

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



2013—STAFFORD

**2013 ANNUAL PROCEEDINGS
OF THE
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F. & A. M.**

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

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

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The Editorial Committee

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Articles submitted for publication in the *Tennessee Lodge of Research Annual Proceedings* should be type written in Microsoft Word or a compatible program. Margins should be 1 inch on the right, top, and bottom, 1½ inch on the left. Page numbers should be centered at the bottom without embellishments.

The entire document should be in 12 point Times New Roman font, including the title, which should be centered at the top of the page in **Bold**. The **By Line** should be centered and 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



Mozart, Music and Masonic Ritual: An Exploration for the Un-Initiated

Delivered to the Public at Observance Lodge #686,

Nashville TN, January 31, 2013

by Ernest Chapman, 32° KCCH,

B.A. Music and Alchemy; Organist, Scottish Rite Valley of Nashville; Master of Ceremonies, Knights of St. Andrew

<http://www.youtube.com/user/FraterAloysius>

FraterAloysius@gmail.com

{Ave Verum Corpus is performed piano/vocal as an introduction}

The song you just heard was the *Ave Verum Corpus*, and I played it like this, using simple chords and a piano and just my voice, so you could hear it like you are used to hearing people perform songs they've written at The Bluebird, or in a writer's circle.



It might seem strange to say this, but Mozart wasn't that different from many of us songwriters. In fact, I'll tell you something that shocked me recently when I discovered it: Mozart co-wrote an opera with four other guys the year before he wrote *The Magic Flute* that contained all of the same basic ideas, both musically and textually, and do you know what it was called? It was called *The Philosopher's Stone!!!* And it wasn't discovered until 1994. *The Philosopher's Stone!*



So what was Mozart doing co-writing an opera named after the symbolic goal of Spiritual Alchemy one year before writing *The Magic Flute*, with his librettist and Masonic brother, Schikaneder? And why were all of Mozart's co-writers on *The Philosopher's Stone* the same people who took all the leading roles in *The Magic Flute*? What were they trying to do? What ideas were they working with? And why, merely four years after *The Magic Flute* was premiered, was Freemasonry banned in

Austria for 100 years?

In order to understand what Mozart was up to, we really need to see this in a larger context. History must be separated from mythology so that we can more clearly study the myths and understand their symbolic value. When mythology is taken literally, at face value, and becomes history, it quickly becomes impossible to have a rational discussion about anything, and faith becomes a rotten substitute for critical thinking and for the search



for the truth, whatever it may be. Thus, in order to understand the truly profound value of Mozart's Masonic Music, we must destroy any illusions that may have built up about who Mozart actually was.



Despite the romantic desire of many non-Masonic Mozart scholars and authors to see Mozart as some kind of magical personality, a kind of Harry Potter of music, actually, Mozart was a pretty normal guy who spent most of his time being an incredible

musician, and not much else. This is pointed out in a brilliant paper by Brother Peter Paul Fuchs, 32°, titled “A Resolution of Mozart and Freemasonry: Enlightenment and the Persistence of Counter-Reformation.”

Fuchs’s argument is brilliant and simple, and clears up a lot of misperceptions about Mozart by putting him in the proper context. As Fuchs points out, Mozart did not write the texts of his librettos. How, then, could he be personally involved in the construction of the symbolic expression of these great works? Surely, putting a song or two in Eb, which has a key signature containing three accidentals, a Masonically significant number, or having rhythmic patterns show up here and there in groups of three or five, isn’t all there is to it.

Brother Fuchs demonstrates that the matter is further complicated by the fact that Mozart was a devout, committed Roman Catholic for his entire life, and he lived during the time of the Counter-Reformation, which was a movement largely inspired by and dominated by the Jesuits. As Fuchs says,

Much of Mozart’s career took place during the period when the Jesuits had been suppressed by the Holy See. The extent to which the Jesuits . . . created the Counter-Reformation cannot be overstated. [They] controlled the theological speculations of the Council of Trent [and] created the whole culture of the Counter-Reformation and its artistic expression, the Baroque. . . . part of Mozart’s ability to creatively engage the tension with this “archaism” is that it perhaps always had that archaic feature even when used in its initial force. . . . perhaps there are aesthetic reasons for considering that this Jesuit Baroque style, with its unsubtle propaganda moorings, always had a put-on quality.



What Fuchs is hinting at but not fully saying here is that Mozart used elements of the Jesuit influenced Baroque style in his music in a way that often was intentionally tongue in cheek.

Having read all of Mozart’s letters, I can also see that he did so knowing that in the context of his times, he was “putting on” or making a mockery of the Jesuits as well as the Monarchy. Anyone who has seen the movie *Amadeus*, or who is aware of Mozart’s use of humor and sarcasm, will instantly understand the sublime genius of

this man when it is seen that these compositions were often played for the people that he was directly making fun of. And, he got away with it. The Jesuits were only reinstated by Pope Pius VII in 1814, a full 23 years after Mozart’s death. One of their great admirers was the Empress Maria Theresa, the mother of Marie Antoinette, thought by most scholars to be the inspiration behind the Queen of the Night character in *The Magic Flute*.

At first, this character appears to represent motherly love and divine feminine affection, and sends three ladies to save Tamino from a huge serpent. Her daughter Pamina has been kidnapped by Sarastro, an evil sorcerer some think to have been modeled after Cagliostro or the Prospero character from the *Tempest*.

In the second act, Sarastro is revealed to be the high priest of Isis and Osiris, and in fact is a wonderful, benevolent, wise man who leads an ancient brotherhood that initiates Tamino into their mysteries to prepare him to be worthy to marry Pamina. By the end of the Opera, the Queen of the Night has transformed into an arch villain, who desires to destroy the Temple.



Maria Theresa, our real-life Queen of the Night, was fond of the Jesuits, and not surprisingly, hated Freemasonry as it posed a direct threat to the tyrannical powers of the monarchy. The parallels are clear. At first, leadership is needed in a time of chaos, but over time, as order emerges, the savior often becomes a tyrant. It has always been this way with Kings and Queens. Pamina, as her daughter, represents the people, who have been “taken” or “kidnapped” by the Brotherhood, which is to say, the common people at this time were being initiated into the mystery traditions and as a result, were starting to understand personal development and critical thinking skills, and were coming to have no use for Kings and Queens.



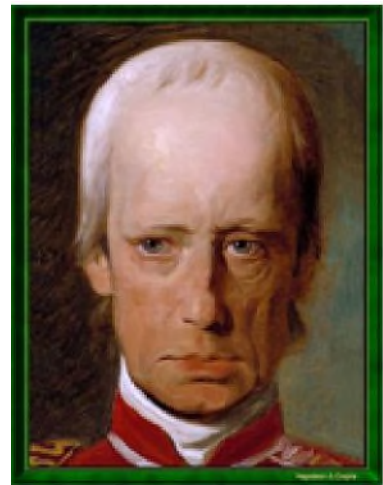


Maria Theresa's younger son, Leopold II, ironically, was rumored to have risen to the 18th degree of Scottish Rite Masonry, that of the Rose Croix, and is thought by many to be portrayed by the character Tamino. In *The Magic Flute*, Tamino must undergo trials of wisdom to become worthy to be Pamina's husband; this directly references the idea that Kings must always be approved and installed by the Brotherhood, and if they are not, like Pharaoh Akhenaton so many millenia before, they can be removed. This concept was holding true in Catholic Europe, with the divine right of Kings, but the existence of Freemasonry and the Protestant Reformation at this time provided a competing Brotherhood that served the same function, and this is the crux of the matter.



Leopold II

Sadly, Leopold II was only on the throne from 1790-1792, and was replaced by Francis II, who was extremely paranoid that Freemasonry was working against him and suppressed the Order. The Chymical Wedding that could have been arranged between an initiated, wise King Leopold and his people was not to be.



Francis II



It is useful to point out that Francis II's Aunt, Marie Antoinette, had her head chopped off in 1793, amidst the French Revolution whose rallying cry of "Liberté, égalité, fraternité" was strikingly similar to the motto of the Scottish Rite, which had had a Grand

Lodge in France practicing the 25 degree Rite of Perfection since at least the 1760s.





In his argument, by placing Mozart in this Counter-Reformation context and pointing out the complexity of his Catholic faith, Fuchs carefully and brilliantly deconstructs the notion that Mozart was any kind of musical Gandalf figure, and leaves the reader with a kind assurance that despite this fact, Mozart was a great man and Mason and lived in very turbulent times. The point is also made that Freemasonry allowed Mozart to be as Catholic as he wanted to, and he had the ability to sit in a lodge with men of other creeds, and have enlightened discussion; indeed, this melting pot atmosphere of enlightened discussion and philosophical inquiry also had a profound effect on Mozart's music.

If someone reading this brilliant paper by Brother Fuchs simply stopped there, they would be missing an incredible thing, which is the centerpiece of my presentation today: despite the fact that he was a normal guy, Mozart was still a musical alchemist; he just did everything with the power of his intuition, and didn't need to even consciously understand every nuance of the times in order to

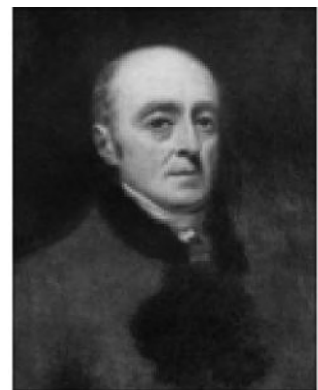
explode forth with unstoppable inspiration.

The world is lucky that he was surrounded by Freemasons who understood his genius, cultivated it, and created containers and structures for his compositions to infuse, like carefully prepared alchemical elixirs of high art, available for the whole world to ingest for centuries. Indeed, some have commented that his music got even better AFTER he became a Mason; there is no doubt that his Masonic period also happened to be the period of his greatest masterpieces. This doesn't prove anything, of course, but it's quite astounding when parts of *The Magic Flute* are compared to *The Philosopher's Stone*.



Bro. Emanuel Schikaneder

The way the co-writing relationships happened is very curious; in 1789, Schikaneder, an actor, singer, playwright and composer, and Freemason, assumed artistic management of a theater company called "Theater auf der Wieden" in Vienna. In order to attract a larger audience, he took it upon himself to create a series of fairy tale operas based on a collection of fairy stories published in 1786 by Christoph Martin Weiland. One of his first partners was another Freemason, Karl Ludwig Giesecke, and together they began to put together co-writing teams that for all intents and purposes closely resembled the



Bro. Karl Ludwig Giesecke

kinds of group writing sessions that now happen commonly in the film, TV and music world. The atmosphere of these writing sessions, of which Mozart was a member, was described in 1794 by an anonymous author thusly: “with *The Beneficent Dervish* and with *The Philosopher’s Stone*, several individuals composed them at the same time; one works on these operettas like one builds a house; and it cannot be denied that this is the very best way when an opera has to be created in a short amount of time.” Or, if you live in Nashville, “We need you to get that song finished and demo’d by tomorrow or we’ll miss our window to pitch it to Brad Paisley!” Add to this the fact that there is a massive controversy over whether there’s a third cowriter, Karl Ludwig Giesecke, on the Libretto to *The Magic Flute*, and you might as well imagine these guys sitting around in a studio on music row, because they really did go through a lot of the same stuff back then, only they didn’t have copyright so they were all starving.

The thing that makes these songs a little different than what we have now is their highly esoteric symbolism laid over the otherwise normal fairy tale stories. Like a true Masonic Allegory, these Operas overlay a set of symbols directly on top of a previously existing story that allow for two completely different sets of meanings to emerge, one level of meaning for those who are just there to



Oscar Wilde

be entertained, and another for those with eyes to see. Oscar Wilde, who wrote *The Importance of Being Earnest*, a play I still haven’t seen, once said that “All art is at once surface and symbol. Those who go beneath the surface do so at their peril. Those who read the symbol do so at their peril.” This cuts to the heart of what a Masonic Allegory really is, and provides a context for understanding these operas as Masonic works, operating on multiple levels and based on source materials that, for all intents and purposes, could have been equally effective had they been taken from Aesop’s Fables, or Star Wars.

Further solidifying the connections already made, you must remember that Mozart’s co-writers on *The Philosopher’s Stone* all took leading roles in *The Magic Flute*. J.B. Henneberg both conducted and co-wrote *The Philosopher’s Stone* and conducted during the first performance of *The Magic Flute*. Benedikt Schack both co-wrote and played the role of Astromonte in *The Philosopher’s Stone* and played the role of Tamino in *The Magic Flute*. Franz Xavier Gerl both co-wrote and played the role of Eutfronte in *The Philosopher’s Stone* and took the part of Sarastro in *The Magic Flute*.



J. B. Henneberg



Franz Xavier Gerl

Finally, Emanuel Schikaneder both co-wrote and sang the role of Lubano in *The Philosopher’s Stone*, commissioned the work, wrote the Libretto, took the part of Papageno and was the original promoter and provided the venue for *The Magic Flute*. Eat your heart out Tyler Perry! And let’s not forget about Giesecke, who may have been a ghostwriter for Schikaneder.

We’ve seen a glimpse of how the specific works of *The Magic Flute* and *The Philosopher’s Stone* were intentionally created as Masonic Allegory, by Masons, for the public, in a time where public enlightenment was seen as a threat to the powers of Church and State. It got so messy, rulers like Francis II, the nephew of Marie Antoinette and the Grandson of



Empress Maria Theresa (who is symbolized by the Queen of the Night in *The Magic Flute*) outlawed Masonry entirely based on personal fears that the hysteria of the French Revolution, which killed many members of his family, was somehow caused by Masonry. Despotic rulers have a hard time perceiving the natural reflexes of an evolving public mind conditioned by the abuse of tyranny, rising up too fast, and without the means of self-control. Moammar Qaddafi certainly found out

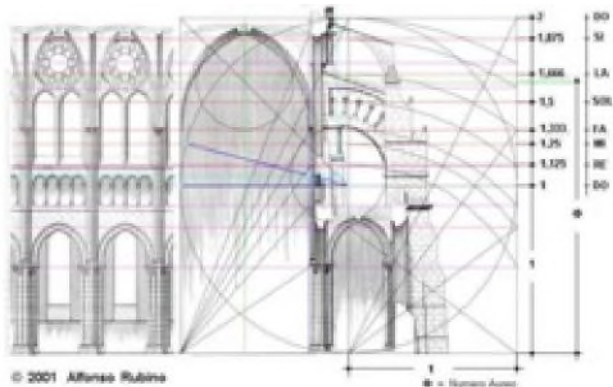
about that recently.

But in the ancient world, there was actually a mechanism for dealing with this energy, what Freud's nephew, the creator of public relations, Edward Bernays might call the Group Mind. And it was done, like Oscar Wilde's quote on art, or as the Alchemists would say, the Royal Art, on two basic levels.



There is a hidden, ancient tradition that deeply connects music, ritual and symbolism to the science of personal improvement, or the Art of Perfection, using the tools of architecture, ritual and symbolism to effect profound changes in consciousness. The concept of Perfection has always been a threat to tyrants and dictators because it is based on the idea that without an intermediary, and without any priest or authority, an individual could use reason to study nature and in the process, connect with an infinite and immortal intelligence that dwells inside of themselves and is shrouded by what some might refer to as a veil of tears, or a shroud of darkness. The esoteric element

here is clearly seen to be in the service of a higher cause; the true great work of the Alchemists comes to fruition, in its first form, in the political alchemy of the creation of the modern constitutional republican form of government, based as it is on the will of the governed, and only made possible by the elevation, through intellectual freedom, of the individual. This can only happen when people are allowed to have meaningful relationships with others who share different political and

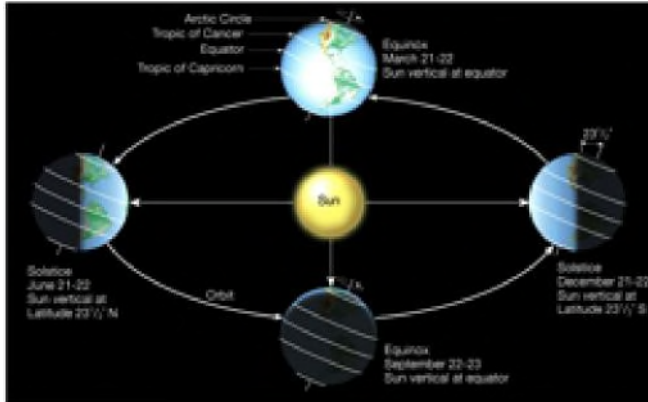


religious beliefs.

Looking at Mozart's *Magic Flute*, which is an esoteric ritual modified for public consumption, it's obvious that the combination of huge visual symbols with powerful music creates a state of wonder



that gives the artist incredible power to communicate with and make suggestions to the unconscious mind of the audience. This was at one time a very private affair, as the public was not always encouraged to participate in the self-improvement rituals of the higher classes, important as it was to keep people dumb and dependent in order to better rule them. Caesar had his Bread and Circuses, and some of the less enlightening forms of entertainment we have today are no better, and serve the same purpose.



In the ancient world, there were Inner and Outer Mysteries. These functioned as a social control system, and revolved around key holy days in the year, based on the Solstices and Equinoxes, Moon cycles, and planetary cycles. That's how they told time. That would be like my holding a watch; they would look up. The stories that were told to the public were usually different from the stories that the Priests were told in their private education, and strict secrecy was always the rule. Plato, Pythagoras, and Socrates were all initiates in



the Greater or Inner Mysteries, and during the ascent of the Christian era, much of this ancient knowledge was lost or suppressed as those who had less understanding gained more and more power.

As Masonic Scholar, and Former Sovereign Grand Commander of the Scottish Rite, Albert Pike says, "Fables and leading strings always have been and always will be necessary for children, but those who hold the strings must not themselves be children and listeners to fables.... Burn not the holy images, nor demolish the Temples; Men must have Temples and images, but let us chase away the [salesmen] from the house of prayers; let not the blind any longer be the leaders of the blind; let us . . . recognize those only who know, as teachers of those who believe."



As I read these words of Pike, I can't help but think of the great and terrible disaster of the loss of knowledge in the four separate times the Library of Alexandria burned, in the destruction of Tibet in the 1950's, and in the brutal attacks all over the world in the name of God throughout history, from the Spanish Inquisition to the Crusades and the slaughter of the Cathars.

When I read Pike's words, I think about how the common sources of all of the world's religions, which are incredible, beautiful stories that reveal the human condition, the pain of our existence and a colorful, diverse set of tools to transcend that pain, have often been reduced to violent fairy tales that are used to manipulate and control people through fear, divide them from each other, and justify war, tyranny, and oppression.



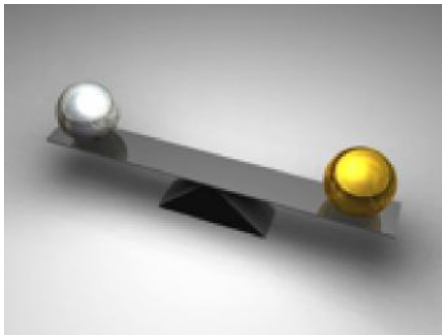
Even the opposite of this, the athiestic philosophies of Stalin, Lenin and Mao, as an extreme example, is based on a rebellion against an oversimplified and childish view of the Divine, thus it is defined by the same infernal logic. Either God is seen as an absolute tyrannical monarch, who loves you so much he sends you to burn in hell forever if you don't love him back, or God doesn't exist at all, and there is no middle ground. Or so many would have you think.

