

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



2016—KINSLOW

**2016 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
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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GUIDELINES FOR AUTHORS:

Articles submitted for publication in the *Tennessee Lodge of Research Annual Proceedings* should be type written in Microsoft Word or a compatible program. Margins should be 1 inch on the left, right, top, and bottom. 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

EAST OF THE ALTAR
Experiences of Conferring the Degrees

By
Bro. Barry Eastham, 33°, KYCH

Bro. Eastham is a member of Greenup Lodge No. 89 of the Grand Lodge of Kentucky.

I would like to thank the W.:M.: of the Tennessee Lodge of Research for the opportunity to speak to you all this afternoon; for the non-masons present, I need to apologize up front, for though my first talk does reference Masonic ritual, I had to reference it in way so as to not be too specific; Masons of the various Rites and degrees will know what I am speaking of at times, but most of the non-masons will not, and for the sake of listening to a decent lecture, some of you may be disappointed!

Like many Masons who hold a keen interest of the craft, I have received most of the degrees available to the average Mason, and I, like many others, have certain experiences and memories associated with them that will remain with me till the day I die. For certain, the three most memorable for me are the Master Mason's degree, the 14th degree of the Scottish Rite, and the Order of the Temple. I was very fortunate to be able to take my Craft and York Rite degrees by myself, which I think is very conducive to the student contemplating what is going on, without being distracted by others around you. You have the special sense, also, that what is going on is happening "just for you." I remember the feelings of confusion, curiosity, happiness, pride, and yes, even fear at certain points. After receiving these degrees and progressing through the various lines (which, by the way, becomes so much more attractive when the initial work is done in an exemplary form), I have had the opportunity, or should I say the honor, of conferring these degrees and seeing things from the east side of the altar. We all approach and are called west of the altar as brothers and as candidates several times during our Masonic journey, but it is the perspective gained from viewing things looking from the east of the altar on which I wish to elaborate; not merely as a presiding officer, but the one doing the "work".

For those of you who have not had the opportunity to confer any of the degrees, I highly recommend it. Not only do you benefit from the increased knowledge you will necessarily gain by being proficient in the work, you also gain an ineffable perspective on what is going on around you, as well as an interesting insight on the human psyche. They say the eyes are the window to the soul, and once you look into the eyes of your candidate, you will quickly understand what I am trying to say.

You can begin with the lectures that are (hopefully) being delivered with the Craft degrees. Watch the eyes of your newly obligated brother as you try to explain our symbols and customs, and think about what you see. Does he seem attentive? Confused? Not even interested? I have seen all of these and more. It doesn't take long, and you can begin to tell what sort of participation you will have from your candidate. I have seen men look at me with a blank stare, it being obvious to me that he either has no interest or does not comprehend anything I am trying to tell him. Perhaps these Craft degrees are his steppingstone to the Shrine, or he just doesn't understand some of the (sometimes) archaic language retained in our rituals. On the other end of the

spectrum, I see men making an effort to always retain eye contact with me because he does not want miss a single word or syllable, seemingly afraid he may miss something. These candidates are especially gratifying. The same may be said of these men through all the degrees relating to Craft Masonry, through the Craft, Chapter, and Council.

The Order of the Temple brings me to a different kind of reaction. Those familiar with the Templar ritual know what I mean. The climactic moment in the Order of the Temple has precipitated so many different reactions that I can't even list all of them. The initial shock of the moment, however, is miniscule when compared to the most profound sense of solemnity and palpable magic, that when the Sir Knight contemplates upon the event, he must needs be so impressed that he will carry such an event with him to the grave. Standing in the East, you know by looking at these men that they are slowly realizing that something is about to happen. The time then comes when they realize what "it" is. You can clearly see it on their faces, and there have been times that I wondered if they would stay around or simply get up and run away. I had the unique honor of conferring the Order on my older brother, who recently served as Grand Master of Kentucky, and was able to talk with him about it afterwards on the way home. I intimated that I had such thoughts that night in particular, and he told me I was indeed correct.

Being Venerable Master in the 14th degree line of the Scottish Rite, my position is obviously close to the altar, and I have been able to confer the degree several times to date. Those familiar with the older "pre-revision" rituals know that there are certain questions that were asked of the candidate. One question, in particular, afforded the Venerable Master a rare opportunity to briefly look into another's soul. Most all Venerable Masters that I have seen confer the 14th degree made sure they retained a very deliberate eye contact with each and every man that approached west of the altar. It's no wonder that people such as our parents, policemen and our wives can tell when we are lying. Try conferring the old 14th degree sometime, and you'll become proficient in this soon enough. Rolling eyes, downcast stares, and nervous twitching are all commonplace in the old 14th.

In our degrees in the Valley of Covington, each and every man in the class was taken west of the altar and asked individually. It is interesting to note that the first man to be questioned usually set the tone for the rest of the class. Although I do not claim to be clairvoyant, I am realistic, and the law of averages alone would suggest that out of a class of say, 20 men, at least one would answer the question in the affirmative. Many times have I seen the first man answer in the negative, and then all of the rest follow suit with the same answer. I am certainly not judging. When I think of the mindset I was in when I received the degree, I am not so sure I would be honest on a consistent basis at the age I was when I took the degree. The other extreme of this occurs when the first man answers "yes," then the pattern shown is that a large percentage will answer the same as he did. It took me a while to realize it, but the answer to "the question" given by any man while the degree was being conferred was not as important as how it made him feel afterwards. Did he feel bolstered by the fact that he told the truth, be it good or bad? Perhaps he realized he had been less than honest out of fear of what was going to happen, and this was a catalyst for him to strive to be that much better of a man? We can hopefully pray that this was so.

The paramount thing to remember, which I tell any person that I coach in any sort of ritual, is to remember that **YOU ARE A PART OF A CHAIN**. This is more than a mere degree conferral, it is a **TRANSMISSION**. I don't care if it's the EA degree or the 33rd degree. You are a part of a chain that has been going on for a very, very long time. When you confer, it is "your turn" to pass it on down. To be professional, sincere, and knowledgeable is the best way to show your own appreciation for someone taking out their time to do the same for you previously. My own sad story that I relate often is how the Worshipful Master presiding at my raising was wearing shorts and flip flops. No symbols were explained. No allegory given. Just a simple "first section only" conferral, with an abbreviated second section. I swore I would never do that to another Mason. I expected so much from the craft in my youth, and was, just as my father warned me, very disappointed. He knew what I was searching for, and did indeed prepare me for it, but it hurt none the less. I have endeavored, and encouraged others since that time, to not let this happen to others. I knew the rules when I came into this house, but what I experienced was not rules; it was apathy, the true killer of Freemasonry.

In my old age I have become more than a little cranky on this subject. What people fail to realize is that to someone of my age, my time is infinitely more valuable to me than my money. If I'm here, I intend to do the best job I can, and I expect you to **PAY ATTENTION**. Anyone in this room who has presided over any degree, I'm sure, can agree with that sentiment.

Being the presiding officer in the east on any degree is something that must be experienced at least once by all Masons, and I assure you that you will not forget it. You will be surprised what you learn about your fellow man, but more importantly what you learn about yourself; for that is truly what we are here to do, make ourselves better; not than our neighbor, but better than ourselves. When you are standing east of the altar, it has been my experience that this process is magnified and, if done properly, will help facilitate the process of internal alchemical change. Thank you for your time.

THE LOST WORD

By
Dr. David Brown, Ph.D., 32°

Bro. Brown is a member of Oriental Lodge No. 453 in Knoxville, TN and the Tennessee Lodge of Research.

*“The Tao that can be spoken is not the eternal Tao.
The name that can be named is not the eternal name
The nameless is the origin of Heaven and Earth.
The named is the mother of myriad things”
Tao Te Ching (4th century BC)*

Masonry contains rituals that speak of lost words . . . passwords or in some cases explicit references that say that what was lost was the name or the true pronunciation of the name of God. There are sometimes substitute names or a more comprehensive name given as an initiate progresses through grades in the Scottish Rite.

What is meant when we say that the true name of God has been forgotten or that the pronunciation of the true name has been forgotten?

The Bible says that man and God were once on a first name basis. In fact, God would walk with man in the Garden of Eden in the cool of the evening. But man became alienated from God when he ate from the fruit of the Tree of Knowledge of Good and Evil. Before this, man was at one with God, not knowing himself to be separate, not even knowing he was naked or even that he existed.

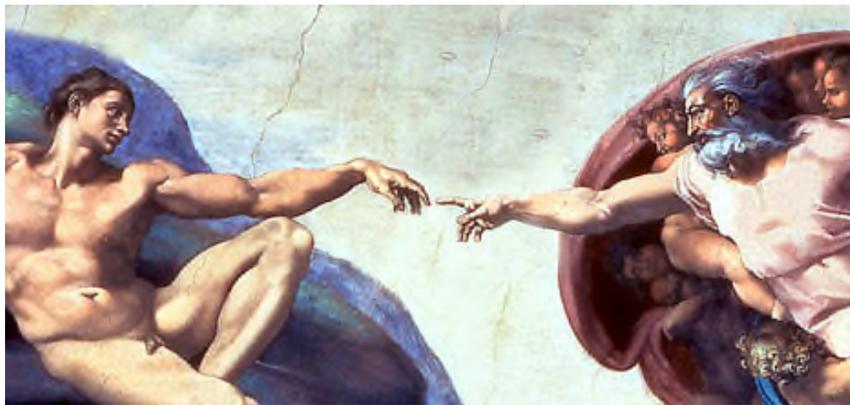


Figure 1 - The Creation of Man (Michelangelo)

Eden represents the timeless time before self-consciousness. The Knowledge of Good and Evil is the birth of self-consciousness and its associated knowledge of separateness from others and from God (before this we didn't realize we were different) and also an internal alienation from our own physicality.

We can symbolize this alienation of losing our personal relationship to God as forgetting how to call on Him, of forgetting his name.

The Old Testament later describes how the Israelites wandered for 40 years in the desert, losing their faith and regaining it when Moses ascends Mt. Sinai and God reveals his name:

Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I am who I am.” (Ehyeh) And he said, “Say this to the people of Israel, ‘I am has sent me to you.’” God also said to Moses, “Say this to the people of Israel, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: this is my name for ever, and thus I am to be remembered throughout all generations.

Exodus 3:13-15

Moses returns from Mt. Sinai with God’s Law—The 10 Commandments, the first three of which pertain to the name of God and how to (or not to) symbolize God.



Figure 2 - The Ten Commandments

The first commandment, “Thou shalt have no other gods before me,” says that there is only one ultimate reality. There is also the implication that if there are any other gods, they are “after” or merely aspects of the One.

The second commandment, “Thou shalt not make unto thee any graven image,” says that the ultimate reality should not be equated to a symbol. There is no symbol for the ultimate reality.

The third commandment, “Thou shalt not take the name of the Lord thy God in vain,” says that the name of God (the symbol we use for God) should be revered. The Hebrew tradition substitutes “Adonia” (“my Lords”) for the name of God (YHVH) to reinforce their reverence for the Tetragrammaton (“four-lettered name”).

Later in the Old Testament, the prophets foretold of the coming of a Messiah who would set things right again and allow us to once again have a personal relationship with God. Solomon’s Temple is built as a house for the Word to come alive.

The New Testament then describes how Jesus becomes the “Living Word” and the intermediary between God and Man providing us with new symbols (Christ’s temptation and passion, the cross, the tomb, resurrection, etc.).

One of the patron saints of Masonry speaks of this Word in John 1:1-5:

“In the beginning was the Word (Logos), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”

John 1:1-5



Figure 3 - The Saints John

Jesus is alive in our hearts and living through us. This is the Christian revelation, but this is not the only way to think about, approach or have a personal relationship to God.

Masonry understands this as Masonry requires a belief in God, but does not require it to be a specific image of God. Every image of God is in some sense an “idol” and is both our means of having a relationship to God and our biggest barrier to a personal relationship as well.

God is unity. Complete unity. God is not necessarily a person sitting on a throne looking down on us. God is how we as “mere mortals” attempt to make sense of infinity from our extremely limited perspective. Some people imagine God as a person. Some people imagine God as possessing animal powers. Some people see God in the forces of nature. Some people see God as abstract forces or as mathematical formulas.

I see God as a programmer, but that is only because I am a programmer and that is the highest form of God that I can really imagine: God as the ultimate programmer who programmed the rules of physics and evolution into His/Her creation and we watch and experience this program unfolding in time.

A few years ago I spent some time at the Abbey of Gethsemani, a Trappist monastery in Bardstown, Kentucky. The monks there take a vow of silence and only speak rarely. I happened to be there on Easter Sunday and heard a sermon by one of these monks. He sounded like a New Yorker, but for certain he was a “Yankee.” He started his sermon by seemingly mocking a southern drawl, moving around and waving his hands yelling “Praise Jesus! Hallelujah! Praise the Lord!”

Everyone in the chapel froze and you could feel the tension in the air. The monk went on to seemingly denigrate many other religious practices and expressions, but as the sermon progressed the message coalesced into one of tolerance and understanding. The punchline was that we all are seeking God in our own particular way, which may be different from the others around us:

“If the highest realization a person is capable of having of God is worshipping a tree . . . who are you to tell them that they are wrong?!”

Priest at Abbey of Gethsemani (Bardsville, KY)

How we symbolize God tells more about who we are than about what God is. There is only one God and His name is not YHVH or Allah or Shiva or any other name. Each of these names reveals an aspect of divinity, but they are only substitute names because ultimate reality has no name.

As Masons we will keep looking for this “Lost Word” and also helping others to find it within themselves—no matter how they choose to symbolize it. Within Masonry and the Scottish Rite there is a rich tradition around God’s name, the loss of it, finding substitute names and ultimately finding new and more expressive ways to think about and approach God.

For the Word to truly live it must come alive in that temple not made with hands, your own heart.

THE POWER OF SYMBOLS

By

Dr. David Brown, Ph.D., 32°

Bro. Brown is a member of Oriental Lodge No. 453 in Knoxville, TN and the Tennessee Lodge of Research.

Masonic legends often claim a lineage stretching back to the Knights Templar or to the Egyptians or even beyond that. They also claim knowledge of a process that can change a person. Other names for this process are alchemy (Greek khemia: “art of transmuting metals”) and theurgy (Greek theos: “god” + ergon: “work”).

The Masonic process is said to “make good men better” or in other words to bring men closer to God. What is this process? Master Masons have all been through at least three initiations. These initiations are the basis of the process. What happens during these initiation?

We are brought to a door and presented with a variety of sights, sounds, sensations, perhaps smells or even tastes. We are also presented with many new ideas that we may not have heard about, or heard about in the context that they are being presented during the initiation.

We are presented with the symbolism of the lodge and of Solomon’s Temple, the tools of masonry and architecture and are told that these symbolize the processes inside the human mind, heart, body and soul.

We are given explanations of some of the symbols we are presented with, but these are just superficial and belie the true power of symbols:

- Symbols are alive and move us. They cause changes in our mind and in our emotions. They cause us to take actions and to have feelings that persist.
- Symbols are like seeds that are planted in the gardens of our minds. Each mind is a unique entity and what grows out of it is also unique. Symbols can mean very different things to different people.
- Symbols can have children—other ideas and thoughts.
- Symbols spread from mind to mind like a virus.

Some symbols can so take over the mind that they compel a person to kill themselves. The idea of God may cause one person to dedicate their lives to selfless service and may compel another person to blow themselves up in a crowded marketplace. What causes such different reactions to the same symbol between different people?

To understand the power of symbols we must take a look at the three parts of a symbol:

1. a material part—something that comes through our senses or that appears in our minds,
2. a spiritual part—the electrochemical patterns that a symbol or symbol sequence evokes, and
3. a consciousness to mediate the processing of a symbol.

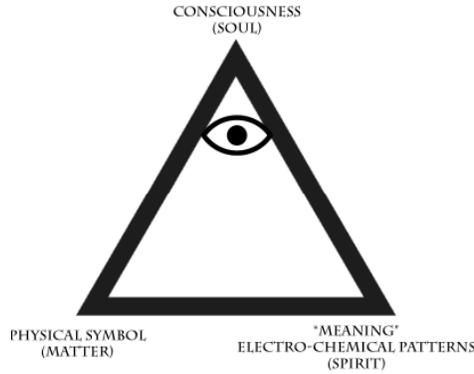


Figure 1 - Anatomy of a Symbol

When a symbol enters the mind, it basically cleaves a set in two. Every symbol has things to which it applies and things that it does not apply to. When I say “coin” it invokes an image in your mind of what a coin is, but it also implies that some things aren’t coins.

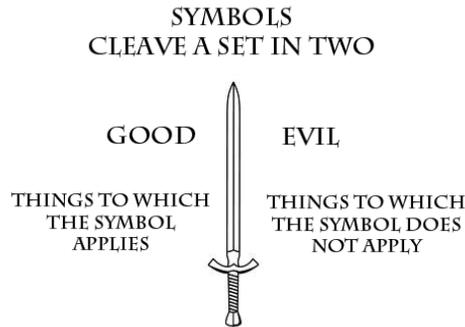


Figure 2 - Symbols Divide a Set in Two

The mind is a symbol processing machine and each symbol that it reads in from its senses or which is thought in the mind changes the mind. As the Greek philosopher Heraclitus said, “You can never step into the same stream twice.” Every experience we have changes us irrevocably.

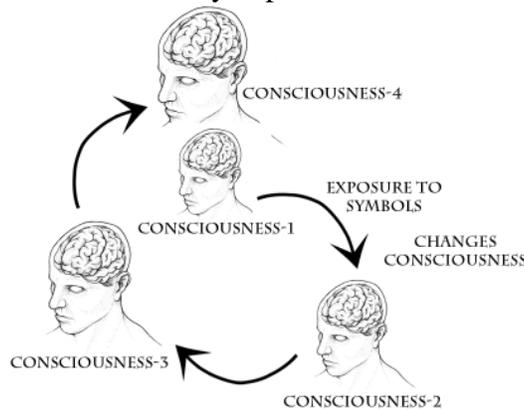


Figure 3 - The Stream of Consciousness Changes Us

Helen Keller described in her autobiography the moment she grasped the idea that symbols stand for things. The first symbol she grasped was water:

As the cool stream gushed over one hand she spelled into the other the word water, first slowly, then rapidly. I stood still, my whole attention fixed upon the motions of her fingers. Suddenly I felt a misty consciousness as of something forgotten—a thrill of returning thought; and somehow the mystery of language was revealed to me. I knew then that ‘w-a-t-e-r’ meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free!

Helen Keller—“The Story of My Life”

Before the “living word” awakened within Helen Keller, she lived more of an animal existence which was timeless. You could say that this “Helen Keller” moment, which we have all experienced but likely do not remember, is when we “became human.” It is the subsequent symbol processing stream of consciousness mechanism that distinguishes us as human beings.

Masonry is a progressive science. Knowledge is attained by degrees. Language and the symbolic processing of the mind make it possible for a human mind to be led through a series of symbols that hopefully lead us to a greater understanding of ourselves, of our relationships to other, and ultimately to our relationship with God.

Masonry helps create a fertile ground for this type of growth to occur by exposing a candidate to a rich symbol set and requiring memorization and repetition in order to lock the spiritual element in place. Study and meditation on the deeper meaning of symbols is necessary to create fertile ground for these symbolic seeds to take root and grow, thereby making a lasting change in the life of the aspirant.

The end result of this initiatory process is to hopefully bring the candidate into contact with higher and higher realizations of God—the ultimate symbol—a symbol that refers to everything. Symbols divide a set by including some characteristics and excluding others, but the symbol of God includes ALL . . . which makes it unlike every other symbol.

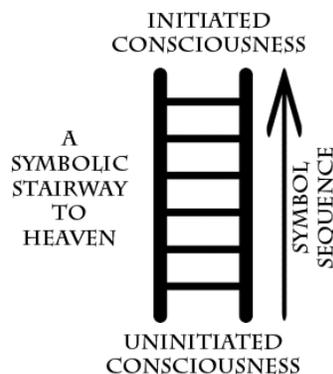


Figure 4 - The Stairway to Heaven

What can we call this unique symbol that isn't really a symbol? Any symbol we use is inadequate to express the totality of what this symbol represents. The Masons refer to this enigma as the "Lost Word" and much of their literature describes an aspirant's pursuit of it, as do the holy books of all people. For example, the *Tao te Ching* begins with:

The Tao (way) that can be named is not the true Tao.

God has as many names as there are languages and ideas of the ultimate, but there is only one true reality. All these names are merely representative of aspects of the ultimate reality. The ultimate reality is the "Eye in the Triangle" that sees all and is immanent in everything we do and everything that is. This is the ultimate relationship that we all seek and the finding of it is through the power of symbols.

FREEMASONRY IN BRICK & MORTAR **Esotericism in the Façade of Hiram Masonic Hall**

By
Thomas J. Driber, Ph.D.

Brother Driber is a member of Hiram Lodge # 7 located in Franklin, TN. He is a member of the Franklin York Rite Bodies. He has served as Excellent High Priest of Franklin Chapter # 2, and Corbitt-Doric Chapter #147. He served twice as Thrice Illustrious Master of Council # 134. He is a 33rd Degree Scottish Rite Mason in the Valley of Nashville and serves as Junior Warden in Moquedah Lodge of Perfection. Brother Driber is a Fellow of the TN Lodge of Research, and a member of the Middle TN York Rite College. He has published extensively in the TLOR Annual Proceedings, Knight Templar magazine, Scottish Rite Magazine of Chicago and is a Co-editor of Traveling East, a compilation of twenty years of Tennessee Lodge of Research published papers.

From a speculative standpoint, the vast majority of brethren, either actual members or visiting Brothers, walk right past the front of Hiram Lodge #7, F. & A.M. in Franklin, TN never appreciating the Masonic symbolism that looms three stories high above them, imparting in brick and mortar much of the Masonic philosophy expressed throughout Masonry.

Built in 1823 and enjoying an illustrious history, which is found notated more extensively in other sources (*Church, A.B. [Driber]2007*), Hiram Lodge Building or Masonic Hall, as it was previously called, was originally built as a York Rite Lodge building. It was purposefully designed to house a Royal Arch Chapter room, complete with vaulted ceiling on the third floor of the building. For the purposes of this paper, the third floor is significant and is a component of Masonic Hall that differentiates it from most other Masonic Lodge buildings in Tennessee and perhaps in America.

The component of the Royal Arch Chapter room lends credence to the interpretation of the symbolism and allegory described below. As Dr. Mackey has so aptly pointed out, “The Freemason has no way of reaching any of the esoteric teachings of the Order except through the medium of a legend or symbol” (*Mackey, 1882*) of which Masonic Hall is an outstanding example.

In looking at the central façade of Masonic Hall, it is striking in its Federal style flatness with three distinct sections and three tiers of windows, which together provide a grid of three across and three up and down, or three times three. This is most clearly seen in the central section of the façade, while the central section coupled with the right and left sections establish yet another level of three.

Every Royal Arch Mason is familiar with the expression, “Companions, balance three times three.” Three times three is three squared or nine. Nine is one of the so-called “sacred numbers” because it is a manner of representing the number 15, which, when transliterated, provides the first two consonants of the symbolic name of Deity in the ancient Hebrew (*Mackey, 1882*). Without question, much of Masonry is tied in allegory to Hebrew historical events, people, places, and things. There is, therefore, a perfect justification for transliterating numbers to Hebrew consonants since they were, in ancient times, one and the same.

