

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



2015—WILSON

**2015 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

OFFICERS FOR 2015

ELECTED

Clarence Raymond Wilson Caledonia Lodge No. 96, McKenzie, Tennessee	Master
James Michael Kinslow Mount Moriah Lodge No. 18, Murfreesboro, Tennessee	Senior Deputy Master
Blake Aaron Angelo Day Oriental No. 453, Knoxville, Tennessee	Junior Deputy Master
George C. Ladd III Benton Lodge No. 111, Santa Fe, Tennessee	Secretary/Treasurer

APPOINTED

Daved Edward Stafford, Ed.D. Conlegium Ritus Austeri Lodge No. 779, Nashville, Tennessee	Chaplain
Richard Scott Garrison Lebanon Lodge No. 98, Lebanon, Tennessee	Tiler

EDITOR

George C. Ladd III
4521 Turkey Creek Road
Williamsport TN 38487-2123
Phone: (931) 682-2263
Email: gladd32@hughes.net

TABLE OF CONTENTS

TITLE	PAGE
Flyleaf.....	i
Table of Contents.....	ii
Forum	
Editorial Note.....	1
Lewis, Brother Basilio “Chico” Salazar.....	2
Papers	
June Presentation—Bivens, The Sacred Geometry of the Point Within a Circle.....	4
September Presentation—Floyd, The Civil War and Freemasonry.....	18
December Presentation—Hicks, Boy Scouts and Freemasonry.....	24
Officer, Where is the Birthplace of Our Grand Lodge?.....	31
March Presentation—Stafford, The Resurrection Story.....	41
Short Talks Bulletins from the Masonic Service Association of North America	
January, The Winning Edge.....	53
February, The Mackinac Bridge—Over Troubled Waters	55
March, Mt. Rushmore.....	59
April, Gold in Them Thar Words.....	62
May, Seven Deadly Cynics (And How Not to Be One).....	65
June, What Would George Washington Do?.....	68
July, The Other Guy Named Albert.....	70
August, Where Have All The Past Masters Gone?.....	73
September, Masonry And The Art Of Fly Fishing.....	75
October, Bringing Peace, Harmony To Troubled World	77
November, Master’s Wages.....	80
December, Freedoms We Don’t Use.....	82
Masonic Information Center 2014 Report.....	84
Fellows of the Tennessee Lodge of Research.....	86

DISCLAIMER: The views expressed herein are of the contributors to this publication and do not necessarily reflect those of the Editors of the Tennessee Lodge of Research. Neither the Editors nor the Tennessee Lodge of Research assume any responsibilities for the content or accuracy of any of the included articles. Editing of the presented talks, such as wording and spelling corrections, was performed.

EDITORIAL NOTE: The Forum Section

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

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

TnLodgeOfResearch@hughes.net.

The Editorial Committee

GUIDELINES FOR AUTHORS:

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

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

All quoted or paraphrased material should be cited parenthetically, and all sources should be listed on a Works Cited page. Parenthetical citations, notes, and Works Cited should follow the guidelines found in *MLA Handbook for Writers of Research Papers*, 7th edition. An overview of general MLA guidelines may be found online at the "MLA Formatting and Style Guide" web page of Purdue University: <https://owl.english.purdue.edu/owl/resource/747/01/>.

The Editorial Committee

BROTHER BASILIO “CHICO” SALAZAR

By
Tom Lewis, Secretary
South Carolina Masonic Research Society



Everyone agrees line officers are important to the lodge. But not everyone may be suited to “go through the chairs.” Certainly not everyone is comfortable being a line officer in a lodge. Some are unable to commit the necessary time. There are those who rightly or wrongly don’t feel capable of learning and presenting properly the enormous amount of memory work involved. I readily agree it is daunting—especially with the sure and certain knowledge that when you make a mistake, as all will, there is a room full of brothers that know you did. Many are uncomfortable with the responsibility of ultimately heading the lodge. These are all valid concerns worthy of consideration. But after that consideration, if a brother elects not to pursue a place in the line, is there no contribution he can make? Certainly not. Let me tell you about Brother Basilio Salazar.

