

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



2014—MATTHEW JOHNSON

**2014 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

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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

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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 contain 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 Formatting and Style Guide" web page of Purdue University: <https://owl.english.purdue.edu/owl/resource/747/01/>.

The Editorial Committee

ON THE FOUNDATIONS OF MASONIC CHARITY

by
Shlomo Bauer, 32°

Bro. Bauer is a member of Hiram Lodge No. 7 in Franklin, TN and the Tennessee Lodge of Research.

Abstract

Charity is both an act and an attitude. The former is commanded by the Great Architect. The latter prescribed by him. In this paper, we explore the foundation of charity as commanded and prescribed by the Great Architect and relate one of our more esoteric rituals with these foundations.

Introduction

Masonic degrees are characterized by the unexpected. In particular, a candidate for the first degree is asked, without preparation, in whom he trusts. Later, the brother is asked to produce a small coin or piece of metal. With regard to trust, the candidate who has no faith in the supremacy of the Great Architect would be found lacking; though in all fairness no such person could be a candidate in the first place.

Knowing that the brother is unable to fulfill the request, we provide for his want and then ask that he be as charitable to his brethren and to do so freely (*happily*).

Our ritual requires that we be prepared as our operative brothers were prepared to enter the house of the Great Architect, but our rituals don't often provide the motivation for that preparation. In this paper, we connect Masonic charity to the foundations of the Judeo-Christian tradition and specifically to our Kabbalistic root.

Foundations

The Kabbalah teaches that Torah (the law) is founded on charity. And we see that the shared traditions of both Judaism and Christianity are also founded on charity. Without debate, let us accept these traditions but let us ask, from whence the traditions came.

The Mishnah teaches that Great Architect asked the children of Israel to build the temple and to make contributions in his name. Specifically, *Ve'yikhu li teruma*, which means to "make for me an offering" but which the Kabbalah teaches means to "give in G-d's name" since there is no spiritual difference between making an offering and giving a donation. Buried deep in the Hebrew is a confusing possessive: the offering being made is "owned" (possessive) by the one to whom (G-d) the offering is being made. Thus, the Kabbalistic teaching to "give in G-d's name."

What does it mean to give in G-d's name? What is G-d's name? The shared Judeo-Christian name is Yod-Heh-Vav-Heh (Hebrew letters) which is most often rendered YHWH in English, though YHVH is closest to the source. The Hebrew letter Yod (י) not only represents G-d; it also represents metal and/or money. One recalls that small pieces of metal were often used as money whether or not such "coins" carried an Emperor's imprint.

The Hebrew letter Heh (ה) has the numerical value 5 and symbolizes the hand. Vav (ו) symbolizes an outstretched arm and the final Heh (ה) again represents a hand. Thus, in G-d's name,

we find a small coin or piece of metal passed from one person's hand to another person's hand.

The importance of *kavanah* (intention) in fulfilling our obligations is illustrated by the following story.

A just and upright man (we shall call him A.B.) is interrupted by his assistant who tells him that a destitute man, at his door, is in need of charity. A.B. upon seeing the poor man is overcome by great pity and hands over a very valuable gold coin. The poor man is amazed and thinking it is a mistake, points out the value of the coin to A.B., who tells him it is not a mistake. The poor man thanks A.B. and literally flees so that A.B. can't change his mind.

After a few minutes, A.B. calls his assistant and asks him to bring the poor man back. As the poor man walked back he thought to himself that it was too good to be true and he returned broken hearted. Upon his return, the poor man was surprised that A.B. welcomed him and was more surprised when A.B. pulled out another gold coin and gave it to him.

Later, after the poor man was gone, A.B.'s assistant asked for an explanation. A.B. explained that he gave the first coin out of pity from seeing the poor man in such bad shape. A.B. then realized that he needed to give a donation purely to fulfill the obligation.

Conclusion

Masonic charity is fundamental to Masonry. Our ritual teaches charity. And asks that should we find a brother in need to help him; in particular, not to wait for the brother to ask nor embarrass him concerning his need. In G-d's name we give charity. In honor of G-d, we give charity with happiness (we are fulfilling G-d's commandments) and we do so feely, just as our wants once required.

Acknowledgements

I am grateful for Nick Gatlin's careful review. I am solely responsible for errors.

THE TWO PILLARS

By

Joseph C. P. Kindoll, 32° KCCH, Past Master and Fellow, Tennessee Lodge of Research

This is a presentation made by Bro. Kindoll to Hiram Lodge #7 in Franklin, TN.

The first time that I ever got a good look at the inside of a Masonic lodge room was on the morning of my initiation. My grandfather took me into the lodge room at Carrollton (Kentucky) Lodge #134, and proceeded to inform me that everything in that room, down to the smallest item, was there for a very specific purpose, and that it all meant something—nothing was merely ornamental. My eyes were immediately drawn to the two large, free-standing pillars, which in that lodge were placed on either side of the entrance door. I asked him what they were and what they meant, and he replied, “Oh, you’ll find out more about them later.” That explanation did come a month later when I was passed to the degree of Fellowcraft.

However, in many ways the information communicated about these most important furnishings is not proportionate to their size and station. In Tennessee, for example, our attention is drawn only briefly to them in the second degree, and then the explanation is limited to their names, dimensions, and a description of their adornments. They are not mentioned again until they appear, almost as an afterthought, in the Royal Arch degree, in the list of those treasures that were taken to Babylon by Nebuchadnezzar as the spoils of war. Little is given to explain the meaning or symbolism of the pillars themselves. In order to determine that, one must dig deeper into other sources, and that is what we will endeavor to do today.

These pillars, of course, are Masonic representations of those pillars that were erected in the building of King Solomon’s temple. Scripture outlines the details of the temple, including the pillars, in great detail.

These descriptions are included in both the book of Kings and Chronicles. 1 Kings, Chapter 7, Verses 15-22 tell us:

¹⁵For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

¹⁶And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

¹⁷And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

¹⁸And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter.

¹⁹And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.

²⁰And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

²¹And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

²²And upon the top of the pillars was lily work: so was the work of the pillars finished.

Most scholars hold that the pillars were not actually made of brass, as the process of making that alloy involves combining copper and zinc, which was unknown at this stage of history. Many contemporary sources that reference brass then are interpreted to mean copper or, more likely, bronze. I am told by W.: Bro. Palmer that the pillars here in this lodge (Hiram #7, Franklin, TN) were carefully measured when they were made so that they would preserve the scale outlined in scripture and reflected in ritual.

2 Chronicles, Chapter 3 echoes much of this description, but states that “Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.” There are essentially two explanations for the differing heights in the two books. One suggests that the overall height of each pillar was thirty-five cubits (18 cubits for the pillar itself, 5 for the chapter, 4 for the lily-work, and an additional 8 for a base upon which the pillar was erected). The more commonly accepted rationalization is that, since 1 Kings indicates that the chapter of each pillar covered one half cubit of the pillar’s body, 17 ½ cubits of each pillar was visible. With both pillars taken together, their total visible height, not including the chapters, is thirty-five cubits.

Whether these pillars were smooth or fluted is unknown, and they are commonly depicted in both ways. In either case, both Kings and Chronicles place these pillars on the porch of the temple, and therefore they are typically displayed as being free-standing, rather than supporting any portion of the building itself. Therefore, in order to enter the temple, one must of necessity pass between them, and I believe that it is this moment that we specifically refer to when we say that we are “passed” to the degree of Fellowcraft. For this is the moment when we pass from the profane world without and into the holy ground of the temple itself.

This notion of passing between two pillars into some holy space or higher realm is a common thread throughout antiquity. This is particularly evident with respect to the Pillars of Hercules, which stand on either side of the Strait of Gibraltar. On the north side is the Rock of Gibraltar, and its southern counterpart is either Monte Hacho or Jebel Musa (Mount Moses). Plato recorded the location of Atlantis as being beyond the Pillars of Hercules. Renaissance depictions of the Pillars of Hercules sometimes include the phrase “ne plus ultra,” indicating that nothing lies further beyond those gates. This phrase also can be interpreted to indicate the state of perfection that has on some occasions been applied to the craft of Freemasonry itself, more specifically to the perfect ashlar.

But while these naturally occurring “pillars” were interpreted as having a more symbolic, spiritual application, men have been erecting dual pillars in their sacred spaces since the dawn of history. The temple site known as Gobekli Tepe lies in southern Turkey, near the Syrian border. This hilltop site is the oldest man-made religious structure ever discovered, dating to about 9,000 BC (that’s almost 7,000 years before the pyramids and Stonehenge). The ruins at this site clearly show that the temples there were circular structures, with two large free-standing pillars. These pillars are each capped by a rectangular block, which readily calls to mind the capitals described in the Solomonic pillars. They are also carved to take on certain human aspects, commonly believed to be the depiction of temple priests, who are wearing what appears to be loin cloths or aprons.

The Phoenicians placed their westernmost temple to one of their deities, Melqart (who is

analogous to the Greek Hercules) just beyond the pillars in Cadiz. Their temples to Melqart, as with other deities that they worshiped, including Baal, Astarte, and Adon, all similarly were adorned with matching pillars located on either side of the entrance. In fact, it has been suggested that one of the primary reasons why King Solomon sought assistance from Hiram, King of Tyre and his master architect was due to the grandeur of the Tyrian temple to Baal. It is easy to see then how this notion of the pillars marking the entrance to a holy place was carried over from the Phoenicians to Solomon's temple.

But Solomon was erecting a temple to Yahweh, not to Baal or Astarte. And though the physical elements were virtually identical, they must of necessity hearken back to the Hebrew nation and their God. Mackey says:

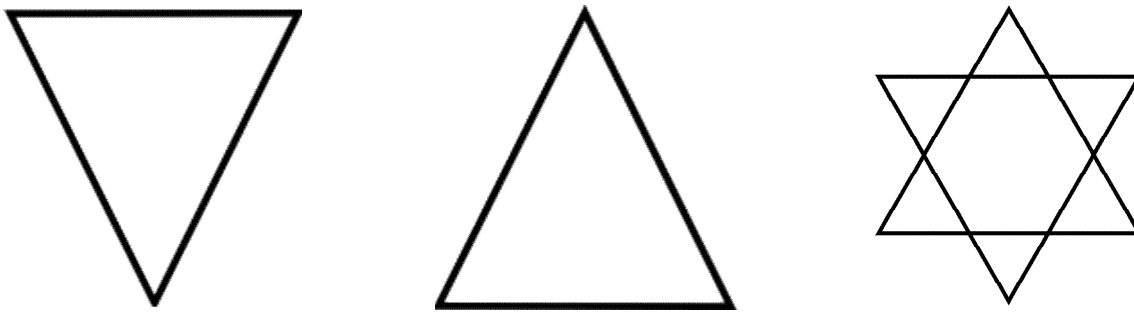
It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or South pillar represented the pillar of cloud, and the left hand or North pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel.

This excerpt is included in the explanatory lecture of the second degree in some jurisdictions, though not in Tennessee. It refers to Exodus Chapter 13, verse 21, which states, "By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night," after setting out from Succoth (which incidentally is also the name of one of the locations where the temple pillars were cast).

These pillars may also have had reference to the two antediluvian pillars of Enoch. In fact, the first Masonic mention of pillars is found in the Cooke Manuscript, dated circa 1410. Enoch, who was the great-grandfather of Noah, was close to God, and according to Jewish tradition, learned much important knowledge from God, including the arts and sciences and the laws of the universe. In order to preserve this knowledge, he and his sons (Methuselah, Elisha and Elimelech) erected two pillars, one of stone, and a hollow one cast in brass, and upon those pillars Enoch engraved his wisdom. These materials were chosen to protect this important knowledge against any future destruction by either "conflagration or inundation," as the stone pillar would survive a fire, while the hollow brass pillar would survive a flood. Evidence of this connection with the temple pillars, from a Masonic perspective, is still evident in our description of them, which includes a reference to their serving as vessels to preserve the archives of Masonry and to withstand "inundation and conflagration," despite the fact that conflagration would easily destroy two brazen pillars. And here again, we see that these pillars make reference to both fire and water/cloud, as they did in our prior historical application concerning the Exodus.

This recurring association of the two pillars with the opposing forces of water and fire lead us naturally to the most obvious of the symbolic expressions of these furnishings—that of duality. If we accept the association with the pillars of Exodus, one pillar becomes associated with water, and the other with fire—two equal, but opposing forces. The ancient symbol for water was a downward pointing triangle, while that of fire was the same triangle pointed upward. This clearly illustrates the opposing nature of these two columns, and is suggestive of one of the key spiritual concepts that is omnipresent throughout Freemasonry: "As above, so below." This same concept is repeated with equal force by the Masonic addition of the terrestrial and celestial spheres: "On earth as it is in Heaven." This also suggests the most tangible of all dualisms—the masculine and the feminine. The

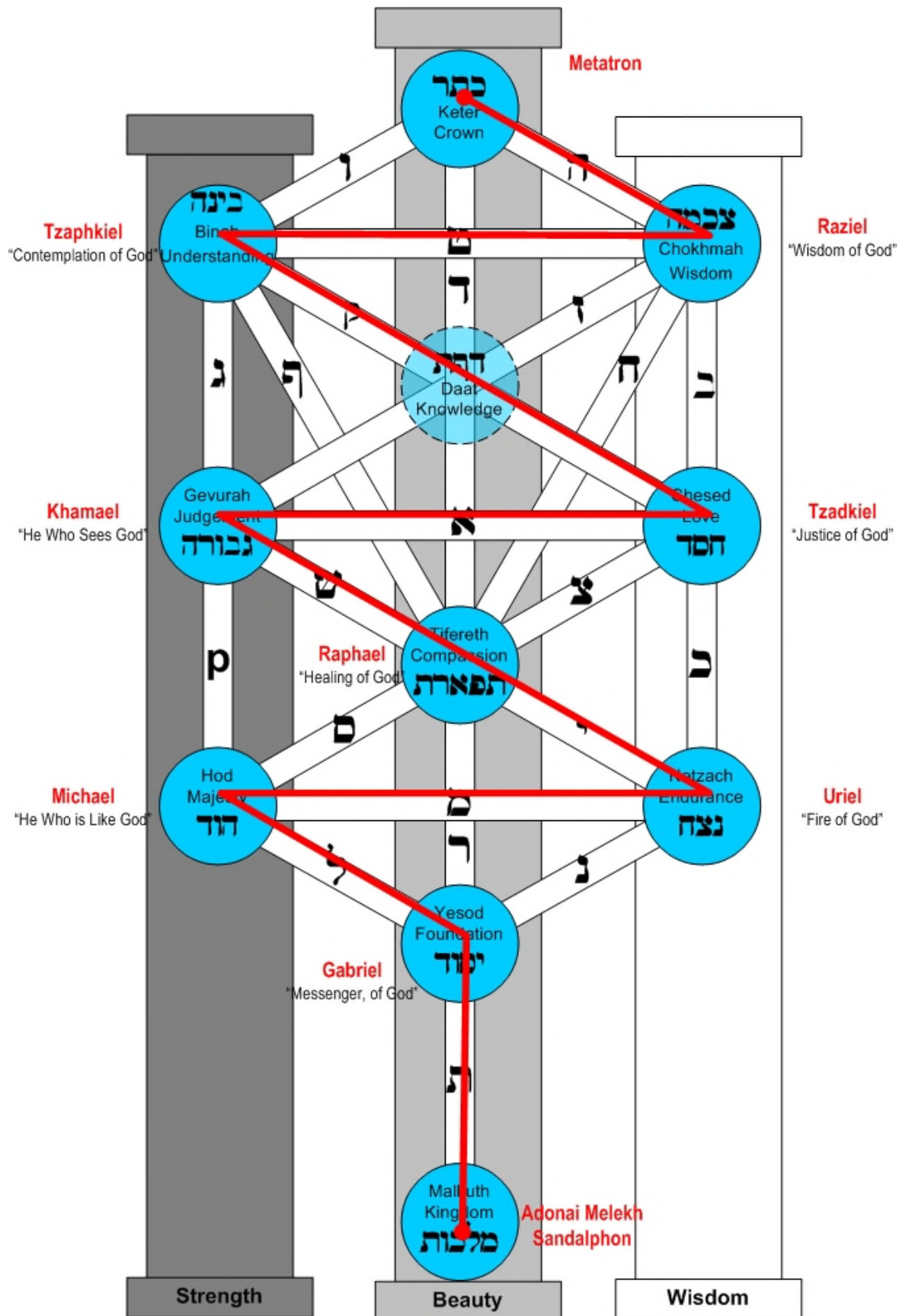
left pillar is named Boaz, which translates roughly to “in strength” and is clearly an active, masculine concept. The right pillar, Jachin, translates to “God will establish,” is a more passive, creative notion, and can be directly associated with wisdom, or “Sophia,” which is feminine.



Dualism is an essential concept in virtually every system of religious or spiritual thought known to man. Whether this is expressed as creation vs. destruction; mind vs. body; or yin vs. yang, the notion of equal but opposing forces is omnipresent. Some depictions of the Solomonic pillars further reflect their oppositional nature by making one pillar in black and the other in white. This is NOT to be interpreted as equating to the notion of good vs. evil, for neither of these equal but opposite forces is inherently “better” than the other. We are told in scripture that there is a time to be born and a time to die, etc. illustrating that neither of the opposites is to be considered evil. Albert Pike further illuminates this distinction by stating that evil is not the opposite of good, but rather the absence of it, just as ignorance is the absence of wisdom and darkness is the absence of light. These dualistic forces that are symbolized by the two opposing pillars teach the concept of the necessary union of opposing forces, an idea which Bro. Ryan Driber names the “equilibrium of the contraries” in his paper of that name (Tennessee Lodge of Research 2005 Proceedings).

But a Masonic lodge is supported not only by the columns of Wisdom and Strength, but by that of Beauty as well. While these three columns are clearly delineated by the three stationed officers, they are also reflected at one particular moment, when the candidate passes between the two pillars. At that time, there are in fact three pillars: the two we have been discussing and the third represented by the candidate himself. As he passes between them, he represents the harmony, or balance between the two opposing forces, between the Senior Warden’s column of Strength and the Worshipful Master’s column of Wisdom. He becomes the pillar of Beauty—the embodiment of the Junior Warden. Just as the union of the downward pointing triangle of water and the upward pointing triangle of fire yield the six-pointed star of Israel, so does the union of King Solomon and Hiram, King of Tyre yield the synthesis which is Grand Master Hiram Abif, whose deceased father was a Tyrian and whose mother was a “widow of the tribe of Naphtali.”

Much of the history and symbolism of Freemasonry comes from the Jewish tradition, and often more specifically from the Jewish mystical tradition known as Kabbalah. This school of thought teaches that God created the universe in ten utterances, each of which represents a specific attribute or emanation of the Deity. These emanations or sephiroth collectively form what is commonly called the Tree of Life, and are organized according to the three pillars of Wisdom, Strength and Beauty. The organization of these pillars exactly matches the placement of the two brazen pillars—Strength (Boaz) on the left, Wisdom (Jachin) on the right, and Beauty—often referred to as the Middle Pillar, represented by the candidate.



The base of this Middle Pillar is the sephirah (Hebrew for a single emanation of Deity, as opposed to the plural sephiroth) named Malkuth, which represents the material world or kingdom that is generated from the other manifestations of Deity. It is the beginning of the Kabbalist's spiritual path toward enlightenment. The top of this Middle Pillar is the sephirah named Keter, which represents the crown or Godhead. In his journey toward the apex of this mountain of Truth, the seeker of light passes back and forth up a winding path between these pillars.

The goal of the student of this mystery school is to incline neither to the right, nor to the left, but to take from each pillar's energy, always returning to balance himself in the harmony of the Middle Pillar. The temple cannot stand without the two supporting pillars, and if the initiate fails to build his spiritual temple without harmony between the two extremes, his temple cannot stand, and will suffer the same fate as that which fell to Samson's might.

While the study of the Kabbalah is a deep and complex subject, even this cursory introduction shows a very clear parallel to the ascension of the candidate in the second degree. I do not claim to be an authority on the mysteries of the Kabbalah, or even on the symbols and meanings of Freemasonry. I do however believe Pike when he admonishes us to follow the streams of knowledge back to their "sources that well up in the remote past" where we will find the "origins and meaning of Masonry." What I have offered today is one interpretation of the history and symbols of these two omnipresent pillars. It is my hope that in doing so, each of you may be moved to explore these mysteries further, and in turn arrive at your own understanding of their meaning to you. My only charge is that, when you do arrive at a knowledge of this, or any other symbol of Freemasonry, that you do not stop there and say, "I understand this." Press onward, dig deeper, peel back yet another layer—for it is not the destination, but the journey through the pillars and up the winding staircase that yields the Mason his wages.

ENOCH—DEPOSITOR OF THE WORLD’S KNOWLEDGE IN THE SCOTTISH RITE

By

George C. Ladd, Past Master and Fellow, Tennessee Lodge of Research

The Biblical figure Enoch plays a key role in the Scottish Rite of Freemasonry. In the Royal Arch of Enoch Degree of the Northern Jurisdiction of the Scottish Rite, and the Royal Arch of Solomon Degree of the Southern Jurisdiction, deposits are discovered under Solomon’s temple, and it is related that those deposits were placed there by Enoch, the son of Seth.

In the York Rite Royal Arch degree, a similar discovery is made. It is not clear who made the deposits, but they are contained in the Ark of the Covenant (the Royal and Select Master degrees add the detail that the deposits were made by the Three Grand Masters). (Coil 203)

Scottish Rite scholar Arturo de Hoyos states that

A version of the Royal Arch degree likely arose between 1737 and 1740. . . . all forms of the [Royal Arch] rituals likely derive from a common ancestor.

The Scottish Rite inherited its version of this degree from Steven Morin’s 25-degree Rite which is fortunately preserved in toto in the 1783 Francken Manuscript, now owned by the Supreme Council 33°, Northern Masonic Jurisdiction.