Understanding how nine is actually representational of fifteen is essential and can be seen in the ancient amulet of the Pythagorean Talisman, an ancient numerical symbol used to depict the Sacred Name. It looks like the following grid:

6 1 8
7 5 3
2 9 4

Figure 1; the Pythagorean Talisman

It can be readily seen that each row of numbers across, vertically, and obliquely total the number 15. This can be done in other ways as well by reversing the order of the numbers. Regardless of how the numbers may be manipulated, the most important fact is that the number 15 can be broken down into its Hebrew alpha equivalents of **YOD** and **HE** representing the numbers 10 and 5 respectively, and 15 collectively. (*Driber, 2006*)

The importance of this little known fact pertains directly to the Masonic Hall facade, which is built in three sections across and three floors high. It is precisely a balance of three times three, a most specific symbolism of Royal Arch Masonry. Having been built with much deliberation and with the intent to be a York Rite Lodge and Royal Arch Chapter, it is incomprehensible that the expression is merely coincidental.



Figure 2; Hiram Masonic Lodge #7 F. & A.M. (Note the three vertical and three horizontal sections of the central façade)

Insomuch as the ancient Hebraic culture, philosophy, and religion is allegorically, metaphorically, and symbolically used in the portrayal of Masonic ritual, it would make perfect sense in every way to refrain from the verbal expression of the symbolic name of Deity, which was, in ancient times, forbidden except for once a year, and then only by the High Priest. Instead, gesticulation, talismans, and architecture can be used to express the sacred, symbolic name of Deity. Clearly, this appears to be the case as is evident in Figure 2 above. Simply apply the numbers from Figure 1 above to the doorway and windows seen in the central section of Figure 2 above. **Yod Hey** becomes readily visible.

The Tetractys of Pythagoras is a frequently used Masonic emblem seen in the higher degrees of the Ancient and Accepted Scottish Rite and throughout Masonic and esoteric literature. It commonly depicts the symbolic name of Deity in the form of an equilateral triangle showing the sacred name in four separate levels as shown below:

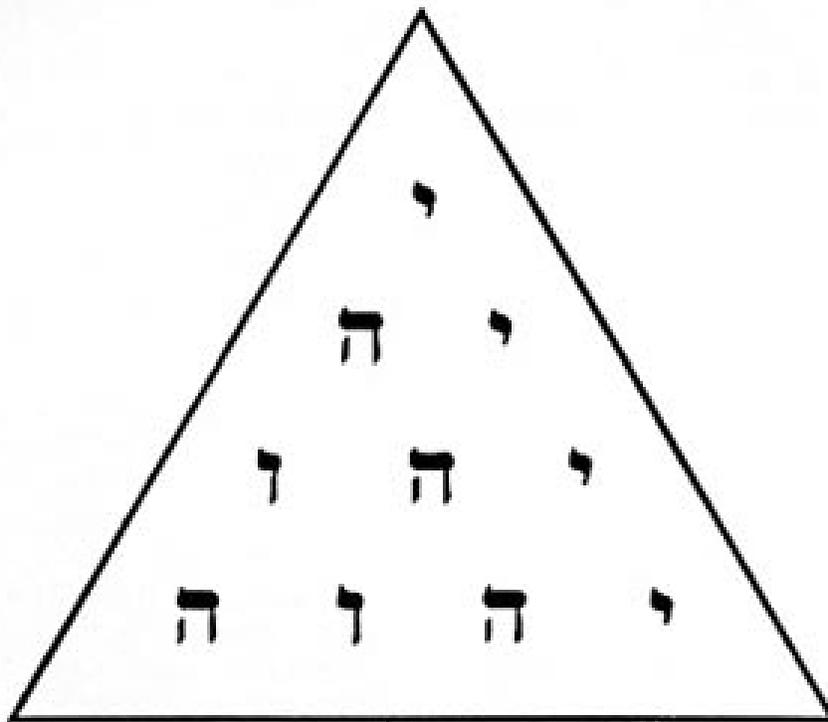


Figure 3 Tetractys of Pythagoras, Note the sacred name in four levels Yod, Yod He, Yod Hey Vauv, and Yod Hey Vauv Hey. It is read from right to left.

Dualism is evident throughout the façade of Masonic Hall as it is seen throughout Masonic symbolism in general. Just as there is Light and Darkness, black and white, sun and moon, and myriad other opposites, so too does Masonic Hall reveal dualistic opposites evident in the facade when carefully studied. Distinctive right and left sides are seen abutting the central section of the façade while each right and left section has its own right and left pilaster. Between the pilasters on the first and second floor are seen doubled gothic windows surmounted by a Romanesque or Norman arch above the second floor and below the third floor. Above each is a window devoid of the Gothic arch, but rather in the form of an oblong square, which will have meaning to every Brother of the Symbolic Lodge.

It is easy to see that the single pilasters merge in order to demonstrate a “pair” in the form of conjoined Gothic arch windows. This occurs on two levels.

In the most simplistic form, we could interpret that as the right and left sides finding coordination and balance in centering.

In an effort to interpret the twin pilaster on both sides of the façade attention is drawn, more specifically, to the Square and Compasses as well as the twin pillars placed at either side of the winding staircase in the FC ritual.

While the Square is used to establish truing of a right angle, we must look back to when the earth was thought to be flat. A square would then have been emblematic of the truing of the earth’s corners or an oblong or square surface. Therefore, from a Masonic perspective we might say that the speculative square is a tool made use of by Speculative Masons for the purpose of squaring our action in a *temporal or earthly* sense.

By comparison, the Compasses are used to draw arcs, and are important tools in early history for describing the celestial realms or heavens above. We might therefore say that the Compasses are tools of Speculative Masons used to describe the ethereal or spiritual aspects of men or that part of man that is held to be higher than his temporal self is. The same idea we find repeated in the twin pillars always present in the Lodge (*Gatlin, Driber 2015*)

With respect to the Twin Pillars, for the purpose of this paper, it is important to recall that atop each pillar sits a globe, one being a terrestrial globe depicting the earth while the other is a celestial globe depicting the heavens. They are placed at the foot of a winding staircase consisting of three sets of steps being three, five, and seven in number. Notice that those same digits appear in the middle row of the Pythagorean Talisman in Figure 1. The staircase leads one above to the Middle Chamber wherein he is paid the wages of a FC. It is noteworthy that the stairs leading to the Middle Chamber total fifteen, again providing us with the symbolic name of Deity (*Driber, 2004*). It is even more interesting and confirming that the wages paid are identical with Masonic components used in the consecration of a new Lodge. Consecration is a unique term used specifically when someone or something is dedicated or devoted exclusively to Deity. These same or similar items are used in the special anointing of one who has held the East in the Chapter—the only difference being in the type of grain used, but essentially the same relevance as the wages paid a FC. Therefore, it seems like a forceful hint that there is something quite holy about the process where twin pillar or pilasters are used to convey Masonic morality. This is precisely the case in the façade of Masonic Hall in Franklin, Tennessee.

Not only do we find ourselves in the middle between two pillars in Masonry, but also there are abundant examples of this depicted throughout other forms of esoteric philosophy, science, art and architecture. In the Kabalistic Tree of Life, we find the right side, the left side, and the all-important center. In the area of Meridian therapy, the opposite sides and middle are clearly delineated. In the human anatomy, we find the right and left side with a central nervous system coursing precisely through the middle. For those who adhere to and practice Eastern Medicine, there is immediate recognition of the energy centers existing squarely in the centerline of the human torso.

In his book entitled *Written in Stone*, Richard Cassaro draws our attention to the Gothic cathedrals of Europe, Buddhist, and Hindu Temples of India and China and to the temples and pyramids of Egypt and Persia. He finds the triptych (the mystery of three) evident in world architecture and bordered by emblems of duality, in some cases, lions or towers instead of pillars or pilasters (*Cassaro, R., 2011*).

There being ample evidence to support that there was some intentional Masonic purpose in the design of Masonic Hall's façade, we are left then with the matter of interpreting the designer(s)' meaning.

Insofar as we are looking at the dualism of the pilasters on both sides of the façade of Masonic Hall, it seems a safe bet to think that we are dealing with repetition of an age-old Masonic paradigm, a TRUTH that as noted appears evident in multiple other forms. Dualism by itself makes little sense, as it seems fractionated and inconclusive from the Masonic context. Duality, in the context of the whole or completeness, makes a great deal of Masonic sense inasmuch as the Mason seeks to make himself complete in union with the Great Architect. This can be seen in the paired Gothic windows of the first and second floors where the right and the left are conjoined to demonstrate the concept of completeness or unity, a balance of the pilasters on the right and left.

Such unification within man is necessary at both levels of consciousness, including all that is governed by his conscious mind and all that is governed by his sub-conscious mind. We might call these differing aspects of our one mind "Will, belonging to the conscious part of Mind, and Desire, belonging to the sub-conscious part of Mind." We could easily interpret that our Will and Desire must be in harmonious balance as seen in the first and second floor windows on the right and the left of the façade.

Moreover, these two sections would correlate even more specifically with the EA and FC degrees. They are symbolically combined *under an arch and overseen by, but not yet united with, the Grand Overseer*. This is evident in the Oblong Square above the arch representing the form of the Lodge. The Lodge is said to extend to the highest heavens and to the center of the earth. This, I believe, is a reference to the universe, and therefore, the Lodge has a connotation of infinity. Infinite is a designation of a Divine characteristic, as such Deity as Infinite Mind. In this regard does the Lodge abstrusely define the pervasiveness of Deity, filling the requirements of being Omniscient, Omnipotent, and Omnipresent!

Additional support for the relationship to the EA and FC degrees in the respective right and left sides of the facade may be seen in the absence of the Keystone in the Norman arches. Clearly, this is a strong indication that the Mason has not yet achieved Master status, let alone received the Mark degree. This point is more forcefully impressed when the right and left sides are compared with the center section of the façade.

The central section reveals the Mason unified with Deity as symbolized under the Gothic arch. The Master Mason has unified himself with Divinity. While on the right and left sides of the façade, the balance of the opposites in man is overseen by the symbol of Deity in the form of an oblong square over the Norman arches, not under them.

The concept is repeated on both sides of the façade in keeping with the Masonic tradition of repetition to impart important Truths.

It is somewhat important to realize that the use of the Gothic arch derives from the Medieval Period and is a representation of the vesica piscis. In Christian Medieval art and architecture, the mandorla or vesica piscis was most commonly used to surround images of Christ as Deity or, sometimes, the Virgin Mary (*en.m.wikipedia.org*).

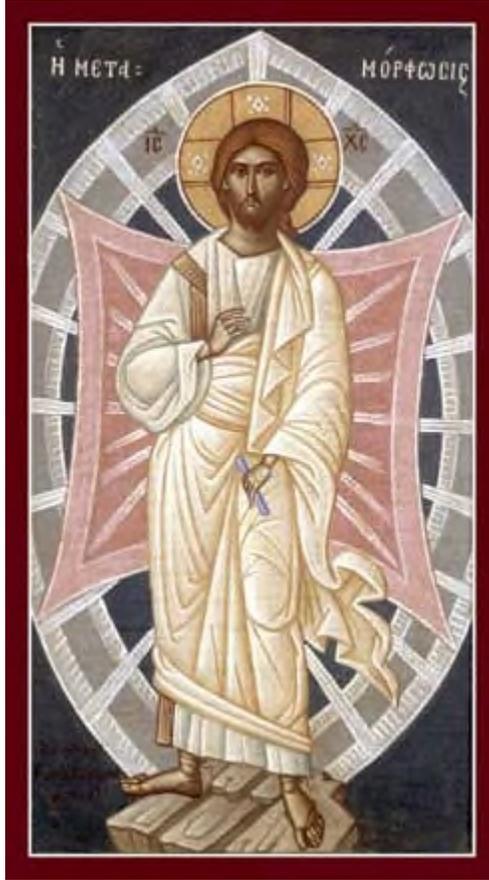


Figure 4 mandorla or vesica piscis surrounding an image of Christ as Deity

The twin sides of the façade of Masonic Hall symbolize the EA and FC degrees, the center section of the façade clearly symbolizes the successful union of the Master Mason with Divinity under the Gothic arch or mandorla. He therefore deserves the title Master and for such reason it is said, “There is no higher degree.”

Still, there is more to argue on behalf of the right and left extremes of the facade representing the EA and FC Masons or the first and second degrees. Atop the right and left sections of the façade are battlements. In the modern world, battlements are primarily architectural decorations, but in the medieval period, they were a functional part of castle defenses from which archers let loose arrows on would be invaders.



Figure5 Medieval castle battlements used in the defense of the castle to fend off invaders

On Masonic Hall, the battlements are symbolic of the defensive work that the Entered Apprentice must do in subduing his passions and improving himself in Masonry. He is fighting off the temporal deviations of life in order to bring the instinctual, intellectual, and spiritual aspects of his being into a balanced alignment. The Fellowcraft Mason is likewise in a defensive position, warding off intellectual distractions as he progresses in the development of his mind in order that his thinking will create something of worth as opposed to confusion and chaos.

Therefore, the architectural inclusions of battlements atop the two extremes of the façade are in perfect keeping with the first two degrees. Supporting this observation is the absence of battlements over the central portion of the façade, which depicts the unification and balance achieved by the Master Mason.

One last observation regarding the battlements is that over both the right and left sides of the façade the battlements total seven in number. Having already pointed out that the sacred numbers three and nine are well represented in the façade of Masonic Hall, the number seven is plainly visible as part of that Masonic group of numbers.

Seven is important as it symbolizes “seven heavens,” and of course, a representation of the Divine over the temporal, which is elaborated in the discussion below regarding the finials. With regard to the number seven, it has relevance because it is biblical, philosophical, scientific, and descriptive of the Creator’s creation.

From the biblical perspective, the number seven is the number of perfection and completeness from both the physical and spiritual standpoint, deriving from the Word as the Creator of all things. Bible Study.org indicates that the number 7 is “the foundation of God’s Word” (*Bible Study.org*).

Philosophically considered in the context of Pythagorean thought, which is said to affect Masonic teaching largely, seven was the model and image of divine order and harmony in nature, while amongst the Pythagoreans the number 10 was considered the number of perfection. (*Blavatsky, H.P.*)

From a scientific perspective in classical antiquity, from which so much of Masonry derives its framework, we know of the seven planets of the ancient world. The seven heavens, seven days of the week, seven colors of the rainbow, seven seas, seven continents, seven liberal arts and sciences, seven wonders of the ancient world and many more.

With respect to Creation, many with a fundamental or literalist perspective believe that the world was created in seven days. “There exists in nature a sevenfold division such as in the animal kingdom where a dog would be; (1) of the animal kingdom, (2) vertebrata, (3) Mammalia, (4) order of Carnivore, (5) family of Canidae, (6) genus of dog, (7) species of retriever.”

In the plant world a Tea Rose would be of the (1) kingdom of vegetable, (2) subdivided into Phanerogamia, (3) Dicotyledon, (4) Rosiflorae, (5) Rosaciae (6) genus of rose, (7) species of Tea Rose.

From the thin description herein described it is easy enough to see why the number 7 fits into the scheme of sacred numbers derived from antiquity and made use of in modern Craft Masonry for the purpose of imparting fundamental Truth to the Brother Mason.

The fourth of the sacred numbers can be readily observed in the roofline finials, and in the number of oblong square windows across the third floor if one considers the middle section a paired conjoined window. There are five finials across the frontal roofline. (*If we include the obelisks on either side of the front doorway, there would then be seven obelisks in the count, although the doorway obelisks are clearly not finials. That notwithstanding, seven does deter from the point of the sacred numbers.*) There are also five oblong windows.

Considering the finials, they are important for two reasons. The number five completes the presentation to the eye of the four sacred numbers common to Freemasonry. Those numbers are 3, 5, 7, and 9. The second reason of importance of the finials is that they are finials in the form of obelisks, or triangles upon squares, meaning the divine over the mortal and the spiritual over the temporal. Of some correlative interest is the similarity found in the Masonic Apron with the triangular flap up or down.

In Masonry, five is the number in the points of fellowship. It designates the orders of architecture, defines the pentagon and the pentagram. It is the number of petals on a true rose. In the secret traditions of Israel, five denoted the gates of grace and the ways of salvation. Higher in the York Rite there are five indispensable qualities essential to the Mason to cultivate.

Additionally, there is a distinct correlation between the sacred numbers portrayed in the façade of Masonic Hall and the required stations of the Open Lodge, three, five, and seven. Including the Royal Arch, which I have long believed is indeed the pinnacle of York Rite Masonry, the stations would indeed consist of three, five, seven, and nine!

Without belaboring the numerology further, even the casual observer of Hiram Masonic Hall #7 will readily observe fifteen gothic arches, a striking feature against the flat Federal style. Again, fifteen is $10 + 5$ or **YOD HE** in Hebrew letters, and totally commensurate with that after which we as Masons must continually seek!

In conclusion, Hiram Masonic Hall is nearly two hundred years old. During that time, countless Masons have walked past and participated in functions at the facility and I doubt there has been much, if any, acknowledgement of the Masonic story told in brick and mortar. It would seem that the above observations were purposefully designed into the building clearly as an enduring edifice to remind Brothers of precisely who they really are, where they are going, and to what end is the endeavor. Still, for two hundred years Brothers have looked, largely without eyes to see, perhaps without minds cultivated to understand.

Some years ago, Brothers assembled and voted to tear down or sell Masonic Hall because the condition of the building had substantially deteriorated. Some actually voted in favor of getting rid of the building. It can only be guessed that they knew nothing of the secrets concealed in the façade. Perhaps they were mostly literalists with little Masonic insight. Perhaps they were blinded by their favorite dogma and deafened to any Masonic Truth that could not be fitted into the narrow confines of the dogmatic box. Regardless, Masonic Hall survived and is now a National Historic Landmark, not because of the secrets it shares with those willing to look and think, but for other historical reasons mostly irrelevant to Masonic thought. That is all the better because the secrets are not for all to know.

It is my fondest hope that those who saw only an architectural style and nothing more in the façade of Masonic Hall are awake to secrets preserved in brick and mortar. That in the realization of the Masonic secrets, the Brother will look upon Masonic Hall as a perpetual reminder of his purpose in Masonry, his purpose as a man, and his ultimate destiny.

Note: The fencing and obelisks bordering the front of the property of Masonic Hall are not included in the discussion as they were reported not part of the original design and were later placed there during the period of Reconstruction following the Second War of American Independence.

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9. Mandorla or Vesica Piscis, taken from en.m.wikipedia.com 2015

Illustrative Figures:

1. Grid of the Pythagorean Talisman, also known as the small magic cube
2. Image of Hiram Masonic Lodge building taken from Williamsonsource.com
3. Tetractys of Pythagoras using the sacred or symbolic name of deity, taken from 3rdeyedontblink.tumblr.com
4. Mandorla, from the Holy Transfiguration Monastery, used for non-commercial purposes, taken from www.orthodoxwiki.org/file:Mandorla_Christ.jpg
5. Battlements, at <https://www.google.com/search?=-battlements&source>

FRINGE MASONRY NOT ON THE FRINGE **The Obscure Rite of the Elus Kohen**

By
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I take the title of this paper from a famous one previously written by Ellic Howe in 1972 for the *Quatuor Coronati* transactions titled “Fringe Masonry in England,” and have modified it just a tad. In the original paper, Ellic detailed the history and interests of very colorful personalities of what is termed the Golden Age of occultism in Victorian England, along with their associated rites and degrees, such as the Memphis Misraim, the Fratres Lucis, the Hermetic Order of Egypt, the Golden Dawn, the Sat B’Hai and others. Being focused on the mid to late 1800’s, his paper did not include any information on one of the most interesting of all Masonic Rites, the Rite of the Elus Kohen. It would indeed be considered on the “fringe” today, but in its time, regardless of how small and select it was, it was indeed quite regular and recognized in its home lands. The best description of the early life of our subject, Martinez de Pasqually, is given in the opening pages of Trevor Stewart’s publication of the book *Reintegration of Beings*, so rather than reinvent the wheel, I paraphrase that introduction here.¹

Our story begins with the namesake of this paper being born in the Notre Dame parish of Grenoble around 1710. His full name appears on at least one register of the parish as “Jacque Delyoron Jochim Latour de la Case Martines Depasqually.” For our purposes we will refer to him by the much more memorable “Marinez de Pasqually.” By the accounts of most researchers, it is guessed that French was possibly not his native tongue, due to the grammatical errors that abound in his magnum opus, *The Reintegration of Beings*, which will be discussed later on, as well as the fact that he used at least two secretaries that we know of, Abbe Fournier, and Louis Claude de St. Martin for his correspondences. It was supposed that he was possibly Jewish at birth as well, but yet more grammatical errors (some very unforgiving I’m told) abound in his use of the Hebrew language as well. At any rate, he was, in the least, nominally adherent to the Catholic faith, was married in the parish church, and produced two sons, of which nothing is known, but were most likely not alive for him to bequeath his peculiar Masonic system to when he died.

We know that as early as 1754, when he was around age 44, he promoted his system of Freemasonry known as the “Elus Kohen,” which would translate roughly in English to “Elect Priests.” Scottish Rite Masons will be familiar with the word “Elu,” from several degrees of the Lodge of Perfection. How was he promoting them? Freemasonry was still Freemasonry then as it is now, but you must understand that as far as “facts” go, all that we know for sure is that the public face of the Craft emerged in 1717; thence spread to the continent and grew amongst the fertile grounds of the French and the volatile times during the years of the Royal and political troubles in England, Scotland, and was still doing so much later in the years just prior to the American War between the States.

During this time, just anterior to the formation of the Grand Lodge in England, the spread of Freemasonry was sometimes accomplished through individuals, and sometimes even passed from father to son via Patent, or a “permission” to spread the work. There was very little regulation as we know it now on the members of the craft, as much about what we do now in our times was very far from being “solidified” or codified into Masonic Law. It was in this fashion that Martinez began his system.

He arrived, in a very self-promotional manner, at a Lodge in Toulouse bearing a large, elaborately decorated charter allegedly given to him from the exiled Prince Charles Edward Stuart (who at this time was still only a few years removed from his failed return to England and Scotland from exile) authorizing him to promote his system, and form Lodges and Temples accordingly, functioning as a “Grand Inspector General” of Freemasonry, another title familiar to Scottish Rite Masons. Interesting to note, but well outside the scope of this paper, is the ties that obviously exist between the Jacobites, supporters of Bonnie Prince Charlie and the return of his house to England and Scotland, the formation of the Scottish Rite, as well as this system, and all the associated politics that go along with these systems that would seem indeed very foreign to us today. This I bring up as a mere historical curiosity; an excellent paper on this subject and the “Clermont Rite” associated with the Rite of Strict Observance was written by B.: David Sheihan Hunter Lindez, and is currently published in the 2014 transactions of the Masonic Study Society.²

His system or “Rite” as we would call it was eventually accepted; even after making such offensive claims to existing brothers that his purpose was indeed intended to replace the “spurious Masonry” they were then practicing; Pasqually, like many Freemasons from then and now, felt that Masonry had lost its way, and needed to be set back on the right track. He established Temples (lodges) in Foix, Avignon, Bordeaux, Metz, Montpellier, Paris, La Rochelle and Versailles. He established **two** sovereign tribunals to control the order; this would be akin to having two Supreme Councils for the Southern Jurisdiction of the Scottish Rite. We are not sure why there were two; perhaps he didn’t think one was more trustworthy than the other, but my own research into Pasqually shows little hints here and there of his being perhaps too overprotective of his order; this may or may not be justified depending on what frame you look at him through, but the signs are there; two tribunals or supreme governing bodies doesn’t really make sense; withholding ceremonies and instruction from his own disciples (which he did do); this indicates to me he either hadn’t finish creating the entire system or he just didn’t want to give it out in its entirety, which I still personally see happen today in various other mystical and occult orders. Leaders still exist today in the world of mystical orders where said leader is the heir and title holder to literally hundreds of systems, degrees and orders, but he/she is completely unwilling to share this wisdom with anyone else. That aspect of the human mind hasn’t changed from the 1700’s until now.