To characterize Basilio Salazar as a truly unique individual is nothing less than just. First, he was a native Mexican—he looked Mexican, and he sounded Mexican. In Jackson, Tennessee in the seventies that alone would serve to set him apart. Next he was relatively short, I would estimate not more than 5 feet 5 inches. This feature was emphasized by the fact that he was, in the popular description “about as big around as he was tall.” If he weighed less than 250 pounds, there are no hound dogs in Georgia. He had spent several years as a successful professional wrestler under the ring name Chico “Hot Tamale” Cortez until an injury from an automobile accident ended his career. When I first met Brother Salazar and was told his history, I remembered having seen him wrestle many times. However, Brother Salazar wasn’t the coarse brutish man you might have expected by his former profession. He was refined and cultured as his real name sounded. Although he was a member of St. Johns Lodge #332 rather than ours,

we all knew him, most called him Chico and everyone loved him. These things alone would have made him memorable, but Chico had a role in every degree put on in my home town. Chico delivered the charge.

I don't know why, but Brother Salazar did not seek to be in the chairs. Perhaps having to learn so much ritual in English rather than his native language made him uncomfortable. In any event, he contributed what he could. No degree in either lodge seemed complete unless Chico delivered the charge. And boy did he deliver it. It is difficult to describe. Basilio spoke with a moderate Latin accent rolling his r's and he pronounced masonry as "masondry," but what struck you was what he said so obviously came from his heart.

It was not rote memory work for Chico, he understood and believed every word that came out of his mouth and you knew it listening to him. He was eloquent. And somehow the fact that he did speak with an accent brought home to us all the more the universality of our fraternity. When Chico finished the charge, took your hand and called you brother, you felt like one. And on the rare occasions when he missed a degree, even though the same words were spoken by someone else, Chico's absence was felt.

We all have unique talents that can contribute to the lodge if we choose to use them. It may be nothing more complex than helping clear the collation tables, or conducting the poor blind candidate with a firm arm to lean on so that he knows he's safe. Brother Basilio Salazar understood you don't have to be an officer to be important to the lodge. You just have to be willing to do what you can the best that you can.

So mote it be!

THE SACRED GEOMETRY OF THE POINT WITHIN A CIRCLE

By Derial W. Bivens,
Valley of Nashville, A.A.S.R., 32°
Past Master, New Middleton Lodge # 249

INTRODUCTION

“A point which in the circle goes, which in the square and three angles stands, gives you the whole science and you cannot go wrong.” – “The Stone Mason’s Speech,” ca. 1500 A.D.

The first and only *abstract* symbol the Entered Apprentice encounters in his Masonic lectures is a “certain point within a circle.” The stereoptic lecture in the First Degree gives a very brief explanation of the moral significance of this strange symbol, and quickly moves on. Nowhere else in all of Craft Masonry is this symbol encountered or even mentioned.

The symbol consists of a point within a circle (circumpunct), with two parallel lines tangent to the circle (perpendicular to the radius), with a book perched atop the circle. We know that the circumpunct is an ancient symbol of the sun and a religious symbol for the old sun god worship of western and southern Asia. However, like most other ancient symbols adopted for use in Freemasonry, this one has evolved to have several other meanings. For a number of reasons which follow, I believe this is the single most important symbol in all of Craft Masonry. From this symbol, all other geometric figures can be constructed in more ways than one; from it, also in more ways than one, the Entered Apprentice begins his Masonic journey.

Much has been written in the past two centuries about this symbol. Dr. Tom Driber offered a very enlightening essay entitled “Why the Holy Saints John?” published in *Traveling East, Selected Essays from the Tennessee Lodge of Research 1985-2005*. Albert Pike devoted an entire book to it. My contribution here will attempt to add to theirs, my hope being that the *importance* of this symbol will come forth and be more widely known and understood.