This is a picture of me and my father. When I was just 13 years old, on August 11, 1994, my father



passed away from cancer. I held his hand as I felt his spirit leave his body, and it had a profound effect on me. It caused me to start asking some hard questions. One of the most cherished possessions I have is a letter he wrote me near the end, in which he told me that I was free to believe or not believe in anything I wanted, but if I chose to believe in a God then, in his words, I had a "Moral Obligation to believe in a Compassionate God".

He made a very clear argument for this, and talked in his letter about how certain extreme forms of religion cause people to see each other as non-human objects, and create the rationale for massive violence, tyranny, terrorism, oppression and injustice. My father wasn't a Freemason, but he sure acted like one, and like Mozart, he was a devoted Catholic. In fact, my father had at one time studied to be a priest at Maryknoll Seminary, and dropped out because his Jesuit instructors couldn't answer his deep and penetrating philosophical questions honestly. He opted instead for a master's degree in philosophy, and spent his life as a therapist and counselor, helping to improve the lives of people less fortunate than himself. It could be said that he was devoted



to the art of Perfection.

Freemasonry, for many, is a way of balancing extremes, a way of creating equilibrium between highly contrary forces both within the individual and the collective of society. It is defined as a “Peculiar system of morality, veiled in allegory and illustrated by symbols”; I have found these words to be so exact, so precise, that they almost hold the key to the entire thing for me, when I apply them to everything I have encountered in the degrees, so I’ll say it again: Freemasonry is a “Peculiar system of morality, veiled in allegory and illustrated by symbols”.



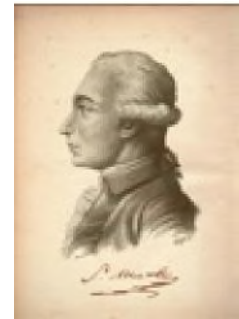
This becomes critical when we look at the Magic Flute: it’s easy to take for granted the fact that I can stand here, right now, and give this lecture and we can have this discussion. It’s easy to forget that not too long ago, a free exchange of ideas, the pursuit of self-improvement or Perfection, and living in a free society, a constitutional republic which democratically elects its leaders, was such a threat to the ruling elite, that literally every single person in this room would be tortured and potentially executed for participating in this event if it were held just a few centuries ago in the wrong country.

Music and art, symbolized by the flute and bells in *The Magic Flute*, were one of the few ways to sneak in personal development and critique of the rulers of the time.



Cagliostro

In 1795, the same year that Francis II banned Freemasonry, making the climate of Brotherhood and Enlightenment thinking that nurtured and elevated Mozart’s genius suddenly go underground, Cagliostro was tortured by the Roman Inquisition and died. The great mystic Louis Claude de St. Martin was active at this time, and the Comte De St. Germain was also very active at this time. What we take for granted as the “modern” world was being birthed by a handful of luminaries and visionaries in a violent and bloody



St. Martin

time of revolution. Brothers Benjamin Franklin, George Washington, Paul Revere, all did their great works at this time as well. But what makes all of this possible? What makes it possible to have a nation capable of ruling itself through a constitutional republic? In Masonry, there is a process of self development that attempts to answer this question.





The individual as an Initiated, Passed and Raised Master Mason is working towards his own Self-Perfection for the rest of his life, a concept brought to their attention in the 14th degree and worked on in all the degrees. This word, "Initiation," simply means that something is beginning, or has started, and so really a Masonic Initiate who walks out of the lodge after attaining any degree is just getting started, as they have a lifetime of study ahead of them if they want to truly understand this

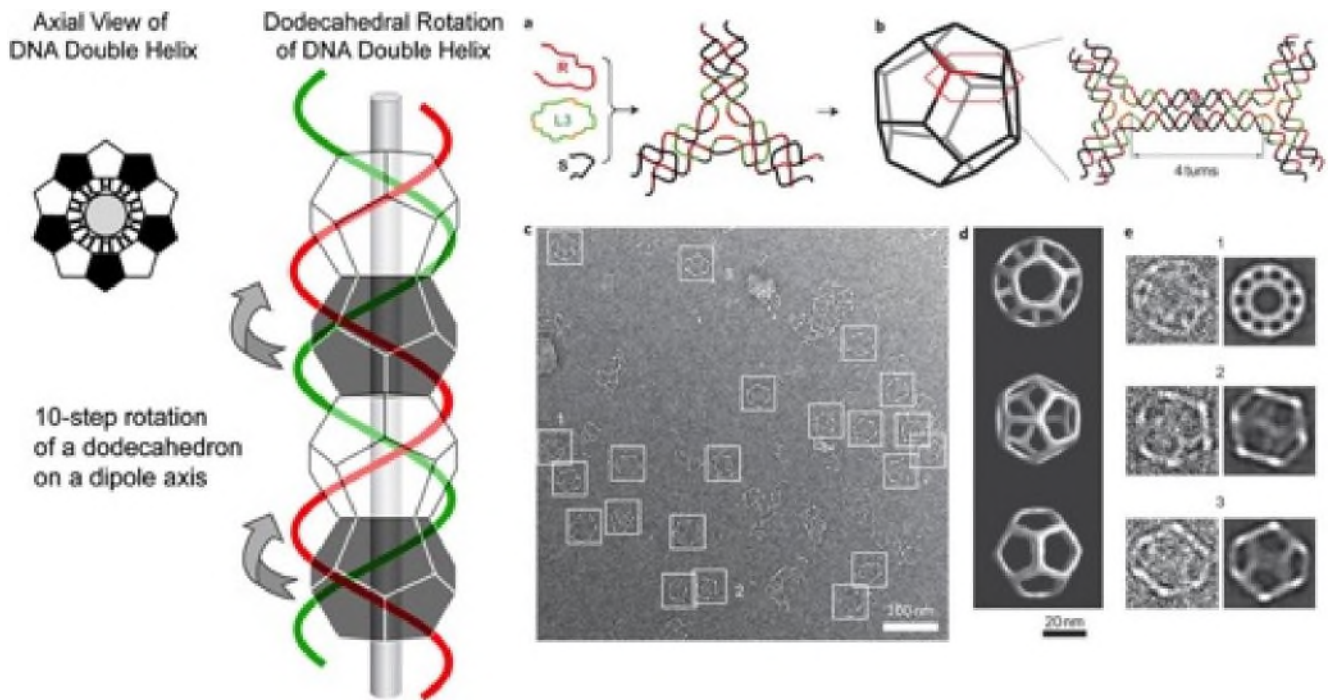
stuff. The word "Perfection" has been used in many different places and times to symbolize a psychological process, initiated often through ritual, that leads one down a path of self improvement. This is the process that Tamino undergoes in The Magic Flute.

Within the collective of society, which can be compared to a great stone building, there are the individual stones, individual people seeking to become better, to perfect themselves, who hold things together. This creates a structure that holds a sacred space, for everyone else to walk into and experience divine proportions. This is the spirit with which the ancient monuments were all built; as symbols of the divine appearing on earth, and as symbols of the State as a large Body of Individuals.





The great Cathedrals of Europe are all built on divine ratios and proportions. They simultaneously reflect the patterns and movements of the stars and planets, the patterns and ratios of music theory, and the patterns and ratios of living forms all the way down to the molecular level of DNA, in which two of the five Platonic Solids, the Dodecahedron and the Icosahedron, are seen to be linked together, providing a stable structure. This is described well in the Alchemical maxim “As Above, So Below.”



Throughout history, there have been countless examples of great teachers, mystery schools, and philosophers who have been murdered, attacked, persecuted by those in power, because they made the mistake of going too public with their teachings and energized too many people. There has always been a natural tension between kings and dictators and the people they rule.

The work of preparing society for its own real freedom is a form of Alchemy; This Royal Art of Transformation is the foundation of the Seven Liberal Arts and Sciences, and goes right back through history in an easily demonstrated line from the present day through to Pythagoras and beyond. There is a profound and quite literal reason for why Brother Goethe, the legendary writer of “Faust,” referred to architecture as “frozen music”; the basic structures of sacred architecture and

music are the same, and both are expressions of a deeper structure, which can be discovered by looking up at the movements of the stars, and looking inward at the structure of living forms.

In Mozart's time, the characters in *The Magic Flute* represented real physical people who had as their mission the destruction of the Fraternity and with it, the ability of a free people to think independently, all come together on the same level, regardless of creed, and build a harmonious society based on the consent of the governed.



To anyone who thinks that today we may be able to sit back and say that these threats are no longer an issue, and we don't need to worry about tyranny, that we can work things out with modern politics, and that we are free to think and speak as we wish, I have some bad news and some good news. Even if that's correct, though I doubt it is, it wouldn't matter anyway because if this is truly a Masonic allegory, then every single character is a part of the self in the terms of Jungian dream analysis, a form of analysis heavily influenced by Alchemy.

After the March of the Priests, a very telling line is given when someone asks if the initiate is a Prince, or some kind of noble person. The answer is: "More than that, he is a MAN!" This says a lot. It says that being a man is "more" than being a prince.



Like you, I have within myself an inner Dictator, the Queen of the Night, ready to take over and appearing to be my saviour at first; I have within me an inner enlightened High Priest of Isis and Osiris, the character Sarastro, who is a benevolent and rational, wise ruler; I have within me a story that starts with Chaos, as the first act is very chaotic and irrational, reflecting superstition. The second act of this story moves through initiations that take the story to higher and higher degrees of Order and rational enlightenment. I have within me Trial and Error, the characters

Tamino and Papageno, and they have the potential to make, as Brother Schikaneder says in the finales of each act, "The Earth a heavenly kingdom, and mortals like the gods." In fact, everything I need lies dormant within my mind, and you are the same.

By looking at Mozart's life in this context, we can see the intersection of all of the most important ideas that led to the creation of what we now take for granted: a world in which individuals are free to discover their true selves, live with religious and political freedom, and create their own reality with a set of basic working tools shared by all, which allow every person to raise themselves up out of ignorance, conquer their own internal darkness and fit their lives, like individual stones in a cathedral, into a larger meaningful pattern that can quite literally transform the world.



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MASONIC PRESIDENTS

by
Most Illustrious J. Rex Hartsfield

Our late Bro. J. Rex Hartsfield was Past Master of Fidalgo Lodge #77 in Anacortes, WA (where this paper was originally presented), Past Grand Illustrious Master of the Grand Council of Cryptic Masons of Washington State, and a member of the Tennessee Lodge of Research.

We, as members of the Masonic family, should pause this month and pay reverence to those of our Brethren who have served not only the craft, but our country in high positions of responsibility. Those sixteen Masons who have served this country as president are a unique and outstanding group of men, even though different in education, political parties, financial status and social background. Their education varied from Andrew Johnson, who never attended a day of school in his life, to five who received the best education of their times including two who were Harvard graduates.

The financial and social status ranged from Andrew Johnson, whose childhood was spent in abject poverty, to the two Roosevelts, who came from wealthy families and the highest level of aristocratic society. Seven were members of the Democratic Party, seven were of the Republican and historians have nominally labeled Washington as a Federalist. Nine of them were lawyers, two were farmers, one minister, one tailor and one newspaper editor. All were active in lodge activities at some period in their lives, with several of them actually holding a lodge office at one time or another.

It is during the month of February that we recognize the birthday of our most well-known presidential brother, Worshipful Brother George Washington. This brother served his country and his lodge in numerous offices and fulfilled them all with distinction. He was the only one to serve as Worshipful Master while he was serving as President. It was by his guiding hand, and that of his Masonic contemporaries, that the basic documents of our government were created and freedoms for succeeding generations were assured. If we look at those documents, it is readily apparent that they were written by someone well versed in Masonry. Not only is the language in the documents the language of Masonry, but the basic tenets contained in them conform to the principles of Masonry and even our form of government seems to be patterned after Masonic lodge government procedures.

During times of crisis and at some of the most critical junctures of our nation's history, Masonic leadership has been in the forefront, providing executive and military leadership. During the War of 1812 Andrew Jackson, who would later serve as Grand Master of Tennessee, emerged as the hero of the war. Although he served two terms as Grand Master of Tennessee, he never served as Worshipful Master of a subordinate lodge. There is much information available about Jackson's early Masonic activity. As a circuit-riding lawyer in East Tennessee and Western North Carolina he visited many lodges and served as an officer or on degree teams most of the time. He later served as President and was so successful that historians have proclaimed a significant period in our history as the Jacksonian era. He served for eight years and was more popular when he left office than he was when he entered office. It was through his vision of "Manifest Destiny" that our country was encouraged to expand westward to the Pacific Ocean.

Between the administrations of Washington and Jackson three other Masonic Brothers, Jefferson, Madison and Monroe, served as President. Although there are few definitive records regarding their membership, there are numerous records of Masonic activities which list Jefferson, Madison and Monroe as participants. Thomas Jefferson served as the third President and many

Masonic historians do not acknowledge him as being a member, but I personally believe that he was. My belief is based on his style of speech and writing, his closest friends were all Masons and there are lodge minutes and Masonic publications of the period which refer to him as being a Mason and participating in various Masonic activities. Additionally, I have read that he designed the monument which was later placed over the grave of Meriwether Lewis and the monument is definitely Masonic in nature. I believe he was a member of the Lodge of Nine Muses in Paris where he attended with Benjamin Franklin. This lodge and all records pertaining to it were destroyed during the French Revolution.

James Madison's Masonic record is also clouded by obscurity. There are many references to his membership, but the records of Hiram Lodge, of which he was a member, were destroyed by fire and the lodge was only in existence for a few years.

James Monroe was initiated while a student at William and Mary College, in Williamsburg Lodge in Virginia and, although further records of his membership in that lodge do not exist, many references to his attendance at Masonic lodges do exist. It is believed that he received his second and third degrees in some military lodge after he enlisted in the army. Monroe's Vice President was Daniel D. Tompkins who subsequently served as Grand Commander of the Northern Jurisdiction of the Scottish Rite. Between them the administration was so successful that the eight years they were in office is often referred to as "The Era of Good Feelings."

James K. Polk was our eleventh President and a member of Columbia Lodge #31 in Columbia, Tennessee. He was serving as Junior Warden of that lodge when he was elected to serve in congress. He was President during the war with Mexico and as a result of the war added a large amount of territory to the United States. He subsequently negotiated the treaty which established our boundary with Canada and during his four year term of office more area was added to the U.S. than at any other time with the exception of the "Louisiana Purchase." James K. Polk assisted in the cornerstone layings of both the Smithsonian Institute and the Washington Monument.

The fifteenth President, James Buchanan, was a Past Master of Lodge #43 in Lancaster, Pennsylvania and to him fell the onerous task of leading the country during the days leading up to the Civil War. He was the only President to have served as Deputy of the Grand Master and was an active York Rite Mason.

The pages of history during the dark days of the Civil War are replete with the names of Masons who distinguished themselves on the field of battle, many of whom were the senior military leaders of the day. The President, to whom fell the almost impossible task of reuniting the country, was Andrew Johnson, a member of Greenville Lodge and a Knight Templar in Greenville, Tennessee, who as a Brigadier General was appointed by President Lincoln as Military Governor of Tennessee. He became President after the assassination of Abraham Lincoln. Because he applied the principles of Brotherly Love and Charity, basic tenets of Masonry, to the process of reuniting the Confederate States into the union, he came within one vote of having the impeachment proceedings upheld by the legislative branch of the government who were far less benevolent to what they considered to be a conquered enemy. It is very possible that Andrew Johnson had a profound impact on many of you who are here this evening, if any of your ancestors homesteaded in the nineteenth century. Andrew Johnson, as a Representative from Tennessee, was the author and sponsor of the legislative action which resulted in the "Homestead Act." It was also during his administration that the United States purchased the Alaska Territory. He was the only former President to serve in the Senate after serving as President. He served on the committee to dedicate the Masonic Temple in Boston in 1867.

James A. Garfield, the twentieth President, holds the distinction of being the only President who

was also an ordained Minister. He was raised in Magnolia Lodge in Ohio, held several lodge offices, including Chaplain, and was active in both the York and Scottish Rite until his death. He received his first and second degrees just before he left for the army and did not receive his third degree for three years.

In the War with Spain in 1898, William McKinley, a Master Mason from Ohio, was President and upon his death by assassination in September 1901, Theodore Roosevelt, a member of Matinecock Lodge in New York succeeded to the Presidency. McKinley's Masonic record is well documented, as he received his degrees by courtesy in a Winchester, Virginia lodge while serving as a Union officer, with many members of the degree team being Confederate officers.

Theodore Roosevelt received his degrees in 1901 while serving as Vice President under William McKinley. When he received his third degree in April of 1901 there were more than five hundred Master Masons present at the small Matinecock Lodge in South Oyster Bay Long Island. While serving as President Theodore Roosevelt broke ground for the downtown Spokane, Washington Masonic Temple in 1903.

William Howard Taft, Warren G. Harding and Franklin D. Roosevelt were all twentieth century Presidents who left their mark on the country, each in his own way. Taft became a Mason while he was President-elect and received all three degrees in a Lodge in Cincinnati, Ohio in a space of thirty minutes conferred by the Grand Master of Ohio (Fidalgo Lodge is on record of the Grand Lodge of Washington as having submitted a formal protest to this action). Taft is the only former President to serve as Chief Justice of the Supreme Court after serving as President.

Warren G. Harding became an Entered Apprentice Mason in 1901 and did not receive his Master Mason degree until 1920, so was an active Mason for only about four years prior to his death. Warren Harding died in San Francisco during a swing trip, including Alaska. During the stop in Seattle he visited LaFayette Lodge No. 241. The last time he signed his name to anything was when he signed the Tyler's register in LaFayette Lodge.

Franklin D. Roosevelt became a Mason in 1911 in Holland Lodge #8 in New York City and joined the Scottish Rite in 1929 while he was Governor of New York. He was serving as Grand Representative of the Grand Lodge of New York near the Grand Lodge of Georgia when he died. All of his sons followed him into Holland Lodge and he conferred the third degree on two of them in one evening with over fifteen hundred Masons in attendance.

World War II ended after the United States dropped two atomic bombs on Japan. The decision to use these weapons was made by MWB Harry S. Truman, Past Grand Master of Missouri, in his capacity as President of the United States. This decision required strong courage and a clear perception of right and duty. Truman served as Charter Master of Grandview Lodge No. 618 in Missouri. In 1940 he was elected both to the U.S. Senate and to be Grand Master of the Grand Lodge of Missouri.

Supporting President Truman as leaders in the Army and Navy were two other distinguished Master Masons: General of the Army Douglas MacArthur and Fleet Admiral Ernest King. It was through application of democratic and Masonic principles that Gen. MacArthur was able to assist Japan in recovering economically and re-establishing itself as a strong influence in Asia. Fleet Admiral King organized and commanded the largest Navy ever assembled and still found time to be active in his Lodge in Washington D.C. and in the Scottish Rite.

Lyndon B. Johnson received his first degree in Texas, but never progressed any further than that.

In recent times President Gerald Ford was a member of the craft, a member of the Shrine and a

member of both the York and Scottish Rite in Grand Rapids, Michigan, although there is no record of his being very active in lodge work. His Masonic regalia is on exhibit in the Gerald Ford Library and Museum in Grand Rapids, Michigan.

We have had one ardent “Anti-Mason,” President John Quincy Adams was a very outspoken critic of the Masonic fraternity and after he lost his bid for reelection to Andrew Jackson, he ran for president as a member of the Anti-Masonic Party. He seemed to be riding the crest of public opinion resulting from the Morgan Affair in New York. Henry Clay wanted to be President so much that even though he was a Past Grand Master of Kentucky, he withdrew from Freemasonry in order to enhance his chances of getting elected.