According to this version of this legend, Enoch sought revelation to learn the Almighty’s true name, after which he beheld a triangular golden plate in a vision. Upon the plate was inscribed the Tetragrammaton, YHWH, or sacred four-letter name of God, which he was forbidden to pronounce. Presently he seemed to be lowered perpendicularly into the earth through nine arches into a vault where he again beheld the same plate. In commemoration of the vision he subsequently constructed a subterranean temple at the location of its manifestation, and duplicated the plate encrusting it with agate. The plate was set atop a marble pedestal and deposited in the ninth arch. Enoch was then commanded by God to place a stone door, in which an iron ring had been set, over the first arch to permit entry, and also to protect the treasure from the impending deluge. Enoch also constructed two pillars, one of brass, the other of brick, and upon them inscribed the arts and sciences to preserve this knowledge for the world. The location and knowledge of Enoch’s temple was lost following the flood.

King Solomon coincidentally selected the same site for his temple and upon beginning construction discovered the ruins and a variety of treasures. Fearing that the antediluvian structure had been dedicated to a “false god,” Solomon changed the temple’s planned location. King Solomon also constructed a secret vault beneath the Sanctum Sanctorum which was supported by a large pillar denominated the Pillar of Beauty as it was destined to support the Ark of the Covenant.

Some time later he sent three Craftsmen to search the ruins for more treasures, at which time they discovered the stone door with the iron ring. One of the three tied a rope about his waist and was thrice lowered into the vault when, upon penetrating the ninth arch, he beheld Enoch’s gold plate which greatly astonished him. After informing his companions of the discovery the three entered the vault by means of a rope ladder and retrieved the treasure which they presented to King Solomon who then created them Knights of the Royal Arch. Solomon informed them that in time they should be made

acquainted with the true pronunciation of the Divine name, and permitted them to enter his secret vault where they encrusted the golden plate upon the Pillar of Beauty. The name of the chamber was then changed from the secret to the sacred vault. (de Hoyos)

In the Bible, in the Book of Genesis, there are two Enochs. The first is describe in Genesis 4:17-22 as the son of Cain and the ancestor of Tubal-Cain. The second is described in Genesis 5:1-21 as a descendant of Adam via the line of Seth. This Enoch enjoys special status as one who, along with Elijah, was transfigured—he was taken to heaven directly without having to undergo death. Genesis 5:24 states “Enoch walked with God; and he was not, for God took him.” It is this Enoch that is the one relevant to the legend in the Francken manuscript.

No mention is made in the Bible of Enoch’s constructing two pillars upon which to preserve the knowledge of the world through disaster. But, Josephus’ *Antiquities of the Jews* states in Book 1, Chapter 2, Verse 3 that the children of Seth

were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam’s prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars; the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. . . . (Now this remains in the land of Siriad to this day.) (Whitson 32)

The earliest manuscripts of Freemasonry, the so-called “Gothic Constitutions” or “Old Charges,” replace Enoch with the sons of Noah as the ones who deposit their knowledge in inscriptions upon two pillars. The Matthew Cooke manuscript states,

Kindly knowing of that vengeance, that God would send, whether it should be by fire, or by water, the brethren had it not by a manner of a prophecy, they wist that God would send one thereof, and therefore they wrote their science[s] in the 2 pillars of stone, and some men say that they wrote in the stones all the 7 science[s], but as they [had] in their mind[s] that a vengeance should come. And so it was that God sent vengeance so that there came such a flood that all the world was drowned, and all men were dead therein, save 8 persons, And that was Noah, and his wife, and his three sons, and their wives, of which 3 sons all the world came of, and their names were named in this manner, Shem, Ham, and Japhet. And this flood was called Noah’s flood, for he, and his children, were saved therein. And after this flood many years, as the chronicle telleth, these 2 pillars were found, and as the *Pilicronicon* saith, that a great clerk that [was] called Pythagoras found that one, and Hermes, the philosopher, found that other, and they taught forth the sciences that they found therein written. (Cooke)

Thus, we see the legend of two pillars preserving knowledge through disaster making its way from Josephus into Freemasonry.

The aspect of discovery underneath the temple probably derives from the *History of the Church*,

written in the 4th Century A. D. by Philostorgius. In 361-363 A. D. there was an attempt by the Emperor Julian, the Apostate to build a Fourth Temple at Jerusalem. According to the story, this effort was prevented by earthquakes, fires from the ground, and other miracles. After one such earthquake, a subterranean vault was discovered which contained a book wrapped in linen. On the book were the words “In the beginning was the Word, and the Word was with God, and the Word was God,” being the first verse of the Gospel of John (Coil 203).

This legend is preserved by Samuel Lee’s *Orbis Miraculum*, published in 1659. Lee’s version of the legend states

When the foundations [of the Temple at Jerusalem] were a laying, as I have said, there was a stone among the rest, to which the bottom of the foundation was fastened, that slipt from its place, and discovered the mouth of a cave which had been cut in rock. Now when they could not see the bottom by reason of its depth; the Overseers of the building being desirous to have a certain knowledge of the [sic] they tied a long rope to one of the Labourers, and let him down: He being come to the bottom, found water in it, that took him up to the mid-angles, and searching every part of that hollow place, he found it to be four square, as far as he could conjecture by feeling. Then returning toward the mouth of it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up he shews the book, which struck them with admiration, especially seeming so fresh and untoucht as it did, being found in so dark and obscure a hole. The Book being unfolded, did amaze not only the Jews, but the Grecians also, holding forth even at the beginning of it in great Letters (In the beginning was the Word, and the Word was with God, and the Word was God.) To speak plainly, that Scripture did manifestly contain the whole gospel. . . . (de Hoyos)

What is the psychological meaning of a legend of the Ineffable Name of Deity being deposited in a vault underground, to be discovered accidentally after a great length of time? I suggest it is symbolical of the individual coming from darkness to light—to the realization that there is a God, that He dwells within and, when discovered, speaks with a still small voice the ultimate knowledge of Himself, which has heretofore been lost to the individual. This realization may come from the depths of despair in a heretofore ruined life, but as the individual begins to reconstruct within his heart his previously ruined temple for the indwelling of God, he becomes more certain of the fact of the existence of and accessibility of Divinity—ancient knowledge previously lost to himself.

This brings to mind the experience of the prophet Elijah in I Kings 19:11-13

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the lord was not in the fire: and after the fire *a still small voice*.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him . . .

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HIRAM ABIF: SON OF FIRE?

By

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PROLOGUE: “Who or What is God? . . . The name which is uttered cannot be that of this Great Being who, remaining nameless, is the beginning and the end, beyond time, beyond the reach of mortals, and we in our simplicity call it God (CRT:1:4).”¹

What is ritual? . . . “Men call on many gods, though above all there is but One; yet whatever they call Me, I will hear them, for I am The God Above Names, The God Embracing All Names. Whatever men believe, if it serves GOOD, it serves God. . . . The rituals of men may often be empty ceremonials, but they may also guard the Great Mysteries behind them (GLN:2:14).”

What is a Mason? . . . “The craftsman should stamp his handiwork with his spirit, for all who fashion with their hands should leave their seal thereon (MPR:25:8).”

“We are the sons of The Sons of Fire, men so called because fire was necessary to their metalworking. Today, we name our sons over the fire and forge, as they did, and each one of us belongs to the same fire (SOF:24:8).”

My Masonic Journey began when I heard “. . . as all others have done who have gone this way before [H]im.” I asked myself, “Who was this—[H]im?” Mackey asks the same question, “Who is Hiram?” I later found that [H]im was Grand Master Hiram Abif, the Junior Warden in the South, the “Widow’s Son.” I, like many aspiring adepts, thus began my initiatic quest. Let me first say, that during this journey, I became aware that being a freeman was a prerequisite to “Know Thyself (Temple of Apollo, Delphi),” like [H]im.²

The contemplative mind is free for exploration if one is one’s own master. Hiram is additionally important to the Scottish Rite or Rites Eccosais. Albert Pike opines that the key to these allegories is the single dogma of Hermes, “As above, so below; as below, so above”³ or said in a different way the Temple of God reflects the Temple of Man. “If a man would know heaven, he must first know Earth (SCL:16:1).” Applying “Thomas Christianity”⁴ then . . . “The kingdom is inside you and it is outside you. When you know yourselves, then you will be known. . . . (Gospel of Thomas, Saying 3)” Matthew 18:3 KJV hints that an initiate must be an apprentice first in order to become a master . . . “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” S. Brent Morris, Ph.D. writes, “The legend of Hiram Abif is not presented as Biblical history; its analysis is available for anyone to read. I suppose some Masons may think it is history. . . .”⁵ For some Freemasons and Rosicrucians, HIRAM is an anagram: Homo Jesus Redemptor Animarum. And for me, the orthodox “Pauline Christian” Mason, Hiram allegorically represents the Christ Saviour⁶ or embodies the Lost Word⁷ and is a character grafted into the Mystery School tradition of Osiris, and others. Whether Hiram originated from Noachite, Hermetic, Templar, or Jacobite roots is still in debate; I favor the Jacobite tradition in that the Royal Order of Scotland (Knight of the Rosy Cross) has always claimed—that the King of the Scots is the hereditary Hiram Grand Master keeping a chair empty as in the Master Mason Degree. The emergence of the third degree of Symbolic Masonry notably occurs after Mystery Plays were outlawed by James I.⁸ Given the sparse conflicting Scriptural authority we have describing Hiram Abif . . . I ask is there an archetype “q” for Hiram in the third degree of Symbolic Masonry? Josephus Flavius in his *Antiquities of the Jews* (Chapter 3:76) refers to Hiram as an Artificer; “Now

Solomon sent for an artificer out of Tyre, whose name was Hiram: he was by birth of the tribe of Naphtali, on his mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites." In Symbolic Masonry, Hiram Abif is a Master Mason and a devoted servant of Jehovah; he is a composite character blend or amalgamated alloy of three biblical figures and their attributes: Betzalel's wisdom, Adoniram's supervising skills, and Hiram-Abi's metal working skills. "Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition: pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art (the Kybalion)."

Scripture does not record the death of Hiram Abif; Freemasonry, however, records Hiram's symbolic death through the Twice-Born initiation of the candidate in the Third Degree using a pescher technique, similar to those used in Nag Hammadi and Qumran scrolls. Hiram accepts the challenge of Jubela, Jubelo, and Jubelum and fatally learns that as "the furnace [is] to copper, so is adversity to the soul. Every sorrowful blow that falls upon the soul is a tempering stroke. The metal that suffers the fires of the furnace longest is the finest in quality (MPR:4:20-21)."

In the Jewish tradition, Hiram was born a Jew according to Halacha (Jewish Law); Hiram constructed the Beth HaMikdash (the Temple) and thus the Mezudat David translates Hiram Abi (my father) as "Hiram a skillful man." Midrashim commentary suggests that Hiram lives eternally; this is echoed in the Aggadic compilation, *Yalkot Shimoni*, as Hiram erects the seven heavens . . . the first of glass, the second of iron, the third of lead, the fourth of brass, the fifth of copper, the sixth of silver, and the seventh of gold and enters paradise alive. This Jewish Hiram archetype is one worthy of Masonic emulation or as Freemasonry teaches: "If we possess the same painstaking fidelity as our Grand Master did in the hour of tribulation then will our final reward be that which belongs to the just and perfect man." Mackey writes that according to Adonhiramite legend, Solomon bestowed the honorary title of Adon upon Hiram signifying the master who is exalted where the "h" is necessarily omitted from Adoniram. Clearly, Hiram achieves Bronze Age stature of God-like proportion due to his cunning metallurgic craft. An Oriental and Rosicrucian legend states that all smiths are related through the spirits of fire, as descendants of Tubal-Cain (descendant of Cain) hence the golden Hermetic thread; that same legend suggests that a jealous Solomon (over the Queen of Sheba) either allowed or arranged the slaying of Hiram through: Fanor, a Syrian Mason; Amru, a Phoenician carpenter; Metusael, a Hebrew quarryman.⁹ These three workmen attempted to disrupt the casting of the brazen Molten Sea; the casting thus disintegrated as the work burst into flames; the spirit of Tubal-Cain initiated and made Hiram invulnerable to flames thus saving Hiram who was then able to magically complete the casting, uniting the water of wisdom with astral fire. The Queen of Sheba consented to marry Hiram whereupon he was ultimately murdered by the three perpetrators but not before he was able to secret his jewel on which the word had been inscribed; "Truth lies at the bottom of a well."

Sir Edward Creasy in his "History of England" stated that "The British mines mainly supplied the glorious adornment of Solomon's Temple. . . . In those days the mines of south-western Britain were the source of the world's supply of tin, and its export to Phoenicia provided the most suitable outlet for its use in the civilized Greek world." Referencing Smith, in his chapter on the antiquity of Masonry in Britain, "notwithstanding the obscurity which envelops Masonic history in that country, various circumstances contribute to prove that Freemasonry was introduced into Britain about 1,030 years before Christ," writes Thomas Payne, a non-Mason.¹⁰

"The Great White Brotherhood's teachings were known by the Druids and the Essenes; Joseph [de Mar-more or 'great lord'] of Arimathea or Ilyid was a Bronze Age tin merchant or 'Minister of

Mines' who sojourned to 'Paradise'/ancient Celtic Glastonbury.¹¹ Joseph of Arimathea was the great uncle and later the adoptive legal stepfather of Jesus according to the Talmud, a rich member of the Sanhedrin per Mark 15:43 KJV, 'Nobilis Decurio' per St Jerome's translation of the Latin Vulgate Bible, and mentor to the 'widow's son, Jesus.' Aristolas [Aristobulus] taught that Ilyid had been one who commanded with the ships of Rome, but was not without ships himself. . . . So it was that Jesus . . . He being skilled with His hands, worked on them. Jesus was brawnily built and not one to take money without labour (BRT:2:5)." Both Origen's *Contra Celsum* and the rabbinic literature claim that Jesus as an adult laborer learned magical arts in Egypt which enabled his divine miracles. Jesus, like Hiram, is versed in the practical application of Bronze Age metallurgy as evidenced in Matthew 10:34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Later, Aristolas writes that certain Wise Strangers (Bethany Group per Vatican records) sought refuge beyond Roman oppression within the sea-girt realm of Britain; and so it was that Joseph of Arimathea or Ilyid established the Culdee or Wattles Church marked with his epitaph, ". . . I brought Christ to the Britons and taught them. I buried Christ, and now, here my body is at rest (BRT:1:19)."

"After our Lord died, having been hung on the cross outside the city walls of Jerusalem, Joseph of Abramatha took Mary, the mother of Jesus into his home until John could make suitable arrangements. Then he was called Guardian of the Lady, which title became confused in Britain with that of Guardian of the Sacred Vessel (BRT:4:2)."

"Our father [Joseph] said, 'As the light came first and called the eye into being to see it, so it is with God, who is the already existing light. The heart does not create the thought but the thought produced the heart. This, so it could manifest, for the heart is created to serve thought in the world of effects. The world of cause lies in another kingdom.' The Druthin said, 'The light we know and have, these things are not strange to us. All light comes from an original crystal, which is always virgin, and we say the behaviour of light is the fore-ordained symbol to man (BRT:4:11)."

"Joseph, our father, said, 'I have not come to batter down your house of hope, for it has many pleasing features, even as ours. So let us not disagree, but take the best from both and, discarding what is less good, fashion something of value to all. Let us weigh one thing against the other, rejecting that, which clearly shows the way (BRT:4:12)."

Pontius Pilate, a Roman citizen, a Spaniard national, and a close friend of Joseph of Arimathea, and educated in the Britons (in Druidic philosophy) questioned the Christ,¹² "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all (John 18:38)." Druithin is a servant of Truth (a sacred caste or Magi) whose motto 'The Truth Against the World' by which it offered itself to be judged; Druids learn the religious rule through cultivation of memory. A guarded genealogy of nine successive generations of free forefathers closed the Order to a 'Royal Priesthood.' The cubit or unit of measure used in Stonehenge was the same used in the Great Pyramid. The way to Christianity was traced by Nature; the stone circles or caers of Britain (upon which the employment of metal was not permitted) are not different from the circle erected by Joshua at Gilgal. Druidic services were held while the sun was above the horizon and was otherwise forbidden by law. It is singular that the right branch of the Druidic Trinity never changed and remains Yesu. The phrase ἀπὸ ἀνατολῶν or from the rising [of the sun] provides clues to the inter-connectivity of the Magi "who departed into their own country another way (Matt 2:12 KJV)." In AD 61 Suetonius Paulinus, the legate in Britain proceeded to exterminate Druidism; the person of the Druid was always sacred and inviolable to the Celtic nations. Origen (3rd century) states, 'The power of our Lord is with those in Britain who are separated from our coasts.' Gildas, the British historian, writing in AD 542, states, 'We certainly

know that Christ, the True Sun, afforded His light, the knowledge of His precepts, to our Island on the last year of the reign of Tiberias Caesar, AD 37.' Roman Church precedence is precluded by the establishment of Christianity as State Religion by King Lucius. . . . the British Church was at least an elder sister, certainly not a daughter of the Roman [Catholic Church]."¹³

Henry II wrote that Glastonbury Abbey was "the source and origin of all religion in England," alluding to Joseph of Arimathea's connection to Celtic Christianity as Ilyid. Henry VIII ordered the dissolution of Glastonbury Abbey. Despite Henry's Rampage, ancient wisdom texts now published as the Kolbrin Bible survived from this Egyptian/Celtic source. Four separate Church Councils recognized that Britain was the first kingdom to receive the Gospel from Ilyid, "statim post passionem Christi," including Pisa (1409), Constance (1417), Sienna (1424), and Basle (1434). And so begins the Hiram's "q" or the lost years of a Hiram's odyssey. . . .

The Tale of Hiram is recorded by Thute, a freeman of the land of Hethim (Hittites, mentioned in Judges 1:26, KJV) in the 4th Book, Sons of Fire (SOF) of the Egyptian Texts of the Bronze book now part of the Kolbrin Bible. Hiram Uribas¹⁴ son of Hashem,¹⁵ while "still a beardless youth," was visited by a wise man who came from a faraway land who "poured out words like jewels, so that the young man became filled with a desire for wisdom and Truth, swearing that from that day forward, he would devote his life to the search for them (SOF:6:2)." Compare this telling with the following sayings of the sages: "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide. When the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom (The Kybalion);" "Fill ye water for yourselves from the living fountain of the Lord. . . . Because it flowed from the lips of The Lord, and it gave a Name from the heart of The Lord (Odes of Solomon 30:1,5);" and "Jesus said: He who drinks from my mouth will become like me, and I will become like him, and the hidden things will be revealed to him (Gospel of Thomas, Saying 108)."

"Hiram was a young man of his people, tall of stature, with a darting bright-eyed glance. His long, band-bound hair hung low on his shoulders, and his stride was wide and firm (SOF:6:3)." Hiram is literally 'a traveling man' "on the road to Egypt who painfully gains a little wisdom from spurning a widow's seduction and arrives at the city of On when Pharaoh Athmos [Athmose, 18th Dynasty, fought Hyskos/Hebrews] ruled. In those days, Egypt was at war with the Abramites¹⁶ . . . and Hiram went unnoticed (SOF:6:9)."

"Hiram dwelt long in Egypt and absorbed its wisdom. . . . He learnt about the nest-burning bird [phoenix] whose wondrous many-hued egg granted men the gift of eternal life. He heard about the serpent pearls and the bright jewels, which glowed with the light of the sun even on the darkest night (SOF:6:10)." Hiram was taken into the household of Naymin and ". . . became as son to him, tending the sheep of the temple, and no Egyptian was with him (SOF:6:12)." Later Hiram states, ". . . I have taken the treasures of Egypt and hidden them. . . . Who would suspect me if I went about my task without change, a shepherd with no thought (SOF:6:31)?" On leaving Egypt, Hiram lost his love, Asu, to the sword. Hiram lost some of his "treasures" when he was "waylaid, and though his life was spared he was left bleeding and near to death" and subsequently "was succoured by wandering metalworkers, and brought back to health by them, for they were men of his own blood (SOF:6:39)." "Hiram remained with the metalworkers for some years and learned their craft. He became skilled in the making of weapons and in their use. In the fullness of time, he returned to the place where he had secreted the treasures and recovered them. He then went down to a city by the sea and took a ship to a far off land. No man has seen him since, but it is said he married to the daughter of a king and became a prince among foreign people (SOF:6:40)." This prequel, I believe, is a plausible allegorical background for Hiram's orthodoxy as told from an Egyptian Hieratic source. This might be the

source for the Masonic tradition that four years before the Temple was begun, Hiram Abif, as the agent of the Tyrian king, had the good fortune to discover and import an abundance of precious gems using Tyrian ships for the service of King Solomon with which Hiram Abif adorned the Temple as quoted by Dr. Oliver and detailed by Mackey.¹⁷

This citation is an allusion to the taste and skill of Hiram Abif whereby our Masonic lectures say that the wisdom of Solomon contrived the fabric of the Temple, and the strength of King Hiram's wealth and power supported the undertaking, yet it was adorned by the beauty of Hiram Abif's curious and cunning workmanship.

To better understand or see the decodable elemental truths within this Kolbrin source, one can simply turn its pages or that of other wisdom texts. The Song of the Pearl [or Hymn of the Soul] is a supplement to the apocryphal Acts of Thomas as a hymn uttered by Judas Didymus Thomas.¹⁸ This parallel reiteration or gnostic narrative (in both Greek and Syriac) details a prince's quest for a pearl which esoterically is his gnosis or awakening of his own soul. The prince departs the darkness of Egypt after stealing the serpent pearl of knowledge and travels to the light of his home in the east wearing his garment of gnosis [apron] which is his twin or spiritual body to be united with the triune gnostic principles of the father of truth, the mother of wisdom, and the son whom he allegorically represents. This composition is a key to an understanding of the Tale of Hiram. The mischief purposed in the theft of the serpent pearl is an allusion to taking what is rightfully one's own self. In both tales, the Savior saves himself in this gnostic cosmogony. Moreover, Kolbrin's Book of Scrolls or Sacred Registers defines the initiate, or candidatus, perfection obtained by the taking of the serpent pearl only through the mystery of the Twice Born having endured false death, having passed the trials and survived the challenges becoming the Opener of Tombs.¹⁹ An allusion to the Kundalini awakening or the Cross is esoterically contained within the serpent for, "Behold the serpent it sleeps at the bole of a tree from which hangs the body of man, the tree of his backbone. It is on guard, safeguarding the precious gem of spiritual powers (SCL:9:18)." Druids held the cross and the serpent sacred. "Faith is replaced with certainty, and he is now an Initiated One (SCL:9:21)." "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3:3 KJV)."