THE CIRCUMPUNCT

The circumpunct is, of course, a geometric construction and a literal translation of geometry is *earth-measure*, which today we call *surveying*. During my 30-plus years as a surveyor and mapmaker and throughout the ages in those professions, we practitioners have noted the symbol ☉ being drawn on maps and plats to represent a boundary point, or a *point of beginning*. Its Operative meaning, “Point of Beginning,” may have a source in one or more of the many mystic meanings attached to the symbol. The circle itself is a symbol of boundary (as implied in Masonic ritual), enclosure, completion, and of returning cycles.

In ancient religions, the symbol was used to represent the Sun, the point representing the Earth and the circle the ecliptic. The Sun itself, in turn, was a representation of God. Even the Holy Bible, in numerous places, uses the Sun as an illustration of the unfathomable awesomeness of God. (Numb. 24:17; Psalm 19; 84:11; Mal. 4:2; Matt. 2:2; 17:2; Judges 5:20; Job 25:5; 38:7; Dan 12:3;

Jude 13; Rev. 1:16; 10:1, etc.) This was logical; because people could see and feel the Sun and knew that it was necessary to life itself, it was the most perfect representation of the glory and power of God. In all those old religions, however, almost without exception, over time the object of worship shifted from the Deity to the Sun itself. (Brown, p. 48)

In ancient Indian spiritualism, the symbol represented the reproductive aspects of the humanity, with the point representing the phallus and the circle the womb. To the Pythagoreans, it was the “Monad” and represented God, whose “center is everywhere and the circumference nowhere.” (Voltaire, p. 116). For the Kabbalist, a circumpunct is the beginning and the end, a Supernal Zero Point or the First Manifestation, and as such is viewed as an egg at the instant of fertilization, representing the primordial point from which all creation springs. The circle is called *Ayin*, which means “No-thing” and represents Absolute Nothingness, while the point, *En sof*, means the “Endless” and represents Absolute All. Tradition states that “God willed to see God and so God’s will, symbolized by light, shone everywhere and nowhere.” The Point in this context is known as *En Sof Aur*, the Endless Light of Will, and represents the instant when light first penetrated the Absolute Nothingness. (Halevi, pp. 7-8) (Scholem, pp. 102-103)

Another Kabbalistic view (which rings of an Operative origin) is that the single point is called the *omphalos* in Sacred Architecture, representing the sharp point of a plumb bob, which marks the vector connecting the zenith to the center of the earth.

Early esoteric Christianity viewed the symbol as a Point within a *Sphere*, the circle representing the outer limits of the sphere. The Point was the First Person in the Trinity, the area within the circle represented the vast sphere of the field of His work, limited only by His Will and His Power, represented by the Circle. (Besant, p. 94)

One interesting concept that this construct symbolizes is described in the Vedic *Upanishads*. Again, it has a connotation of duality and quite possibly contains a very profound truth. The point, *Bindu*, represents the infinitesimally small point into which the sphere of the universe, *Satkona* (represented by the circle) collapses into itself in the “Great Dissolution” (Woodruff, pp. 34-35). This echoes the Kabbalistic view of the “beginning and end,” and again very profoundly illustrates the duality of “As above, so below” and “As within, so without.” *Could this be extrapolated to “As the beginning, so the ending”?*

HOW MANY ALLEGORIES?

Pike viewed the point as the Creative Energy of the Deity and the circle as “immensity.” To him it was also a symbol of duality with the fixed limb of the compass remaining ever stationary on the point, while the other revolves around it, describing the circle.

Mackey explained it as a relic of phallic worship that originally represented the hermaphroditic nature of the Supreme Deity, but in Masonry symbolically represented the Master and Wardens of a lodge. According to Mackey, the Master and Wardens are symbols of the sun and the lodge is a symbol of the universe. Thus, in the ritual, the Master is said to rule the lodge as the sun rules the day. The two parallel lines he explains as the greatest northern and southern declination of the sun, which the sun reaches on the solstices, which are near the dates on which the Church set the Feasts of the Saints John. (*Symbolism of Freemasonry*, pp. 111-116) More on this below. . . .

Dr. Oliver believed the parallel lines represented the upright members of Jacobs Ladder, which he further allegorized as a symbol of the duality of Christ: one pillar represented his divine, eternal nature, the other his earthly and temporal nature. He viewed the point within a circle as “the most perfect figure possible” and acknowledges that all other perfect figures emanated from this one.