There have been at least five occasions when both the President and the Vice President were Masons. They were Monroe and Tompkins, Polk and Dallas, McKinley and Teddy Roosevelt, Theodore Roosevelt and Charles Fairbanks and FDR and Truman.

Eight other non-Masonic Presidents participated as active members in public Masonic functions such as cornerstone laying ceremonies and dedications of public buildings, and at least one First Lady, Mrs. Grace Coolidge, was a member of the Order of Eastern Star. Jesse Grant, the father of Ulysses S. Grant, was a member and several times Master of Georgetown Lodge #72 in Georgetown, Ohio and it was through his lodge connections that Ulysses was able to obtain an appointment to the U.S. Military Academy.

It is not my intent to imply that these were the only Presidents or leaders who made significant contributions. However, these are the ones who, when called upon to do so, performed their duty with distinction and did not allow the political pressures of office to sway them from remembering their Masonic obligations and teachings.

The “Nashville Days” of Andrew Jackson

By

David Edward Stafford, Ed.D.

Past Master and Fellow, Tennessee Lodge of Research



I have a Bachelor’s Degree in Interdisciplinary Studies, which is a fancy term to say a Liberal Arts Degree. My emphasis was in two areas; History and Nineteenth Century Literature. One of my personal hobbies has been Jacksonian Era History. Jackson has always been a great hero of mine, and I have spent a lot of time in studying Andrew Jackson. With this being the Bicentennial year of the Grand Lodge of Tennessee, we have spent a lot of time looking at those notable figures in Tennessee Masonic History. Of those, especially in Middle Tennessee, we focus a lot of attention on Andrew Jackson. I am just suspecting that in East Tennessee there is still the debate that goes on and rages between who is the most prominent Mason in Tennessee, would that be John Sevier or would that be Andrew Jackson. During Jackson’s prominence in Tennessee, the debate between who was the better man, Jackson or Sevier, was very real, and could, at times, result in fisticuffs and near bloodshed. I am sure most of you are aware that Andrew Jackson and John Sevier did not suffer any love loss for each other, they absolutely despised each other. When they were in Knoxville at the same time, you could almost guarantee there would be a cane fight, a sword fight, or a shooting before one of them would exit the town. They absolutely could not get along.

The main emphasis of the talk this afternoon is Jackson’s years previous to being President. It is what we affectionately call his “Nashville days.”

As most of you are aware, prior to becoming a state, Tennessee was part of North Carolina. In 1778, James Robertson and eight other men first scouted the Nashville area in hopes of establishing a settlement. The following year, Robertson returned with an estimated two hundred and fifty people to build a permanent settlement and prepare for their wives and families who were coming by boat

with Colonel John Donelson. One of the interesting things about this trip is that the first people who came into the Nashville area, one being James Robertson, thought that it would be an easier track for their wives to come by flatboat. The men came by foot, their wives came by flatboat. In all reality they had it completely backward. It was much easier to come by foot, come through the gap, and then cross over the rough land. What happened when the ladies crossed over and came by flatboat is that many areas of the Cumberland River were not deep enough to support boat travel. You have to get off and carry the boats rather than actually stay on the flatboats and come all the way down. It was a very harsh and rugged trip for the ladies. They actually had a harder time with the Indians. The entire trip was longer, harder, and was much more disease ridden than the trip of the men, who thought they were taking the rugged route by foot.

After arriving in the Nashville area, the families entered into a social compact which was called the Cumberland Compact, and they named the settlement Nashborough. As we all know, it is not called Nashborough today. Instead, it is called Nashville. The reason Nashville had its name changed from Nashborough to Nashville is primarily due to the fact that “borough” is a British root word for city. Following the era of repeated hostility between the Americas and the British Empire, settlers and Americans did not want to be associated with the British. Being British was not something they celebrated. This was during the time of Post-Revolutionary war. Not wanting to be associated with the British, they changed the name from Nashborough to Nashville, which is very much a French name. As we look at society at the time, they were very fascinated with French culture. Even though they did not always associate with the French view of things, as we look at the mansions that were built and the homes as they were being furnished, they would most readily buy furniture from the French or Italians more so than they would from the British because they did not want anything that was associated with British culture.

In 1796, Tennessee became the sixteenth state in the Union. According to pop culture, the person who named or gave the suggestion for the name “Tennessee” was Andrew Jackson. The question is, was it possible that the name “Tennessee” was suggested by Andrew Jackson. The answer to that is, yes it was very possible. He was a delegate sent to the convention, and he was present. But in reality, was he the one who suggested the name “Tennessee?” The answer to that is no. The gentleman who actually made the suggestion was from Sumner County. However, pop culture being what it is, it was much more popular to say Andrew Jackson suggested the name “Tennessee” than the unknown gentleman who actually suggested the name “Tennessee” for the state. Even today in school houses across Tennessee, teachers are telling students that Andrew Jackson came up with the name Tennessee. This is actually not true.

Nashville’s location on the Cumberland River set it in a position to experience growth and prosperity. The availability of expedient transport for the day via steamboat provided Nashville with the ability to trade with Baltimore, Pittsburgh, Philadelphia, and New Orleans. Commerce in Nashville began to develop with banking, printing, publishing, and “king cotton.” It is important for us to remember that Tennessee, and more especially Nashville, was part of a rugged frontier even up until 1850. In 1802, the population of Nashville proper was little more than five hundred people. In Davidson County, which covered a much larger area than what we think of Davidson County today, had probably no more than a couple of thousand people living in it. It is simple enough to say that if you lived in the general vicinity of Nashville, if you lived in the Middle Tennessee area, you had run across Andrew Jackson at least once in your lifetime.

The area of Middle Tennessee was very much rugged. As we look at the houses that were built and these great majestic mansions that were built during that time, and we walk through them today,

in retrospect we get the idea of this grand gentry of people who lived there. In reality, it was not that way. They had nice furnishings and nice homes, but we have to remember that Tennessee, up until really the early 1900's, was a rough and rowdy place. It was not unusual to have shootings in the street. It was not unusual for brawling to just break out at any given moment. Society was very different from the romantic images that come to mind from touring the Hermitage. We think of Tennessee as being a very developed area, but just a hundred years ago it was full of backwood frontiersmen, saloons, trading posts, brothels, and various other un-reputable institutions.

Acquaintances of Jackson in the early Nashville time included James Robertson, who was the early father of the settlement. Charlotte Avenue that runs through Nashville is named after Robertson's wife, who served as a strong female leader among the band of families who forded the Holstein in traveling to the Nashville settlement of Nashborough.

McGavock Pike and McGavock High School, which is a very prominent, well known name in the Nashville area, were named after the McGavock family. David McGavock came to the Cumberland settlements in the late 1790's. The family is responsible, at least in lore, for the McGavock house in North Edgefield and Two Springs Mansion, which is a beautiful Italian Revival mansion.

Deaderick Street is named after George M. Deaderick who was a confidant and sometimes creditor of Andrew Jackson. Deaderick was Nashville's first banker. His bank had branches in Murfreesboro, Shelbyville, Gallatin, and Rogersville. An interesting story concerning Deaderick and Jackson has to do with Deaderick's marriage relationship with his wife, Polly. Deaderick and Polly began to have problems while Deaderick was in Knoxville on business. When he returned to Nashville, he found out that his wife, Polly, had been seen at several dance parties unaccompanied by her husband, which was quite a scandal in the day. She was not only at dance parties, but she had been seen playing cards with at least one single man at the card table. Today, we would think that was a typical, normal event for someone, whose husband who was out of town, to go to someone's house to play cards. But in the early 1800's, that was very scandalous, and it was a reason for divorce. Deaderick came home and he was quite upset with his wife, and thus the two became estranged. The person that Deaderick went to as broker to help restore union in the marriage was Andrew Jackson. We all know that Jackson had quite the temper. Why would you go to a man like Jackson to help reunite you with your estranged wife? The answer to this is that, although Jackson was a rough and rowdy man, he had a wife that he loved and adored.

Jackson was known for being a man who was very gentle to his wife. He had been accused on numerous occasions of being submissive to Rachel. When Deaderick needed help with his wife, he went to Andrew Jackson. One of the issues that we see in this whole debacle is that Jackson was very gentle with his wife, but Jackson was not gentle with Deaderick's wife when he goes to try to broker the reunion of these two wayward souls in this marriage. Polly accused Jackson of being ungentlemanly. This accusation was given no credit. What actually happened was that Jackson went to visit Polly and basically told Polly what her position as a wife was and told her that she needed to reconcile with her husband with no uncertain words. Polly took offense to Jackson's words and thus within a few months there was a filing for a divorce. At that time, divorce was not a simple task. During that time in Tennessee, a divorce required a vote by the full Tennessee Legislature. A bill had to be passed in order for you to gain a divorce. The legislature voted granting Deaderick and Polly a divorce. Deaderick also, following the War of 1812, held a massive reception for Jackson upon his return to Nashville.

Another gentleman, John Harding, was most assuredly accompanied with the General. Harding

Place in Nashville is named after him. Also, Belle Meade Plantation in Nashville was Harding's home. Harding was a great lover of thoroughbreds. One of the favorite pastimes of Jackson's was horse racing. Jackson was a great lover of horses. He bred horses and also sponsored many races in the Middle Tennessee area.

Timothy Demonbreun was a French-Canadian trader who first lived in a curious old cave above the Cumberland River within the bluff of the West bank. He was a political leader in the Nashville area. Demonbreun, Jackson, and Harding all three had a huge interest financially in horse racing.

Nashville was not the only town that was greatly influenced by Jackson. Jackson also had law offices in Gallatin and Lebanon, which are Sumner County and Wilson County today. Jackson had great impact with the Knoxville and East Tennessee area as well. Jackson's first term in the legislature would have placed him in Knoxville. The Tennessee State Government was not originally seated in Nashville—instead the State Government met in Knoxville. Jackson was a regular visitor to the Knoxville area. In Gallatin, Jackson spent a lot of time at Wall Spring which was the home of his good friend and horse enthusiast, Colonel George Elliot.

Jackson migrated from the Waxhaw district of his youth to the frontier of North Carolina and spent some of those years in Knoxville. It became painfully obvious to everyone in the bustling little town of Knoxville that the town was not big enough for Jackson and his rival, "Ole Jack." "Ole Jack" was one manner in which Jackson referred to his elder statesman, John Sevier. Other names that Jackson had for John Sevier are probably not appropriate to mention in mixed company. Jackson and Sevier's relationship was extremely strained and difficult. It is absolutely amazing that the state of Tennessee in its size was able to hold both of these men.

As one story goes, Jackson was staying at a hotel in Knoxville and he decided to go to the tavern. When he arrived outside the lobby, he noticed John Sevier in a buggy in the street. Jackson immediately stepped into the street and began to curse the man in the buggy. The man began to yell back. There were shots exchanged and Sevier's buggy took off down the road. Jackson called for his carriage. Jackson gets into his carriage and the two men race through the bustling little Knoxville yelling curse words and strong names at each other. Finally, someone jumps into Jackson's carriage, calms him down, and talks him out of hunting down "Ole Jack" and killing him. One of the interesting things about their relationship is that John Sevier was twenty years Jackson's senior. They never could get along. In Jackson's mind, John Sevier was an older fellow who tried to "Lord" over Tennessee's heritage. In Sevier's mind, Jackson was a young whippersnapper who tried to take preeminence over his elder statesmen. These two men had a very strong battle between each other. One of the interesting things is that even today you still see a rift between Middle Tennessee and East Tennessee. Politically, those two factions of the state have been very dynamic.

Today, Tennessee is unified as a red state. Traditionally, that has not been true. Middle Tennessee has been very much led over the last one hundred years not by the Republican Party but by the Democratic Party. East Tennessee was a Republican stronghold. You had a strong political disagreement that stood between Middle Tennessee and East Tennessee that goes all the way back to these two men. Middle Tennessee was led by Andrew Jackson and East Tennessee was led by John Sevier. This hatred between these two men is still somewhat visible in Tennessee politics today. It is amazing when we look at Tennessee History to see how deep rooted those feelings have continued to be.

In Nashville, Jackson had a reputation as a land purveyor, attorney, business man, and a socialite. Doctor Felix Robertson, son of John Robertson, has described Jackson as a cool, shrewd man of business. Let us not be confused with what socialite meant in the early 1800's in Nashville.

Do not be confused with the socialites and debutantes of today with their white dresses and men dressed in their black suits. During Jackson's time, a socialite in Nashville was a man who participated in such activities as cockfighting, horse racing, gambling, card playing, billiards, drunkenness and the like. Such activities did not detract from your standing in the communities. In fact, if you were not a participant in those activities, your manhood was very much in question and you may have been called a dandy or a man who was not as manly as what he should be.

Jackson, along with his close friend and partner, John Coffee, after whom Coffee County is named, assembled as regular attendees at cockfights. On the Fourth of July in 1809, they organized and financed a major cockfight in Nashville. It is said that Jackson could be heard distinctly from the crowd, and I quote, "cheering his favorite bird with the loudest bolstering." He was a very flamboyant and "in your face" man.

If you ask people what they know about Andrew Jackson, their first response is that he was President of the United States. The second response is usually, "isn't he the one that was in the duel with a fellow?" The answer is yes, he was involved in at least two duels in his life, the most famous of which was with Charles Dickinson. The whole story of Charles Dickinson gives us a true reflection of what Middle Tennessee and the Tennessee frontier was like during Jackson's age.

Jackson and Coffee, being ever lovers of sports, developed a horse racing stable, field and track at the plantation at Clover Bottom in the Nashville area. Jackson had owned and operated a general store at Clover Bottom from 1804 to 1806. Jackson purchased a horse by the name of Truxton in Virginia. Truxton was trained by a slave in his early thirties by the name Dinwiddie. Dinwiddie had a reputation of being an excellent judge of horses and a marvelous trainer and breeder. An event was scheduled at Clover Bottom for November 1805. The event did not occur supposedly due to foul weather. The second event was rescheduled for a few months later in 1806. It was advertised as, "the greatest and most interesting match ever to be run in the western country." The prize was three thousand dollars which, in the early 1800's, was a great sum of money. There was a match race between Jackson's Truxton and a horse by the name of Plowboy which was owned by Charles Dickinson's father-in-law. In case of forfeit, the remaining party was to receive eight hundred dollars. Plowboy was removed from the race and Jackson received eight hundred dollars on the day of the race. It seemed all was well.

The very interesting back story was, we really don't know if Truxton would have been able to run the race or not. Two weeks before the race, Truxton took a fall and tore a ligament in his hindquarter. It is very possible that Truxton was not going to be able to run but Jackson told Dinwiddie that "the damn horse will run regardless of what shape he's in." Truxton was going to run that race regardless. Jackson was not going to forfeit even if the horse had to be put down at the conclusion of the race. Plowboy was not able to run and, therefore, Jackson looks like the bigger man. Jackson's horse shows up, he receives eight hundred dollars, everyone's happy, end of story, so they thought.

A few months later, Charles Dickinson, who was a dandy of the day and had some questionable background himself, was drunk in a Nashville tavern. He was overheard making comments about Rachel Jackson's unsavory character. He also made a couple of comments about Jackson's business dealings, all of which the General was not very pleased with. Just in case some of you do not know the background between Jackson and Rachel, Jackson was raised a Presbyterian. In the frontier it was very common for Presbyterians to have what was called a common law marriage, meaning that, in the frontier, there were not a huge number of ministers, so you would have just a friend of yours to perform a ceremony. You considered yourself married and that's the way it was. Also in the

frontier, it was not uncommon for women to be left without a husband. Their husband goes out on a long hunt and a year later they never come back home. You don't know if the man is dead, abandoned his wife, or what. It was not uncommon during the frontier for a woman to end up having two husbands unbeknownst to her.

In the situation of Rachel, this was actually even a little bit more convoluted. Rachel was married to a man by the name of Robards. Robards had abandoned her. He was very abusive to her. She had requested a divorce and he had agreed. Rachel was under the understanding that he had gone to the State Legislature and they had voted for her divorce. She thought she was a single woman. She meets Jackson at her family tavern. They court and soon they are wed. They are wed with the traditional Presbyterian frontier marriage and they are considered married. A short time thereafter, they find out her divorce was never finalized. Her first husband had never sent the divorce through the State Legislature. Jackson realizes he has been in a marriage that was not legitimized. Quickly they rush to get the divorce pushed through legislature. The divorce is solemnized and Jackson and Rachel are remarried. The marriage became completely legal and legitimate. That did not politically wash away those couple of years they had lived together when they were not legitimately married. That is the unsavory character that Dickinson was referring to. Jackson, being the man that he was, confronted Dickinson about his comments. Dickinson backed up very quickly and said, "General, I'm sorry. I apologize for my comments. I was drunk. I had way too much to drink. I was inebriated and that was my problem. I apologize for that." Jackson accepted his apologies in a true gentlemanly fashion and, once again, we thought the story was over.

A few months later, Dickinson is back in a tavern. He is drunk once again and his mouth begins to run again about the same things. Word gets back to Jackson and Jackson once again goes back to Dickinson. Only this time, instead of talking about Rachel's unsavory character, Dickinson begins to talk about the horse race. He talks about Jackson's having stolen his father-in-law's money because the race never took place. Even though Jackson received the money fair and square, Dickinson was accusing Jackson of having cheated to get the money. The General was infuriated. Once again, the General confronts Dickinson. Dickinson apologized again. For a third time, we are at a spot where we think all is well and fine. It probably would have remained that way had it not been for Jackson's friends and Dickinson's friends.

Jackson's friends, Sam Houston and John Coffee, continued to stir the pot. They did not let the situation die. They continued to run rumors with each other. There was a young lawyer in Nashville by the name of Thomas Swann. Thomas Swann stepped in, too, and gradually increased the hostility as well—only he did it on the side of Dickinson. Swann runs an article in the newspaper. In fact, he mentions Jackson as a liar. There were two things you did not do with Jackson. Number one, you did not say anything about his wife Rachel. Number two, you do not call him a liar. This began a series of newspaper articles going back and forth between Jackson and Swann. In the first article, Jackson accuses Swann and Dickinson of being base and cowardly. It is assumed that this would end the matter, but it did not. Dickinson had been hurried off to New Orleans by his friends in hopes that if he were in New Orleans, both men would calm down and this whole ordeal would be over. As soon as Dickinson returns to Nashville from New Orleans, he meets Jackson on the street. The two quickly begin to have words. The result was a duel. The two agree to meet for a duel. Jackson challenged Dickinson and Dickinson accepted. It was decided they would meet on Friday, May 30, 1806, at Harris Mills on Red River in Logan County, Kentucky. In Tennessee, it was illegal to duel but in Kentucky, it was legal. Therefore, they crossed the state line into Kentucky. The two adversaries meet to settle the score.

Dickinson was an expert marksman. It was very much expected for Dickinson to kill Jackson in the duel. Jackson was very aware of Dickinson's reputation as an expert marksman and an expert dueler. Dickinson had been involved in several duels. Obviously since he was still living, he was good at dueling. Since Jackson knew this, he wore a coat that was three sizes too big for him. When Dickinson looked at Jackson, he could not really tell where to shoot. They are standing out and separated off.