According to Carl Jung, Swedish Grand Master, initiatic rites are a process that begins with submission, followed by containment, and ending with liberation. Through initiatic rites, the individual reconciles conflicting elements of his personality, strikes a balance, and truly masters himself.²⁰ The initiatic experience is an outward expression of the change within. "Who will guide my footsteps through life? I will (SCL:15:6 . . . salvaged from an initiation ceremony)." Orthodox Protestant baptism is an outward expression of submission through scriptural spiritual obedience, followed by realization of separation from God, and afterwards completion of the soul through oneness or triune being with God. The distillation of ancient mystery schools well known to Clement of Alexandria and Origen is best stated by their master, Plato, in the Phaedrus, "Constantly perfecting himself on perfect mysteries, a man in them alone becomes truly perfect." "The lips of Wisdom are closed except to the ears of Understanding (the Kybalion)"; when a Masonic Lodge is duly tiled then the Lodge is truly Hermetically sealed.

Thute who recorded these things writes, "He who reads [these things] with eyes alone will derive little benefit, but he who receives [these things] with an enlightened and uplifted heart will find a response within the depths of his own spirit (SOF:6:1)." Whether erudite or dauntless, traveling down "paths that they have not known" . . . crooked or straight, "The story of one person is the story of everyone, and one man's quest is the quest of all humanity. . . . To realize one's destiny is

a person's only obligation (The Alchemist, Paulo Coelho)." The crucible of Egyptian and Druidic Mysteries forged Judeo-Christian elements into Freemasonry—as such initiates come to know “God becomes man that man may become God.”²¹

EPILOGUE: “When the greatest book of memory fails then historical truth becomes meaningless; man is left to ponder the cyclic magic of the mystery into which he is initiacally plunged Then meanings contained within legends and symbols become our very roots or tree of life.”

(Anonymous Ascendant Master)

Notes:

the Kybalion . . .

Divine Magic: The Seven Sacred Secrets of Manifestation (A New Interpretation of the Classic Hermetic Manual The Kybalion), revised & edited by Doreen Virtue.

Described in Genesis 4:22 KJV, “Tubalcain [is], an instructor of every artificer in brass and iron,” hence, the antediluvian origin, descendant of Cain, for the Master’s Mason’s Password and the eponymous ancestor of Hiram Abif.

Tubalcain is son of Cain who was sired not by Adam but by the ruler Samael (also called Yaldaoboth or the Angel of Death), ‘who takes the soul away from man.’ Noachite origins are suspect in that Noah was a descendant of Seth not Cain.

In *The Antiquities of the Jews*, Flavius Josephus says that “Tubal exceeded all men in strength, and was very expert and famous in martial performances, . . . and first of all invented the art of working brass.”

More interesting still is Harry Carr’s analysis in his book, *The Freemason at Work*, Privately Printed, London, 1976: 170. Genesis 4:22 uses the precise same Hebrew words as does 1 Kings 7:14 to describe both men in their craft as חָרַשׁ נְחֹשֶׁת “choreish nechosheth.”

The Hebrew חָרַשׁ “harash” means graver, artificer: worker in metal (1 Samuel 13:19; Hosea 8:6; 13:2; Deuteronomy 27:15; Jeremiah 10:9); Can also mean a worker in stone, or an engraver of gems.

Masonic scholar and historian, Harry Carr’s point about Tubal Cain and Hiram Abif is that “Tubal Cain was the founder of the craft in which H.A., above all, excelled and he was the direct link between the two earliest pillars and those of Solomon’s Temple.”

¹ References in this format (3 letters : chapter : verse) are from the Kolbrin Bible.

² “The Ancients and Human Nature.” *The Initiatic Experience*. Robert Herd.

³ *Morals and Dogma*, Albert Pike, p 777; also referred to as “The Emerald Tablet” or Tabula Smaragdina.

⁴ Thomas Christianity includes the Gospel of Thomas, the Book of Thomas, the Dialogue of the Saviour (all Nag Hammadi Scriptures or logoi sophon) and the Acts of Thomas which includes the Hymn of the Pearl. “Thomas Christianity” by Marvin Meyer, *The Nag Hammadi Scriptures*, editor Marvin Meyer 2007, pp. 779-783.

⁵ *Is it True What They Say About Freemasonry*, authors Arturo De Hoyos & S. Brent Morris. p 151.

⁶ All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram. It is interesting that the “small hill west of Mount Moriah” has been identified as Golgotha, or Mount Calvary. (Kentucky Monitor, pp. XIV-XV, 5th-15th editions.)

⁷ The ritual of the Royal Order of Scotland (Degrees of Heredom of Kilwinning and the Rosy Cross) declares the lost Word to be the crucified and risen Christ; Emmanuel, God with us, who descended into hell (was lost or separated from us) for three days and rose again. The Triune God-Head would obviously then be represented by God—the Father or Strength, God—the Holy Spirit or Wisdom, and God—the Son or Beauty.

⁸ Ch 7, The Master Mason Degree, *The Mason’s Words*, Robert G. Davis, 33° G.C., p 89-112.

⁹ Old Legends of Hiram Abiff, Bro. Paul T. Hughes, 1982.

<http://www.masonicworld.com/education/files/artfeb02/OLD%20LEGENDS%20OF%20HIRAM%20ABIFF.HTM>

¹⁰ Origin of Freemasonry, Thomas Payne.

¹¹ *Jesus: The Explosive Story of the 30 Lost Years and the Ancient Mystery Religions*, “Chapter 19: Jesus and Joseph among the Druids,” Tricia McCannon . . . the author cites Eugene E. Whitworth’s masterpiece, *Nine Faces of Christ: Quest of the True Initiate*.

¹² Isabel Hill Elder, Chapter V Druidism, *Celt, Druid, and Culdee*, p 54 (citation mentions *Archaeology* by J. O. Kinnaman, D. D.).

¹³ Lewis, L. S., *St. Joseph of Arimathea at Glastonbury*, p 17.

¹⁴ Uribas may reference “lord,” taking its place in the dialectic forms of divine names. (*Proceedings of the Society of Biblical Archaeology, Volume 28*). The root, Uri, means “my light” in Hebrew. {Betzalel/Benzalel was the son of Uri, son of Hur (white one or Horite, derived from Horus) the tribe of Judah and built the Ark among other things . . . }

¹⁵ The Mishnah (dated to AD/CE 200) begins to use the term “Ha-Shem” or “haShem” (literally, The Name) as a euphemism for “YHVH” (Mishnah: Yoma 3:8; 4:2; 6:2; Sanhedrin 7:5, 8; Babylonian Talmud: Sanhedrin 56b). “Our help is in the Name of the LORD, who made heaven and earth.”

(KJV, Psalm 124:8, or GAOTU)

All other names for the Name of God (Gomer, Oz, Dabar which are an Anglicized acronym for Strength, Wisdom, Beauty) or the Tetragrammaton are epithets or roles of God.

(www.chabadtalk.com)

HaShem is both and neither masculine nor feminine and absolutely no plural. (Judaism 101).

¹⁶ Later towards the end of the reign of Solomon, Abramites (worshippers of Ab-Ram and the Egyptian god Iahveh) and the Israelites (worshippers of Elohim) both agreed on Iahveh or Jehovah, as the one divinity in the place and stead of Ab-Ram or Elohim. But the names, Jew for the tribe of Judah, and Israel for the worshippers of El, or Elohim, still remain distinct, being used indiscriminately for both peoples (*Commentaries on Hebrew and Christian Mythology*).

¹⁷ *Encyclopedia of Freemasonry*, A. G. Mackey and C.T. McClenachan, Revised Edition by E. L. Hawkins and W. J. Hughan, 1925, p 331.

¹⁸ *The Gnostic Bible*, edited by W. Barnstone & M. Meyer. Excerpt Ch. 25, “. . . go down into Egypt . . . bring back the one pearl . . . guarded by the snorting serpent . . . again put on your robe of glory . . . with your brother . . . you will be heir in our kingdom.”

¹⁹ Kolbrin: SCL:3:1 “Behold, one comes wearing white sandals and clad in fine linen. Arise, stand up to greet him. He bears the staff of righteousness. He brings a pearl of priceless value; take it and become perfect.” Blavatsky in *Isis Unveiled* would say that man is the philosopher’s stone spiritually” The work is carried to perfection according to the virtue of a body, soul [pearl], and spirit,” says the alchemist; “. . . for the spirit is an invisible thing, nor doth it ever appear without another GARMENT, which garment is the soul (Ripley Revived, 1678).

²⁰ *Man and His Symbols*, Carl Jung, p 156.

²¹ J. F. Newton, *The Religion of Masonry*, p 37.

THE HISTORY OF CUMBERLAND MASONIC LODGE NUMBER 8 F. & A. M.

By

Rick Jones, Past Master, Cumberland Lodge No. 8

Brother Jones compiled this history while serving as Secretary of Cumberland Lodge. It was published as part of the booklet, Cumberland Lodge #8, 200 Years of Brotherly Love, Friendship, and Enlightenment, which commemorated the bicentennial of Cumberland Lodge in 2012.

Cumberland Lodge #8 was chartered by the Grand Lodge of North Carolina and Tennessee on June 24, 1812 as Cumberland N.C. #60, then with the formation of the Grand Lodge of Tennessee became Cumberland Lodge #8. Dispensation was given by M.W. Robert Williams, Grand Master of "North Carolina and Tennessee." Cumberland Lodge was chartered just seven days after the United States stunned the world by declaring war on Great Britain June 18, 1812. The war was known as The War of 1812.

Proc. 1812: Dispensation to Cumberland Lodge 8.

June 24: No Proceedings are available for the meeting on this date, but we quote from *Tannehill's Portfolio* of September 1847, page 73 as follows:

Cumberland Lodge, in the town of Nashville, was instituted on the 24th June 1812, by Dispensation from the Most Worshipful Robert Williams, Grand Master of the Grand Lodge of North Carolina and Tennessee, by the name and style of Cumberland 60, and the following persons named in the Dispensation were duly installed on the same day by W. Robert Searcy, the oldest Past Master present, viz: John Overton, W. Master; Lemuel T Turner, Sr. Warden; Wm. P. Anderson, Jr. Warden.

On the 27th of December, 1813, just 25 years after the signing of the United States Constitution and the Grand Lodge of Tennessee having been established, Cumberland Lodge No. 60 surrendered the charter received from the Grand Lodge of North Carolina and took out a Dispensation under the Grand Lodge of Tennessee bearing the date of February 8th, 1814; and at the following annual Communication of the Grand Lodge, a charter was granted by the name, 'Cumberland Lodge No. 8', "*under which it has been in continued existence from that time to the present.*" The original charter, in good state of preservation, is still in possession of the Lodge, and exhibited occasionally along with Cornerstones from Temple 1 (1825) and Temple 3.

From the date of its organization in 1812 until 1860, Cumberland Lodge elected officers semi-annually, though the Master was often re-elected for several terms. John Overton was the first Master of Cumberland Lodge 8, in 1812. The members of Harmony Lodge, and later members of Cumberland Lodge, included most of the prominent citizens of the period.

On March 25, 1813, the first Degrees were conferred upon George Morgan, Samuel V. D. Stout and Joseph Ward, being the first work done by the Lodge. April 24, 1813, the first Master Mason Degree conferred was on Wilkins Tannehill. After that time, the lodge rapidly increased in numbers.

With the growth and expansion of the city of Nashville, new Lodges were formed. Some of these were formed out of Cumberland #8, and have become as strong and influential as the mother Lodge. Among these was Nashville Lodge #37, chartered 1821, but expired in 1828, surrendering its Charter. Cumberland #8 continued the sole Masonic center until 1847. Then came three: Phoenix

#131 (1847); Nashville #142 (1848); and Sequoyah #156 (1848); but four years later (1852) the three consolidated as Phoenix #131.

Freemasonry came to Tennessee with the earliest settlers. As early as 1789, only five years after the village of Nashbrough was named and platted and just ten years after General James Robertson, with seven other pioneers, a Dispensation was granted to a number of Brethren at Nashville by the Grand Lodge of North Carolina for a Lodge to be known as St. Tammany 29, or 1 of Tennessee. Its name was changed by request November 30, 1800, to Harmony Lodge 29, or 1 of Tennessee. Three years later, December 9, 1808, having made no returns, its Charter was arrested and its labors ceased.

(Polk) Tennessee Lodge 2, (41 of N.C.) was chartered at Knoxville by the Grand Lodge of North Carolina November 30, 1800 naming as its founder Gen. James Robertson. During the next few years seven other Lodges were chartered in Tennessee by the Grand Lodge of North Carolina (and Tennessee) in the following order:

Dec. 11, 1801, Greeneville 43 (3 of Tenn.) @ Greenville
Dec. 5, 1806, Newport 50 (4 of Tenn.) @ Newport
Nov. 21, 1807, Overton 51 (5 of Tenn.) @ Rogersville
Dec. 9, 1808, King Solomon (6 of Tenn.) @ Gallatin
Dec. 11, 1809, Hiram 55 (7 of Tenn.) @ Franklin
June 24, 1812, Cumberland 60 (8 of Tenn.) @ Nashville (by Dispensation)
Nov. 21 1822, Western Star 61 (9 of Tenn.) @Port Royal

What is now Tennessee was initially part of North Carolina, and later part of the Southwest Territory. Tennessee was admitted to the Union as the 16th state on June 1, 1796. Tennessee was the last state to leave the Union and join the Confederacy at the outbreak of the Civil War in 1861, and the first state to be readmitted to the Union at the end of the war. Now with Tennessee being recognized as a State in 1824, a formal release of jurisdiction, *as was stated in the instrument*, over the Tennessee Lodges was issued. Contingent upon their successfully constituting a Grand Lodge for the State of Tennessee, the North Carolina Grand Lodge released all authority and jurisdiction. From the date that Tennessee had become a state the Lodges possessed the right to establish a Grand Lodge. However, at that time it took any three Lodges (all 9 requested) to exercise that right, with Cumberland Lodge #8 being one of those Lodges. The Grand Lodge of Tennessee was formed December 27, 1813. The Grand Lodge of Tennessee constituted all the Lodges in Missouri but their own Grand Lodge was formed in Missouri April 23, 1821.

Welcome President Monroe

A meeting of the lodge was called on the morning of June 8, 1817 with 42 members and visitors present. The following extract from the minutes explains the object of the meeting:

Information having reached the lodge that James Monroe, Esq., President of the United States of America, would arrive in the town today; whereupon it was, "Resolve, that as a small tribute of respect to Mr. Monroe, a distinguished statesman and upright man, and a brother of the craft, the members of this lodge and visiting brethren do march to the suburbs of the town, in procession, to meet him." Worshipful Master, Bro. W. Tannehill, delivered him an address congratulating President Monroe his arrival in Nashville. The members and visitors, having complied with the foregoing resolution returned to the lodge-

room.

From the, *History of Nashville*, we learned that he was the guest of General Jackson and that a public dinner and ball was given by the citizens in honor of the President during his stay.

First Masonic Hall of Cumberland Lodge



The first Masonic Hall erected in Tennessee was completed in Nashville in 1825. The building, a large brick structure, two stories high, seventy-three feet in front and forty-five feet back with apartments in the second story for the use of the bodies and the Royal Arch Chapter, was begun in 1818 after purchasing a the lot belonging to William Tait, a former member of the lodge, for \$1,500, and that subscriptions to the amount of \$1,035 had been received. The Grand Lodge, at its meeting in 1820, “donated the sum of \$500 to assist the lodge in the completion of the Masonic Hall in

this town,” and the next year loaned the lodge another \$500 for the same purpose.

In 1826, Cumberland Lodge directed by resolution, “that the Grand Lodge be allowed the free use and privilege of the Masonic Hall in the town of Nashville, so long as said Grand Lodge shall continue its sittings in said town, without charge or rent” Upon receipt of this offer the Grand Lodge at once cancelled the \$500 debt due by Cumberland Lodge to the Grand Lodge.

The location of the original “lodge room” was located, “on lot No. 77, on which the Masonic Hall stands, was somewhere on Market St. (now 2nd Avenue), near the public square.” The records of the lodge indicate that a portion of this lot was sold to the “corporation of Nashville and that they will erect nothing thereon except a reservoir for the water-works.”

The Corner Stone was laid June 24th in that year by Wilkins Tannehill, Grand Master. Also assisting were officers of the Grand Lodge and the officers and members of Cumberland Lodge, followed by an address by U.S. Senator John Eaton, also a member of Cumberland Lodge. Also appearing on the building subscription list is the name of Andrew Jackson.

In the first story was a large Hall for public purposes. It appears the Masonic Hall was a large part of the social life of the day. Many balls, concerts, and dramatic readings were held there. One person wrote that concert goers entered a large room that was lit by candles. They sat on rows of benches in front of a platform. In 1847, a spacious addition was added to the upper story which was fitted up for an encampment room for the Nashville Encampment of Knights Templar and the appendant Orders. The lower story contained a dining room connected by folding doors in the Hall in front.

This was an event of major importance not only to Cumberland Lodge and Chapter, whose home it was to be, but also to the Fraternity at Large. From here, the Grand Chapter of Royal Arch Masons was established and it became the home of both the Grand Lodge and Grand Chapter for many years until its destruction by fire in 1856. The money for the purchase of a lot was raised by contributions from the brethren, (a total of over \$1,100), Andrew Jackson being among the contributors.

There is some evidence that at least a portion of the funds for the erection of the original building was raised by means of a legalized lottery. The Legislature in September 1813, meeting in Nashville, passed an

Act entitled “An Act to authorize the drawing of a lottery to raise a Masonic Hall in Nashville.” Although this plan was authorized by the Legislature in 1813, for some unexplained reason it was not put into effect until nearly five years later. An official announcement was placed in the “Nashville Gazette” dated February 25, 1818, which ran through several issues. The notice gave the number of prize tickets as 36 with a total value of \$50,000.00. In the wheel there was placed a sufficient number of “blanks” to raise the whole number to 2,000. This number of chances against \$50,000.00 fixed the value or price at \$25.00. Drawings commenced on May 11, 1818, and were announced in subsequent public notices giving details of “winning numbers” and also announcing the advance in the price of tickets as the number within the wheel decreased with each drawing. The Act limited the profit to the fraternity to \$5,000.00 or 10%. Just how this was arrived at is not explicitly explained, but presumably 10% was retained from the winnings of the successful participants. All prizes were payable “after 90 days after the drawing is finished”; and all prizes not demanded within twelve months, “were considered as relinquished for the benefit of the Lottery.” The old newspapers contain no final statement of the general result or of any thanks for the reception given by the public. Even the Minutes of the Lodge are silent in like manner.

This Masonic Hall served as a home for the State Legislature from 1843 to 1853 when the Capitol Building was being built. July 4, 1845 Cumberland Lodge officiated the Laying of the Cornerstone for our State Capital. The State Capital was finally completed in 1859 just prior to the Civil War.

The first Masonic Hall erected in Tennessee was completed in Nashville in 1825. The building, a large brick structure located on Church Street, was begun in 1818, and the Corner Stone was laid June 24 in that year by Wilkins Tannehill, Grand Master and member of Cumberland Lodge 8.

In May 1825, the city of Nashville, and the Grand Lodge of Tennessee in particular, was honored by a visit from the distinguished French patriot and Mason, General LaFayette while on his tour of America. The Grand Lodge, together with Cumberland Lodge #8 and Nashville Lodge #37, and the three Royal Arch Chapters at Nashville, Franklin, and Clarksville, united in one of the most memorable occasions in the annals of Tennessee Masonry.

A public reception was arranged for General LaFayette by personal friend and Grand Master Andrew Jackson along with the other Grand Officers while at Cumberland Lodge #8/Grand Lodge. That evening a Committee was dispatched in carriages to escort General LaFayette to the Lodge. Upon his arrival the General was conducted to the Lodge Rooms in the new Temple, received with appropriate honors and heartily welcomed. General LaFayette was honored with an appropriate address in the name of the Masonic Fraternity of Tennessee.

On the following day, May 4, the Grand Lodge met according to adjournment. A procession was then formed by the Grand Lodge, together with three Chapters and subordinate Lodges, that proceeded to the Nashville Inn where they were joined by LaFayette and suite. They then returned to the Hall, where George Washington LaFayette, (son of the General) and Brother LaVasseur were announced and introduced. General LaFayette was then introduced by Andrew Jackson and George W. Campbell, received with the Grand Honors and seated on the right of the Grand Master, who addressed him in the most eloquent terms and officially informed him that he had been unanimously elected as Honorary Member of the Grand Lodge of Tennessee. General LaFayette replied with an affectionate and gracious response. While no record exists of those present, it is believed that among those in attendance with Grand Master Wilkins Tannehill of Cumberland Lodge were Samuel Houston, also from Cumberland Lodge and other Cumberland Lodge Brethren. The masonic apron worn by General LaFayette remains in the Lodge archives today.

Still another event of interest, in 1825, was the laying of the Corner Stone of Hiram Lodge #7 at

Franklin, the oldest Masonic building in the State. The Corner Stone ceremony was performed by the Grand Master, other Grand Officers and members of Hiram Lodge 7, Cumberland Lodge 8 and Nashville Lodge 37.

As previously mentioned, Sam Houston was initiated April 19, Passed June 20, and Raised July 22, 1817 in Cumberland Lodge #8 at Nashville. Sam Houston enlisted in the War of 1812, was wounded at the Battle of Horseshoe Bend, and gained the admiration and lasting friendship of General Jackson. He later settled in Nashville at the close of the War, where he was successful in Law. Sam Houston, Governor of two states (Tennessee and Texas), member of Congress, U.S. Senator and “President of the Republic of Texas” was a member of Cumberland Lodge #8 and also later joined Holland Lodge #1 while in Texas. He helped to form the “Grand Lodge of the Republic of Texas.”

Lodge Minutes reflect that at a Called Meeting on November 2, 1826 the Lodge was opened for the purpose of filing Unmasonic Charges against two Cumberland Lodge members, Sam Houston and John P. Erwin for dueling. The Lodge minutes read:

With a sense of the deepest regret this lodge has heard of the dissensions among members of the fraternity which have resulted in personal altercations and in some instances in a resort to personal combat. Under any circumstances the laws of Society are violated and disturbed when such evils exist.

Taken in connection with the intimate and more than social duties that bind the Mason to his Brother such disputations and acts of violence tend to prostrate and entirely over throw the most sacred ties of the Craft.