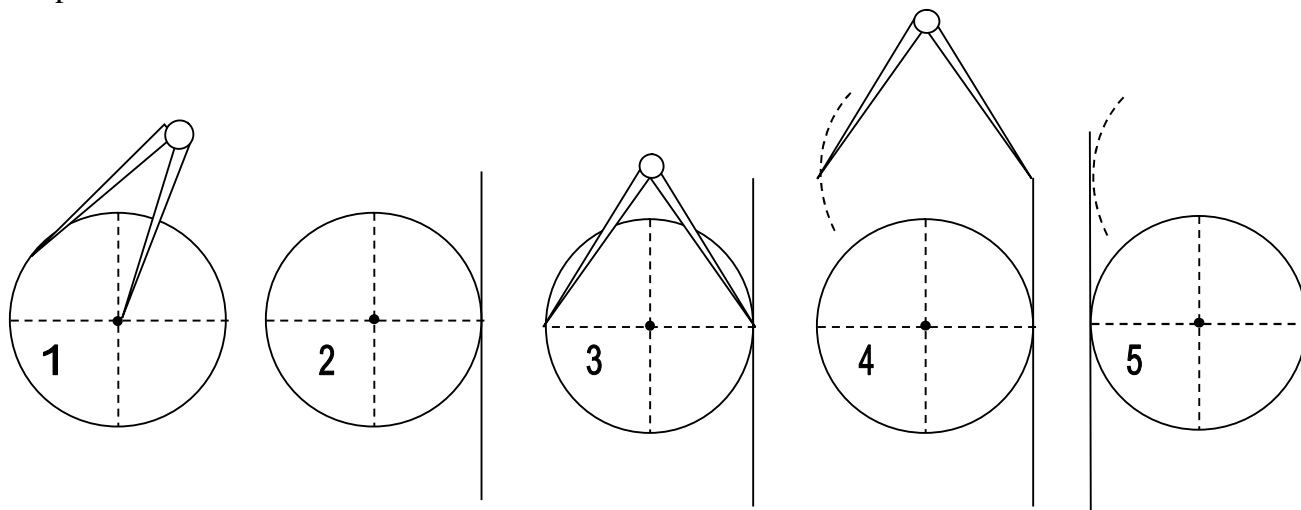
(Oliver, p. 133) To Duncan, the Point within a Circle was the symbol of an Entered Apprentice Mason.

With Mackey's explanation, Charles T. McClenachen suggests the symbol refers to the circumambulation of Masonic candidates around the altar, and that the two lines represent the parallel lines in which the brethren stand or sit on either side of the altar. (*Mackey's Encyclopedia of Freemasonry*) This is an interesting and probably the most correct blend of several of the allegories here presented. The Masonic lodge is an astronomic map, tracing the path of the Sun from rising in the East through the meridian in the South to setting in the West. And even though we cannot see it, the Sun travels in darkness through the North from West to East (from our perspective on the opposite side of the Earth) to complete the circle.

Modern Masonic ritual describes the point within the symbol as an individual brother, and the circle as the boundary line of his duties to God and man, beyond which he should never let his passions betray him. In other words, it is a symbol of *controlling personal conduct*. The two parallel lines are said to represent St. John the Baptist and St. John the Evangelist, with no explanation offered. Similarly, there is no explanation given for the book of Holy Scriptures. The only mention of it is, “. . . we necessarily touch upon these two lines as well as the Holy Scriptures . . .” (*Tennessee Craftsman*, p. 30)

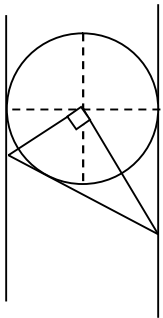
SACRED GEOMETRY

Let us first look at how the symbol is constructed. In geometry, all figures are constructed from one or more of three basic elements: a point, a line (which connects two or more points) and a plane (which is composed of any number of points and/or lines). All of these are drawn using only the compasses and a straightedge. A circle is unique among all the geometric plane figures in that it is constructed of a single line from a single point. A fundamental truth about the circle is that the distance from the center to any point along the circumference is equal to that from the center to any other point on the circumference.