If any of you know anything about dueling, you have a second. You have a man there with a gun, Jackson's man's gun is pointed at Dickinson and Dickinson's man is pointed at Jackson. If one of the two men cheat, they're able to shoot the other man. The two are paced off and ready to duel. Jackson is on one end, Dickinson is on the other. They raise their guns. Dickinson fires first and hits Jackson. Jackson fires and his gun misfires. Jackson is still standing. Under the laws of dueling, if your gun misfires, you are allowed another shot. Dickinson is absolutely in shock because when he raised his gun and fired, Jackson stood still. It appeared as though Dickinson had missed Jackson, which was completely out of character because he had shot every man he had ever dueled. At this point in time, he realized that Jackson's gun did not fire so Jackson gets to reload. Jackson reloads his gun, standing firm. Dickinson has to stand there and know that Jackson now gets time to fire. He has to stand there and wait for the shot. Jackson fixes his gun, he raises it with Dickinson just standing at the other end. He aims and mortally wounds Dickinson. Dickinson falls to the ground and within a very short time has died. Jackson by this time, who has been shot, the bullet actually hit him only an inch and a half from his heart, as he stands there, his second comes over to congratulate him and when he shakes Jackson's hand, Jackson almost collapses. There is blood running out of the top of Jackson's boot where he is bleeding profusely from his chest wound. They quickly put Jackson on his horse and take him to a nearby home. They call the surgeon. The surgeon is not able to remove the bullet in his chest because it is too close to his heart. Jackson actually carries the bullet for the remainder of his life. The bullet began to rub which caused infection in his lungs and thus leading to his death many years later.

One of the things that this did is that it set Jackson up as a man of principle and a man of his word. Even though to many people, especially in the East, when I say the East, I mean the New England States, they looked at Jackson as a rugged man, a rough man who fought in a duel. To the common man in Tennessee, it showed that he was a true man just like one of us. He was the common man. It truly led to people in your more rural areas loving Jackson. That is one of the things that we see about Andrew Jackson even today. As we talk to Historians, you find that there are only two emotions that you feel about Andrew Jackson. You either love him, or you absolutely hate him. One of the things you will hear more than anything from modern historians is his involvement in Indian removal.

Indian removal is one of the most tragic episodes of American history. When we look at Andrew Jackson, one of the things we have to remember is that we have to look at history through the eyes of the time that it was taking place. In the early 1800's and 1840's, we cannot look at Indian removal with our eyes of the twenty-first century. To do so is very unjust for Jackson because the will of the majority of the American people was for the Indians to be removed. For what reason did the people want the Indians removed elsewhere? It was simple. Every time we moved the Indians somewhere else, we always found gold. It was very much a political and a financial reason we were constantly moving the Native population. That is probably the one drawback in Jackson's era during his Presidency that we see going on.

In closing, as we talk about Jackson and his years previous to his presidency, the one thing that

we have to admit about Andrew Jackson is that he was a man of principle. He was a man who carried out his Masonic virtues every day of his life. His affiliation with the Masonic Lodge was something that he felt very, very important in his life. He is one of only two Presidents of the United States who served as a Grand Master of a Grand Lodge, Harry Truman being the second and both Democrats. Jackson and his closest cohorts of friends had two commonalities with one another. One, they were all patriots. Two, they were almost all masons. His closest friend, General Sam Houston, and those people he surrounded himself with daily, were masons. It had a great influence upon his life and upon his presidency. To give you an idea of the type of man that he was, when he returned home from the presidency, he returned bankrupt. When he came back to the Hermitage, his adopted son, Andrew Junior, had squandered every penny that Jackson had made. The mansion and the plantation were in complete disrepair, and Jackson was ailing. He had lots of intestinal problems. He had heart issues. He had constant lung pleurisy. He was in very frail health, but between the time he had ended his presidency and the time that he expired this life, he had regained all of his wealth from the plantation. According to historians today, he died the wealthiest president in American history. This was a man who was able to do anything that he set his mind to. When he set his mind to something, it occurred regardless of what it took. That is a virtue that I am afraid all too often in today's society, we are lacking. He was a man of his word and a man of principle. Those are things that the Masonic Lodge fights to maintain in American Society.

THE BAAL'S BRIDGE SQUARE

By

Robert W. Waldron

Past Master, Conlegium Ritus Austeri Lodge No. 779

Right Eminent Past Grand Commander, Grand Commandery of Knights Templar of Tennessee



In June of 2013, as the Grand Representative of the Grand Lodge of Tennessee to the Grand Lodge of Ireland, I visited the Grand Lodge of Ireland. The Grand Master made a special effort to extend warmth and love to me and my wife, Joan. It was the second time I was able to visit the Grand Lodge of Ireland and it was a very special visit both times.

One of the things that made this trip so special was a purchase I made. In the *Freemasons' Quarterly Review*, 1842, page 288, Brother Michael Furnell, Provincial Grand Master, and Brother James Pain, referred to as the Provincial Grand Architect, under the date August 27, 1842 printed a short note on a relic of antiquity accompanied by a sketch. He said that in 1830 Brother Pain had been a contractor for the rebuilding of the Baal's Bridge in Limerick Ireland, and on taking down the old Bridge structure, he found, at the base of the foundation stone on the English side of the bridge, an old Square. In the sketch Brother Pain put the date on the Artifact as 1517, which was a mistake as the square bears the date 1507.

The date of the erection of the bridge has not been ascertained, but possibly the date on the square, date 1507, may have been the date the square was placed under the foundation stone in that year. In any case, Brother Furnell informs us that the old bridge is mentioned in records of 1558.

The lodge in Limerick has the Square and it is one of their most treasured artifacts. A few years ago the Lodge in Limerick was needing funds to build a new building, so they made a casting of the old square and sold replicas for 160 Pounds. I saw a copy in the Grand lodge of Ireland and was determined to obtain a copy for myself. I made inquiries and met Brother Geoffrey G. Aston, Provincial Grand Master of North Munster, and bought Certificated Replica Number 188 of 500, which was on display in the Grand Lodge of Ireland.

This may not sound overly pertinent to the Masonic fraternity until you see the square and read the inscription. On the front side is written "I will strive to live with Love and Care" and on the reverse "upon the level and by the Square". On the front side is also the date 1507 and a heart at the apex of the angle of the square. On the reverse is an additional heart at the apex of the angle of the square and a certification stamp of 188.

I was elated to make the purchase and now consider the replica square one of my most treasured belongings.

THE HISTORY OF ANDREW JACKSON LODGE NO. 68 F.&A.M.

By

James Rodgers Armitage, Ph.D. (U.S. Army, retired)
Past Master/Secretary of Andrew Jackson Lodge no. 68 F.&A.M.

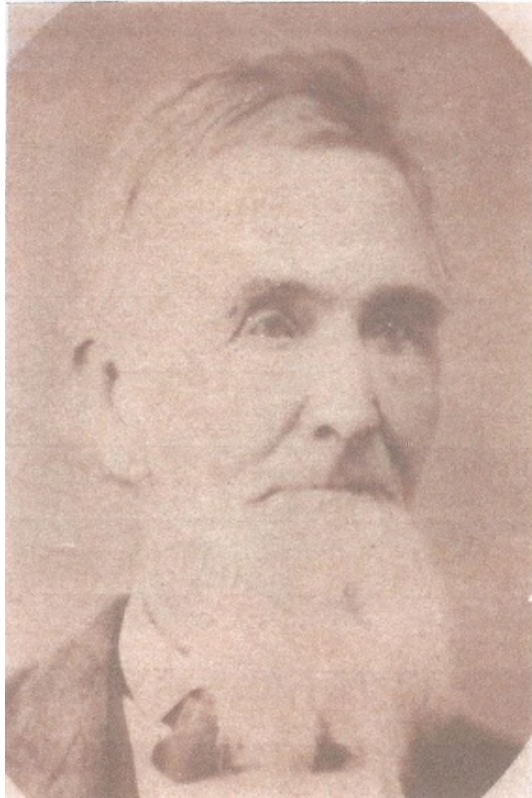
Andrew Jackson Lodge Number 68 Free and Accepted Masons was named in honor of Brother Andrew Jackson, the Grand Master of Tennessee from 1822 to 1823. The Lodge was chartered by the Grand Lodge of Tennessee on October 9, 1828, in Fayetteville, Lincoln County, Tennessee. Lincoln County Tennessee was legislated into political existence in 1809 by an act of the Tennessee State General Assembly. Lincoln County is named for General Benjamin Lincoln, a Revolutionary War soldier who was a Brother Mason from Saint Andrews Lodge in Boston, Massachusetts. Brother Lincoln was appointed by Brother and General George Washington to accept Lord Cornwallis' sword as a symbol of England's surrender to the American Colonies, thereby ending the American Revolutionary War for Independence.

Lincoln County has had a total of 16 Lodges chartered and a continuous Masonic record of 195 years. The first Lodge in Lincoln County was Warren Lodge no. 19, named in honor of Dr. Joseph Warren, the Grand Master of the Grand Lodge of Massachusetts, who was killed fighting the British at the Battle of Bunker Hill during the American Revolution. This Lodge was chartered in 1817. Warren Lodge no. 19 surrendered their charter in 1827 and in 1828 Andrew Jackson no. 68 was chartered and is still serving as the only Lodge in Lincoln County. Andrew Jackson Lodge no. 68 was originally chartered as Jackson Lodge no. 68 and when a few years had passed, Grand Lodge changed our name to Andrew Jackson Lodge no. 68, as they had previously chartered a Jackson Lodge no. 45 in 1823 in Jackson, TN. The original charter from 1828 still hangs in the Lodge Room. During the 1820's and 1830's Andrew Jackson Lodge no. 68 purchased and erected grave markers for our departed Brothers, three of these markers are located in the First Presbyterian Church Cemetery in Fayetteville.

All members of the 15 Lodges that surrendered their charters over the years merged with Andrew Jackson no. 68. The Lodge records of all 16 Lodges are now part of the Andrew Jackson no. 68 collection stored in the Lodge office. We are indeed very fortunate that our records were not destroyed during the War Between the States, as were so many other Southern Lodges during that period of turmoil. Petersburg Lodge no. 123 (1846–1998) was the last of the 15 Lodges to surrender their charter and merge with Andrew Jackson Lodge no. 68. The others were: Pleasant Plains no. 305 (1865-1950), Sulphur Springs no. 400 (1870–1902), Kelso no. 490 (unknown), Macedonia no. 459 (1874–1939), Shiloh no. 504 (1879–1931), Boons Hill no. 161 (1849–1887), Lynchburg no. 318 (1866–1920, Moore County was carved out of part of Lincoln County), Mt. Hebron no. 344 (1867–1895), Mulberry no. 404 (1870–1925), Chestnut Ridge no. 499 (1878–1927), Molino no. 596 (1896–1905), Elora no. 632 (1906–1917), Elora no. 704 (1922–1932), Warren no. 19 (1817–1827).

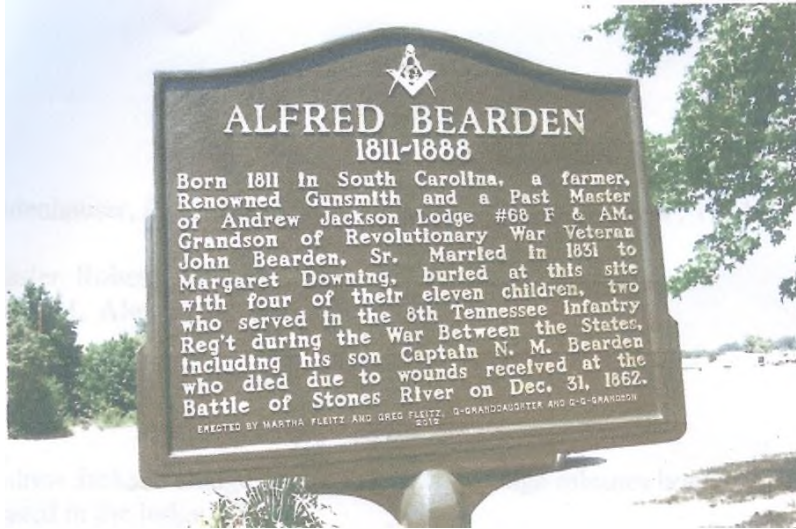
From Andrew Jackson no. 68 came William Edmiston Kennedy, who served as Grand Master of Tennessee from 1827 to 1828. Honorable George W. Jones, Congressman from 1843 to 1859, was a member of Andrew Jackson Lodge no. 68. James M. Bright, Surveyor General for Tennessee, was a member of Andrew Jackson no. 68. For those who are movie buffs, an interesting Lincoln County connection to the movie "Gone with the Wind," 1939, Hattie McDaniel, who starred as Mammy, was the daughter of Henry McDaniel, a slave owned by

Brother John McDaniel, Past Master of Andrew Jackson Lodge no. 68.



Alfred Bearden, Woshipful Master 1844 of Andrew Jackson Lodge no. 68 F.&A.M.

Alfred Bearden was one of the longest serving officers of the Lodge, serving as Worshipful Master, Treasurer, Secretary and other offices from 1840 until his death in 1888. In 1844 while serving as Worshipful Master, Alfred Bearden appointed a committee to purchase a Tyler's sword for the Lodge. We still have that sword and it is on display in the glass display case in the vestibule of the Lodge. Alfred Bearden was a gun maker, farmer, and President of the Freedmen's Bureau after the War Between the States.



Alfred Bearden marker located on Highway 110 in Lincoln County, TN



Captain Napoleon Monroe Bearden, 8th Tennessee Infantry Regiment

Alfred Bearden's son, Captain Napoleon Monroe Bearden, of the 8th Tennessee Infantry Regiment, Confederate States Army, was raised a Master Mason in Andrew Jackson Lodge no. 68

in 1861. Captain Bearden died of wounds received at the Battle of Stone's River in Murfreesboro, Tennessee on January 22, 1863. Captain Bearden is the only known member of our Lodge to have died as a result of combat action in the War Between the States. Andrew Jackson Lodge participated in the recent Bearden family cemetery re-dedication and held a Masonic funeral service for Brother Napoleon Monroe Bearden on July 30, 2011. Two television stations and one newspaper covered the dedication, which included over 100 guests and family members. The Bearden cemetery is located in Lincoln County on Highway 110, about 8 miles west of the intersection of the Huntsville Highway and Highway 110. Alfred and Napoleon Monroe Bearden have the Masonic Square and Compasses carved into their grave markers. Brother Gregory Fleitz, Sr., the Great, Great Grandson of Alfred Bearden is in the process of having a roadside marker installed near the road leading down to the Bearden Cemetery. The marker will mention that the father and son were members of Andrew Jackson Lodge no. 68. The reason for the Masonic funeral service in 2011 was that Captain Bearden did not have one at the time of his burial in 1863, due to the Union Army occupation of Lincoln County. The Union Army prohibited Lodge meetings and other civic activities for the last two years of the War Between the States. We were not permitted to meet again until June of 1865.

Literally thousands of Lincoln County men have been members of Andrew Jackson Lodge since 1828. The very first meetings of the Lodge from 1828 until 1856 were held on the second story of several buildings on or near the Courthouse square. From 1856 until 1865 we met on the third floor of the Calhoun Odd Fellows Lodge no. 26 on the East side of the Courthouse square (now the Tigress store). From June of 1865 until April 1878 we met in a private home near the Courthouse square. In 1878, we again moved back to the Odd Fellows Lodge to meet. In 1879, we again moved back to the private home to meet. In 1901, after the Knights of Pythias building was built on the Northwest corner of the Courthouse square, we rented a room there until 1940, when we moved again to a private home to meet.

In 1958 the Lodge purchased a building at 301 West College St. and met there until 1985. The upstairs of this building was used as the Lodge room and the first floor was rented out to the Piggly Wiggly store. In 1985 we purchased the property at 109 Edge Hill Road and built the building we currently own for our Lodge. The hard work and sacrifices of the Masons of Lincoln County since 1817 finally enabled us to own our beautiful Lodge building free and clear.

During the War Between the States, many Confederate soldiers were stationed near Fayetteville. While stationed here, quite a few soldiers petitioned the Lodge for membership. The Grand Master authorized "short of time Degrees" for those on active military service, and the Lodge paid their dues for them. This is a practice we continue today, and we proudly pay the dues for our active duty military Brothers. A letter from the Grand Master, dated 1861 in the Lodge records states the Grand Master of Tennessee, James McCallum called on Freemasons of both the U.S. and C.S.A. to remember that the special bonds of fraternity remained even across the terrible fields of battle. Freemasonry displayed itself in a wide range of actions during the war. There are numerous accounts of lifesaving and comfort giving by soldiers wearing both the blue and the gray. In addition, the development of Military Lodges, that were attached to an army unit, provided a "sacred retreat of friendship and virtue."

The Lodge minutes for 1865 to 1871 contain many requests from Lodges in Tennessee and North Alabama requesting financial assistance to rebuild and furnish their Lodges that were destroyed by the Union Army. The Lodge minutes of 1868 also reflect that we ordered new aprons and officers jewels to replace the ones that went missing during the war.

From the period of the 1870's to the early 1900's there are many written accounts in our Lodge records of Masonic funeral processions that started from the Courthouse square and continued down to Rose Hill Cemetery or to the First Presbyterian Church Cemetery to hold a Masonic funeral service for a departed Brother. The annual installation of officers was a formal affair held for many years at the old Cumberland Presbyterian Church located just off the Courthouse square. The largest Masonic Funeral service and procession in the Lodge's history was held on March 11, 1868 for Brother James M. Bright. A beautiful tribute was written for him in the minutes book.

In the early years of the Lodge, membership hovered around 40 to 50 members. Then, after the First World War, with the increased number of automobiles and better train service, the number of rural Lodges began to decline. This period was the start of all the Lodges merging into Andrew Jackson no. 68. The Lodge membership in 2012 is 105 members. Military veterans have always been attracted to Freemasonry, and today about one half of our Brothers are veterans. Both the military and the Masonic fraternity place an almost esoteric meaning to Shakespeare's "We few, We happy few, We band of Brothers." It has long been said that Masonry takes good men and makes them better men. This is exactly the history of Masonry in Lincoln County, Tennessee for the last two centuries. Our members come from a cross section of society and represent all professions and faiths.

We have framed photos of our Lodge Past Masters from 1930 to 2012 hanging in the hallway, and one from 1844. We are searching for photographs of all our Past Masters prior to 1930 and would like to add them to our hall of honor, if you have any of them, please contact the Lodge Secretary.