Therefore, Resolved that in the opinion of this lodge Bros. Sam Houston & Wm White in engaging in a personal combat (on motion it was resolved that a standing resolution of this lodge requiring a committee to be appointed to investigate any differences that may exist between Brothers be in the present case dispensed with) and Bro. John P Erwin in sending a challenge to Bro. Houston to fight a duel have acted contrary to their duty as Masons and in consequence deserve the highest punishment of the lodge. But in tender regard to human frailties and under the peculiar circumstances that produced such evils this lodge is not disposed to proceed to any further Judgment and do earnestly recommend to all concerned a restoration of that harmony which ought to exist among Masons. (pages 118–119)

After much investigation and deliberations the Lodge minutes dated, January 20, 1831 reflects that Sam Houston was discharged for Non-Payment of Dues (page 272) and it appears the need for a Masonic trial came to a conclusion.

More about Brother Houston later in the section, “More Distinguished Craftsmen and Founders of Cumberland Lodge #8.”

Other valuable information relating to the early years of work is also lacking on account of the loss or destruction of the first Minute Book, covering a period of almost five years, from June 24, 1812 to April 1817. Bro Tannehill’s written accounts help bridge those years.

The Cornerstone (presently in possession of the Lodge) reads:

On the 24th June, A.L., 5818, A.D. 1818 Was laid This Foundation Stone of a HALL To Be

Erected by the Members of Cumberland Lodge No. 8

Thus saith the Lord God, behold I lay in Zion for a foundation, a Stone, a tried Stone, a Precious Corner Stone, a sure foundation.

The copper plate was found on the cornerstone of the Church Street Hall after the sale of it to Burk & Company in December, 1912, along with a small Bible in pristine condition.

In 1851 an attractive architectural front for the Masonic Hall was designed by Major Adolph Heiman, a veteran of the Mexican War, a Colonel of the C.S.A., and a member of Cumberland Lodge. A beautiful drawing by an associate or contemporary of our Bro. Heiman was deposited in the archives of the Tennessee Historical Society before our Civil War, where it was later discovered. A daylight fire destroyed the First Masonic Lodge Hall in July 1856.

Cumberland Lodge's Narrow Escape in 1828

It seems impossible for brethren in a lodge to always "dwell in unity." Trouble will arise, despite all you can do to avoid it, and Cumberland Lodge had a narrow escape from having its Charter arrested.

During the canvass proceeding of the first election of Andrew Jackson to the presidency, politics were at a fever heat in Tennessee. Unfortunately, the election created strife in Cumberland Lodge. Members became involved in quarrels, bitter language was used, and in some instances members became involved in fights. In one or two cases challenges were issued.

The lodge took cognizance of these actions, trials were held and numbers suspended for unmasonic conduct. The result was that the lodge, in dealing with the question, found they were too quick to punish in certain cases and too willing to overlook infractions in others. In fact, the lodge was swayed by the partisan majority. Finally it was cited to appear before the Grand Lodge at its meeting in 1828 to answer charges. The committee who heard the evidence, in a lengthy report, submitted the following resolution:

Resolves, that the meetings and operations of Lodge No. 8 be suspended for twelve months from this time; provided, that said suspension shall not be construed to work a dissolution of said lodge or forfeiture of its charter, or prevent them from collecting all their dues and debts of every description whatever. And provided further, that said lodge may hold and possess the house or hall they now occupy, and all other property now held by them.

This resolution was adopted by the Grand Lodge less than a month previous to the election which was the cause of all the bickering, and proved a salutary lesson. Of course, the failure to meet retarded the progress of the lodge, but in the end encouraged all to renew efforts, bitterness passed away, and the lodge doubtless was better for having been tried in the crucible of fire.

Nashville Grows From “Town” Status to “City” Status

In the minutes of November 18, 1825, they state that it was held in the “town” of Nashville, while the next week they state for the first time the meeting was held in the “city” of Nashville. Here is evidence as to the time when Nashville became a city, evidence that must be accepted as true, for the Secretary of Cumberland Lodge was there and attests the facts.

In the lodge minutes dated August 17, 1833 the following appears, “At request of sundry members, the Secretary was directed to state in the minutes of this meeting that the cause of the failure of this lodge to meet in the month of June and elect, as usual, its officers, was the presence of the epidemic of cholera, the absence from town of many members, and the impossibility of getting together a sufficient number to do business.”

Second Masonic Hall of Cumberland Lodge

A tragic daylight fire originating in a bedstead planning mill and cabinet shop of J. W. McCombs located on the lot where Third National Building is now standing (at that time the Maxwell House stood there) destroyed Cumberland’s first Masonic Hall. Along with the lodge hall several other buildings including, “the paint shop of Beaxley & Ruth, Sloan & Mitchell’s marble works, Mrs. Snow’s Boarding House, Dr. Kelly’s office, and a residence owned by Dr. Overton and occupied as a boarding house,” and other offices were destroyed within the block on July 9, 1856.

Not only were the records of Cumberland Lodge lost but also other valuable and irreplaceable Masonic Body records of The Grand Lodge, Grand Royal Arch Chapter, Grand Council of Royal and Select Masters and their subordinate bodies, and the Nashville Commandery of Knights Templar. Three other Lodges meeting there since 1848 may have lost records also. They were Sewanee No. 131, Nashville No. 142 and Sequoyah No. 156, each with a membership too small for

practical purposes, which, “for the good of the Order,” were united by the Grand Lodge under the name of Phoenix Lodge No. 131 in 1852. Immediate steps were taken to rebuild on the same lot. All these bodies had no permanent place of meeting until after the Civil War.

Undismayed by the loss of their meeting hall, Cumberland Lodge No. 8 and Phoenix Lodge No. 131 met at Metropolitan Hall on College Street on July 11, 1856. After a full discussion of the situation, John S. Dashiell, Joseph Ferris, C. A. Fuller, W. Freeman, D. F. Wilkins, and Williams Porter were appointed to a committee on behalf of the two lodges with full authority to receive proposals for building the new Masonic Hall, make a contract, etc., reporting from time to time to said lodges for approval. When Phoenix dropped out of the project is not known, but the lodge got out in some manner not



THE MASONIC TEMPLE OF 1858, TORN DOWN IN 1914.

shown in the minutes.

But the building of the Second Masonic Hall was still on track and, with the aid of a Bond Issue, building was begun shortly after the fire in 1856. It was a five story building on Church Street which also met with many delays. The worst being the period of the Civil War, which almost resulted in foreclosure for the \$30,000 bonded debt then existing. However, friends came to the rescue and the debt was eventually liquidated.

A five-story building was designed with three stores on street level, the 2nd floor contained a theatre (playhouse) and a gallery, the 3rd and 4th floors were designed for Masonic purposes, with an elevator which was frequently out of commission. The 5th floor contained a hall which was large enough for the Grand Lodge's annual meetings. On October 6, 1858 the Cornerstone of the second Temple was laid by John McClelland, acting Grand Master.

The Civil War and Cumberland Lodge

Nearly everyone was affected by the Civil War. During this era Cumberland Lodge had its moments too. The Federal Army moved into Nashville and took possession of all available houses for military purposes. The Masonic Hall escaped until sometime in March 1864, when it was taken over by the Federal Government for a hospital supply store. Lodge minutes show that on February 26 the lodge met in their own hall, but the regular meeting on March 19 was held in the I.O.O.F. Hall. At that time, "Bros. McClelland, Wilkins, and Seiferle were appointed to a committee to wait upon the military authorities and request the use of the upper floor of said hall for the transaction of our business." It seems that the committee must have been unsuccessful in their mission, as the lodge continued to meet in the I.O.O.F. Hall until September 19, 1865.

Once the war was over and they were back in their own lodge, the lodge business affairs started moving along as before. The lodge took a fresh start. Applications came pouring in and the brethren found plenty of work to do while maintaining the Masonic Standards of the lodge.

Cumberland Lodge and The Grand Lodge of Tennessee—The Early Years

Should an attempt be made to write the early history of the Grand Lodge of Tennessee, it would contain an almost complete history of the early history of Cumberland Lodge, so inseparable are the two. From the organization of the Grand Lodge many of her Grand Lodge Officers have come from Cumberland Lodge. Of the 9 lodges forming the Grand Lodge of Tennessee on December 27, 1813, only 5 remain active today, Greenville, Overton, Hiram, Cumberland, and Western Star.

Third Masonic Hall of Cumberland Lodge

With the growth of Nashville came the increase of noise and bustle of a growing metropolis. The Lodge membership decided; "to seek a more retired location". On December 6, 1912, the sale of the Masonic Temple property on Church Street was authorized by the Lodge for \$100,000 to Burk & Co.



NEW HALL OF CUMBERLAND LODGE NO. 8, COMPLETED IN 1914.

A third Temple, a magnificent stone structure was built at 319 Seventh Avenue, North, formerly known as, “the Briggs Property.” It was approved in June 1914; the Cornerstone was laid October 10 of the same year. The Temple was completed in 1915 at a cost of about \$150,000. It was the home of Cumberland Lodge and Cumberland Chapter along with the Grand Lodge and Nashville Scottish Rite bodies. The Temple was known as “Free Masons Hall.” A booklet entitled “Ceremonies Attending Laying of Corner Stone of a New Masonic Temple erected by Cumberland Lodge No. 8 F.& A.M. 1914” rests in the Lodge’s Fire Safe Archives Room.

The first meeting was held in the building on December 13, 1915. On December 15, 1915 the First, Second and Third Degrees were conferred, being the first work in the new Temple. The Dedication took place on St. John’s Day, December 2, of the same year with Grand Master T. A. Hisey presiding. A souvenir booklet entitled “Dedication Souvenir Cumberland Lodge F. & A.M. 1915” showing Cumberland Lodge’s history, program and meal (Appetizers—Oysters on half shell and main course—Roast Turkey) rests in the Lodge’s Archives Room today.



OFFICERS OF CUMBERLAND LODGE NO. 8, FOR 1914.
 sitting, left to right—John W. Eastman, Treas.; Isadore B. Moore, S. W.; Herman Spitz, W. M.; Berry D. Shriver, J. W.; C. H. Smart, Secretary. Standing—C. W. Jones, S. D.; J. A. Glass, S. S.; J. A. Whitely (No. 131), Tyler; J. G. Nichol, J. S.; H. B. Sente, J. D.

Lodge records reflect that, “the cost of operating said building has become a burden to the Cumberland Lodge, and the annual cost of maintaining and taking care of said building, has exceeded the yearly revenue, and that said building, has been operating for the past several years at a loss. . . . it would be feasible and practical to dispose of said building.” The lodge sold the building. In December of 1965, the sale of the Lodge Hall on Seventh Avenue was authorized by the Lodge after National Life & Accident Insurance Company agreed to pay \$150,000.

After the old Masonic Temple had been torn down and no Cornerstone was found, the brethren unwillingly came to the belief that no Cornerstone was ever laid. Brother W. F. Foster and other

members of the Lodge were greatly disappointed when the old Masonic Temple was torn down and no Cornerstone could be found. Brother Foster was confident that there was one, “somewhere there concealed.” He obtained the promise of Mr. Bush, one of the contractors, to “keep on the lookout for it”.

On Saturday August 22nd as the workmen progressed in the work of blasting the rock to make a deep basement, they at last began to tear the foundation wall away, and in the northeast corner, over two feet below the surface of the street, they came upon the Cornerstone. As promised, Mr. Bush telephoned Brother Foster that he had found it. He stated that it was found in a solid rock way below the level of the street. The box was covered with tar to keep out the moisture and that it became necessary to break the stone in pieces to remove the box.



Once retrieved, Brother Herman Spitz, the Worshipful Master, then stated that on top of the casket was found an engraved brass plate in the form of a keystone.





Cornerstone Casket Opened

Lodge Secretary C.H. Smart recounts to the event in the Lodge Minutes:

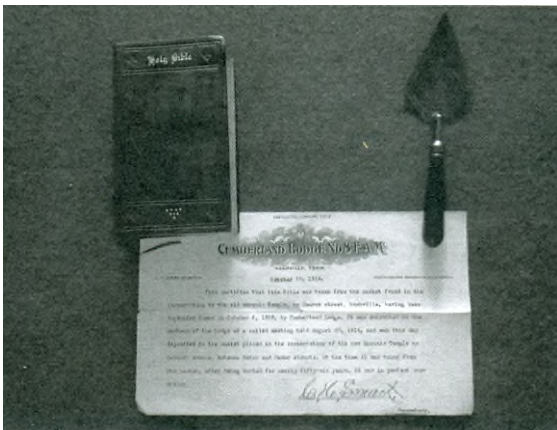
The casket, which was made of lead, being about 6x8x12 inches, was then opened by the Worshipful Master, assisted by Brother T. D. Thompson, Jr. of Corinthian Lodge No.414.

The contents announced to the brethren present follows:

- Holy Bible, diamond, 32-mo., printed by G.E. Eyre and W. Spottiswood, London, England, in 1857. (Even today it remains in pristine condition)
- Written list of the officers and members of Cumberland Lodge No. 8, F. & A.M., on October 6, 1858
- Written list of the officers and members of Phoenix Lodge No. 131, F. & A.M., on October 6, 1858
- Copy of the annual return of Cumberland Chapter No.1, R.A.M., dated October 4, 1858, giving a list of the officers and members
- Written list of the officers and members of Nashville Encampment No. 1, Knights Templar, on October 4, 1858
- Annual Proceedings of the Grand Lodge of Tennessee for the year 1857
- *The Master Mason's Manual*, by Wilkins Tannehill, printed by Cameron & Fall in 1845, and having written on the fly leaf the signature of John

McClelland, who was Worshipful Master from June, 1855 to June, 1856 and from June, 1857 to June, 1858.

- Proceedings of the Fourth Annual Assembly of the Grand Commandry of Pennsylvania, held at Harrisburg, Pa., June 22, 1857.
- Volume LV., Number 10, of, “The Home Circle,” published in Nashville by J.B. McFerrin, Agent of the M.E. Church, South, edited by L.D. Huston, dated October, 1858.
- Copies of the acts of the Corporation of Nashville and Legislature of Tennessee, authorizing the subscription of \$500,000 of stock in the Nashville & Chattanooga Railroad Company. Passed July 9, 1847, and December 9, 1847, respectfully. The acts were printed by W. F. Band & Co.
- Printed letter of V. K. Stevenson, of Nashville, to John C. Calhoun, of South Carolina, relative to the contemplated Nashville & Chattanooga Railroad, dated December 12, 1846
- Address of Mr. V. K. Stevenson of Nashville, on the subject of “Internal Improvement”, delivered before both branches of the Tennessee Legislature, January 6, 1848.
- Proceedings of the first annual meeting of the stockholders of the Nashville & Chattanooga Railroad, January 24, 1848.
- Tenth annual report of the Directors of the Nashville & Chattanooga Railroad, December 14, 1857
- Pastors of the Churches of Nashville, as follows: Rev. Dr. Edgar, First Presbyterian; Rev. Dr. Hays, Second Presbyterian, Rev. Dr. Howell, First Baptist, Rev. William G. Dorris, Rev. Simon Whitten, Rev. Berry M. Stevens, Rev. William Burr, Rev. John B. Ellis, Rev. W.R. Warren, Rev. Thomas N. Langford, Methodist Episcopal Church, South, Rev. C.D. Elliott, President of the Nashville Female Academy; Right Rev. R.P. Miles, Bishop, Father Schollard, Father Lynch, Catholic C Clergy; Mr. Pearl, Superintendent of the Nashville City Schools.



All the articles, were securely wrapped and sealed in separate packages, and all were wrapped in one bundle, with a copy of a Pennsylvania newspaper around the whole. The last item, the paper giving the clergy of the city was evidently an afterthought, as it was folded inside a contents letter from John McClelland.

The pictured plaque and ceremonial trowel commemorates this event. Cement is still on the face of the towel from the setting

of the Cornerstone. Inscribed on the small trowel's edge is, "THIS TROWEL WAS USED IN LAYING THE CORNERSTONE IN WHICH IS ENCLOSED OTHER MEMORIALS IN CASKET BENEATH." In the center of the trowel is inscribed, "if ye will indeed obey my voice and keep my covenant then ye shall be a peculiar treasure unto Me above all people, for all the Earth is mine; and ye shall be unto me a Kingdom of Priests and an Holy Nation."

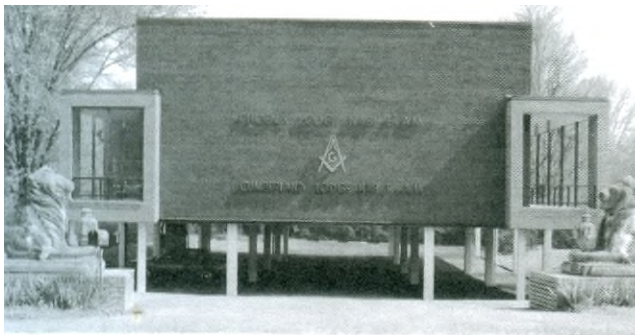
The Cornerstone was removed and inside was a small bible in pristine condition. Inside the bible was a letter of authenticity stating, "This certifies that this Bible was taken from the casket found in the corner-stone in the old Masonic Temple, on Church Street, Nashville, having been deposited there on October 6, 1858, by Cumberland Lodge, and was this day deposited in the casket placed in the corner-stone of the new Masonic Temple on Seventh Avenue, between Union and Cedar streets.

It was exhibited to the members of the Lodge at a called meeting held August 27, 1914. At the time it was taken from the casket, and having been buried for nearly fifty-six years, it was in perfect condition.

Signed C. H. Smart, Secretary.

The brass Cornerstone plaque, trowel, Bible and the letter of authenticity pertaining to the Cornerstone's removal also remains in the Lodge's archives today.

Fourth & Present Masonic Hall of Cumberland Lodge



Ground-breaking for the fourth Temple was on December 18, 1966 at 4607 Sloan Road. On December 16, 1967 the Cornerstone was laid by Grand Master Daniel Porter Henegar. The following year, with the Lodge Hall completed, Grand Master James Philip Quisenberry presided over the dedication on December 7, 1968. One of the items in the Cornerstone at Sloan Road is a copy of a book entitled, *Sketch of Cumberland Lodge No. 8, F. & A. M.* written by Bro. C. H.

Smart and was published in "The Nashville Daily American" on May 2, 1897. Along with many of our Past Masters' photos it also contains a history of the Lodge's first one hundred years.

Cumberland Lodge and Phoenix Lodge Years

Throughout most of the Masonic history of both Lodges, Cumberland Lodge No. 8 & Phoenix Lodge No. 131, the two lodges have been linked with an exception of 23 years.

The one exception was in 1960, when Phoenix Lodge acquired a parcel of property located at 3410 Hillsboro Road for a new Lodge building. Phoenix Lodge #131, which had utilized Cumberland Lodge facilities since its formation in 1852, decided to construct their own Lodge Hall on the aforesaid property. The first Stated Meeting was held on July 17, 1961. On August 7, 1984, the property at 3410 Hillsboro Road was sold to Belle Meade Builders, Inc. The last Meeting of the Lodge at this location was a Called Meeting to confer an Entered Apprentice degree on August 20, 1984. On September 1, 1984, the Lodge began meeting in the Hall of Cumberland Lodge #8.

After careful search, the members of Phoenix Lodge #131 were unable to locate a suitable location upon which to erect a new Lodge Hall. In 1988 it was resolved by both Phoenix and

Cumberland Lodges that Phoenix Lodge #131 would purchase a 1/2 interest in the Cumberland building, located at 4607 Sloan Road. After consideration by both Lodges, terms were agreed on and the property was conveyed to joint ownership by Cumberland and Phoenix.

First and Only German Lodge Meets at Cumberland Lodge

Through the kind research of the Grand Lodge of Tennessee records by Grand Historian Walter Seifert, Jr., he noted that the only German Masonic Lodge once met in Cumberland's Masonic Hall. The Lodge was known as Germania No. 355 and met therefrom 1868–1891.

Tennessee State Capital and Cumberland Lodge

Our First Masonic Hall served as a home for the State Legislature from 1843 to 1853 when the Capitol Building was being built. The State Capital was finally completed 14 years later in 1859 just prior to the Civil War. The Capital was built by William Strickland from Pennsylvania, a member of Columbia Lodge No. 91, Philadelphia, and Past Master of same. He won a competition in 1808 to design a new Masonic Hall for Philadelphia, his first independent project, and built many great buildings during his lifetime.

Through our Grand Lodge Museum Director, Michael Villines, we learned that on July 4, 1845, Cumberland Lodge officiated the Laying of the Cornerstone for our State Capital. Cumberland Lodge also celebrated the State Capital's 100th anniversary on the Capital lawn on July 4, 1945 at 10:00 AM.

More Distinguished Craftsmen and Founders of Cumberland Lodge #8

Cumberland Lodge has had eleven Grand Masters, five Grand Secretaries and eleven Grand Treasurers.

Grand Masters of Cumberland Lodge:

Thomas Claiborne 1813–1814

Robert Searcy 1815–1816

Wilkins Tannehill 1817–1818–1820–1821–1824–1841–1842

Samuel McManus 1838–1839

Joseph Norvell 1843

John S. Dashiell 1854–1855

John Frizzell 1858–1859

W.F. Foster 1879

Thomas O. Morris 1886

W.H. Bumpus 1898

Leslie L. Farmer 1979

Grand Secretaries of Cumberland Lodge:

Wilkins Tannehill 1815–1816–1823 (3 years)

Moses Norvell 1817–1822 (6 years)

Moses Stephens 1826–1840 (15 years)

John S. Dashiell 1841–1851 (11 years)

John Frizzell 1870–1893 (25 years)

Grand Treasurers of Cumberland Lodge:

Wilkins Tannehill 1814 (1 Year)
Jno. C. McLemore 1815–1819 (5 Years)
David Irwin 1820–1825 (5 Years)
Joseph Norvell 1825–1829–1841–1842 (6 Years)
Henry R. Cartmell 1830 (1 Year)
Enoch Welborne 1831–1835 (5 Years)
James W. McCombs 1836–1840 (5 Years)
Wm. D. Dorris 1843 (1 Year)
Williamson H. Horn 1844–1848 (5 Years)
John McClland 1870–1874 (4 Years)
G. N. Morgan 1924–1933 (10 Years)



Thomas Claiborne, Charter Member of Cumberland and 1st Grand Master of Masons in Tennessee, 1813–1814, was a member of Cumberland Lodge. Thomas Claiborne came to Nashville in 1807 and practiced Law. He was a representative from Davidson County in the General Assembly 1811–1815, served on the staff of General Jackson in the Creek War of 1813, was a Member of Congress from Tennessee 1817–1818, was elected Mayor of Nashville in 1818 and again served in the Legislature in 1831–1832. He was an eloquent speaker; a lifelong friend of General Jackson and was one of the pall bearers at his funeral. He represented Cumberland Lodge in the Constitutional Convention at Knoxville when he was elected Grand Master at the organization of the Grand Lodge. He was probably one of the early members initiated in Cumberland Lodge shortly after its organization in 1812. It appears most likely

that he was one of the early initiates of Cumberland Lodge and a Charter Member. He passed away January 9, 1856. He was buried by Cumberland Lodge, John S. Dashiell, Grand Master, officiating.