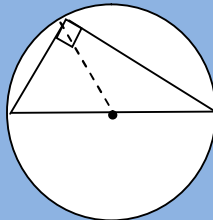
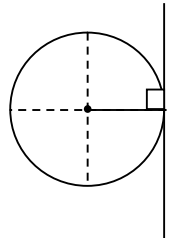
The point within a circle is constructed using only the compasses (1). The parallel perpendicular tangent lines are constructed with the straightedge and the compasses in this manner: one line is drawn tangent to the circle, the ends extending beyond the limits of the circle (2); using the compasses set to the diameter of the circle (3) and placed anywhere along the line, an arc is struck on the other side of the circle from the line (4); finally, using the straightedge, a line is then drawn

tangent to the circle and tangent to the struck arc (5).

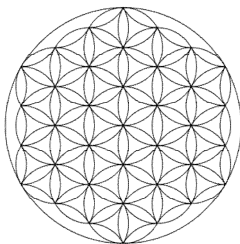


When *any random* line connecting the two parallel lines is drawn tangent to the circle, lines connecting the ends of that line to the center of the circle form a right angle at the center of the circle.

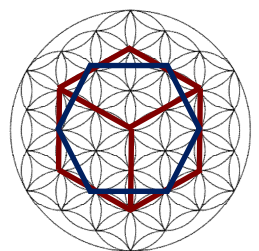
Another method of constructing a square using this construction as a foundation invokes a Euclidian Proposition: “*At every point on a circle, the tangent is perpendicular to the radius and to the diameter.*” (Euclid, *Elements* III.XVI)



The “Secret of the Square” was a closely guarded secret and was another of primary methods of *proving a square* in the days of Operative Masonry. Thales’ Theorem, “*An angle inscribed in a semicircle is a right angle*” was proven by Euclid (*Elements*, III.XXXI). But since Euclid’s proof relied upon a simple radius connecting the center of the circle to the circumferential vertex of the angle, it is doubtful that it has any relation to the Masonic symbol of the Point Within a Circle.



Using only the compasses, it is possible to use the Point within a Circle (minus the parallels) to construct the figure known to ancient cultures in all corners of the world as the “Flower of Life.” By connecting the points of intersection of the circles, every regular geometric figure can be developed from this construction, such, as in this case, a hexagon and a cube.



