them and burned to death. Therefore, the Hebrew God, Jehovah or Yahweh would be the welcoming and appealing deity for those who suffered the loss of children, or whomever would oppose it, as he required no sacrifice of children or “passing through the fire” of Pagan Israelites. Yahweh’s Temple would be of complete contrary of paganism, and quiet as well. The Lord God of Israel had pure anger and disgust of the pagan Israelites’ worshipping of human sacrificing gods.^{22 23} Baal/Molech’s wife was Ashtoreth, she

¹⁸ Three Initiates, *The Kybalion*. Chicago: The Yogi Publication Society Masonic Temple.

¹⁹ Deuteronomy Chapter 27 verse 5, King James Version of the Holy Bible.

²⁰ 1st Kings Chapter 6, verse 7, Kings James Version of the Holy Bible.

²¹ <<http://www.deliriumsrealm.com/delirium/articleview.asp?Post=300>>.

²² The Holy Bible, Jeremiah, Chapter 32, verse 35.

was a fertility goddess. The pagan Israelites were worshipping them by having more sex. The more the sex, the more pious one would become. Another sound inside the pagan temple would be a pagan worshiper having sex with the female Temple Prostitutes, or with a qadesh.²⁴ Priests and worshipers would indulge together in drunken orgies inside “the high places.”²⁵ This would be another reason for quietness in Yahweh’s House. The sounds of Molech Temples would be intrusive by causing one’s body to be invaded by uninvited frequencies of sound to the non-believers.

As an initiate of Freemasonry, he too is building a stone temple, a temple of his own moral, social and religious future. The Hebrew Bible states, “*Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?*”²⁶ As the initiate performs ambulation around the four directions of earth and the universe within the room, he hears gavels striking granite. The world he is traveling radiates the sounds of stone being chiseled. These intrusive sounds should penetrate the candidate at the speed of sound causing vibrations inside his body, thereby causing his heart to accelerate suddenly from being startled. These shocks to the body should also send vibrations to the brain which forms thought, that is matter. Could the sounds be balancing the candidate for the solemn oath? Maybe purging unbalances? It is uncertain. The initiate should later discover that stones were being made in other parts of the world to build the House of the Lord—such is the same of his temple. A Freemason should carve the stones outside his body, as no stones were being chiseled inside his temple; therefore, the temple being made within him is representative of the one built for the Lord to dwell in as well. A Freemason should show the world that he is carving his stone in public view for a balanced and harmonized placement within his own sanctified Temple. Christianity calls this practice, “Letting your Light Shine.”²⁷

If we applied modern quantum physics to the building of the Temple and our personal Masonic Temple would it prove, disprove or on some level concur with the ancients? This science says all matter is made of waves or frequencies that permeate all matter on some sub-atomic level. Therefore, a perfect house would have no intrusive frequencies and would be totally balanced and harmonized. It would be Holy unto the Lord and a representation and reflection of his perfection. It appears that the ancients had a firm grip of vibration sound, as well did our Freemasonry predecessors.

The Lodge Room is held in due veneration by Freemasons, and at times due silence is required of the members. One wonders why due silence is often required within the lodge walls and is reminded of the Holiness to the Lord of His House. The Masonic Lodge is a representation of King Solomon’s Temple, the earth and further still the Universe. We all, as Master Masons, have been escorted by the Sun revolving three times three within the Universe and sounds are vibrating constantly *during* the revolutions. The vibrating sounds stop exactly when the Sun stops. But the ritual continues.

²³ The Holy Bible, Leviticus, Chapter 20, verses 2-3.

²⁴ Qadesh is a male temple prostitute.

²⁵ “Ramah” defined as a “High Place” is an illicit place of pagan worship.

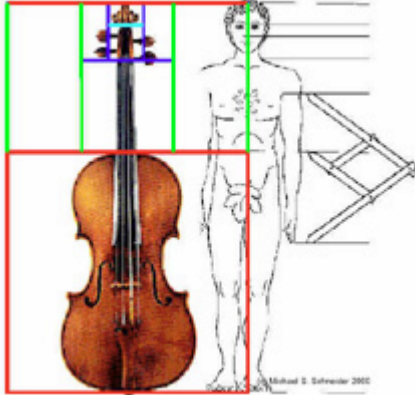
²⁶ The Holy Bible, 1st Corinthians 3:16, King James Version.

²⁷ “Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.” Proverbs 24:27

The basic philosophy, since 6,500 BCE, of Hindus is “all is connected through all.” This is rational as we have uncovered or re-discovered that all matter vibrates and has effect on all that is. Time has proven this repeatedly by science; moreover, as new sciences or mediums develop, they all are predetermined to intersect at the original point of matter, vibration. An intrusive vibration was historically and biblically evil. A non-intrusive vibrating sound wave has historically been deemed sacred, the essence and maintaining of matter, and it can be the catalyst of the Big Bang Theory. I believe in the Supreme Architect (God) *and* the Big Bang Theory of our Universe. My belief is battled by *true believers* from both sides, the ones of God or the ones of theory, and now quantum physics have proved my belief correct. The Universe **began** from a “Big Bang of Matter” but God created that **vibrating** matter or *God Particle*, and this is a hidden mystery of Freemasonry’s first sound. This first sound, of a candidate’s future new life as a Freemason, is a representation and emulation of the beginning of the Universe, and more. . . .

THE GOLDEN MEAN

By
Ernest Aloysious Chapman



“. . . it is precisely through the Pythagorean approach that quantity (number) and quality are discovered to be integrally related. . . . It is particularly true in the realms of music and what has been called “sacred geometry” that one can gain insight into the Pythagorean conception of Number as both creative paradigm and qualitative relation.”

- David Fideler¹

When studying the Golden Mean, one is almost immediately confronted by a set of unique mathematical relationships that seem at first glance to be impossible. Its self-generating properties are unequalled by any other proportion, as it has the property of arising from a number of different constructions that can be made with a compass and ruler, yet it also shows up consistently in countless natural patterns and forms, as well as in the relationships of the basic building blocks of three dimensional space. These building blocks, the Five Platonic Solids, can all be constructed out of each other, and can be represented two-dimensionally by a compass-ruler construction that relies on the Golden Mean proportion (Lawlor, 1982: 98). They also all fit perfectly around a frame composed of three Golden Mean rectangles joined at right angles to each other. (McIntosh, 1997: 41)

It's not hard to imagine how these harmonies, proportions and constructions have been considered sacred and revealing of divine principles by many people throughout history; even if the modern student has no interest in combining philosophical inquiry with the study of the forms of nature and the structure of space, it's hard to deny that something is amazing about this.

Before the Golden Mean is constructed, it is helpful to see it within a certain philosophical and historical context. To separate it from this context and deal with it as nothing more than an interesting mathematical phenomenon would be foolish, because it is within this context that it was first discovered and used. In the schools of ancient Egypt and Greece, the study of Geometry, literally “earth-measure,” was undertaken for more reasons than just flood control and irrigation. Written records as well as archeological evidence suggests that early on in the history of mankind, Geometry was studied in many different cultures as part of an attempt to bring the student into a relationship of oneness with the rest of reality—what Buddhists might call self-realization or Nirvana.² In the Pythagorean school this state of oneness was sought through the meditative

¹ from: Guthrie, Kenneth Sylvan, *The Pythagorean Sourcebook and Library*, Grand Rapids, MI, Phanes Press, 1987, introduction by David Fideler.

² Lawlor makes a cross-cultural comparison of the permeance of this approach in the ancient world in the introduction to *Sacred Geometry: Philosophy and Practice*.

contemplation of ratio and proportion, certain observances such as vegetarianism, applied ethics, mysticism, and philosophy.³

The Pythagorean school was not the only school to combine philosophy with geometry; indeed, wherever civilizations have flourished, this interdisciplinary approach has existed. Hampshire College is a good example; in America today, there is a growing concern that our way of conceptualizing reality must take into account the interconnectivity of everything, best described by the word *synergy*. Students of Sacred Geometry come to a mathematical realization of the principles of synergy through studying the Golden Mean and Five Platonic Solids; realizing that the basic mathematical patterns of nature are organized synergetically has direct physical implications as well as philosophical, political, social and spiritual ones. Buckminster Fuller describes his notion of synergy:

“[C]hemists found the universe already in complex association and working very well. Every time they tried to take it apart or separate it out, the separate parts were physically divested of their associative potentials, so the chemists had to recognize that there were associated behaviors of wholes unpredicted by parts; they found there was an old word for it, synergy. Because synergy alone explains the eternally regenerative integrity of Universe, because synergy is the only word having its unique meaning, and because decades of querying university audiences around the world have disclosed only a small percentage familiar with the word synergy, we may conclude that society does not understand nature.”
(Fuller, 1975: 4)

Whether or not Fuller’s conclusion is correct, it is important to see the connection between his notion of wholeness and the Pythagorean school’s. Recently, science has given a great deal of support to this synergetic philosophy without even realizing it, largely due to its dedication to impartiality and experimentation, as well as the scientific method. David Fideler observes: “Hellbent on proving the mechanistic notions of 18th-century materialism, physicists have discovered that the deeper they push into matter the more it looks like the cosmos of the Pythagoreans and Platonists.”
(Guthrie, 1987: 45)

Central to realizing this wholeness is the study of ratio and proportion, which Lawlor describes as fundamental to both human senses and the objects of our perception, which are “best understood as systems of pure pattern, or as geometric structures of form and proportion.” Quoting Bertrand Russell, Lawlor tells the reader that “What we perceive as various qualities of matter are actually differences in periodicity.” The study of ratios and proportions, then, is functionally identical to the act of engaging in sense perception; our existence, as well as our awareness of it, seems to be defined on the most basic level by geometry. (Lawlor, 1982: 4)

Certain specific ratios and proportions, among them the square roots of 2, 3, and 5, the Golden Mean, the Binary and Fibonacci sequences, the musical means—Arithmetic, Harmonic and Geometric, and the Five Platonic Solids, have been studied for thousands of years by mystics and scientists alike. The Golden Mean is unique because of its ability to describe both an ideal philosophical principle, summed up in the Golden Rule of “Do unto others as you would have them

³ These principles are explained at length in *The Pythagorean Sourcebook*, which has translations of many ancient Greek texts, such as Iamblichus’s *Life of Pythagoras*, Plato’s *Timaeus*, the writings of Diotogenes Laertius, Ocellus Lucanus, Aristoxenus, and Philolaus.

do unto you” as well as the basic process by which many living and nonliving forms grow and achieve structural stability.

Defining the Golden Mean Algebraically

The first thing that should be clear is that the Golden Mean does not actually exist as a definable number, like 5 or 29 or 342. It is instead a transcendent principle which can only be pointed toward with ever increasing accuracy, and never arrived at. The reason for this will become clear momentarily, but first we have to define it.

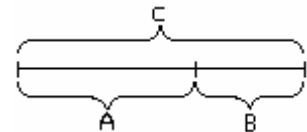
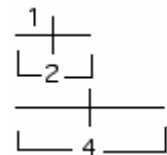
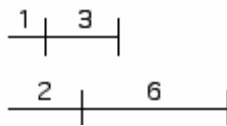
Lawlor begins his discussion of the Golden Mean by defining a ratio as a “measure of difference . . . to which at least one of our sensory faculties can respond.” Thus, the comparison of one thing to another is a ratio. In algebra, ratios can be expressed as the comparisons of the lengths of two lines, or two segments of the same line, to each other; for example, 1:2 or a:b. A proportion is a little more complex, and is the relationship, or ratio, between two ratios; for example, 1:3::2:6 or a:b::c:d (at left). According to Lawlor, the Greeks saw ratio as representing “the elementary basis for conceptual judgment” and proportion as representing a more complex way of conceptualizing sense perceptions, known in Greek as analogy. One step up from this was the limitation to three terms,

a:b::b:c, which ties the observer, thought of by the Pythagoreans as b, to the observed differences of a and b. This relationship is a mean relationship, where b is the mean between a and c; for example, 1:2::2:4 or a:b::b:c (at right). It is described by Lawlor as revealing of the interdependence between the objective world (a) and the perceiving individual (b), who then conceptualizes (c) based on his/her perceptions. (Lawlor, 1982: 44)

However, there is an even simpler and more profound way to describe synergetic proportional thinking with algebra, and it is found in the Golden Mean, the only proportion with two terms. As Lawlor says, “This occurs when *the smaller term is to the larger term in the same way as the larger term is to the smaller plus the larger.*” Written as $a:b::b:(a+b)$, the Golden Mean can be constructed in many different ways. It is visually represented as a line which has been cut at the Golden Mean proportion. (Lawlor, 1982: 44-45)

The ratio of the length of a to b is called Phi (Φ), an irrational decimal approximated at 1.618033989. Phi is actually the most irrational number. This is because out of all the irrational numbers, the approximations based on rounding for Phi are the furthest away from its real value. As Stephen McIntosh says in *The Golden Mean Book and Caliper Set*, “Phi’s property of being the most irrational number is significant in its role in generating dynamical systems.” McIntosh goes on to describe how, in the field of fractal geometry, researchers have discovered that Phi “describes the transition zone between the areas of chaos and ordered complexity in dynamical systems. . . . In other words, the Golden Mean is an attractor at the edge of chaos—the boundary between the finite and the infinite.” (McIntosh, 1997: 35-49) Its strange behavior may never be fully explained, then, because of its origin in the infinite, a realm beyond the finite abilities of human comprehension. We can never understand it in its fullness because all measurements of Golden Mean proportions in nature are actually just close approximations, the same as any other perfect or ideal form. The act of studying this is, in itself, an undertaking that inspires a great deal of growth.

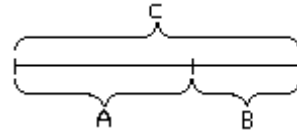
Now let’s go back to the diagram of the line cut into sections a , b , and c . The actual values of a and b may vary, but if $a+b=c$, of whatever length, is cut into segments a and b at the Golden Mean



Proportion, then $a/b=c=\Phi$ and $b/a=b=(\Phi-1)$. So for instance, if $a=11$, then $b=6.798373876$ and $c=a+b$ or 17.798373876 . Furthermore, $11/6.798373876=\Phi$. This can be done with any number substituted for a , b , or c , as long as the proportion remains set at the Golden Mean. This set of relationships becomes even more interesting as well as unique when the values for the lengths a and b , as well as the wholeness c , are irrational Phi proportions themselves.

For instance:

If $a=1$, $b=.618033989$ and $c=1.618033989$,
 Then $a/b=c$ and $a/c=b$,
 $b/a=b$ and $b/c=(b^2)$
 $c/a=c$ and $c/b=(c+1)$



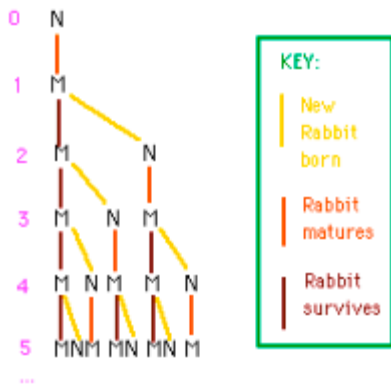
Thus Phi exhibits a unique flexibility; subtracting from or adding 1 to it doesn't really change its ability to generate the Golden Mean Proportion. This unique property hints at the universality of the Golden Mean—revealed in its relationship to the number one. It should also be noted here that the word “universe” is Latin for “one turn.” Phi gets its name from the 21st letter of the Greek alphabet; it's no accident that 21 just happens to be the eighth term of the Fibonacci Sequence. Just as Golden Mean measurements in nature are never precise yet still point to it, the Fibonacci sequence, as it gets larger and larger, when divided against itself, yields ratios closer and closer to Phi, never arriving at it; Phi is a destination that lies across an infinite horizon.

In Sacred Geometry, the whole universe is represented in the single turn of a compass, creating a circle which generates the Golden Mean geometrically, as we will see below. (Schneider, 1995: 8) When combined with the circle and hexagon, a natural polygon arising from the stacking of circles, it also provides a gateway between accurate, flat perspective two dimensional and three dimensional views of the Five Platonic Solids. (Lawlor, 1982: 98) But before we go there, while we're still looking at things purely algebraically, let's take a look at the Fibonacci sequence.

The Fibonacci sequence is attributed to Leonardo Fibonacci of Pisa, who published a book titled *Liber Abaci (The Book of Computation)* in 1202. This book is the reason for why Europe switched over from Roman numerals to the current system of Arabic numerals. In this book, Fibonacci conveys an ancient number puzzle that now carries his name. The first term is 1, and each successive term is found by adding the two terms that come before it. (Schneider, 1995: 115) Since you arrive at $T(n)$ by adding the two previous terms, an important question is: How did you get the first term? This is symbolic of the greatest mystery of all—how did the universe come to be? Whatever the reason, *it exists*, and so in this context creation itself is represented in the leap from 0 to 1. As Lao-Tsu would say, everything comes from nothing.

The first term being 1, we now add 1 to what preceded it, and that is 0. So: the second term is $1+0=1$, the third term is $1+1=2$, the fourth term is $2+1=3$, and so on. Carried out to the twelfth term, the sequence looks like this: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144. It is interesting to note that the twelfth term is 144, which is the square of twelve.

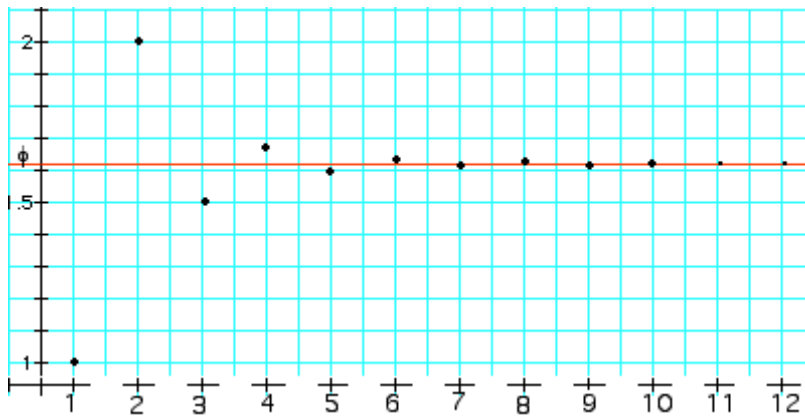
The Fibonacci sequence has many applications; for instance, it can be used to model certain patterns of growth in plants, such as the number of new branches a Sneezewort grows at a time. According to Schneider, “Each branch lengthens through time and then reproduces another like itself, which repeats the pattern of Fibonacci branching.” (Schneider, 1995: 118) This is the principle of self-referencing regeneration, which creates living forms.



Rabbit populations can be modeled after the Fibonacci sequence as well. If each month is considered a successive term in the sequence, the number of rabbits will correspond, in an ideal setting, with its term in the Fibonacci sequence. This is because it usually takes a pair of rabbits one month to mature, after which they can only produce one other pair. That pair then takes another month to mature, and in the next month it produces another pair. Assuming that each new pair continues to survive indefinitely, the model for the population growth is then based on the Fibonacci Sequence. (Schneider, 1995: 1115-119) It is important to realize, of course, that nature doesn't follow rules just because human beings conceive of them. But on

average, data tends to confirm that this is a defining principle of the pattern of growth and physical structure of many living organisms, at least according to every author I have read who has written about this.

An interesting thing happens when the Fibonacci sequence is divided into itself: the ratio of one term against the one before it gets closer and closer to the Golden Mean. If this variance is displayed on a graph, where the x-axis = $T(n)$ and the y-axis = $T(n)/T(n-1)$, the progression closer and closer to the Phi ratio can be seen visually. For the purpose of graphing this, we'll calculate Phi exactly as $((\sqrt{5}+1)/2)$. Using $\sqrt{5}$ is a simple way to get an exact value for Phi, attained geometrically with the simple tools of compass and straightedge. In the next section I'll explain some of the geometric constructions; for now, just look at the graph below.



Current Term	Previous Term	Division of t(n)/t(n-1)	Ratio/y-var.	x-var.
t1: 1	t0: 0	1/0	--	--
t2: 1	t1: 1	1/1	1.0	1
t3: 2	t2: 1	2/1	2.0	2
t4: 3	t3: 2	3/2	1.5	3
t5: 5	t4: 3	5/3	1.666666666	4
t6: 8	t5: 5	8/5	1.600000000	5
t7: 13	t6: 8	13/8	1.625	6
t8: 21	t7: 13	21/13	1.615384615	7
t9: 34	t8: 21	34/21	1.619047619	8
t10: 55	t9: 34	55/34	1.617647059	9
t11: 89	t10: 55	89/55	1.618181818	10
t12: 144	t11: 89	144/89	1.617977528	11
t13: 233	t12: 144	233/144	1.618055556	12
t14: 377	t13: 233	377/233	1.618025751	-

Methods of Geometric Construction

The Golden Mean is most easily generated by $\sqrt{5}$ through algebra in one of the following two ways: $\Phi = ((\sqrt{5}) - 1) / 2$; $\Phi = ((\sqrt{5}) + 1) / 2$. The first way gives Phi as .618033989, and the second way gives it as 1.618033989. Phi takes many different forms geometrically, all of which utilize the above algebraic equations in different ways, some more complex than others. Make sure to use a pencil if you do these constructions.

Construction 1: Phi Generated from $\sqrt{5}$ in Double Square Rectangle

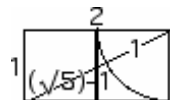
The first two constructions are taken from Schneider, pages 121 and 131, but I did the calculations myself.



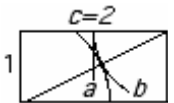
1) Construct a double square rectangle (2 by 1) from two squares, each having sides equal to 1.



2) Draw its diagonal, equal to $\sqrt{5}$. $(1^2) + (2^2) = ((\sqrt{5})^2)$



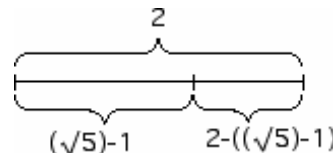
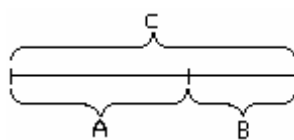
3) Using your compass, cut the $\sqrt{5}$ line with an arc that has a radius of 1, dividing $\sqrt{5}$ into $1 : ((\sqrt{5}) - 1)$.