The Past Masters of Andrew Jackson Lodge no. 68 are:

1828—unknown
1829—unknown
1830–1835—Samuel W. Carmack
1836–1838— George A. Wilson
1839—G. M. Dennis
1840—G. S. Vaughn
1841—M. G. Rolf
1842—Thomas Owen / W. W. McNelly
1843—George W. Jones/John C. Rodgers
1844—Alfred Bearden
1845—William A. Ruppel
1846–1847—unknown
1848—John A. McDaniel
1849–1854—unknown
1855—James D. Scott
1856—W. W. McNelly
1857—John S. Waddle
1858—James R. Bright
1859—James D. Scott
1860—H. C. Wright / W. B. Martin

1861–1865—H. C. Wright
1866–1867—James D. Scott
1868–1869—James S. Vaughn
1870—Davis W. Clark
1871–1873—Thomas J. Gray
1874—Davis W. Clark
1875–1876—A. O. Battle
1877—Charles Waddle
1878—T. J. Bruce
1879–1881—Thomas J. Gray
1882–1883—James S. Vaughn
1884–1885—G. W. Morgan
1886–1889—James S. Vaughn
1890—G. M. Morgan
1891—Sol Heyman
1892—S. C. Hipsh
1893–1897—Frank W. Carter
1898–1900—J. W. Lauderdale
1901–1903—Frank W. Carter
1904—J. W. Lauderdale
1905–1909—O. J. Moon
1910–1911—W. E. Abbott
1912–1914—B. E. Pettey
1915–1919—O. J. Moore
1920—H. E. Harris
1921–1925—D. T. Buchanan
1926—W. W. Morris
1927—E. R. Caughran
1928—D. T. Buchanan
1929—C. P. Sawyers
1930–1932—R. M. Coleman
1933—Earl C. Prosser
1934—Charles O. Bledsoe
1935–1936—D. T. Buchanan
1937—Joe Rogers Pigg
1938—Carter R. Mitchell
1939—Monroe D. Crabtree
1940—Robert I. Farrar, Jr.
1941—Woodrow Bryant Pylant
1942—Robert Paul Raines
1943—James Porter Clark
1944—Holden M. Rice
1945—H. H. Stephenson
1946—Terrell Twitty
1947—Adolph J. Simpson

1948—Charles H. Wilderson
1949—Will Thomas Graham
1950—Clyde Cowan Armstrong
1951—Younger R. Pitts, Jr.
1952—Paul Marquess
1953—J. S. Sweeney
1954—K. O. Richardson
1955—Ottis Dye
1956—Joe Sir
1957—Clyde W. Smith
1958—Lawrence E. Bradford
1959—Ottis R. Couch
1960—R. Curtis Phillips
1961—Alvis E. King
1962—Robert W. Currey
1963—J. W. Tallman
1964—William S. Green
1965—Ralph Harrison
1966—Howard O. Hodge
1967—Cleabert W. Price
1968—Onus J. Roper
1969—Morgan Whitsett
1970—Glen R. Moore
1971—Robert Melson
1972—Andy Moore
1973—C. M. Haynes
1974—Larry Joseph Staton
1975—Charles Lee Preston, III
1976—Lowell Andy Anderson
1977—William Bradford Gallant
1978—Thomas Henry Himebaugh
1979—Virgil Dickey Jones
1980—Marshall Bradley Wonderling
1981—William D. Stovall, Jr.
1982–1983—Thomas Conrad Schweitzer
1984—Jackie D. Childress
1985—William A. Wood
1986—David Wheeler
1987—Thomas A. Taylor
1988—Gary Wayne Gault
1989—Howard A. Moore
1990—Billy W. Collins
1991—Daniel J. Graham, II
1992—Carl B. Hall
1993—William R. Askins, Jr.

1994—Sam M. Callaway
1995—Robert A. Rowe
1996—John H. Dickey
1997—Earl Steve Carter
1998—Charles Arthur Gault
1999—Carl B. Hall
2000—William R. Askins, Jr.
2001—Charles Arthur Gault
2002—Mark Blackwelder
2003—James Rhodes
2004—Clyde H. Hayner
2005—Robert A. Hamilton, Jr.
2006—Stephen Shultz
2007—Adam Carter Eubanks
2008—Troy Boaz
2009—Mark Blackwelder
2010—Jim Rodgers Armitage
2011—Larry Wilson Marshall
2012—Jeffery Clay Moyers

Many of our members served in the Confederate Army during the War Between the States, including ten Past Masters:

John McDaniel (Corporal, Company K, 1st Tennessee Infantry),
James Scott (Captain, Company C, 41st Tennessee Infantry),
William B. Martin (Private, Company D, 32nd Tennessee Infantry),
Davis W. Clark (Captain, Company G, 1st Tennessee Infantry),
Thomas Gray (Private, 23rd Battalion, Tennessee Infantry),
A. O. Battle (Private, Company E, 9th Tennessee Infantry),
T. J. Bruce (First Sergeant, Company K, 6th Tennessee Cavalry),
George W. Morgan (Private, 2nd Tennessee Cavalry),
J.W. Lauderdale (Private, Company D, 3rd Tennessee Infantry).

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Andrew Jackson Lodge no. 68 F.&A.M., Lodge minutes books located in the lodge office.

Civil War Soldiers and Sailors System, administered by the National Park Service web site on the internet.

Selected loose records located at the Lincoln County Genealogical Society building in Fayetteville, Tennessee.

Selected files located at the Lincoln County Archives building in Fayetteville, Tennessee.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2013**

NEW MILESTONES FOR MSA

By George O. Braatz

The author is a Past Grand Master and Grand Secretary Emeritus of Ohio and is currently Executive Secretary of the Masonic Service Association of North America.

-STB Editor

When significant milestones are reached in the lives of individuals, they are greeted with hearty wishes of “Happy Anniversary” or “Happy Birthday.”

In 2013, the Masonic Service Association of North America is attaining three milestones:

- 90 years of monthly publishing the Short Talk Bulletin, which means that 1,080 issues of the educational publication have been printed.
- 90 years of providing Disaster Relief services for Grand Lodges in North America and beyond, including the collection and distribution of more than \$9 million in Disaster Relief funds.
- 20 years of providing informational services and programs by the Masonic Information Center, an arm of MSA.

The creation of MSA initially was fostered during World War I as various Masonic leaders and numerous Grand Jurisdictions were looking for opportunities to establish an organization that could provide services for the Fraternity that the various Grand Lodges could not easily implement individually.

So, in 1918, representatives of 22 Grand Lodges (including 16 Grand Masters) met in Cedar Rapids, Iowa, to plan the structure of a new organization. The initial plan was approved by those in attendance and communicated to other Grand Lodges.

In 1919, again in Cedar Rapids, representatives of 34 Grand Lodges (including 26 Grand Masters) met to formally launch the Masonic Service Association at its first annual session.

Educational Mission

Within a few years after its creation, the Masonic Service Association began to implement more avenues of service to the Fraternity. One was supplying educational and inspirational materials.

Thus was formed the Short Talk Bulletin. Volume I, Number 1 was published in January 1923, on the subject, “Paul Revere.” The second monthly installment was titled, “William Preston.” And so the pattern has continued for 90 years, with monthly “Short Talks” being written

and distributed. You are now reading Volume 91, No. 1.

Each year, a catalog is printed listing all previous Short Talk Bulletins, and noting that all are still available.

The topics are very broad, touching many areas of Freemasonry, from degree work and history to symbolism and current happenings in the Craft.

During the approximate 30 years he was Executive Secretary of the MSA, Carl H. Claudy authored a very large percentage of the Short Talk Bulletins. Today, many Masonic writers contribute to the high standard of editorial content in the monthly publication.

Within months of the distribution of that first Short Talk Bulletin in 1923, another valuable service of the MSA began.

Disaster Mission

On September 1, 1923, a massive earthquake—dubbed the Great Kanto earthquake—brought devastation to Japan. Mudslides washed away homes and communities, vehicles of all types were swept into the sea, and thousands of lives were lost. The MSA issued its first Disaster Relief Appeal. A total of \$1,577 in financial aid—which had far more dollar value in 1923 than it does today—was sent to Japan.

Some 88 years later, on March 11, 2011, another earthquake, almost identical in description and destruction, struck Japan again. MSA responded again, and this time raised nearly \$92,000 in aid, which was sent to the Grand Lodge of Japan.

Over the past nine decades, the Masonic Service Association had issued 105 Disaster Appeals and distributed some \$9.5 million in relief. The full listing of all disaster appeals in the 90 years can be found on MSA's webpage, www.msana.com.

MSA has become the credible handler of disaster relief for North American Masonry, with 100 per cent of every dollar going to relief. MSA's procedures for Disaster Relief are simple. MSA must be asked to issue an appeal by a Grand Lodge, and all funds collected are returned to that Grand Lodge for final distribution.

Over the years, the largest single Disaster Appeal was in 2005, following Hurricane Katrina, which devastated several states, and brought in \$1,706,450. This enabled MSA to send \$650,275 to the Grand Lodge of Louisiana, \$637,225 to the Grand Lodge of Mississippi, and \$418,950 to the Grand Lodge of Alabama for their relief.

Following the September 11, 2001 terrorist attacks. More than \$1.3 million was raised, with \$982,200 going to the Grand Lodge of New York, and \$337,200 to the Grand Lodge of Virginia.

Large-dollar responses to disaster appeals have not been just in recent years. The next highest appeal distribution was in 1928 for Puerto Rico, after it was ravaged by a hurricane. This appeal raised \$608,291.

Hospital Visitation Program

The cornerstone of the Masonic Service Association, its Hospital Visitation Program, evolved over the years.

During World War II, MSA created Masonic Service Centers for military personnel around the country. As the war was winding down, the centers closed and the program shifted to the Hospital Visitation efforts. Now, MSA represents the Masonic Fraternity as one of only about 50 organizations certified to provide services at Veterans Administration Hospitals.

Responding with information

The Masonic Information Center (MIC) was founded in 1993 by a grant from the late John J. Robinson, well-known author, speaker, and Mason. Its purpose is to provide information on Freemasonry to Masons and non-Masons alike and to respond to critics of Freemasonry.

On several occasions in its first 20 years, MIC teams have responded to instances of sharp criticism of Freemasonry, often by religious-based organizations. However, the thrust of the MIC's efforts over the years has been providing information to educate Masons and the general public about the Fraternity, in hopes of eliminating such challenges before they begin.

In its early years, MIC prepared a series of "Fact Sheets About Freemasonry," which were made available to the news media and others, to answer key misinterpretations of the Craft. Some of the topics are: *Freemasonry and Religion*, *Freemasonry and Secrecy*, and *Freemasonry and Women*. All of these "position papers" are available on MSA's webpage.

Over the years, the MIC has published numerous booklets and pamphlets that not only respond to issues facing Freemasonry, but also prepare Lodge members to be able to respond directly to such questions. More than 2.5 million of these pamphlets have been distributed. A few of their titles are: *Who Are the Masons?*, *What's a Mason?*, *Get a Life*, *A Response to Critics*, and *There is No Sin in Symbols*.

The latest pamphlet, published late in 2012, is called *What Freemasonry Has Done for the World*. It has already surpassed 100,000 copies in circulation.

A Steering Committee of distinguished Masons and Masonic writers from across the country guides the direction of MIC.

Questions for reflection and discussion:

1. How have the activities of the MSA embodied Brotherly Love, Relief, and Truth, those cardinal virtues of Freemasonry?
2. How can your Lodge make use of the MSA and its resources to support the education programs and other activities in your Lodges?
3. How can you and your Lodge extend the activities of the MSA into your community?

(Thanks to Don Hrinko, Past Master of Arts & Science Lodge in Ohio, for this month's "Questions.")

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2013**

WASHINGTON'S INAUGURAL BIBLE: A NEW THEORY

By Piers A. Vaughan

The United States recently witnessed the oath of office by a President of the United States. In Freemasonry, we still look back at that very first Presidential oath of office by Brother George Washington on a Bible borrowed from a nearby Lodge. Or did something else actually happen? Here is a theory by someone who has been very close to the Washington story for years.

Very Worshipful Brother Vaughan is the current Master of St. Johns' Lodge No. 1, of the Grand Lodge of New York, and the Grand King of the Grand Chapter of Royal Arch Masons, State of New York. A Mason for more than 33 years, he has belonged to Masonic bodies in England, France, Belgium, Canada and the United States. He settled in the New York area 20 years ago, and has been very active in many Masonic Bodies in New York and New Jersey, earning the Knight of the York Cross of Honour and the 33rd Degree of the Northern Masonic Jurisdiction of Scottish Rite. He is also a bishop in an Independent Catholic Church, and possesses a Master's Degree in Divinity from Sophia School of Divinity, as well as an M.A. in Experimental Psychology from Oxford University and an M.B.A. from Cranfield University, England. In the Masonic world he is known for his lectures on all aspects of Freemasonry, from the historic to the esoteric and symbolic. He has lectured across the United States, Canada, England, New Zealand, France, and Romania.

- STB Editor

With the fever of the Presidential Inauguration only just past, it is an appropriate time to share some thoughts I have been developing about the original use of the St. John's Lodge Bible in the Inauguration of President and Brother George Washington.

While none of us were present, and therefore anything I say can only be conjecture, I feel that I am perhaps in a better position than many to put forward some new—perhaps radical—theories.

I am the current Master of St. Johns Lodge No. 1, which owns the Bible. I joined St. John's Lodge as a Mason of some 12 year's standing from England, and first served as Master in 1998. In my 20 years as a member of St. John's Lodge, I have traveled the country, acting as one of the Bible's guardians and giving many talks on its history.

Like all apprentices, I learned the history of the Bible from my predecessors, and initially never thought to question their stories. I will not repeat them at length; there is already an excellent MSA Short Talk Bulletin (September, 2001) in circulation on the Bible, and its contents are no less valid than my theories.

In a nutshell, officials had forgotten a Bible at that first Inauguration Ceremony. Jacob Morton, Master of our Lodge and Equerry to Washington ran down the road to get it. It was opened at random, and Washington laid his hand upon it to take his Oath, whereupon Chancellor Robert R. Livingston (who was also Grand Master of Masons in New York) turned down the corner of the page to preserve it for posterity.

Yet the story of the Inauguration simply didn't make sense to me. Why would they forget the Bible at an event for which they had laid out every other detail, even down to the number of bales of hay that were needed for the horses?

One of our members located a pamphlet from that time, and this revealed that, far from the romantic notion that Washington had sailed across the Hudson River and gone straight to Federal Hall, he had actually crossed the Hudson weeks before the Inauguration. A house had been prepared for him, in which he would clearly have spent much time with his Officers and key civilians, planning every detail of his Inauguration.

He was also a religious man—not in the mold of Thomas Jefferson (who took a pair of scissors to the New Testament in order to expunge the miracles), but a “traditional” Anglican Protestant, whose household contained a Bible, which was read every day; and we know he traveled throughout his campaigns with the Good Book beside him. With all this time to plan, there is no doubt in my mind that the Bible was always an integral part of the ceremony.

So my interpretation is quite different to the traditional view.

At the time of the Inauguration, New York was then, as now, a melting pot of nationalities and religious backgrounds. Both residents of New York and the many spectators were inheritors of diverse Christian beliefs, for which they had been persecuted in their homelands. How could they use a Bible without the church from which it had come proclaiming that its form of Christianity had been adopted as the “official” religion of the United States?

Freemasonry was very highly regarded in the colonies at the time (this was decades prior to the Morgan Affair). By using a Masonic Bible, a noble Order was being represented but, more importantly, it could be claimed that this Bible had never seen service in a church, and was therefore clear of any denominational issues.

General Jacob Morton was a friend of Washington and his Lodge was nearby. I have no doubt the Bible was collected days before the Ceremony, and that Chancellor Livingston did not turn down the page corner after, but rather before the event, so he would know where to open it.

But this would mean that the passage used was not random, but very carefully selected. This is borne out by the fact that the passage used, Genesis Chapter 49, is near the very front of the Bible; most persons would open a book “at random” in the middle.

In Genesis, Chapter 49, Jacob calls his 12 sons to bless them. That makes 1 plus 12, or 13 people. At the time there were 13 colonies, and New York was the Empire State, New York City then being the capital of the new country. Jacob blesses his sons, and Washington blesses the colonies.

If we accept that Washington was a devout man who knew his Bible, and that the passage was selected most carefully indeed prior to the Inauguration, what could be a more appropriate and uplifting passage to be used at the founding of this Brave New World?

Questions for reflection and discussion:

1. How does planning an event create an opportunity for using symbolism to teach or communicate a lesson?
2. What can your Lodge do to work symbols, messages, and Masonic values into the activities of the Lodge as the author believes WB Washington did?
3. What about Freemasonry makes it a “Noble Order?”

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

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2013**

UNTEMPERED MORTAR

By Douglas Reece

The author is a Past Master of Temperance Lodge in Smithville, Missouri, and District Deputy Grand Lecturer of the 7th Masonic District in the Grand Lodge of Missouri. This article was originally published in the Winter, 2012 issue of The Missouri Freemason.

- STB Editor

I happened to be at one of our jobsites today and noticed the brick masons scrambling around like a bunch of ants whose nest had just been disturbed. Our foreman came up and quietly informed me that we may have a problem with one of the rooms we were roughing out. As we walked toward the room, you couldn't help but overhear the brick mason superintendent climbing all over someone's case about the wall.

I looked in amazement as the floor of the room was littered with eight by ten CMUs, short for cement masonry units or cement bricks. They were everywhere and the only things left in the walls where they had been were the switch box and conduit we were putting in.

It was then that I heard a term we use in Lodge. The superintendent exclaimed to the young brick mason, "You used untempered mortar! I hope it's just this wall." With that the two left the area. There was nothing left for us to do except remove the box and conduit and wait on them to rebuild the wall so we could set the box and conduit in place again.

On the way home I got to thinking, remembering the apron presentation by the Senior Warden as he tells the newly made brother, "not to daub with untempered mortar." All right, what does that simple sentence really mean? How does it apply to us today?

In order to answer the question we must first look at the terminology contained within the phrase. Daub is still used today by various trades, in the science arts and so forth. So, I looked it up and it means to coat or smear a surface with a thick or sticky substance in a carelessly rough or liberal way. As a noun, daub means plaster, clay, or another substance used for coating a surface, especially when mixed with straw and applied to laths or wattles to form a wall. Its synonyms are: smear, spread, coat, and soil.

Today, we use one of the synonyms to affect the meaning of the word "daub." Ball players use spread, coat, put, and smear. If put on the baseball by a player, the pitchers and umpires call it "juicing" the ball and that's illegal. However, prior to being used in a game, MLB baseballs are rubbed with what is called Mississippi Mud, which comes from a particular region of the Mississippi River. The mud on the banks of river has a certain mineral make-up that is not found anywhere else in the world. They use it to take the sheen off the newly made baseballs so they won't be slick. Cement masons call it "buttering" a brick or tile.

Do you find that we often "smear" or "daub" or even "juice" what we feel our lives should be in order to appear better than we are?

Sometimes, more often than not, it is our ego or our pride that is doing that kind of talking instead of the honesty we were taught earlier in life. This can stem from falsely assuming that we need to measure up to someone else's expectations or a guilty feeling that we don't

measure up to our own standards and expectations.

“Untempered” means “unmixed (in proper proportion).” In order for concrete to be strong, there must be the right amount of cement mixed with the water. If too much water is used, the concrete will be weak. If too much sand is used, the mixture lacks stability and is grainy. If too much cement mix is used, the mixture becomes unstable and easily compresses into dust. By this definition of “untempered,” we understand how the wall at the jobsite fell down.

But in order to get a better idea of the actual phrase used in the ritual we should take a look at the Scriptural reference from which it was derived.

Ezekiel was a country prophet in captivity and had to contend with the false teachers in his day. The false prophets were prophesying out of their own hearts. They had seen nothing and were guilty of lying and divination, saying “The Lord said:” but the Lord had not sent them. The Lord, through Ezekiel, described the false prophets as those who would daub a wall with untempered mortar.

One built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

(Ezekiel 13:10b–12 KJV)

Now in consideration of the above scripture reference we can apply the second meaning of “untempered” which is “not moderated or controlled.” If we look at the story in Ezekiel in its entirety, we find that Untempered Mortar has three characteristics.

First, it lacks stability. The Holy Word points out that the virtues and values of God are the prime ingredients for the mortar. The Freemason is charged with laying the proper foundation upon which to build his moral and Masonic edifice. The laying of that “cornerstone” has to be done with the proper Mortar of life. Without the proper mortar under his cornerstone the base will crumble and crack.

Second, it lacks strength and is weak. If your life’s values and virtues are not held together by those of God and you are trusting in the wrong things of life, it is possible that the people you meet may be influenced by what you say and do. We as Masons are taught to edify and build up the people we interact with. We are taught to build our relationships with the Mortar contained within the Holy Word. Sadly, many have built their spiritual and moral walls the sloppy way. The good news is that we are warned of this as Entered Apprentices. We are taught, not only how to find the correct mix or recipe for our spiritual mortar, but also how to rebuild the moral walls.