He worked and fed this Masonic system until 1772 when he left for St. Domingo. In an interesting turn, seven years after he left for St. Domingo, in 1779 (which was five years after his death), his wife entered into a new marriage and retained contact with members of the Elus Cohen, *of which it seems she was a member* (this being a purely Masonic system, it bears more study; remember that this was the mid 1700’s, and co-masonry wasn’t fashionable as a system until the Rite of Adoption, which records

indicate wasn't attempted until 1774, which could possibly have been a couple of years after her initiation would have taken place, since he left in 1772).

After he created the Elus Kohen starting around 1754, and saw its growth and spread, his departure for St. Domingo, in what is now the Dominican Republic, was by all accounts sudden, and purportedly had to do with the ministrations of a plantation that he received as an inheritance. He died two years later, perhaps, thankfully for him, as he probably would not have wanted to be present for the slave rebellion that took place on that island in 1791. Before his death, he appointed a successor, Cagnet de Lestere, who died shortly thereafter before making any significant progress with the system; however, he in turn had also appointed a successor before his own death in the person of Sebastien de la Casas. It was under de la Casas that the order went into abeyance, and eventually withered, not having the nurturing and instruction of its founder. The last of the Temples closed around 1792, with known Reaux Croix from the original order living as late as 1868.¹

The Order and Its Structure and Practices

As stated, this was a Masonic Rite, with the Craft degrees at its foundation. The following is from Gnostique.net.³

The first class contained the normal Three Degrees of Symbolic Masonry plus an additional degree of Grand Elect or Particular Master. The second class contained the so-called Porch Degrees of Apprentice-Cohen, Fellow-Cohen and Master-Cohen. It was typically Masonic, but contained hints of an underlying secret doctrine.

The third class contained the Temple Degrees of Grand Master Élus Cohen, Knight of the East and Commander of the East. Under the appearance of Masonry, its Catechisms were based upon Martinez' General Doctrine. The Doctrine is expounded in Martinez' only book, *The Reintegration of Beings*, which is a pseudo-commentary upon the Pentateuch. Purifying diet, similar to that of the Levites of the Old Testament, and rituals of exorcism were employed against evil in the individual and collectively in the world.

The secret grade of the Order contained the degree of Réau-Croix, not to be confused with Rose-Croix, a term that was also known in Masonic and Rosicrucian circles at the time. In this Degree of Réau-Croix, the Initiate is put in touch with the spiritual planes beyond the physical, through Magical Invocation or Theurgy. He draws the Celestial powers into his and the earth's aura. Auditory and visual manifestations, called "signs," enables the Réau-croix to evaluate his own evolution and that of other "operators" and to determine thereby whether he or they have been re-integrated into their original powers. The grand object of the Order was to obtain the Beatific Vision of the Repairer, Jesus Christ, in response to Magical Evocations. Martinez conferred the title of "Sovereign Judges et Supérieurs Inconnus de L' Ordre"/"Sovereign Judges" on John-Baptise Willermoz, de Serre, du Roy, d'Hauterive and de Lusignan. There were "Unknown Superiors of the Order." One was Bacon de la Chevalerie.

Pasqually's great and only work, *The Reintegration of Beings*, is, as stated above, a pseudo commentary on the Pentateuch, but makes an abrupt end before the story is complete, thus making it evident that he died before completing his work. This work was said to have been given to his disciples of the highest rank, the Reaux Croix. In it, a very

beautiful, complicated, and interesting cosmogony and theology is developed which is, in my own words, extremely unique in the world of both occult theory and standard Biblical commentary. With my admittedly limited resources of research, I can say that I can find no other like it anywhere else; legend has it his doctrines came from a group known as the Asiatic Brethren or elsewhere, but these are all mere stories and I have never seen anything on paper to prove this statement. Hints of standard Kabbalistic theology and design are everywhere in the system, but the system merely skirts the outside of this belief system, without actually getting into it in a familiar manner. Likewise, the theurgical practices given to the adherents of the rite are obviously taken from the medieval Magical text called the *Heptameron*, a grimoire having a probable origin around the 1200's to 1300's, but also have just enough massaging to make them unique in their own right when you compare the two.

So exactly what did Pasqually try to teach in this Masonic Rite? In essence, as outlined in his work, he teaches that Adam, the prototype of man, was created by God and sent to earth to be a “jailer” of sorts for what is called the “prevaricated spirits”; i.e. those who rebelled against God; Earth being their “jail.” While there conducting his duties, he falls prey to the whisperings of the demons and is told he too can create as the father did, and he in turn creates a darker, material version of himself, forfeits his spiritual glory, and is afterwards trapped in the prison to which he was guarding; and another agent is sent to take his place as jailer (being the “Repairer,” or Jesus Christ). This fall from grace is man’s current spiritual state and his return or reintegration must be achieved through a complex series of invocations, prayers and rituals designed to bring him back to the estate that he lost, it having been lost through his own will. That is a nutshell description of his belief system.

This was to be accomplished specifically through ten “Rites,” or operations, as follows:

1. Rite of Expiation; (atonement for wrong doing)
2. Rite of general Particular Grace; (being the doctrine that God has favor on particular people; as in Genesis 6:8: “Noah found favor in the eyes of the Lord,” so in this case, favor for the Elus Kohen)
3. Rite of operations against Demons; (self-explanatory, exorcisms, VERY DANGEROUS)
4. Rite of Prevarication and Conservation; (defense against lying spirits)
5. Rite against War;
6. Rite of Opposition to Enemies of the Divine Law;
7. Rite to obtain the Descent of the Divine Spirit;
8. Rite of strengthening of Faith and Perseverance in divine Spiritual Virtue;
9. Rite for the fixing of the Conciliating Spirit in oneself;
10. Rite of annual Dedication of all the “operations” to the Creator.

Each one of these rites had an accompanying ritual designed to raise the operator’s awareness to a level of receptivity of divine truth, thus enabling him or her to attain that “reunion” or “reintegration”. You need to understand that these “rites” or rituals were done in the manner of a medieval Magician; consecrated clothing, weapons, and regalia were all needed and used. A purifying diet was prescribed, similar to that of old testament priests. Magical circles were then cast on the floor, outside of which the

operator would NEVER stray, lest he incur the wrath of the demons he had invoked, and then exorcised. Certain times of the year and days were employed to ensure success in the operations, being also loosely tied to the original source of the Rite, the *Heptameron*, and in turn relying upon astrological correspondences to achieve desired results. What small pieces of the original system that remain show a very, very lengthy preparation process, which in turn is small in comparison to the physical requirements and time needed to complete them as instructed. In other words, I don't think that anyone with a family or a job in today's modern world could efficiently or successfully perform the rituals required as they were worked during the time of Pasqually.

The Kohen indeed met in Temples (what we call lodges), but the majority of the ceremonial work was done alone and in private by the individual. So now, in your mind's eye, picture this: a darkened, candle lit room; a white chalk circle inscribed on the floor with Hebrew letters and Kabbalistic symbols etched on the perimeter; the operator standing in the center in flowing white robes with his magical sword intoning various names of God imploring his protection, invoking demons and then banishing them from the presence of the earth and the operator's aura. Picture all of this, and then picture the last piece of interest to us, in that he wears his Masonic apron of his rank over his regalia! Personally, it would have been a sight to behold, and very strange for us to comprehend today, but remember, at this time this **was a legitimate Masonic rite**, no different in terms of recognition than our own Scottish Rite or York Rite.

Vestiges Today

The Rite of the Elus Kohen, much like the Enochian system of John Dee, was fragmented and to our knowledge the complete system *as he worked and promoted it amongst his disciples* no longer exists. There are, however, various groups, both Masonic and non-Masonic, that carry this torch to this day. The first of these is the Rectified Scottish Rite, sometimes called the CBCS, which is a French abbreviation for Chevalier Bienfaesant de la Cite Sainte, or "Knights Beneficent of the Holy City".

Of all the disciples of Pasqually, two are of particular note. The first we mention here in relation to the CBCS. He was Jean Baptiste Willermoz. First initiated in the Elus Kohen in 1767, after Pasqually's death he took the doctrine of the Elus Kohen, kept the Masonic context, removed the ceremonial magic and added a dash of Templarism and Chivalry. This body still exists in a recognized Masonic form today in the aforementioned CBCS, most bodies gaining their regularity from the Great Priory of Helvetia, which kept the rite safe during the years of World War II. In the USA, there was a movement a few years ago to bring this body "to the masses" so to speak, since the national existing body was and is so exclusive. This movement failed, but the original does still exist and retains its charter, and meets annually in Washington DC, though to my knowledge the grades are not worked.

The second of Pasqually's most notable disciples was a man named Louis Claude de St. Martin, the namesake of the Order of Martinists. St. Martin had an interesting life both pre and post Kohen affiliation, but eventually he forsook the operations of the Kohen and opted for what he styled the "way of the heart," a more introspective form of Mystical Christianity. He felt that the operations of the Kohens were, at best, too convoluted; evinced by his comment to his Master Pasqually when he asked about all the

complex rituals, “is all this really necessary to know God?” At worst, he felt the operations were dangerous, putting the operator into too close of a contact with the very demons and spirits that had tempted Adam into the fall. When he came to this decision, he not only walked away from the Kohen, but also from Freemasonry proper; he eschewed all societies and orders and opted for a pure, simple, straight forward approach of Mystical Christianity, introspection, and meditation.

Although he left, he never had a cross word to say about his former master or his doctrines; on the contrary, he claimed that Pasqually had the “Key,” of which Jacob Boehme, Christian mystic, also held. His philosophies were expanded upon and added to, and to this day exists as the Martinist Order, which has far too many variations to list, some are Masonic, most are not. It is an ironic twist that such an order has developed from the teachings of a man who tried to teach his disciples that such orders were not necessary nor even desired. It is my personal belief that St. Martin would either be very upset at this modern scenario, or in the least would have a good chuckle over it.

This brings me to the last point of interest in this paper, and that would be modern variations of the Elus Kohen proper that still exist today. In short, yes, they do . . . all one needs to do is scour the web and you’ll see them. There are also much smaller private groups that do not advertise. Some of the groups have an advantage of having access to materials and rituals that others do not, by virtue of their geographical location and the makeup of their membership; I have heard whisperings that some even lay claim to an unbroken chain of succession from Pasqually himself. This, to my knowledge, has never been proven, either in public or private forums, but although it is unlikely, it is not impossible.

In any case, these groups, like any other type of gathering of men and women, even our craft, develop what is known as the “egregore.” An egregore is a type of group mind or thought-form created when people of a like mind gather together with a common purpose. Freemasonry has a group mind or egregore, as a generality, but each individual lodge also has its own separate egregore, made and created by its individual members. Let us suppose for arguments sake that the original Kohen were indeed all gone, and the original transmission lost to time. The modern groups can and do still create their own egregore by their united thoughts, words, and deeds; this egregore, built by these individual groups, can do much, as your own lodge does. If any of you, as Masons, are paying attention to what happens in your lodge, you will note that the egregore indeed attracts people of like mind to you; it can also repel. This happens every day in our own groups. And so these modern groups that have taken on the moniker of Kohen have developed their own, with their own aims and purposes, and continue to work for what they deem to be the betterment of humanity as a whole, and reintegration as individuals.

In the end, all of our different means are used to achieve the same end, are they not? For the Kohen, this is reintegration, or reunion to a lost state. As Masons, we also search for “that which was lost.” We use allegory and symbol to convey these teachings (the Kohen were operative, rather than speculative), so that they will hopefully tend to stay with us longer and mean more to us as individuals; to learn to live well, so that we may die well. Thank you for your time, and thank you to the Tennessee Lodge of Research for its hospitality.

Barry Eastham 33°, KYCH
PM Greenup Lodge 89
Greenup, Kentucky

Resources:

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[Gnostique.net](http://www.gnostique.net) website, <http://www.gnostique.net/initiation/pasqually.htm>

JOHANN REUCHLIN AND THE CHRISTIAN CABALA

By
Gerald Leek, 33°

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Johann Reuchlin was born in the town of Pforzheim on February the twenty-second 1455. He is known for his legal career as well as being a proponent of Greek and Hebrew studies. He was professor of Greek and Hebrew at the University of Ingolstadt and later at the University of Tübingen. He is best known for his involvement in a case resulting from a baptized convert from Judaism who had obtained permission from Emperor Maximilian to destroy all Hebrew Literature except the Old Testament. When the Jews appealed this action in the courts, Reuchlin was called in to give his opinion on the case. He reported favorably for the Jews and stated that only the few writings that directly insulted Christ could be burned and that all the other literature was a valuable source of learning. The decision of Reuchlin prevailed and the Jews were allowed to keep their books. This made him into a symbol to his fellow humanists for the cause of educational freedom and freedom of thought as well as that of a changing society.

Reuchlin was not only interested in the Jewish language, but Jewish mysticism as well. His lesser read works are on the subject of the kabbalah interpreted through a distinct paradigm of Humanistic learning. In the Fourteenth and Fifteenth century a new school of thought began to emerge inside the Italian Renaissance that was labeled humanism. Medieval culture glorified God and heaven, while antiquity glorified man and this world.¹ In contrast the spirit of the Italian Renaissance was much closer to that of antiquity. Mirandola states that after He created man, God said to the new creature:

The nature of all other creatures is defined and restricted within laws which we have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody we have assigned you, trace for yourself the lineaments of your own nature. I have placed you at the center of the world...²

This viewpoint placed man at the center of God's theology instead of God at the center of man's theology. This theology stressed free will and good works. Theologians of the "free will" modernist school wrote on requirements of salvation and preachers carried this topic into their sermons. The Humanist wanted to study the language and the text itself instead of translation. They believed that theologians needed to set aside Aristotle and study the scripture.

In a decree of the council of Vienne in 1311-1312, there was a calling for the teaching of Aramaic, Hebrew and Arabic in some of the great universities. This decree was largely ignored and these studies went neglected for some time. Due to the hard work of the above mentioned scholars University lectureships in Greek and Hebrew were established in Louvain (1517) and Paris (1519) for Old and New Testament studies. Among these scholars was Johann Reuchlin. He

¹ Bush, M.L. *Renaissance, Reformation and the Outer World*. London: Blandford Press, 1967. p 37

² Mirandola, Giovanni Pico Della. *Oration on the Dignity of Man*. <<http://cscs.umich.edu/~crshalizi/Mirandola/>> 3 November, 2004

published the first ever Hebrew grammar book in Latin, *Rudimenta Hebraica*, in 1508. He also published a more advanced text on the study of Hebrew in 1518. Reuchlin also wrote two texts on the kabala, *De Verbo Merifico* and *De Arte Cabilistica*.

In *De Arte Cabilistica*, Reuchlin writes that the faculty of speech is what distinguishes man from beast and allows him with the ability to have discourse with the divine. The ability to communicate is seen as the key to all knowledge. “This then is the end of man, to which nature formed and made him: to walk like an animal with his feet on the ground, but alone of all creatures to hold discourse, head held high, with the angels in heaven.”³ Thus the language one spoke with became very important. Hebrew was the language of the Old Testament. Greek, Latin and the Hebrew language are scholarly and antique languages as well as holy languages. Latin was the language of the Church. Greek was the language of the Eastern Church as well as the apostles and the philosophers. Hebrew, however, was the language of God, the language in which the Torah was given to Moses on Mount Sinai. This concept resonated heavily in Kabbalah’s concept on the nature of the Hebrew language. It is easy to see how speculation as to the nature of a divine language would appeal to the Humanist in Reuchlin.

The *Sefer Yetzirah* states there are “ten sefirot of nothingness and twenty-two foundation letters.” These twenty-two foundation letters are the Hebrew alphabet that were used when the universe was created as it is stated in Genesis “and God said.”⁴ The kabbalistic system is not only concerned with nature of the letters but also the ways in which the alphabet can be used to interpret and understand Holy Writ. Both areas get equal respect in Reuchlin’s system.

As to the Divine letters, they are assigned a nature and substance of their own accord so that the composition of the divinity of the alphabet could be understood. On this he writes the meanings:

Aleph is the Way or Rule (Job 33: “I will teach,” i.e. “I shall instruct you in wisdom”); bet is the house (Psalm 23: “I shall live in the house of the Lord”); gimel is retribution (Psalm 116: “Because the Lord has given you retribution”); daled is a door or entrance (Genesis 19: “And they were near to break the door”); he is Behold (Genesis 47: “Behold, your seed”)...⁵

He continues in this manner for the entirety of the Hebrew alphabet. This is the fourth grammatical approach outlined in this portion on practical applications of Kabbalah. I choose to list it first because it is more of an example of philosophy than technique though all four approaches contain obvious elements of both. The Humanist held linguistic abilities in the highest scholarly regard, identifying language as the gateway to understanding the true gospel and thus the true salvation of Christ. The conceptualization of an essence that belongs to each letter in and of itself makes the language more than a gateway to knowledge, it is knowledge itself because it is no longer merely a reflection, a vehicle of communication, but shares in the properties and essence in what is being communicated. This aspect of kabbalistic philosophy seems very compatible with the theological linguists of the time and could explain some of its appeal to the Italian Humanist. Kabbalah not only glorified the language as did these Christian scholars but the signs and symbols used to record and transmit the language as well.

³ Reuchlin, Johann *De Arte Cabilistica* trans. Martin and Sarah Goodman. Lincoln: University of Nebraska Press, 1993. p 49

⁴ Kaplan, Aryeh. *Sefer Yetzirah: The Book of Creation*

⁵ Reuchlin 315

In this section, three other aspects of the interpretation by letters are presented. The first is taking the first letters of the words of a verse in Torah to make another word to explain the meaning of a meaning of a verse. The second technique is using the last letters of the words in a verse in the same manner. The example given is in Psalm 1: “Not thus the wicked,” in which the final letters transposed make AMN, meaning Amen. This is explained by saying that the wicked will be sent to hell for refusing to say “Amen.” Amen translates into I believe. The third technique is a speculative explanation of the occurrence of letters inside of a word in which they do not seem to belong. The explanation is based on the properties of the letters as presented fourth in Reuchlin’s writing but listed first here. These methods of interpretation and many more are used casually throughout the text. This is meaningful not only in the techniques presented and their particular character, but by using these techniques so often and so gracefully and naturally. He cites his distinctively kabalistic sources often when presenting ideas and methods within such a wide ranch of texts and manuscripts that he evidences himself as being one of the most learned Christian Scholars of his time in the studies of Hebraic literature.

“There are ten sefirot on nothingness.” Ruechlin gives as much precedence to the sefirot as he does to the “twenty-two foundations letters.” Here each number, one to ten, has an essence or attribute, in the same fashion as the letters of the alphabet. “These are the ten divine names that form the mortal conception of God, whether they be part of his essence or attached to him specifically, and whether they be actual or conceptual.” These could rightly be called attributes or emanations of the divine. He lists them as “Crown, Wisdom, Understanding or Intelligence, Loving Kindness or Goodness, Seriousness or Gravity, Beauty, Victory, Praise, Foundation and Kingdom.”⁶ Above these attributes is placed the term Ain Soph in Hebrew and Infinitudo in Latin. This is called infinity, nothing or not being. It is the abyss which cannot be crossed or defined. Being undefined, it is the concept most closely associated with the deity. This is explained earlier in chapter three, “God has not given us this name of the tetragrammaton that we should call out what is unutterable: you are right to call it Anekphonton, that is, ‘unpronounceable.’ To Moses’ question, ‘What is your name,’ the Creator replied ‘YHVH is my name to eternity...’ the tetragrammaton then is a name of eternity.”⁷ The ten attributes of God are components of the indescribable, the Ain Soph, the four letter name of God. Reuchlin offers this same theory in Pythagorean terms in chapter two.

“Here we have the Tetractys, that quaternity of which I spoke before. It is the Idea of everything created, for, as the mathematicians say, all progression is derived from four. From it arises the decad that we call the ten general, generalizing groups of things. One, two, three and four proceed from all-powerful capacity to the act of energy, and produce ten, whose mean is five.”⁸ On the ten he states, “This most beautifully ordered world demonstrates this number’s perfection: we see it moving, according to Pythagoreans, in ten spheres”⁹ and “that celebrated number that comprehends all things, so that it is finite and infinite, equal and unequal, one and many, right and left...”¹⁰ Here the four letter name of God, the unpronounceable name of God, includes but is not the ten, for it is all things and at the same time is none of these things, the incomprehensible infinity of the universe. Taking farther this symbolism of expansion and interpretation based on four in kabalistic terms it is written, “If from the four letters YHVH, you posit four yods, and going down three hays, two vavs, and one hay, you will soon get the sum of seventy-two, which explains the incomparable name of God to

⁶ Ibid. 285

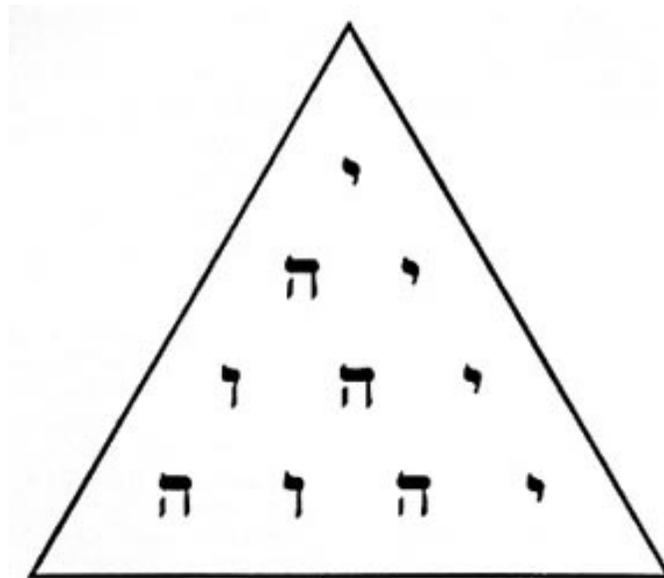
⁷ Ibid. 267

⁸ Ibid. 193

⁹ Ibid. 191

¹⁰ Ibid. 189

which all sacred names lead.”¹¹ The number seventy-two has many attributes. It is the number of angels and the number of the names of god. It is the sum of the thirty-two paths of knowledge and the fifty gates of understanding. The thirty-two paths of knowledge are the twenty-two letters of the Hebrew alphabet and the ten sephirot. The thirty-two paths carry other individual names such as “resplendent understanding,” “understanding of clarity,” “secret understanding,” “enlightening intelligence,” and “constituting intelligence.”¹² These are known as the tree of life. “Sometimes the image used is that of a tree and sometimes that of a man, so they often mention not only root, trunk, branch, and bark, but also head, shoulders, legs, feet, and right side and left side in their images.”¹³ Throughout this text, Reuchlin has made use of and explained efficiently, purely kabalistic techniques. He has demonstrated a sound understanding of language that has allowed him to understand obscure methodologies. These methodologies are unique to the kabala for several reasons. The foremost reason for them being exclusive to the kabala is the primacy of the Hebrew language. Most of the techniques use a manner of manipulation that is only appropriate when using the Hebrew language because of the structure of the language. The three letter root and lack of vowels gives the language a unique ability to be manipulated and coded as well as the fact that all letters possess numerical equivalencies. Another distinctively Kabalistic tendency among these examples is that all methodologies are centered around or based upon the Torah. Though his methodology is consistent with the tenets of Kabala, his end goal is not quite the same. Here Reuchlin appears as a true Christian.