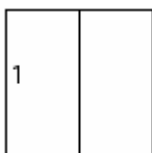
4) Make another arc from the left side of the $\sqrt{5}$ line, radius equal to $(\sqrt{5}) - 1$, and swing it down to cut the base of the rectangle into sections: $2 - ((\sqrt{5}) - 1) = (a)$ and $((\sqrt{5}) - 1) = (b)$.

5) Proof: $((\sqrt{5}) - 1) / (2 - ((\sqrt{5}) - 1)) = \Phi$, and also equals $((\sqrt{5}) + 1) / 2$. When compared to the earlier definition of the Golden Mean, the relationships become more apparent.

$$\begin{aligned} a/b &= c \text{ and } a/c = b, \\ b/a &= b \text{ and } b/c = (b^2) \\ c/a &= c \text{ and } c/b = (c+1) \end{aligned}$$

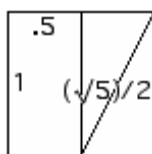


Construction 2: The Golden Mean Rectangle from a Square



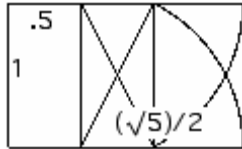
1) Construct a square with sides equal to 1.

2) Draw a line from the middle of the top to the middle of the bottom, parallel to the two sides.

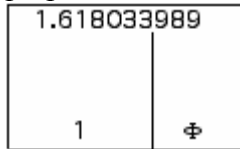


3) Draw diagonal lines from the middles of the bottom and top to the right top and right bottom corners of the square (only one shown). Since the side is equal to one, and half of the side is equal to .5, the diagonal will be equal to $(\sqrt{5}) / 2$; by the Pythagorean Theorem, $\sqrt{((.5)^2) + (1^2)} = (\sqrt{5}) / 2$. Notice that this value, 1.118033989, is $\Phi - .5$. This is one of the ways in which $\sqrt{5}$ generates Φ .

4) Making compass arcs with centers at the midpoints of the top and bottom and radii equal to $(\sqrt{5})/2$, swing them down to extend the base and the top further out to the right. By putting $(\sqrt{5})/2$ on the same line as .5, which adds them together, the Golden Mean proportion is set up with the length of the resulting line.



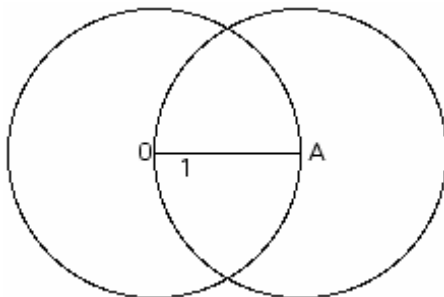
5) Connect the ends of the arcs with a line equal to 1, parallel to the other two sides and perpendicular to the top and bottom sides. Then erase everything but the Golden Mean rectangle. If



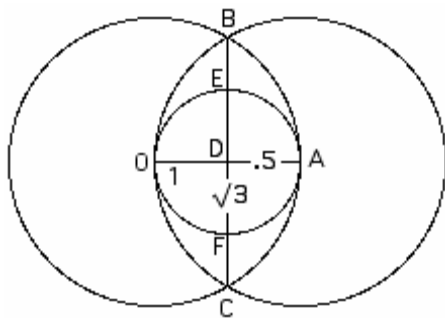
you were to cut out three of these and join them together at right angles, you would have a three dimensional frame that fits inside each of the Five Platonic Solids. Before I describe the Five Platonic Solids, though, there are two more constructions of the Golden Mean that will lead us there.

Construction 3: The Pentagram Star

This construction is my own, although its basic concept is inspired by Lawlor's *Squaring the Circle* construction on pages 74-79, and a lot of the calculations are similar to his.

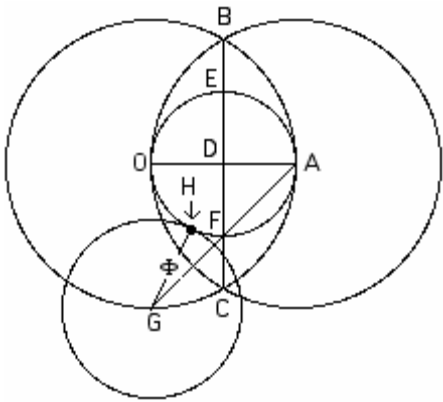


1) Open up the compass and draw circle OA, radius equal to 1. Then, select any point on the radius and draw another circle of equal size, and call it AO. You now have the starting point for all 2-D constructions in Sacred Geometry: the *vesica piscis*. This construction can be used to get triangles, squares, and pentagons, which make up the faces of the Five Platonic Solids. For now, we'll just use it to get a pentagon.



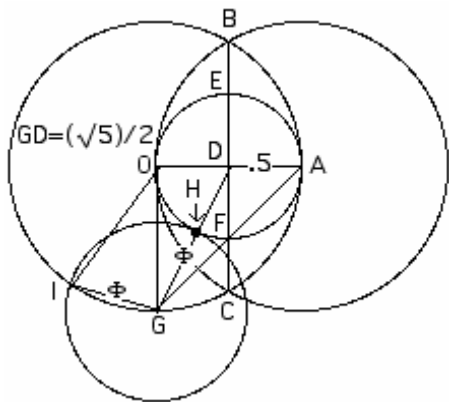
2) Connect points B and C at the top and bottom of the figure to get $\sqrt{3}$, bisecting the shared radius OA at D and making points E and F. With center D and radius of .5, draw a smaller circle, DE. This smaller circle fits perfectly inside the *vesica piscis*.

3) Use points A and F to define a new line, extending out past F to intersect with the radius of circle OA at G. Then, create another circle with G as its center, and its radius defined as tangent to circle DE at H, named GH. The length of the radius GH is 618033989, or Φ . Here's how it's proven:

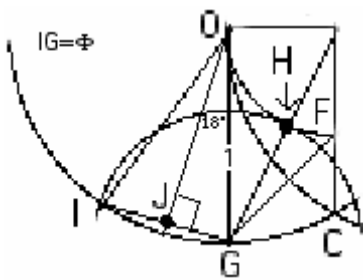


Givens: $OG = 1$ (radius of circle OA);
 $OD = .5$ (radius of circle DE);
 $\text{angle } OAG = \text{angle } DAF = 45^\circ$ (given);
 $\triangle FDA$ is similar to $\triangle GOA$ (law of similarity)
 therefore: GOD is a right angle because FDA is a right angle.

Proof: since GOD is a right angle, sides GO and OD form two sides of a double square rectangle with $GO=1$ and $OD=.5$;
 therefore $GD = (\sqrt{5})/2$ (defined above in construction #2);
 $GH = (GD - DH) = ((\sqrt{5})/2) - (.5) = .618033989$.



Furthermore, circle GH provides the arc cuts to divide circle OA into five equal pieces, or ten equal pieces, depending on what you do next. Assuming this to be true, the construction would need to generate angles of 72° , 36° and 18° at angles IOC , IOG and $IOG/2$, respectively.



Givens: draw line OJ , bisecting GI to make a right angle at J ;
 $\text{angle } JOG = \text{angle } IOG/2 = \text{angle } IOC/4$; $18^\circ = (36^\circ/2) = (72^\circ/4)$.

Proof: $\sin(18) = .3090169944$;
 $JG/OG = ((.618033989)/2)/1 = .3090169944$;
 therefore angle JOG is 18° . It follows then that angle IOG is 36° and angle IOC is 72° , and so it is proven that circle GH divides circle OA into five, ten, or twenty parts.

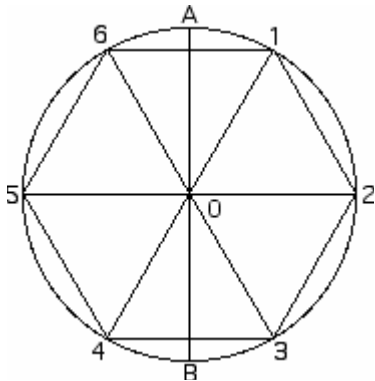


What this third construction shows us is that out of the intersection of two circles, $\sqrt{5}$ can be easily generated through a double square rectangle found by connecting certain rather obvious lines, revealing the Golden Mean and dividing the original circle into five pieces, producing the pentagram star. Thus, $\sqrt{5}$ can be seen visually to be the generative principle behind the Golden Mean; wherever $\sqrt{5}$ is constructed, Phi can't be far behind. The pentagram star, as an expression of $\sqrt{5}$ and the Golden Mean, contains within it an endless stream of Golden Mean proportions.

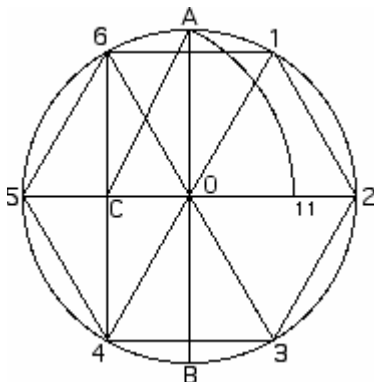
Construction 4: The $\sqrt{5}$ - Inspired Generation of the Icosahedron

This construction is taken from Lawlor, Sacred Geometry, pp. 98-99.

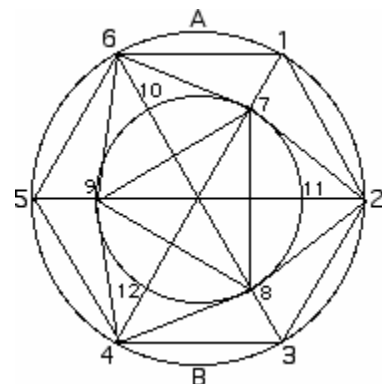
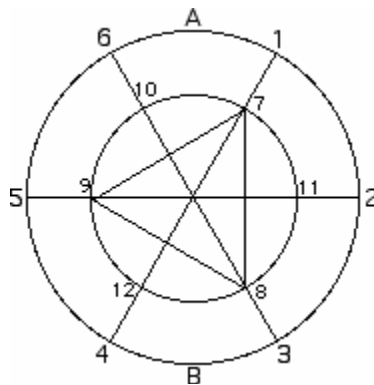
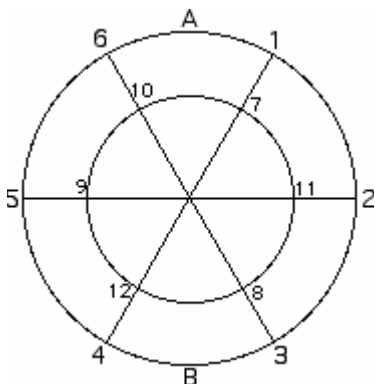
Step 1) Draw circle OA, inscribing a hexagon within it that shares the same side-length as its radius, equal to 1. Draw its vertical diameter, AB, and number each apex of the hexagon 1-6.



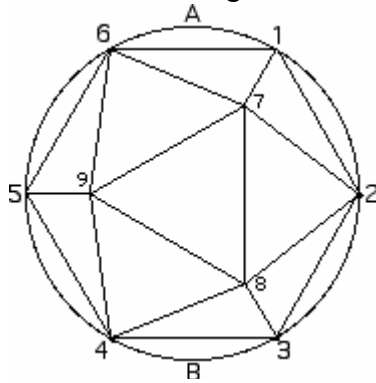
Step 2) Bisect radius O-5 with line 6-4, making point C. With center at C and radius CA, equal to $(\sqrt{5})/2$, swing an arc down to cut radius O-2 at its Φ proportion, point 11. With center at O and radius O-11, draw a new circle. Label the points 7-11.



Step 3) By connecting points 7-8-9, one of the 20 faces of the icosahedron is revealed. Connecting 7-8-2, 8-9-4, 9-7-6, 6-7-1, 1-7-2, 2-8-3, 3-8-4, 4-9-5, and 5-9-6 as well give the ten faces of the icosahedron visible to the eye from this point of view.



This particular construction spontaneously generates all of the Platonic Solids. In fact, any construction that generates one of the solids generates them all.



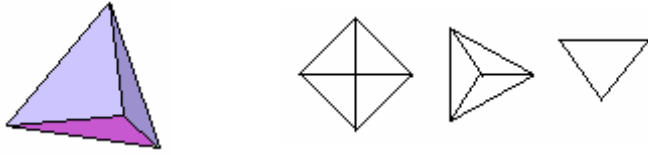
The Five Platonic Solids

There are only five ways to divide three-dimensional space equally—and these five divisions form the Five Platonic Solids, polyhedra made from equal sized triangles, squares and pentagons. The rules for the construction of any given Platonic Solid are that:

1. all faces are the same size, and the same shape
2. all corners are equally distanced from each other and from the center
3. all edge lengths are the same
4. a sphere fits perfectly inside it and perfectly around it
5. all angles on and between the faces are the same

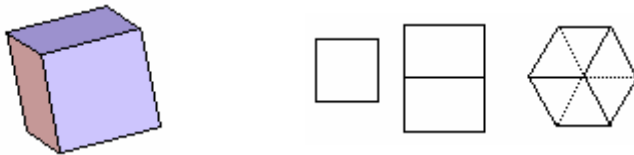
These five shapes, known for thousands of years as the building blocks of space, all fit within each other in many different ways. They also all fit over a Golden Frame, which is made of three Golden Mean rectangles joined together at right angles. On top of that, the coordinates for plotting the Five Platonic Solids in 3-D space are entirely composed of 1 and Φ ! Here are some pretty pictures:

A **tetrahedron** of edge length $\sqrt{8}$ has coordinates $(1, 1, 1), (1, -1, -1), (-1, 1, -1), (-1, -1, 1)$.



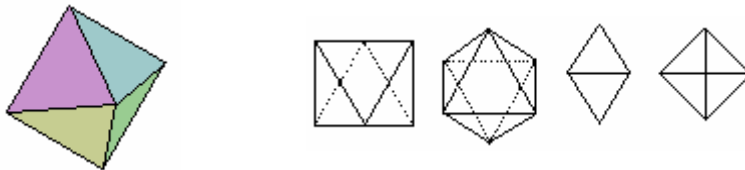
4 points, 6 edges, 4 faces.

A **cube** (or **hexahedron**) of edge length 2 has coordinates: $(1, 1, 1), (1, 1, -1), (1, -1, 1), (1, -1, -1), (-1, 1, 1), (-1, 1, -1), (-1, -1, 1), (-1, -1, -1)$.



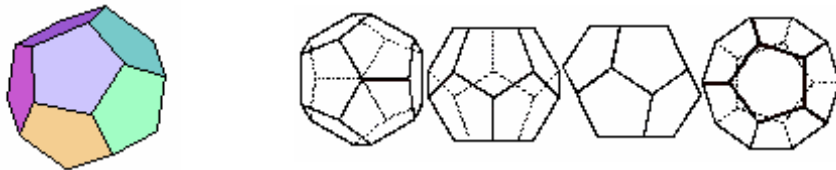
8 points, 12 edges, 6 faces.

An **octahedron** of edge length $\sqrt{2}$ has coordinates: $(1, 0, 0), (-1, 0, 0), (0, 1, 0), (0, -1, 0), (0, 0, 1), (0, 0, -1)$.



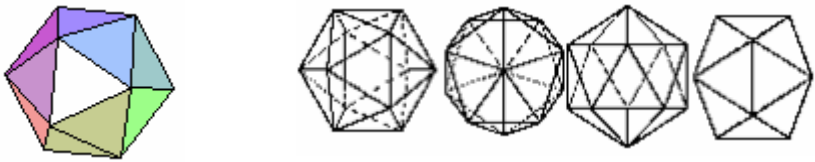
6 points, 12 edges, 8 faces.

The **dodecahedron** of side $2/\Phi$ has coordinates $(0, \Phi, \Phi), (0, \Phi, -\Phi), (0, -\Phi, \Phi), (0, -\Phi, -\Phi), (\Phi, 0, \Phi), (\Phi, 0, -\Phi), (-\Phi, 0, \Phi), (-\Phi, 0, -\Phi), (\Phi, \Phi, 0), (\Phi, -\Phi, 0), (-\Phi, \Phi, 0), (-\Phi, -\Phi, 0), (1, 1, 1), (1, 1, -1), (1, -1, 1), (1, -1, -1), (-1, 1, 1), (-1, 1, -1), (-1, -1, 1), (-1, -1, -1)$.



20 points, 30 edges, 12 faces where $\Phi=1.61803\dots$, and $\phi=1/\Phi=\Phi-1=0.61803\dots$

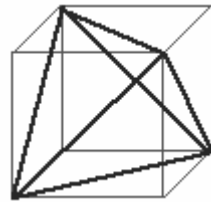
The **icosahedron** of side 2 is defined by coordinates $(0, 1, \Phi)$, $(0, -1, \Phi)$, $(0, 1, -\Phi)$, $(0, -1, -\Phi)$, $(\Phi, 0, 1)$, $(\Phi, 0, -1)$, $(-\Phi, 0, 1)$, $(-\Phi, 0, -1)$, $(1, \Phi, 0)$, $(1, -\Phi, 0)$, $(-1, \Phi, 0)$, $(-1, -\Phi, 0)$.



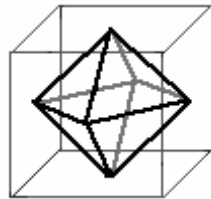
12 points, 30 edges, 20 faces where Φ is the golden ratio, $(1.61803\dots)$.

In the coordinates given above, Φ capitalized = 1.618033989 and ϕ uncanceled = .618033989. Below, there are some more images which demonstrate the spontaneous generation of the Platonic Solids from the Golden Frame.

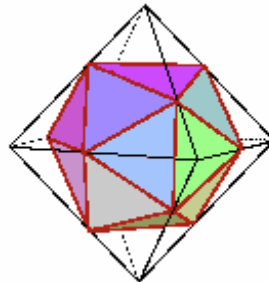
Tetrahedron fits inside a cube



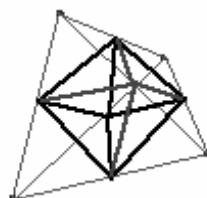
Octahedron fits inside a cube



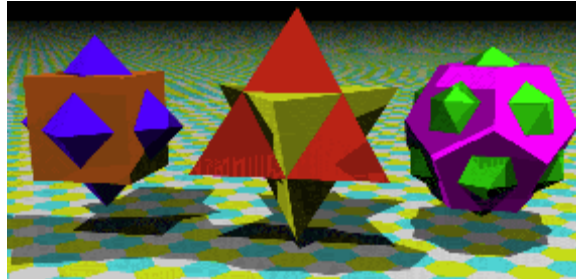
Icosahedron fits inside an octahedron



Octahedron fits inside a tetrahedron



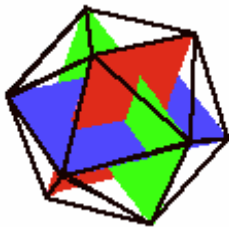
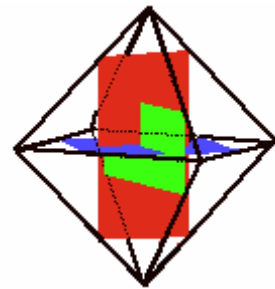
As well as fitting inside of each other, the Platonic Solids exhibit three dual relationships, which means that they also *create* each other through truncation, similar to crystal growth. The three dual relationships are shown below; Cube and Octahedron, Tetrahedron and itself, and Dodecahedron and Icosahedron.



1.618033989	
1	Φ

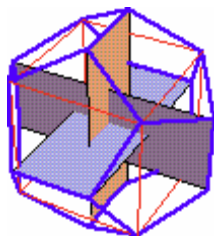
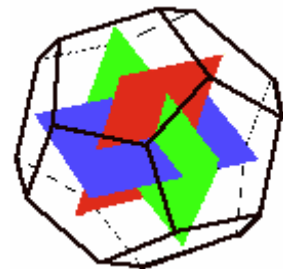
Golden Rectangle (left)

Golden Frame (right)



Golden Frame inside Icosahedron (left)

Golden Frame inside Dodecahedron (right)



Golden Frame inside Dodecahedron, sharing center with a Cube (left)

The Golden Frame relationships are truly remarkable. It shows yet again how all-pervasive the Golden Mean is, how it provides a basic framework for the Five Platonic Solids, which divide space evenly and describe order on a molecular level. Philosophically, the implications are vast as well—in short, this set of relationships has come to represent, mathematically, the idea that there is a knowable order to everything—and that that order is beautiful and strange.

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[The Platonic Solids](#)

<http://www.mcs.surrey.ac.uk/Personal/R.Knott/Fibonacci/phi3DGeom.html>

SYMBOLS OF INITIATION / WHO ARE YOU?

By

Matthew Thomas King, 32°

In ancient traditions, people used symbols as a way of communicating ideas, theories, and belief systems. Many (or most) could not read, so the use of symbols was of the highest order of importance when explaining these systems.

In the first degree of Masonry, symbols and allegories confront the candidate. He is asked, “Whence came you?” By more indirect extrapolation, the method of inquiry more specifically asks, “Who are you.” Answers are in those symbols and allegories contained in the mouth to ear lectures, but in order to begin a working understanding, the candidate must look beyond the literal and into the metaphorical interpretations—thus, the use of symbols has many layered explanations.

The awakening of the mind, a house that has been in darkness prior to giving the alarm at the door of the Lodge, is now aroused, at least at a subconscious level. Still, the newly made Brother asks himself, “What does all this mean? When I get to the Third Degree, will I instantly know and comprehend?” The answer for most is a definitive “no!” However, before I go into that let me explain.

The Symbolic Lodge is ancient in whatever form it may have taken in the past. The use of initiation and oral instruction have been used as a means to awaken truths deep within the heart of each Mason ever since Masonry began. It is a rite of passage for some, a fraternity for others, and for a few, it *is* “The Royal Art.” I spent twenty years researching and studying, devouring everything I could get my hands on about Freemasonry, including the esoteric, the history, the form of the Lodge, the pageantry of degree work, and it goes on ad infinitum. I believe the esoteric aspect *is* the heart of Masonry. It is where the transformation from good to better lies. The Symbolic Lodge holds the key. The Rites embellish upon the story.