And third, Untempered Mortar lacks security. As Masons we are taught in the first degree that the lessons in life revolve around in whom we placed our trust when we knelt for prayer and the Lodge prayed for us. As we have seen in the episode of the wall at the jobsite, if we build a wall using the best bricks with untempered mortar, or the work isn’t right, it will be for nothing and fall down.

Many of us have built walls in the name of religion, Masonry, ritual, good works, and so on, but if that mortar, or work, is not properly mixed with the values and teaching of the Holy Word, we will find our wall lying in a heap on the floor of life.

Sometimes in life we build our walls and our foundations with untempered things. Our egos and

our pride often get in the way and we “daub” that wall or foundation with more “untempered” mortar to cover the sloppy workmanship we have allowed in our lives thus far. Masonry gently reminds us and shows us some practical ways to remove that mortar and replace it with a solid and properly mixed mortar so that our lives will reflect the good work our Father in Heaven has started in us.

Questions for reflection and discussion:

1. What are some of the times when we have been tempted to take shortcuts when we have failed to invest the time to properly “temper” our mortar? What were the long-term results of these actions?
2. How can we improve the way we “temper our mortar” and avoid the temptation to “daub” our work in our Lodge as we continue our development as Speculative Freemasons? How will this impact our education in Lodges, our ritual, and our work with new apprentices?
3. How can we recognize the times when we might serve as an example of true craftsmanship as we build our lives on the solid foundation of Speculative Freemasonry, which started in the Northeast Corner at the right of the Worshipful Master?

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

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2013**

THE IMPORTANCE OF DEGREES—A VIGNETTE

By Glenn K. Rubin

This Short Talk Bulletin could be delivered in Lodge by up to seven different speakers, comparing Lodge No. 1 with Lodge No. 2. While the comparisons may show extremes of “good” and “bad,” there are lessons to be shared with all Lodges.

Right Worshipful Brother Rubin is currently District Deputy Grand Master of the Suffolk District in Long Island, of the Grand Lodge of New York. He is Past Master of Amityville Lodge No. 977 and a Past Assistant Grand Lecturer.

-STB Editor

SPEAKER #1:

Local Lodge No. 1 does beautiful degrees. The parts are well-learned and well-executed. There are a minimum of two, sometimes three, rehearsals prior to a degree which is well-attended, since every Brother knows that his own part is an important piece of the whole, without which the next Brother to speak might stumble.

The candidates' costumes have been cleaned, pressed and if necessary, repaired. Past Masters and sideliners have been asked to be conductors for this important occasion and they are pleased to serve in such an important capacity as safely leading their soon-to-be Brothers to the Sacred Altar of Freemasonry, as all Brethren and fellows have done who have gone this way before them.

On the night of the degree there is an audible hush as the mirth and warmth of open Lodge makes way for a solemnity that signals the emergence of something greater than themselves. The candidates enter the Lodge room for the first time and are immediately aware of an importance that surrounds their arrival. Each is enamored by the beautiful words they hear and the movement they undergo as they symbolically transform from candidate to Brother.

After they finish the degree, each new Brother is told to report to the Lodge the same time next week to begin his studies with the Lodge's education team.

SPEAKER #2:

Local Lodge No.2 does barely adequate degrees. The parts are poorly learned since it is an imposition to take away one's leisure time to study such an ancient and old-fashioned ritual. There is usually but one ill-attended rehearsal because no matter what the Master says in Lodge, the Past Masters proclaim that they know their parts anyway.

The Master often has to remind the secretary to call the candidates to confirm the date of the degree, which has been postponed several times. Though there is a designated prompter, the sideliners talk out of turn in a vain attempt to help a stumbling Brother. The candidates look disheveled as they drag their tattered costumes around the Lodge.

Conductors are chosen at the last minute the night of the degree. As the candidates enter the room for the first time an audible groan can be heard as each sideliner agrees that it is going to be a long evening.

THE IMPACT ON THE CANDIDATE

SPEAKER #3:

I am a new Entered Apprentice at Local Lodge No. 1. I cannot express how excited I am to finally be a Mason. I have looked forward to this for quite some time. I have many good friends who are Masons and, now that my children are grown, I want to devote my life to something other than watching TV. I was extremely impressed with my degree, as were my other classmates.

Every word was spoken so clearly that I gained a lot of understanding from that beautiful ritual, and now I can't wait to begin studying with my Lodge's education team next week. I want to learn all I can about Masonry and give time to my Lodge and its programs. Imagine that . . . I am now a "Brother."

SPEAKER #4:

I am a new Entered Apprentice at Local Lodge No.2. I've waited a long time for this, but already I have some doubts. The degree was okay, I guess, but it was confusing. The members of the Lodge didn't always know their parts and had to be prompted multiple times.

It was also difficult to concentrate when that darn slipper kept falling off because the string was broken. Whatever they were trying to teach me kind of got lost in translation, but maybe I'll learn more about it at my first educational meeting. The trouble is, I don't know when that will be. No one told me.

THE IMPACT OF DEGREES ON THE LOCAL LODGE

SPEAKER #5:

Local Lodge No. 1 has had a great year. Our degrees have been a source of pride among the Brethren. Financially, we are well in the black, our membership is steadily growing, attendance at meetings is improving, social events are becoming more numerous and opportunities for Masonic education are increasing with the occasional guest speaker at Lodge meetings and the bi-weekly Masonic book club and discussion group.

Some of the retired members even have a weekly lunch date at a local diner. Local Lodge No. 1 has no trouble getting volunteers at blood drives, child ID's and any other community-oriented events, at which we wear our Lodge t-shirts with pride.

The Senior Warden is already eagerly planning next year's trestleboard and asking qualified Brothers to serve as appointed officers and committeemen.

SPEAKER #6:

Local Lodge No.2 has had a less-than-stellar year. Our degrees have been slipshod and lacking in inspiration. Our finances are always in the red, membership is declining, and meeting attendance is dwindling with many of the old stalwarts staying away. Social events are rare and opportunities for Masonic education are something that only occurs in our District's educational programs for which only one Brother from our Lodge has enrolled in the past three years.

Local Lodge No.2 doesn't have a problem with volunteers because the Lodge doesn't participate in any community events. We don't know who will be Master next year since the Senior Warden has decided not to seek election.

CONCLUSION

SPEAKER #7:

This little vignette is not far from the truth. Great degree work leads to increased pride in the Lodge and that pride usually spills over to everything else the Lodge does. The fine degree work at Local Lodge No. 1 has generated a positive spirit that bodes well for the new Entered Apprentice and for the future of Local Lodge No. 1.

Local Lodge No.2 is suffering from an identity crisis, with the lack of esteem that comes from lack of pride in one's work. In so many ways, the spirit of a Lodge begins with the quality of the degrees which it exemplifies. A well-rehearsed and well-exemplified degree is cause to be proud . . . and this pride, or lack of it, is not lost on the new Entered Apprentice.

In short, a Lodge's degree work is a window into the soul of that Lodge. No Lodge can be healthy if its degrees are sloppy. Why are degrees so important to the candidate? Because it is the first spark in the life of a new Mason. In general, new Brothers who have had the experience of a fine set of degrees will be clamoring for new opportunities to learn and to serve.

Questions for reflection and discussion:

1. As you reflect on your personal experiences as a candidate in Freemasonry, what did you experience that was impressive, attentive, moving, and enlightening?
2. What qualities of Local Lodge No. 1 can your Lodge adopt to improve the solemnity and impressive nature of the Lodge experience for the candidates and brothers alike?
3. What other opportunities exist beyond the ritual, such as education programs, instructional meetings, and discussions, to make your Lodge activities something brothers and candidates look forward to attending?

(Thanks to Dan Hrinko, Past Master, Arts & Sciences Lodge in Ohio, for this month's "Questions.")

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2013**

HEART AND SOUL OF FREEMASONRY

This is another Short Talk Bulletin in the periodic series featuring stories about Freemasonry in today's world. There are two stories in this STB, each written by the current Grand Master of a Grand Lodge and each telling how Masonry in the 21st Century has responded to a person or family in need. The latter story also tells of the power of social media in arousing a Masonic response.

Additional stories will appear from time to time in the months ahead. If you have a suggestion for a story, please contact the Masonic Service Association.

-STB Editor

By Jay W. Smith
Grand Master, Grand Lodge of Pennsylvania

There have been many debates about the definition of Freemasonry and what it really means to be a Mason. It has been defined by its history and ceremonies. Others define the fraternity by the famous men in our ranks. This story will illustrate the feeling often described as the “soul” of our fraternity.

A young Mason from South Carolina, his pregnant wife, 2 year-old son and mother-in-law recently came to Philadelphia. The couple was expecting their second child and was planning to give birth at the Children's Hospital of Pennsylvania (CHOP). The unborn baby had a hole in his heart and would require two to six months of specialized treatment.

The Grand Lodge of Pennsylvania learned about this brother's situation from the Grand Lodge of South Carolina, and quickly identified a Pennsylvania Mason, who wishes to remain anonymous, to help the family find a place to live.

After exhausting all his contacts with the City of Philadelphia and local charitable organizations, he went to the one place he knew could help . . . his home lodge, Jerusalem Lodge No. 506, Philadelphia. After hearing the story, Past Masters, the Worshipful Master, officers and members vowed their financial and emotional support.

This was expanded to Masonic District D when the District Deputy Grand Master invited the Pennsylvania Mason to speak at a visitation attended by all the officers of the district. The district committed their support for the young family.

Two Masons, William J. Glassmire, P.M., Widener Apollo Kensington Lodge No. 211, Philadelphia, and Steven M. Fital, Jerusalem Lodge No. 506, immediately contributed \$100 to help the family. Brother Glassmire has been a member of the fraternity for 16 years and Brother Fital had less than six months in the fraternity when they made these pledges.

Since arriving to the Philadelphia area the family was limited to a New Jersey hotel room with two beds for three or sometimes four adults and one child (they lived out of their suitcases).

Through the support of the District D lodges and Jerusalem Lodge financially spearheading the effort, the family was scheduled to move into an all-expense paid apartment within a week. The South Carolina Mason was overjoyed by the support of the District D lodges. His second son was born at CHOP as all the arrangements were finalized.

Sadly, the joy was short-lived, as the baby passed away after a brave fight against a critical heart

condition. All involved felt the grief of the loss, but none as much as the young family. The Pennsylvania Masons offered to arrange for a minister for the family.

“The love Masons have for one another was evident in the Masons who did all they could for another Mason they never met,” he said. “Although we cannot know what the Great Architect of the Universe has in the divine plan, we know it is our duty to keep the heart and soul of our great fraternity alive by living up to our obligations.”

By James F. Easterling
Grand Master, Grand Lodge of Ohio

My wife, Jill, and I were at a Job’s Daughter’s meeting in December 2012 and found out about a girl named Emily who in August found she had cancer.

As the Bethel “passed the hat” to raise a little money for her, I thought to myself sitting there as the Grand Master and my theme, “Freemasonry—Together We Can . . .” that this is something the Masons in Ohio needed to know about.

I stood up and challenged the 19 Masons in the room to go back to their Lodges and see if we, as Masons, could raise some money for her to help out financially during the holiday season.

Emily was struggling with her health, the family lost their house, one parent lost a job to care for Emily, their car didn’t run, and the pain medicine was very expensive for her care. This broke my heart and I said we were going to raise this money, send it to the Bethel and then give the family the donations.

I posted this story about Emily on my Facebook page, told the story about Emily and that we had started Emily’s Fund.

Two days later I received donations from all over the State of Ohio and other States as well. Those 19 Masons there that night represented nine Masonic Lodges, one Eastern Star Chapter, and the Masonic Motorcycle Club from the Akron - Canton area.

Because of the generosity of so many people, we have made a difference. At the time of this writing, more than 100 different Masonic Bodies from 5 States have come to the aid of this family, donating more than \$40,000. Blue Lodges, Scottish Rite, all of the York Rite Bodies, Eastern Star, Shrine, Masonic Districts, AMD, Amaranth, Grotto, Masonic Motorcycle Clubs, other Grand Lodges, and even non-Masons who have read this story on Facebook and through other social media.

Emily is still struggling with her health and sometimes the prognosis is not as positive as we would like.

We have set up a Trust to help with the donations and we are hopeful that she will be able to be our guest at the Annual Communication of our Grand Lodge in Akron in October.

As the heart of Masonry continues to rise to the occasion to support this truly deserving family, we all continue to keep Emily and her family in our prayers.

Questions for reflection and discussion:

1. How have you seen the Masonic tenet of Relief and the cardinal virtue of Charity at work in the world around you demonstrating the “Heart of Freemasonry?”
2. What actions could your Lodge take to further demonstrate Relief and Charity within your

community giving the world a glimpse of the positive effects of gaining Light through Freemasonry?

3. What other actions can be an expression of Charity and Relief, such as giving of your time, skills, and other resources to the benefit of others, making these tokens of our values “personal” for both giver and recipient?

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

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2013**

QUEEN OF SHEBA VISITS KING SOLOMON

By Ronald Gale

The author of this Short Talk Bulletin, a resident of Buddina, Queensland, Australia, is a noted scholar about King Solomon's Temple. Between 1970 and 1978, he was elected through all the ranks of the Grand Lodge of the United Grand Lodge of New South Wales from Grand Steward to Grand Warden. He proposed and later was responsible for initiating the International Masonic Festival by his Grand Lodge in 1979. The year earlier, he toured the United States, inviting North American brethren to attend. A former international trade consultant and world traveler, Brother Gale is a 63-year Mason and four generations of his family have been members of the Craft. He recently completed a 10-year research project, "King Solomon and the Temple Mount," an extensive examination of the events, personalities and buildings that have been associated with this site over the past 3,000 years. King Solomon's hosting a visit of a Queen was one part of his research.

-STB Editor

Solomon's kingdom was a strategic bonanza to whoever controlled it. It was at the virtual crossroads of the world. This ribbon of land, with the sea on one side and the desert on the other, provided the single viable land route for both trade and conquest between the vastly more powerful states that bordered it.

One must realize that the kingdom over which Solomon ruled was far more extensive than the Israel we think of in today's world. King David, Solomon's father, had won from the Edomites a strategic port and a great tract of surrounding land where the desert stopped at the narrow waterway leading to Arabia and Africa.

This area had been the nexus of civilized trade for over a thousand years—for that reason, the prize for every empire and pseudo-empire of the age. Century after century, millennium upon millennium, processions trekked across it—the chariots of the Pharaohs, caravans from Arabia, armies from Assyria and horsemen from Babylonia, the Persians, the Macedonians, Greeks, Parthians and later the Romans.

As head of state of a kingdom whose chief export trade could only be with and through Israel, the Queen of Sheba would certainly have had good reason for trade talks King Solomon, and it is very likely that her real mission was for the purposes of such discussions, and the gifts exchanged were to open trade relations.

Recorded in the Bible as simply a Queen of the East, modern scholars believe she came from the Kingdom of Axum in Ethiopia, the Kingdom of Saba (Sheba) in Yemen or both. The Jewish historian Josephus identified her as a Queen of Egypt and Ethiopia.

Sheba (aka Saba) was a wealthy country, rich in gold and other precious stones, as well as incense and exotic spices sought by neighboring kingdoms. From ancient times, perfumes and spices were popular commodities in the near East, and the spice trade was a particularly active one. From both the Bible and other classical sources, it appears that the valuable plants, from which the coveted aromatic resins, incense, spices, and medicinal potions were produced, were grown mainly in the kingdoms of southern Arabia. From this area, major land and sea trade routes branched out to all the

great trading centers of the ancient world.

Sheba was then the “Land of Spices,” one vast fairy-like scented garden of the costliest spices in the world. For 1,500 years, this garden of spices bloomed around the capital Marib.

We are told that when the temple at Jerusalem had been completed, by the wisdom of King Solomon and assisted by the strength of Hiram, King of Tyre and the beautifying skill of Hiram Abiff, the monarchs of the neighboring countries sent their ambassadors bearing precious gifts to King Solomon to congratulate him upon the completion of his great and holy work.

But the sovereign of a more distant country—the Queen of Sheba—was not to be content to send an embassy. She, herself, would go up to Jerusalem, so that her own eyes might see the magnificent Temple, and her own ears might hear the wisdom of King Solomon, whose fame was spread abroad throughout the then known world.

*And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.
I Kings 10:1-2.*

The Queen of Sheba’s desire to encounter Solomon was ardent enough for her to embark on this momentous journey, across the desert sands of Arabia, along the coast of the Red Sea, up into Moab, and over the Jordan River to Jerusalem. There are 1,500 miles of desert and mountain between Sheba and Jerusalem.

Such a journey required at least six months time each way, since camels could rarely travel more than 20 miles per day. Arabian camels were tall and hardy, able to store water and fat for three weeks while living only on desert roughage.

Wearing saddles of oak, padded with colorful fabric, and hung with gold chains and crescents to win the favor of the gods, camels in a caravan were strung together by ropes made of goat hairs. Baby camels born along the way were carried on the back of the camel ahead to assure its mother of its wellbeing.

Although there is no direct evidence of their well publicized meeting, it is noted in the Bible (Kings I, 10), The Holy Koran, The Jewish Talmud (Oral Law) as well as by the noted Jewish historian Flavius Josephus, and also recorded in the Ethiopian narrative (Glory of Kings—the Kebra Negast). It is even referred to in the ceremonies of Freemasonry and several of its allied Masonic Orders.

The relationship between King Solomon and the Queen of Sheba has been the subject of 7 films, 16 books, 1 operatic musical, 1 television program, 1 ballet feature, 3 poems, 21 songs, and about 70 paintings.

The acquisition of a print copy of the painting of “The Visit of the Queen of Sheba to King Solomon” brought into sharper focus the trading activities of the King—and the associated commercial activities that were such an outstanding feature of his Kingdom. I recall being very impressed by this particular painting which I first saw hanging in Freemasons’ Hall in London and later in the Masonic Temple in Dublin.

The painting by Sir Edward John Poynter in 1890 is the best of all those many images I have viewed— primarily because it so effectively portrays the “House of the Forests of Lebanon” with its lofty cedar pillars (of which there were 45, soaring 62.5 feet high or 30 cubits) as described in the

Holy Bible (I Kings 7:12) and other reliable sources.

And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house. I Kings 7:12. (Read also the next verses, beginning at 13, to see King Solomon calling Hiram out of Tyre, and what Hiram created.)

It was a massive building, covering over four times the total area of the Temple. The cedar pillars were topped with cedar beams at a height of 62 feet.

The Poynter painting also illustrates some of the 300 shields of gold that were hung around the upper walls as well as the six steps leading to the ivory throne, with a row of six lions on either side, as recorded in I Kings 10:17-20 and 2 Chronicles 9:16.

And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon. II Chronicles 9:16.

Questions for reflection and discussion:

1. What can you do to further explore the wisdom of Solomon as we learn from the example of the Queen of Sheba who was willing to embark on such an arduous journey to gain more wisdom?
2. As the Queen of Sheba recognized the importance of obtaining wisdom from others, how can our Lodge meetings create further opportunities for us to gain more light (wisdom) through Freemasonry?
3. How can we, like King Solomon, learn to transform knowledge into wisdom guided by our Masonic teachings, as we follow the admonition of the middle chamber to continually improve ourselves in all forms of knowledge?