It would now be proper to examine the purpose of kabala in Reuchlin’s system and how his viewpoint would differ from the traditional Jewish standpoint. The main difference is the nature and role of the messiah, as well as that of the kabala. To the traditional kabalist, the art was a Judaic branch of learning and only the practicing, observant Jew could be a practicing kabalist. To Reuchlin, it is the supreme and primal philosophy of the knowledge of God and when properly

¹¹ Ibid. 275

¹² Ibid. 257

¹³ Ibid. 285

observed and applied it would prove the divinity and messianic role of Christ. Through the practice of the meditative arts, one could draw closer to God and experience the salvation that had been granted man through the Son of God, Jesus.

The identification that Reuchlin feels with the kabala shows itself not only in scholarly terms, but also in the realm of personal conviction. The art of the kabala is presented as a way to understand the nature and role of the messiah that leads to man's ultimate redemption from the initial severance from the presence of God that resulted in Adam's original sin. "At some time in the future it would be possible to obtain remission; there would be a man chosen to eat of the Tree of Life... God no longer spoke with him face to face as he had done, a clear sign of his anger and estrangement."¹⁴ "This was the first kabala of all—the announcement of primordial salvation,"¹⁵ explains Simon, the kabalistic master in this text. Here the kabala is a divine gift of revelation concerning salvation. Later, Philolaus, the Christian character of the book, defines kabala in a slightly different manner. "Kabala is simply (to use the Pythagorean vocabulary) symbolic theology, where words and letters are different codes for things."¹⁶ Here it seems the methodology is equated with the whole of the system instead of being the tool of the system. To make this distinction is necessary for the transition of the kabala into the "Christian Kabala." Simon the Jew states, "Kabala is a matter of divine revelation handed down to further the contemplation of the distinct Forms and of God, *contemplation bringing salvation*; Kabala is the receiving of this through symbols."¹⁷ Salvation brought about through contemplation is necessarily a different salvation than Luther's Sola Fida or the Catholic creed. To define the kabalistic salvation of the Jews one might look at some of the sources that Reuchlin uses for his text. One teacher that Reuchlin refers to is Rabbi Abraham Abulafia and another is the writings of the Zohar that were transmitted to public knowledge by Moshe de Leon. Abulafia's description of the messiah is complex and confusing, playing different roles at different times. In fact, there seems to be more than one messiah in the works of this ecstatic kabbalist. He explains in one of his writings that the term messiah designates three matters. First, the term refers to the Agent Intellect. This is the Greek *nous poetikos*, which is the inner human capacity, found in the soul that activates the intellectual process.¹⁸

Second, the messiah is the one that "will forcibly bring us out of exile from under the rule of nations." In his *Mafteah Ha-Shemot*, Abulafia explains that the Messiah does not have to perform miracles as understood by the masses, but he will bring about an entire change in reality. In *Or Ha-Sekhel*, Abulafia predicts the reality of an apparent reconciliation of nations and faiths "in which all mankind will look upon one another as parts of the same organism, just as a body has many organs functioning in harmony."¹⁹

Third, Abulafia states that the material human hylic intellect is also the messiah. It is the redeemer and can save the soul from the rule of material kings and their laws and people. This indicates an impersonal messiah that is available to all men, as does the first concept of messiah. This is the liberator of individual souls and minds as the first concept addressed is the activator of the desire for this liberation. More than once has Abulafia referred to the messiah in a threefold

¹⁴ Ibid 69

¹⁵ Ibid 75

¹⁶ Ibid 241

¹⁷ Ibid 63

¹⁸ Idel, Moshe *Messianic Mystics* pp. 179-180

¹⁹ Berger, Abraham *Abraham Abulafia. Essential Papers on Messianic Movements and Personalities in Jewish History* ed. Saperstien, Marc; New York; 1992 pp252-253

manner. In *Sefer Ha-Yasar*, he states that the master, messiah, “is the knowledge, the knower and the known, all at the same time.”²⁰

Moshe de Leon’s concept of the messiah is a different from the ideas that have been previously examined. Instead of a reconciler of faiths and nations, the concepts found in the Zohar are extremely militaristic. Instead of referring to the messiah in poetic terms of knowledge and soul within one’s self, one finds a concept of the warring king. The nationalistic redemption of the practicing, or observant, Jews is a mighty event. When the messiah arrives to the land of Galilee, “the whole world will tremble and all the people of the world will hide in caves.” The messiah, after ascending to the heavens to receive the crown of the kingdom, will return to Earth and “many nations will gather to him and he will wage wars throughout the entire world.” It is said that he will rise with his might against the nations, he will be publicly known, and the kings of the nations will join together to do battle against him.

This is an entirely different messiah than the messiah that will bring about a new reality that will allow men to see themselves as parts of single organism. This messiah seems bent on punishing those that are to be held responsible for the oppression of Jewry as well as those who have fallen away from the faith. This is the time of a great battle that will leave the true followers of God in their rightful place as rulers and kings. It is said that, “many of the oppressors of Israel will turn and join these nations to war against the King Messiah.” This messiah will appear before the Lord, the Holy of the Holies, and will be clothed “with garments of revenge and girded with his weapons.” The Lord then blesses him with a kiss on the head. There is one concept here that has to do with merging and purifying the three faiths of the time by a matter of personal and inner experience activated by the messianic potential available to all as well as inside of all. There is another concept, which is of the final victory of Judaism as the religion of God as well as the redemption of the Jewish people which will be the Messiah returning in the land of Galilee as “those who are occupied with Torah will be gathered to him” hence reestablishing the nation of Israel.²¹ As both schools have different methods of initializing this return, it should be noted that there is a similarity in these teachings in that both paths believe in an active participation of the people to bring about this return.

Though these two approaches differ somewhat from each other, they are distinctly Jewish and have a common source of revelation in the Torah; neither approach is very compatible with the Christian concepts of the messiah. First, both systems are built on the principle of a Messiah to come, this statement then inherently would not recognize a messiah that had come, namely Jesus Christ. Second, the nature of the messiah in this case is focused on the Earthly aspects of a messiah. This is a king and redeemer that will reestablish the original state of man to that direct communication with God that was experienced by Adam. There is no indication that the Messiah will be directly begotten by the deity. It is easy to see how this is not able to co-exist with the Christian concept of the messiah. Jesus said, “My kingdom is not of this world,”²² and it is written that “He gave His only begotten son.”²³

Reuchlin states that a messiah of this world is of an imperfect mold. “Once Hercules helped the Thassians and for this he is said to have brought them salvation. But they have all since died, and today nothing remains but the name. It was in this sort of way that Ptolemy delivered Egypt; the

²⁰ Idel, Moshe *The Mystical Experience in Abraham Abulafia* Albany: State University of New York;1988 pp. 126-127

²¹ Moshe de Leon *The Zohar* <<http://www.kabbalah.com/k/index.php/p=zohar/zohar&vol=15&sec=537>> stanzas 99, 104, 122,132

²² King James Version Bible John 18:36

²³ John 3:16

country has since been laid waste by numerous wars and enemy invasions. Similarly with the Decii when they freed Rome: Rome was subsequently overthrown in fire and destruction. All salvation that is weakened by the passage of time is imperfect, believe me. Perfect salvation is what makes the transitory live forever.”²⁴ A salvation brought upon by a man, no matter how great and wise, would be imperfect, for man is imperfect. It is man who needs salvation and salvation consists in immortality. “Frail men by their nature die and cease to be; but when they conform to the will of God they become immortal.”²⁵ To conform to the will of God in Christian terms is to accept the gift of grace given by the sacrificing of God’s son, Jesus Christ. It is too obvious to need to discuss the differences between this and the kabala of the Jewish mystics. Reuchlin attempts to do away with these differences in two different ways. One is to portray the kabalist and the talmudist as two separate modes of thought that are incompatible and unconcerned with the other. In this manner it is easy to deposit all elements of the Jewishness of this philosophy in the care of the talmudists, “purifying” his presentation of kabala so as not to conflict with official Church doctrine. This is an unfair portrayal of the kabalist. There have been many famous mystics who have also written codes of law and commentaries on the Talmud.²⁶ Whether Reuchlin creates these categories on purpose to justify his interest or he misinterpreted some text as has been suggested by some is not perhaps the most historically significant aspect of this insertion. By separating the mystical philosophy from the legalistic stereotype of Judaism, Reuchlin not only justifies its study, but creates the situation in which this science of the speculative arts can be held in the highest regard without elevating the position of Judaism itself. If the chief of philosophy was of the purest form in its religion then by necessity it would uplift and prove the truth of its religion. In order to uphold a Christian point of view and still study the kabala not only as a scholar but also as a practitioner, then this distinction must be made.

The other manner in which Reuchlin legitimizes kabala as something worthy of the study of Christian scholars is by utilizing kabalistic techniques to prove the truth of Christianity. The name of the messiah is a matter of speculation for the Jewish kabalists but for the Christian mystic the name and its meaning have been revealed. In this Reuchlin demonstrates the superiority of the name of Jesus. The angel Raziel informed Adam that though he had been punished for his guilt, one day in the future his offspring would be relieved of guilt and be readmitted to the Garden of Eden. “From your seed will be born a just man, a man of peace, a hero whose name will in pity contain these four letters—yhwh—and through his upright trustfulness and peaceable sacrifice will put out his hand, and take from the Tree of Life, and the fruit of that Tree will be salvation to all who hope for it.”²⁷ He then makes accounts of the descendants of Adam hoping to be the vehicles of mankind’s salvation until they realized that the time had not come and that salvation lay in the future. They then began to invoke the name of the Lord in mercy as it is written in scripture. Through gematria he substitutes the letter shin for the words in mercy, as they both have the numerical equivalent of three hundred. Then, by using Notaricon, the use of one letter, the first or last of a word, to stand for an entire word, Reuchlin states that the mem stands for matokh, in the middle of, so that the shin is placed into the divine name where it is then written yh-s-wh, or yh- in mercy- wh. Written as yh-s-wh, the name would be very similar to the Hebrew name of Jesus, Yeshua, who came in mercy to free mankind. In the last pages of the text he asserts the superiority of Christianity due to this understanding. “All that the kabalist can do through the ineffable name with signs and characters you

²⁴ Reuchlin 167

²⁵ Ibid. 165

²⁶ Ibid xxi

²⁷ Ibid 73

have just shown us, can be done in a much stronger way by faithful Christians through the effable name IESV with the sign of the Cross that belongs to it. They believe that they have much the best pronunciation of the Name of the Tetragrammaton in the name of YHSVH, the true Messiah.”²⁸

The reference of salvation by the “tree” of life that is in Raziel’s message is taken to be a reference to wood in Reuchlin’s system. This is why Abel did not resist his brother when he rose against him with a club, because through death by wood he hoped to achieve grace for man. Abraham stacks wood for the fire to sacrifice his son in obedience to God’s command in hope of attaining God’s forgiveness and it is through the use of wood that Noah is saved from the flood. The wood of the cross then becomes another testament to the truth of Christ.

Reuchlin’s kabala follows Pico Della Mirandola’s opinion of the kabala though Reuchlin has a much better understanding of the methodologies of kabala. Reuchlin is important not just for spreading the study of Hebrew but the philosophy of the Jews as well. What is unique is not his adherence to the principles of kabala, for we have seen how he manipulated these to suit the Christian world, but for his use of kabalistic technique to prove his viewpoint. His mastery of the style and method of Jewish mysticism is no small task for one existing in the anti-Semitic church of the late middle ages. He found kabala to be the highest form of philosophy and therefore could not conceive it not affirming the divinity of Christ. His findings in the kabala echo the statement of Mirandola that he found in kabala “not so much the Mosaic as the Christian religion. There is the mystery of the trinity, there the incarnation of the word, there the divinity of the Messiah; there I have read about original sin and its expiation through Christ.”²⁹ It is in this spirit that the Christian Kabala is born.

²⁸ Ibid 353

²⁹ Mirandola, Giovanni Pico Della. *Oration on the Dignity of Man*. <<http://cscs.umich.edu/~crshalizi/Mirandola/>> 3 November, 2004

MASONIC CIPHER

By
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According to author Simon Singh, the Masonic cipher or Pigpen cipher is a monoalphabetic substitution cipher. This form of encryption is considered a cipher and not a code, even though it uses symbols instead of letters or numbers. Singh says there is a reason for this classification. He explains in his novel *The Code Book*, “technically, a code is defined as substitution at the levels of words or phrases, whereas a cipher is defined as substitution at the level of letters (Singh, pg. 30).” Fred Wrixon, author of *Codes, Ciphers, Secrets, and Cryptic Communication*, expands on the definition offered by Singh by also stating it is a Geometric cipher. Wrixon says this type of cipher family, including the Zig Zag cipher and the Rosicrucian cipher, came into existence during the seventeenth century. They use geometric shapes to encipher a plain text. An example of the Masonic cipher is written across the top of the gravestone below.



(Source: <http://www.flickr.com/photos/evissa/614217307/>)

The Masonic cipher gets its name from the Freemasons, who invented this cipher and used it during the eighteenth century. The reason for the Masons' creating this secret writing was "to protect their business from public scrutiny (Wrixon, pg. 183)." Another name for the cipher, Pigpen, apparently comes from the look of the ciphertext itself, since people thought it resembled the shape of pigpens.

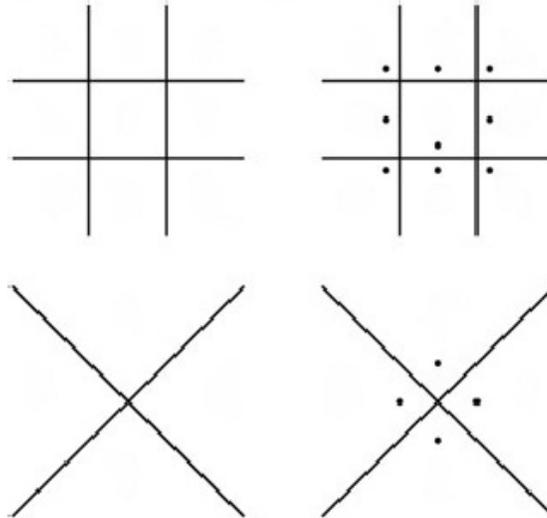
Below is another sample of Masonic use of the cipher.



(Source:http://upload.wikimedia.org/wikipedia/en/thumb/e/ee/Thomas_Brierley_memorial.jpg/300px-Thomas_Brierley_memorial.jpg)

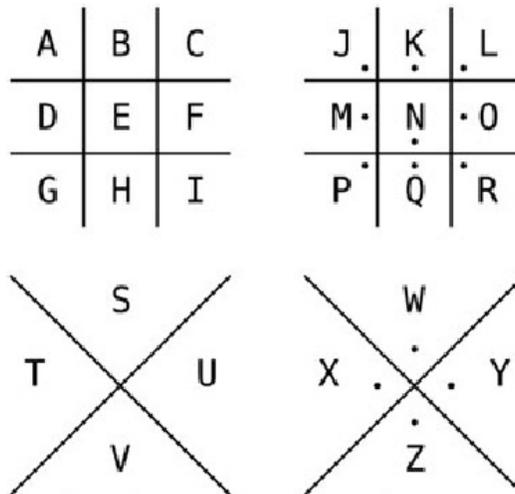
According to Wrixon, the cipher was extremely effective during the time when the construct of the cipher was unknown. Cryptanalysts did not know if they were looking at a code or cipher, though the enciphering process was tremendously simple. Because of the simplicity of the cipher and importance of the information involved, "as a result of security breaches, most U.S. Masonic grand lodges no longer created written ciphers, preferring to use vocal instruction in private ceremonies (Wrixon, pg. 183)."

To encipher a plain text using the Masonic cipher, a cryptographer must first start with four geometric grids.



(Source: <http://commons.wikimedia.org/wiki/File:Pigpen.png>)

Next, the cryptographer will fill each of the twenty-six spaces located in the geographic grids with one letter of the alphabet.



(Source: <http://commons.wikimedia.org/wiki/File:Pigpen.png>)

The cryptographer has now constructed the cipher key. It is important that the recipient have the same key since there are many possible variations. Actually, there are 403,291,461,126,605,635,584,000,000 ways in which a cryptographer can arrange the alphabet in the grids.

After establishing the cipher key, the cryptographer can then encipher his or her plain text. The plain text for this example will be:

ONE IF BY LAND, TWO IF BY SEA

To begin, the cryptographer will encipher the first letter of the text, 'O.' They will go to the cipher key, find the location of 'O' and replace the letter in the sentence with the geographic shape around that letter.

☐ NE IF BY LAND TWO IF BY SEA

Next, they will find the letter 'N' in the cipher key and do the same replacement that was done with the letter 'O.'

☐☐E IF BY LAND TWO IF BY SEA

The cryptographer will continue finding the letters in the cipher key and replace those letters in the text with the corresponding symbols. Punctuation and spacing will also be omitted for improved security.

☐☐☐L☐K☐F☐☐☐A☐E☐☐☐K☐Λ☐☐

Now the cryptographer has completed enciphering the message, and it is ready to send to the recipient.

The receiver will do the reverse to find the intended message. What would a cryptanalyst do to break this cipher having received it without the cipher key? Simon Singh says the best way to find the meaning, since it is merely a monoalphabetic cipher, is to use frequency analysis.

Although the Pigpen cipher has been abandoned by the Freemasons, it is still a subject of interest to amateurs. The encryption system can be found in history books and children's books, like Chris Sasaki's *Detective Notebook: Secret Agent Codes*. Children are taught to use the cipher as a fun and educational activity. There are also several websites dedicated to the Masonic cipher, even one by author Simon Singh, which not only explain the history behind the writing, but also allows the browser to use an online tool to encipher and decipher Pigpen texts.

The Masonic cipher is moving into its fourth century of use, and though it is not regarded as an elite way of writing in secret, it can still generate plenty of fun for anyone interested in cryptic writing.

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PHILANDER PRIESTLEY: A PAST GRAND MASTER LOST IN THE PAST

By
Bradley Pfranger

Bro. Pfranger is a member of King Solomon Lodge No. 6 in Gallatin, TN and the Tennessee Lodge of Research.



Philander McBride Priestley was a son of Dr. James Priestley and Sarah McBride Priestley. He was one of the couple's six children¹. Dr. James Priestley, though his Doctor of Laws in English (LL. D.²) degree was honorary³, served as the first President of Cumberland College in 1809. Cumberland College would go on to become Peabody College in Nashville. Graduates were few in number during James Priestley's tenure in Nashville from 1809-1816 (only 16 total), but school records show three of those graduates became Representatives and two became Senators. Among those accomplished students was famous Tennessee politician, John Bell⁴. It was teaching that would lead Dr. Priestley across the eastern United States, to his last stop in the city of Nashville. He died suddenly at a young age in 1821. Six years later, Philander Priestley's story moved from Nashville to Dover, Tennessee.

According to a book listing all officers and agents in the service of the United States in 1827, Philander Priestley was named as the Post Master in Dover, Tennessee⁵. His compensation for the position was \$53.41. The information collected in this book was required every two years, according to a Resolution of Congress in 1816.

¹ Estate of James Priestley

² Wikipedia Definition: Legum Doctor

³ Peabody College: From a Frontier Academy to the Frontiers of Teaching and Learning.

⁴ List of Trustees: Catalogues of Officers and Graduates of the University of Nashville 1850-1874

⁵ A Register of Officers and Agents, Civil, Military, and Naval, in the Service of the United States, on the 30th of September, 1827; Together with the Names, Force, and Condition of all the Ships and Vessels Belonging to the United States.

A
REGISTER
OF
OFFICERS AND AGENTS.
CIVIL, MILITARY, AND NAVAL,
IN THE
SERVICE OF THE UNITED STATES,
ON THE
30TH OF SEPTEMBER, 1827;
TOGETHER WITH THE
NAMES, FORCE, AND CONDITION
OF ALL THE
SHIPS AND VESSELS BELONGING TO THE UNITED STATES
AND
WHEN AND WHERE BUILT.

PREPARED AT THE DEPARTMENT OF STATE,
In pursuance of a Resolution of Congress, of the 27th of April, 1816.

WASHINGTON CITY :

PRINTED BY PETER FORCE, PENNSYLVANIA AVENUE.

1828.

✓

EXECUTIVE.

#111

GENERAL POST OFFICE. *Post Masters.—S. Section.*

POST OFFICES.	Names of Post Masters.	Compen- sation, &c.
		D. C.
Dickinson's F. co. Va	Pleasant Dickinson,..	7 17
Dickinson's B. co..... Va	William Dickinson, jr.	3 43
Dickson's Mills,.....In	Francis Dickson,.....	6 28
Dillonsville,.....N C	A. C. Labatt,.....	9 40
Dinwiddie C. H... Va	A. S. Lohead,.....	33 46
Dixon's Springs,.. Te	Anthony B. Shelby,..	22 19
Dixville, Va	James D. Dix,.....	19 97
Doak's Stand,.. Mi	Josiah S. Doak,.....	19 64
Dobson's Cross Roads, NC	James Kerner,.....	13 14
Dockery's Store,.. .. N C	Alfred Dockery,....	1 24
Donaldsonville,.....La	Pierre Ayraud,.....	207 88
Donnoraile,..... K	James Hutcherson,..	5 58
Dorchester,..... S C	James L. Morris,....	10 29
Dorsettville,..... N C	Henry Dorsett,.....	11 23
Double Branches,..... S C	James Robinson,	65
Double Branches, Ga	Stephen Stovall,.....	16 99
Double Bridge,..... Va	Joseph Yarborough,..	11 68
Douthat,..... SC	William Crr,.....	11
Dover,..... Te	Philander Priestly,..	53 41
Dove Milis,..... Va	William J. Cole,.....	27 66
Doyal's Mills,..... Al	Daniel Price.....	13 17

Douthat,..... SC	William Crr,.....	11
Dover,..... Te	Philander Priestly,..	53 41
Dove Milis,..... Va	William J. Cole,.....	27 66
Doyal's Mills,..... Al	Daniel Price.....	13 17

On November 27, 1837, Philander Priestly was named by the Tennessee House and Senate with six other gentlemen as a trustee to establish the Dover Female Academy in Dover, Tennessee⁶. An all-male academy in Dover was established with the same piece of legislation. The Act was signed by the Speaker of the Tennessee House of Representatives, John Cocke, and the Tennessee Speaker of the Senate, Terry H. Cahal.

⁶ Acts Passed at the First Session of the Twenty-Second General Assembly of the State of Tennessee 1837-38

CHAPTER XXXII.

An Act to establish a Female Academy in the county of Stewart, and for other purposes.

SECTION 1. *Be it enacted by the General Assembly of the State of Tennessee, That Philander Priestly, Ja- Trustees ap- pointed* cob Shryock, John H. Petty, Henry H. Gorin, John Richards, Jesse C. Ingram, and Alexander M. Wall, be and they are hereby constituted a body politic and corporate, by the name of the trustees of the Dover Female Academy, and by that name shall have perpetual succession, and a common seal; and the said trustees and their successors, by the name and style aforesaid, shall be capable in law to purchase, receive, and hold to themselves and their successors for ever, or for a less estate, any lands, tenements, goods or chattels which shall be given, granted or devised to them, or purchased by them, for the use of said academy, and to use and dispose of the same, in such manner as shall seem to them most advantageous for the use of said academy, and said trustees and their successors, by the name aforesaid, may sue and

them shall seem expedient and necessary: *provided*, said trustees shall not have power to make any by-laws, rules or regulations which shall be inconsistent with the constitution or laws of this State.