Robert Searcy, Charter Member of Cumberland and 2nd Grand Master of Masons in Tennessee. He was a pioneer of Nashville and Davidson County, a lawyer and Treasurer of Metro District, 1797–1803 and Clerk of the United States Court at Nashville for many years. In the Spring of 1812, at age 44, he showed his love for Cumberland Lodge and the Craft by riding the long difficult journey horseback from Nashville to Raleigh, N.C. and obtained from Grand Master Robert Williams a Dispensation for Cumberland Lodge. He organized the Lodge, installed its officers, became its second Master, serving two years, 1815-1816. He died in Nashville, August 6, 1820 and was buried in the Deadrick Cemetery, which is now known as Mount Olivet Cemetery in Nashville.

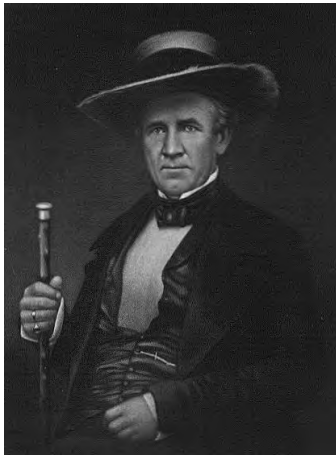
Andrew Jackson Donelson, was the nephew of Rachel and Andrew Jackson and brother of Confederate Brigadier General Daniel Smith Donelson after whom Fort Donelson was named. After his mother remarried he came to live at the Hermitage with his aunt and uncle. In 1820 he graduated West Point and spent the next two years as an officer in the United States Army as aide-de-camp to Andrew Jackson. He

obtained the rank of Major General as Jackson campaigned against the Seminoles in Florida. After the war he studied law and practiced law in Nashville.

Lodge records show that he petitioned for Initiation on September 16, 1824, and received the first degree on October 24. On November 1 he was given the second and third degrees, the lodge declaring it, “a case of emergency, as he was going to Washington” He became Jackson’s private secretary when his uncle was inaugurated as President of the United States and remained so throughout his administration. During his stay in Washington, Donelson had his new home, Poplar Grove (later renamed Tulip Grove), constructed on the land he had inherited from his father, which was adjacent to the Hermitage.

Donelson was very involved in presidential politics, helping James K. Polk. President John Tyler appointed him as Charge d’ Affaires of the United States mission to the Republic of Texas, probably hoping that Jackson’s nephew would help persuade former Tennessee politician and Masonic Brother Sam Houston, to endorse the United States’ annexation of Texas. Donelson was successful in this endeavor, and Texas joined the United States on December 29, 1845.

He was then made Minister to Prussia from 1846–1849. Between September 1848 and November 1849, during the time of the Frankfurt Parliament, he was the U.S. envoy to the short-lived revolutionary government of Germany in Frankfurt. In 1851, Donelson became the editor of the *Washington Union*, a Democratic newspaper but resigned in 1852. In 1856, Donelson was nominated as the running mate of former President Millard Fillmore on the American party ticket but failed to win the election.



Sam Houston, American patriot and political leader who was governor of Tennessee (1827–29), president of the Republic of Texas (1836), and governor of Texas (1861). Houston studied law at Nashville, being admitted to the bar in a few months, and practiced at Lebanon.

According to Cumberland Lodge Minutes, Sam Houston joined Cumberland Masonic Lodge, No. 8. He was *Initiated* on April 19, *Passed* to the degree of Fellow Craft on June 20, and *Raised* to the Sublime Degree of Master Mason on July 22, 1817.

Sam demitted from Cumberland Lodge on November 20, 1817, and re-affiliated on June 21, 1821. During this period he supposedly was a charter member of Nashville Lodge, No. 37. He served Cumberland Lodge as Junior Warden and, in 1824, attended Grand Lodge as a Past Master. He was recorded in one place as having demitted from Cumberland Lodge on January 20, 1831; however, he is listed in the proceedings of 1828 as having been suspended for “un-Masonic conduct.”

The Texas Masonic Convention of December 1837: By the end of 1837, three lodges had been chartered in Texas by the Grand Lodge of Louisiana: Holland Lodge No. 1 which had moved to the city of Houston, Milam Lodge No. 40 at Nacogdoches, and McFarland Lodge No. 41 at St. Augustine. On the 20th of December 1837, Sam Houston, President of the Republic of Texas presided over a convention meeting in the city of Houston consisting of the representatives of these three lodges.

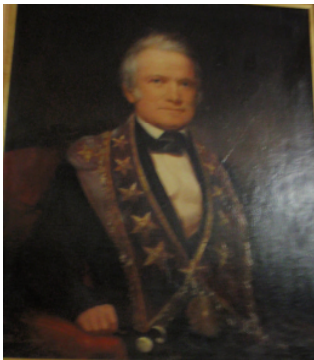
The Battle at the Alamo:

Sam Houston led the fight for the Independence of Texas during which time the Battle at the Alamo was fought. An interesting note of that battle was that President Andrew Jackson (*Harmony Lodge No 1—Nashville*), a Masonic Brother, in writing to Sam Houston, (*Cumberland Lodge No. 8 at Nashville, Tennessee*), implored Houston to spare Santa Anna’s life, reminding Houston that “while he is in your power, the difficulties of your enemy, in raising another army, will be great. . . . Let not his blood be shed,

unless imperious necessity demands it. . . . Both wisdom and humanity enjoin this course in relation to Santa Anna.” It seems Santa Anna, who had disowned the Masonic fraternity and outlawed its practice in Mexico, was in fact a Mason. With his many offenses against Mexican and Texan Freemasons it placed him outside the protection of any Masonic obligations.

There has existed for many years the story or myth that General Santa Anna, captured on April 21, 1836 after the defeat of the Mexican Army at the Battle of San Jacinto, was able to save himself from execution by giving secret “Masonic signs” when he was captured, and again when he was brought before General Sam Houston. Texas historian James D. Carter recorded in his book, *Masonry in Texas*, that “Texas Masons contemporary with [the Battle of] San Jacinto stated emphatically that Santa Anna ‘filled the air’ with Masonic signs after his capture and had given a Masonic grip to Houston.” C. R. Wharton, in his book, *El Presidente*, stated that, “Santa Anna, fearing for his life, gave the Masonic distress signal to John A. Wharton”. Where it may be true that the captured Mexican dictator did appeal to his captors to spare his life using his knowledge of Masonic signs and grips, they were under no obligation to do so.

Houston was elected to congress on 1823 and 1825, and in his last year fought a duel with General White, whom he wounded. Houston is reported to have been expelled from the Masonic Lodge in 1828 for ‘un-masonic conduct’ (dueling). (Folmsbee, et al, Vol. 1). He died July 1, 1863.



Wilkins Tannehill, Seven times Grand Master & Nashville Mayor

Wilkins Tannehill served as Nashville’s Mayor from 1825–1827. Tannehill was an especially well-known Mason and was one of the founders, in 1813, of the Grand Lodge of Tennessee. Tannehill held high positions more often than anyone else. “The first man raised to the degree of Master Mason in this Lodge was WILKINS TANNEHILL, who was initiated on the 24th of April, 1813, and passed and raised on the 8th of the same month. After that time the Lodge rapidly increased in members and the work of masonry was diligently pursued.”

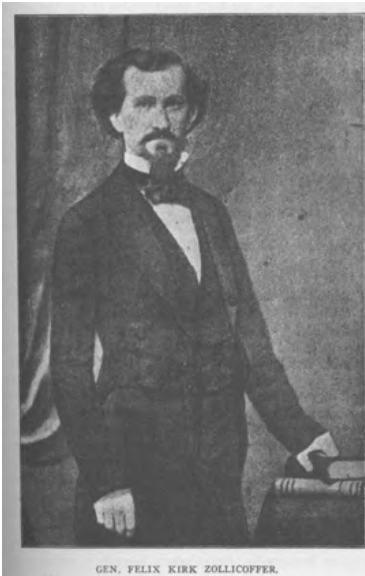
In the late 1840s and early 1850s, he blended his interest in Masonry with his interest in education. Partially as a result of his influence, money from area Masons supported the Montgomery Masonic College in Clarksville, Jackson College in Columbia, and small colleges at Huntingdon and Macon in West Tennessee and at Bradley in East Tennessee. A list of the Charter members, along with other details of the organization, was preserved for us by our most distinguished Brother Wilkens Tannehill, who in 1847 published a Literary and Masonic Magazine in Nashville. The publication was only 25 years after the beginning of the Lodge’s activities, and Brother Tannehill had attained great prominence in the Craft and was otherwise an eminent and leading citizen of the state, and having access to this now lost Minute Book, he has preserved for us the names of the Charter members and other details of this period. His final years were spent in blindness. He is considered, “The Greatest Mason Tennessee has produced.” He died June 2, 1858, in Nashville at the age of 71 and is buried in the Old City Cemetery at Nashville.

His son, Colonel Thomas Claiborne, also a member of Cumberland Lodge and a Royal Arch Mason, was a prominent lawyer and editor and distinguished himself in the Mexican War.



Joseph Norvell, 17th Grand Master of Masons in Tennessee. He and his brother Moses founded *Nashville Whig* in 1812. He was City Treasurer for many years in Nashville. He served as Grand Treasurer and his brother, Moses, served as Secretary of the Grand Lodge. He died January 7, 1847 and was buried in the Old City Cemetery in Nashville.

Joseph S. Carels, a member of Cumberland Lodge, is a Mason who has an enviable record. Born and educated in Philadelphia, PA., he later moved in October of 1845 to Murfreesboro, TN, where he engaged in the mercantile business. In 1857, he moved to Lebanon, TN where for five years he was a bookkeeper and teller in the Old Bank of Tennessee. In 1862 he was appointed Assistant Paymaster United States Navy and attached to the United States steamer, *Clifton*, in Admiral Farragut's fleet, West Gulf Squadron. He later resigned due to ill health. In 1864, he was appointed bookkeeper and stamp clerk in the Nashville Post Office. After several years with the Post Office he was appointed as the Superintendent of Watkins Institute, and also Librarian and Treasurer of the Tennessee Historical Society. He was a member and served as Worshipful Master of both Murfreesboro Lodge No. 205 and Lebanon Lodge No. 98. He served for 46 years as the Secretary of Cumberland Lodge.



General Felix K. Zollicoffer, U.S. Congressman from Tennessee, 33rd–35th Congresses, 1853–59; Brigadier General in Confederate Army. He became a printer and was in newspaper work in Paris and Knoxville, Tenn. until 1832, and then in Huntsville, Ala., from 1835–43. He was state printer of Tennessee in 1835. He served as a lieutenant in the Seminole War. He was owner and editor of the *Columbia Observer* and *Southern Agriculturist* in 1837 and editor of *Republican Banner* in 1843. He was a member of the 1861 peace conference in Washington to devise a means to prevent the impending war. He commanded 10,000 troops as a Confederate brigadier general in the Civil War. As Brigadier General his main responsibility was to guard the Cumberland Gap. Inadvertently, General Zollicoffer wandered into the Union position, thinking they were Confederate soldiers with his nearsightedness and the gathering darkness. While studying the field he came across another officer on the same mission. He told that officer not to fire on his own men. But the other man was Colonel Speed S. Fry of the 4th Kentucky, a Union regiment. After riding away Colonel Fry, realizing his mistake that he had been talking to a Confederate Officer, turned and shot the Confederate. Now alerted by Colonel Fry's shots, other Federals also fired upon and hit General Zollicoffer. He was struck several times by enemy bullets and soon died from the wounds he had received near Mill Springs, KY on Jan. 19, 1862.

General Zollicoffer is one of the Tenn. generals whose figure is carved on Stone Mountain in Atlanta, Ga. He was a member of Cumberland Lodge No. 8, Tenn.



The apron above was found in the saddle bags of General Zollicoffer at his death.



John Snyder Dashiell, 24th Grand Master of Masons in Tennessee. Dashiell was a steamboat captain, Alderman of 3rd Ward and Mayor of Nashville. He was very active in all Masonic Bodies in Nashville. He was also Past Grand Master of the Grand Council. He died June 8, 1887 and was buried in the Old City Cemetery in Nashville.



John Frizzell, 26th Grand Master of Masons in Tennessee and General Grand High Priest of Royal Arch Masons, was also a member of Cumberland Lodge. John Frizzell was made a Mason in Cumberland Lodge 8, Dec. 21, 1850, elected Master in 1853, Junior Grand Warden 1853, and served as Grand Master 1858 and 1859.

He was a Captain in the Confederate Army. For eleven years he served as Stated Clerk of the General Assembly. He was admitted as a member of the Bar in 1854 and became a Judge. He later became a law partner of Gov. A. S. Marks and Gov. Peter Tarney.

He held numerous offices within Masonry before moving to Winchester, TN where he organized Winchester Chapter 51, 1860. Frizzell served as Grand Master of the Grand Council in 1861. He was knighted in Nashville Commandery and was Grand Commander of Knights Templar in Tennessee in 1867. He presided over all four York Rite bodies and was Grand Secretary for all. He was General Grand High Priest from 1877–1880. He was also initiated into the Scottish Rite on September 11, 1859, by Albert Pike and received the Thirty-third Degree April 1866. He was also elected as President of Order of High Priesthood in 1866. Frizzell died in Nashville, November 30, 1894.



John Overton, eminent jurist and pioneer, practiced Law in Nashville beginning in 1787. He was appointed supervisor of Customs for Washington County by President Washington, continued until 1804. He was Judge of Superior Court, 1804–1810; Judge of the Supreme Court of Tennessee, 1811–1816, when he resigned. He was the author of *Overton Reports* covering the period. In January, 1819, he contracted with Andrew Jackson and General James Winchester, then owners of the Rice land grants on the Mississippi, to lay off a town, now the city of Memphis. John Overton was a Charter member and first Master of Cumberland Lodge #8. He died in Nashville, April 12, 1833.

Colonel John C. McLemore, Charter Member of Cumberland and the first Senior Deacon in 1812. He purchased a large portion of General Jackson's share in the Rice land grants on which the city of Memphis now stands. He also purchased large tracts in Nashville and other parts of the State.

He was elected Surveyor General of the Military District and a large portion of the State in 1811. He was a life-long associate, confidential friend and advisor of General Jackson. He was reputed to be very charitable, never failing to assist; and lost heavily in endorsing for friends, yet he was very rich and always enjoyed the popular confidence. He was also Grand Treasurer of the Grand Lodge from 1815 to 1819 inclusive.

Josiah Nichol, Charter Member of Cumberland. He was proprietor of King's Salt Works before moving from Virginia to Tennessee. While in Tennessee he became a prominent Dry Goods Merchant and President of the United States Bank. He was a Charter member of Cumberland Lodge #8. He died May 31, 1835.

John Eaton, Statesman & Lawyer. He was a member of the General Assembly, 1815–1816; United States Senator, 1818–1829; Secretary of War, 1829–1831; Territorial Governor of Florida, 1834–1836, and United States Minister to Spain, 1838–1840. He was a member of Cumberland Lodge #8, in Nashville, and died in Washington, D.C., November 17, 1856.

Wilbur Fisk Foster, 41st Grand Master of Masons in Tennessee. He was a Civil Engineer. He served as a Major in the Confederate Army and laid the defenses of Forts Donelson and Fort Henry. He also drew maps for the Atlanta Campaign. He served as the head of the four York Rite Bodies of Tennessee and was elected President of Order of High Priesthood in 1871–1872. He was also a 33rd Degree Scottish Rite Mason. He died March 26, 1922 and was buried in Mt. Olivet Cemetery in Nashville.

Thomas Owen Morris, 47th Grand Master of Masons in Tennessee. He was a businessman connected with K. J. Morris & Co. He was also Mayor of Nashville. He was a member of the county court for many years and a member of the Tennessee Legislature. He presided over the four Grand York Bodies of Tennessee and was elected President of Order of High Priesthood in 1893. He died November 8, 1924 in Nashville and is buried in Mt. Olivet Cemetery in Nashville.

Bradford Nichol, General Grand Master, General Grand Council. R. & S. M. received his Degrees in Cumberland Lodge #8, September 6, 1867. Among the many offices he held were Grand High Priest in 1887 and Illustrious Grand Master of the Grand Council in 1877. He was elected General Grand Steward in Washington, D.C., advanced, and elected General Grand Master October, 1897.

William Hill Bumpus, 59th Grand Master of Masons in Tennessee. He was a teacher, lawyer and physician. For 52 years he was with the L&N Railroad Company serving as a General Agent before retiring. He was the father of our Masonic Widows' and Orphans' Home. Bumpus died October 27, 1926 and is buried in Mt. Olivet in Nashville.



Leslie Leon Farmer, 141st Grand Master of Masons in Tennessee. He was employed as a Shipping Foreman for AVCO Corporation. Farmer was a Knight York Cross of Honour. Farmer passed away August 10, 1986 and is buried in Woodlawn Cemetery in Nashville.

Post World War II to Current Membership

At the beginning of the 1900's Cumberland's Dues Structure was:

- For the Degree of Entered Apprentice— \$10.00
- For the Degree of Fellow Craft—\$10.00
- For the Degree of Master Mason—\$15.00
- Annual Dues—\$4.50

In each year, 1929 through 1940, the number decreased—no doubt due to the economic depression. In 1928 the number of Masons on roll in Tennessee Lodges was 50,732. In 1940, the number was 35,890, the lowest it had been since 1919 throughout Tennessee. After World War II, the largest increase in any one year was 55,076. This occurred in 1946, increasing membership to a peak of 98,125. Cumberland's membership for that year was 361 but started to decline in the years 1977 through 1993. Tennessee membership in 1993 was 76,800 members with Cumberland's membership being 241. Today, 2012, we have 44,691 Masonic Members on roll at the Grand Lodge of Tennessee (a net loss in 2010 of 884 Brothers) with Cumberland Lodge #8 having 126 of them currently on our roll.

Lodge Discipline

It is important to note that lodge discipline sometimes is needed keep our lodge standards high, among ourselves and before the eyes of the community, and keep peace and harmony prevailing. The disciplines enforced upon its members which, to Masons of the present day, may seem harsh and exacting but are intended to elevate the moral character of the members and cause them to lead better lives. No Mason wants to find himself summoned before the lodge to answer for an offense. One such notable example, *without names*, occurred:

One afternoon in 1818 an incident occurred in which two of the most prominent members of the lodge, also the most influential citizens of the town, became involved in a fight upon the Square. The Master of the lodge called a meeting for the next morning, charges were preferred, and the offending brethren summoned to attend a meeting the next night and stand trial. After hearing the evidence, both members were expelled, but a reconsideration of the vote, probably had on account of the severity of the sentence, changed the penalty to suspension for eighteen months. This is a sample of the discipline enforced in those early days, a discipline that resulted in great good to the lodge and to the individual members.

C. H. Smart, Lodge Secretary

While the lodge looked closely after the morals of its members, they did not think it wrong to patronize a lottery. We find that at a meeting in August, 1817, the Worshipful Master, “authorized to purchase for the benefit of the lodge, two tickets in the Russellville Lottery, now drawing, and that the Treasurer advances the sum necessary for that purchase.” A careful search of the records fails to show whether or not the lodge received any returns on the investment. It may be taken for granted that the lotteries of those days were like those of the present.

In Summary

Because of the large influx of persons joining the Fraternity in the immediate post World War II era, and the declining membership since 1977, the average age of the Masons in 1994 was about 70 years. Men of this age group desire fellowship with others of like mind. Men in their 30's and 40's are working hard in their careers and in raising their families. Beyond this age they tend to look to broader aspects of life; true friendship, loyalty to country, and to God. Men who have been extroverts during their working careers find Masonry to be an outlet for those characteristics in later life.

Some writers attempt to express in words the bond between Masons. More frequently the actions and feelings, which are not expressed in words, are more meaningful. Masons have an undefined form of recognition which extends beyond the mere hand grip. It may be related to attitude and demeanor. Will Rogers, at a Chamber of Commerce meeting in South Carolina, said to a trio of men: “I knew you were Masons the minute you entered the room.”

Because of the secretiveness of the Fraternity and because of its good works, or lack of harmful acts, the Lodge is accepted in the community, but not well understood. Masonry, considered by some to be “a harmless bunch of old men” has led to many improvements in the social wellbeing of Americans. Masons were active in caring for the orphans and elderly long before Social Security came into being in 1935. Masonry was active in efforts of the separation of Church and State long before the Supreme Court acted on these matters. Masonry was active in supplying medical care to

crippled children long before the idea of Universal Health Care was formulated. Masons sent aid to victims of natural disasters long before the Federal Emergency Management Agency was established in 1978–79.

The number of chartered Lodges in Tennessee in 1888 was 394. There was a gradual increase to 1924 when there were 476. Since then there has been a general decrease to today's number, in 2012, of 334 chartered Lodges remaining in Tennessee. Although membership is presently down throughout the Masonic Order, through the strong leadership skills of the Officers, past and present, Cumberland Lodge #8 stands economically strong and has always helped throughout the West Nashville area and the City of Nashville as a whole. It still remains a beacon of Masonry throughout Tennessee.

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Wharton, C. R. *El Presidente*.

Special Thanks To:

Author Bob Ellenwood

Bro. Walter Seifert, Grand Historian for the Grand Lodge of Tennessee

Bro. Michael Villines, Sr., Grand Lodge Library and Museum

Bro. Virgil John Henry Vaughn, Cumberland Lodge #8 Senior Deacon/Treasurer 2012

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2014**

CARL H. CLAUDY

By Christopher J. Stokes

The author served as Master in 2013 of Temple Noyes Cathedral Lodge #32 in the Grand Lodge of the District of Columbia, where he has been a member since 2007. A native of Bethesda, MD, and lifelong resident of the DC Metro area, he serves on the Work and Lecture Committee of the Grand Lodge.