Arriving at the door I was asked, “Who comes here?” Immediately I knew I was home, and that my quest for knowledge and wisdom was going to expand exponentially within the hallowed halls of Freemasonry.

After being Entered, Passed, and Raised, I still had not a clue, but began putting together the allegorical aspects of the rituals in relation to the things I had already studied, including Hermeticism, Albert Mackey, Carl Jung, Rosicrucianism, and Joseph Campbell’s mythology. They were all good preparations.

Masonry is a system of instruction that introduces the candidate to the allegories and symbols of Masonry so that he may begin his own Masonic journey toward light—asking, seeking, and forming his own conclusions where, more often than not, he will find that these answers are but one of many layers of the Masonic onion.

Masonry tells us who we are, where we come from, and what work lies ahead. Simply having a degree, token, word and sign is fine for many; but as a Mason, I want to know why being one makes me a better man. I believe it does so by teaching us to ask the questions, dig deep, and, to THINK.

I want to square the room of my own life. After a long and beautiful relationship with this fraternity, we each gain the opportunity to know who we are, and where we originated as sentient beings—as a collective consciousness, as the vanguard of the creative force. It is our work to dig deep, learn thoroughly, mark well, and understand that which has been given us by so many who have gone this way before. It is our obligation to penetrate the veil of the mysteries before us.

Nice to meet you.

MASONIC TEMPERANCE

By
Dr. David E. Stafford, 32° KCCH

Prelude

Freemasonry is an institution that is closely tied to its traditions. Most lodges have personal traditions that are time honored and thought of as indispensable. These traditions work together with the principles and Landmarks of Freemasonry to make the Craft an institution that is rich and alluring; however, Freemasonry suffers from the problem of forming traditions at an uncontrollable rate. The experiences that any profane has while traveling through his three degrees are the experiences that man feels are the cornerstone traditions of the lodge. Examples of this are easy to point out. Members of individual lodges have had heated debates whether or not to have meals at all three degrees or if meals should be reserved for the Master Masons Degree. Each mason is boisterous that the traditions of the lodge dictate one way or the other because that is how it was when he came through the lodge. The funny thing is, this debate usually has nothing to do with tradition and everything to do with the simple reality of who the Worshipful Master was when a particular mason took his degrees. It could probably even be said that it is decided by the Master's work schedule and whether he can make it to lodge early enough to have a meal! Yet, each mason views his personal experience as the traditions of the lodge. This anecdote may seem a little silly to the reader, but with a careful examination of most any lodge, the reader could find a similar debate to be had.

With this said, how does anyone know what really is Masonic Tradition? There is no straight forward answer, but it may be asserted that those things that have been practiced within the lodge historically form its foundation, but those things that are connected to the rituals and culture of the Order itself are clearly Masonic tradition.

Introduction

Freemasons are taught that there are four cardinal virtues. These cardinal virtues form some of the earliest Masonic teaching within any Mason's life. The lessons and examples set forth to a new Mason within the lectures on the virtues are both noble and grand; however, it may be argued that the misinterpretation of one of these virtues has caused a major deviation in Masonic tradition throughout the American Craft. The virtue in question is Temperance. Temperance in recent Masonic history has had a convoluted meaning. It has been used to mean a vast array of things from having control over one's passions to complete and total abstinence of the consumption of alcohol, either in general or at any Masonic events. It is this latter interpretation of the term with which this paper would like to combat. The following pages will examine the meaning of the word temperance in the English language, the use of the word temperance in the Masonic ritual, the traditions of the lodge in reference to alcohol, the moral aspect of the moderate consumption of alcohol, and how the "temperance movement" changed the view of the meaning of temperance. This paper will conclude with a recommendation for modern Freemasonry based upon the findings of this work.

Defining Temperance

In an etymologic journey to trace the meaning of temperance, perhaps the best place to begin is with the Great Light of Masonry, which is “the rule and guide of our faith and practice”.¹ *Strong’s Hebrew and Greek Dictionaries* is an excellent port from which to depart. Within the King James Version (KJV) Bible, the word most readily translated as temperance is εὐγκράτεια or egkrateia (G1466). It is in a noun form meaning “self control (especially continence):—temperance”.² Egkrateia is used four times in the Bible, in Acts 24:25, Galatians 5:23, and II Peter 1:6. Each of these verses refer to man tempering or subduing his passions. *Thayer’s Greek Definitions* gives an expanded definition compared to Strong’s. Thayer defines egkrateia as “the virtue of one who masters his desires and passions, especially his sensual appetites”.³

The verb form is εὐγκρατεῖν or egkrateuomai (G1467), means “to exercise self-restraint (in diet and chastity): . . . contain, be temperate”.⁴ Egkrateuomai is referenced twice within the Bible, I Corinthians 7:9 and 9:25. The former is translated as “contain” and the latter as “temperate”. εὐγκρατής or egkratēs is the adjective form of egkrateia and is translated as temperate within the KJV Bible, Titus 1:8.⁵ Strong defines it as “strong in a thing (masterful), that is, (figuratively and reflexively) self-controlled (in appetite)”.⁶

In Titus 2:2, temperate is translated from a different Greek word. In this case, temperate is derived from σώφρων or sōphrōn (G4998).⁷ Strong defines sōphrōn as “safe (sound) in mind, that is, self controlled (moderate as to opinion or passion):—discreet, sober, temperate”.⁸ Thayer defines it as “1) of a sound mind, sane, in one’s senses 2) curbing one’s desires and impulses, self-controlled, temperate”.⁹ In the examination of these words within the KJV Bible, it is clear that being self-controlled, moderate, and sound in thought is the purpose of the Greek roots for the words translated as temperance.

The Ancient Greeks and Temperance

The New Testament was written in Greek to people who were primarily of Greek tradition and society. It would therefore be reasonable to examine how the Ancient Greeks viewed temperance. The Greek world took great strides in detailing the human characteristics that made a man good. These characteristics they called virtues, and within Greek society is where the four Masonic cardinal virtues were conceived and formed. The Greek word sōphrōn is the base word to sophrosyne. Sophrosyne may not be well known to modern day Americans; however, it was a word of great power and meaning to the Ancient Greeks. It delineated the virtue of temperance. Sophrosyne is a word that is very difficult to translate into English due to the limited breadth of the English language. Modern scholars sum up the meaning of the word by quoting the Delphic Codes, or sayings of the Oracle of Delphi, “know thyself” and “nothing in excess”.¹⁰ Euripides (480-406 BCE), the prolific Greek dramatist, defined temperance as self-restraint. Helen North in discussing Euripides and his teachings on temperance expressed that “only now does it (temperance) regularly have such connotations as chastity, sobriety, continence, in preference to the older implications—good sense, soundness of mind, sanity—although these are by no means forgotten.”¹¹

Within Plato’s dialogues, it is revealed that Plato saw Socrates as the epitome of temperance or sophrosyne. In Plato’s dialogue *Charmides*, Socrates and his followers debate the meaning of temperance. Throughout the dialogue, the group of philosophers discuss the handsomeness of a particular young boy, and through their innuendos of sexual pleasure from looking at his naked body, the debate over the meaning of temperance begins. As is typical in Plato’s work, a definite clear cut answer is never given. Although the general consensus is that Plato defines temperance

(sophrosyne) as sober mindedness and moderation.¹² Plato also generally described all of the virtues as opposites of a vice. Temperance, Plato saw as the opposite of profligacy¹³, or “a state of being abandoned in moral principle and in vice”.¹⁴

In contrast to Plato’s theory of opposite virtues and vices, Aristotle taught that virtues were the mean between two vices.¹⁵ Known as the golden mean, Aristotle’s belief on virtues taught that between two vices, one of excess and one of deficiency, lied the desirable and noble characteristics to which all men should strive. Fortitude for example is found between recklessness and cowardice. Temperance is found between overindulgence and insensibility.¹⁶ Once again, the reader is presented with evidence that the true meaning of the term and philosophy of temperance is moderation, and although this is an examination in brief, there is no evidence of temperance ever having a meaning of abstinence within the ancient society.

A Modern Definition

Most Worshipful Brother Benjamin Franklin spoke of temperance and virtues in his autobiography. He complained that too many terms and definitions were applied to all of the individual virtues, so instead of applying so many different meanings to a single virtue, Franklin applied only a simple idea for each. Franklin explains his thoughts using the virtue of temperance, how convenient for the topic at hand.

Temperance, for example, was by some confined to eating and drinking; while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice, and ambition. I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and I included under thirteen names of virtues, all that at that time occurred to me as necessary or desirable; and annexed to each a short precept, which fully expressed the extent I gave to its meaning. . . . 1. Temperance—Eat not to dullness; drink not to elevation.¹⁷

Franklin listed temperance above all other virtues because he felt “it tended to procure that coolness and clearness of head, which is so necessary”.¹⁸ Anyone with any understanding of Franklin’s lifestyle knows that he cannot be used to definitively define the meaning of temperance, but to “drink not to elevation” would lead one to believe that in Franklin’s view, temperance in drink meant drinking in moderation and not to drunkenness.

In a 1775 publication, *The New Universal Etymological English Dictionary* printed for William Cavell in London, temperance is defined thusly:

TEM'PERANCE (*temperar.tia*, L.) moderation, a restraining of our affections and passions, *Temperance* is one of the four cardinal virtues, and is by moralists said to constitute honesty, or decency and bashfulness. The two species of it are *Sobriety*, which moderates our eating and drinking; and *Chastity*, which sets bounds to the enjoyment of conjugal love. *Temperance* hath also its potential parts, as meekness, clemency, modesty.

TEMPERANCE (with *Divines*) is defined to be a virtue that consists in an abstinence from sensual pleasures, which renders the body tame and governable, and so serviceable to the soul, and also cheerful in the exercise of religion; which sets the mind of man free from the captivity of sense, and establishes its dominion over, the brutish part, so that the man

lives by faith, and not by sense, and is disengaged from the world, and the allurements of it.¹⁹

It is admitted that the term abstinence is seen within the definition given for temperance in relation to the religious world; however, it should also be admitted that the term is used in reference to all worldly and sensual pleasures. The given definition would refer to abstinence to sex, gourmet foods, alcohol, and any source of worldly or carnal pleasure. It can hardly be argued by anyone that temperance literally means the total abstinence of all fleshly pleasure, at least not anyone who has enjoyed the fruits of such pleasure at least once in his life.

To move the examination of the term temperance specifically to the American colonies and narrowed in reference to the topic of alcohol, it will be prudent to begin with the first true comprehensive American dictionary, Noah Webster's *American Dictionary of the English Language*, 1828 version.²⁰ Another reason for beginning the study with the 1828 dictionary is that it predates the overbearing influence of the temperance movement, or the movement to promote the total abstinence of the consumption of alcohol, that had such a dramatic influence upon American society.²¹ This historic work is considered to be both authoritative and conservative.²² It defines temperance thusly:

TEM'PERANCE, n. [L. temperantia, from tempero.]

1. Moderation; particularly, habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence; as temperance in eating and drinking; temperance in the indulgence of joy or mirth. Temperance in eating and drinking is opposed to gluttony and drunkenness, and in other indulgences, to excess.
2. Patience; calmness; sedateness; moderation of passion.

Attention should be directed to the fact that total abstinence is nowhere to be discerned from this definition. Temperance, per Webster, is clearly moderation only. Moderation in drink (alcohol) according to this definition would be the occasional intake of alcohol or the moderate intake of alcohol on a more regular basis. The definition of temperance continued to be the same through the 1857 version of *An American Dictionary of the English Language*, published by J.B. Lippincott; however, by 1896 in G. and C. Merriam's *Webster's Collegiate Dictionary*, the definition of temperance had been expanded to include abstinence. The definition follows:

Tem'per ance (-ans), *n.* 1. Habitual moderation in the indulgence of the appetites and passions; specif., moderation, and sometimes abstinence, in respect to using intoxicating liquors. 2. Patience; calmness. 3. Temperature.²³

By the time the *New Websterian 1912 Dictionary: Based upon the unabridged dictionary of Noah Webster* was published by Syndicate Publishing Company, the definition of temperance had evolved to be: "moderation, especially in respect to appetites or passions; patience; sobriety; total abstinence".²⁴ The current definition on the Merriam-Webster online dictionary is:

- 1: moderation in action, thought, or feeling: restraint
2a : habitual moderation in the indulgence of the appetites or passions b : moderation in or abstinence from the use of alcoholic beverages²⁵

This simple and quick survey of dictionaries from 1828 through today, which is not meant to be comprehensive by any means, seems to reveal a swinging of a pendulum. In 1828 through at least 1857, the definition of temperance strongly supports the conclusion that temperance means moderation in all things. In 1896, we see temperance being suggested to sometimes mean “abstinence, in respect to using intoxicating liquors”, and by 1912, the definition’s pendulum moved in the direction of total abstinence being a consistent optional meaning for temperance. As we look at the current definition, we see that the pendulum seems to have readjusted with the use of terminology like “moderation in **or** abstinence from the use of alcoholic beverages”.²⁶ What can account for this change in the American use of the word? In order to fully answer this question, another voyage through history will have to be taken. Only this time, the focus of the excursion will be directly related to the history of alcohol.

The History of Alcohol

Alcohol has been with man for thousands of years, and its history is as rich and full as the finest glass of Cabernet Sauvignon. As far back in antiquity as 3000 BCE, clay tablets document the use of beer for “sacramental and religious rituals” in Mesopotamia.²⁷ Archeological evidence supports the assertion that beer and fermented beverages were used daily as far back 10000 BCE.²⁸ Wine, in a cultured sense, dates as far back as 4000 BCE in Egypt and at least 2500 BCE in Mesopotamia.²⁹

It is often forgotten that the Egyptian god Osiris was not only the god of death but was also hailed as the lord of wine.³⁰ Wine in Ancient Egypt was expensive and was associated with the wealthy, and it was often placed in tombs as an offering to the dead. Osiris is also connected to wine through his presiding over vegetation, and he is credited with the introduction of vines to the ancient Egyptians. A third connection between wine and Osiris is the natural habit of grape vines. During the winter months, grape vines die back and wither into the earth only to be revived and become green and fruitful again in spring.³¹ Osiris was also occasionally accredited for introducing beer to the ancient peoples.³² Whereas wine was expensive and often reserved as a symbol of status and wealth, beer was the drink of the common Egyptian. Beer was brewed in the home as a source of nutrition and refreshment, and the Egyptians, being quite industrious in all things, brewed more than seventeen varieties of beer and twenty-four of wine.

The Babylonians also consumed beer. Their use of alcohol dates back at least to 2700 BC.³³ The Chinese consumed alcoholic beverages since prehistoric times, and they viewed it as a spiritual and mental food rather than one for the physical body. “In ancient times people always drank when holding a memorial ceremony, offering sacrifices to gods or their ancestors, pledging resolutions before going into battle, celebrating victory, before feuding and official executions, for taking an oath of allegiance, while attending the ceremonies of birth, marriage, reunion, departures, death, and festival banquets”³⁴ Alcohol was always a part of celebrating important events to the Chinese people.

The Greeks were later introduced to alcohol, around 2000 BC. The first drink of popularity was mead. Wine quickly surpassed mead in popularity and daily use as a beverage, for ritual recognitions, for hospitality, and for medicinal purposes. “Contemporary writers observed that the Greeks were among the most temperate of ancient peoples. This appears to result from their rules stressing moderate drinking, their praise of temperance, their practice of diluting wine with water, and their avoidance of excess in general”³⁵ Even with a culture of temperance, there is evidence that the Greek symposium was often a locale of excess. The symposium focused on intellectual conversations; however, its association may not have always been temperate. “Scholars have

traditionally defined the symposium as a nocturnal gathering of aristocratic men who reclined together—usually on dining couches (*klinai*)—to drink wine while enjoying music, poetry, conversation, and various erotic pursuits with both male and female partners”³⁶ The Greek philosophers generally identified the benefits of moderate wine drinking; however, they warned of the dangers of excess.

The Hebrews mostly likely first became exposed to wine during their Egyptian captivity. The Hebrews were slow to acclimate to the consumption of alcohol into their culture, and it was condemned by the Nazarites and Rechabites. Its use did develop into routine among the Hebrew people though. Wine was soon introduced into the Jewish religious ceremonies and daily life.

There are numerous references within the New Testament that refer to Jesus’ use of alcohol. In the seventh chapter of Luke, there is a dialogue concerning attempts to find fault in the character of Jesus and John the Baptist. In reference to John the Baptist, those who opposed him complained that John came neither eating bread nor drinking wine and called John the devil. In comparison, according to Luke, Jesus came eating and drinking and the same men called him gluttonous and a winebibber. Another reference to wine and Christ is found in second chapter of John. At the wedding in Cana, Jesus turned the water into wine, and the wine was of such superior quality that the Governor complimented the bridegroom. It is not being asserted that Jesus accepted the over use of alcoholic beverages, but to state that Jesus was opposed to the entire use of alcohol is not supported in the scriptures. The Apostle Paul wrote in Ephesians 5:18, “And be not drunk with wine, wherein is excess; but be filled with the Spirit”. This quote supports the conclusion that drunkenness or excess in wine was not accepted by the early Christians, but a moderate use of alcohol was not prohibited. As afore stated, the monastic culture of the middle ages was the hotbed of new innovations in brewing beer, fermenting wine, and distilling liquors. All of this done under the graces of the church.

During the Middle Ages, alcohol became a source of nourishment, refreshment, and escape from the harshness of reality. The drinks of choice during the period were predominately mead, beer, and fruit wines. The artful crafting of wine making and brewing was preserved in the monastic lives of priests during the dark ages, and the best beers and wines came from monasteries. Monks produced and sold alcoholic beverages in order to finance the spread of their individual order’s principal beliefs and way of life. Towns during the Middle Ages began crafting artisan beers that were a source of great pride and identity to towns folk.³⁷ Perhaps the greatest contribution of the Middle Ages to alcohol was the discovery of the distillation process. The production and use of distilled spirits grew slowly among alchemists, physicians, and monks.³⁸ The average consumption of alcohol was nearly double per individual what it is today.

The modern period of history marked a move from an agrarian society to one based on industry. While beer and alcohol were still a standard in human society, there began to be a need for less consumption of it. A primary reason for this was the need for an alert workforce. Beer and wine was no longer the preferred drink during the noon meal. Coffee and tea were more productive for the laboring class of an industrialized age³⁹. The industrialization in the modern Western world vilified alcohol. Industrialization of an area brings overcrowded housing conditions, immigration, urbanization, crime, poverty, abuse of a working class, and failing health conditions⁴⁰. Humans, being the creatures they are, needed a whipping boy for the ill social effects of urbanization, and the negative effects of urbanization and industrialization were largely blamed on the consumption of alcohol⁴¹. By the late 19th century, the movement to limit or abolish the use of alcoholic beverages began to come into a world scene. “Groups that began by promoting temperance—the moderate use

of alcohol—would ultimately become abolitionist and press for the complete and total prohibition of the production and distribution of beverage alcohol. Unfortunately, this would not eliminate social problems but would compound the situation by creating additional problems⁴². The additional problems alluded to by Hanson all revolve around the illegalizing of alcohol as a beverage, bootlegging, smuggling, organized crime, and corrupt officials linked to all of the above.

Temperance in Freemasonry

The Entered Apprentice Degree directly speaks of temperance in its dealings with the Four Cardinal Virtues, temperance, fortitude, prudence, and justice. Within this degree, the following is usually found:

TEMPERANCE is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to contempt and detestation of all good Masons.⁴³

This exact verbiage may be seen in the present Tennessee Craftsman as well as the 1883, Fourth Edition of *The Masonic Text-Book of Tennessee*⁴⁴ as well as *Duncan's Ritual of Freemasonry*.⁴⁵ In fact it is the common language used throughout much of the United States. It is clear this definition used within the ritual of Masonry in no way, either directly or in inference, suggests an interpretation of temperance as total abstinence. There began to be a discrepancy between Masonic ritual and Masonic code in many states following the temperance movement and prohibition. Grand Lodges began to implement provisions within their Masonic codes prohibiting Masons from being involved in the production, sale, or even consumption of alcoholic beverages. For many years in Tennessee, Masons were forbidden from working at a place of business that sold alcohol nor owning interest in a business that distributed alcohol. Most, if not all, Grand Lodges have weakened this extreme prohibitionist era view of alcohol.

The current Masonic Code of the Grand Lodge of Tennessee has dropped the banning of Masons from working in liquor stores and having financial interest in businesses that distribute or sell alcohol. The code does still ban the use of alcohol in any connection to a Masonic meeting, with the exception of ceremonial wine.

4.1116. Alcoholic beverages may not be served in any Lodge hall or Masonic temple, or in connection with any Masonic gathering, or in a building controlled by a Lodge or in which a Lodge has an interest. This is not intended to prohibit the use of ceremonial wine in Masonic or Masonic related ceremonies. As the jurisdiction of the Grand Lodge extends to all individual Masons, each Mason is charged to observe the provisions of this section at all official meetings or gathering convened by any Masonic or other orders or organizations which predicates their membership on Masonic membership or other connection therewith.⁴⁶

This hold over from prohibition is not overly rare. There are still several states, mostly southern,

which retain this prohibition. The true irony of this clause deals with the history of the Grand Lodge of Tennessee. Tennessee Lodge #2 was formed under the authority of the Grand Lodge of North Carolina. This lodge met at Love's Tavern on Front Street in Knoxville. The practice of lodges meeting in taverns was extremely common and the norm⁴⁷. Following lodge meetings, the brethren would have festive boards, or formal dinners, in which entered apprentices served the food and wine to the brethren. This practice today could be interpreted to be in contradiction to Tennessee Masonic Code.

Conclusion

These travels through etymology and history provide the reader with a little better understanding of the meaning of the Masonic Virtue of temperance. It is not the purpose of the intent of the author to influence the current political status of any Masonic Code through this writing, but it is intended help studying Masons to have a better understanding of the virtue of temperance by examining it through historical eyes and not through current cultural eyes, with all of its bias.