Trustees

SEC. 3. *Be it enacted*, That John C. Humphreys, William B. Cherry, William R. Lea, J. O. Shackleford, Solomon K. Valentine, Abethel Wallace, and John James, be, and they are hereby [appointed] trustees to the Dover Male Academy, with all the powers and privileges which were granted to the original board of trustees, appointed to said academy, and that four of the members of said board shall constitute a board to transact business.

SEC. 4. *Be it enacted*, That this act shall be in force from and after the date of its passage.

JOHN COCKE,
Speaker of the House of Representatives,
TERRY H. CAHAL,
Speaker of the Senate.

Passed November 27, 1837.

According to the Office of Deeds and Records in Stewart County (at the county courthouse), the school was located off of Jackson Street in Dover, Tennessee, right next to the Dover Hotel or Surrender House. Here is a view of the area from Google Maps⁷ (it is the tract in the trees on the water's edge):

⁷ Google Maps: Dover, Tennessee



Aerial photos and pictures on the ground show that there is no longer any trace of the Dover Female Academy on the site⁸.



⁸ Photographs by Bradley Pfranger



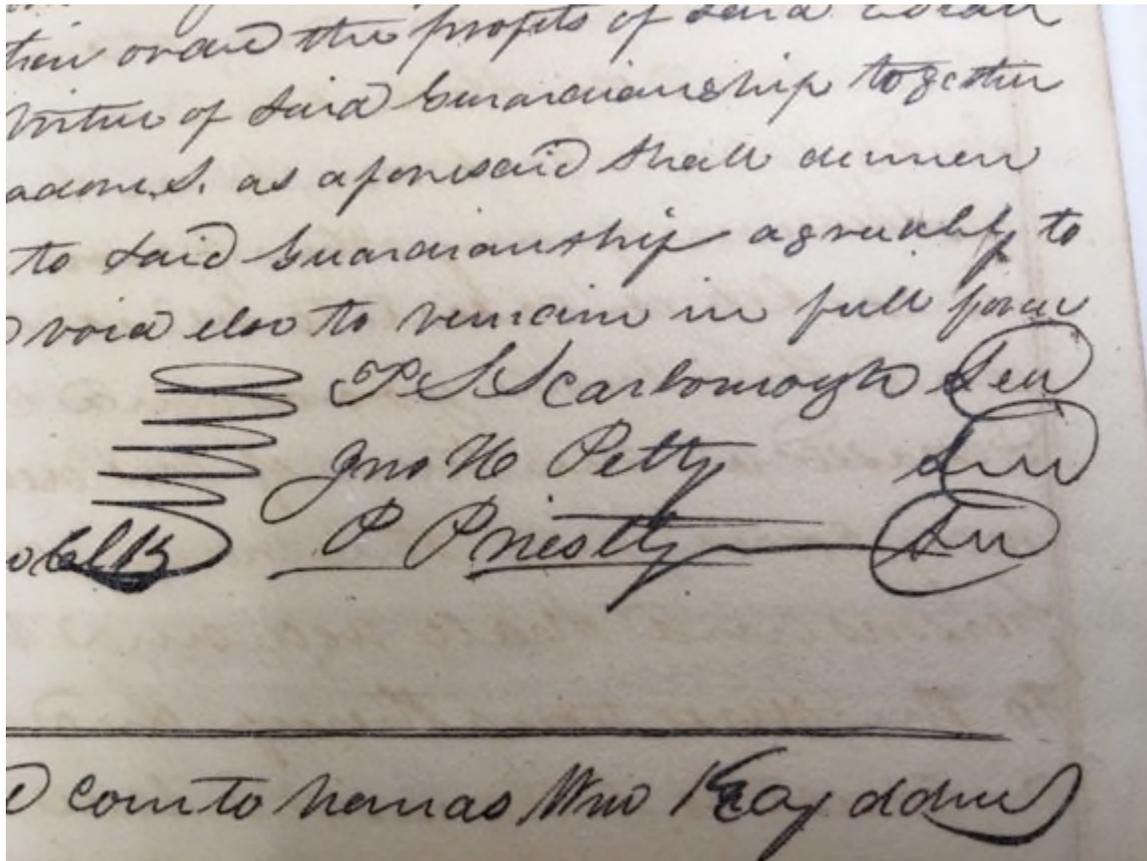
It is worth noting that this immediate area (and the Dover Hotel in particular, which can be seen in the picture above) was very important during the civil war. According to the National Park Service official website⁹:

Built between 1851 and 1853, the Dover Hotel accommodated riverboat travelers before and after the Civil War. General Buckner and his staff used the hotel as their headquarters during the battle. It also served as a Union hospital after the surrender. After Buckner accepted Grant's surrender terms, the two generals met here to work out the details. Lew

⁹ NPS Official Website

Wallace, the first Union general to reach the hotel following the surrender, did not want his men to gloat over the Confederate situation and instructed Capt. Frederick Knefler, one of his officers, to tell the brigade commanders “to move the whole line forward, and take possession of persons and property . . . [but] not a word of taunt—no cheering.” An estimated 13,000 Confederate soldiers loaded into transports began their journey to Northern prisoner-of-war camps. Neither the Union nor Confederate governments were prepared to care for the large influx of prisoners. The prisoners from Fort Donelson were incarcerated in hastily converted and ill-prepared sites in Illinois, Indiana, Ohio, and as far away as Boston, Massachusetts, “and they suffered greatly from the harsh weather.” In September 1862 most of the prisoners were exchanged.

Philander Priestly lived in the area before the Civil War. According to the Stewart County historical website¹⁰, Philander Priestley was the county’s first Circuit Court Clerk. He was credited with holding the office from 1836 to 1840. Original documents housed in the Stewart County courthouse confirm that he was there during that time. His name can be found on documents from court proceedings¹¹.



¹⁰ Goodspeed’s History of Stewart County

¹¹ Stewart County Records 1836-1840

184
 Guardian Bond To Scarborough for 1837 & 1838

Know all men by these presents that we Thomas Scarborough of the County of St. Lawrence in the State of New York and John B. Pettibone of the County of St. Lawrence in the State of New York being the legal representatives of the estate of the late Thomas Scarborough deceased in office in the sum of three thousand dollars in trust for the benefit of the said Thomas Scarborough for the support of his family by these presents sealed with our seals and dated this 10th day of September 1837

The condition of the above obligation is such that the said Thomas Scarborough has and appointed guardian to the said Thomas Scarborough son of the said Thomas Scarborough and faithfully and true returns and returns made with the County Court of St. Lawrence as usually to law being his said guardianship and at the expiration thereof shall well & faithfully account with the Justice of the County Court of St. Lawrence and pay or do them on their order the profits of said Estate that may come into his hands by virtue of said guardianship together with the profits and the said Thomas Scarborough as aforesaid shall remain himself in all things relating to said guardianship according to law and thus this obligation to be void also to remain in full force and virtue in law

Witness our hands and seals this 10th day of September 1837

Thomas Scarborough
 John B. Pettibone
 P. Priestly

Additional Return of monies to Thomas Scarborough

181

Know all men by these presents that we Thomas Scarborough of the County of St. Lawrence in the State of New York being the legal representative of the estate of the late Thomas Scarborough deceased in office in the sum of three thousand dollars in trust for the benefit of the said Thomas Scarborough for the support of his family by these presents sealed with our seals and dated this 10th day of September 1837

The condition of the above obligation is such that the said Thomas Scarborough has and appointed guardian to the said Thomas Scarborough son of the said Thomas Scarborough and faithfully and true returns and returns made with the County Court of St. Lawrence as usually to law being his said guardianship and at the expiration thereof shall well & faithfully account with the Justice of the County Court of St. Lawrence and pay or do them on their order the profits of said Estate that may come into his hands by virtue of said guardianship together with the profits and the said Thomas Scarborough as aforesaid shall remain himself in all things relating to said guardianship according to law and thus this obligation to be void also to remain in full force and virtue in law

Witness our hands and seals this 10th day of September 1837

Thomas Scarborough
 John B. Pettibone
 P. Priestly

Additional Return of monies to Thomas Scarborough

W. B. Cherry - D
 Thos J. Watson - D
 P. Priestly - D
 Samuel Prop - D
 J. M. Parsonnet - D
 J. Johnson - - - D
 J. H. Petty - - - D

Notice of William John Scarborough, Esq. - Sheriff - Sumner

The undersigned who was on the 1st day of Term 1837 of the Sumner County Court appointed to settle with and administer what amount of money and other effects came in the hands of John Scarborough as Guardian of the Estate of John King at the time of the death of the said John Scarborough Report that at the last date on made into John Scarborough's Guardian of said Estate which was returned to said Term 1837 there was then in said Guardian's hands the sum of

\$11 70

On addition thereto the administration of John Scarborough was filed with the undersigned and denotes the profits of which is due to John King's Estate (to wit) Saw Mills on 20th

1st January 1838 for
 Saw Mills on King King and 2nd King
 Saw Mills - 1st term 1837 for
 with interest from 1st term 1837

value

65.00

10.00

\$75 17

The sum in the hands of the administration of John Scarborough former Guardian of John King's Estate which is to be paid to King's Estate then present Guardian the sum of eighty five dollars on a sum due to King under one bond the 6th day of Term 1837 returned to 1st Term 1837

Wm. W. Garrison

J. Rusty

John Richards

Guardian's Bonds both in books of the Court

From all men by their parents that are both in books King's Bond and John's Bonds are held on a family Bond with John Richards Chairman of the County Court of Sumner and his deputies in office in the hands of one Richards and both dollars in truth for the Sheriff of Sumner some books

unit of vouchers and
19 lying in his hands
on 1837 the sum of
one hundred Dollars and

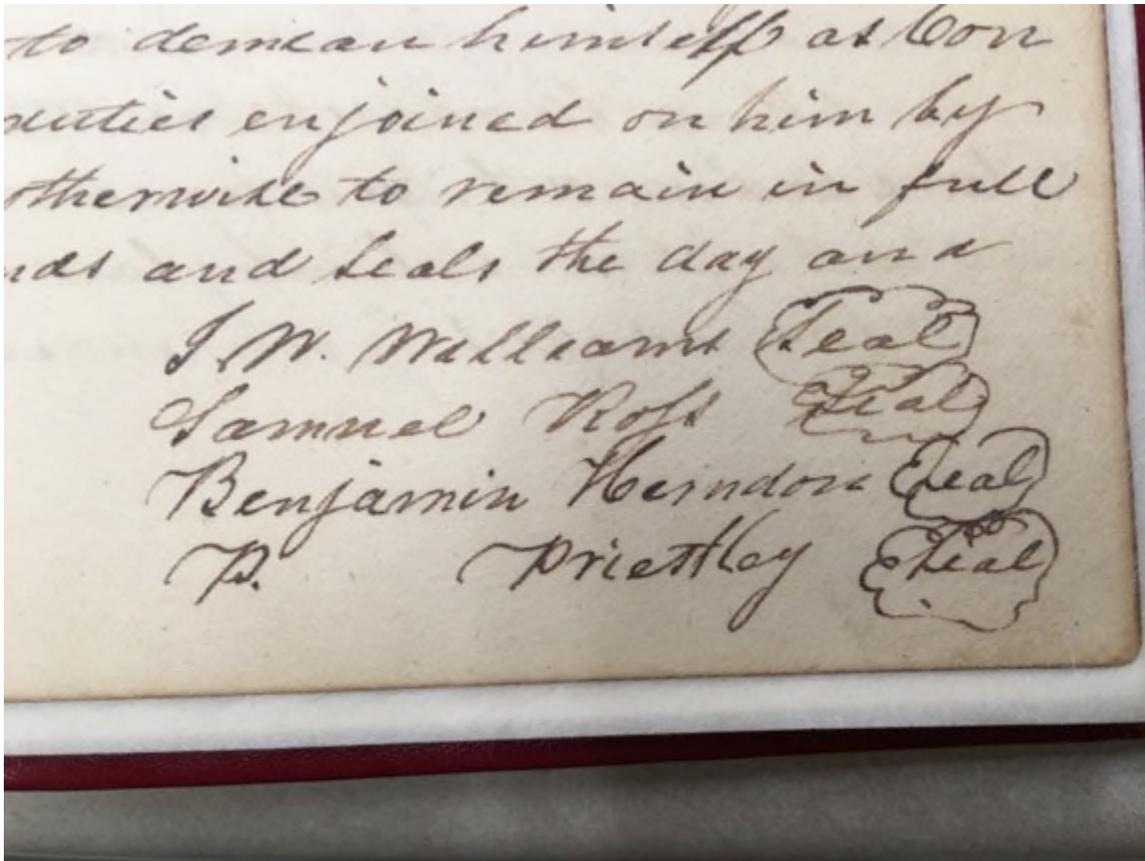
Presty
John James
John Richards

10 Bond Constable M. M. Benton
Know all men by these presents that we Samuel M. Benton Henry
Theophilus Brewster Presley S. Parsons and the County of Harvill
and State of Tennessee are fully and jointly bound unto the payment
and the State of Tennessee in the sum of one thousand dollars for the payment
of which we bind ourselves and heirs executors and administrators jointly and
severally jointly by these presents sealed without seals and dated this
15th day of March 1837 the condition of the above obligation is such that whereas
Harvill M. Benton is appointed Constable by the voters of District
No. 10 of the said State of Tennessee do well and truly have
and accept of and do all things that shall come in his hands as Constable
and make due returns thereof and shall faithfully pay and discharge
all moneys that are collected by him for such purposes as he is bound
to receive the same and in all things be deemed himself to be bound
by faithfully executing the duties required on him by Law then
this obligation shall void otherwise to remain in full force and effect
Given under our hands and seals the day and date above written
S. M. Benton
H. M. Benton
P. S. Parsons
S. Parsons

Seal
Seal
Seal
Seal

221

It is at this point that one interesting discovery should be addressed. During this research, Philander was referred to with Priestly and Priestley. Documents have even been found filed under the name, Prisstley (which actually led to the most important find in this research). Philander's father's name was James Priestley. James was almost always associated with that spelling of his last name. Many documents spelled the family name, Priestley. Those documents include an 1860 census, Montgomery county census of free white males, and signed documents out of Stewart County. Here is an example of that signature:



Since Philander's name came from his father, and that spelling was Priestley, that spelling will be used for the rest of this paper.

On January 30, 1837, according to Tennessee State issued documents signed by Governor Newton Cannon, Philander Priestley, along with a man by the name of Joseph Smith, acquired 612 acres of land in Stewart County¹².

¹² North Carolina and Tennessee, Early Land Records, 1753-1931

6

Recorded 1st Feb. 1831

The State of Tennessee—No. 11070

To all to whom these presents shall come, Greeting:
 KNOW YE, THAT by Virtue of an Act of the
 in the Acts of the Office of Stewart County
 Pursuant to an act of the said Senate of the
 State passed 4th Jan. 1830, & continued 10th
 day of April 1836, & 17th 1838,
 there is granted by the said State of Tennessee, unto *Philander Priestley & Joseph Smith*.

a certain Tract or Parcel of Land, containing *30* Acres or better more or less
 by survey, bearing date the *26th* day of *Jan.* 183⁷, lying in said county,
 on the North side of *Spring* beginning on the
 N.E. cor. of the tract, *90* feet from the said
 or a white oak, *100* feet West of *Ed. Gray's* d.C. corner
 thence East Eighty feet to a stake, thence North
3000 feet to a stake, *100* feet West of a black
 oak's post oak, thence as a corner, thence West
 thirty feet, passing *George Davidson's* d.C. line
 of *5000* feet at *40* feet in a line, feet to a
 stake, thence South *3000* feet to a stake, thence
 East ten feet to the beginning
 in closing & enclosing *119 1/2* acres, granted
 before

With the hereditaments and appurtenances. To have and to hold the said Tract or Parcel of Land, with
 its appurtenances, to the said *Philander Priestley & Joseph Smith* and their heirs forever.
 IN WITNESS WHEREOF, *W. Johnson* Governor of the State of Tennessee, hath
 hereunto set his hand, and caused the Great Seal of the State to be affixed, at Nashville, on the *30th*
 day of *January* in the year of our Lord one thousand, eight hundred and thirty seven,
 and of the Independence of the United States, the *61st*
 By the Governor, *W. Johnson*
 Secretary, *J. B. Bauman*

According to Walter Seifert, the Grand Historian for the Grand Lodge of Tennessee, Philander Priestley was a member of Mt. Moriah No. 39 while living in Stewart County. The Grand Lodge of Tennessee shows on its website that Philander McBride Priestley was a Past Grand Master who held

the position in 1837¹³. The site goes on to describe Priestley as pursuing mercantile and flatboat trade on the river. It also says that his birth is unknown and his father was Dr. James Priestly (note the spelling), President of Cumberland College at Nashville. Evidence that Philander Priestley ever worked on a boat hasn't presented itself, though according to Iris Hopkins McClain's book (1965), *A History of Stewart County, Tennessee*, "the period of 1840 to 1850 is considered the golden age of steam boating on the Cumberland River. Some of the packets were considered floating palaces. About 190 boats were traveling the river during this time¹⁴." All of the professions listed here for Priestley are land-based.

In 1840, Philander Priestley lived in Montgomery County. The US census from 1840 showed him living there¹⁵. According to the form, Philander Priestley had three male and two female children living in his home at the time. There was also a woman between the age of 20 and 30 living there. She might have been Mrs. Priestley, but this is just an educated guess.

County records from 1841 showed him there as well. Montgomery County took a census of "free white males in the county who were 21 years of age and over and are residents of the county on

¹³ Grand Lodge of Tennessee Official Website

¹⁴ A History of Stewart County, Tennessee

¹⁵ United States of America Census: 1840

the 1st of January 1841¹⁶.” Philander Priestley was described as a clerk who lived in District 6 of that county. Here is the map they provide with the census:

🔒 mcgtn.org

Surname
Priestley

GivenName

Surname	GivenName	Title	District	Reference	Number	Comments
Priestley	P.	Clerk	6	Co Ct 21:163	215	

On 29 January 1840, the Tennessee General Assembly passed an act to provide for "the taking of the enumeration of the free white male inhabitants of the State of Tennessee."

The County Court, at the January Term of 1841, was instructed to elect a commissioner whose duty was to compile an "accurate and complete list" of free white males in the county who are 21 years of age and over and are residents of the county on the 1st of January 1841. The list was to be completed by the first Monday in July, 1841. The County Court Clerk was to enter the final tabulation on the minutes of the county court and also transmit a copy to the Secretary of State.

On 4 January 1841 "The Court then went into an Election for Census Taker for the County of Montgomery as authorized by the General Assembly whereupon Wm. M. Shelton was duly elected." The results of the enumeration are found in County Court Minute Book 21, pages 150-183.

All of which is respectfully submitted to the very honorable County Court of Montgomery at its June Term 1841 W. M. Shelton, Commissioner of 1841 Voters' Enumeration. The district map is taken from Will Book G, page 258.

The enumeration by district:

District 1	164
District 2	98
District 3	101
District 4	134
District 5	141
District 6	304
District 7	126
District 8	113
District 9	110
District 10	128
District 11	111
District 12	128
District 13	126
District 14	92
District 15	156
Making in all	2033

¹⁶ Montgomery County Archives: Voters Enumeration 1841

The next document about Philander Priestley is from 1843¹⁷. It is a wedding announcement for Matilda Summers of Humphreys County and Philander Priestly Esq. This short description out of the Clarksville Chronicle is dated May 23rd. This wedding was the second of three for Philander Priestley. According to documents, his first wife's name was Tennessee Ward. There are not any records that have provided details about her and Priestley for this research.

Beginning in 1847, Philander Priestley was referred to as the Justice of the Peace in Montgomery County¹⁸. Listed in the county archives are seven marriages officiated by Priestley between March 1847 and August 1848.

The screenshot shows the Montgomery County Tennessee website. The main navigation bar includes links for Visitors, Residents, Business, Services, and Government. The 'County Archives' section is active, displaying a search form for the Marriage Index. The search form has fields for Surname (filled with 'Priestly'), GivenName, and Role (set to 'Not Sure'). A 'Submit' button is present. Below the form is a table of search results.

Surname	GivenName	Title	Role	RecordDate
Priestly	Philander	JP	official	3/11/1847
Priestly	Philander	JP	official	3/11/1847
Priestly	P.	JP	official	9/2/1847
Priestly	P.	JP	official	10/10/1847
Priestly	P.	JP	official	11/4/1847
Priestly	P.	JP	official	1/17/1848
Priestly	P.	JP	official	8/29/1848
Priestly	W. H.		groom	1890
Priestly	Henry		bondsman	1905
Priestly	Minnie		bride	1908
Priestly	Henry		bondsman	1910

In 1850, census records showed that Philander Priestley still lived in Montgomery County, Tennessee¹⁹. According to those files, he described himself as a Clerk of Chancery Court. Priestley also recorded that at the time he was 48 years old and was born in Maryland. That means that Philander Priestley was born in 1802. That was very likely since 1800 US census records show his father, Dr. James Priestley, lived in Maryland. James Priestley taught at the Academy at Baltimore before moving to Kentucky and then to Nashville.

¹⁷ Clarksville Weekly Chronicle

¹⁸ Montgomery County Archives: Wedding Index

¹⁹ United States of America Census: 1850

In this census, we learn the names of Philander Priestley's children and where they were born.

SCHEDULE I.—Free Inhabitants in *Montgomery* **in the County of** *Montgomery* **State** *25*
of *Tennessee* **enumerated by me, on the** *21st* **day of** *August* **1850.** *J. Henry* Ass't Marshal

Dwellings, names, street or village, or farm, numbered in the order of the houses.	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	DESCRIPTION.			Profession, Occupation, or Trade of each Male Person over 15 years of age.	Value of Real Estate owned.	Place or Birth. Naming the State, Territory, or County.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.		
		Age.	Sex.	Color.				10	11	12
1	James E. Franklin	31	M	✓	Red Masonry	3000	Virginia			
	Francis R. "	29	F				Tenn			
	Isabella "	7	F				"			
	Robert J. "	11	M				"			
	Sarah E. "	1	F				"			
	N. B. Dudley	27	M	✓	Attorney at Law		Ky	1		
	Marion R. "	22	F				Tenn	1		
	James M. Deucham	21	M		Assistant P. Master		"			
2	Philander Priestley	48	M	✓	Lib. Chantry Const	1300	Maryland			
	Catharine M. "	20	F				Tenn			

	James M. Deucham	21	M		Assistant P. Master		"			
2	Philander Priestley	48	M	✓	Lib. Chantry Const	1300	Maryland			
	Catharine M. "	20	F				Tenn			
	Perciana "	15	M				"			
	Cordelia "	15	F				"			
	Joseph "	13	M				"			
	Matilda "	12	F	✓			Ky			
	Hiram Summers	12	M				Tenn			
3	John A. Langston	30	M	✓	Wheelwright		Ky	1		

Hiram Summers, a twelve-year-old boy, also lived in the household. Since this child had the same last name as Matilda before she married Philander, it can be reasonably concluded that Hiram came from a previous marriage (or out of wedlock).