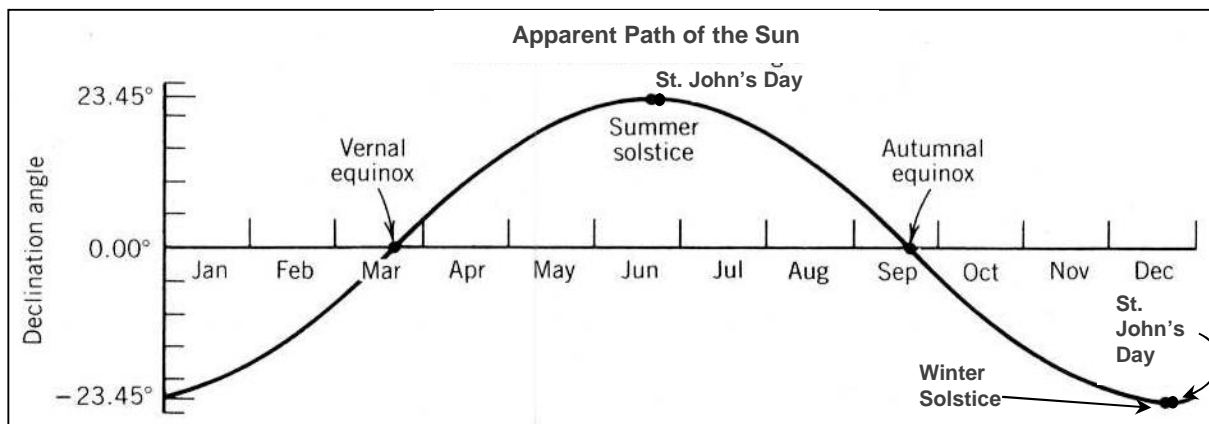
THE PILLARS – THE SAINTS JOHN

The very first thing the new Entered Apprentice learns in the esoteric work deals with the Lodge of the Holy Saints John at Jerusalem. In the ritual, we are told that the two perpendicular parallels in the point-within-a-circle symbol represent the Saints John but is there perhaps another, more profound connection with this first abstract symbol the new initiate encounters and the first thing he memorizes? In the days of Operative Masonry, the different crafts and guilds had their patron saints, whose feast days they celebrated. The patron saints of masonry were St. John the Baptist and St. John the Evangelist. Scottish Masonic lodges were called “Saint Johns” lodges well into the Speculative period of masonry. Incidentally, it was the Saints John who were at Jerusalem, not the lodge . . . but more on Jerusalem later.

In the Second Degree, we are admonished to study astronomy, the importance of which, Masonically, eclipses even that of geometry. But what has that to do with our discussion?

In the 4th Century, the Romans, in an effort to save the crumbling empire, saw Christianity as a potentially unifying force. Under the Emperor Constantine’s influence, Roman church leaders codified church doctrine, established the canon of sacred law and created a religion from what up until that time had been merely a way of life. It superimposed Christianity over and smothered out the old pantheistic religions of Rome. Constantine’s mother Helena even made a two-year journey to the Holy Land to identify and make shrines of the places Jesus had supposedly visited. In just a few short years, the Romans created a universal (and ultimately, compulsory) State religion, replete with all the trappings. It had familiar elements of all the old religions, so it was an easy pill for the populace to swallow. The Romans also created feast days for saints that coincided with the high holy days of the old religions. The Feast of Ishtar became Easter. In a double-whammy, Mithra’s birthday became Christmas, smothering out that last vestige of Mithraism, together with the pagan Feast of Saturnalia, which was also around that time. The feast day for Saint John the Baptist was set near the summer solstice and that for Saint John the Evangelist, near the winter solstice, supplanting the old sun-worship celebrations that had always taken place at those times of year.

During the course of the year, the apparent path of the sun traces a sine wave, never going north of the Tropic of Cancer, which it approaches the closest at the summer solstice—near St. John the Baptist’s Day, nor south of the Tropic of Capricorn, which it approaches closest on the winter solstice—near St. John the Evangelist’s Day. (Mackey, Ch. 15) The Tropics are parallels of latitude running East and West on modern maps, yet the perpendiculars in the Masonic symbol seem to be oriented to the North and South. Or are they?



THE POINT WITHIN THE CIRCLE—BACK TO JERUSALEM

A common modern myth is that during medieval times the world was thought to be flat. The reality is that at least from the time of Ptolemy, the earth was known to be round. Maps from about 200 A.D. on reflect this. Around 630 A.D., Isidore of Seville wrote,

“The globe (orbis) derives its name from the roundness of the circle, because it resembles a wheel. . . . Indeed, the Ocean that flows around it on all sides encompasses its furthest reaches in a circle. It is divided into three parts, one of which is called Asia, the second Europe, the third Africa.”(Barney, 2006).

Jerusalem was believed to be the center of the world (*“This is Jerusalem: I have set it in the midst of the nations and countries about her.”* –Ezekiel 5:5) and most maps of the known world were drawn circular with Jerusalem at the center—a Point Within a Circle. (See attached maps below.) Distances depicted on maps, *iteneria*, which were measured in days, began at Jerusalem—a Point of Beginning—much in the same way that ancient Romans began all distances from Rome. (Glick et al., p. 117) Interestingly enough, maps of the time were very often drawn with East at the topmost part of the map and usually depicted the Garden of Eden at the top center. Maps did not change from this basic form until around 1450, when the discoveries of Marco Polo forced the move of the center from Jerusalem and the increasing use of the north-pointing compass rotated maps 90° to the right. (Della Dora, 2010) . . . which brings us to . . .

THE BOOK

The Book atop the circle seems to be a relatively new addition to the symbol with no explanation for its presence offered in Masonic Ritual other than saying it represents the Holy Scriptures, and that being at the edge of the circle, the bounds of our passions must necessarily touch upon it. Yet, why is the book located at the top? Why not inside the circle? The evidence we have examined so far is instructive.