-STB Editor

There was a time—an age before television, streaming media, social networking, and pro sports—when Freemasons read. An age when sitting before a fire, with a book of Masonic lore or history, was regarded as an evening well spent.

Emerging from that time is the name of an author unparalleled in his contributions to Masonic literature. Anyone who has read even a little of Carl H. Claudy's works cannot help but be charmed by the story told and the manner of expression.

Carl Harry Claudy was born on January 13, 1879, in Washington, D.C. and died on May 27, 1957.

At age 19, he headed to the Alaskan gold fields. Finding no gold after six months, he returned to the States and took up employment with an emery wheel manufacturer. After several years, he left that job to move back to Washington, D.C., where he became the editor of a popular science paper. This was his springboard.

Despite the lack of a formal education, Claudy began to read and to write. The first story he ever wrote appeared in *The Washington Post*. He free-lanced for *The New York Herald*, eventually joining its staff in 1908 with a special assignment covering the aeronautical industry, then in its infancy. During this time he wrote a number of articles on the subject and published a book titled, *Beginners Book of Model Airplanes*.

But he was also a photographer. During the early 1900s, Claudy photographed several important aeronautical events—Alexander Graham Bell's tetrahedral kite experiments, flights of the airship *Signal Corps No. 1*, and the U.S. Army's first powered aircraft.

He was also the photographer at the Wright Military Flyer trials at Fort Meyer, Virginia, on July 26, 1909, which proved to be an exciting event. President William Howard Taft arrived in his superb White Motor Company Model M Steamer at Fort Myer, just across the Potomac from Washington, to watch the Wright brothers' preparations for the trial flight. On the following day, Orville Wright would make a record flight of over an hour, covering approximately 40 miles.

Attending such events, which Claudy covered and photographed, were well-known figures of the day: Orville and Wilbur Wright, Glenn Curtiss, Alexander Graham Bell, President Taft, Thomas Baldwin, and Alice Roosevelt. Claudy's photographs are a valuable record of the early days of aeronautics and of the people who played a part in them.

His photos of these early flights were given to Alexander Graham Bell, who subsequently placed them in the Smithsonian, where they remain today.

An avid athlete and outdoorsman, his hobbies included camping, mountaineering, boxing, rowing crew, tennis, and football. His love of the outdoors took him frequently to Montana and inspired many short stories written for various Boy Scout publications.

A list of some of his writings:

Science fiction

- *The Mystery Men of Mars*
- *A Thousand Years a Minute*
- *The Land of No Shadow*
- *The Blue Grotto Terror*

Freemasonry

- *Pocket Masonic Dictionary*
- *Foreign Countries*
- *Old Tiler Talks*
- *The Old Past Master*
- *A Master's Wages*
- *These Were Brethren*
- *Where Your Treasure Is*
- *The Lion's Paw*
- *Masonic Harvest*
- *Introduction to Freemasonry—Vol. I Entered Apprentice*
- *Introduction to Freemasonry—Vol. II Fellowcraft*
- *Introduction to Freemasonry—Vol. III Master Mason*
- *The Master's Book*

Carl H. Claudy represents one of the two authors writing before Robert Heinlein (the other is Roy Rockwood) whose imagination and storytelling ability still stand out. Robert Heinlein was often called the “dean of science fiction writers.”

Norman Rockwell, at age 18, had his first major breakthrough illustrating the “Tell Me Why: Stories about Mother Nature” series written by Carl H. Claudy in 1912.

Late in his career, Claudy also wrote for Comics—mainly DC Comics’ Super-Hero titles, All-American Comics between 1939 and 1941.

Claudy’s association with Freemasonry began in 1908 when, at the age of 29, he was raised a Master Mason in Harmony Lodge #17 in Washington, DC. He served as its Master in 1932 and eventually served as Grand Master of Masons in the District of Columbia in 1943. His Masonic writing career began in earnest when he became associated with the Masonic Service Association in 1923, serving as associate editor of its magazine, *The Master Mason*, until 1931. He became Executive Secretary of the Masonic Service Association in 1929—a position held until his death in 1957.

Under his single handed leadership, the Masonic Service Association was brought to a place of preeminence through his authorship and distribution of the “Short Talk Bulletin,” which made his name familiar to virtually every lodge in the country.

Claudy can personally lay claim to authorship of approximately 350 Short Talk Bulletins. In

addition to the bulletins themselves, he wrote and distributed innumerable digests, special bulletins, and portfolios of historical and factual nature, all designed to promote the Craft. One of his finest works of this nature is the “Little Masonic Library,” a collection of 20 pocket size volumes by noted authors.

In 1930, he published serially in *The Master Mason* his delightful novel, *The Lion’s Paw*, shortly followed by several others, including the timeless *Master’s Book*, in which are set out the principles and practices of a successful lodge master.

Another classic written during this time enjoyed international popularity: his primer for new Masons entitled, *Introduction to Freemasonry*.

In 1934, he penned the first of his series of 12 Masonic plays while in his Washington office. The succeeding plays were all drafted on the road, so to speak. Nine of them were written in a log cabin in Montana in the sight of Emigrant Peak. The plays have had a powerful impact on the fraternity and were performed countless times in nearly every Grand Lodge jurisdiction.

In 1932, as Master of Harmony Lodge #17, Claudy took photographs of 152 of the members of the lodge and super imposed the negatives over top of each other to create the photo called, “The Unknown Mason.”

In consequence of his long service, Masonic recognition was mighty. He was an honorary member of many Grand Lodges and lodges. Today, he lives on in the memories of numerous Lodges in the District of Columbia, with which he had close personal connections. Also, the Carl H. Claudy Memorial Library at the headquarters of the Masonic Service Association maintains copies of most of his writings for use by Masonic researchers.

Questions for reflection and discussion:

1. Which of our Cardinal Masonic Virtues (Prudence, Temperance, Fortitude, Justice) are evident in the life of Bro. Carl Claudy?
2. How can your Lodge make use of the writings of Brother Carl Claudy in advancing the education of candidates and brothers alike?
3. What opportunities can you create to sit, read, and explore Speculative Freemasonry through the eyes of those who came before us as you advance your Masonic Education?

(Thanks to Dan Hrinko, Past Master of Arts & Sciences Lodge in Ohio, for this month’s “Questions.”)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2014**

RITUAL EDUCATION

By Richard C. Friedman and Glenn K. Rubin

R. W. Brother Friedman is the Chairman of the Custodians of the Work and a Past Junior Grand Warden for the Grand Lodge of New York. R. W. Brother Rubin is currently District Deputy Grand Master of the Suffolk District in Long Island and a Custodian of the Work for the Grand Lodge of New York.

-STB Editor

One of the great paradoxes in Freemasonry is the notion that our ritual is not “Masonic education” and conversely, that Masonic education is material that is mostly divorced from the “ritual.” Nothing could be further from the truth. Our ritual is the catalyst for Masonic thought, philosophy, and the understanding of Masonic history.

Like an immigrant to a new country, a candidate must learn a new language, in order to understand the indigenous customs and principles before becoming a “citizen.” The ritual is the language of Freemasonry, and to *not* learn it and understand it acts as a barrier to living a Masonic life. As the “natives” of this new country, it is incumbent upon *us* to make sure that our new citizens truly understand the Craft that they have joined.

Here is a common scenario that illustrates the point: A newly obligated Entered Apprentice is seated facing the East to receive the First Degree Lecture. The lecturer stands in front of him and drones in a drab monotone for the entire lecture, hardly pausing for breath, as if afraid he might lose his place, and only once or twice moving his hands to emphasize the words. At the end of the degree, the lecturer is congratulated by his Brothers for his memory skills, and we *assume* that the new brother has received Masonic light.

The newly initiated brother later approaches his mentor and asks what a certain phrase meant in the degree that he has just experienced. His answer: “I don’t know.” In fact, no one in that Lodge knows the meaning of those words and so the new brother may have received rights and benefits, but little, if any, light.

How can we expect a new brother to receive Masonic light if the *meaning* of the ritual is not studied and learned?

In recent years our jurisdiction (New York) has worked hard to raise the bar for ritual performance. We have challenged the new Brothers to become truly proficient. At the same time, by *not* providing suggestions regarding its meaning and importance in our daily lives, we have failed to cement the ritual in our brothers’ minds and hearts. The Custodians of the Work of the Grand Lodge of New York set about to reverse this trend and in the summer of 2012, the “Ritual Renaissance Program” (RRP) was born.

The RRP is designed to provide “best practice” suggestions regarding the ritual and its meaning, and to help all of our Brothers perform the work with excellence. If a man truly understands the words he is imparting, then his performance cannot help but improve. To that end, a Ritual Task Force composed of more than 40 experienced Brothers was formed. Their task was to create a program that would promote uniformity in how the Standard Work in New York is performed and to provide a

forum for the Craft to learn the soaring messages that are contained in our timeless ritual.

The RRP Committee understood that Masonry and the depth of Masonic thought is not self-extracting, nor immediate. One of the bedrock missions of the RRP is that our brothers understand that the teaching and discussion of the “meaning” of those innumerable and invaluable ritual passages hold an *equal* importance to the teaching of proper presentation and word accuracy. In short, presentation and accuracy without understanding is pointless.

The importance of meaning notwithstanding, it is also agreed that performance excellence is the medium by which these meanings are delivered to the attentive ear. No meaning can be gleaned from ritual when performance is slipshod or, worse yet, indifferent. In its first year the RRP Team composed several valuable documents, including a *Ritual Director’s Guide to the Entered Apprentice Degree*. This document provides added value in the form of “suggestions” or “presentation tips” as to a particular passage’s performance.

If the performance of ritual and its attendant meanings are the prime vehicles of Masonic education, it is the appointment of a Ritual Director that is the centerpiece of the program.

The RRP Committee understood that if local Lodges have embedded brethren who are committed to teaching the words, presentation and meaning of the ritual, then the entire family of Freemasonry will be the beneficiary. Each Master in the jurisdiction of New York has been instructed by Grand Master James E. Sullivan to appoint a Ritual Director for his local Lodge.

This Ritual Director, in conjunction with the Worshipful Master, is empowered to organize rehearsals, teach the Ritual and its meanings, and lead rehearsals of the Standard Work and Lectures in his local Lodge. In no way does the Ritual Director supersede the Master, but his duties can enhance any Lodge’s ritual program. The position of Ritual Director is not really new, as there are many Lodges that have had an experienced Brother who has acted in this capacity. What is new, however, is the mandate for all Lodges in New York to appoint such a brother, afford him the best training possible, and provide him the tools to raise the bar in his Lodge.

To this end, in the spring of 2013, the RRP hosted eight “orientation sessions” throughout New York State in which the newly appointed Ritual Directors were trained, energized and inspired.

The orientation programs included a model school on the Opening of Lodge, instruction on the first section of the EA degree, and a lecture on selected meanings of the degree. PowerPoint presentations included a *Planning Guide Checklist for the EA Degree* and *Lodge Rehearsals—a Guide for Conductors*. All contained practical tips a Ritual Director could use immediately.

One of the most popular offerings was an animated and narrated video of the floor work of the Entered Apprentice degree. A take-home CD that could be used for Lodge programs, as well as teaching the full understanding of the Ritual, was given to all.

Each Ritual Director came away from the sessions ready and able to begin the task of teaching and directing ritual in each of their Lodges. The RRP Team is already at work producing the materials and selecting at least 10 locations for the 2014 orientation sessions, which will cover all the sections of the Fellowcraft degree, the focal point being the teaching and exemplification of the Middle Chamber Lecture.

The RRP program is entirely self-funded by the sale of commemorative RRP coins.

One may well ask: Why the Ritual Renaissance Program and why now? As Grand Master Sullivan expresses it, “I have always believed that Masonry’s distinguishing characteristic is the beauty of the Masonic ritual and the noble attempt to live up to its lofty ideals in our daily lives. Living a Masonic life means applying the principals of the ritual not only ‘while in the Lodge, but also when abroad in the world.’” So mote it be!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2014**

IT SHALL BE LIFE!

By Vern S. Wertz

The author is a Past Grand Master of the Grand Lodge of Oregon, having served in that position in 1996–97.

-STB Editor

There is a scene in Clint Eastwood’s classic Western, “The Outlaw Josey Wales,” that should be of considerable interest to Freemasons.

In the scene, Wales is riding to the camp of some Comanches to try to rescue two friends who have been captured. Ten Bears, chief of the Comanches, and several warriors are riding out to confront Wales.

When they meet, a remarkable discussion ensues about how two totally different peoples might live together without engaging in all-out war.

Ten Bears knows something of Wales’ tragic life and offers him the opportunity to ride off in safety. Wales refuses and tells the Comanche that he is offering two choices: Life or Death.

Ten Bears briefly ponders all that has been discussed and then proclaims, “It shall be life!”

Every time I hear those words (I have seen this movie several times), I find myself asking “Ah, but what is life?”

The answer to that question is just mind-boggling in its complexity. It certainly involves advanced courses in Botany, Chemistry, and Zoology.

Can we simplify the answer? Yes, we can; and this is where things begin to connect to Freemasonry.

Life and light are inexorably tied together. It is almost safe to say that, if there is no light, there is no life. There are some exceptions, but they are so far removed from human existence, so uniquely specialized, that we can safely ignore them. So . . . light and life are closely associated.

At this point, it is fair, maybe even mandatory, to ask, “Ah, but what is light?” The answer is, naturally, quite complicated. It involves higher levels of physics.

I think I heard some of you saying, “Help!” Well, good news! I am a Freemason speaking to other Freemasons, and the light I want to deal with is not the same as the one that physicists rhapsodize about as being a stream of flowing photons.

Light, in an amazing grasp of the obvious, is the very soul of Freemasonry. The inescapable truth is that without light, there would be no Freemasonry, and there are no exceptions. Consider just one example, the profoundly significant ceremony of bringing a Brother to light; and the ideas of rebirth, progressive discovery and the opening of doors that accompany it.

So, what is this light that a man spends a lifetime seeking? Like the physicist’s light, it allows a Mason to see; but in this case “seeing” really means to learn and to understand.

One of the great, maybe the greatest strengths of Freemasonry, is that it has no doctrine and no “experts” ranting on about what is or is not the one and only truth. Each Brother, at his own

pace, utilizing whatever curiosity he has, and bringing to bear his own unique life experiences, seeks for the meaning hidden within all the words, symbols, and allegories of our ritual.

The result of this is what I may view as a million candle-power beacon of truth, another Brother may see as the light of one fragile, flickering flame. This does not mean that I am right and he is wrong; it does mean that we have something to discuss. With that in mind, allow me to discuss some of the light that has come into my life during my 56 years as a Freemason.

When I was a lad, I was a real student of history; fascinated by men who led other men. I wondered if I, too, could be such a leader. I decided to ask my Dad about the possibility of other men following me. His answer was deeply profound and not really understood at the time. He said, "Son, the problem will not be if men will follow you—that will happen; rather the real challenge will be to find men that you can follow."

It wasn't until I became a Freemason that my Father's wisdom reverberated within my life. It was simple. I needed to find, associate with, and follow men of honor; men who were trustworthy, committed to honesty, loyal to their fellow men and the laws of God, and were humble gentlemen. In old fashioned words, "men of character."

The shining example of this is, of course, Hiram Abif. The three brothers, who were men of Tyre, are the exact opposite.

History is filled with men who lived as the poet wrote:

Am I a builder who builds with care,
Measuring life by rule and square;
Or am I a wrecker who stalks the town,
Content with the labor of tearing down?

Let me cite some examples. Fourteen of our Presidents were Freemasons and two were Grand Masters. Nearly a majority of Supreme Court Justices were Brothers and five Chief Justices were Grand Masters. Will Rogers, Mozart, Lord Kirchner, Kipling, Robert Burns and hundreds of others of equal fame were seekers for light.

I am reasonably certain that many of these Brothers were men of character and worthy of having followers. I am honored to call them Brother; but I am just as proud to be associated with the men I sit in lodge with every month. I seek their wit and wisdom, for it lights up the dark corners of my life. It is, after all, the Great Light of Brotherly Love.

One of my Brothers is a decorated hero of the Vietnam War and a man of impeccable character. I treasure his friendship. The good news is that all my Brothers bring with them a variety of skills, talents, and ideas that, when shared, fulfill that most desired need for light—Light that never fades, never dims.

Even though they differ in many ways—remember that Freemasonry is truly a thing of the individual—they do have some things in common. One of these is patriotism. Now, my Brothers are not wild eyed, flag waving fanatics; but they would never allow the flag to fall! This has been true from George Washington through untold thousands up to a Brother in my Lodge who has served in Bosnia, Afghanistan, and twice in Iraq.

Another is a spirit of giving. If you are not sure what that means, consider my Dad's answer to the question, "What is a Mason?" (He was sort of misquoting John Wesley.)

Son, a Mason is a man
Who does all the good he can,
In as many ways as he can,
In as many places as he can,
To as many men as he can,
For as long as he can.

I freely admit to some prejudice, but I think my brothers are special. Special because they not only seek light, they generate and share it. Special because every day, in so many ways, they cast their vote for Life!

When I started this, I spoke of Ten Bears saying, "It shall be life!" Let me close with this: Ponder well, my Brother, on the wisdom taught by those four words; and so live that the light contained in them may illuminate your life.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2014**

CIVILITY

By Russ Charvonia,
Deputy Grand Master, Grand Lodge of California

I believe we have a problem in today's society; that the world about us is becoming increasingly uncivil.

Polarized and hostile speech dominates the news media, our political arenas, and our everyday lives. This behavior has become epidemic. It is costing us money, our health, and our dignity, and is putting our democratic heritage in jeopardy.

We tolerate being talked at instead of talking with each other. Listening has become an endangered skill. We have allowed divisions to grow into chasms so deep that simply getting people into the same room to talk has become difficult, and at times impossible. We have allowed ideological intolerance to evolve into self-righteousness, condemnation and, ultimately, persecution—and we all know that's wrong.

And let's admit it: this incivility even makes its way into our lodge rooms. I have to believe that each of us has been witness to situations where brothers have disturbed the peace and sanctity of our lodges by bringing inappropriate and undesirable behavior and attitudes across the threshold.

I believe that if we don't address this state of affairs now, incivility will soon become our "new normal." And when this happens, we may be within just a single generation of it becoming so ingrained in our collective psyche that our children and grandchildren may not know any other way. Do we really want to imagine such a world?

"These are the times that try men's souls," Thomas Paine said in his 1776 essay.

When we are uncivil to one another, we silence the other person; we take his or her voice away. This is not a Masonic value. As Masons, we are about allowing and perpetuating alternative voices and ideas. Masonic lodges have long promoted the democratic habits of generous listening and civil discourse.

My brethren, civil dialogue is the cornerstone that allows us to see things from a more enlightened perspective. This is not about avoiding difficult and complex topics. It is not about just "being nice" and keeping the dialogue on a superficial level. It does not silence those who wish to be heard. Instead, civil dialogue allows all voices to be valued.

And it can be achieved. We can restore civility back into our society. Uncivil behavior often triggers a physiological response in us that perpetuates this dangerous cycle. It limits the ability to have complex conversations and stops learning in its tracks. Masonry is different.

- The world is politically divided and antagonistic; Masons are taught to be good citizens and to welcome the opinions of others.
- The world is often dominated by factions that are hostile, confrontational and rude; Masons learn how to be civil and respectful.
- The world is fractured by religious intolerance and bigotry; Masons respect all religions and

welcome all believers in The Great Architect of the Universe—in whatever form that belief may take.

So if society hungers for a return to civility, and if we, as Masons, have the common language, tools, values and desire to create a better world, isn't it our duty to do all that we can to breed civility back into society? Aren't we uniquely positioned to tackle this problem?

When we first crossed the threshold into a Lodge of Entered Apprentices, our brothers impressed upon us the importance of learning to subdue our passions, and keeping our desires within due bounds toward all mankind.

While it is perfectly acceptable, and even encouraged, that we debate policies where we have disagreement, we must always respect the office that our representatives hold. The demonizing of others is the lowest form of human behavior.

Thomas Jefferson said to William Hamilton in 1800, "I never consider a difference of opinion in politics, in religion, in philosophy, as cause for withdrawing from a friend."

And we can go further, my brothers. The need for safe and open dialogue about difficult and complex subjects has certainly not diminished. There just are fewer places and opportunities for this to occur. We need to communicate in more than 140-character sound bites and we need to return to real, face-to-face conversations; and we can provide the forums to do so.

As Masons, we can serve as catalysts for change and be facilitators of civil dialogue. We are well skilled and aptly qualified to teach those in our midst the means of treating each other with dignity and respect.

And perhaps most importantly, we can be instrumental in this effort because we have what I refer to as a perfect and unique "delivery system" to promote civil dialogue. In North America, we have nearly one-and-a-half million men who have each taken an obligation to support each other and our fellow citizens, utilizing a common language and a system of morals and values. For example, when we, as Masons, meet "on the level," we set the stage for a dialogue where every voice matters. We can share this concept with others in an effort to improve our world. As Masons, we are stewards of the language of civility. But we cannot keep it hidden in our lodge rooms. Our communities need what we have to offer.

Together, as Masons, we can build a toolbox of resources that can be used by Lodges and members throughout North America to engage in civil dialogue and create more effective communities.

Think about how we might take the working tools of Freemasonry to fill this symbolic toolbox with implements that can be used to create and demonstrate civil behavior. How might we utilize the plumb, square, level, compasses, and even the trowel to illustrate and explain to our non-Mason friends how to deal with each other from a point of enlightenment?

As the current and future leaders of our beloved Craft, one of our roles is to engage more of our members in our respective jurisdictions in the lifestyle of Freemasonry. Perhaps our circling the wagons around such a civility effort will mobilize some of our less connected members. Didn't we all become Masons with the ideal of making the world better, by making ourselves better men?

Freemasonry provides the opportunity for ordinary men, who hold a shared set of morals and values, to do extraordinary things. And each of us has been honored with this very special opportunity. We must not let our brethren down. We cannot let society down.