Philander Priestley	48	M
Catharine N. "	20	F
Periander "	18	M
Cordelia "	15	F
Joseph "	13	M
Matilda "	12	F
Miriam A. Summers	12	M

Priestley's children's names that are listed here are found in later documents in this research.

In September of 1850, Matilda Priestley died²⁰. Matilda named Philander the administrator of her estate. It took less than a page to dictate her last wishes which were recorded in the Montgomery County archives.

²⁰ Estate of Matilda Priestley: September 9, 1850

Know all men by these Presents that we Philander Priestley,
 Edward S. Hallam and Nancy P. Criss all of the State of Tennessee
 and County of Montgomery are held and firmly bound unto
 the State of Tennessee in the sum of one thousand dollars which
 payment well and truly to be made we bind ourselves, our heirs, executors
 and administrators jointly, severally, firmly by these presents
 sealed with our seal and dated this 7th day of September 1850.
 The condition of the above obligation is such that if the above bounden
 Philander Priestley Administrator of all and singular the goods and chattels
 rights and credits of Matilda Priestley deceased do make or cause to be made
 a true and perfect Inventory of all and singular the goods and chattels, rights
 and credits of the deceased which have or shall come into the hands, knowledge
 or possession of said Philander Priestley or into the hands or possession of any
 other person or persons for him and the same do exhibit or cause
 to be exhibited unto our assising County Court and the same goods, chattels
 rights and credits and all other goods, chattels, rights and credits of
 the deceased at the time of her death which at any time hereafter
 may come into the hands of any person or persons for him to sell
 and truly administer according to law and for that do make or
 cause to be made a true and just account of the administration
 within two years after the date of these presents and all the rest, and

residue of said goods, chattels and credits which may be found remaining
 on said Administration account the same being first examined and allowed
 according to law shall deliver and pay unto such person or persons respecting
 as the same shall be due pursuant to the true intent and meaning of the
 Administration and if it shall appear that any title or claimant was
 made by the said and hereafter or hereunto thereto caused to exhibit
 the same unto court making it allowed and approved of accordingly if
 the said Philander Priestley therunto be requested to render and deliver said
 letters of Administration approbation of such claimant being first had
 and made in our said court then this obligation to be void and remain
 in full force and law.
 Acknowledged in open Court
 September Term 1850
 Attest
 Philander Priestley
 Edward S. Hallam
 Nancy P. Criss

In January of 1852, Philander Priestley married his third wife, Louisa Perkins²¹.

²¹ Tennessee State Marriages, 1780-2002

94 MARRIAGE RECORD, 1852				95 MARRIAGE RECORD, 1852			
117	Priestly Philander Louisa Perkins	Jan 1 1852	1 solemnized the rite of matrimony between the within named parties on the 1 day of Jan 1852 P. H. Sapsley	1129	Rutherford A. B. W. Harriet Ketch	Sept 21 1852	1 solemnized the rite of matrimony between the within named parties on the 21 day of Sept 1852 P. H. Sapsley
118	Robert Abraham Mary E. Ball	Oct 11 1852	1 solemnized the rite of matrimony between the within named parties on the 11 day of Oct 1852 P. H. Sapsley	1130	Robert Gray Theresa Martin	Aug 25 1852	1 solemnized the rite of matrimony between the within named parties on the 25 day of Aug 1852 P. H. Sapsley
119	Robert James T. Elizabeth S. Kleser	Apr 5 1852	1 solemnized the rite of matrimony between the within named parties on the 5 day of Apr 1852 W. H. Wharton	1131	Richard James L. Elizabeth A. Nelson	Dec 20 1852	1 solemnized the rite of matrimony between the within named parties on the 20 day of Dec 1852 W. H. Wharton
120	Walter Jackson Sarah J. Brantley	Mar 21 1852	1 solemnized the rite of matrimony between the within named parties on the 21 day of Mar 1852 P. H. Sapsley	1132	Edith Richards Colly Budget	July 10 1852	1 solemnized the rite of matrimony between the within named parties on the 10 day of July 1852 John M. Standford
121	Reed Ira Ann Cady	May 1 1852	1 solemnized the rite of matrimony between the within named parties on the 1 day of May 1852 W. H. Wharton	1133	David E. Mary Jane Cloyd	July 12 1852	1 solemnized the rite of matrimony between the within named parties on the 12 day of July 1852 James H. Standford
122	Abner J. C. Norma Cady	Nov 2 1852	1 solemnized the rite of matrimony between the within named parties on the 2 day of Nov 1852	1134	Jane Breen P. Patty V. Hargan	Nov 13 1852	1 solemnized the rite of matrimony between the within named parties on the 13 day of Nov 1852
123	John James W. Martha A. Page	Nov 23 1852	1 solemnized the rite of matrimony between the within named parties on the 23 day of Nov 1852	1135	Walter Aaron Fanny Bradley	Mar 16 1852	1 solemnized the rite of matrimony between the within named parties on the 16 day of Mar 1852 Reuben T. Cady
124	Samuel James R. Mary A. Pittsford	Apr 14 1852	1 solemnized the rite of matrimony between the within named parties on the 14 day of Apr 1852 John H. Hill	1136	Leary Patrick Catherine C. Hornet	May 11 1852	1 solemnized the rite of matrimony between the within named parties on the 11 day of May 1852
125	Robert John Catherine Wall	May 11 1852	1 solemnized the rite of matrimony between the within named parties on the 11 day of May 1852 J. Schmitt	1137	Henry Albert P. Jane Studman	May 1 1852	1 solemnized the rite of matrimony between the within named parties on the 1 day of May 1852 Walter Hagan
126	Russell James W. Martha C. Kenney	17 July 1852	1 solemnized the rite of matrimony between the within named parties on the 17 day of July 1852	1138	Smith N. P. Sarah C. Bryggard	Nov 25 1852	1 solemnized the rite of matrimony between the within named parties on the 25 day of Nov 1852
127	Reed Thomas Mary James	Nov 15 1852	1 solemnized the rite of matrimony between the within named parties on the 15 day of Nov 1852	1139	Robert M. Nelson Harvey M. Linn	Jan 17 1852	1 solemnized the rite of matrimony between the within named parties on the 17 day of Jan 1852
128	Allen W. Martha Jane Howe	May 6 1852	1 solemnized the rite of matrimony between the within named parties on the 6 day of May 1852 P. H. Sapsley	1140	Edward M. W. Frances E. Brown	Jan 24 1852	1 solemnized the rite of matrimony between the within named parties on the 24 day of Jan 1852

94 MARRIAGE RECORD, 1852			
117	Priestly Philander Louisa Perkins	Jan 1 1852	1 solemnized the rite of matrimony between the within named parties on the 1 day of Jan 1852 P. H. Sapsley

Louisa Priestley's name is found on several later documents in this research.

In 1857, Philander Priestley purchased three hundred and twenty acres of public land in Missouri²². A legal document signed by US President James Buchanan lists the parameters and size of the sale.

²² U.S. General Land Office Records, 1796-1907

THE UNITED STATES OF AMERICA,

CERTIFICATE }
No. 27185

To all to whom these presents shall come, Greeting:

Whereas *Philander Priestley, of Humphreys County Tennessee,*

has deposited in the GENERAL LAND OFFICE of the United States, a Certificate of the REGISTER OF THE LAND OFFICE at *St. Louis* whereby it appears that full payment has been made by the said *Philander Priestley*

according to the provisions of the Act of Congress of the 24th of April, 1820, entitled "An act making further provision for the sale of the Public Lands," for

the West half of the North East quarter, and the North East quarter of the North East quarter of Section nineteen, and the North West quarter, and the North West quarter of the North East quarter of Section twenty, in Township forty North of Range nine West, in the district of lands subject to sale at St. Louis Missouri, containing three hundred and twenty acres

according to the official plat of the Survey of the said Lands, returned to the General Land Office by the SURVEYOR GENERAL, which said tract has been purchased by the said *Philander Priestley*

NOW KNOW YE, That the

United States of America, in consideration of the premises, and in conformity with the several acts of Congress in such case made and provided, HAVE GIVEN AND GRANTED, and by these presents DO GIVE AND GRANT, unto the said

Philander Priestley

and to his heirs, the said tract above described: To have and to hold the same, together with all the rights, privileges, immunities, and appurtenances, of whatsoever nature, thereunto belonging, unto the said *Philander Priestley*

and to his heirs and assigns forever.

In Testimony Whereof, I, *James Buchanan*

PRESIDENT OF THE UNITED STATES OF AMERICA, have caused these Letters to be made PATENT, and the SEAL of the GENERAL LAND OFFICE to be hereunto affixed.

GIVEN under my hand, at the CITY OF WASHINGTON, the *twentieth* day of *June* in the year of our Lord one thousand eight hundred and *fifty seven* and of the INDEPENDENCE OF THE UNITED STATES the *Eighty first*

BY THE PRESIDENT: *James Buchanan*
By *W. L. Donohoe* Secretary.



J. C. Orange Recorder of the General Land Office.

Philander Priestley was again listed here with a birthplace of Maryland and an age that points to 1802. He was also shown to have been a clerk. Louisa's information showed her having the occupation of wife. It also recorded that she was from Kentucky.

On the next page of this census record, there were two other people listed with the same last name living with Philander and his wife.

Page No. 96

SCHEDULE 1—Free Inhabitants in the City of *Smith* in the County of *Sevier* State of *Tenn.* enumerated by me, on the *first* day of *April* 1880. *A. J. Reed* Agent Marshal

Post Office *Smith*

1	2	3			7	8		10	11 12 13			14
		4	5	6		9	10		11	12	13	
	<i>P. F. Priestly</i>	<i>19</i>	<i>F</i>		<i>Wife</i>	<i>X</i>		<i>Arkansas</i>				
	<i>P. P. Priestly</i>	<i>24</i>	<i>M</i>		<i>Clerk</i>	<i>✓</i>	<i>2000</i>	<i>Tennessee</i>				
<i>721 722</i>	<i>A. S. Hoffman</i>	<i>33</i>	<i>F</i>		<i>Wife</i>	<i>X</i>		<i>Mississippi</i>				
<i>723 724</i>	<i>J. B. White</i>	<i>41</i>	<i>M</i>		<i>Farmer</i>	<i>✓</i>	<i>2000 12000</i>	<i>Arkansas</i>				
	<i>A. White</i>	<i>30</i>	<i>F</i>		<i>Wife</i>	<i>X</i>		<i>at Smith</i>				
	<i>A. C. White</i>	<i>20</i>	<i>F</i>					<i>Tenn.</i>				
	<i>A. K. White</i>	<i>3</i>	<i>M</i>		<i>Child</i>	<i>✓</i>						
	<i>F. White</i>	<i>10</i>	<i>F</i>									
	<i>S. White</i>	<i>1</i>	<i>M</i>									
	<i>J. White</i>	<i>7</i>	<i>M</i>									
	<i>D. White</i>	<i>4</i>	<i>F</i>									
	<i>A. White</i>	<i>2</i>	<i>M</i>									
	<i>A. White</i>	<i>2</i>	<i>M</i>									
	<i>C. White</i>	<i>24</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>1500 1500</i>	<i>Mississippi</i>				
	<i>C. A. White</i>	<i>27</i>	<i>M</i>			<i>✓</i>	<i>2000</i>	<i>Arkansas</i>				
	<i>C. R. White</i>	<i>32</i>	<i>M</i>			<i>✓</i>	<i>2000</i>	<i>Tenn.</i>				
	<i>J. B. White</i>	<i>32</i>	<i>M</i>			<i>✓</i>	<i>600 1000</i>					
	<i>J. C. White</i>	<i>34</i>	<i>M</i>			<i>✓</i>	<i>1000</i>	<i>Virginia</i>				
	<i>B. B. White</i>	<i>34</i>	<i>M</i>			<i>✓</i>	<i>200</i>	<i>Arkansas</i>				
<i>725 726</i>	<i>J. B. White</i>	<i>38</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>1000 200</i>	<i>Arkansas</i>				
	<i>J. White</i>	<i>17</i>	<i>M</i>		<i>black</i>	<i>✓</i>		<i>Arkansas</i>				
<i>727 728</i>	<i>A. White</i>	<i>38</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>100 10</i>	<i>Arkansas</i>				
	<i>J. White</i>	<i>38</i>	<i>M</i>		<i>black</i>	<i>✓</i>		<i>Arkansas</i>				
	<i>A. White</i>	<i>11</i>	<i>M</i>					<i>Tenn.</i>				
	<i>A. White</i>	<i>9</i>	<i>M</i>									
	<i>J. White</i>	<i>5</i>	<i>M</i>									
	<i>C. White</i>	<i>3</i>	<i>F</i>									
<i>729 730</i>	<i>J. White</i>	<i>27</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>100</i>	<i>Arkansas</i>				
	<i>J. White</i>	<i>21</i>	<i>F</i>		<i>Wife</i>	<i>X</i>		<i>Arkansas</i>				
<i>731 732</i>	<i>A. White</i>	<i>32</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>100 200</i>	<i>Arkansas</i>				
	<i>J. White</i>	<i>31</i>	<i>F</i>		<i>Wife</i>	<i>X</i>		<i>Arkansas</i>				
	<i>C. White</i>	<i>5</i>	<i>F</i>					<i>Tenn.</i>				
	<i>A. White</i>	<i>3</i>	<i>M</i>									
<i>733 734</i>	<i>A. White</i>	<i>41</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>200 100</i>	<i>Arkansas</i>				
	<i>A. White</i>	<i>41</i>	<i>M</i>		<i>Wife</i>	<i>X</i>						
	<i>F. White</i>	<i>30</i>	<i>M</i>		<i>black</i>	<i>✓</i>	<i>200</i>					
	<i>F. White</i>	<i>24</i>	<i>F</i>		<i>Wife</i>	<i>X</i>						
	<i>B. White</i>	<i>5</i>	<i>M</i>					<i>Tenn.</i>				
	<i>A. White</i>	<i>1</i>	<i>M</i>									

1	2	3			7	8		10	11 12 13			14
		4	5	6		9	10		11	12	13	
	<i>M. F. Priestly</i>	<i>19</i>	<i>F</i>		<i>Wife</i>	<i>X</i>		<i>Arkansas</i>				
	<i>P. P. Priestly</i>	<i>24</i>	<i>M</i>		<i>Clerk</i>	<i>✓</i>	<i>2000</i>	<i>Tennessee</i>				

There are a couple of reasons to assume this was Perlander Priestley. First, he was the only Priestley son with the first initial P. Second, this document showed the man was born in Tennessee. Perlander

was also not on record with the Grand Lodge of Texas. The archivist at the Grand Lodge did say there might be other reasons for Priestley not being listed. Perhaps he attended lodge, but didn't join. Or, perhaps he didn't pursue Masonry after moving to Texas.

This is where the trail runs cold. The next step is to visit Travis County, Texas and the surrounding communities to see if there is paperwork leading to the final resting place of Philander Priestley.

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**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2016**

READING—USING MASONIC PERSPECTIVE

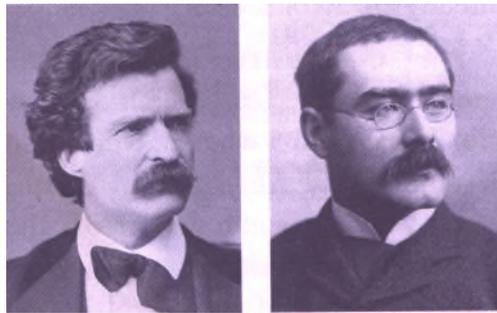
By Carl A. Krause

The author is a Past Grand Master of the Grand Lodge of Saskatchewan, serving in 2012-2013.

--STB Editor

In 2009, I presented a paper at Solomon Lodge of Research No. 5986, of the Grand Lodge of Saskatchewan, which was entitled “Kipling’s *Kim* as a Masonic Novel.” In the paper, I attempted to make the point that *Kim* can be read from several perspectives, including a Masonic perspective.

Indeed, if one has Masonic background, the novel takes on a new dimension. It is no longer just a good novel; it has become a good Masonic novel, in that Masonic allusions are found in all chapters but one.



Mark Twain

Rudyard Kipling

Then, at a 2011 meeting of Solomon Lodge, I presented another paper, in which I explored the Masonic influences in yet another well-known writer, namely Mark Twain. Twain, a Mason, as was Rudyard Kipling, made frequent references to Masonic symbolism in stories such as *The Adventures of Huckleberry Finn*.

It is not my intention to repeat what I said in those two papers, but to show how Masonry infuses our thoughts and perspectives so that no matter what we read or observe, the principles and practices of Masonry influence whatever we are doing.

Recently I have had occasion to test that assumption when I least expected it. I have been re-reading one of my favorite works, namely, Geoffrey Chaucer’s *The Canterbury Tales*. Well into the *Prologue*, I came across a passage that had never previously caught my attention, namely a passage about five men that were all associated with a guildhall. But I am already ahead of myself.

The Canterbury Tales, written about 1390, is a story about 32 people, 27 men and 5 women, who go on a religious pilgrimage from Southwark, which is south and across the Thames from London, east to Canterbury, a distance of perhaps 50 miles.

The reason for their pilgrimage is to visit the shrine of St. Thomas.



Geoffrey Chaucer

They are a motley crew: a knight, a squire, a yeoman of the guards, a couple of nuns, the wife of Bath, a clerk, a sergeant of law, several shady characters, as well as five skilled tradesmen, men who would be found in a guildhall. It was while reading about these five tradesmen that my curiosity was piqued. The following are but a few lines of what Chaucer had to say about them:

An Haberdasher and a Carpenter,
A Webbe, a Dyer, and a Tapicer,
Were with us, eek clothed in o liveree
Of a solempne and greet fraternitee. . . .
Wel semed ech of hem a fair burgeys
To sitten in a yeldhalle on a deys.
Everich, for the wisdom that he can,
Was shaply for to been an alderman.¹

So what was there that prompted me to take a second look?

Chaucer describes these men as similarly clothed: “in o liveree”; as members of a fraternity: “a solempne and greet fraternitee”; as respectable citizens: “ech of hem a fair burgeys”; and as men of status in the guildhall because they were seated on a dais: “sitten in a yeldhalle on a deys.”

My first thought was, could these men be Masons? The answer is “no,” but there are certainly similarities to Masonry as practiced at that time. That is, as members of a guild, there were similarities to Masonry, both then and now:

Guilds had a number of features in common. Members were bound by ordinances that reflected their common interests; and guilds tended to be much more inclusive of women than were other social groupings. All of them had a pronounced religious dimension. . . . They thus provided an alternative to family and other social networks, much as they offered an alternative to the rigours of social hierarchy. The guilds also crossed the boundary between the living and the dead by commemorating deceased members in prayer and ritual. The sense of fellowship and continuity, of the guild’s sui generis and in its own time-frame, was further enhanced by the particular history of its origins which a guild might possess and celebrate.²

Although we don’t know this for certain, these men because of their diverse occupations— four cloth-workers and a carpenter—were probably members of a parish guild rather than a craft guild. In a parish guild, members were associated with acts of piety and mutual welfare.³

My “discovery” of this passage in the *Prologue* reminded me of the *Regius Poem*⁴ written about the same time as *The Canterbury Tales*, i.e., ca 1390. That poem has also now taken on a new and different dimension because it reminds me that operative Masonry in all likelihood evolved from a craft guild. After all, we still refer to our lodges as *craft* lodges.

In summary, whether we are working our way through a manuscript written more than six hundred years ago, or reading a passage from the Book of Kings or the writings of one of our favorite authors, we may well encounter glimpses of the Craft when we least expect it. Such is the pervasive nature of Masonry.

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**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2016**

THE HUNT FOR MASONRY OUTSIDE THE LODGE ROOM

By Vern S. Wertz

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

--STB Editor

I have been a Freemason for almost 60 years. During all of that time, I have searched for the root meaning—the hidden beauties—of our gentle craft; and much of that quest was in places that appear to have little or nothing to do with Freemasonry.

I think it all started when I was a lad helping my dad build chicken houses on our little farm. When we took a break, Dad would sometimes talk about his tools. It did not make a lot of sense to me until I joined Freemasonry. All of a sudden, his chats about the plumb, square, and level took on a most rational and beautiful meaning. It was different than what I had heard in Lodge; it was his understanding, his interpretation. And the same was true about his discussions about the chisel, brace and bit, and other tools.

Since we believe that a man is first made a Mason in his heart, there must be a lot of Masonry to be found “out there!”

To aid my search, I joined several other organizations; but I dropped out of all of them except for one. Like Freemasonry, its members had no interest in “who” you were, what titles you possessed, what exalted position you held, or what amount of wealth you had amassed. This one was Scouting.

As I became involved in Scouting, I discovered many of its founders were Freemasons. I also learned that a lot of the very best Scouters wore the square and compasses with the same joy and pride as they wore the *fleur-de-lis*. These men brought something especially profound and joyful into the lives of the young men they served.

My experience was slightly different. It was my great and good fortune to have young men bring into my life, experiences that were filled with amazing beauty and absolutely exquisite meaning. Let me cite two examples.

I was Scoutmaster of a small troop and we were at summer camp, deep into Oregon’s Cascade Mountains.

We were leaving camp on what is universally known as an “overnighter.” We were heading for a nearby lake where we could fish and swim. On arrival, we set up camp, and then set out to fish because most of our supper would be what we could catch. (Supper was great!)

While we were doing this, another troop arrived and set up camp. They proved to be of great interest, for most of the boys and one of the leaders were blind.

That night, we held a joint campfire. We shared in songs, skits, stories, and more fun than is usually allowed. The closing “Scoutmaster’s minute” was given by their blind Scoutmaster. After that, almost everyone went to bed. I lingered, along with four scouts, to watch the campfire die. It was a beautiful night. A quarter moon had risen and the stars, because of the clarity of the air and the fact of no background lighting, possessed a seldom seen brilliance. Out on the lake, you could hear

the slurping sounds of big, night-feeding trout. Off in the distance, some coyotes were serenading the moon or, maybe, each other. Best of all, from across the lake came the liquid, mournful cry of a loon.

No one had spoken for some time. Then one of my boys, in a hushed, awed voice said, "You know, I can almost see God." Silence returned, and then a blind Scout in an equally reverent voice said, "I do not know about that, but I have been listening to Him for quite some time."

If I were allowed to live another 80 years, I doubt I could experience a more rational, a more beautiful, or a happier homage to deity than that night so long ago when five Brother Scouts joined in a silent contemplation of the glorious works of creation. It was a moment to illuminate a life and a perfect example of Masonry being out there.

In the other example, I was on a 50-mile hike with a dozen Explorer Scouts. We were camped on the slopes of the Middle of the Cascade's Three Sisters. They were going up the rest of the way the next morning. They left early and I stayed in camp drinking coffee and wondering how I could let a bunch of teens wander off into a wilderness. Actually, they were well prepared, knew exactly what they were doing, and among them were some of the coolest heads for 50 miles in any direction.

I was not surprised when, some three hours later, Kenny walked into camp. He had been crippled as a child and walking was difficult for him. After he got some coffee, I asked him if he had gotten tired. He replied, "No, but Ned had and asked me to come back with him."

Ned wandered into camp a bit later with both his and Kenny's pack. After he got a cup of coffee, I inquired if he was tired. He slapped his knees, winced, and said, "No, it's my knees. Hurt them in football."

Let me tell you a bit about Ned. He stood 6'3" and weighed 240 pounds. That fall, he would be an all-state tackle on a team that finished second in the state. That winter, he won the heavy-weight wrestling championship for the State of Oregon.