1. The circumpunct is a very ancient symbol of the sun.
2. A book is a universal symbol of Knowledge.
3. The path of the sun does not go north of the point it reaches near Saint John the Baptist’s Day, nor further south than the point it reaches near Saint John the Evangelist’s Day.
4. There is a reference to Jerusalem, which was typically depicted as the center point of medieval maps of the world, which were usually circular.
5. The circumpunct is also a very old Operative symbol of a Point of Beginning.



6. In the Middle Ages, distances on maps were measured from Jerusalem, a Point of Beginning.
7. In the old sun-worship, the symbol also represents the Deity—the point of origin of all things.
8. The symbol, though not named, is echoed in the answer to the very first question of the catechetical lecture of the First Degree.
9. The Point Within a Circle is the Point of Beginning in an Entered Apprentice's study of the symbols of Masonry.
10. Most maps of the Middle Ages were oriented with East at the top.
11. In Masonry, the East is the place of Light, or Knowledge.

RETURN TO THE EAST

Using the stated symbolism (that of an individual brother) grafted onto the traditional symbolism (sun worship), we find that the path to enlightenment is toward the East. Since the sun follows a cyclical apparent path through the sky in the form of a sine wave, and as the sun returns to the East every morning to enlighten the day, so does the brother follow a path to truth and enlightenment that is neither straight nor linear, compelling him to return repeatedly to the East for further instruction and enlightenment.

However, when undertaking a study of any Masonic symbol, the student must keep Pike's words in mind: "*Masonry . . . conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it.*" (Pike, p. 89-90) "*Each symbol is an enigma to be solved and not a lesson to be read.*"

[illegible]

The map is a circular world map, likely representing the known world of the Voynich manuscript. It features a grid of latitude and longitude lines, with the equator running horizontally through the center. The map is oriented with North at the top. The landmasses are depicted in brown and green, while the oceans are in blue. Numerous labels in Voynich script are scattered across the map, identifying various regions and cities. The map is decorated with red and blue lines, and includes a compass rose in the center. The map is surrounded by a border containing text in Voynich script.

Top Left: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Top Center: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Top Right: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Right: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Bottom Right: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Bottom Center: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Bottom Left: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Left: *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Top Left (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Top Center (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Top Right (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Right (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Bottom Right (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Bottom Center (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

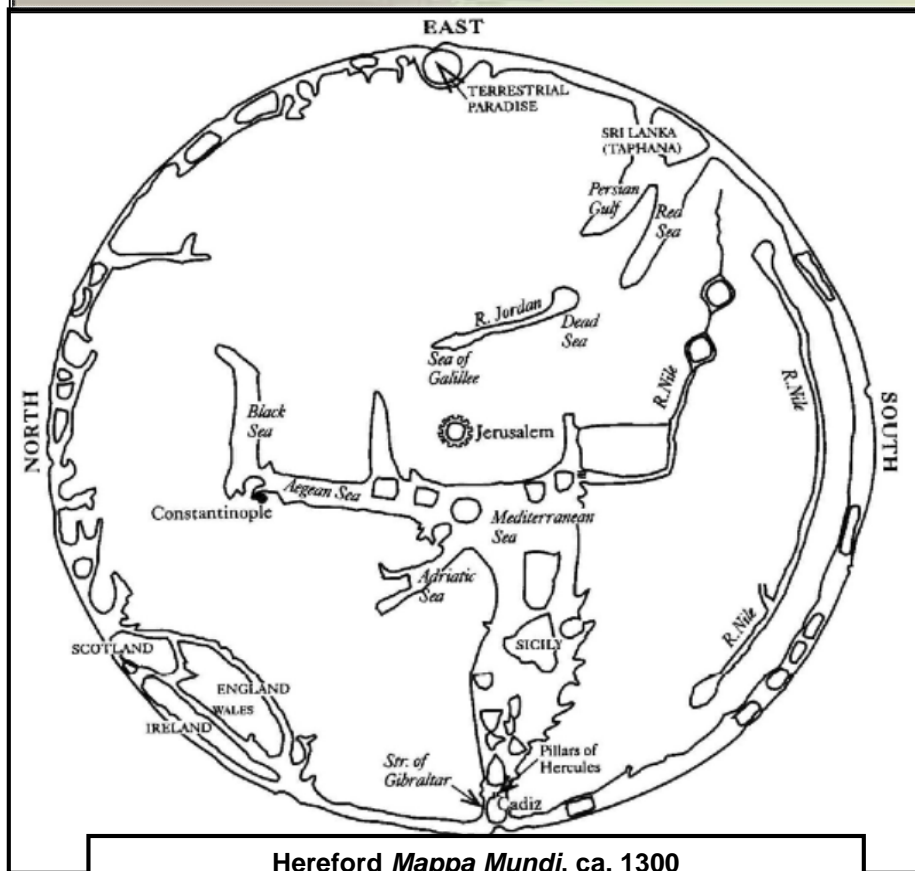
Bottom Left (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