I therefore ask you, my brethren, if not us, then who? And if not now; well, I shudder to even consider the consequences of our inaction.

It is my hope that we, as the leaders of our gentle Craft throughout North America, will have

the courage to incorporate our Masonic tools and enlightenment to help to repair our world. Do we have the fortitude to take full advantage of this opportunity, to breed civility back into our society, and into our own communities, which so desperately need our leadership? If so, then we, as the Freemasons of North America, will be true ambassadors of civility in society. We can demonstrate our relevance in our communities. We can say, with conviction that, due to our efforts, our world is a better place.

And then my brethren, may harmony forever prevail!

(This presentation was delivered by the author at the Conference of Grand Masters of North America in Baltimore in February, 2014. Many of the delegates to the Conference have agreed to carry the torch to restore civility in our society. To join the effort, you may contact the author at rcharvonia@freemason.org. In addition, information about the National Civility Center, created in 2000 to promote civility in America by engaging local communities in civil conversation, can be found at the group's webpage at www.civilitycenter.org.)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2014**

ROUGH SANDS OF SEA, FOUR WINDS OF HEAVEN

By David R. Ritchie

The Reverend and Right Worshipful Brother Ritchie is serving as Grand Chaplain of the Grand Lodge of Wisconsin and writes a regular column, "Thoughts for the Journey," for the Wisconsin Masonic Journal. Rev. Ritchie serves as Pastor of Waldwick Community Church in Waldwick, is active in various Masonic bodies, and farms in rural Darlington. The first article is from his Wisconsin Masonic Journal column from November, 2013; the second is a short portion of his March, 2014, message.

-STB Editor

What do the rough sands of the sea, the pinnacles of the temple, and the four winds of heaven have in common? They are unsanctified burial places.

In the Jewish and, until recently, Christian traditions, having your remains deposited in one of these places would have kept you from reaching that celestial Lodge above.

There were strict rules governing how and where a body could be laid to rest. In the book of Genesis (3:9) the Supreme Architect tells Adam, "From dust you came and unto dust you shall return." Therefore a body must be buried and must be whole, nothing removed. Cremation was practiced in other parts of the world, but only outlaws and those who had been cast out of the church were cremated.

Until the 19th and 20th centuries, how and where you were buried were important. Sanctified ground was necessary for a burial but was kept for those who had been part of that faith. A priest, most often a bishop, or other clergy, would bless the plot of ground. This ground was then kept holy. In 725, a German bishop declared, and passed into law, that all places of burial have a fence or wall around them to prevent animals from grazing. Criminals, the unbaptized, suicides, and such were buried outside the fence. In the middle ages, these people were often buried at cross roads or other public places where their graves would be certain to be trod upon.

We are all familiar with the graves around a church. The churchyard was already sanctified so it became a place of burial. In Europe and early America, these churchyards would surround a church on the South, West, and East sides. They would be fenced in and the ground well cared for. On the North side of the church, often there were one or two unkempt stones—for those who were deemed unworthy to be interred in the sanctified ground. The ground was sanctified on the South, West, and East but not in the North. The early church considered the North a place of darkness and unfit for burial.

Graves were dug so that they ran due East and West. The head is laid to the west looking upon the East. In the U.S. and Europe, 97 percent of all graves are situated to the East. In the Jewish tradition, this is in imitation of the situation of the Tabernacle and later the Temple. In the Christian faith, it was believed that the resurrection would come from the East. Rural Cemeteries are often placed on hilltops or high ground, as this was seen as solid ground that did not shift or settle unduly.

In the middle ages, the guilds often took it upon themselves to see that their members received the burials that they deserved. Often within a guild, a confraternity was formed. A confraternity was a group of laymen, formed with the blessing of the church, to do special or religious works for the poor or those without families. In early America, up to today, one of the things that drew men to groups like the Odd Fellows and Free Masons was the assurance of a decent funeral. These men often worked dangerous occupations and had left family hundreds if not thousands of miles away. Today our Masonic Memorial services are part of this tradition started by the guilds.

So what constitutes a consecrated ground? Land that did not flood, and thereby wash away the soil or body. Land that had not been desecrated by violence or impure acts. Land that had been blessed. Traditionally, land away from inhabitants—originally because of fear of disease and later because of the feelings of peace and quiet found in isolated areas.

Yet, even with consecrated ground, there is a hierarchy. A graveyard (burial place unattached to a place of worship) was seen to be not as desirable as a churchyard. Within a churchyard, those buried along the Eastern edge or under a dominant symbol (a communal cross or statue) are considered more sacred than other areas of the yard. Burial within the church was seen as even more sacred and special. Finally, burial within a Cathedral was seen as the ultimate spot.

A Cathedral was the seat of a bishop and seen as a holier place than a simple church or cemetery. The famous are still often laid to rest in cathedrals and churches. Westminster in London is the final resting place of kings, authors, poets, and other notables of society. Local dignitaries are often laid to rest beneath the floors or within the walls of local churches. Internment within or near the altar was seen as the ultimate honor for burial. Today we still honor those of great fidelity and character by burying them as close to the sanctum sanctorum as possible.

Our fraternity seems filled with symbols and examples of death and burial. On that solemn note, I urge you my brothers to remember the acacia and its promise. May that promise designate our resting places and those of our brothers.

INSTRUCTIVE TONGUE, ATTENTIVE EAR

As Fellow Crafts, we are given the Instructive Tongue, the Attentive Ear, and the Faithful Breast.

It has been my experience that most Masons are more than willing to use the Instructive Tongue. We have all been part of a degree with six prompters (usually all saying something different). We like to help and we want to inform others, share with them the knowledge we have. This is one of the passions many of us struggle to subdue. We sometimes tend to employ the Instructive Tongue before we have engaged the Attentive Ear.

The Attentive Ear is where it starts. It is how we learn our work. It is also the first step in practicing our tenets. Brotherly Love starts by listening to a Brother's story. Relief starts by listening to a Brother's struggles, his problems. Truth begins when we listen to the beliefs and ideas of others and then quietly contemplate and form our own. The Instructive Tongue, Attentive Ear, and Faithful Breast are the reasons we, as a fraternity, have survived the centuries. They are the reason we are valid and needed today. They are what will make us viable in the future.

How many problems are caused in Lodges and in life by an unbridled instructive tongue? The trouble comes when we get the order wrong.

The Instructive Tongue must teach us first. This is what the Attentive Ear hears. Then the Attentive Ear fills the Faithful Breast and then, and only then, will the Instructive Tongue, in turn, be ready to pass on to others the secrets of Freemasonry, our history, our stories, and our ritual.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2014**

COMMON LESSONS FROM MASONRY AND SCOUTING

By Jack Mortimer

The author has been very active in Freemasonry and scouting in Virginia. He has served as Master three times and Secretary for his Lodge, and as a District Education Officer and District Deputy Grand Master for the Grand Lodge of Virginia, in addition to other Masonic experience. In scouting, he has served in numerous local and district leadership capacities for many years.
-STB Editor

Two organizations I respect and in which I am active are the Boy Scouts of America and Freemasonry.

It might interest you to know that there are many similarities between these two organizations.

The Boy Scout organization was started in England by Lord Robert Baden Powell in 1908. You may have heard the story of an American businessman, William Dixon Boyce, who was lost in the London fog one evening. He stopped to ask a young lad for directions. The youth took him to his destination and refused to be compensated, saying he was a Scout and it was his duty to assist others.

This good turn so impressed Mr. Boyce that he worked to transplant the idea of Scouts in America, and, on February 8, 1910 the Boy Scouts of America was incorporated in Washington DC.

The Order of the Arrow was founded during the summer of 1915 at Treasure Island, the Philadelphia Council Scout Camp, by E. Urner Goodman and Carroll A. Edson, both of whom were Freemasons and both were influential leaders in the Boy Scouts of America during much of the 20th Century.

Historical records show that Treasure Island was an early camping ground of the Lenni Lanape or Delaware Indians. It seemed only natural to base this brotherhood of honor campers on the legend and traditions of the Delaware Indians. The purpose of the Order is:

- To recognize those campers, Scouts and Scouters, who best exemplify the Scout Oath and Law in their daily lives and by such recognition inspire other campers to conduct themselves in such manner as to warrant recognition;
- To develop and maintain camping traditions and spirit;
- To promote Scout camping, which reaches its greatest effectiveness as a part of the unit's camping program, both year-round and in the summer camp, as directed by the camping committee of the council;
- To crystallize the Scout's habit of helpfulness into a lifelong purpose of leadership in cheerful service to others.

Both Arrowmen and Freemasons have secrets. These include special grips or handshakes, passwords and ceremonies.

I became an Arrowman as an adult Scouter. I had been a Freemason for many years and knew many of the Masonic rituals. As I went through the ceremonies to become an Arrowman, the similarities between the two organizations became most clear to me. Without divulging the secrets of either group, allow me to share some similarities I see:

- Masons do not ask men to join Freemasonry. Arrowmen are elected to membership by other Scouts who are not members of the Order.
- Freemasonry has 3 degrees: Entered Apprentice, Fellowcraft and Master Mason. The Order of the Arrow (OA) has 3 levels: Ordeal, Brotherhood and Vigil Honor.
- A Freemason candidate starts the initiation ceremony blindfolded. The BSA does not permit blindfolds of Scouts, but the Ordeal candidate is lead to the ceremony in complete darkness by an OA guide.
- A Masonic candidate is conducted around the Lodge room and stops at 3 stations where he is questioned. An OA candidate is conducted around the council fire and stops at 3 places where he is questioned.
- To enter an OA council fire an Arrowman must know the password and sign for the meeting. To enter a Masonic Lodge meeting the Mason must know the password and sign for the meeting.
- The Order of the Arrow is a society of honor campers who have shown good qualities through their daily lives. Freemasonry takes men of good character and makes them better.

On a personal note, as I was going through the Ordeal ceremony, I caught myself thinking that one or another of the Arrowmen speaking the ritual of that ceremony had gotten some words wrong. Yes, some of the ritual in the two organizations is very similar.

Although we know most details of the founding of the Boy Scouts of America, much of the similar information for Freemasonry for has been lost to the ages.

While the OA uses the traditions of the Delaware Indians to teach their lessons, Freemasons use the tools and traditions of the ancient builders going back to King Solomon's time to teach valuable moral lessons. For example, the 24-inch gauge is an instrument used by operative masons to measure and lay out their work, but we as Freemasons use it for more noble and glorious purposes, dividing our 24 hours each day for the service of God, our usual vocations, and for refreshment and sleep.

Arrowmen may remember that Uncas had a higher vision of life. He cheerfully offered help despite the negative attitudes around him. He cared enough for others that he was willing to face hardship and life-threatening danger, alone if necessary. Allowat Sakima's description of the Arrow is that it is straight, and its point keen. Aimed high, its course is undeviating, its direction onward and upward.

The Boy Scouts of America and Freemasons are both societies of friends and brothers who have some common experiences and similar goals. We—members of two outstanding organizations—are all making the world a better place, one person at a time.

DANIEL CARTER BEARD MASONIC SCOUTER AWARD

Daniel Carter Beard founded the Sons of Daniel Boone in 1905, which Beard later merged with the Boy Scouts of America. Beard, born in Cincinnati, Ohio, and a Master Mason from New York, was one of the first National Scout Commissioners of the Boy Scouts and served the organization for 30 years. He later became editor of Boys' Life magazine, the BSA official publication. Brother Beard helped his sister organize the Camp Fire Girls organization. The Grand Lodge of Pennsylvania created the Daniel Carter Beard Masonic Scouter Award in his honor in 2001. Below is a brief explanation of the award from the Grand Lodge webpage. See www.pagrandlodge.org (click on Youth Foundation) or www.pmyf.org, the home of the Pennsylvania Masonic Youth Foundation, which administers the award.

Also, see Short Talk Bulletins from December, 1997, and August, 2011, for other information about the Boy Scouts and Freemasonry.

-STB Editor

Many Freemasons nationwide have been of great service to the Boy Scouts of America by supporting the development of Scouting units, serving as volunteers, and assisting their Masonic lodges in forming and sponsoring Scout units.

The relationship between individual Masons and Scouting, which has existed since the founding of Scouting in America, has resulted in immeasurable benefits for both Freemasonry and Scouting.

At a June, 2001, meeting of the Grand Lodge of Pennsylvania, the Grand Master approved the creation of the Daniel Carter Beard Masonic Scouter Award.

It was created with the approval of the Boy Scouts of America as a national Masonic Scouter award, and is administered by the Grand Lodge of Pennsylvania as a service to all other Grand Lodges.

The Daniel Carter Beard Masonic Scouter Award is an honor due to the countless Freemasons who practice the ideals of Freemasonry and act as role models to the young men who are part of one of the nation's outstanding youth organizations.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2014**

THE REAL WORLDWIDE MASONIC CONSPIRACY

By Jeffrey A. Low

The author is a Past Master of Waikiki Lodge and the Lodge LeProgres de L'Oceanie, both in Honolulu, Hawaii. The former Lodge merged with the latter in 2005. Lodge LeProgres is the oldest Masonic Lodge in Hawaii, having been chartered under the Grand Orient of France in 1843, and holds the distinction of having had two reigning monarchs preside as its Worshipful Master: King Kamehameha IV (1859, 1861–62) and King David Kalakaua (1876).

-STB Editor

As Freemasons, I'm sure we've all chuckled when we hear people talking about a "Worldwide Masonic Conspiracy," in which Masons take over the world and run it from the shadows. Well, I believe the "conspiracy" is real—but it's not what you think.

In the simplest terms, a conspiracy is an agreement among persons to accomplish a given end. Unfortunately, so many illegal conspiracies have occurred that the term has come to automatically have a negative connotation. There are conspiracies to commit murder, conspiracies to defraud, even government conspiracies to spy on its own people.

But what about a "good" conspiracy? Can there be a conspiracy to promote education? Good nutrition? Safe driving?

With the exceptions of fraud and murder, these examples show that the agreement behind a conspiracy does not have to be explicit. It simply has to be a common goal shared by a number of people. In this respect Freemasons are "conspiring" to advance human society. They try to become better individuals by adhering to certain basic principles and, since societies are built from the collective actions of its members and the world is built from its component societies, Freemasons are literally trying to build a better world from the bottom up.

Principles like Brotherly Love, Relief and Truth, which are solid cornerstones of human social relations, are formalized into Masonic ritual and it is this ritual that Freemasons believe will make them better men. But it is not enough to memorize the ritual—we must learn it, take it to heart and, above all, act on it.

For example, in the Masonic ritual, "Relief" is explained in a variety of different words, which boil down to but one thing—help out the next fellow. In practice, the ritualistic expression, "to relieve the distressed," could be something as simple as helping someone who is having difficulty climbing stairs or opening a door for someone whose hands are already full.

The ritual also contains personal virtues—Temperance, Fortitude, Prudence and Justice—which are equally influential in shaping our world. Children learn from their parents, even if it's not the parent's intention to teach. If we practice the due restraint of Temperance in the face of frustration and anger, our children will inevitably learn it from us. Consider how much less we might then hear of things like road rage and domestic violence.

But the ritual is only a means to an end. We're often so proud to announce that Freemasonry makes good men better, but, as one of our Grand Masters incisively observed, ". . . we do not

make Masons; we can only confer the degrees.” It is up to us, then, to make ourselves better men by first learning and then applying the lessons illustrated in the ritual. This is the real meaning of being a Master Mason—you are, first and foremost, master of yourself. Only then can you wield the influence necessary to promote the betterment of those around you and, ultimately, of society as a whole.

If each of us is truly a Master Mason, truly a “master of ourselves” and leads by example, then that influence will arise directly and naturally from the many individual contacts we each have with others throughout our lives. This, then, is the common goal of Freemasons, the REAL worldwide Masonic conspiracy—to build a better world from the bottom up.

SPECIFICALLY, WHAT HAS MASONRY DONE FOR THE WORLD?

The following are selected quotes and descriptions related to the brochure published by MSA’s Masonic Information Center in 2012, “What Has Masonry Done for The World?” Some 200,000 copies of the booklet have been printed, and copies are available from the MSA office or from MSA’s Online Store at its website, www.msana.com. Whether a “conspiracy” or not, this information reflects successes of Freemasonry in building a better world.

-STB Editor

Freemasonry has done more for the world in which we live than most people—even most Masons—realize.

Historians have generally paid little attention to the Fraternity in the past. In the last few years, however, academics and historians have begun to realize that Freemasonry runs as a thread through many of the events which have shaped the political, economic, cultural, and social world we know today.

For the most part, the men and women quoted in “What Has Masonry Done for The World?” are not associated with the Masonic Fraternity. Rather, they are historians, sociologists, cultural anthropologists, professors of architecture and music, and representatives of other disciplines. Their studies in their own areas of research have led them to the Lodge as a “major player” in shaping the world.

“Human Rights” is a subject very much discussed in the 21st Century. Most of us think of Human Rights as something which has always been obvious. But that is not so. Throughout the great majority of history, people were valued on the basis of their wealth and social position. There were no “rights” as we think of the term. The social classes were strictly divided, even subject to different laws, and it was normal for each class to exploit the classes below.

Even in churches, there were separate seating areas for the upper and lower classes.

Masonic Lodges were the first organizations to break down those barriers. The fraternity taught the revolutionary concept that “all men are equal in Lodge.” There are Lodge records of members of the British royal family sitting in Lodges with their servants. Mozart’s Lodge in Austria had members who belonged to the aristocracy, members who were leaders of the scientific establishment, musicians, merchants, and even actors (regarded as near the bottom of the social scale), all sitting together as equals.

Freemasonry has made significant contributions in others areas as well, including Individualism, Democracy, the Rights of Workers, Arts and Architecture, Public Education, Health, and Personal Development and Fulfillment. All are detailed in “What Has Masonry Done for The World?”

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2014**

TUSCAN, CORINTHIAN COLUMNS WORKING TOGETHER

By Mark E. Rustin

Right Worshipful Brother Rustin is Grand Secretary of the Grand Lodge of Maine, and this Short Talk Bulletin is adapted from his column, "Around the Grand Lodge Water Cooler . . .," in the Spring, 2013 issue of The Maine Mason magazine. Over the years, his careers have included law enforcement, restaurant ownership, and the ordained ministry.

-STB Editor

The second passage of our Masonic journey, the Fellowcraft Degree, introduced us to the subject of architecture. We learned of the various designs of columns and how they evolved from the Tuscan through several expressions to the Corinthian.

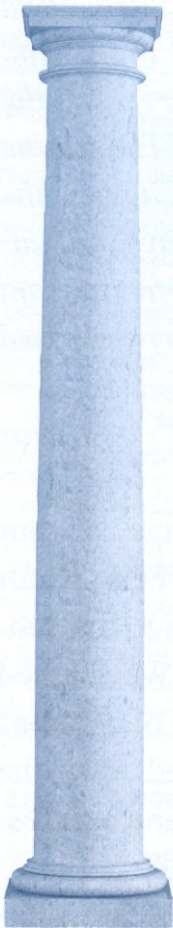
We were taught that form followed function and, as new forms were developed, the mathematical formulas used to describe them changed to allow for the best use of material and to attain the desired function.

I recently visited a Lodge in Independence, MO. As I walked outside I was facing a church directly across from the Lodge. I noticed the canopy over the porch and the second floor above were supported by four Tuscan columns. As I mused as to why they had used Tuscan, rather than the more decorative Corinthian columns, I realized the choice was dictated by the load to be borne. The more robust Tuscan columns allowed for only four to provide the desired support. If they had chosen Corinthian columns, five or six columns would be needed. The open, welcoming porch would be nearly obscured by columns.

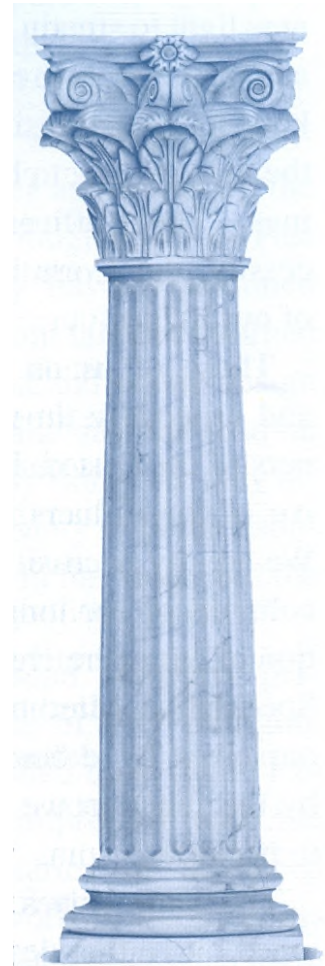
The gothic cathedrals built by our operative forebears are another example of architectural form following desired function. A cross section of a cathedral reveals tall, ornate Corinthian columns lifting the roof to new heights and allowing for windows for light to enter and dazzle

those within.

Outside the walls, Tuscan columns bear the weight of the flying buttresses which shift the load from the Corinthian columns and allow them to reach their magnificent height without



Tuscan



Corinthian

crumbling under the load.

We desire the Masters and Wardens of our Lodges to lift up the canopy of heaven, allowing new light to stream into our lives, and inspiring us to new heights of knowledge and insight—leading the men we are, to become better men. These officers are, by necessity, the Corinthian columns of our lodges.

Those of us on the sidelines and especially those in the corners of the East must be supportive of the officers who lead us. We are, by necessity, the Tuscan columns of our lodges. In imitation of our operative brothers, we Speculative Masons must order ourselves by defining our form by the function we are expected to perform.

The same stones can be fashioned into either type of column. Yet, if the wrong form is used, despite the perfection of the stone, the lodge, like cathedrals of old, will fall into a pile of rubble.

I have the opportunity of working with many Lodge secretaries across the Grand Jurisdiction of Maine. The vast majority recognize the support role they play and fashion themselves as Tuscan columns. They are strong, unglamorous stalwarts supporting the Master as he lifts up the lodge. Even though many are Past Masters, they have refashioned their stone from tall and adorned into the robust and strong design which helps alleviate the load on the Master. By doing so, they allow for the beauty of Freemasonry to be seen in the lodge and the wider world.

These Tuscan stalwarts persevere in face of ever changing loads being shed upon them. I'm particularly impressed with the many Secretaries of advanced years who worked untold hours to learn an electronic database program. They first sensed the value and willingly shouldered the load of learning, which allows the canopy of the lodge to new heights. These brethren recognize that service to the lodge takes many forms and they form themselves to meet the function the lodge needs.