The truth is, Ned could have carried one of Hannibal's elephants across the Alps and never felt a twinge in either knee! What he had done was to deliberately choose to fail so that another boy would not have to fail. No one asked him to do it and there would be no reward or recognition.

He did it for the simplest of reasons: a Brother Scout needed help and he could give it. It was just the right thing to do!

When I am giving a candidate our Obligation and we come to the part about helping a worthy Brother who is in distress, I want to stop and tell him about Ned. Of course, I don't; it is much better for him to find his own shining example of selfless service.

Over the years, in all aspects of my life, I have experienced many moments similar to the two I have shared. I am still on the hunt because they really do happen. I have, however, reached the point where I would rather help others, particularly those young in Masonry, begin their search for Freemasonry in places other than a Lodge room or a book of Ritual.

I assure you that this quest, this journey, will be filled with joy, amaze you with the variety of Masonic scenes that will be unveiled before you, and the value of what will be yours by discovery will be beyond description.

May I suggest you start scouting around for Masonry!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2016**

THE CIRCLE: GETTING TOO SMALL

By Raymond J. Hartman

The author is a Past Master of Lodge #106, Williamsport, Pennsylvania. Please note that officer titles and ritual procedures vary among the various jurisdictions, but these differences are transcended by the focus of the message. This article was written as part of the Grand Lodge of Pennsylvania's Academy of Masonic Knowledge.

--STB Editor

I'm a bit older now, but still appreciate being able to attend a Masonic Degree Service where a brother is being raised to the sublime degree of a Master Mason.

Tonight I am visiting another lodge in our Temple and found them to be a bit short on filling their chairs. I have noticed this happening in many lodges these days and often thought some smaller attended lodges should look into merging, but the members who do attend regularly love their lodge and their loyalty to it may prevent them from giving it serious consideration. They asked me to act as their Pursuivant this evening and I considered it an honor to accept. It is an easy position to fill and guarantees a front row seat.

The candidate has already taken his oath and obligation and the Master is beginning the lecture. At this point, the brothers not forming the square are permitted to be seated and it just makes the remainder of the degree that more enjoyable for us.

My lower back is adjusting well to the seated position and the pain is diminishing quickly so that I can now concentrate on exactly what is being said and done. Like many of the brethren, I enjoy exercising my memory and following along with the ritual work as it is spoken by the Master.

As the Master progresses through the lecture, I start looking along the sidelines and notice so many more seats filled with brethren than I thought were here. When did they arrive? What difference does it make, so long as they are here? This is how a lodge with a membership of several hundred should look during a degree, with so many brothers present to show the new Master Mason how we support each other and our Lodge. Will this impress upon him the necessity to attend meetings and perhaps encourage him to learn the ritualistic work of Freemasonry so he can help carry on the job of making Masons? Let us hope so, for this will decide the future of Freemasonry.

As I scan the faces of those brethren on the sidelines, I am startled to see both of my recommenders, Joe and Carl, sitting there with their approving smiles.

A short distance away are several of the Past Masters of the first lodge I belonged to—men who all taught me so much over the years so that I could eventually be made a Master in the Lodge. At that time, it was required to do all three degrees before you would be considered to advance to Master. Many of these men spent afternoons and evenings after work and mornings and afternoons on the weekends to teach me the degree work which could only be obtained “mouth to ear” as nothing was written. As each notices me, I smile and give them a nod to show how grateful I still am they had the patience to instruct me.

In the middle of my blissful remembrances, I heard the Master “assemble the Craft” and realized I was daydreaming of much earlier times in my Masonic journey.

I clearly remember being raised and seeing the faces and making eye contact with those brethren who marched past me and were witnesses to my raising. Shouldn't every new Master Mason have these wonderful memories of that most precious moment in their lives?

After realizing how small the circle has become at many third degree rituals, I have decided that I will attend as many Masonic raisings as I can in my District, so that no future brother will ever remember having a brother trip on his feet because the circle was passing by too closely. Perhaps there are other brothers who have some extra time to attend a Master Mason degree in another lodge. Let us all help to enlarge the circle to adequate proportions and help a new brother have a memorable experience.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2016**

ESOTERICISM—A MATTER OF DEGREES

By Arturo de Hoyos

The author is Grand Archivist and Grand Historian of the Scottish Rite of Freemasonry, Southern Masonic Jurisdiction. Brother de Hoyos is Past Master of McAllen Lodge #1110 in Texas, Thirty-Third Degree, Grand Cross, and Knight of the York Cross of Honour.

--STB Editor

Is Freemasonry esoteric, or not?

The short answer is “Yes, no, maybe.”

By definition, esotericism is any topic “intended for or likely to be understood by only a small number of people with a specialized knowledge or interest.” This certainly applies to Masonry; but on a deeper level, and in a Masonic context, it’s usually taken to mean that our ceremonies and rituals allude to realities and/or truths not generally understood, or which may have a spiritual component to them.

The term is tainted to some people, and acceptable to others; hence, it may not be easy to wholly accept or discard the term “esoteric Masonry.” Like an onion, each “esoteric” layer successively builds upon the other. We can all agree that Masonry is intended to be understood by few, and that it’s a kind of specialized knowledge.

But the questions are—what *kind* of specialized knowledge, and are they real “secrets?” Depending upon one’s inclinations, the Master Mason Degree has been interpreted in a variety of different ways by different persons. For some, it’s a story of fidelity; for others, it teaches hope in the immortality of the soul; for still others, it’s a lesson in alchemy; and yet for still others, it alludes to the discovery of entheogens. Some see it as multi-faceted, or a combination of various things. But we should avoid trying to enshrine our interpretations as the “true” one.

Since 1717 there have been *more than* 1,000 “Masonic” degrees created. The most popular survived and are included in many of the Rites, Orders, Systems we know today. Like a meal, each degree is only as good as its creator. The recipe may include many of the same ingredients as other meals, yet taste completely different. By analogy, we may see many of the same “ingredients” (features) in a number of degrees, which teach completely different things.

The predilections of a degree’s author affect the content as much as the taste buds of a chef. Hence, the “flavor” of the foundational Craft Degrees in various rites, orders and systems (Webb working, Scottish Rite, York Rite, Swedish Rite, R.E.R., etc.), differs immensely, and in the “higher degrees,” the differences are even more dramatic and pronounced: some are philosophical, others practical; some present allegory, and others offer discourses on symbolism or (quasi-)historical themes. In something like the Scottish Rite, the same degree may have dramatically different rituals, depending upon the jurisdiction (compare, for example the 20th degree in the Southern Jurisdiction and Northern Masonic Jurisdiction—they are *nothing* alike).

But, when someone describes himself as an “esoteric Mason,” it quite often means that he sees, and embraces, what appear to be aspects of the “Western Esoteric Tradition” in our rituals; i.e., some affinity to the symbolism of Hermeticism, Gnosticism, Neoplatonism, Kabbalah, etc.

Freemasonry is an eclectic organization and, at various times, we have borrowed the language and symbols of these and other traditions. The question becomes, “Do our rituals *teach* these things as ‘realities’ or do we use them to stimulate thought—or both?” We are wisely counseled not to mistake a symbol for the thing symbolized but, in some cases, I believe that is what has happened. In other cases, I believe we do indeed have vestiges of other traditions. But even when they are there, they may be only one layer thick on our Masonic onion.

The problem is twofold: some deny any esoteric influences at all, or assert they are just used symbolically, while others claim it’s the main part of the onion. If the matter is open to interpretation (not defined by the ritual itself), who has the right to decide?

This much we know: many of Freemasonry’s symbols were used before the modern fraternity existed (1717), and appeared in a variety of books. Some were educational and philosophical (such as the *Choice Emblems* books), others were indeed Hermetic (e.g., Alchemical texts). As I said, we’re an eclectic organization. How many times have you seen the Square and Compasses or All-Seeing Eye used and abused in Hollywood and elsewhere because it looks “cool?”

Well, I’m willing to bet that at least *some* of our symbols migrated into the fraternity the same way. An unknown degree maker in the 1700’s saw something that looked cool to him, and dropped it into the ritual. Not necessarily bad, but 225 years later his personal predilection turns into a debate.

Certainly, there are clear examples of borrowings from esoteric texts. For example, I am aware of an older version (early 1800s) of a Scottish Rite degree, which includes a large portion extracted from Cornelius Agrippa’s *De Occulta Philosophia* (1531-33). If asked if that degree was esoteric I would say “yes,” while to its counterpart in a later version or in another Supreme Council, I would say, “no.”

My point is to quit quibbling over such things, and find the common ground where we “can best work and best agree.” If esotericism interests you, that’s fine; if not, that’s also fine. My personal library is well-stocked with enough material on both sides to make anyone think in favor of, or against, any position.

The important thing is to be well educated, and understand what we know first. Before you reach for the stars, make sure your feet are firmly planted on the ground. Make yourself into someone who can be taken seriously. Learn the facts about our origins based upon what we know.

I sometimes speak about “historical records” versus “hysterical documents.” Before you buy into such fantasies as “Freemasonry descended from the ancient Egyptians,” get a quick education.

Here are three books to give you a reality check: (1) Harry Carr, *World of Freemasonry*, (2) Bernard E. Jones, *Freemasons Guide and Compendium*, and (3) David Stevenson, *The Origins of Freemasonry: Scotland’s Century 1590-1710*. When you can speak intelligently about the Old Charges (Gothic Constitutions), early Freemasonry in Scotland, the formation of the first Grand Lodge, and how and when the degrees developed, people may be inclined to listen to you, when you start to talk about more exotic things.

Educate yourself well enough to argue both sides of the argument.

Take due notice thereof and govern yourselves accordingly.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2016**

THE BROTHERS MAYO

By Jonathan Paz

The author is a Past Master of Papillion Lodge #29 in Papillion, Nebraska; a member of the Grand Lodge of Nebraska Masonic Education Committee; and the editor of the Masonic educational article series, "To Light," in the Nebraska Mason, the official publication of the Grand Lodge of Nebraska. This article was originally published as part of the series.

--STB Editor

William Worrall Mayo was born in the Town of Eccles in the City of Salford, Greater Manchester, England, on May 31, 1819. He studied science and medicine in Manchester, Glasgow and London before arriving in New York City in 1845 and began working as a pharmacist at Bellevue Hospital.

He moved to Lafayette, Indiana, briefly working as a tailor. In 1849, he rejoined the medical profession, working with Dr. Elizur Deming, one of the founders of the Indiana Medical College in La Porte. Mayo assisted with a cholera epidemic in Lafayette, and was rewarded with enrollment in a 16-week course at the medical college that same year, graduating in 1850.

This may seem a shockingly short time to receive a Doctor of Medicine degree, but this would be considered an above average education in the mid-19th Century. Previously, individuals interested in becoming a doctor became a preceptor, or apprentice, working for a practicing physician for several months or years. By the 1850s, this system was declining and the concept of a medical school was increasing, even though they rarely offered clinical experience. William W. Mayo had the advantage in the Indiana Medical College to witness demonstrations of surgery and studies in dissection. It even had a microscope—a very special tool that wasn't even available at Harvard until 1869.

In 1854, he contracted malaria and moved to Cronan's Precinct, Minnesota Territory, where he became known as the "Little Doctor." In 1859, he moved to Le Sueur where he started his first medical practice. His son, William James, was born in 1861. Later that year, the Civil War broke out. His attempts to procure a commission as a military surgeon failed, but the next year he proffered his services as a military surgeon during the Dakota War of 1862. He became the examining surgeon for the draft board in Rochester, Minnesota, in 1863. It was here that William petitioned Rochester Lodge No. 21, A. F. & A. M. to receive the degrees of Freemasonry.

Dr. William Worrall Mayo was initiated as an Entered Apprentice Mason on September 21, 1863, passed to the degree of a Fellow Craft Mason on October 5, and raised to the sublime degree of a Master Mason on October 19, 1863. This inspired him to finally put down some roots and permanently reside in Rochester. In 1865, his second son, Charles Horace, was born. He opened up a medical practice in Rochester and soon had enough business that he no longer needed to find additional jobs to support his family, and even began serving the area in local civic affairs—as alderman, mayor, and school board member.

It was during this time, both little William and Charles accompanied their father as he went about his business. As the boys grew up, they were given increasing responsibilities, including administering anesthesia and tying off blood vessels.

In 1883, William James Mayo received his medical degree from the University of Michigan. Shortly after returning home, a horrible tornado had struck his hometown. He and his brother Charles helped their father organize the treatment of the injured along with several other doctors from the region and the Sisters of St. Francis.

In 1888, Charles received his medical degree from Northwestern University. With the assistance of the Mayos, the Sisters of St. Francis formed St. Mary's Hospital on September 30, 1889. Originally, they were the only three surgeons at the hospital at a time when anti-Catholic sentiment in Central Minnesota was very high. Three months later, Charles petitioned his father's lodge to receive the degrees of Freemasonry.

Dr. Charles Horace Mayo was initiated as an Entered Apprentice Mason on January 24, 1890, passed to the degree of a Fellow Craft Mason (date unknown), and raised to the sublime degree of a Master Mason on May 12, 1890.

In 1892, William W. Mayo asked Augustus Stinchfield to join his practice in Rochester. Once Augustus joined, William retired from the practice. As time passed, more doctors were brought into the practice until in 1919, Drs. William J. Mayo, Charles H. Mayo, Augustus Stinchfield, Henry S. Plummer, Melvin Millet, E. Star Judd, and Donald Balfour created the Mayo Properties Association. From this association, these partners, along with Dr. Christopher Graham, created what is now known as the Mayo Clinic.

Dr. William J. Mayo petitioned Rochester Lodge to receive the degrees of Freemasonry in 1920, but the increasing demands of his time prohibited him from receiving any of the degrees. While it was suggested that the Grand Master of Minnesota could use his powers to make William a Mason-at-Sight, his brother Charles objected to this controversial practice.

Dr. Charles Horace Mayo, affectionately known as Dr. Charlie, became Grand Orator of the Grand Lodge of Minnesota in 1924. Two of his sons, both doctors themselves working at the Mayo Clinic, later joined Freemasonry. One of them, Dr. Charles "Chuck" William Mayo, later became Grand Orator of the Grand Lodge of Minnesota in 1967.

The Mayo Clinic remains an enduring legacy. This clinic, through its founding partners and those who came after, implemented many of the medical practices we see today, from medical records to sterilization of surgical suites. Through the work of these Brothers Mayo, we all can live healthier lives.

From Wikipedia, the free encyclopedia:

The Mayo Clinic is a nonprofit medical practice and medical research group based in Rochester, Minnesota. It is the first and largest integrated nonprofit medical group practice in the world, employing more than 3,800 physicians and scientists and 50,900 allied health staff. The practice specializes in treating difficult cases through tertiary care. It spends more than \$500 million a year on research.

Mayo Clinic is widely regarded as one of the world's greatest hospitals and ranked No. 1 on the 2014-2015 U.S. News & World Report List of "Best Hospitals," maintaining a position near the top for more than 20 years. It has been on the list of

America's "100 Best Companies to Work For" published by Fortune magazine for eight consecutive years. It continued to achieve this ranking through 2015.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2016**

ARE NEW-MEMBER EXPECTATIONS REALIZED?

By Brian J. Murphy

The author is currently Grand Master of the Grand Lodge AF&AM of Montana. This was his Grand Master's message in the March, 2016, issue of the "Montana Freemason." The Grand Lodge of Montana is observing its 150th Anniversary this month.

--STB Editor

"The secret of CHANGE is to focus all your energy, not on fighting the old, but building on the new."

--Socrates

Many of the "buzz words" overheard during the recent Conference of Grand Masters of North America included: *change, retention, education, paradigms, connectivity, technology, social media, communication, security, perceptions, traditions* and so forth.

These notions are nothing terribly new. We've been hurling them about for years, but these days they are certainly being emphasized to a much greater magnitude.

There appears to be a consensus among many that THIS IS A GREAT TIME to be a MASON!

Things ARE changing in a positive way! Worthy young men ARE seeking what we offer in Masonry, and boy, do we ever need them . . . in a BIG way.

But here's the rub . . . many have done their homework. They do what they do best. They use the tools and technology they are familiar with. The internet has made the world a very small place, so they go online; read articles; research the pros and cons; delve into our historical significance; view YouTube videos showing austere men dressed in tuxedos and white gloves performing precision-driven floor work to grandiose music amidst elegant and palatial surroundings.

They witness learned men of stature reciting meaningful and profound dissertations meant to provoke thought and capture hearts. They've probably gone on Facebook or other social media and observed images of Table Lodge banquets lined with well-dressed, distinguished gentlemen enjoying Masonic camaraderie and fine food, toasting and singing odes to the Fraternity and the glory of God.

The young prospects of today come hungry for knowledge and preloaded with wonder and awe and great expectations before they ever knock at our door. They're anticipating great leaders who will offer them guidance and mentorship—someone to fill their sails and help them navigate our world's tumultuous waters.

And if not the enlightened societies of Voltaire, Mozart, Washington and Churchill, they're hoping to at least be accepted into a Fraternity that promotes philosophical discourse and provides instructions for personal improvement. If not drawn to the pageantry and mysteries of Masonry, young men have forever been lured by the core ideals of Freemasonry. They're expecting Freemasonry to fulfill its purpose and do what it actually claims to do, and has done for generations.

And when that ravenous neophyte finally wanders up to knock at the door of your Lodge, what will he find?

Brothers, I'm of the firm belief that we do not have a membership problem—we have a new member retention problem.

So even when we do gain a zealous disciple, and IF that new Master Mason can somehow manage to overlook the worn out carpet, peeling paint, dead flies on every windowsill, shoddy ritual work, empty chairs, lack of education, lousy food (I once had cold spaghetti on a paper plate), inconsistent dress code, and absence of the intellectual enrichment he's craving, and decides not to commit "Masonic suicide," but stays on because he sees an opportunity for himself to benefit the Lodge with fresh ideas and build the Masonry that suits his needs, like his grandfather would have—will we let him? Will we allow him to question our outmoded ways? And if we do, will we empower him to appeal our out-worn *modus operandi* and introduce us to his world? Will we permit him to improve the menu with tastier recipes?

Brothers, the answer HAS to be YES!

Because in doing so, that new, young Mason will bring friends whom he knows share his same desire to effect positive change in themselves, families, community and the world. They then become the much needed spark plugs and fresh batteries to crank the engine. They're the ones to throw a new set of tires on our dilapidated jalopy, push it out of its rut, and get it rolling under its own power once again.

Listen, we all realize small town Lodges are suffering. I've visited more than a few that easily have enough members but are stalled for lack of a quorum. Everything has a shelf life, and not unlike that deserted carton in the back of every fridge; the one that no one wants to smell or dispose of, there are Lodges whose expiration date has long come and gone.

To repeat, we have a retention problem.

Quite frankly, why would a Lodge want to get new members when it cannot keep the ones it already has? What's the point?

Personally, what I've learned and come to know is this: no Worshipful or Most Worshipful can make someone care. No one can. To quote myself: "We can suffer all futility save that of lethargy and indifference." All we as individual Masons can hope to do is set our standards higher, lead by example and inspire others to do the same.

The core Brothers, the ones who actually show up and want to improve themselves, their Lodge and the world—YOU are the ones who have to labor even more earnestly. YOU are the operatives that must have a shared vision and a plan to enact for the future and your own destiny. Doing nothing is not a plan. Waiting for something to happen, or for some magic Grand Lodge miracle cure, is not a plan.

Lodges who haven't had a new candidate in a while SHOULD be the most prepared to deliver the best Masonic experience for that new high school principal who just moved to town. An abandoned building is a tombstone for the dead. During all that downtime, the idle Lodge is the one who would best benefit by fundraising for that new coat of paint and carpeting from this century. Believe me, when a community observes Brothers in motion, engaged in improving themselves, inside and out, they'll be more likely to ask the questions we're all yearning to hear:

"Excuse me, but what's a Mason? How do I become one?"

Brothers, be prepared to smile with polished confidence when you answer.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2016**

70TH ANNIVERSARY OF VOLUNTEER SERVICE TO MILITARY VETERANS

By George O. Braatz

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

--STB Editor

Volunteerism to assist American military forces and care for veterans dates back to the U.S. Revolution, but the activity was only formalized as part of government 70 years ago.

Its establishment and history has a strong Masonic connection.

“The VAVS (Veterans Affairs Volunteer Services) program is not only one of the premier volunteer organizations in the country, but in the world,” according to Darlene Richardson, historian at the VA.

The Masonic connection in this process goes back to 1945, when President and Brother Mason Franklin D. Roosevelt passed away in office and Harry S. Truman, a Past Grand Master of Missouri, became President of the United States.

Two months later, Truman selected fellow Missourian, General Omar N. Bradley, to head the Veterans Administration. General Bradley was a New York Mason.

He succeeded the VA’s long-time leader, Brigadier General Frank T. Hines, who was a Masonic Lodge member in Washington, DC. General Hines had been appointed 20 years earlier to the position by President Warren G. Harding, who was an Ohio Mason.

While General Hines had performed well in the position, he was removed from office by President Truman. Hines was a veteran of the Spanish American War and World War I, and Truman, a World War I Vet himself, wanted General Bradley, a World War II Vet, to look after the returning World War II Veterans at the VA.

It was under the administration of Brother and General Omar Bradley that the VA was modernized, and the VA’s Volunteer Services unit was established.

In January, 1946, Congress authorized the establishment of a new VA Department of Medicine and Surgery so the VA could provide medical care that was second to none.

That same year, the Voluntary Service Advisory Committee was established to coordinate and integrate the supplemental assistance of volunteer organizations in the Special Services program. VA Circular No. 117, signed on May 15, 1946, defined the mission of VA’s Voluntary Service and named the first organizations that formed the National Advisory Committee.

Those original groups were:

- The American Legion and its Auxiliary
- The American National Red Cross
- Disabled American Veterans (DAV) and its Auxiliary
- United Services Organizations (USO). At that time, the USO included the National Catholic Community Service, National Jewish Welfare Board, National Traveler’s Aid Association,

Salvation Army, Young Men's Christian Associations, and Young Women's Christians Associations.

- Veterans of Foreign Wars (VFW) and its Auxiliary

Although the Masonic Service Association of North America was not one of the initial members of the VAVS National Advisory Committee, it soon would be welcomed into that group.

Masons had wanted to serve our military service personnel and veterans early in World War I, but the War Department, who was already coordinating volunteer activity from several veterans and fraternal groups, refused to work with 49 separate Grand Lodges. In 1918, and again in 1919, U.S. Grand Lodges met in Cedar Rapids, Iowa, and subsequently formed the Masonic Service Association of the United States.

The MSA's original mission is stated as: *The object of the Association shall be the Service of Mankind through education, enlightenment, financial relief and Masonic visitation, particularly in times of disaster and distress, whether caused by war, pestilence, famine, fire, flood, earthquake or other calamity; and presently and immediately ministering to, cherishing, comforting and relieving the members of the fraternity, their dependents and others engaged in the United States forces, in the present great war, wherever they may be stationed and upon whatever duties engaged in the service.*

After its creation in 1919, MSA's early work was to set up Masonic Service Centers in cities across the nation to provide a place for Masonic servicemen and veterans to meet and have social activities.

After the creation of the VAVS volunteer program in 1946, MSA gradually closed its Service Centers, and established volunteer programs at the VA Hospitals around the country. This presence ushered MSA onto the prestigious VA National Advisory Committee, where MSA began taking an active role.