(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, JULY 2013**

QUARRY PROJECT

By Dick E. Browning

The author is a Past Grand Master of the Grand Lodge of Arkansas, Past President of the Masonic Library and Museum Association (MLMA), and is Librarian for the Grand Lodge of Arkansas. He currently serves as guest curator for the exhibit, "Treasures of Arkansas Freemasons, 1838-2013," at the Historic Arkansas Museum in Little Rock. He also is a Past Grand High Priest of the Grand Chapter, Royal Arch Masons, of Arkansas. A 33rd Degree Mason, Brother Browning is Personal Representative for the Scottish Rite Valley of Little Rock. He has served as National Advertising Manager for the Arkansas Democrat-Gazette for 35 years.

-STB Editor

"Freemasonry can never be fully understood by someone who has not himself knelt where Hiram knelt. An outsider, however diligent his or her work is, without the benefit of actually undergoing the various degrees that take us on our own individual path of inner reflection that is the Craft, only sees the shadow cast by Freemasonry and not Freemasonry itself."

Chris McClintock
(author, *The Craft and the Cross*)

In his plenary lecture, "*Researching the History of Freemasonry: 3X3 Ways Forward*," at the 2011 International Conference on the History of Freemasonry, Dr. Andreas Onnerfors discussed "conflicting epistemologies" (i.e., different ways of reaching knowledge by researching Freemasonry (1) from within, using the process of going through the degrees/initiation and (2) from without, studying Freemasonry as a representation of human culture).

Dr. Onnerfors is a Professor of European History at Lund University in Sweden. He is a Swedish Freemason, a member of Quatuor Coronati Lodge 2076 in London, and has written extensively on Freemasonry. Between 2007 and 2010, he was Director of the Centre for the Study of Freemasonry at the University of Sheffield, England. He has seen the "conflicting epistemologies" from both sides.

His main point is that Freemasonry and the academic community need to raise awareness of these two different approaches of achieving knowledge, each in their own right, allocate them meaning in each appropriate forum and, last but not least, to build bridges between them.

Who among the Craft would or could build such a bridge? Is any group tasked by mission or inclination to bring to fruition such an undertaking? Is this a task worthy of our honest labors? Again the answer comes not from one Brother or one group, but by coming together with a common interest to build this bridge.

In the fall of 2011, the directors of The Masonic Society (TMS) (www.themasonicsociety.com) began exploring the possibility of conducting a conference where the ideas put forth by Dr. Onnerfors could be examined and discussed. Soon the leadership of the Masonic Library and Museum Association (MLMA) (www.masoniclibraries.org) approached

TMS proposing a cooperative effort to make such a conference a reality; thus was born “The Quarry Project.”

The goal of The Quarry Project is to provide a standard of excellence for Masons and Masonic research lodges that regularly perform inquiry into Masonic history and philosophy, communicate their findings, and thereby preserve Masonic history.

In that regard, one of the first challenges tackled by the planning committee was the development of a set of Masonic research standards. It should be stated that it was not the intent to duplicate or replace standards currently being employed by the academic research community, but to create a primer of those standards for performing basic research that is accessible to the rank and file Mason who may or may not have achieved that particular skill.

Along with developing and presenting a set of academic standards that can be used by the Masonic research community, The Quarry Project’s purpose is to be:

- A workshop on Masonic library collections policy;
- Masonic research basics;
- Museum collections, plans, and policies;
- Writing in “plain language;”
- Museum artifact inventorying and cataloging;
- Avoiding pitfalls in Masonic research;
- Cataloging and basic care of books and archives; and
- Writing and editing style guides.

With a mission statement completed, a steering committee was formed to put these lofty goals into action. The George Washington National Masonic Memorial in Alexandria, Virginia, was selected as the site, and the date was set for September 27–29, 2013.

In order to conduct a high-quality event, it was imperative that the very best professionals be assembled to provide the program elements. Selected as the chairpersons of each section are:

- **Masonic libraries:** Brain Rountree, MLIS—Librarian of the Grand Lodge of Manitoba;
- **Masonic museums:** Aimee E. Newell, Ph.D.—Director of Collections, Scottish Rite Masonic Museum and Library;
- **Masonic research:** Jose Diaz, Ph.D.—Associate Professor, Curator of American History Collections, The Ohio State University;
- **Masonic writing and editing:** Kenneth Davis, Ph.D.—Professor Emeritus of English, Indiana University.

Who should attend this conference? Here are some of the targeted audiences:

- Masons or academics that have an interest in Masonic history and the preservation of the same;
- Members of Masonic Lodges of Research who wish to improve the papers produced;
- Curators of Masonic libraries or museums, or volunteer staff members;
- Representatives of Grand Lodges who are interested in supporting others in their jurisdictions who provide research and preservation initiatives.

For more information and to find out how to provide support to The Quarry Project, additional information may be found on their website at www.thequarryproject.com.

Preliminary Program: September 27-29, 2013

Friday, September 27

9:00 a.m.–10:00 a.m. – General Session, Keynote: Andreas Onnerfors, Ph.D., “*Researching Freemasonry from within the Craft*”
10:20 a.m.–12:00 noon – Workshops (offered concurrently)
Session 1—Libraries: “Collection Policies”
Session 2—Research: “Basics”
12:00 noon–1:00 p.m. – Lunch
1:00 p.m.–2:40 p.m. – Workshops
Session 3—Museums: “Collections, Plans, and Policies”
Session 4—Writing and Editing: “Writing Plainly”
3:00 p.m.–4:40 p.m. – General Session – “Library and Museum Success Stories”

Saturday, September 28

9:00 a.m.–10:00 a.m. – General Session, Keynote: Aimee E. Newell, Ph.D., “What Can Masonic Objects Tell Us That Documents Don’t?”
10:20 a.m.–12:00 noon – Workshops
Session 5—Museums: “Artifact Inventory and Cataloguing”
Session 6—Research: “Avoiding Pitfalls in Masonic Research”
12:00 p.m.–1:00 p.m. – Lunch
1:00 p.m.–2:40 p.m. – Workshops
Session 7—Libraries: “Cataloging and Basic Care of Books and Archives”
Session 8—Writing and Editing: “Following Rules: Adopting and Observing a Style Guide”
3:00 p.m.–4:40 p.m. – General Session – Publishing Success Stories: A Panel Discussion
6:00 p.m.–9:00 p.m. – Gala Banquet – After-Dinner Speaker: Christopher Hodapp, author, editor, and film producer.

Sunday, September 29

9:00 a.m.–10:00 a.m. – General Session, Exhibitions: Hilary Anderson Stelling, Scottish Rite Masonic Museum and Library, Inc. – “*Exhibiting Masonic History*”
10:10 a.m.–11:10 a.m. – General Session: “Ideas and Prospects for Future Quarry Project Conferences: A Panel Discussion”
11:20 a.m.–12:00 noon – General Session, Keynote: S. Brent Morris, Ph.D., “Masonic Meta-analysis vs. Original Masonic Research”

Questions for reflection and discussion:

1. How can your Lodge preserve the records and artifacts of its history for future generations of brothers?

2. As we learn about Masonic history and philosophy, how can this assist us in our daily lives as Freemasons?

(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, AUGUST 2013**

COMFORT FOR THOSE IN NEED

By Douglas Campbell
Grand Secretary, Grand Lodge of Minnesota

The advent of instant communications allows Freemasonry to offer a comforting hand to those in need more rapidly and over a greater span of miles.

There are two stories in this STB, both involving Masonry in Minnesota. Each relates how Masonry in the 21st Century has responded to a person or family in need. All that was needed was for a Brother to ask.

This is another Short Talk Bulletin in the periodic series featuring stories about Freemasonry in today's world. Additional stories will appear from time to time in the months ahead. If you have a suggestion for a story, please contact the Masonic Service Association.

-STB Editor

MELLETTTE, SD—The South Dakota Highway Patrol is investigating a morning crash that killed four people in Spink County Wednesday.

It happened at the intersection of U.S. Highway 281 and South Dakota Highway 20 near Mellette.

Investigators say a 71-year-old man from St. Clair Shores, Michigan, was driving a Ford Excursion with four other Michigan men inside. The SUV hit a semi.

The driver and three other men in the vehicle died. Fifty-two-year-old Thomas Edward Thorngate, of St. Clair Shores, Michigan, suffered life-threatening injuries.

The accident happened shortly after 5:30 Wednesday morning.

(This is a paraphrased news story from South Dakota television station's website.)

On November 8, 2012, here at the Grand Lodge of Minnesota office, we received a request for fraternal assistance from the Grand Lodge of Michigan. The request was just a brief note that arrived via e-mail from the Grand Lodge of Michigan office, on behalf of then Grand Master Dean A. Barr, inquiring if anyone in the Minneapolis area might be able to call on the family of a Michigan Mason, who we will call Tom.

“Any assistance that would let the family know they have someone in the community that might make their stay more comfortable during this difficult time would be greatly appreciated. Please feel free to contact me for any further information.”

Here at the Grand Lodge of Minnesota, we immediately Googled the crash and found out a few more details. Tom was the lone survivor of a terrible car crash that killed his four companions, all Michigan Masons. The crash happened out in South Dakota while the group was returning from a hunting party, and the lone survivor had been airlifted to Minneapolis.

The note forwarded from M.W. Brother Barr mentioned that Brother Tom was at the Hennepin County Medical Center and said his ex-wife and four sons were there with him.

We contacted the hospital (HCMC) and asked to speak to Tom or any of his family members.

Hospitals today are prohibited by various privacy laws from giving out just about any information on a patient, but we were able to speak to Tom's oldest son. This son was 32 years old and was here in Minneapolis from his home in Michigan with his wife and three younger brothers, ages 21, 18 and 16.

We passed this information back to the Grand Lodge of Michigan and also to then Minnesota Grand Master Brian Beermann.

The sons did not yet have a hotel room, so I offered them a place to stay in my home. While the family was soon able to find a hotel room near the hospital, they thanked us for contacting them and said it meant a lot knowing that someone was concerned about them.

The crash in South Dakota took place early Wednesday. By Thursday afternoon, Minnesota Grand Master Beermann was visiting with the family in the Hennepin County Medical Center, assuring them that the Masons were ready to assist them in any way that was needed.

Ultimately, other than making contact and offering fraternal assistance to the family members, we really did not do much for the family. While we offered to help, they were all set and did not take us up on our offer. But just knowing we were here and ready to help was quite comforting to the family.

Here is a note received from Tom in February, three months after the accident:

My Brothers,

. . . My recovery is going well, and hopefully the doctors will give me a green light to resume all activities. Until that time, I continue to be overwhelmed by your concern and support. It's only when adversity strikes that you really know how much people care, and for that I am eternally grateful. Looking forward to gaining my strength to get back to a regular schedule real soon. Thank you all so very much. I love you all.

Tom

In May, during the Annual Communication of the Grand Lodge of Michigan, a tribute from Grand Master Barr was made to the Masons of Minnesota for their assistance. In my role as Grand Secretary, I received this tribute to carry back to our Grand Master and brethren.

In July, Brother Thorngate said he is still healing from the multiple injuries he sustained eight months earlier, but is "doing well." He said he can never fully thank his Masonic and Shrine brothers for all the support they have provided over these months. "Just knowing my family would be in good hands was very comforting to me in those first hours and days after the accident."

Also, noticing the Masonic readiness to help a brother, Mike's son recently indicated he wants to be a Mason.

Helping Another Brother

In June, 2012, Brother Mike Lamkin, a member of the Lodge in Winona, Minnesota, was on the roof of the house he was renting, trying to locate the leak that the landlord had said needed fixing. Suddenly, the shingles gave way and Brother Lamkin was on the ground, two stories below.

He had broken his neck and damaged his spine. In the ensuing months, it became apparent that Mike would be paralyzed for the rest of his life.

Brothers Larry Lyman and Clint More, both of Winona Lodge, initiated a program to find a van that could accommodate Mike and his wheelchair. Over a three-month period, many brothers donated \$1,800 toward the purchase of a van. Then, they discovered that Brother Henry Johnson, of Harris, MN, had outfitted a 1992 van for his own brother just last spring, when unfortunately, his

brother passed away.

Past Minnesota Grand Master John L. Cook, Jr., advised Brother Johnson of the Winona search for a van, and Brother Johnson most graciously offered the van for only \$1,000, including the lift that had never been used.

Several area businesses assisted with low-price and donated items to make sure the van was in good working order. Donations were sufficient to pay for the tax, title, and licensing. Altogether, the project cost just \$1.40 less than donations received.

The van was delivered to Brother Lamkin's wife, Connie, in December, 2012. While Mike continues to struggle as he recuperates at St. Joseph Home in LaCrosse, Wisconsin, the van is helping to lighten his load.

Brothers helping brothers—the Masonic way!

Questions for reflection and discussion:

1. What opportunities have you had to act on your obligation to contribute to the relief of worthy distressed Masons as you practice the values of Freemasonry in your daily life?
2. How can your Lodge organize resources, including time, talents, and finances, to be prepared for times when brothers are in need?
3. How does contributing to the relief of others connect us—with a sense of pride—to the Brothers who have come before us and to those who will follow after us?

(Thanks to Dan Hrinko, Past Master, Arts & Sciences Lodge in Ohio, for this month's "Questions.")

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2013**

ORIGINS OF MASONRY THE SCOTTISH VIEW

By John S. Miller

The origins of Freemasonry are still being sought through research and evaluation of early documents. This Short Talk Bulletin examines the creation of Lodges from the Scottish point of view. Please keep in mind while reading that this article talks about the formation of “Masonry” and of “lodges.” Often, the 1717 formation of the Grand Lodge of England is interpreted as the creation of Masonry. Indeed, it was the foundation of the Grand Lodge system of Masonic governance that still exists today, almost 300 years later. However, Masonic lodges were working before 1717.

The author, a native of Glasgow, joined Lodge Thistle & Crown No. 1167 in 1970, and served as its Right Worshipful Master in 1997–98. He was also Right Worshipful Master of Lodge Randolph No. 1434 in 2003. Among his many Masonic accomplishments, he is a Past Depute Master (2009) of The Lodge of Glasgow St. John No. 3. In the Provincial Grand Lodge of Renfrewshire East, Brother Miller has served as Substitute Provincial Grand Master (2002–2007), Depute Provincial Grand Master (2007–2012), and is currently in a five-year Commission as Provincial Grand Master.

The views in this article are those of the author, and do not represent the opinions of either the Provincial Grand Lodge of Renfrewshire East or the Grand Lodge of Scotland.

-STB Editor

If you were to look at the websites of many Grand Lodges around the world, you would see, probably in the first paragraph, a reference to the formation of the Grand Lodge of England in 1717. This leads most readers to believe, wrongly, that modern Freemasonry began in England.

In fact, this misrepresentation was quoted, on May 21 in *The Independent*, one of the most respected broadsheets in the UK, when Dan Brown was in London publicizing his latest book. This newspaper stated that Freemasonry began in London!

We are not strangers to the errors of reporters and commentators on our Ancient Craft, but as a Scot I have to say that such an obvious error is irritating.

To be fair, the United Grand Lodge of England doesn't make such a claim.

Without doubt, modern Freemasonry began in Scotland, although England did make very valuable contributions following Scotland's lead.

How it developed in Scotland is an ongoing matter of debate and research, and there are many theories, two of which I'll briefly outline:

A Templar Influence?

There is a body of thought that Freemasonry developed in Scotland from Templar influence. The Knights Templar were driven out of France and very quickly thereafter from all of Europe, following their suppression by the French King Philip the Fair and his ally Pope Clement V, beginning on Friday, October 13, 1307.

Legend has it that some Templars escaped from the French port of La Rochelle, along with the

Templar treasure in 18 ships. Scotland is believed to have been the destination of some of those treasure ships.

The King of Scots at that time, Robert I (Robert the Bruce), the great hero of Scotland, had been excommunicated and therefore had nothing to lose, in terms of upsetting the Church, by affording shelter to the fleeing Templar Knights.

In 1314, Robert the Bruce won independence for Scotland from England, at the Battle of Bannockburn on St. John the Baptist Day, June 24. Referring again to the Templar legend—with the battle in full swing, a group of some 15–20 Templar Knights are said to have taken the field and entered the fray in support of The Bruce and, causing great fear and alarm, the English army started to flee—thus a stunning victory against overwhelming numbers was secured by the Scots.

Following his victory at Bannockburn, The Bruce is said to have travelled to Kilwinning in Ayrshire, where there existed the ancient Kilwinning Lodge, and set up what became the Royal Order of Scotland. To this day the Chair of the Royal Order is kept vacant for the hereditary King of Scots—Grand Master of the Order.

Some 15 years later, Scotland's excommunication was lifted after the death of Bruce. It is said that Templar teachings, in order to avoid discovery by the Church, had then to go underground and were continued through Freemasonry.

So, a Templar connection? It's a romantic legend many of us would like to believe—but the origins of modern Freemasonry in Scotland have a much stronger basis, much more factual and much older than the Templars.

Stonemasons' Origins?

Much more believable is the history outlining the development of Modern Freemasonry from the ancient Stonemasons' Lodges and Incorporations.

As an example I can tell you of the claims of the Ancient Incorporation of Masons of Glasgow and Lodge of Glasgow St. John.

The Incorporation was a body of FC Masons charged with liaising with the local authorities, the Burgh and the merchants, land owners, etc., on matters of interest to the Craftsmen. It was a more political body.

The Craftsmen therefore could concentrate on their work and the development of their Craft and the training and progression of Apprentices and Fellows in the Lodges established at the site of the great buildings they worked on—cathedrals, abbeys, churches, castles, and so on.

The Lodge was used for development of the craftsmen, including keeping their Craft free from the unskilled (cowans) through the ritual use of words and grips of recognition, given only to proven Craftsmen.

The Incorporation of Masons of Glasgow is still going strong today. It claims to have been chartered by King Malcolm III in the year 1057 during the building of Glasgow Cathedral. The City of Glasgow recognized this claim in 2007, when the Incorporation was honored with a Civic Reception celebrating 950 years.

This 1057 Charter, however, is not accepted by all, but the Charter of 1190, as bestowed by King William (the Lion) is accepted by most as genuine. The 1190 Charter not only recognizes the Incorporation, but also mentions the Lodge of Glasgow St. John in terms of “the Fraternity.”

The Lodge of Glasgow St. John No. 3 is also referred to in the 1057 Charter in terms of “the Fraternity of The Lodge of St John,” however the Charter is not accepted by all as genuine.

From at least the 12th Century, there was a lodge of stonemasons, along with the Incorporation

of Masons, engaged in the building, rebuilding, and ongoing development of Glasgow Cathedral, not to mention physically defending it at the time of the Reformation in the mid 16th Century.

The Incorporation was formally recognized by the City in 1551, when a “Seal of Cause,” i.e., a Charter, was issued. The two bodies, the Incorporation and the Lodge, have coexisted for many centuries.

The Lodge of Glasgow St. John today exhibits its claim to have been chartered in 1057, with its lodge crest emblazoned on its stationery and it enjoys the privilege of having its annual Divine Service in the Cathedral they built in the 11th Century and thereafter maintained, protected, and continued to develop over the centuries.

The difficulty the Lodge has in sustaining its argument is that there is no documentary evidence that today’s lodge is the same lodge as mentioned in the charter of 1057 or 1190.

Until 1850, the Incorporation and the Lodge operated as one, i.e., the Master of the Lodge was the Deacon of the Incorporation, the funds were held in common, and the same minute book used for both bodies. Grand Lodge, however, required them to separate in 1850, when the lodge finally joined Grand Lodge of Scotland. Until that time the Lodge of Glasgow St. John had been an independent and strictly Operative Lodge, in which only stonemasons were admitted. Their ritual was very similar to that of the Speculative Lodges working in Glasgow at that time.