¹ *Tennessee Craftsman or Masonic Textbook* (2000), p. 10.

² *Strong's Hebrew and Greek Dictionaries*, G1466.

³ *Thayer's Greek Definitions*, G1467.

⁴ *Strong's Hebrew and Greek Dictionaries*, G1467.

⁵ *Strong's Hebrew and Greek Dictionaries*.

⁶ *Strong's Hebrew and Greek Dictionaries*.

⁷ *Strong's Hebrew and Greek Dictionaries*, G4998.

⁸ *Strong's Hebrew and Greek Dictionaries*, G4998.

⁹ *Thayer's Greek Definitions*.

¹⁰ James H. Toner, "Temperance and the Profession of Arms" (Air War College, Dec. 1998, <http://isme.tamu.edu/JSCOPE99/Toner99.html>). Benjamin Jowett, *The Dialogues of Plato* (eText, http://www.ucm.es/info/diciex/gente/agf/plato/The_Dialogues_of_Plato_v0.1.pdf) 75-78. . W. and R. Chambers, *Popular Educator: A Complete Encyclopedia* (Cassell, Petter, and Galpin, 1874) 398.

¹¹ Helen F. North, "Temperance," in Vol. IV of the *Dictionary of the History of Ideas*, ed. by Phillip O. Wiener (New York: Scribner, 1973), p.367.

¹² Benjamin Jowett, *The Dialogues of Plato* (eText, http://www.ucm.es/info/diciex/gente/agf/plato/The_Dialogues_of_Plato_v0.1.pdf) 75-78.

¹³ Terence Irwin, *Plato's Ethics* (New York: Oxford University Press, 1995), 90, 153, & 163. *Philosophy: A Text with Readings* (Boston, MA: Cengage Learning, 2010), 121. George Anagnostopoulos, *A Companion to Aristotle* (Wiley-Blackwell, 2009), 456-460.

¹⁴ Noah Webster, *A Dictionary of the English Language* (New York: Noah Webster, 1828) no page number.

¹⁵ George Anagnostopoulos, *A Companion to Aristotle* (Wiley-Blackwell, 2009), 456-460. Sir David Ross & John Lloyd Ackrill, *Aristotle* (New York: Psychology Press, 2004), 215.

¹⁶ M. Timur, *The Theory of Morals* (Philosophical Library, 1965), 383.

¹⁷ Benjamin Franklin, *Autobiography* (Philadelphia: Henry Altemus, 1895), 149.

¹⁸ Franklin, 150.

¹⁹ No page number.

²⁰ Webster's *American Dictionary of the English Language* was not the first dictionary published in the New World. Webster himself had published his *Compendious Dictionary* earlier; however, Webster's 1828 dictionary was the most comprehensive, with 70,000 entries, version published in the American version of the English language. Thomas Edie Hill, *Hill's Album of Biography and Art* (Danks, 1891), 287. Harry Redcay Warfel, *Noah Webster: Schoolmaster to America* (New York: The McMillian Company, 1936), 345-370.

²¹ The rise of the Temperance Movement can be traced to the wave of religious revival that began the winter of 1830 and continued throughout 1831, with Charles G. Finney becoming a prominent evangelist. This evangelistic

movement quickly transformed from being solely a religious movement to being a reform movement. Robert A. Divine, et al, *The American Story* (USA, Addison-Wesley Educational Publishers Inc., 2002) 344-352.

²² Webster's *American Dictionary of the English Language*, 1828, is today revered by Christian conservative as a fundamental tool in studying the Bible. Webster's dictionary includes a mass of biblical references and an attempt to conform to biblical interpretations of the history of language; thusly, it is concluded that the work is conservative in nature.

²³ *Webster's Collegiate Dictionary* (Springfield, Massachusetts: G. and C. Merriam, 1896), 837.

²⁴ Page 827.

²⁵ <http://www.merriam-webster.com/dictionary/temperance>

²⁶ Emphasis added.

²⁷ Maria Gifford, *Alcoholism* (ABC-CLIO, 2009) 2.

²⁸ "However the discovery of late Stone Age beer jugs has established the fact that intentionally fermented beverages existed at least as early as Neolithic period (cir. 10,000 B.C.) . . . and it has been suggested that beer preceded bread as a staple." David J. Hanson, *Preventing Alcohol Abuse: Alcohol, Culture, and Control* (Westport, CT: Praeger Publishers, 1995) 1.

²⁹ Patrick E. McGovern, *The Origins of Wine* (Psychology Press, 1996) vi, 112, & 124.

³⁰ John G. Griffiths, *The Origins of Osiris and His Cult* (Netherlands: E.J. Brill, 1980), 163. Iain Gately, *Drink: A Cultural History of Alcohol* (New York: Gotham Books, 2009). "The annual rise of the Nile was also associated with Osiris, god of the dead and of life, of vegetable regeneration, and of wine. In the dynastic era, Egypt had become a producer as well as importer of *irp*. It remained an elite beverage, hence its protection by the most important deity in the Egyptian pantheon."

³¹ Patrick E. McGovern, *Ancient Wine: The Search for the Origins of Viniculture* (USA: Princeton University Press, 2003) 135.

³² David J. Hanson, *Preventing Alcohol Abuse, Culture and Control* (Westport, CT: Praeger, 1995) 2.

³³ David J. Hanson, *Preventing Alcohol Abuse, Culture and Control* (Westport, CT: Praeger, 1995).

³⁴ Zhang Pei-Peng, Drinking in China (*The Drinking and Drug Practice Surveyor*, No. 18) 13.

³⁵ David J. Hanson, *Preventing Alcohol Abuse, Culture and Control* (Westport, CT: Praeger, 1995) 3.

³⁶ Michael Gagarin, ed., *The Oxford Encyclopedia of Ancient Greece and Rome, Volume 1* (Oxford University Press, 2010) 409.

³⁷ Thomas S. Austin, *Alcohol in Western Society from Antiquity to 1800* (Santa Barbara, CA: ABC, 1985).

³⁸ David J. Hanson, *Preventing Alcohol Abuse, Culture and Control* (Westport, CT: Praeger, 1995).

³⁹ Thomas S. Austin, *Alcohol in Western Society from Antiquity to 1800* (Santa Barbara, CA: ABC, 1985). Jean-Charles Sourina, *A History of alcoholism* (Oxford: Oxford Press, 1990).

⁴⁰ Roxanne Friedenfels, *Social Change: An Anthology* (New York: General Hall, 1998) 229.

⁴¹ Jean-Charles Sourina, *A History of Alcoholism* (Oxford: Oxford Press, 1990) 20.

⁴² David J. Hanson, *Preventing Alcohol Abuse, Culture and Control* (Westport, CT: Praeger, 1995) 11.

⁴³ Board of Custodians, Grand Lodge of Tennessee *Tennessee Craftsman or Masonic Textbook* (Twenty-fourth Edition, January 2000) 33.

⁴⁴ Page 48.

⁴⁵ Malcomb C. Duncan, *Duncan's Masonic Ritual and Monitor* (Sweetwater Press, 2007) 60.

⁴⁶ Jurisprudence Committee, *The Masonic Code Being a Complete Digest of All the Regulations, Laws, Approved Rulings, Decisions, and Enactments of the Grand Lodge of Tennessee* (16th Edition) 4-18.

⁴⁷ *Brief History of Tennessee Grand Lodge* prepared by the Masonic Education Committee, Grand Lodge of Tennessee.

WHAT IS MASONRY?

By Vincent Lamar “Marty” Troglen
Master for the Year 2011, Tennessee Lodge of Research, F. & A. M.

A grand and wondrous experiment?

We are told—Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols.

OK. Anyone here who hasn't heard that one? Don't get me wrong, that statement is most absolutely true. But, dare I say that for a certain number within Masonry, that statement is simply part of the ritual and not necessarily a definition.

J.B. Buck, 32°, wrote that the traditions and symbols of Masonry do not derive their real value from historical data, but from the universal and eternal truths which they embody. Were they historical episodes only, the world, in its cyclic revolutions, would long ago have swept by them and buried them in eternal oblivion.

These great truths, obscured and lost in one age by misinterpretations or persecution, rise, phoenix-like, rejuvenated in the next. They are immortal ideals, knowing neither decay nor death. They are like a divine image concealed in a block of stone (the rough ashlar), which many artists assail with mallet and chisel, square and compass, only perchance to release a distorted idol. Only the perfect master can so chip away the stone as to reveal in all its grandeur and beauty the Divine Ideal, and endow it with the breath of life. Such is the building of character. The fable of Pygmalion and Galatea is, after all, more real than history. The thread of history is not in isolated facts, joined by conjecture and warped to the ignorant, bigoted and time-serving opinions of men.

The real thread is to be sought in the theme that runs through the symphony of creation; in the “lofty ideals that inspire the life of man and that lead him from the clod and lowlands, where hover the ghost of superstition and fear, to the mountains of light, where dwell forever inspiration and peace.”

Phillip Heller, in his paper on the Masonic approach to self development, reviews the five simple truths on the Masonic view of the individual:

Truth 1. That we all enter this world helpless and dependant on others for our immediate survival and development.

Truth 2. That we all enter this world equal, not in terms of physical attributes or mental abilities or materials endowments, but in terms of our mortal condition.

Truth 3. That because human beings share common mortality and dependence upon each other, there is the need for charity and support of one another, particularly in times of need or distress.

Truth 4. That self development is achieved by the expansion of the intellect through the study of nature and science, and the application of reason to the experience of life.

Truth 5. That the active pursuit of reason and the expansion of the intellectual faculty, subject to the will of God, will lead, ultimately, to truth and virtue, that is a totally fulfilled life.

Freemasonry emphasizes that self-development depends upon the individual's improved knowledge and understanding of himself and the world about him. Freemasonry reminds us that self-development is undertaken in a material world, and the development of the intellectual faculty

occurs within a mortal body. It uses the tools of the operative masons and translates their use into moral values and the building of the spirit. It leads the individual ultimately to recognize that reverence and respect for God is wisdom and that to shun evil is understanding (Job 28:28).

Let us take a brief look at the Entered Apprentice Degree and how things stand with the candidate when he first enters within the confines of the Lodge:

He comes as one who is worthy and well recommended, as if he contained within himself certain elements or materials which are adaptable to a specific purpose. He is described by his conductor as a person who is properly prepared. The fitness, according to Arthur Waite, implied by the recommendation has reference to something which is within him, but not of necessity obvious or visible on his surface personality. It is not that he is merely a deserving member of society at large.

He is this, of course, by the fact that he is admitted; but he is very much more, because masonry has an object in view respecting his personality—something that can be accomplished in him as a result of his fellowship in the Brotherhood, and by himself. As a matter of truth, it is by both. The prepared state is, however, only external, and all of us know in what precisely it consists. Now the manner of his preparation for entrance into the lodge typifies a state which is peculiar to his inward position as a person who has not been initiated. There are other particulars into which I need not enter, but it should be remarked that in respect of his preparation he learns only the meaning of the state of darkness, namely, that he has not yet received the light communicated in masonry.

The significance of those hindrances which place him at a disadvantage, impede his movements, and render him, in fact, helpless, is much deeper than this. They constitute together an image of coming out from some old condition by being unclothed there from—partially at least—and thereafter of entering into a condition that is new and different, in which another kind of light is communicated, and another vesture is to be assumed, and, ultimately, another life entered.

As I've mentioned to the Brothers within our lodge, each time we conduct a man to the altar, we are assisting that man in making a further commitment to himself, to his Creator and to us.

Initiation, therefore, must be seen to be both evolutionary and regenerative; and not a mere empty farce or a dead ceremony for you, for your lodge or for the Brothers assisting in that initiation.

From the Grand Lodge of Michigan's website:

What Is A Mason?

(One man answered as follows)

A Mason is a man who professes a faith In God. As a man of faith, he uses the tools of moral and ethical truths to serve mankind.

A Mason binds himself to like-minded men in a Brotherhood that transcends all religious, ethnic, social, cultural, and educational differences.

In fellowship with his Brothers, a Mason finds ways in which to serve God, his family, his fellowman and his country.

A Mason is dedicated. He recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor.

A Mason is such a man.

What is Freemasonry to you?

(A Minnesota Mason answered this as summarized below)

If a non-Mason were to ask you, "What is Masonry?" how would you answer? To me,

Masonry is the following:

1. In the lodge room, Speculative Masonry is information and inspiration.
2. In the home, Masonry is kindness and fidelity.
3. In business relationships, Masonry is honesty and veracity.
4. In my daily work, Masonry is thoroughness and dependability.
5. In social contacts, Masonry is moderation and self-control.
6. Toward the fortunate, Masonry is congratulations and best wishes.
7. Toward the weak, Masonry is compassion and assistance.
8. Toward wickedness, Masonry is rebuke and resistance.
9. Toward the penitent, Masonry is forgiveness and another chance.
10. Finally, toward God, Masonry is reverence, love and obedience.

The Lessons of Freemasonry

The quotation by John Ruskin summarizes the lesson that Freemasonry would like to give to the world. It is often said that the purpose of Freemasonry is “to take a good man and help him to become a better man.” It does so by offering a man who becomes a Mason opportunities to improve himself.

If you are to profit from Freemasonry to the fullest extent, you must work at applying the lessons in your daily life. The lessons of Freemasonry are timeless, but we learn from them by doing. Nothing worthwhile has ever been achieved without effort. It takes effort to understand the teachings of Freemasonry, because they are illustrated by symbols and taught by allegory.

When you teach by symbols and by allegory, you are talking to each man as an individual, because he interprets the symbols and the allegory according to his own experiences. That is the strength of the method, and it provides ample opportunity for men to share their interpretations with each other thereby broadening the perspectives of everyone. We call our form of Freemasonry “Speculative,” because we are encouraged to ponder the meanings of the lessons taught in terms of our own experiences.

Whenever you teach by symbols or allegory, it is possible that your message may be misunderstood. There is the apocryphal story of the elementary school teacher who brought two jars of worms to school one day. In one, she poured some water and the worms continued to wriggle and squiggle like all healthy worms do. In the other, she poured some alcohol and the worms shriveled up and died.

She then asked the class, “Did you all see what happened?”

“Yes, teacher!”

“Did you all learn from this?”

“Yes, teacher!”

“Well, what did you learn?”

One little boy named Johnny waved his hand. “Johnny, what did you learn?”

“I learned that if you drink gin, you won't get worms!”

Now, that probably was not the lesson that the teacher intended with this demonstration, but such are the dangers of free interpretation. To prevent such misunderstandings, it is necessary to ask questions of those men whom you respect for their interpretations, or explain yours and ask for comments. Open discussions in Lodge are necessary and a useful part of our education.

In closing, I would like to leave you with these excellent definitions.

When are men considered Masons?

Freemasons and virtue:

When they can look out over the rivers, the hills, and the far horizon with a profound sense of their own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue.

Masons and nobility:

When they know that down in their heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love their fellowman.

Freemasons and sympathy:

When they know how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds.

Fraternal friendship:

When they have learned how to make friends and to keep them, and above all how to keep friends with themselves.

Masons and life:

When they love flowers, can hunt birds without a gun, and feel the thrill of an old forgotten joy when they hear the laugh of a little child.

Happiness:

When they can be happy and high-minded amid the meaner drudgeries of life.

Masons and remembrance:

When star crowned trees and the glint of sunlight on flowing waters subdue themselves like the thought of one much loved and long dead.

Freemasons and aiding a distressed voice:

When no voice of distress reaches their ears in vain, and no hand seeks their aid without response.

Faith:

When they find good in every faith that helps any man to lay hold of divine things and see majestic meanings in life, whatever the name of that faith may be.

Masons and fellow man:

When they can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin.

Hope:

When they know how to pray, how to love, how to hope.

Masons and their God:

When they have kept faith with themselves, with their fellowman, and with their God; in their hand a sword for evil, in their heart a bit of a song—glad to live, but not afraid to die!—Masons.

Mason and Secrets:

Such men have found the only real secret of Masonry, and the one which it is trying to give to all the world. These are the Masons.

Ultimately, My Brothers, Masonry is an idea. It is a belief—one that has no beginning, but whose end will only be seen by those who have achieved the ultimate goal—one which you must forever hold dear.

A HISTORY OF CORINTHIAN LODGE NO. 414, F. & A. M.

Prepared by S. Wayne Elder, P.M.

In September, 1870, twenty members of Cumberland Lodge No. 8, F. & A. M., believing that it was a propitious time for a new Lodge, made application to the Grand Lodge of Tennessee for permission to work as Corinthian Lodge No. 414.

Claiborne Lodge No. 293, Henry S. Claiborne, W.M., at its stated meeting September 12, 1870, adopted a resolution recommending the chartering of Corinthian Lodge.

At the stated meeting of Germania Lodge No. 355, Charles C. Giers, W.M., a similar resolution was adopted.

Cumberland Lodge No. 8, at its stated meeting held September 17, 1870, George H. Wells, W.M., also adopted a resolution commending the officers in the highest terms and urging the granting of a charter.

Phoenix Lodge No. 131, George S. Blackie, W.M., at its stated meeting held September 19, 1870, also adopted resolutions cordially and earnestly recommending the issuance of a charter.

The petition for dispensation was granted by Grand Master John Paxton, September 21, 1870. The charter was granted by the Most Worshipful Grand Lodge of Tennessee on November 16, 1870.

The original officers and members of Corinthian Lodge No. 414 were as follows:

Officers

Worshipful Master	Wilbur F. Foster, P.M.
Senior Warden	John B. Morris, P.M.
Junior Warden	Benjamin F. Brown
Treasurer	Theodore Cooley
Secretary	Horace C. Ross
Senior Deacon	William C. Smith
Junior Deacon	Bradford Nichol

Other Members

C. W. Byram	Edward R. Richardson
Charles B. Cooley	Thomas C. Rook
Julian S. Cooley	Samuel Scoggins
George Holbrook	Charles W. Stockell
Thomas H. Maney	Albert B. Tavel
Leonard Parkes	Jacob L. Thomas
John A. Wilson	

At the organization the fees for the degrees were fixed at \$75.00, the dues \$12.00 per year, payable semiannually in advance and fixed an affiliation fee of \$10.00. The charter members all complied with the above, enabling the Lodge to purchase jewels, aprons, an organ, etc.

Since no minutes are available prior to 1902, and since the Grand Lodge records give no information as to the meeting place of the Lodge, an official record of the meeting place or places is not available. According to previously prepared histories, the Lodge is said to have met for the first 30 years in the Masonic Temple, which was located on the north side of Church Street, between 4th

Avenue North and 5th Avenue North. During this period the Lodge had a difficult time. The largest annual membership was 54.

Two occurrences are said to have had a part in the poor growth of the Lodge during this period. These were a business depression all over the country in 1873, accompanied locally by a severe epidemic of cholera, another depression and the terrible panic of 1893 when many people in the city were ruined, causing heavy losses in the Lodge's membership, until 1899, when the entire year yielded only one Entered Apprentice degree and the membership was reduced to thirty-nine.

The minutes of the Lodge for 1902 indicate that the Lodge was meeting on the Third Floor of the White Building on the northeast corner of Broadway and Belmont (16th Avenue). The rent at this location was \$10.00 per month, which included lights, heat and janitor service. At this time the Lodge had a membership of 98 which gradually increased over a long period of time.

Becoming dissatisfied with the service at the White Building, on December 13, 1907, the Lodge moved to the Bowen Building which was located on the corner of Broadway and 15th Avenue. This building was owned by Angus C. Bowen, a member of the Lodge, who operated a Boys' school at this location. This was a temporary move as the school needed the space. On October 24, 1908, the Lodge moved to the Masonic Temple on Church Street, where it was charged a monthly rent of \$75.00.

On January 4, 1909, the Lodge moved to the Y.M.C.A. Building on Vanderbilt University Campus. The rent at this location was \$75.00 per year, which was shared with Lucullus Lodge No. 64, Knights Pythias, until November, 1913, when Lucullus Lodge No. 64 moved to another location.

On February 18, 1920, a summoned meeting of the membership was called to meet at the Broadway Presbyterian Church at 1616 West End Avenue. The purpose of the meeting was to discuss the purchase of the building. The decision to purchase the building at a cost of \$34,000 was made at this meeting.

The Lodge held a formal opening at 1616 West End Avenue on May 14, 1920, with an attendance of 229 members. An address was delivered by Brother Wilbur F. Foster, the first Master of the Lodge. The Al Menah Shrine Band entertained the group.

The move to the new location resulted in a large increase in membership. The Lodge had 388 members in 1919, which increased to 548 in 1920. This is the largest annual increase in the history of the Lodge.

The 50th Anniversary Celebration was held on December 27, 1920, on which occasion addresses were given by Wilbur F. Foster, P.M. and Albert B. Tavel, P.M.

The first Past Master's night was held on October 7, 1929, during the administration of A. B. (Spike) McClure, on which occasion an altar cloth was presented to the Lodge by the Brotherhood Class of West End Methodist Church.

Following the move of the Lodge to 1616 West End Avenue, the membership continued to increase until a peak of 885 was reached in 1930. The great depression of the 1930's made deep inroads on the Lodge's membership. Undoubtedly, World War II also had some effect on the size of the membership, it having reached a low of 486 in 1942.

Although the first Past Master's night was held in 1929, it was not observed again until 1937, during the second administration of Brother William H. Rowan, P.M. It has been held annually since that time.

On June 1, 1945, during the administration of Brother J. Cletis Greene, P.M., the mortgage on the Lodge building was paid off. The 75th anniversary of the Lodge was observed on Past Master's night on November 20, 1945.

Following the Second World War, Corinthian Lodge shared in the prosperity and growth of Freemasonry in Tennessee and membership began to increase from the low point in 1942 until a peak of 1,096 was reached in 1956. Membership remained at about the same level until 1966 when a gradual decrease occurred and this trend has continued through 2009.

In May, 1964, a motion was passed by the Lodge and a committee appointed to arrange for the celebration of the Lodge's 100th anniversary.

In 1966, the committee was subdivided into two, one to arrange to sell the Lodge building and the other to look for a new site for a building.