The fourth Director of VA's Voluntary Service program was Edward F. Rose, who served in that position from 1978 to 1991, when he stepped down. A native of Virginia and a Mason, Brother Rose later became Director of Hospital Visitation for the Masonic Service Association until his death in 2002, and was known throughout the Grand Lodges in the U.S. as a spokesman for MSA's volunteer efforts.

The National Advisory Committee (NAC) is currently composed of 54 organizations that each supply volunteers to at least 25 VA Medical Centers. MSA is presently working at more than 100 VAs, and participates on the NAC in meetings, discussions, and recommendations to the VA on volunteer issues.

The Masonic Service Association is currently represented on NAC's Executive Committee, with its Executive Secretary serving as chairman of the Recommendations Committee.

MSA is the only Masonic organization represented on NAC. Most of the organizations involved are "veterans" groups.

In addition, MSA proudly ranks very high among these organizations in the level of volunteer service provided to our Military Veterans.

Of the 54 NAC organizations, only 10 other organizations are represented at more Medical Centers than MSA. The only non-veteran, fraternal groups who volunteer at more locations are the Order of Elks and the Knights of Columbus.

Also, of the 54 NAC organizations, only 16 have more registered volunteers and only 13 provide more annual hours than MSA. In both statistics, just three non-veteran groups—the American Red Cross, Elks, and K of C—have higher totals than MSA.

What all this means is that not only has Freemasonry long been associated with the leadership and service to Vets at the Veterans Administration, but also, the U.S. Masonic Fraternity, through its Masonic Service Association, is today a nationally known leader in serving our Military Veterans.

(Portions of the history included were taken from an article written by Darlene Richardson, VA Historian, in the VAVS NAC 70th Annual Anniversary Program from its meeting in Albuquerque, NM, in May, 2016.)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2016**

3-LEGGED STOOL

By C. Michael Watson

The author is Past Grand Master of the Grand Lodge of Ohio, currently serving as Ohio's Grand Secretary. He is also a Past Grand Master of DeMolay International; Past Sovereign Grand Master of the Allied Masonic Degrees of the United States; Past Great Chief of the Knight Masons of the USA, and currently Chief Adept of the Masonic Rosicrucians (SRICF) in Ohio. This Short Talk is taken from an article, originally published in the "Ohio Beacon" of the Grand Lodge of Ohio, in its Spring, 2016, issue.

--STB Editor

My grandfather had a few head of milking cows on his farm. I can recall going out to the barn with him on occasion and watching him milk them by hand. He had this milking stool he would pull up alongside the cow, put the milk can under the cow, sit down on the stool and begin to milk the cow. This stool was a "3-legged stool."

Have you seen a 3-legged stool? Do you know what I am referring to? Here is a bit of additional information about this stool, perhaps much more than you want to know.

A three-legged stool is a wonder of physics. It is more stable than a four-legged stool and can sit stably on an uneven surface, as the ends of the three legs are always in the same geometric plane—hence, the probable reason it became so popular among dairy farmers.

Most stools have legs that are angled slightly outward. This creates friction in three opposing directions, which adds to the stability. A well-designed three-legged stool also positions each of the legs equidistant from each of the other two legs, creating a perfect triangle. That is, each of the three angles is 60 degrees. The stool will become increasingly less stable if one leg is pulled closer to another, as it changes the weight distribution and the inherent balance and tension among the legs that created the stability.

What else do we know about this stool? How stable is this stool when one or more of the legs is longer or shorter than the other? It is not stable at all. The stool becomes unreliable to sit on, unsafe, and therefore unusable.

Let's now completely switch our attention to the Lodge. Instead of addressing the possible faults of the Lodge, let's look at the characteristics of a good Lodge. Take a moment and reflect on the Lodges with which you are familiar. I'm certain that everyone can point out a Lodge that they consider a "good Lodge" or a "successful Lodge." Now, think about why you feel the Lodge is good and successful. Do you have those characteristics in your mind?

In my opinion, a Lodge that appears to be working successfully has three main characteristics: it has a good visibility within the community; it has programs for its members; and it seems to do well with ritualistic work.

Metaphorically speaking, it can be said that the Masonic Lodge is supported by a "3 Legged Stool." Each leg of the stool represents one of the three essential elements needed for a successful Lodge.

I will even go so far as to say that if a Lodge, at its Stated Meetings, is not talking or doing something pertaining to each of these three legs, then it really is no longer functioning as a Lodge. The Lodge is either dead or it is dying a slow death.

It is not the intent of this message to go into great detail with examples of things that might fall into each category, or leg of the stool. Lodges might even consider scheduling meetings to brainstorm or come up with subjects relative to their specific environment for each category.

Some quick examples come to mind though. How about: A Night With The Clergy; Wives & Widows Night; Father Son/Daughter Program; Recognition of Local Fire, Police & First Responders; Recognition of School Team/Scholastic Achievement, etc.; Lodge Visitation To a Church; Lodge Anniversary/Charter Night; Commonly Mispronounced Words in The Ritual; or, a Ritual Jeopardy Game. The possibilities are endless. All that it takes is some willingness and enthusiasm to build the legs of your Lodge Stool.

Did you notice the “seat” of the 3-legged stool? Obviously, the seat of the stool is important in making the stool functional. As important as the seat is to the stool, so is communication to each of the essential Lodge elements. The best laid plans, programs and events of a Lodge are doomed to failure without effective communication.

Each Lodge should have a communications plan for its major events. What needs to be communicated? To whom will it be communicated? How will it be communicated? When will it be communicated? Who will communicate it?

Essentially, the Lodge will need to know how to effectively communicate to its members and to communicate externally using the news media or social media.

This has been the model of the Lodge for many, many years.

To test the validity of my metaphor with the 3-legged stool, look back in the years around the beginning of Second World War in the 1940’s. Lodges were well known throughout the community; the Masonic Fraternity was familiar and respected throughout the United States; Lodges provided for their members, their widows and orphans; and men made financial sacrifices to become members.

But, during the war years and thereafter, many Lodges focused only on the ritualistic aspect. They neglected the other two legs of the stool. What happens to the 3-legged stool when one leg becomes longer than the other two? The stool collapses. When the Lodge focuses on degree work only, that essential element becomes longer than the other two and the Lodge will essentially collapse or die.

I would submit that that is exactly what we are seeing in large part throughout the Fraternity today.

To implement an effective 3-legged stool, whereby a Lodge may be deemed “successful”—that is to say it has no shortage of candidates; it is known in its community; and, it has meaningful programs for its members—will take some work.

But, once a well-balanced Lodge is in place, it should become easier to keep balanced.

Needed to create such a culture in a Lodge—like the stable 3-legged stool—are leaders who are energetic and enthusiastic—leaders who are inspired to lead, setting goals and objectives for the Lodge, daring to make a difference.

I wish you success as you build your “3-Legged Stool.”

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2016**

TRAVELING MAN

By John L. Cooper III

The author is a Past Grand Master and Past Grand Secretary of the Grand Lodge of California. He currently serves as President of the Philalethes Society. This Short Talk was originally published in the June/July, 2016, issue of the California Freemason.

--STB Editor

Freemasonry is built upon stories and legends as well as symbols and tools of architecture. No story is more intriguing than the one about the Traveling Man—the Mason who traveled from work site to work site in search of a job.

We have little direct evidence as to how “traveling stonemasons” did this, but it remains as an important part of the lore of Freemasonry.

According to our traditional history, when a building was completed, and the stonemasons were released from their duties, they would scatter in different directions looking for work at new locations. Upon their arrival at a new work site, the Master Mason in charge of the site would test them to determine if they were really who they claimed to be.

One of the tests was to ask them to recite part of the legendary history of the Craft—the Old Charges. Another test was to ask them to prove that they had been properly initiated into the Mason Craft by giving the proper passwords and grips. And a final test was to ask them for the “Mason Word.”

The mysterious “Mason Word” was proof that they were, indeed, members of the guild of Masons, for this “Mason Word” was the most carefully guarded of all the secrets possessed by the Freemasons. It was so secret that it was only given in a way and a manner known to Freemasons, and then only in a whisper— “mouth to ear,” as the Masons termed it.

Masonic historians have searched for evidence of this colorful story in the old records of the Craft, but have come up empty handed. Perhaps these “traveling masons” were so careful with their means of proving whom they really were that no evidence has survived.

In any event, the search for evidence of these “traveling men” has not turned up anything that would prove the accuracy of this old story.

Or has it?

Perhaps the evidence was right under our nose all the time, but we just didn’t look in the right place.

The “right place” to look may not have been in England, Scotland and Ireland—the homeland of our speculative Freemasonry as we know it—but in France.

France has preserved an organization similar to Freemasonry called the “Compagnonnage.” The French title of those who belong to it is “Compagnons du Tour de France.”

Today the “Tour de France” is a famous bicycle race, but the race was named for a much older institution, a “Tour de France” associated with stonemasons in the Middle Ages.

When a journeyman stonemason (a Fellow Craft, as we would call him) wanted to become a Master Mason he would leave home and go “on tour.” The tour—the “Tour de France”—would take

him to many towns around the country where he would work for different Master Stonemasons, and prove his skill. It was as if he were having his “card punched” by other skilled workmen, who would certify that he, indeed, was worthy to achieve the rank of “Master Stonemason.”

When one of these “journeyman stonemasons” arrived at a new work site, he would prove himself by “words and signs” which he had learned during his days as an apprentice.

As with our own Masonic stonemason ancestors, these “Compagnons” had their own manuscript legends, which had been carefully preserved through the centuries. They were also organized into three separate societies, with names that seem somewhat familiar to Masons today: The Sons of Solomon, the Sons of Master Jacques, and the Sons of Master Soubise. Of these three, the Sons of Solomon were stonemasons, while those who belonged to the other two societies often belonged to other trades, such as that of carpenter.

So here we have it: In France, an organization called the “Sons of Solomon,” who are stonemasons by trade, travel from one work site to another to prove their skill, and at the end of the “around the country tour,” are eligible to be honored as “Master Craftsmen.”

The Compagnonnage is still in existence today, and while it is not a direct ancestor of our form of Freemasonry, it is easy to see a practice that is very similar to our own legendary history of “traveling stonemasons.”

The answer to our long search for the historical proof of the “traveling man” and his possessing proof that he was a Mason was right across the English Channel in France. And it was there all the time!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2016**

NATIONAL SOJOURNERS: MILITARY MASONS, AMERICAN PATRIOTS

This Short Talk Bulletin is an updated version of a similar STB, published in July, 1989. However, the organization has advanced many of its programs, membership requirements, and activities over this Quarter Century.

--STB Editor

We are all familiar with the term “Sojourning Mason,” but did you know that a formal, recognized Masonic organization named “National Sojourners” actually exists?

The group had its beginning more than 100 years ago, early in 1900, when the North Dakota Regiment of Volunteer Infantry left the Philippines, taking with it the Field Dispensation granted by the Grand Lodge of North Dakota. The American Masons who were left behind quickly filled this Masonic void by forming the first informal “Sojourners Club.”

In 1901, these “Sojourners” provided the impetus, funds and paraphernalia to charter Manila Lodge under the Grand Lodge of California, and the “Sojourners Club” was temporarily disbanded. One of the original members of the informal “Sojourners Club,” Surgeon Captain Harry Eugene Stafford, was Charter Master of Manila Lodge No. 342, Grand Lodge of California (later Manila Lodge No. 1) and, in 1913, became the first Grand Master of the newly created Grand Lodge of the Philippines.

The Philippine “Sojourner Club” resurfaced in 1907, open to Masons who were not members of local lodges, and soon had nearly 200 members from every State and Territory of the United States and eight foreign countries.

As time went by, most of the Philippine Sojourners scattered throughout the United States. A group of these Masonic military officers, meeting in Chicago, Illinois in 1917, recognized the highly transient life of Master Mason military Officers and formally organized the “Chicago Sojourners Club.” In 1919, the first incorporation certificate was issued to National Sojourners, Inc., in Illinois.

Additional Clubs quickly formed at army posts and naval bases around the nation and overseas. In 1927, the word “Club” was dropped and the National Sojourners were incorporated as a formal part of the Masonic Fraternity in 1931.

Since its inception, the purpose of the National Sojourners has steadfastly been to affirm the unique responsibilities military members have to their brothers-in-arms, the Masonic Fraternity, and to our Nation. Thus, National Sojourners to this day organize citizens of the United States who are members of the uniformed services of the United States of all ranks (past and present) and select honorary members who have not served but who are Master Masons, into chapters to actively provide good fellowship among its members, to assist those who may be overtaken by adversity or affliction, to cultivate Masonic ideals, to support patriotic activities in Masonry, and to develop true patriotism and Americanism throughout the nation.

National Sojourners, Inc., formally brings together Masonic leaders of the uniformed services of the United States into a united effort to further the national defense, and work to oppose any influence calculated to weaken our national security. Members of National Sojourners are reminded of their primary obligations to the symbolic lodges and the Grand Lodges under which they work.

The organization's "Bridge of Light" program provides the bridge for Sojourners to cross more easily into active participation in local symbolic lodges and appendant body activities. By this "bridge," many military Master Masons have become affiliated with local lodges, and many have become leaders of the fraternity.

National Sojourners willingly and proudly assist local Masonic authorities through presentations, which reinforce and promote patriotism and Americanism, both within the fraternity and in the community. Its "Heroes of '76" members, (an invitational organization within the National Sojourners, Inc.), attired in colorful Revolutionary War uniforms, provide such presentations as "A Toast To The Flag" (an original poem written by John Jay Daly and presented to National Sojourners), "Building The Flag," "Historic Flags," "Folding the Flag," "Service Flags," and Flag Retirement Programs to Masonic and community organizations.

They also provide flag donations, flag raisings, color/honor guards, and numerous other patriotic programs for the benefit of Masonic and community gatherings. "Heroes of '76" are composed of selected, worthy members of National Sojourners who have been recognized for outstanding service to the fraternity.

Heroes of '76 Camps (named after prominent American heroes and battles) have been organized in nearly all of the Chapters. These Heroes of '76 Camps form an enjoyable part of the Chapter activities and provide colorful patriotic events in colonial attire for Masonic and community organizations.

In 1976, The Declaration of Independence Bicentennial Year, National Sojourners assisted in acquiring part of Brother George Washington's "River Farm" known as "Collingwood." Headquarters was established on this historic property, and served as their home for 39 years.

In 2015 the Headquarters was relocated to its current location at 7942R Cluny Court in Springfield, VA. This is also the home of "The Spirit of America Education Foundation" Museum, formerly the "Collingwood Museum on Americanism," to serve the Masonic fraternity and the community. The Museum is open to the public Monday through Friday during the hours of office operations.

National Sojourners, Inc., now organized in some 160 chapters in 45 states, France and Germany, is an important, highly visible and integral part of the fraternity of Freemasons that cements the ties that bind military Master Masons closer together for the good of all. It has ever championed the Masonic principles that political, economic and social problems are subsidiary to and separate from a steadfast belief in God as the Supreme Architect of the Universe.

National Sojourners maintain that God must motivate man if present day problems are to be solved and urges active participation of all patriotic Americans in maintaining that government for which our forefathers fought.

Today, programs include major emphasis on the promotion of Americanism, Patriotism, and the understanding of government for our youth. Scholarships are provided for young men and women to attend Freedoms Foundation at Valley Forge and Youth Leadership Conferences sponsored by Military Order of the World Wars Chapters around the country.

Each year, an Essay Contest on a patriotic theme is conducted, which provides financial awards to fund college-bound students. Programs are open to youth primarily in their sophomore and junior years of high school and come from a wide variety of backgrounds. In support of Junior and Senior ROTC programs, National Sojourners presents one award per school to about 4,000 youths per year who have demonstrated their support for Americanism and Patriotism during their ROTC training.

National Sojourners remember that George Washington once said: "*When we assumed the soldier we did not lay aside the citizen!*"

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2016**

VIRTUES TO LIVE BY

By Charles M. Roberts

The Right Worshipful and Rev. Charles M. Roberts is Grand Chaplain Emeritus of the Grand Lodge of New York. He also serves as General Grand Chaplain of the General Grand Council of Cryptic Masons International. This article appeared in the "Grand Chaplain's Corner" of The Empire State Mason Magazine in its Fall, 2016 issue.

--STB Editor

What is a virtue? It is a habitual and firm disposition to "do good." It allows a person not only to perform "good acts," but to give the very best of oneself if one practices said virtues.

The cardinal virtues are the four principal moral virtues. The English word, cardinal, comes from the Latin word *cardo*, which means "hinge." All other virtues hinge on these four: *temperance, fortitude, prudence* and *justice*.

Unlike the theological virtues, which are: *faith, hope, and charity* (or love), which are the gifts of God through grace, the four cardinal virtues can be practiced by anyone; thus, they represent the foundation of natural morality.

Temperance represents restraint. The Mason must control his passions and desires. He must practice restraint in all things and avoid excess. He must exercise caution in his action, speech, thought, feeling, judgment, and life.

For the Mason, fortitude symbolizes more than physical courage. It also represents moral courage. The Mason must have the strength and ability to make a decision based upon his own moral convictions and stick to it regardless of the consequences. The Mason must exhibit the highest moral and ethical principles in his life and stand by those principles when society looks unfavorably upon those principles.

As a Mason, prudence should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. In its most comprehensive sense, prudence implies not only caution but also the ability to judge in advance the probable consequences of one's actions. It also symbolizes wisdom in the conduct of one's activities. Wisdom of mind and soul comes from thought, study and circumspection. It brings the Mason closer to God. Prudence reminds the Mason to reflect upon the moral and social consequences of his activities and his relationship to his Creator.

Finally, justice, is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. Justice symbolizes equality for the Mason. The Mason should govern his own actions, and have them judged openly, and his conduct towards others should be without deception. He should undertake actions because he desires to and not because he is forced to. His actions should be unselfish and self-sacrificing.

In examining the four cardinal virtues, we find that they themselves are intertwined with one another. They cross boundaries and support each other. It's difficult to be prudent, without

employing temperance. To ensure that justice is served, it at times requires great fortitude, and it is always prudent to ensure that justice is served.

At the end of the day, living by the cardinal virtues will bring to each of us honor, and a reputation that is untarnished. Alternatively, failing to heed the teachings of the cardinal virtues can lead to a life of sadness, one where we are left trying to rebuild that which we once had.

For our Lodges, as long as we govern ourselves by using the cardinal virtues as a guide, then we will continue to stand the test of time. We will, through our actions, ensure that the detractors of Freemasonry are overshadowed by the truth of Freemasonry.

The Four Cardinal Virtues of Freemasonry provide a framework for daily living and serve as a guide for our relationship with God and our fellow man. Thus these virtues are important to Freemasonry. Perhaps this is why they are introduced in the Entered Apprentice Lecture, to provide a foundation upon which to build the lessons of Freemasonry.

As new Masons, we must begin to develop and strengthen these virtues, which will help us grow and develop into better men. As experienced Masons, we should constantly remind ourselves of these virtues and their importance in our lives. If we strive to perfect the Four Cardinal Virtues in our lives, we will grow closer to God, be content with our station in life, and influence society for the better.

(Resources: "The Four Cardinal Virtues—The Masonic Trowel," Grand Lodge of Texas; "Our Cardinal Virtues" by Allen W. Record ©2008 Grand Lodge of Utah)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2016**

LET US ILLUMINATE THE PATH

By Brian J. Murphy

The author is a Past Grand Master of the Grand Lodge, AF&AM, of Montana, and this message originally was published in the Grand Master's column in the January, 2016, issue of the Montana Freemason.

--STB Editor

During these dark hours of Solstice's extended nights and short days, I dig through the files of my mind in search of a particular, consciously-taken, mental snapshot of the longest day of the year.

That was back in June, when the temperatures were in the mid 90s; when I donned shorts and flipflops; sweat-soaked after having just mowed the yard for the fourth time; days when the whole spectrum of Nature was in full glory and the very air ripe and blooming with its fragrances.

If I concentrate, I can almost smell freshly mown grass and hear bees.

Now, as I stand bone-tired and aching with frosted breath amidst waist-deep piles of newly shoveled snow, I pause with purpose and intent to gaze and reflect upon the perfect wonder of Winter deep. In my mind, I take another snapshot to capture the muffled, pristinely billowed landscape, with its heavily blanketed pines; soft pillowed shrubbery festooned with muted Holiday lights; and the protruding, frozen skeletons of barren perennial stems. In turn, retrieved from the memory vault, I will recollect this Winter portrait next Summer, on Solstice, in June, and gleam in the course of doing so.

Abandoned by our sun, we hibernate and appeal for its return. For millennia, this time of year has been primarily associated with one thing . . . fear.

Picture yourself thousands of years ago in Northern Europe. There are four seasons. And of those, you are afraid of only one . . . Winter.

Spring provides opportunities to plant and grow; Summer is abundant; a bountiful harvest occurs in Fall, wherein you are able to hunt, gather and store. But Winter is focused on one thing only . . . survival.

The triggering event is Solstice. The low sun hugs the horizon, providing little light. There is real fear that it may not return. Will your food cache last? The screaming wind causes you to tremble with the thought that your god, Odin, accompanied by his wolves, is on his annual ride, flying mightily across the sky on his eight-legged steed, Sleipnir, to vanquish the weak.

Life is permeated with fear. Contrastingly, when confronted with uncertainty and the tangibility of death, humankind celebrates life by partying like there is literally no tomorrow. Eat, drink and be merry, for tomorrow we may die.

Festivals of Light, as old as culture, evolved into traditions worldwide: Santa Lucia in Sweden, the Lighting of Advent Candles in France, St. Martin's in Holland, Loi Krathong in Thailand, the Chinese New Year, Hanukkah, Diwali in India, to name but a few. Back as far as 217 BC, the Romans celebrated around the Winter Solstice with a festival they called Saturnalia in honor of the God Saturn. Such celebrations migrated north where the Nordics shaped Yuletide.

Light cannot be taken lightly. For primitive man, the absence of light, by impairing his ability to see, seemed to plunge the world into nothingness. Thus, even from the earliest times, we find darkness, as the negation of light, regarded as a cause of fear and, therefore, of evil.

The Ancient Mysteries, which coexisted with and underlay the conventional religions of those far-off times, developed the idea of Light as a symbol of Knowledge and Truth. Thus we find that Darkness as representative of Ignorance and Error.

It is in this form that Freemasonry, the heir of all the Systems of Initiation, has received the concept. The Light of a Master Mason is Darkness Visible. If he can see the effects of malice, envy and self-seeking, the corroding influence of prejudice and intolerance, if his search for the Lost Word serves increasingly to show how much he, himself, still has to learn, he will retain his enlightenment. He will also augment it and regenerate himself anew.

Successful initiation is both given and received. One cannot give if one has not received. If true initiation is given and received, there is continuity, the hierarchy of Our Father, in His children, is honored. The initiate, though privileged, becomes not just a privileged son, but a co-worker, laborer, builder, an elder Brother who carries his earned portion of the weight of the world.

“We have all the light we need, we just need to put it in practice,” wrote Albert Pike.

As Sons of God, let us be bearers and keepers of the Light. Let us each shine brilliantly so as to illuminate the path that others may find their way and follow.

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, 2015
*Charles Jahew Eads, Jr.	Dec. 10, 1994		
Robert Elmer Gooch	Dec. 10, 1994		
*Gary William Hall	Dec. 13, 1997		
*Virgil Marion Hileman	Mar. 9, 1996		
MW Dickie Wayland Johnson	Dec. 9, 2000	*Deceased	
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		
James Michael Kinslow	Dec. 10, 2016		
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		