If we set aside the claims of The Lodge of Glasgow St. John No. 3, there is plenty of other evidence of the development of Stonemasons’ Lodges from their Operative origins to the Speculative lodges we see today in Scotland. We believe our origins and history to be unique—no other Constitution has this history drawn from ancient Stonemasons’ Lodges.

Perhaps the most famous lodge—the Mother Lodge of Scotland—Mother Kilwinning claims to have been formed at the construction of Kilwinning Abbey in the year 1140 and cites many historical mentions of a lodge of stonemasons at Kilwinning.

The Lodge of Edinburgh (Mary’s Chapel) No. 1 has minutes dating back to July 31, 1599—the oldest minutes in the world of an existing working lodge.

The Grand Lodge of England was formed in 1717, when four Lodges met in a pub in London. At that time, Scotland had at least 23 known lodges, which are currently still working, and doubtless many more Lodges existed, whose records have not survived.

Hopefully, this review of some of the early facts of the creation of Masonic lodges will help spread a wider understanding of the origins of our great Fraternity.

Questions for reflection and discussion:

1. How do the differences between the historical and allegorical roots of Freemasonry impact your view of the moral lessons included in modern speculative Freemasonry?
2. How can you share the historical information that may reside in the records of your Lodge to help see how your forefathers practiced modern speculative Freemasonry?
3. Just as we explore the historical roots of modern speculative Freemasonry, how can we also explore the roots of the moral lessons inculcated in the modern practices of Speculative Freemasonry?

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

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2013**

MASONIC MENTORING AT ITS BEST

By Kevin Pentalow

Children are looking for someone to inspire them, someone who demands more of them than they do of themselves—someone to show them their true potential. For me, this person came in the form of a Junior High music teacher named Mr. Howard. A tall slender man with a boyish look, except for his Tom Selleck-style mustache, he was different because he was one of the few that cared for the poor students as well as the best.

The first time I went into his class, I sat in the back of the room as I always did, which tells every teacher all they need to know. I was wearing the uniform of the troubled teen, ripped jeans, long black oily hair, and Kurt Cobain t-shirt. It screamed of the bad boy persona that I was cultivating. I was a troubled teen, much more troubled than most.

With my parents divorced, I was living with a struggling single mother. Many responsibilities fell on me to contribute monetarily to the family for rent and other needs. My work schedule as a laborer on a farm, and being severely dyslexic, made me contemplate dropping out of school. I was on my last chance at school. I already had been kicked out of my last school for fighting. I was failing almost every class. As I look back, I can see that the fights and my misbehavior were direct reactions to my learning disability.

I was put into a music class, not so much because of my interest, but because it was one of the few classes I hadn't gotten kicked out of yet. Mr. Howard commented on my leg moving up and down in a nervous manner. "Awake from your day dream! You have a good rhythm going with that leg. Want to use that nervous energy to create something?" he asked abruptly. "I'd rather destroy," I said, having listened to much punk rock and watching too many 80's action movie villains. "Sometimes you must destroy to clear the way and create something new," Mr. Howard replied. "Sometimes the desire to create is in your blood; music is in your blood. There are no words to express the inexpressible; however in music we can come close. You are indeed in need of a positive outlet, much as I was at your age." He didn't just kick me out of class, he rationalized with me and it worked. His words made me think.

After a few classes on music history and a little experience with Mozart's *The Magic Flute*, I was placed in front of a drum set. Mr. Howard's only words were, "Now it is your time—destroy to your heart's content." I began to play, the class faded away. As my pounding percussions came to the forefront, I felt the pressure of the world slide off my back like rain off an umbrella. All of my problems were forgotten, blurred into the distance, hammered out by the pounding, shamanistic rhythm of my drums.

For the first time I knew what freedom was. Freedom from judgments of others, freedom from my troubles at home. Freedom was a real thing for the first time. I pounded away on that drum set and, in the wink of an eye, the whole school day had passed. When the bell rang, it was as if I awoke from a dream. That was that day I found a passion that I would enjoy the rest of my life.

I began to play the drums during all of my study halls. At home I put together a makeshift drum set out of buckets and PVC pipes. Trash lids, saw blades, old pots and pans were used for cymbals. I

played until my hands were chapped, and bleeding. I learned to play most of my favorite songs on the radio. I even started my own band with some friends, and began playing gigs at local bars. I earned enough to quit my farm job.

Mr. Howard showed me that if I applied myself, anything is possible. I started putting the same intensity into my studies and my grades shot up. I was shown how to read music and, while reading all the lyrics from my favorite bands, my reading ability exploded to new heights. Performing the drum solo in *Wipe Out* at the big, end-of-the-year performance gave me the confidence to get over my stage fright. During one of my performances, I saw my mother crying. It was the first time she knew she wouldn't have to worry about me—that I knew what I wanted to do with my life.

I graduated from high school and then from a four-year university. I continued to play music. I would go on to learn the guitar, bass, harp, banjo, mandolin and even the saw. I have played in numerous rock bands. Songs I have written have been recorded and played on radio stations. During tours through the East Coast, I always wondered if I would see Mr. Howard again. I had lost track of him, and had no way to thank him for all he had done for me to change my life course.

Recently, after receiving my 32nd Degree in the Scottish Rite in Syracuse, NY, I was sitting down to eat, when I heard my name, “Kevin.” I looked up to see my former mentor, who, unknown to me, was a Masonic brother and had been randomly seated at my table. I knew who it was in an instant; he still had that boyish face I remembered and the Tom Selleck mustache. As we conversed, he said to call him, Steve, but I kept slipping back to, “Mr. Howard.”

We talked and caught up on the last 20 years. I told him of the path I had been on and how he shaped it. I told him I always tried to give something back, whether I am volunteering in the local prisons or giving music lessons to those with developmental disabilities. I am only able to help these individuals because of the help he gave me all those years ago.

Not a day goes by that I don't think of how I might have ended up and the thought scares me. Every time I walk into a prison I can't help but think that it could have been me on the other side of the bars. Mr. Howard listened to me uncharacteristically brag for quite some time of my musical and financial accomplishments and my volunteer work. He seemed moved to have been a part of my journey.

Then he looked at me sternly and asked me what office I held back up in North Star Lodge #107. He told me of the great respect he has for the Masonic degrees and the joy he gets from taking a part in them. He talked about how, by memorizing the different parts of the degrees, he was able to build what is called a memory palace. Using the description of Solomon's Temple given in Book of Kings, he would subscribe each passage of the ritual with a specific room. These mnemonic strategies also helped him remember coworkers' and students' names. In his music career, the strategies helped him memorize long difficult tempo-shifting songs. He also told me what a great feeling and a great honor it was to be elected the Worshipful Master of his Lodge. I was, once again, inspired by this man who had already given me such a rich source of inspiration.

Since talking with him that day, I have memorized parts of the Masonic ritual and gained new insight and appreciation for our degree work and our great brotherhood. I have to thank him for that.

You do not have to look any farther than your lodge to find a blueprint for greater achievement. An inspirational person will be there. All you have to do is ask him the right questions, and learn as much as you can from the older generation of brothers. Soon it will be your turn to be called on to be that inspirational person for others, not only in the lodge but everywhere you go.

Now, after reading the article, here is more information about the author. Brother Kevin Pentalow, of Brushton, NY, is a fulltime law enforcement officer, and also teaches music and instructs snow boarders. He is a published author and poet, whose writing achieved the NPR short fiction award in 2002. He is a well-respected icon painter, musician and songwriter, known for his diverse music projects.

He is a Magna Cum Laude graduate of The University of New York at Potsdam and holds degrees in graphic design and psychology.

Brother Pentalow regularly attends and has held several offices in North Star Lodge #107 in Brushton, where he was raised. He is a member of the Scottish Rite Valleys of Norwood and Syracuse, NY. He and his wife, Rebecca, have two children, and enjoy outdoor activities.

-STB Editor

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2013**

DEATH OF A CRAFTSMAN

By John L. Cooper III
Grand Master, Grand Lodge of California

This article provides the legend and lessons behind a famous work of craftsmanship in Masonic lore. John Cooper, a Freemason for nearly 50 years and noted Masonic writer and scholar, was installed in October, 2013, as Grand Master of the Grand Lodge of California, after previous service for the Grand Lodge as Grand Secretary. He has a Ph.D. in Education from Claremont Graduate School in Los Angeles, and served for 25 years as a public high school and community college teacher and school administrator. He has bachelor's and master's degrees in political science from the University of California, Los Angeles.

This article is reprinted from the California Freemason, August-September, 2011.

-STB Editor

In Rosslyn Chapel, in Scotland, stands a memorial to the remarkable skill of the stonemason's art. Called the Apprentice Pillar, it might also be called the Pillar of Beauty, for it is an exquisite example of freestone carving by an operative mason. The legend, which may not be as old as the pillar itself, tells of the tragic end of the craftsman who carved it, and the jealousy that caused his murder.

Crime of passion

It begins with a Master Mason who assigns an Entered Apprentice the task of carving the third, and most beautiful, of the central pillars in the chapel. He does not give the Entered Apprentice any instruction in how to carve the pillar, perhaps because he wants the Entered Apprentice to fail at the task.

The Master Mason then sets off for a foreign land, ostensibly to study a famous pillar and then bring the design back to the chapel, where he will complete the pillar that the failed Entered Apprentice could not carve. However, upon his return, he discovers that the Entered Apprentice has completed the pillar, and that he has done so with a skill that the Master Mason could never hope to achieve. In his anger, the Master Mason strikes the Entered Apprentice on the forehead with a setting maul, felling him dead at his feet.

As a punishment for his crime, the other stonemasons carve a stone head representing the Master Mason along the inner wall of the chapel, with its gaze forever fixed on the Apprentice Pillar. And across from this, they carve another head—one representing the slain Entered Apprentice, with a great wound on his forehead, gazing forever at the stone head of his murderer. The crime and its consequences were carved in stone for all time.

Regardless of whether this legend has any basis in fact, the beautiful Apprentice Pillar is still in Rosslyn Chapel, and the stone heads are still looking on after all these centuries. There is a Masonic allusion in this tale, but there is also a deeper Masonic significance in what the story tells us.

Lessons carved in stone

The legend is about the failure of the Master Mason to perform his prime duty of instructing his Entered Apprentice, and, instead, plotting to discredit him and claim the glory for himself. It backfires, and instead of our remembering the great skill of the Master Mason, we remember only his betrayal. The beauty created by the Entered Apprentice is his lasting memorial.

The story teaches three Masonic lessons that we should not forget. First, it is the duty of every Mason to empower another Mason to succeed. Every Entered Apprentice is told that his “future moral and Masonic edifice” will be built well and truly if he stays close to the “master builder” in his lodge—symbolically represented by the master of the lodge. That, in turn, requires the master to teach Freemasonry to those in his charge, and particularly to a new Mason.

Second, we are taught to circumscribe our passions, and keep them within due bounds. Focused energy is a blessing; unfocused anger and rage is destructive of all societies, and especially of ours. Jealousy has no place in Freemasonry, for—as we are taught—a Mason only succeeds in an environment of those who can work together and agree.

Finally, there is another lesson that comes from this old legend of Rosslyn Chapel and its Entered Apprentice Pillar: the lesson of doing what we are expected to do in the best way that we can, regardless of the consequences. It is possible that the Entered Apprentice knew that he would be in trouble if he completed carving the pillar that the Master Mason had expected to complete himself. But he did so because he wanted to create a thing of beauty. That urge overrode any other possibility.

Give the world the best you’ve got

I am reminded of a beautiful poem by Kent M. Keith, which supposedly hung on the wall of Mother Teresa’s home in Calcutta, India:

People are often unreasonable, illogical, and self-centered;
Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives;
Be kind anyway.

If you are successful, you will win some false friends and some true enemies;
Succeed anyway.

If you are honest and frank, people may cheat you;
Be honest and frank anyway.

What you spend years building, someone could destroy overnight;
Build anyway.

If you find serenity and happiness, they may be jealous;
Be happy anyway.

The good you do today, people will often forget tomorrow;
Do good anyway.

Give the world the best you have, and it may never be enough;
Give the world the best you’ve got anyway.

You see, in the final analysis, it is between you and your God;
It was never between you and them anyway.

As the Entered Apprentice of old carved his pillar because it was the best that he could contribute to his beautiful chapel, so we as Masons contribute the best that we can every day to the betterment of the world around us. Regardless of the consequences, he carved his pillar anyway, and regardless of the consequences, we, too, live as Masons should anyway.

Questions for reflection and discussion:

1. What have you learned in your Masonic Journey that helps to avoid the excesses of passions such as anger, jealousy, or greed for attention, power, or glory?
2. What can we do in our Lodges to improve the way we educate and share our knowledge of Speculative Freemasonry as we train our Apprentices and teach those new brothers that come behind us?
3. As we improve our “ashlars” in quarries of Speculative Freemasonry, how can we “live as Masons should,” seeking every opportunity to display those tenets of Brotherly Love, Relief, and Truth?

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

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2013**

TOLERANCE DURING THE HOLIDAYS

By George O. Braatz, PGM

This STB is adapted from a message delivered at the annual Brotherhood Night of Forest City Lodge #388 in Lyndhurst, Ohio, on December 16, 1987. The annual event, which presents donations to local charities, gathers together representatives of Jewish, Protestant, and Catholic faiths into the Masonic Lodge for a seasonal celebration.

The author is a Past Grand Master and Past Grand Secretary of Ohio, and now serves as Executive Secretary of the Masonic Service Association of North America.

-STB Editor

As we move into the annual holiday season, we must once again acknowledge that differing faiths and practices are at work in our nation during this time of the year. Too often we concentrate on what divides us, rather than what unites us.

This reminds me of a sign I saw on a church bulletin board in St. Louis years ago, which said: "Merry Christmas to our Christian friends. Happy Hanukkah to our Jewish friends. And to our atheist friends, good luck." Believing that we are all children of God is a common bond we have as Masons.

There is a story about a small boy and small girl. They were about five years old and were next-door neighbors. One summer day, they wanted to turn the hose on each other to cool themselves, but were afraid they would get into trouble with their parents for getting their clothes wet, so they took off their clothes. That evening, the little boy was relating this experience to his parents, and commented about his first thoughts when he saw his neighborhood friend of the opposite sex without clothes, "Gee, I didn't know there was that much difference between Protestants and Catholics!"

Sometimes people have to look a long way to find differences in human beings. But in this great country, perhaps like nowhere else in the world, different people can work together. A number of years ago, I clipped the following story out of Readers' Digest, which makes the point:

After years of planning and saving, the Orthodox synagogue in our town was ready to move to its new temple a mile away. In keeping with tradition, the moving of the Torahs and other holy scriptures was to be accomplished by a parade through the streets of the town. The parade got underway, led by three Rabbis and the Cantor, with music supplied by the local drum and bugle corps. After a brisk walk, the procession approached the final leg of its journey—up a long hill. The young bandleader called out, "Let's give them some music to help them up the hill," and the drums and bugles struck up the rousing notes of *Onward Christian Soldiers*. Looking quickly at the Rabbis, you saw smiles appear on their faces as they hoisted the heavy Torahs higher, straightened their shoulders and marched proudly up the hill. Where else but in America!

The brotherhood that we share may be typified by three large fraternal organizations in

America. The B’Nai B’rith organization has its belief engraved in stone on the front of its national headquarters in Washington, D.C. The etched words are, “The world stands on three foundations, on study, on service, and on benevolence.” Our Masonic Fraternity proclaims its tenets of Brotherly Love, Relief, and Truth. And the motto of the Knights of Columbus is: “Charity, Unity, Fraternity, Patriotism.” All are different, but a common theme emerges—the stated beliefs in brotherly love, charity, relief, and benevolence.

Regardless of our backgrounds or traditions, we can join in acknowledging our responsibilities to help and serve others. And particularly, at this time of year, such duties should be continually on our minds.

An article a few years ago in Guideposts Magazine described a man’s excitement at the start of a musical concert:

I wouldn’t want to miss the preconcert cacophony, when all musicians come casually to the platform, seat themselves and begin to sound their instruments, each one independently of all the others: strings, winds, brass, percussion—a beautiful bedlam of sound. Then, suddenly, silence, followed by a clean, thin, authentic tone, soft and unassertive—the sovereign pitch. Its authority is recognized as every instrument bows low in quiet assent, then rises in a crescendo of assertion. All are now in tune.

Just see how this unity was achieved. All those instruments were not brought into tune by a unilateral agreement; the violins did not tune to the woodwinds, or the brass negotiate with the percussion. . . . Harmony among people and nations will derive not so much from negotiation as from commitment—mutual commitment to something high and holy, something beyond man and above society, commitment to the will of God.

And it is part of God’s will that all of us on this earth should live together, as brothers, in peace and harmony.

There is a well-known quotation: “I sought my soul, but my soul I could not see. I sought my God, but my God eluded me. I sought my brother and I found all three.”

Each of us may differ on theology; we may differ on how to worship God; we may differ on the road to salvation. But we all believe in the Fatherhood of God, and, therefore, the Brotherhood of Man.

It might have pleased the Great Creator of heaven and earth to have made man independent of all other beings, but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for their mutual protection and security, as they thereby could enjoy better opportunities for fulfilling the duties of reciprocal love and friendship. Thus was Man formed for social and active life —the noblest part of the work of God.

It is our duty, as brothers and sisters on this planet, to help one another and to work to assist mankind.

The late Albert Schweitzer, the Nobel Prize winner and renowned humanitarian, once said, “There is no higher religion than human service. To work for the common good is the greatest creed.”

So in this holiday season, celebrate your traditions and faith with enthusiasm. Be proud of the heritage you possess.

But also recognize the good that others perform, and even though the practices of others may differ, afford them the respect and tolerance we would want for ourselves.

Questions for reflection and discussion:

1. How have you seen the principles of service to all mankind, regardless of creed, put into action in your neighborhood?
2. What activities can your Lodge pursue to further embody the idea of universal service to mankind in your community as we “fulfill our duties of reciprocal love and friendship?”
3. How does service to all mankind further demonstrate the value of our cardinal virtues, Brotherly Love, Relief, and Truth, to the benefit of society as a whole?

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

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	Philip Edward Phillips, Ph.D.	Dec. 12, 2009
*MW John Burton Arp, Jr.	Dec. 10, 1994	Paul Frederick Richards	Dec. 11, 1999
Donald Barrow	Dec. 10, 1994	Robert Harold Richards	Dec. 10, 1994
Thomas Ernest Brooks	Dec. 10, 1994	*John Nicholas Sharp	Mar. 9, 1996
*MW Billie Reginald Brown	Dec. 10, 1994	*Donald Martin Smith	Dec. 10, 1994
MW Ronald Jasper Coates	Dec. 8, 2001	David Edward Stafford, Ed.D.	Dec. 11, 2010
*Harold Cristil	Dec. 10, 1994	*Louis Steinberg	Dec. 10, 1994
*Bobby Joe DeMott	Dec. 10, 1994	Charles McBerry Thames	Dec. 10, 2005
*Jacob Roach Denny	Dec. 10, 1994	Vincent Lamar Troglen	Dec. 10, 2011
Thomas James Driber, Ph.D.	Dec. 13, 2008	Clarence Raymond Wilson, Jr.	Dec. 12, 2016
*Charles Jahew Eads, Jr.	Dec. 10, 1994	*Deceased	
Robert Elmer Gooch	Dec. 10, 1994		
*Gary William Hall	Dec. 13, 1997		
*Virgil Marion Hileman	Mar. 9, 1996		
MW 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		
*Richard Travis Milton Prine	Dec. 10, 1994		
Warren Lee Moore	Dec. 10, 1994		
MW John Lawrence Palmer	Dec. 12, 2015		