On August 4, 1970, because of the high interest rates, the failure to find a purchaser for the property, and the need for repairs to the building, the Lodge voted to disband the committees and to authorize the Trustees to remodel the present building. A committee of three was appointed by the Master to assist the Trustees in the plans for remodeling (Cecil B. Tucker, P.M., James W. Allen, Jr., P.M., and Ralph W. Harrison).

On November 17, 1970, with W.M. Jefferson H. Dyer presiding and with many distinguished visitors present the Lodge celebrated its Centennial with appropriate ceremonies; each brother present was presented with a commemorative coin as a memento of the occasion.

In 1972, the Lodge entered into a major remodeling program, which was completed in January 1973. The entire building remodeling debt was retired in 1984.

Freemasonry, worldwide, has experienced membership decreases in more recent years, and Corinthian Lodge entered 1991 with 680 members. The Lodge trusts, however, that its character will be judged by the quality and not the quantity of its membership. Many of its members are active in community affairs and the names of many of the leaders in the religious, civic, cultural, and political life of the city and State can be found on the roster of Corinthian Lodge.

W.M. John W. Harper designated Thursday November 16, 1995, as a day of celebration of Corinthian Lodge's 125th Anniversary, it being the date the Charter was granted on November 16, 1870. Approximately 225 members, wives, and guests attended the banquet and ceremonies. We were honored with many distinguished guests including the entire elected Grand Officers of the Grand Lodge. Bro. John T. Pigg, PGM served as Master of Ceremonies, Bro. Michael D. O'Bannon, Grand Chaplain served as Chaplain, and M.W.G.M. Charles J. Eads, Jr. delivered a message on Freemasonry to the assemblage. 125th Anniversary coins were presented to each brother attending.

The Lodge building and property at 1616 West End Avenue, acquired from the Broadway Presbyterian Church, served as the home of Corinthian Lodge from May of 1920 until February of 2005. The property was sold in December 2004 and the last meeting at this location was the Stated Meeting held on February 1, 2005.

Corinthian Lodge accepted the gracious offer of Doric Lodge No. 732 to hold their meetings at the Doric Lodge facility at 2101-B 21st Avenue South until a new location could be secured for Corinthian Lodge. Meeting at this new location began on February 22, 2005.

On June 11, 2008, Corinthian purchased the former facility of Edgefield Lodge located at 1400 Eastland Avenue in East Nashville. Edgefield Lodge had previously merged with Jere Baxter Lodge and no longer had need for this facility.

Corinthian immediately began plans to redefine the architecture of that facility and plan for its renovation. A Ground Breaking ceremony was conducted on November 16, 2008, the 138th Anniversary of the Lodge's Charter. From the Grand Lodge, the event was attended by Most Worshipful Grand Master of Tennessee, Jerry L. Hanson, Right Worshipful Deputy Grand Master,

Dickie W. Johnson, Past Grand Master and Right Worshipful Grand Treasurer, Tom Hager, and Past Grand Master and Grand Lecturer, Kenneth I. Wright.

The Laying of the Cornerstone was conducted by the Most Worshipful Grand Master of Tennessee, Brother Dickie Wayland Johnson on November 14, 2009. After the laying of the Cornerstone, the Grand Officers, Corinthian Lodge Officers and members and guests repaired to the Doric Lodge Hall for the Dedication of the Lodge's new facility.

The new facility was completed in January of 2010 and the first meeting at the new location was the Stated Meeting held on February 2, 2010.

At the close of 2009 there was a membership of 334, the lowest since 1918.

During the 140 years of the existence of Corinthian Lodge No. 414, 2,486 Master Mason degrees have been conferred on petitioners to the Lodge. This figure does not include many courtesy degrees conferred by the Lodge. During this period, 603 Master Masons have affiliated with Corinthian Lodge. Also, during this period there were 1,404 deaths among active members of the Lodge. Prior to 1927, it was the custom of the Worshipful Master to conduct the Masonic Funerals. In the 60 years from 1927 until 1987, over 85 Masonic Funerals of members have been conducted by Brother Curry B. Hearn, P.M. The Lodge has been deeply indebted to Brother Hearn for this service rendered.

During the period 1871-2009, Corinthian Lodge has had:

- 124 members have served as Worshipful Master, one served in this office four years, two served three years, and nine served two years,
- 19 members served as Treasurer, Brother Eugene Meyers having served for 31 years,
- 17 members served in the office of Secretary; Dr. W. J. O'Callaghan having held the office for 32 years,
- 26 members served as Tiler, Brother Robert T. Payne, P.M., having served for 31 years, and
- 35 members have served as Chaplain, Brother John W. Weiler having served for 28 years.

Many members of Corinthian Lodge No. 414 have been active in other branches of Masonry. In 1879 our beloved brother, Wilbur F. Foster, first Worshipful Master of Corinthian Lodge, was elected Most Worshipful Grand Master of the Grand Lodge of Tennessee and served the Ancient and Honorable Fraternity with great credit. In addition to being Master of Cumberland Lodge No. 8, Master of Corinthian Lodge No. 414 for four years and Grand Master of the Grand Lodge of Tennessee, Brother Foster was Most Illustrious Grand Master of the Grand Council of Royal and Select Masters of Tennessee, Right Eminent Grand Commander of the Grand Commandery Knights Templar of Tennessee and was the first Master of Kadosh, Trinity Consistory; Valley of Nashville, Ancient and Accepted Scottish Rite of Freemasonry.

Since 1930 Corinthian Lodge has had the distinct honor of having four of its Past Masters serve as Grand Master of the Grand Lodge of Tennessee:

Brother E.R.Burr in 1930,

Brother Martin S. Roberts in 1935,
Brother Addison B. McClure in 1946 and
Brother John T. Pigg in 1982.

These Brethren rendered great service to the Grand Lodge and Tennessee Masonry. They are numbered among the outstanding Grand Masters of the State of Tennessee and Corinthian Lodge is justly proud of them and their achievements.

Corinthian Lodge No. 414 has had three members to serve as Grand High Priest of the Grand Chapter of Royal Arch Masons of Tennessee and one other member to serve as Most Illustrious Grand Master of the Grand Council of Royal and Select Masters of Tennessee besides Brother Wilbur F. Foster. In addition, many members have served as head of the local York Rite Bodies in Davidson County.

Corinthian Lodge members have also been very active in Scottish Rite Masonry. The Lodge is honored in having Brother Andrew B. Benedict, Jr., to serve as Sovereign Grand Inspector General in Tennessee for the Supreme Council of the Thirty-third Degree, Southern Jurisdiction, Ancient and Accepted Scottish Rite of Freemasonry from 1967 through 1991 and Brother Joseph O. Martin, Jr. served from 1991 through 2006.

Twenty-eight members of Corinthian Lodge have served as heads of the Nashville Scottish Rite Bodies. Two of the Secretaries and two Treasurers of the Nashville Scottish Rite Bodies have been members of this Lodge.

Many members of Corinthian Lodge have been honored by the Supreme Council of the Thirty-third Degree, Southern Jurisdiction, Ancient and Accepted Scottish Rite of Freemasonry. Forty-two members have been elected Honorary Inspectors General 33rd Degree and many have been honored with the investiture of Knights Commander Court of Honor.

Corinthian Lodge members have also been active in Al Menah Shrine Temple, twenty-four having served as Potentate of the Temple.

Several of the Charter Members were veterans of the Civil War and Corinthian Lodge continued to answer the call of our country during the Spanish American War, the First and Second World Wars, and during the conflicts in Korea, Vietnam, Persian Gulf, and elsewhere. Seventy-six of its members served during the Second World War and two of our Brethren paid the supreme sacrifice. Corinthian Lodge pays homage to them and honors their memory.

With so many of our members being active in the affairs of the Country, Community, Lodge, Grand Lodge, and other orders of Masonry, we are confident of a bright future enhancing the illustrious past of Corinthian Lodge No. 414.

The Lodge faces the future with confidence, with the hope that the future years will be as progressive as the first hundred and forty years. It has always been proud of the excellent Ritual work done. It is hoped that future officers will continue to uphold this tradition.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2011**

MASONIC PRINCIPLES

By: Norman R Buecker

Why is Freemasonry important? What is its value to the individual and to the community? Bro. Buecker explores these questions and provides valuable answers. His keen insight into the true meaning of our fraternity will be of great interest to our readers. Bro. Norman Buecker is a Past Grand Master of the Grand Lodge of Illinois.

-STB Editor

When the Great Creator breathed into man the breath of life, He included a number of strengths and a great many weaknesses. One of the strengths he imparted to man was the ability to comprehend that in union there is strength.

From the dawn of time man has been able to overcome his weaknesses by banding together in organizations. The first organization was the family which ultimately expanded into tribes and tribes into nations thereby providing a more efficient defense against enemies and the ability to obtain food and shelter. As a result the hunter and fisherman, the builder and artisan, the priest and chieftain, the counselor and many others developed specialties in their various fields and so a wide variety of organizations came into being.

No matter how unfair it may seem we are not judged solely as individuals but are judged also by the organizations, or in our case, the Masonic organization to which we belong and by how well we live up to our Masonic principles.

An additional function of an organization is to maintain a bridge with the past so that the valuable experiences of the past can be used in the present and to extend the bridge from the present to the future enabling us to move forward in security and confidence. The past is so great, the present so colossal and the future so unlimited that organizations are needed to tend the bridge. That is why we have civic clubs, labor unions, professional societies, commercial associations, art and music societies and fraternal organizations. And that is why we have this great fraternal organization called Freemasonry.

Principles

We know that Freemasonry was imported to our shores from England by the early founders of our country. They took the Masonic principles of love, brotherhood, morality, honor, integrity, concern for others—all of these—and wove them into the fabric of our government, our institutions, our entire culture. Masons dominated the leadership of our country in its founding years. Many of the signers of the Declaration of Independence and the Constitution were Masons. We know of the reliance that Brother George Washington placed on the officers under his command who were Masons. The cornerstones of our Nations Capitol and the White House were laid by the Masonic Fraternity. This country was conceived in the womb of Masonic principles, and this has created a form of government and a way of life that is the envy of the world.

As Freemasons today we are custodians of a bridge, the custodians of Masonic principles which can help preserve freedom in the world. But principles, in and of themselves, have no power to preserve anything! It takes people to put life and meaning into principles. It takes people bonded together in fellowship.

Fellowship

Fellowship has always been a most important factor in Freemasonry. When lodges were first formed in this country some 270 years ago there were no large cities, only small wilderness settlements and no transportation except by foot, horseback or horse and buggy. No communication or dissemination of news except by word of mouth or special messenger. The *individual* lodge was designed for those isolated and rural communities and provided a place for fellowship.

When transportation, communication and commerce began to improve people began to move about, towns-cities became larger and Masons moving there naturally sought the fellowship of brother Masons as men they could trust. This caused a need for Masonic fellowship on a wider basis than the individual Lodge could provide. Automobiles, telephone, radio, television and the internet have succeeded in bringing about a drastic change in the fellowship requirements of people. We are no longer satisfied with Masonic fellowship in small groups—today it seems that we can't have a satisfying Masonic fellowship unless there are 20 to 25 men present and if there are 50, 100 or 500, so much the better.

That is one of the purposes of our appendant bodies; not to develop any new principles of Masonry, not to provide so-called higher degrees—because we know that the third degree is the highest degree in Masonry—not to teach the lessons of Masonry by symbols, ritual and required memory work as does the Symbolic lodge, but to teach Masonic principles in unforgettable drama with lighting, staging and costuming. In its way it attracts larger groups of men and provides the finest kind of fellowship.

Brotherhood

A great many organizations make a claim to brotherhood, but none can begin to approach the brotherhood of Freemasonry which is based on the Biblical injunction: we are our brother's keeper. The basic Masonic pledge to come to the aid of a distressed brother master mason, his widow and orphan, does not have a great deal of direct application in our present society with its retirement plans, social security, aid to dependent children and medicare. But this brotherhood is now expressing itself in great Masonic Charities such as Homes for the Aged, Children's Homes, Knight Templar Homes, Knight Templar Eye Foundation, a Scottish Rite Benevolent Foundation now expanded to help children with learning disabilities and the Shrine with their help to crippled and burned children. All of these and countless others have combined to make Freemasonry the greatest charitable organization in the world. As Masons, the song, "*America the Beautiful*" has a special meaning for us when we say:

"America, America, God shed His Grace on thee, and crown thy good with brotherhood from sea to shining sea."

Patriotism

Since the time of General Washington, patriotism has been a basic precept of Freemasonry. Many of our country's greatest patriots have been Masons. That is why we say "*No man can worthily serve in the ranks of Freemasonry unless his heart thrills to the sentiments of a lofty patriotism that will express itself in loyal obedience to his country's laws as well as in defense of his country's flag.*" So fellowship, brotherhood and patriotism are three of the great principles of Freemasonry, the things that give it vitality and meaning.

The principles of Freemasonry are not inherited traits, like being born white or black, with two legs and arms, with brown or red hair. Our principles must be taught to each succeeding generation or they will die. We are living in a land which our Masonic forebears helped establish upon the principles of freedom, equality, justice and humanity. Even if this wonderful land of ours would plunge down the road of self-interest and be dashed on the rocks of secularism, there will still remain a voice preaching morality and conscience, of brotherhood, patriotism and concern for others. That will be the voice of Freemasonry; and never underestimate its importance.

Time was, time is, but no man may say that time shall be. For Masons, therefore, the hour is always now—with its needs and inspirations, its opportunities and its powers, its service which is joy, and its love, fellowship and brotherhood which joins us with God in the work of the world. I have mentioned several times—a bridge. How, why and what is to be done with this bridge? A poem by Will Allen Dromgoole may be the answer:

*An old man, going a lone highway,
Came at the evening, cold and gray
To a Chasm, vast and deep and wide
Through which was flowing a sullen tide.*

*The old man crossed in the twilight dim,
For that sullen stream had no fears for him;
But he turned, when he reached the other side,
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim near,
"You are wasting strength in building here.
Your journey will end with the ending day;
You never again must pass this way.*

*You have crossed that chasm, deep and wide,
Why build you the bridge at the eventide?"
The builder lifted his old gray head.
"Good friend, in the path I have come," he said*

*"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me
To that fair-haired youth may a pitfall be.*

*He, too, must cross in the twilight dim;
Goad friend, I am building the bridge for him."*

Let each of us so live and act, according to our Masonic principles, that we bring no discredit on this great fraternity called Freemasonry!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2011**

2010 ACTIVITIES

The year 2010 was rather calm in comparison to the turmoil of the last few years. No new movies or books specifically relating to Freemasonry were released to the general public. Dan Brown's book—*The Lost Symbol*—which was very complimentary to Freemasonry, is now in the process of being scripted for a movie to be released, probably in 2012. There is also discussion about scripting a third movie in the National Treasure series.

The release of these movies and books has certainly gone a long way in enhancing the image of Freemasonry in the eyes of the general public. We must never forget, however, that it is the Freemason who carries the best message about the fraternity that can be given. We must also remember it is our responsibility as Freemasons to ensure that the image we portray of the fraternity is one that brings honor, and credit to Freemasonry.

2010 did see the release of several books that mention Freemasonry in a positive light. The most significant of these books was *Empire of Liberty* by Gordon S. Wood, Professor Emeritus, Brown University. Professor Wood won the Pulitzer Prize for his book *The Radicalism of the American Revolution* and he continues to be one of America's most distinguished historians. Not a Freemason, he has recognized the significant role Freemasonry played in the founding and development of the United States. In his most recent book, *Empire of Liberty* he said about Freemasons:

Everywhere institutions and organizations were burdened with the responsibility of imparting virtue and knowledge to the citizenry. Freemasonry, for example, came to see itself principally as an educational instrument for promoting morality. "Every character, figure, and emblem, depicted in a Lodge," declared a Masonic handbook, "has a moral tendency to, and inculcates the practice of, virtue." But Masonry was not content with educating only its members; it sought to reach out and affect the whole society. Masonic brothers were involved in a multitude of public ceremonies and dedications—anoointing bridges, canals, universities, monuments, and buildings. In 1793 President Washington himself, wearing a Masonic apron and sash, laid the cornerstone of the new United States Capitol in the planned Federal City. Masons, many of whom were artisans, architects, and painters, placed the fraternity's emblems, signs, and symbols on a wide variety of objects, including ceramics, pitchers, handkerchiefs, liquor flasks, and wallpaper—with the didactic hope of teaching virtue through the simple and expressive visual language of Masonry.

Tribute to the Flag

Sponsored by the Scottish Rite Masons, *A Scottish Tribute to the Flag*, was released at the Supreme Council Session of the Northern Jurisdiction in August 2010. Jointly sponsored by the Scottish Rite Masons of both the Northern and Southern Jurisdictions, this 15 minute DVD is a marvelous tribute to the American Flag. The theme of the DVD is "Seven Ways of Looking at the Flag."

Our flag says, “I am what you make me, nothing more. I swing before your eyes as a bright gleam of color, a symbol of yourself.”

Franklin K. Lane
Secretary of the Interior
Flag Day Address, 1914

For more information about this outstanding DVD please go to:

Northern Jurisdiction: www.scottishriteonline.org

Southern Jurisdiction: www.scottishrite.org

Twain Award Program

In the March 2010 issue of Focus Newsletter we listed the lodges who earned Twain Award recognition for 2009. We are reprinting that page together with the center page comments.

As is our customary practice a News Release was sent to all Masonic Publications and an individual News Release was prepared for each winning lodge. These News Releases are meant to explain the purpose of the Twain Award and to list some of the accomplishments of the winning lodge. We prepared a bookmark listing the 2009 Twain Award winners which was sent to each of the winning lodges and also was available for general distribution.

We continue to distribute the Masonic Information Center DVD titled—*Tools, Tips, and Inspiration for Seeking a Twain Award*—which is intended as a guideline for anyone interested in the 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.

2010 saw an increase in the number of entries from lodges and the program received many positive comments from both Grand Lodges and individual lodges.

Well Earned Recognition 2009 Twain Award Winning Lodges

Listed below are the lodges, which in 2009, demonstrated high energy, fresh enthusiasm, new creativity and visible productivity in communicating a positive identity of Freemasonry within the lodge and throughout the greater community.

Alabama

Helion Lodge #1
Huntsville, Alabama

Arizona

Oasis Lodge #52
Tuscon, Arizona

California

Moreno Valley Lodge #804
Moreno Valley, California

Colorado

Golden City Lodge #1
Golden, Colorado

Enlightenment Lodge #198
Colorado Springs, Colorado

Georgia

Gate City Lodge #2
Atlanta, Georgia

Roswell Lodge #105
Roswell, Georgia

Nelms Lodge #323
Smyrna, Georgia

Kentucky

Barker Lodge #129
West Point, Kentucky

Bewleyville Lodge #228
Bewleyville, Kentucky

Massachusetts

Baalis Sanford Lodge
Brockton, Massachusetts

New York

Liverpool Syracuse Lodge #501
Liverpool, New York

Ohio

Forest City Lodge #388
Lyndhurst, Ohio

Virginia

Fredericksburg Lodge #4
Fredericksburg, Virginia

Washington

Bremerton Lodge #117
Bremerton, Washington

Daylight Lodge #232
Seattle, Washington

Lynden Lodge #56
Ferndale, Washington

Wisconsin

Waverly Lodge #51
Appleton, Wisconsin

Let's Continue This Enthusiasm in 2010

The Twain Award was created to challenge lodges to take the concept of Masonry *off the shelf* and *put the identity of Masonry into action!* Building year by year, interest in the Twain Award for Excellence in Masonic Awareness has more and more lodges entering the program.

If your lodge has never participated—2010 would be a great time to enter and we always welcome back those lodges who have been part of the program in the past.

Together we are building Masonic Awareness—Brother by Brother—Lodge by Lodge!

Freemasonry in the News

One of the most interesting interviews in which the MIC was involved occurred in August 2010. In an email from Angela McKenzie she said: “Would like to interview you with reference to a few symbols—icons, that may or may not be associated with the Masonic Brotherhood—particularly those being presented in popular music.” She then went on to list several examples such as: “*The image of the horned god Baphomet and the Masonic black and white tiled floor represented in Dance music artist Lady Gaga’s ‘Paparazzi’ music video.*”

This may make it sound like the beginning of a very strange interview but it turned out to be one of the best interviews we at the MIC have ever participated in.

The title of the program on which the interview was heard was *Initiative Radio with Angela McKenzie* which airs on outlets of National Public Radio, Pacifica Radio, Public Radio International and some college stations. When asked to comment on the interview the response from the MIC was:

When the interview began I was very pleasantly surprised at the approach you took. You talked with me about my reasons for being a Freemason; we delved into the history of Freemasonry; talked about the charities Freemasonry underwrites; explored the role of Freemasonry in contemporary society; and we then talked about the symbols attributed to Freemasonry in popular music. The way you conducted the interview let me explain to your audience the true meaning of Freemasonry and why it is significant that this “ages old” fraternity continues to play an important role in contemporary society. All interviews do not provide this opportunity but yours did.

The link to the show was <http://www.archive.org/details/ir-10-03>.

Freemasonry and Religion

During 2010 we saw some very ugly displays of religious intolerance. The threat to burn the Koran, followed by anti-American demonstrations including burning the U.S. Flag, caused great communal distress, literally, around the world. Accusations of bigotry and intolerance are being hurled about indiscriminately.

Much of the Middle East has long been an area that does not permit Masonic activity and Freemasonry is oftentimes blamed for the world's ills.

Because we are tolerant of and respectful to each other's religious beliefs we have reprinted the Masonic Information Center Statement on Freemasonry and Religion in every issue of our Annual Report since 1993. This statement appears again this year in its usual place, the inside back cover. Please take a moment to read it for a better understanding of the relationship between Freemasonry and Religion:

Basic Principles. Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each individual's dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion may not be discussed at Masonic meetings.

The Supreme Being. Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God. Masonry primarily uses the appellation, "Grand Architect of the Universe," and other non-sectarian titles, to address the Deity. In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred.