The Fellowcraft Degree teaches us about Freemasonry in the middle of the action. It offers us the tools to fashion our service into the form that best serves the fraternity. It also whets our desire for even more light.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2014**

LUMBER AND ASHLARS

By William Beetcher

The author, who is retired from the U.S. Navy, is currently serving as Grand Master of the Grand Lodge of Wisconsin.

-STB Editor

One of my great loves is woodworking, and it is a hobby that I have enjoyed for years. Because of this addiction, I am constantly working on our house—building, rebuilding or replacing something.

Sometime back I decided that the stairs in our basement needed replacing, so as I usually do, I set out to make the needed improvements. Normally, because of their use, stairs are built from a fairly hard, durable wood, such as Douglas fir or a manufactured lumber product; but fir usually finishes with a reddish tint to it, which we did not want, and manufactured lumber needs to be covered, usually with carpet, which also was not what we were looking for.

Because of my love of woodworking, I have on hand a variety of lumber species typically found in northern Wisconsin: maple, oak, birch, pine and aspen, or “popple” as it is most commonly called in our part of the Northwoods. Aspen, unlike the others, it is not normally used in wood shops, but is a species very heavily used in the home construction business, where the aspen I had was destined to go.

After it was left to season for a year, I used it to frame up my garage, and when the garage was finished, I had a considerable amount left over. Unfortunately, not having enough inside storage, I covered it and stored it outside for several years exposed to the elements.

Knowing what happens to boards, especially aspen, when left to the elements, I had no idea what to expect when I uncovered them, and was not overly hopeful or optimistic that they would be usable. Uncovered, it resembled lumber only by its shape. Seeing this, I assumed that the planks were destined for the burn pile. But then I thought, “Well, might just as well run one through the planer and see what comes out the other end—have nothing to lose except a little time.”

After several passes—and to my great surprise—the wood was changing. After the third pass or so, the true character of the wood started to emerge, transforming from a questionable piece of wood into a clean, solid plank with the most beautiful natural coloring one could imagine.

Aspen, normally a wood with little noticeable grain in its unfinished state, started showing the early stages of “spauling,” a process that in its earliest stages changes the color of the wood without destroying its strength. This bland lumber had slowly transformed into beautiful planks patterned with shades of brown, blue, tan and even green, its inner beauty hidden from view, waiting to be discovered. All that was needed was to plane them down to discover that inner beauty, finish them to protect from wear, with the end result being a set of beautiful, naturally finished stairs to enjoy for years to come; and all of this from lumber I almost discarded.

Now every time we use those stairs, we are reminded of the beauty that Nature, over a period of years, gave to those boards. To this day, it gives me cause to reflect how, based on their outward appearances, I almost threw them away without even trying to ascertain if they were of any use, totally ignorant of the beauty and strength that lay within.

As I was in my wood shop working on our stairs, a certain Masonic parallel between my project and the process of making a Mason came to mind.

When a new candidate is introduced to the Lodge, few have any idea what kind of Mason this new Brother will become. Perhaps we even think, from outward appearances, this may not have been the best choice for him or us. All we have is the “Rough Ashlar,” the Unknown, his true potential hidden.

However, we bring him into the Fraternity, and metaphorically and symbolically, transform him in our “Masonic workshop.” We confer the Degrees and recite the Lectures and Charges. We explain the use and meaning of the Working Tools, teach him our Tenets, the Cardinal Virtues, the Obligations, the subjects that are the heart and soul of our Fraternity; and through this process, we see our new Brother, similar to my lumber, go through the transformative process so familiar to us.

His inner character starts to emerge, and soon the Rough Ashlar starts transforming into the Perfect Ashlar. He inquires and endeavors to understand the lessons of the Craft, seeking to understand our Masonic teachings and incorporate them into his own life. As he grows, he takes his place among us, doing as we all strive to do—continually building and strengthening that inner spiritual temple, becoming a better man, husband, and father, a better citizen; a role model, respected and admired by all who know him.

In his turn, he becomes a “Master Craftsman,” teaching others the lessons he was taught. He becomes one to whom others go for advice and counsel, a Pillar in his Lodge and our Fraternity, a friend and brother to all.

And this, my Brethren, is truly what our gentle Craft is about. Once again, as has happened countless times, it “takes the good man and makes him better,” and throughout this development process, both he and our Fraternity are made stronger, more complete.

To me, this is the true “Mystery” or Secret of our Fraternity—its ability to affect this type of transformation. Having experienced this in myself, and to see it happen in so many others is truly the “Mystery of Freemasonry” that we may never fully understand.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2014**

HOW IS YOUR LODGE PERCEIVED?

By Michael L. Sanders

The author is a Past Grand Master of the Grand Lodge of Washington, F&AM serving in 2011.

-STB Editor

Have you ever been away from home in another town or city, and decided to drive around to get a feel for the community and make mental notes of restaurants you might like to patronize?

You see a restaurant, but it looks run down from the outside. The building needs new siding, or at very least, a good paintjob. The sign is poorly lit and hard to see. You are not very impressed but decide to have a closer look, anyway. You park, get out of your car and walk up to the restaurant. As you look in a dirty window at the nearly empty restaurant, you see furniture that looks old and rickety sitting upon a worn out carpet.

You step inside and it smells musty. The walls need painting and there are water stains in the ceiling tiles. You quickly decide that if the owners care so little about the appearance of their restaurant, how can you trust the quality of the food. So you leave without any of the few patrons even noticing that you have been there.

The next day, while attending to your business, you ask several of the local residents if they know anything about the dingy little restaurant you saw. Nobody does. So you put the restaurant out of your thoughts and, for the rest of your stay, do not even notice it again.

Sadly, what you and the people don't realize is that the food served at the restaurant is absolutely wonderful. It is, in fact, the finest and healthiest food to be found. But because of its appearance, it is perceived to be an undesirable place to dine. Very few people have considered going there, and even fewer have enjoyed the excellent cuisine.

Many of our Masonic lodge buildings are like that restaurant. The members have allowed the building to fall into a horrible state of disrepair. The lodge furniture and supplies are also in bad shape, as are its aprons and jewels. The Masonic Lodge, which once was a jewel of the community, has become an eyesore. Its few members are embarrassed to invite the community inside its walls, and the community, taken as a whole, does not want to be seen as being affiliated in any way with the lodge. It is perceived as being an undesirable place to belong.

There can be any number of reasons for this, although the most common is financial. According to the members of the lodge, they simply cannot afford to take care of the building. I emphatically disagree.

Several years ago, when I was the Grand Historian of the Grand Lodge of Washington, then Grand Master, Most Worshipful Brother Satoru Tashiro, asked me to conduct a survey of the lodges to see what made some successful while others were failing. What came out was that those lodges whose members were engaged, meaning they were actively and enthusiastically participating, were respected in their communities and attracted more new members, who also became engaged. They were proud of their membership, and it showed. They

were good stewards of the trust that had been given them.

On the other hand, when the members became complacent, they also become disengaged. They often attended lodge meetings, but only went through the motions. They did not participate in fund-raising activities or work parties. They allowed their buildings and other assets to fall into a state of disrepair. New members stopped coming through the door, and those who were left became even more disengaged until either something inspired them to come together again, or the lodge was forced to give up its charter or merge with another lodge.

When the lodge building was constructed 50, 75, or 100 or more years ago, the lodge members didn't have a large bank balance. They sacrificed their time and money, worked to raise funds to purchase land and materials, and often built the lodge with their own hands. They were proud to be Masons, and proud of their membership in the lodge.

Most of our lodges continue to have that pride. But some lodges have lost it. Their members are not engaged. Their building is no longer the centerpiece of their community, as its builders had intended.

If your lodge falls into this category, I challenge you to do something. The next time you walk into your building, go to the wall that contains the pictures of the Past Masters. Look at those pictures, particularly the early Masters in your lodge's history, and explain to them what you have done with the stewardship they have left in your charge. If you do not like the answer, do something to change it.

Become engaged. Inspire others to become engaged. Be proud of your lodge and let your pride show in both the appearance of your building and your actions in the community.

Besides finances, there are many circumstances that can hinder the maintenance of our facilities, including knowing how to recognize problems and set priorities accordingly. Perhaps within the local Masonic or Grand Lodge community there are professionals in construction management and architecture that would be willing to volunteer their time and expertise to evaluate the physical Masonic lodge building to identify issues and recommend solutions.

They may also be able to give advice on how to finance the needed repairs. It is hoped that as the condition of our buildings are improved, so will the participation by our members, and Freemasonry will once again become a prominent institution in our communities.

Like the restaurant I referred to above, our lodges have the finest and healthiest food to be found anywhere. It is a shame that many miss out on what we have because of a perception based on the appearance of our buildings. Let's all work to change that.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2014**

FREEMASONRY AND TECHNOLOGY

By George Fairbairn

R. W. Brother Fairbairn is a Past Master and Past Secretary of Perfection Lodge #616 in St. Catharines, in the Grand Lodge of Canada in the Province of Ontario. He is a Past District Deputy Grand Master of the Grand Lodge of Quebec. This article was published in the Fall, 2013 issue of the Ontario Mason Magazine and is reprinted with permission.

-STB Editor

There are several things that bother me about technology; or perhaps more specifically, the way that we are using it.

When I studied computer programming back in 1969, my fellow students and I would visualize the impact that technology would have on our future. I remember one of my classmates saying: “By the time we’re 35, we will probably only be working 15 hours per week—computers will be doing most of the work for us.”

I spent 37 years working in the software technology field. In the first few years I worked about 35 hours per week (summer hours) and had time to play 9 holes of golf before dinner; in the last few years, prior to retirement, I worked 50–60 hours per week, and played little or no golf.

Instead of technology reducing our work hours, it has increased them—there is no longer any downtime—everything is moving faster. Everything and everyone is available, and is expected to be available, all of the time.

I once served as Lodge Secretary to a young Master who was up-to-date with the latest technology. He would demonstrate how easy and convenient it was to run MS Office applications from his Blackberry tablet for example. Although he had the latest technology, it was necessary to remind him every month for his message for the summons. It seemed like he didn’t plan, but worked in a “reactive” mode—if you wanted to get his attention, you needed to put yourself in his high-priority queue—then he would react.

He once told me that he was away from work for 3 days and when he returned he had over 600 emails. One has to question—how many of these 600 emails were important? And is the time spent sorting/prioritizing/filing and cleaning up these emails an effective use of time? Another important question is: if we are continuously reacting to outside events, to the priorities of others, how can we ourselves be creative, let alone productive?

We are in effect living our lives reacting to others. Whatever happened to planning our day? It has been my experience that organizations provide training on how to use technology, but they provide little guidance on technology etiquette. Who needs to be copied on an email? What is the cost of disturbing someone unnecessarily? By the way, if you wish to reduce the amount of email you receive, there is one rule of thumb—send out fewer emails.

I recently viewed a short video titled, “Irrelevance.” It was put out by AFA, the Association of Fraternity Advisors and was being viewed in Masonic circles. It stated, for

example, that mimes are irrelevant, because of clowns (clowns talk, and thus are better).

The video concluded that if we want the attention of the younger generation we must be relevant to them, and in order for our organization to survive we must adapt and change with the world. The younger generation has access to so much information, but less and less time to make sense of all those options. Therefore, to be relevant, we must act quickly to provide sensible answers to their questions.

This video made me think: does Freemasonry need to change in order to be relevant in today's high-tech, fast track world? I believe NOT—in fact I believe that we are relevant because we are different.

I think that it's OK to use a responsible level of Social Media—to perhaps locate and foster new potential members, or network professionally or learn from a community of Masons. But our beliefs, our ritual and our practices are fine the way they are, and have always been.

It is generally accepted that the pace of life and its stresses will get even more hectic than at present. Although people may be able to cope with this intellectually, I question if many can cope with it emotionally, with the Internet bombarding us with a mass of ethical and unethical information in the privacy of our own homes.

Brother Michael Yaxley, President of the Board of General Purposes of the Grand Lodge of Tasmania, wrote: "Society does have a need for a body such as Freemasonry. I believe that this need will increase rather than decrease. In the next century the work place will not offer fellowship and camaraderie sufficient to satisfy the social instincts that people have. Many people will work at home, linked to the office by computer and telephone. Others will work in an office with complex but nevertheless inanimate equipment. The irony of the Age of Communication is that people spend, and will spend, more time by themselves." When I became a Freemason, one of my first impressions was that attending lodge was like being in a different world, and that was more than 40 years ago. When I was hectically working in the last years of my career, I would be better rested in the morning if I attended lodge the night before, even if I arrived home late. I believe that chatting in chat rooms, engaging on Facebook, or tweeting on Twitter does not provide the emotional experience that is needed, and that our lodges provide.

Brethren, may our lodges remain a safe haven and be that emotional connection that the younger generation needs, and may our Brotherhood continue to be relevant until time shall be no more.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2014**

A FORGOTTEN HOLIDAY?

By David J. Williamson

Right Worshipful Brother Williamson is Grand Chaplain Emeritus of the Grand Lodge of New York, having served as Grand Chaplain there from 1992 to 1998. He is currently a Grand Chaplain of the Grand Lodge of Pennsylvania and serves as pastor of St. Paul's United Church of Christ in Hermitage, PA. He also was Grand Chaplain of the Grand Lodge of Connecticut for four years, during which time he wrote "The Grand Chaplain's Pulpit" for the Connecticut Freemason. As Grand Chaplain Emeritus of New York, Brother Williamson wrote, "The Grand Chaplain's Corner" for New York's Empire State Mason, for more, than 15 years, and this article was taken from his column in the Winter 2013 issue.

-STB Editor

The holiday season is upon us. The eight days of Hanukkah, the Jewish Festival of Lights, begins on December 16. The Christian season of Advent, a time of preparing for the birth of Jesus and his eventual return, began on November 30. The twelve days of Christmas begins on December 25, and the African-American week of Kwanzaa commences December 26. There are decorations on our homes and in our workplaces, the stores are jam-packed, and there's festive music playing everywhere.

But aren't you forgetting a holiday?

"Whence came you?"

"From a lodge of the Holy Saints John . . ."

Since the early days of Freemasonry, our beloved Craft has had two patron saints: Saint John the Baptist and Saint John the Evangelist. (Interestingly, the Grand Lodge of Pennsylvania and the Grand Lodge of Scotland only have one patron, the Evangelist.)

The feast day of St. John the Baptist is June 24. Every year, many Grand Lodges and local Lodges gather for recognition of this "Masonic holiday." Often the festivities include a breakfast or lunch, and attendance at a worship service at a church in the community.

It's a wonderful time for us and our families to commemorate the formation of the first Grand Lodge (in London) in 1717, rededicate ourselves to serving God and our brethren, and celebrate our ties of friendship and brotherly love.

The feast day of St. John the Evangelist is December 27. In years gone by, our brethren also gathered for a worship service and feast—there are many records of them being held across the country.

But, I'm betting you and your lodge have never celebrated the day. We should change that.

St. John the Evangelist was the youngest of Jesus' twelve disciples, and is the author of the Gospel bearing his name and (traditionally, at least) the three letters also named for him, plus the apocalyptic book of Revelation. He was very faithful in his devotion to God, a student of philosophy, a proclaimer of good news, a lover of others, and a visionary. Sounds like the principles taught to us in the degrees of Freemasonry, don't they?

In more than one Grand Lodge, the feast of St. John the Evangelist is when lodge officers take office, regardless of when they were installed. In a few Grand Lodges, the Grand Master is installed on St. John's Day at noon, surrounded by many Masons, family members, and friends.



This is the famous statue of St. John the Evangelist, created by Donatello in 1410–1411. It was originally displayed in an outdoor facade and then inside the Cathedral in Florence, Italy. It is now located in the Museum of the Opera del Duomo in Florence.

Having a Masonic event just two days after Christmas may seem impractical, but our brethren in some jurisdictions have found ways to continue celebrating St. John's Day in winter.

Your lodge probably can't plan anything for St. John's Day this year, but don't let that stop you from reinvigorating the time-honored tradition now.

Invite a brother Mason or two, a Mason's widow, and their families to join you and your family for lunch or dinner or just dessert on December 27.



Give thanks to the Great Architect of the Universe for your blessings in the year coming to a close. And celebrate the ties that bind our Fraternity together in our lodges, in our Grand Lodges, and throughout the world.

Even such a brief and informal get-together will draw you closer to your brethren today and to generations of great men and Masons who have gone before us and who will come after us.

MASONIC INFORMATION CENTER 2013 ACTIVITIES

The Masonic Information Center, an arm of Masonic Service Association, maintained its ongoing review of Masonic information needs and challenges in 2013.

The MIC continues to keep its Masonic audience aware of valuable existing materials, as it examines new educational opportunities and seeks better ways of distributing information and communicating important facts about Freemasonry.

During 2013, the Center acknowledged its 20th anniversary of service to the Craft. It was created in 1993, and a number of the individuals on the initial Steering Committee two decades ago continue to assist in the MIC's information efforts. The Committee was particularly saddened a few months ago with the untimely death of Richard H. Curtis, an original and very dedicated member of the Steering Committee for all 20 years. His leadership and professional skills were significant in many of the successes of the MIC.

Focus on the Internet

The world today, and increasingly the Masonic Fraternity, is utilizing the Internet as a primary method of communicating and spreading information. Our Fraternity, in general, and the MSA, in particular, has sometimes been slow in grasping this communication opportunity. While the MSA has had a webpage for a number of years, its potential has never been realized. In 2013, the Internet was used increasingly as a tool to accomplish MIC's goals.

More often than ever before, new information was added to the MSA webpage—www.msana.com—keeping the page fresh and using it to communicate to the Masonic world, as well as the general public, about our Fraternity.

An Online Store was opened early in the year, where popular MSA and MIC brochures and digests can be purchased with the use of a credit card—the method used by much of society in the retail world. Internet purchases of MSA materials grew considerably during the year and continue to advance. Periodically, “sales” and “bargains” are being offered as an incentive to use the Online Store. We encourage everyone to visit the website regularly, see what “news” is shown, and take advantage of the Online Store.

Also new is the opportunity to make donations on the website to MSA-related charitable efforts. The first time this was used was shortly after the Disaster Relief Appeal was made for tornado-ravaged Oklahoma in May. Within about 15 minutes of publicity of the chance to make such contributions to MSA online, the first gift arrived. It was given by R. W. Douglas Kaylor, a Grand Lodge Officer in Ohio. Within the first day, a total of \$350 was given online to help those in Oklahoma. Other giving opportunities are available on the website as well.

We must thank the Masonic Eastern Star Home (MESH) Foundation of the District of Columbia Charities for a grant to assist in the various webpage improvements made this past year.

MSA's outreach on Facebook also made positive strides in 2013. This is one of the social media sites that is very popular across the nation. More than 1,200 individuals have “liked” the Masonic Service Association on Facebook, and they receive regular messages and alerts about activities and developments of MSA and Freemasonry. We encourage all Masons on Facebook to “like” the MSA and they too will be part of our improved communication efforts.

Mark Twain Awards

The Mark Twain Masonic Awareness Award program, after seven years of operation, was concluded in 2013. The 2012 Award winners were announced at the MSA's Annual Meeting in February, 2013, during the Conference of Grand Masters, and those Lodge winners have been receiving their award trophies throughout the year.

The decision to conclude the award program was made after discussions over a two-year period during the Conference of Grand Secretaries and a survey of Grand Lodges for their opinions on the program. Several Grand Lodges have programs that are similar. The concept for Lodges to develop programs to create greater awareness of Freemasonry (1) among their own members, and (2) in their communities, is a valid idea. Such programs should be continued by all Lodges for their own improvement.

The MSA website continues to offer examples of successful programs from previous winning Lodges and MIC encourages all Lodges to continue with the concepts, whether or not they are recognized with an award.

MIC Publications

The MIC continues its distribution of thousands of publications each year. The most recent major brochure, *What Has Freemasonry Done for The World*, was initially published in mid-2012, but during 2013, a second printing was needed because of its popularity. A total of 200,000 copies have now come off the press.

Since 1993, the MIC has been educating Masonic members and the public with accurate explanations of Freemasonry. A recent tally shows that 7 major pamphlets over the years by MIC have been distributed to some 3 million individuals.

Masonic Outreach

The Masonic Service Association has the great advantage of its name and accessibility and is often sought out by individuals from around the world for information about Freemasonry. (Often, it is information that MSA does not have.) The MSA office frequently receives emails and telephone calls from individuals—often from mid-East and African nations—who want to join Freemasonry. When possible, we explain how someone joins the Fraternity and that they must petition a Lodge in their home community.

The access to MSA via the webpage enhances such contact opportunities. Sometimes the media calls for information and opinions. Sometimes, a family member wants information on a deceased grandfather, or a person seeking a petition calls, and in both cases we try to refer them to a Grand Lodge that can be of assistance. Late in 2013, an angry man called, who had been rejected by a local Lodge, and wanted MSA to do something about it. Obviously, that is not our charge or purpose, but the call demonstrates that MSA often is the “face” of Freemasonry because of our accessibility and willingness to respond.

Attacks on Freemasonry by anti-Masonic organizations or by those with religious issues with the Fraternity do not seem to be as frequent as they were in years past. That is good news but we continue to be vigilant. The Masonic Information Center continues to offer several of our publications—*A Response to Critics of Freemasonry*, *There is No Sin in Symbols*, and *Facts About Freemasonry*—as excellent explanations of why there should be no problems between Masonry and religion. These brochures are available in quantity from MSA.

Summary

The Masonic Information Center, as it has for 20 years, stands ready to answer the call for new and continuing, factual and credible, easy-to-access information on Freemasonry.

We sincerely thank the Grand Lodges for their support of this effort, and we appreciate the volunteer work of our Steering Committee.

MIC STEERING COMMITTEE MEMBERS

Dean R. Alban
George O. Braatz
Robert Conley
Joseph R. Conway
John Cooper
Richard H. Curtis
Robert G. Davis
David Goodnow

Thomas W. Jackson
Jack H. Jones
Gary Leazer
Stewart W. Miner
George D. Seghers
Terry Tilton
James Tresner

SPECIAL MEMBERS AND CONSULTANTS

Bernice Robinson

S. Brent Morris

Peter Normand

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		
Matthew Glenn Johnson	Dec. 13, 2014		
*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		