Volume of the Sacred Law. An open volume of the Sacred Law, "the rule and guide of life," is an essential part of every Masonic meeting. The Volume of the Sacred Law in the Judeo/Christian tradition is the Bible; to Freemasons of other faiths, it is the book held holy by them.

The Oath of Freemasonry. The obligations taken by Freemasons are sworn on the Volume of the Sacred Law. They are undertakings to follow the principles of Freemasonry and to keep confidential a Freemason's means of recognition. The much discussed "penalties," judicial remnants from an earlier era, are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word.

Freemasonry Compared with Religion. Freemasonry lacks the basic elements of religion: (a) It has no dogma or theology, no wish or means to enforce religious orthodoxy. (b) It offers no sacraments. (c) It does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation.

Freemasonry Supports Religion. Freemasonry is far from indifferent toward religion. Without interfering in religious practice, it expects each member to follow his own faith and to place his Duty to God above all other duties. Its moral teachings are acceptable to all religions.

Prepared by the Masonic Information Center (12/93)

Revised (9/98)

(14 Dec. 2013. <<http://www.msana.com/religion.asp>>)

Summary

One of the most important words in the vocabulary of any Freemason is the word toleration. That is why we respect each other as men and Masons regardless of our background. We come together as individual men through a marvelous ritual that turns us into Brothers. We cannot always explain the bond that is created but it is there for all the world to see. Being a Freemason does make a difference.

We extend special thanks to the Masons, Lodges, Grand Lodges, and Appendant Bodies who, over the years have supported the Masonic Information Center. We appreciate what you do to help us bring factual and accurate information about the fraternity not only to our own members but to the general public as well.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2011**

OBSERVING THE CRAFT

By: Andrew Hammer

The concept of Traditional Observance Lodges has been much discussed within the fraternity. With a keen insight Bro. Andrew Hammer examines this concept in his new book "Observing the Craft." From that book Bro. Hammer prepared a paper to be presented at the Lodge of the Nine Muses in Washington, DC and he has given MSA permission to publish that paper.

Bro. Andrew Hammer is a Past Master of Alexandria-Washington Lodge #22, Alexandria, VA.

-STB Editor

In 1772, William Preston wrote: *Were the privileges of Masonry to be common, or indiscriminately bestowed, the design of the institution would be subverted, for being familiar, like many other important matters, they would soon lose their value, and sink into disregard.*

Put another way, Masonry is not for everyone, nor should we feel that it should be. But if one is going to pursue it, then there is no way to avoid the fact that one make time to do so, and invest genuine effort in the process.

That brings me to the concept behind the idea of observance.

Some have asked, do you mean Traditional Observance? Traditional is a tricky word, because we just cannot claim that traditional Masonry is observant Masonry as we would define it. The debate between lodges where philosophy and decorum are the order of the day and lodges where men get together to socialize and drink is not even remotely new. It goes back to the very beginning of speculative Masonry, with men meeting in taverns 300 years ago.

The term *Knife and Fork Degree* goes back to the dispute between the Ancients and the Moderns, which means that both forms can lay claim to being traditional, and that arguably takes the T out of the TO.

In our case also, our Lodge goes back to 1783, so we can't be traditional, because we already are in some sense. I prefer to use simply the term *Observant*, and have in my book referred to Observant Lodges and Observant Masons.

In the simplest sense, when we use the term *observance* in relation to any discipline or philosophy, we are talking about a careful attention *to* and practice *of* what might be considered the essential tenets of that discipline. Another way to explain it is the effort to do everything involved with that discipline as correctly as possible, to the best of your ability.

In the Masonic sense, *observance* means seeing to it that certain methods and characteristics of Masonic labour are carried out to the highest standard that can possibly be attained by a Lodge. I'm not talking about a specific ritual or unified form of practice, but rather to the maximum degree of performance that can be expected from any given Lodge, whatever their ritual or practice may be.

Yet there are common elements of practice that will indicate observance in any Lodge:

decorum, excellence in ritual, and reverence for the same are indispensable in an observant Lodge. For the moment however, I want to talk what observance *is* in a more profound sense, and how that concept relates to observing the Craft.

Observance is as much a state of mind as a set of actions. In fact, each helps the other reach their maximum potential. The things we think and the philosophical attitude we cultivate as regards Freemasonry and its associated concerns, will influence and improve our actions in the Lodge.

The actions we perform in Lodge, when done well and to a degree of proficiency, aid the mind in maintaining its disciplined state in ritual and introspection. The goal to be achieved by this activity is a high state of concentration on exactly those things we find in the Craft which enable us to be that “better man.” It is a deliberately contemplative union between the mind and body, which then enables us to take the result of that union into the soul.

In other words, observance is both a state of mind that manifests itself through a set of actions, and a set of actions which helps cultivate a specific state of mind. The overall experience, when done properly, can create a sense of deep fulfillment and almost other-worldly atmosphere within the Lodge and among the Brethren involved.

If we were to define the essential tenets of Freemasonry that we are seeking to observe, we have to go back to certain concepts, notably those ideas from the Enlightenment that form the basis of why we are doing what we are doing. Moreover, we have to examine the source of those ideas as well.

No era is born of a vacuum. Every age is influenced, either positively or negatively, by what has come before it. The men who formulated the ideas which would become known as the Enlightenment were directly inspired and essentially motivated by the philosophical studies of the late Renaissance, specifically the notion that man could truly become more than he had been, in both the spiritual and temporal sense. This notion reached its fruition in the concept of the higher man, closer to God and therefore to knowledge itself.

This concept of the “better man” was a crucial component of Renaissance thought, and the way to attain that condition was through engaging and challenging our minds, maximizing their potential, and seeking a higher level of communion with and understanding of the Supreme Being. The generations that followed after this line of thought produced those men who constructed Freemasonry as we know it, enhancing their newfound awareness by seeking to manifest it outwardly through their actions, be they individual or social. This then led to the philosophical canals which would flow into the Enlightenment.

The modern and verifiable origin of Freemasonry in the early 18th century stands perfectly on the cusp of these two significant ages in human development, and finds like-minded men organizing themselves into Lodges in order to create a rarified space to do exactly that kind of work. To be sure, they celebrated their endeavors with hearty banquets to unwind from the rigor of their intellectual and ritual labour, but in the midst of this, they remained true to the notion that they were engaged in an exercise of personal advancement, for the benefit of self and society.

When one approaches the Craft in this way, everything one does in a Lodge, from the lights, to regalia, to our physical movements becomes a pursuit of excellence, of that state of “betterness” that allows us to distinguish the Masonic world of the Lodge from the profane world outside.

Having an empirical experience of this higher, more refined state of being confirms that

such a state is possible for us, outside of the Lodge as well as inside. We can know that because we will have achieved it, and we then take the inner knowledge that it is possible to better ourselves out into the world. This is *not* done as a function of Freemasonry itself in the world, as a visible social force, but as *the better man in the world*, improved by his Masonic education, study and discipline.

Does that then mean that non-Masons and society as a whole are to be left without this knowledge unless they are somehow brought into the Craft?

Not at all. The lessons found in the system of Freemasonry are not and never have been found exclusively within its doors. To the contrary, one of the most noble deeds of Freemasonry has always been to fashion itself as a repository or magnet for the world's great philosophical ideas, ideas which have existed for millennia.

Before universities were available to society at large, and indeed before the development of a middle class anywhere in the world, Lodges sought to be universities of the common man, challenging the obscurantism of kings and clergy in the name of free thought for all. The Craft, true to its name, is a *method of instruction* in these higher things; it is not those higher things themselves. There are many roads to enlightenment; we are concerned only with ours and how we practice it. By selectively introducing seekers of knowledge into our ranks, we do our part in those places we can to add to the ranks of thinking beings everywhere, with the intention that they will share the benefit of our teaching by way of the quality of their minds.

That being said, if we fail to approach the Craft in this way, we take the path of least resistance, and soon become unable to tell the difference between the Lodge and any other social club in our community. Absent an interest in observance, that is, in reaching for the light through our study and actions, Lodges risk ceasing to be in any way Masonic. They simply absorb whatever enjoyments and pastimes from the outside world their members enjoy, and mistakenly continue to label such superficial miscellany as Masonry.

If Lodge meetings and functions are no different than any other social function one would normally have in life, save the symbols and jargon, then in time brothers will have forgotten what Masonry truly is, and abandoned what makes it the treasure it has been for centuries to the best of men in all stations of life. It will become just like everything else, conforming to everything else, and nothing more. The very thing that makes the Craft special will have been sacrificed to what is easy and comfortable, and the quarries then become filled with idlers who want the benefits of being called craftsmen, without actually doing or knowing how to do any work.

This dilemma is exactly what is confusing so many men who are becoming Masons today. They have sought something in Freemasonry that they have, for whatever reason, been led to believe holds meaning, or stability, or some kind of nobler order of things. In some cases they have read about it, or heard things which have led them to believe that when they express an interest and submit a petition for membership, they are on the path to joining such an organization. What they find however, in more cases than one should like to admit, is an old boys' club like any other, with nothing distinguishable about it except the fact that it has a legal claim to a name and legacy it has no intention of living up to. We can bring these men into the Craft by whatever means and at whatever pace one wishes; we will have already lost them before they are raised, because *we have lost ourselves*.

Observing the Craft, returning to the pursuit of meaning instead of mediocrity, can help all of us to avoid such an outcome.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2011**

**ARE YOU A MASTER MASON?
*I AM, BUT . . .***

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

Master Masons are all familiar with the question, “Are you a Master Mason?” They are equally familiar with the answer, “I am.” There is nothing wrong with the question; but the answer is flawed, seriously so.

I am reasonably certain that most, if not all of you, are thinking, “Now there is a statement that needs some explaining!” Since I do not disagree, let me try.

My Dad in the final years of his working life was a master craftsman; a carpenter, who made his living doing finish work on very fine homes. He did NOT do this at the start of his career!

One day, when I was just a lad, I found my Dad at the dining room table with paper, pencil, and two books on carpentry. I inquired as to why he was doing what looked to me like a waste of time; after all, he was already a carpenter. His answer was, “Son, I have to constantly improve myself in the skills of my craft.” At the time I did not think much of or about that statement. I distinctly recalled it later in my life.

It was ten years later. I was a college graduate, had a teaching certificate, and a job to teach science. It took about a week on the job for me to realize that while I had the title and, apparently, all the rights and privileges thereunto appertaining, I was NOT a teacher; nor was I certain I ever would become one.

It was probably five years later that I began to think of myself as a teacher—a teacher who knew that if he was ever to become a master craftsman, it would be necessary to continually, unceasingly improve himself in the useful skills needed to help a child learn.

I do not believe that it is a great leap in reasoning to suggest that the night a man is raised he is not yet a Master Mason. He has the title, has the rights and privileges; but he has not yet mastered the set of skills that will make him a Master Mason. He has a way to travel that will be extremely interesting, beset with many challenges, and over a period of years he may perchance meet, again and again, with a gentle, awakening light.

Let’s make it clear, people who expect to have a complex subject, like creation or Freemasonry, explained from beginning to end in three easy lessons are asking the impossible! Man IS limited, and we are not given to overnight comprehension of sublime mysteries.

We arrive at understanding in the usual human way, stumbling and bumbling along. But, hope is given to us! A seed can spend a long time in the darkness before pushing shoots through the barrier of the soil and then into the light.

We, too, spend time in the darkness; but with time, patience, and perseverance we can gain

the light. In this search we will meet barriers that must be passed. As Masons we learn that everything that pushes us toward the light—service to others, love, fortitude, truth—must ultimately lead to conquering the barriers of pride, prejudice, ignorance, and superstition.

That is enough of anecdotes. What does our ritual have to say?

The power within our ritual is found in the inevitable growth and fruitfulness that comes to the man who ponders those words; opens his heart to the life changing possibilities of those words. I have come to believe that once in a while there will come a man whose eyes will brighten with a vision upon hearing those words; and he will change other men's lives by sharing, by teaching the hidden beauty, the hidden meaning of those words.

In the prayer used at initiation we hear, "Grant that this candidate may dedicate his life . . .". In the apron lecture a Brother is told that, "It is yours, yours to wear throughout an honorable life. . .". Both of these indicate that Freemasonry is a journey of a lifetime!

In the Fellowcraft we learn that Freemasonry is a progressive science, and that we are progressing therein. Progressive as used here, implies a step-by-step process; and that of necessity means over a period of time.

In the Master Mason we are told that we have received or are about to receive everything that can be conferred on us. While the Master does not say it, it is clear to me there **MUST** be rights and benefits to be gained after the conferral. That means at a later date; and that, once again, means the passing of time, the lapse of years. Every Master has the duty to help his Brethren utilize that time and translate our ritual into something life changing.

Yes, I know that Freemasonry is fundamentally a thing of the individual and a man's growth largely depends on his own search for light. But he can use some help! That help comes from his Master and those Brothers who are willing to share what they have learned on their journey—Brothers who have buried the bitter ashes of pessimism and by both word and deed seek to share the real value found in words like truth, honor, and fortitude. Thus it is wit and wisdom of our Brothers that will be the lamp unto our feet—that lamp which lights our way as we move progressively forward by the force of a historical, a shared, wisdom. A wisdom that was gained over time; the sharing of it, the accepting of it, not surprisingly, takes time.

In some ways ours is a strange Brotherhood! We walk a common road, but we do not arrive at a common destination. This should surprise no one as we bring with us quite different life experiences, different educations, different needs and desires. I believe that the freedom to pursue and discover the light of Freemasonry based on our own interests, our own needs, and our own talents is the great strength of Freemasonry, a strength that unites men together with the cement of Brotherly love and affection. Men who would, otherwise, forever be at an inseparable distance.

One of the things that unites them is their searching, questing minds; minds that do not reluctantly hunker down in the face of challenge, or of change. We have, but do not really need, the minds of traditionalists blind to any good in change and innovators who are so eager for change that they miss the value, the beauty to be found in tradition.

We have, and really need, minds that understand one of the fundamental laws of nature decrees that those living things that cannot change, cannot adapt, become extinct. This law is absolutely applicable to human institutions! In the face of that, we must never surrender our will to the fear of innovation or the comfort of tradition.

If it seems like there could be confusion in the temple, do not worry. There is refuge in the fact that Freemasonry can change, can adapt; it may do it slowly and over time, but it does do it. I think it does it because of all those good men struggling to become Master Masons.

Thus, through the succession of the ages are transmitted, unimpaired, those most excellent tenets that lead good men to become better men, masters of their craft. And the glory, the joy of it all is that each Brother can walk his own pathway, develop his own understandings, and give his own meaning to all that is contained in our ritual. In this way he becomes a part of that magnificent whole, that glorious creation that is Freemasonry.

I do not believe in a wasteful creator or a diffuse, confused creation! At the root of every controlling force in nature are immutable laws of unity and harmony. If Freemasonry teaches a man anything, it is the necessity to seek such unity and harmony in his own life. Who can doubt that trying to live a harmonious, rational life; trying to make a life of service to God and man; vying to gain and share the light of Freemasonry is, happily in my opinion, a journey of a lifetime.

So, the next time you hear that famous question, I hope you will smile to yourself, and silently say, "I am working on it!"

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2011**

JOSEPH HAYDN, FREEMASONRY AND *THE CREATION*

By: Christopher Powell

Bro. Powell has crafted a most interesting article bringing together two of the world's most outstanding composers—Bro. Haydn and Bro. Mozart. The complete paper was published in Ars Quatuor Coronatorum Transactions Vol. 122, 2009.

-STB Editor

The year 2009 is the bicentenary of the death of Joseph Haydn—one of the most distinguished musicians to have been initiated into Freemasonry. It is clear Haydn did not find Freemasonry as fulfilling as did his friend Mozart; indeed, there is no evidence Haydn ever entered a Lodge after his Initiation. However, the similarity between the musical language of Haydn's setting of the opening of *The Creation* and the slow introduction at the beginning of Mozart's "*Dissonance*" Quartet in C Major, K.465, suggests that eleven years after his Initiation on 11 February 1755, Haydn still recalled his own passage from darkness into Masonic light.

The famous opening section of Haydn's oratorio *The Creation* paints the beginning of the world as described in the Book of Genesis, *The Representation of Chaos*, and God's creation of light. Even at its first performance in 1798 the audience was captivated by Haydn's wonderful music and we learn from a contemporary account that the composer himself was overwhelmed when he heard his work performed for the first time.

Time and time again it has been argued that *The Creation* is a Masonic work but simply on the grounds that Haydn was a Freemason and its famous opening is a setting of words that have particular significance for Freemasons both in the First Degree and, since 1835, the Holy Royal Arch. This argument is not sustainable. Although initiated into Freemasonry on 11 February 1785, as far as we know Haydn took no further interest in Freemasonry. Moreover, in his oratorio *The Creation* Haydn is painting the opening words of the Bible, not a Masonic text. It is also important to remember that the librettist of *The Creation*, Baron Gottfried van Swieten, was not a Freemason.

Nevertheless, it can be argued from the internal evidence of Haydn's musical language that *The Creation* has a Masonic dimension, indeed, there is evidence to suggest Haydn had his own initiation into Freemasonry clearly in mind when he composed the famous opening section of *The Creation*.

At this point it is, perhaps, useful to recall the details surrounding the Initiation of Haydn and of his friend Mozart into Freemasonry. Mozart was initiated into the Viennese lodge *Zur Wohltatigkeit* (Charity) on 14 December, 1784, and was passed to the second degree of Fellow Craft on 7 January 1785. It is not known precisely when he was raised to the third degree of Master Mason, but it was certainly before 22 April 1785. Mozart's mother lodge was a small lodge and its members often attended the larger and more influential Viennese lodge *Zur wahren Eintracht* (True Concord) as visiting brethren. It was in this lodge that Joseph Haydn was initiated on 11 February 1785.

Haydn began work on *The Creation* in 1796, eleven years after his Initiation into Freemasonry. In the intervening time there is no record of his ever having entered a Freemason's lodge. By 1796,

Mozart had been dead five years and Haydn was the most famous composer in Europe. Indeed, when Napoleon's army entered Vienna in 1805, the Emperor immediately assigned troops to guard Haydn's house, and to lay straw over the cobbles outside so that the composer would not be disturbed. The poor wheelwright's son had become more famous and more important than any of his rich, aristocratic patrons. It is, therefore, highly unlikely that Haydn's attendance at any lodge meeting would have gone unrecorded either in Austria or in England.

When Haydn turned to setting the famous opening words of Genesis with which *The Creation* begins, it is clear he recalled the strange Adagio opening of Mozart's String Quartet in C major, K.465 basing his setting of *The Representation of Chaos* and God's creation of light upon it. This raises an obvious question: Why did Haydn turn for inspiration to a work he had first heard eleven years previously? The connection is surely Freemasonry, in particular, the ceremony of Initiation.

The Book of Genesis opens with the words: "In the beginning God created the Heaven and the Earth: and the Earth was without form and void; and darkness was upon the face of the deep." Haydn described the opening of his oratorio *The Creation* as *The Representation of Chaos* which he interpreted as a composer of the Classical period primarily in terms of tonal chaos.

In the opening to Haydn's *The Creation*, C major represents "light" at the end of the long tunnel of "darkness" painted musically by the confusing tonality of *The Representation of Chaos*. The opening of Mozart's Quartet in C major, K.465, surely represents a similar journey from darkness to light which in Mozart's case was Masonically inspired both in its symbolism and its meaning.

On the basis of this comparison, this paper suggests that Mozart's unique slow introduction was deliberately composed to describe the core of the ceremony of Initiation into Freemasonry during which "a poor Candidate in a state of darkness . . . [is] restored to the blessing of material light." In other words, Mozart deliberately set out to describe in music in the opening of K.465 the initiate emerging from the tonal chaos and darkness of the opening Adagio into the true, clear light of tonal clarity and joy of Masonic knowledge, with the chord of C major at bar 23 and the rest of the movement in that key. It is important to recall that this opening is unique and was composed just after Mozart's own Initiation into Freemasonry when he was at the height of his enthusiasm for the Craft. Moreover, it was first performed at a party to celebrate Haydn's Initiation into Freemasonry where almost everyone present was a musician and Freemason who would thus have understood the esoteric meaning of the passage from both the Masonic and musical points of view.

Thus this reassessment of the events surrounding Haydn's Initiation into Freemasonry in 1785 and a close analysis of the opening of *The Creation* suggest: first, that *The Creation* can indeed be said to be a Masonic *work in the sense* that Haydn almost certainly recalled and was inspired by the events surrounding his own Initiation into Freemasonry when he composed the opening section of the oratorio; and secondly, that Mozart's *Dissonance* String Quartet in C major, K.465 should henceforth be added to the list of his works that contain Masonic symbolism.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2011**

THE CONSTANCY OF MASONRY

By: Stewart W. Miner

Bro. Stewart W. Miner is a Past Grand Master of Virginia, an Honorary Past Grand Master of DC and Grand Secretary Emeritus of DC. This address was presented on the occasion of the District of Columbia's Masonic Day of Thanksgiving and Remembrance (Grand Lodge of DC) on its 200th Anniversary. The address was directed to the Grand Lodge of DC but its words are significant for all Masons. This edited-for-length STB has been published with both permission of the author and the Grand Lodge of DC.

-STB Editor

Our creed declares our purpose to be the achievement of nothing less than perfection, personal and institutional and, while striving for these goals, we aim to help people of all races, all tongues, and all nationalities obtain fair shares of God's gifts to man.

There are those, of course who view these proclaimed goals with doubt. Some, in fact, believe them to be only specious expressions of intent, as courses of action that cannot be achieved.

Such expressions of disbelief merit consideration, for thus far, no man, nor any collection of men, has been able to design a fool-proof approach to perfection. Wisely, however, Masons have never claimed otherwise.

But as Masons we have insisted that in pursuit of our objectives, which are admittedly Utopian in character, we have significantly bettered life wherever we have established our presence.

Our founding fathers deemed it proper to place emphasis on the establishment and preservation of Masonic uniformity in the Craft.

The concern of the Craft about uniformity may have been, at least partially, attributable to knowledge of the dissension over administration and custom that had split the "Ancients" and the "Moderns" in the mother Grand Lodge in England during the latter half of the 18th century.

More likely, however, was the fact that our forefathers, practical men of vision, recognized a need to stress unity because of the diversity of practices then prevailing in the founding lodges.

Hence they worked, ceaselessly, in periods of prosperity and recession, to create and, when necessary, to amend policies and procedures designed to insure uniformity of word and practice throughout the jurisdiction.

It is to their credit that our forefathers met each of these challenges as best they could, given the limitations imposed upon them by extenuating and unanticipated circumstances.

In retrospect, however, the Masons of the past might now look with some remorse on their acceptance of inter-jurisdictional opinion on two specific issues, probably in the belief that "to get along it was necessary to go along."

The first of these was their adoption, after several decades of debate and delay, of the principle of exclusive territorial jurisdiction.

They did so with reservation, however, and while complying, they silently retained reser-

variations of the concept.

The second such issue, which the leaders of the past might now regret, concerned the then inter-jurisdictional view of who was and who was not eligible for membership in the Craft.

By accepting opinions on the exclusion of some of God's children, strongly held in almost all Grand Lodges, they thus postponed full activation of one of Masonry's most sacred principles.

This brings us to the present, the years from 1990 to date, a period in which diversity has eclipsed uniformity as the motivating force in Masonry in the District of Columbia.

In this period we find ourselves poised to give full meaning to the concept of brotherly love that is so richly exemplified by our ritual.

This is not to say that the Grand Lodge no longer strives for uniformity; obviously it does to the extent that is necessary and proper.

But by using the past as an anchor and not as a sail, the Grand Lodge has, perhaps for the first time ever, openly encouraged the Craft to focus attention on the visions rather than on the dreams of its members.

The diversification process was initiated by Grand Lodge approval of the 1990 application of a group of Iranian Masons for a charter that would permit them to work in the Farsi language. By this action *Mehr Lodge No. 90* became the first new lodge to be chartered in 47 years.

The only other lodge working in an alternate language, at that time, was *Arminius Lodge No. 25*, which had been operating continuously in German since 1876.

This decision proved inspiring and within a few years similar appeals were received from several other linguistic groups.

All were accorded hospitable receptions and now we have chartered lodges that work in Spanish, French, Italian, Armenian, and the Turkic language.

Since 1990 a total of 22 lodges have been constituted by the Grand Lodge, and of that number 20 remain in operation.

At the same time the Grand Lodge has suggested inclusion of additional Holy Book, as part of the furniture of all lodges in the jurisdiction, thereby satisfying the spiritual demands of all members of the Order.

The expansion effort has been further promoted by the willingness of the Grand Lodge to modify several long-standing positions:

- (a) by publishing and distributing a coded version of the D.C. ritual; (b) by introducing and promoting a truly revolutionary concept now known, throughout the country, as the Grand Master's Class; and (c) by permitting constituent lodges to conduct business while open on any degree.

By these acts the Grand Lodge was fundamentally restructured in preparation for the subsequent modification of a few of our old and proven practices and for the introduction of new initiatives.

Just as the past of this Grand Lodge was focused on *uniformity* and the present on *diversity*, it is presumed that in the future the focus will be on *perpetuity*. We labor not only for ourselves, but also for our descendants, who will, hopefully, regard our deeds as foundation stones on which they will, in turn, continue our mission.

In a recent issue of the *Voice of Freemasonry* I wrote to this obligation by reference to Sir John Templeton's observation that it is man's duty to concentrate more on where he wants to go than on where he has been.

But, to get to where we want to go, we must realistically appreciate where we are and agree on the destination that we want to reach.

Thus, in looking to the uncertain future, it may be beneficial to critically evaluate a number of prevailing attitudes pertaining to:

- (a) the creation of a planned and coordinated membership cultivation program;
- (b) the establishment of efforts to establish a neighborhood presence for Masonry;
- (c) the anticipated role of the ritual and its presentation in the future; (d) the assurance of long-term financial stability in the Grand Lodge; (e) the possible modification of the place, form, and functions of the Masonic meeting; (f) the innovative use of communications systems, including the possible use of video to record communications at all levels; (g) the dispensation of charity, institutional and private; (h) the impact of changing family relationships on the support of Masonry; (i) the continued enhancement of inter-Grand Lodge relations, possibly by forming an Inter-Grand Lodge Commission within the District of Columbia; and (j) the development of programs to enable the Craft to achieve the purposes its members sought on initiation.

Perhaps, with this in mind, Arnold Toffler, a well respected futurist, has observed that “the illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn.”

It would therefore seem that the work of the Masons of this day must be scheduled in anticipation of a world in which life will be immensely more complicated, one in which there may be:

- (a) as many as 9 billion people in 2040, up from the current population of 7 billion;
- (b) more countries, many of them small; (c) fewer spoken languages; (d) more urbanization; (e) more hunger; (f) more disease; (g) less tolerance, and in consequence, (h) more need for the stability that is offered by beneficent institutions like Freemasonry.

Now is the hour for us to recognize that in Masonry it is not what we get, in terms of honors and titles, that count; rather it is what we give, materially and spiritually, to those who, for whatever reason, are less well endowed.

It is therefore my prayer on this Day of Thanksgiving that we will dedicate ourselves anew to making life as comfortable as we can, for as many as we can, wherever we can, and for as long as we can.

Seventy years ago our then president, Franklin D. Roosevelt, a member of the Craft, called for the realization of what he termed the fundamental freedoms that all people, everywhere in the world, ought to enjoy.

Today millions of people still search for the freedoms that Roosevelt called for—the freedom of speech and expression, the freedom of worship, the freedom from want, and the freedom from fear.

Let us therefore be justly proud that we are of one blood—regardless of race, tongue, nationality, or sex. Moreover, on this Day of Thanksgiving, let us look forward with anticipation, as did the prophet Micah (Micah 4), to a blissful future—to a time when peace, and love, and brotherhood will prevail everywhere—to a world that can be, if we so will it, truly wonderful.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2011**

MILITARY LODGES (A BRIEF HISTORY)

By: Wayne Sirmon

Brother Wayne Sirmon is a Past Master of the Texas Lodge of Research and a member of the Scottish Rite Research Society. He prepared an article titled Military Lodges During the American Civil War which is being published in two parts in the Plumblin, the quarterly bulletin of the Scottish Rite Research Society. This Short Talk Bulletin deals primarily with the history of the formation of Military Lodges and was adapted from a longer article published in the Plumblin, Spring 2011.

-STB Editor

. . . But if all efforts fail, if every appeal for peace shall be thrust aside, if the sword must still be the last resort, and accepted as the final arbiter, we beseech the Brethren engaged in the awful contest to remember that a fallen foe is still a Brother, and as such is entitled to warmest sympathies and kindest attentions. If war cannot be averted or turned aside, let every Brother use his utmost endeavors, and, as far as lies in his power, rob it of some of its horrors. . . .

With these words, Tennessee Grand Master James McCallum called on the Freemasons of both the United States and the Confederacy to remember that the special bond of fraternity remained even across the terrible fields of battle. Freemasonry displayed itself in a wide range of actions during the American Civil War. There are numerous accounts of lifesaving and comfort-giving deeds done by soldiers wearing both the blue and gray. In addition, the development of “military” lodges that were attached to an army unit provided a “sacred retreat of friendship and virtue.”

Among the units formed and trained at Fort Morgan was the Second Alabama Infantry Regiment. Organized in the spring of 1861, this isolated post would be home for these men for ten of the twelve month life of the Second Alabama. They were to be separated from their family and friends. They no longer could rely on the stabilizing influences of their churches and business pursuits. But a few of these novice soldiers were able to bring a small part of their pre-war life with them. They formed the first Alabama Masonic Lodge of the Civil War. On October 7, 1861, Grand Master S. F. Hale granted a dispensation to fifteen Masons to operate as “Confederate Lodge No. 292.”

There are scattered references to military lodges being formed during the Mexican War. In a report to the Grand Lodge of Michigan in 1848, A. C. Smith reported that correspondence from the Grand Lodges of Virginia and Illinois indicated they had authorized military lodges for “regiments of Volunteers serving in the present war with Mexico.” Although his committee recommended a similar action by Michigan, there is no record of the creation of such a lodge by that Grand Lodge. Rufus Greene, Grand Master of Alabama in 1848, granted a Dispensation for a “traveling lodge in the Alabama Battalion bound for the late seat of War . . . which Lodge commenced its labors at the City of Orizaba, Mexico, and afterwards at St. Juan, where it closed

its Dispensation.” This was a battalion of volunteers raised in Mobile and commanded by John I. Seibels but did not reach Mexico in time to participate in combat operations. It was placed “on garrison duty in the interior principally at Orizaba, till the peace.”

The American Civil War saw the creation of the greatest number of military lodges in the history of the nation. This was due to the duration of the conflict and the large number of men mobilized. The then common practice of ceasing major campaigning during the winter months provided opportunities for increased fraternal association.

There are a few scattered references to military lodges in post-Civil War conflicts. Military Lodges were authorized by the Grand Lodges of Kentucky and North Dakota during the Spanish-American War.

There do not appear to have been any military lodges created during World War Two. The increased mobility of warfare and the more national makeup of the army units of battalion and greater size worked against the state-based structure of the traditional American traveling lodge.

There have been a number of Masonic meetings reported to have taken place in Iraq during Operation Enduring Freedom. While this reoccurrence of a desire for military lodges has not been adequately studied, two factors involved may be the increased deployment of National Guard units and the static nature of this form of warfare.

The concept of Military Masonic Lodges was far from new. Freemasonry owes much of its world-wide nature to the Regimental Lodges of the British armies. Accommodations were made for the professional soldiers when Grand Lodges began issuing warrants or charters for Regiments to have Military (traveling) Lodges. Using the system of warrants, the Irish Grand Lodge established lodges in the British army and navy. The First Battalion, the Royal Scots, received its warrant in 1732. This lodge traveled with its regiment for over a century. By 1813 the Grand Lodges of Ireland, Scotland and the Ancient and Modern Grand Lodges of England had a total of 218 military lodges on their rolls.

Masonic Lodges were established by members of several American Regiments in the War of Independence and there is some evidence of Lodges formed during the Mexican, Spanish-American and First World Wars. The reduction in the formation of military lodges over time may be due to the change from the use of state volunteer regiments to units lacking a strong tie to a particular locale. Beginning with the military draft during World War One, the shift from state organized units to individual draftees continued until the end of the draft in 1973. It was not until the Persian Gulf War that Reservists and National Guardsmen again went to war as identifiable units.

Following their opponent’s example, the American Army hosted ten military lodges between 1775 and 1780. These were attached to the regiments of the Continental Line. Seven of these lodges held warrants from Pennsylvania. Three of these were for troops raised in that state. The others were for regiments from North Carolina, Maryland, Delaware and New Jersey. New York furnished a warrant for one lodge and each of the two competing Grand Lodges in Massachusetts authorized one lodge.

To see the entire article please go to: <http://scottishrite.org/about/masonic-education/srrs/>

**THE SHORT TALK BULLETIN
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BOY SCOUTS OF AMERICA AWARDS

By: Roger W. Peak

*When MSA published an STB titled *Freemasonry and Scouting (12-97)*, it generated so much interest we realized the great affection and respect Freemasons have for the Boy Scouts of America. In this STB, Bro. Roger Peak describes what young men and women have to do to earn recognition for their efforts. Bro. Peak is deeply involved in Scouting. He is a committeeman in Sea Scout Ship 1942 and also holds the rank of Eagle Scout. In Masonry he is a PM of Kemper-Macon Ware Lodge #64 in Falls Church, VA and a PDDGM of District #54, Grand Lodge of Virginia.*

-STB Editor

The Short Talk Bulletin issued in December 1997 titled "Freemasonry and Scouting" discussed the origins of Scouting and its founding by Sir Robert Baden-Powell. This Short Talk Bulletin will describe Boy Scouting in the United States of America, in general, and some important achievements that may be attained by youth, in particular.

To become a Boy Scout, boys must have completed the fifth grade, or earned the Cub Scout Arrow of Light Award, or be at least 11 years of age and younger than 18 years, find a troop near home, and complete the joining requirements. Joining requirements include demonstrating proficiency in tying the square knot, and learning and agreeing to live by the Scout Oath, Scout Law, Scout Motto, and Scout Slogan.

The Scout Oath:

On my honor I will do my best To do my duty to God and my country and to obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake, and morally straight.

Scouts unite in small groups called patrols and learn outdoor skills, teamwork, physical fitness, and citizenship. Boys advance by completing requirements for Tenderfoot, Second Class, and First Class Ranks. Scouts learn skills in leadership, citizenship, fitness, first aid, aquatics, nature, leave no trace when hiking or camping, outdoor field cooking, and land navigation (orienteering) to become better members of society. Ranks beyond First Class include Star, Life, and Eagle, and require Scouts to complete a specific number of merit badges, serve in positions of responsibility in the troop, and perform service projects. There are approximately 120 different *merit badges* from which a Boy Scout can spend his time in a more concentrated study of a specific topic. Many adults attribute the study of a merit badge area to their chosen adult careers.

Eagle Scout is the highest recognition. Requirements include earning the previous ranks, demonstrating living by the Scout Oath and Scout Law, earning a minimum of 21 merit badges, serving in a position of leadership, and planning and developing an approved service project.

Once a Scout attains Eagle Scout, he may continue to earn merit badges with satisfactory demonstration of living the Scout Oath and Scout Law and 3 additional months of his demonstrated leadership ability, he may earn a "Palm" for each five merit badges over the 21 required for Eagle Scout.

Venturing Program

To become a Venturer, boys and girls must be between 14 (or 13 years of age and out of the 8th grade) up to their 21st birth date. The goals of young adults involved in Venturing are to gain practical experience by engaging in a variety of activities where adult and youth leaders provide positive leadership, they will be given opportunities to take leadership positions, and they will mature in a supportive, caring, and fun environment.

The Venturing Oath:

As a Venturer, I promise to do my duty to God and to strengthen America, to help others, and To seek truth, fairness, and adventure in our world.

Venturing includes three awards, Bronze, Gold, and Silver. The Venturing Bronze Award provides opportunities for youth to experience different activities, and requires completion of requirements in five areas: sports, religious life, arts and hobbies, outdoor, and sea scout. The Venturing Gold Award requires serving in a leadership position, participating in a Venturing event, and setting and accomplishing an approved personal growth goal.

The Venturing Silver Award is the highest award in the Venturing Advancement Program. Requirements for this award include being proficient in emergency preparedness, including Standard First Aid and CPR certification, and knowing BSA Safe Swim Defense; demonstrating leadership; and completing two ethical controversial activities.

Sea Scouts

Sea Scouts are an older parallel Scouting program to the Venture co-ed land segment. It was organized in 1912 to provide opportunities for boys and girls to learn nautical and seamanship skills on-the-water by experiencing different roles, sharing with others, developing leadership skills, providing service to others, and advancing in rank as those seamanship skills are developed.

The Sea Promise:

As a Sea Scout I promise to do my best:

- To guard against water accidents
- To know the proper location and proper use of the lifesaving devices on every boat I board
- To be prepared to render aid to those in need
- To seek to preserve the motto of the sea: Women and Children First.

Quartermaster is the highest achievement a youth can attain as a Sea Scout. Requirements include demonstrating knowledge of boat handling; international and inland navigation rules; usage of weather instruments; commanding a crew for at least two days; fixing a boat's position in limited visibility; and completing the requirements for BSA Lifeguard or Red Cross lifesaving. In addition, the person must plan, develop, and lead others in completing a project previously approved by the Skipper. The Quartermaster Award is the highest award in Sea Scouting and is as prestigious as the Eagle Award. It represents fulfillment and is the result of a Sea Scout's determination to reach a goal he or she has set and achieved in spite of difficulties along the way.

Sea Scout units are called "Ships" (not Troops) and focus on sailing and cruising either sailboats or power vessels. During the boating season, Sea Scouts learn to maintain and operate their vessels, with a focus on learning the safe and proper methods of handling boats. Sea Scouts also learn skills such as the meaning of buoys and lights, how to take advantage of wind and ride, and how to drop

anchor or approach a dock.

Most ships hold formal meetings conducted in either full dress or work uniforms. Swimming, lifesaving, first aid, Coast Guard Auxiliary and U.S. Power Squadron Sailing and Seamanship, and cardiopulmonary resuscitation courses are taught within the Ship and often by their own officers. The required State safe boating course is also offered by many ships. Occasionally movies are shown, contests between crews are held, or intership visits are arranged.

Why Recognize these Achievements?

These achievements are important because the youth completing the requirements have demonstrated:

- Achievement of a long-term goal
- Leadership in their organization
- Completion of a community service project

Youth completing the requirements for Eagle Scout, Venture Silver, and Sea Scout Quartermaster serve as role models in their communities. In this manner, they also exemplify the ideals of Freemasonry by their belief in Deity, patriotism, and helping others. Each Grand Jurisdiction is encouraged to recognize the boys and girls in their communities who achieve these awards.

Further information on these programs and awards may be found in the following Boy Scouts of America publications: *The Boy Scout Handbook*, *Ranger Handbook and Venturer Handbook*, and *Sea Scout Manual*.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2011**

FREEMASONRY'S VALUES

By: Jesse Villarreal

Bro. Jesse Villarreal is currently serving as Grand Master of the Grand Lodge of the District of Columbia. In his "Grand Master's Message" published in the Voice of Freemasonry, (Vol. 28, Number 2, 2011) GM Villarreal gives a very strong message on the importance of our Masonic Values and mission. A fine message for all Masons! This article is reprinted with permission.

-STB Editor

Last year your Grand Line Officers took on the task of properly defining what our Grand Lodge, in particular, and Freemasonry, in general, actually do in our jurisdiction and where they are going. For many years men have asked: "What does Freemasonry do? What does it stand for?" Our standard response has been: "Freemasonry takes a good man and makes him better." Wow, I can see the questioners' eyes glaze over on hearing this response. What is a good man and how can you make him better? In Masonry there is really only one definition of a good man. A "good man" is someone who has a faith in God and has moral values—nothing more and nothing less. We have only two basic requirements to become a Mason. First, one must ask to be made a Mason (rather than be asked) and second, one must profess a belief in deity. So why don't we just say that we take men who have a faith in deity and strengthen their own religious beliefs?

Another response that we have often provided is: "Masonry is a system of morality, veiled in allegory, illustrated by symbols." This phrase really sends a prospective member into the nether lands. Again, we could have just as easily said, "Masonry is a moral way of life and to emphasize the moral values, we use allegories and symbols to teach, instruct, and remind us how to live."

Questions that we never ask or have answered are—What is it we want to achieve? or—Where do we want to go? If we arrive at our destination, how are we to know?

In today's society, members of most groups or organizations know what they do, who they serve, and how they serve by the use of a mission statement. They also know what they are trying to accomplish or reach by the use of a vision statement. Our Mission Statement answers the question: What does Masonry do? The Vision Statement informs us about where we would like to go. Our Grand Lodge was created two hundred years ago this year. Our founders, I'm sure, saw no need for either statement. Neither did they write down their hopes, dreams or vision for our Grand Lodge. Have we achieved or exceeded their dreams? I hope we have, for what began originally as a collection of five lodges now stands at forty one—certainly something that the founders could not have contemplated.

So the task was undertaken to define and establish both a mission statement and a vision statement for our Grand Lodge. A mission statement would map out what we do, how we do it, and who we serve. A vision statement would give focus to what we want to achieve. Surveys

were taken, focus groups were assembled. Everyone's input was solicited. A good percentage of our membership took the time to answer and submit a completed survey.

To avoid any possibility of undue influence by a member or members of the fraternity, we hired an outside consultant to facilitate the development of our statements.

At the start of the process, we identified those things we value, as individuals and as an organization. Of all the steps in this process, the identification of our values was the most important. For values are the core structure of any group or organization.

In discussing our values, we came to realize that our individual core values were similar to Masonry's core values. These were the values that drew and kept us together. Some of these values were already openly discussed in our ritual, while others were not as readily apparent. Of course we know the cardinal values of our order. We call them the three principle tenets: Brotherly Love, Relief and Truth. But in reality, we have so many others. Just look at the obligations: "In the presence of almighty God" (we all have a faith in God), "I promise and swear" (we like to and want to be associated with those that keep promises), "I will stand to and abide by" (we believe in the rule of law). Each phrase in our obligations has a value which we are drawn to. Those values combine as the granular bits of cement that bind us together in a brotherhood of moral men.

After many months, the above statements were finalized. The mission statement tells us what we do and who we serve, i.e., "unite men of different beliefs into a harmonious and productive community," and how we do it; i.e., "through the application of Masonic moral values and the practice of benevolence, intellectual development and mutual respect."

I heard someone say that "Masonry is the mirror of a man's soul"—a very profound statement. If it is a mirror, what do we see in the reflection? Do we like what we see? When I first heard the phrase, I thought of my use of a mirror. Usually, it's when I am preparing myself to go out among people, whether it is at work or socially. I look to see if I'm presentable and if I should straighten anything out. In the same way, when we look into our Masonic mirror, we look to see if we are carrying the "values" that make us a good person, . . . a good citizen, a good employee or employer, a good spouse, a good son, a good sibling, a good parent, a good friend, and so on. Is there anything amiss in need of correction?

We say that we first prepared ourselves to be made a Mason in our hearts. How is that? We prepared ourselves by learning from our parents, schools, associations and friends the values of faith, fidelity, honesty, patriotism, and friendship, those things that make one a "good man."

We accept into our midst good men who ask for membership. Remembering that humility is a virtue: we generally aren't and shouldn't be elitist. There are many "good men" without our fraternity who thirst and hunger for the brotherly bonds that we enjoy. Many assume that they "walk alone" in what they see as a society devoid of values. When they do find us, it's like finding cool water in the heat of the desert. Let us welcome them and relieve their thirst.

Our vision statement points to what our overall achievement should be. Our mission statement guides us on how we will get there. Please read them thoroughly. Memorize them. Think about how you can use them to devise action plans that will not only improve yourself but also improve the relationships and conditions of those around you. Together, let's strive every day to truly live up to the moral values which they espouse and which we obligated ourselves to uphold.

Vision: To unite men of different beliefs and cultures into one common society of friends and brothers under the guidance of the Grand Architect.

Mission: To unite men of different beliefs into a harmonious and productive community through the application of Masonic moral values and the practice of benevolence, intellectual development, and mutual respect.

(“Grand Lodge Mission and Vision Statement.” *What Is Masonry?* Grand Lodge of the District of Columbia, FAAM. Web. 15 Dec. 2013.
< <http://www.dcgrandlodge.org/what-is-masonry.html> >)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2011**

A CHAPLAIN'S THOUGHTS

By: Allan J. Ferguson

Bro. Allan J. Ferguson has written a series of brief messages, many of a spiritual nature, to be used as an inspirational message during a lodge meeting. Many of these messages will also be used in future Short Talk Bulletins and are printed with permission.

Bro. Allan J. Ferguson PM, is currently Secretary of Cortlandville Lodge #470, Cortland, NY and is a retired United Methodist Pastor.

-STB Editor

How Will They Recognize Us?

Thoughts on Shibboleth

Then Jephthah gathered all the men of Gilead and fought with Ephraim; and the men of Gilead defeated Ephraim, because they said "You are fugitives from Ephraim, you Gileadites—in the heart of Ephraim and Manasseh." Then the Gileadites took the fords of the Jordan against the Ephraimites. Whenever one of the fugitives of Ephraim said, "Let me go over," the men of Gilead would say to him, "Are you an Ephraimite?" When he said, "No," they said to him, "Then say Shibboleth," and he said, "Sibboleth," for he could not pronounce it right. (Judges 12:4-6)

One evening in your Masonic career you heard the Senior Deacon tell you the story of Jephthah in the Book of Judges. He explained how the men of Ephraim could not pronounce the word "shibboleth" properly because their native language did not have the "sh" sound. Anyone who could pronounce "shibboleth" properly was a friend. Shibboleth is more than a Masonic word, though. Shibboleth entered the English language to mean a distinguishing mark or characteristic.

The lesson shibboleth teaches is important within our Fraternity. Most people recognize us by the rings we wear on our hands or the lapel pins we put on our sports jackets. The persons outside our Craft feel our Fraternity is quaint at best, and demonic at worst. They have heard about U.S. presidents and signers of the Declaration of Independence who made their obligations at an altar of Freemasonry. They may have watched a program on television alleging secrets and power we do not have. The information flying through the air waves does not tell who Freemasons really are and what we value most.

So how will people recognize us for who we really are? How will they know if we can say "shibboleth" properly? This takes more than grips, words and ritual knowledge. Think back to your obligations as Entered Apprentice, Fellowcraft and Master Mason. We solemnly promised and swore to care for the widows and orphans of worthy brother Masons. We declared we would hold ourselves to higher standards than society holds itself to. These values are the true meaning of shibboleth in our day and place.

Society has become self-centered and greedy. We say "harmony being the support of all institutions." Leaders in any line of work learn one of their main duties is "conflict

management.” Conflict management means handling problems between people in such a way that the larger group can get its work done. *Resolving* the conflict, addressing hurt feelings and repairing broken relationships is not necessary if the group can get on with its work.

We, as Free and Accepted Masons, pledged ourselves to live by morals that valued hard work, care for our families and treating others as they should be treated. What kind of world would this be if people recognized us as Masons by our actions instead of our rings? What kind of society would we have if we created harmony in our work as well as doing our tasks and putting food on our tables? Shibboleth—the thing that makes us distinct as a group—does not have to be a word. It is our work, our play and our attitude toward our neighbors.

Light in a World Gone Dark Reflections on the Feast of Hanukkah

Our traditions as Freemasons center on the building of King Solomon’s Temple and the role Hiram Abif had in building the temple. History tells us three temples dedicated to the Great Architect stood on the holy mountain in Jerusalem: King Solomon’s Temple, which the Babylonians destroyed 587 years before the common era of Jews and Christians, the temple built during the days of Ezra and Nehemiah and King Herod’s temple, where Jesus was dedicated and where he worshiped.

The second temple suffered indignity when Gentiles desecrated it during the reign of Antiochus. The Jewish people rose up under the leadership of Judas Maccabeus to rebel against their rulers. The people tore down the old altar and rebuilt it, cleansed the temple and lit the Temple lamps. The Fourth Book of Maccabees, a book not included in many Bibles, tells the following history of a small miracle during the rededication of the temple:

They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts. They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple. Then they offered incense on the altar and lit the lamps on the lampstand, and these gave light in the temple. They placed the bread on the table and hung up the curtains. Thus they finished all the work they had undertaken. Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislew, in the one hundred forty-eighth year, they rose and offered sacrifice, as the law directs, on the new altar of burnt offering that they had built. At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. All the people fell on their faces and worshiped and blessed Heaven, who had prospered them. So they celebrated the dedication of the altar for eight days, and joyfully offered burnt offerings; they offered a sacrifice of well-being and a thanksgiving offering. (Maccabees 4:48-56)

Tradition says the people found only enough oil in the temple to keep the lamps lighted for one day. Deity’s power of providence kept the lamps burning for all eight days of the festival. Hanukkah, the festival of lights began with this rededication of the temple. The holiday has reminded people of God’s covenant that has power to maintain light in a dark world.

Think back to your first entry into a Lodge of Free and Accepted Masons. You stood in the darkness of a hoodwink and subdued light in the room. The Master of the Lodge brought you to light to see the three Great Lights of our Craft—the Holy Bible, Square and Compasses. God’s message shines in us through lessons contained in and by all three precious lights of our craft.

From that time on it has been our responsibility and our privilege to let Deity's light shine within our lives, our actions and our souls. No matter how little oil we feel we have within us to keep our light shining, the Great Architect provides for us today as provided in the temple during the days of its darkest moment.

The Art of Remembering

Thoughts on Remembering Those Who Shaped Our World

Memorial Day and Veterans Day ask us to remember people. Some communities host a small parade. Officials may gather in a local cemetery on either or both days. The purpose is nearly universal: to remember the men and women who answered the nation's call to serve. Some Christians celebrate All Saints Day on or near November 1. It serves a similar need to remember, except one need not have worn a uniform to be remembered on All Saints.

The art of remembering those who go before us is becoming a rare act. The holiday on Memorial Day transforms the day into a reason for throwing a family picnic or heading off on a camping trip. That is not the only change. The people who organized the Veterans Day events of my youth have changed. The World War I veterans are now dead and the men and women who served in World War II and Korea now look old to my eyes. The Vietnam veterans show the signs of age. Arthritis slows their step. Their hair is greying or fully grey. They do not flinch when someone calls them "Grandpa."

The art of remembering people and what they have done for us as a nation and as persons is too valuable to lose. These men and women secured our liberties and our homes.

Not every veteran earned a chest full of medals during her or his service. In times of national distress each person's job becomes vital. Who discounts the service a battalion clerk performed in the headquarters, the mechanic's importance in keeping a plane flying, or a nurse's care tending a wounded man's injuries? Each one performed a job that needed to be done. Each contributed to the effort the nation put forward. To forget these men and women and what they did for the nation and for us feels thoughtless. To gorge oneself on hotdogs, potato salad and watermelon without remembering them is becoming the common way of marking Memorial Day. Starting the hunt for early Christmas bargains is the new definition of Veterans Day.

We can make time in our lives and in our Lodges to remember the efforts, skills and personal sacrifice people gave to build this nation. The Wisdom of Ben Sirach, a collection of sayings and poetry included in some versions of the Bible, directs our attention to why we remember those who have traveled through life before us:

*But the souls of the righteous are in the hand of God,
and no torment will ever touch them.*

*In the eyes of the foolish they seemed to have died,
and their departure was thought to be a disaster,
and their going from us to be their destruction;
but they are at peace.*

*For though in the sight of others they were punished,
their hope is full of immortality. (Wisdom 3:1-4)*

Remember their hope, live their dreams, and trust we shall meet them in the presence of our Maker.

**THE SHORT TALK BULLETIN
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OF NORTH AMERICA, NOVEMBER 2011**

FREEMASONRY AND ALCHEMY

By: Timothy Hogan

In today's world the term alchemy calls up thoughts about converting lead to gold. In point of fact alchemy was the forerunner of modern science. Many well known and distinguished Masons wrote about alchemy and some were more directly involved. This article, by Bro. Timothy Hogan has been edited for length from a longer article titled Three Prominent Early Freemasons who were Alchemists, published on-line on living stones-magazine.com. Bro. Hogan is a Past Master of East Denver Lodge #160 and a member of Enlightenment Lodge #198, both in Colorado. This article is reprinted with permission.

-STB Editor

Alchemy is known as an ancient art, studied by the Egyptians, Sumerians, Chinese and Greeks. Later on alchemical texts were translated and studied by alchemists of Islam, likely of Sufi background. Later still we know that the science was exposed to the Templars by Muslims in the Holy Land, and the Templars adopted alchemical practices for healing their fighting force, particularly with mold extracts. It was the Templar financing which resulted in alchemical imagery being incorporated onto the early cathedrals, and this is also how many of the colors of the stained glass in the cathedrals were developed using alchemical techniques. It is hard to explain the appearance of alchemical imagery on the cathedrals otherwise, since Europe as a whole had not read alchemical texts around the time of their construction, and the only custodians of the alchemical works were Muslims in the Holy Land. The only known group that had developed relationships with Muslims, and who had an entire building force that developed Gothic architecture, were the Templars themselves.

By some estimates, the Templars built over 1000 Gothic style churches, cathedrals and buildings in their short 200 year public existence between 1118 and 1314, and contrary to popular opinion, the Order had a number of members that served in capacities other than just knights. They had members that served as everything from stone masons, to clerics, to sea captains. In addition to alchemical knowledge, they also studied and incorporated architectural techniques that they acquired from studying Islamic sources.

Of course, the main promoter of these cathedrals was Saint Bernard of Clairveaux, who wrote the Rule of the Templars, and whose personal emblem was the bee hive. Later building guilds like the Children of Solomon and the Children of the Master Jacques had claimed their early origins with the Templars themselves. This is the reason why, according to many historians, the cathedral building age came to an abrupt halt at the same time as the suppression of the Templars themselves. Sir Christopher Wren later alluded to some of this connection in his *Tracts on Architecture* when he said, "The different forms of vaultings are necessary to be considered, either as they were used by the Ancients, or the Moderns, whether Freemasons, or Saracens."

Around the same time as the Templar development, in the year 1144 AD, the Englishman Robert of Chester completed a translation of *The Book of the Composition of Alchemy*. The book was translated into Latin from Arabic in Spain. In 1264, Albertus Magnus, Bishop of Reen ordered the translation of alchemical texts from Arabic and wrote *De Mineralibus*. In 1150, an anonymous source translated the text *Turba Philosophorum* from Arabic, and the alchemist Raymond Lull, believed by some to be a possible Templar who actually later died in the holy land, published his *Ars Magna* in 1275.

Between the fall of the Templars and the 1600's, there were a few well known personalities who published works on alchemy, including Francis Bacon, John Dee and others, but the subject stayed relatively obscure. Every once in awhile traces would emerge of alchemists, as for example the figure of the patron saint of alchemists—Hermes Trismegistus, being added to the mosaic pavement of the cathedral of Sienna in 1488. Texts stayed relatively rare during this period, likely due to Papal bulls forbidding the practice of alchemy, and some monarchs likewise forbid its practice; (though truth be told, Popes and Kings were also known to secretly hire alchemists during this period, as for example Pope Leo X).

Throughout the mid 1500's and 1600's a new Renaissance on the subject emerged, with lots of new texts being published on the subject. In particular, various texts began to emerge announcing a new alchemical movement called the Rosicrucians, or Brethren of the Rosy Cross, which was a secret society that were likewise accused in their day of being the Templars returning, especially since their supposed founder, Father CRC, bore on his white cloak a red Templar cross. Later still the Rosicrucians were associated by many Masonic historians with being the forerunner and influence to what was to become speculative Freemasonry.

Without exploring Masonic ritual and its clear association with alchemy at this time, suffice it to say that Freemasonry owes much to the alchemical tradition, and there have been many famous Freemasons over the centuries who were also practicing alchemists, or who wrote extensively on alchemy. Perhaps the most well known include people like Cagliostro, Benjamin Franklin, Albert Pike, and Manly P. Hall, who all explored alchemy and wrote on the subject extensively.

It can be argued how much influence these various brothers have had on Freemasonry over the centuries, but there are three alchemists in particular who without a doubt have had a tremendous influence on the early history of the Craft, but very few Masons know they were alchemists! The three brothers in question are Robert Moray, Elias Ashmole, and Jean Theophilus Desaguliers. The first two are known for being two of the earliest “speculative” Freemasons, with Moray coming from Scotland and Ashmole being born and initialed in England. The third personality is credited by some of revising the Masonic degrees, (possibly introducing the third degree in Freemasonry), and helping to write *Anderson's Constitutions*, obviously with Henry Anderson.

Everywhere we look in early Freemasonry we find traces of alchemy—whether we look to the Templars, the cathedrals, or the Royal Society itself. As can be seen, the three personalities associated more than any other with the foundations of speculative Freemasonry were all operative alchemists. This being the case, it becomes clear that if we are to truly understand the symbolism of the Craft itself, then we must have an understanding of the alchemical craft. Alchemy had used building metaphors for its operations from the beginning, with the prime matter of the Philosopher's Stone often being referred to as the “corner stone.” So it was no stretch to create a system of initiation that embodied these elements, and it would explain why

people like Moray, Ashmole, and Desaguliers were attracted to Freemasonry to begin with. Alchemy likewise utilized death and raising metaphors, and some have suggested that even the early mystery rites of earlier societies patterned themselves on similar operations, which is why in ancient Gnostic schools for example, we find baptisms of water, air and fire over three degrees, like we find associated with the penalties in Masonic ritual.

Scholars like Moray, Ashmole and Desaguliers would have certainly been aware of these connections with the past, and so in some ways Desaguliers' reshaping of Masonic ritual would have been done to bring it more in line with the early traditions. Whether we choose to accept an ancient connection with Freemasonry or not, there can be no doubt that some of the most influential and well known Freemasons were all operative alchemists, which is what makes the subject worthy of our study if we ever hope to understand the meanings behind the Masonic Craft.

**THE SHORT TALK BULLETIN
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OF NORTH AMERICA, DECEMBER 2011**

NATIONAL MUSEUM OF THE MARINE CORPS

By: David H. Hugel

In a chance meeting with David H. Hugel the subject of the new National Museum of the Marine Corps came up. After a most interesting discussion Mr. Hugel followed up by sending information on the Museum to the MSA. After reviewing this information and realizing how many Marines, over the years, have been Freemasons it seemed appropriate to recognize their dedication through this Short Talk Bulletin.

*The relationship between Freemasonry and the Marines goes back to the founding of the Corps. **Samuel Nicholas**, the first Commandant of the Marines Corps, recruited Marines in Tun Tavern in Philadelphia in 1775 and served during the Revolutionary War. Samuel Nicholas was a member of Lodge #13 in Philadelphia; **John Philip Sousa**, known affectionately as “The March King”, was the leader of the US Marine Corps Band from 1880–1892, John Philip Sousa was a member of Hiram Lodge #10, Washington, DC; **John A. Lejeune**, Lt. General US Marine Corps, 13th Commandant, sometimes referred to as “the greatest leatherneck of them all.” John A. Lejeune was a member of Overseas Lodge #40 joining in Coblenz, Germany. The lodge was under Rhode Island Constitution and is now located in Providence. This Short Talk is dedicated to those who served in the United States Marine Corps.*

The text was written by David H. Hugel, who served in the US Marine Corps from 1960-1964, including a nine month tour in Vietnam as a Combat Photographer.

-STB Editor

In just a few years, the shiny steel spire and tall glass atrium of the National Museum of the Marine Corps have become a familiar landmark for motorists traveling along Interstate 95. Located near Marine Corps Base Quantico in Virginia, it is just south of our nation’s capital.

Jutting out of the trees along the highway, the distinctive image was inspired by Joe Rosenthal’s award-winning photograph of the flag raising on Iwo Jima during W WII.

The museum also has become one of Virginia’s top tourist destinations with more than 2.5 million people visiting the site since its doors were opened to the public just five years ago.

As popular as the museum has been in attracting visitors, in June 2010, three new galleries opened, spanning the years from the Marine Corps’ founding in 1775 through the end of W WI in 1918.

The first of these new galleries depicts the role of Marines beginning with the American Revolution, into the 19th century. This is when they protected national interests at sea by defeating Barbary pirates off North Africa’s coast and storming Chapultepec Castle in Mexico City in 1847.

Another gallery focuses on Marine Corps involvement in the Civil War, various expeditions and conflicts including the Spanish American War, the Philippines War and the Boxer Rebellion.

The largest of the new galleries is devoted to World War I, where a greatly expanded Marine Corps first fought as infantry brigade units, and were recognized as an invaluable component of

the American Expeditionary Forces in France.

Among the most engaging exhibits are ones taking visitors through realistic recreations of places where Marines actually fought, from the landing at Iwo Jima, to Korea's Chosin Reservoir, and Hill 881 South near Khe Sanh in Vietnam. The latter two exhibits are climate controlled to provide visitors with a taste of the weather extremes Marines faced at those two desolate battle sites. The newest addition to these experiences is an exhibit in the WWI gallery that allows visitors to experience what it was like from behind the German lines to have leathernecks, or "Devil Dogs," as the hardened German troops called them, attack through a wheat field during the Battle of Belleau Wood.

The museum offers much for those who served in Vietnam. Beginning with Operation Shufly in 1962 through the 1975 evacuation of the US Embassy in Saigon, the gallery is certain to stir many memories. Marine Corps aviation played a major role during the Vietnam War and numerous exhibits recognize this fact. One such exhibit funded by former Huey gunship crew chief, Ron Zaczek and his wife, Grace, is an eye-catching display highlighting the aviation operations during the war. Nearby there's a detailed model of the Chu Lai SATS strip, with an actual A-4D suspended overhead while the deck below is covered with SATS runway matting. The Hill 881 exhibit graphically portrays Marines on that sun baked hilltop under constant enemy artillery fire, with life-like figures performing various tasks including one Marine leading a wounded buddy to a waiting H-46 for evacuation.

While not all periods of Marine Corps history are depicted in exhibits, the time line, Legacy Walk, provides an informative display of significant events in American history from our nation's founding through current times, along with a written and pictorial description of Marine Corps activities during those time periods. It provides a graphic, but concise history of our country and the United States Marine Corps. Other museum attractions include a wide variety of photographs, artwork, displays and hands on exhibits of the Marine Corps' nearly 234 years of history in defense of our Nation, through the current Marine deployments in the Global War on Terror.

One popular exhibit recreates the Marine Boot Camp experience for those who have never stood on those yellow footprints or heard the terrifying commands barked by a Marine Drill Instructor. For Marines who have, it should also bring back memories of those long ago days.

Semper Fidelis Memorial Chapel

The newest addition to the National Museum of the Marine Corps complex does not hold any artwork, display any treasured artifacts or depict scenes from Marine Corps history, it is a simple structure dedicated to contemplation and paying respect to those Marines who have served preserving our freedom—it is a Chapel.

Dedicated in October 2010, Semper Fidelis Memorial Chapel will provide a special space for meditation, prayer and remembrance, as well as commemorative services such as funerals and weddings.

Contemporary in design, with a roof soaring to more than 35 feet, supported by columns of natural fieldstone on each corner and sturdy cedar beams, the building's walls are ground-to-roof sheets of clear glass. Striking and inspiring in appearance, the building complements the tranquil forested setting where it is located. While the ten glass walls on the Chapel's two sides are clear, each is etched with one of the following words of inspiration, "*Honor, Integrity, Commitment, Faith, Sacrifice, Service Patriotism, Courage, Charity; and Hope.*" The Marine Corps' symbolic Eagle, Globe and Anchor is etched on the wall above the main entrance, and the figure of a

Kneeling Marine at Prayer with the words of the Marine Prayer inscribed just below is etched on the wall behind the altar. The National Museum of the Marine Corps itself can be seen in the background through this wall.

Stepping inside the Chapel one is struck by the simplicity of its design and furnishings. From its granite floor to the 16 pews constructed of stacked fieldstone with granite bench tops to the plain stone altar and natural cedar ceiling beams, the interior is dignified and calming, befitting a house of worship. The 2100 square foot structure seats 70 people and can accommodate three wheel chairs.

The Chapel is surrounded by a rustic stone walkway that allows visitors to stroll from the Chapel to the nearby Semper Fidelis Memorial Park. For those wishing a bit of quiet contemplation, in a natural setting, there is a tranquil pool of flowing water just beyond the Chapel wall behind the altar.

Semper Fidelis Memorial Park

Dedicated in April 2011, Semper Fidelis Memorial Park is a series of walkways connecting the Chapel with the National Museum of the Marine Corps lined with commemorative bricks donated by individuals to honor their service in the Marine Corps or that of a former comrade, relative or friend. Several organizations and units have also dedicated memorials to colleagues killed while serving our country. It's a pleasant walk with benches provided along the way for those wishing to stop and rest or reflect on the deeds of those commemorated by the various memorials.

Semper Fidelis Memorial Park consists of 1.1 miles of five separate concrete walking trails, lined with more than 17,000 commemorative bricks dedicated to Marines who have served or currently serve their country. In addition to the statues of "Iron Mike" and Lt. Gen. John A. Lejeune that flank the Memorial Park Pathways entrance, twenty monuments or unit memorials honoring numerous Marine Corps units and those who died while serving their country are positioned at various points along the pathway.

For more information please go to

<http://www.usmcmuseum.org>.

From January 1988 through December 2011 it has been my privilege to serve as the Editor of the Short Talk Bulletin. This issue, December, 2011 will complete my tenure as Editor. My sincerest thanks to all those who have contributed material for this publication. To the Masonic community at large "thank you" for giving me this opportunity to serve.

RICHARD E. FLETCHER, PGM
Executive Secretary
Masonic Service Association

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		