Left (continued): *...nili flumini exierunt: a sepacione usq[ue] usq[ue] t[er]m[us] 71204*

[illegible][illegible]

Map of the World by Pietro Vesconte, 1321





Hereford Mappa Mundi, ca. 1300



Psalter Map, ca. 1265, British Library



Erbstorf Map, ca. 1235

REFERENCES

- Besant, A. (1905). *Esoteric Christianity*. London: The Theosophical Publishing Society.
- Bongars, J. (1611). Portolano Map of the World by Pietro Vesconte. ca.1311.
Orientalium expeditionum historia. Gesta Dei per Francos, sive Orientalium expeditionum, et regni Francorum Hierosolimitani historia. Hanau: Johan Bongars.
- Brown, R. (1882). *Stellar Theology and Masonic Astronomy*. Reprint, 2008. Aware Journalism.
- Della Dora, V. (2010). "Mapping Metageographies: The Cartographic Invention of Italy and the Mediterranean." *California Italian Studies Journal, Volume 1, Issue 1, 2010*.
- Driber, T. (2005). "Why the Holy Saints John?" *Traveling East: Selected Essays from the Proceedings of the Tennessee Lodge of Research 1985-2005*.
- Duncan, M. (1866). *Duncan's Masonic Ritual and Monitor or Guide to the Three Symbolic Degrees of the Ancient York Rite, and the Degrees of Mark Master, Past Master, Most Excellent Master, and the Royal Arch*. New York: Dick & Fitzgerald.
- Euclid (Casey, J., ed.). (1885). *Elements, Books I - VI*. London: Longman's, LTD.
- Glick, T. et al. (eds.) (2005). *Medieval Science, Technology and Medicine: An Encyclopedia*. New York: Routledge Taylor & Francis Group.
- Halevi, Z. (1977). *A Kabbalistic Universe*. Boston: Red Wheel / Weiser, LLC.
- Isidore of Seville. (translated by Barney, A. et al., 2006). (ca. 630 A.D.). *Etymologies*. New York: The Cambridge University Press.
- Mackey, A. (1869). *The Symbolism of Freemasonry*. New York: Clark and Maynard.

- Mackey, A. & McClenachan, C. (1882). *Encyclopedia of Freemasonry*.
- Swami Nikhilananda (translator). (1963). *The Upanishads*. London: Bell Publishing Co.
- Oliver, G. (1867). *The Historical Landmarks and other Evidences of Freemasonry*. New York: Masonic Publishing and Manufacturing Co.
- Pike, A. (1871). *Morals and Dogma*, reprint of 1944. Richmond, VA: L.H. Jenkins, Inc.
- Rosien, W., (1952). *Die Ebstorfer Weltkarte*. Hanover.
- Vesconte, P. (1320). World Map attached to *Liber Secretorum Fidelium Crucis* by Marino Sanudo. Vatican Library MS Vat. Lat. 2972.
- Scholem, G. (English translation by Ralph Manheim, 1965). (1960). *On the Kabbalah and Its Symbolism*. New York: Schocken Books,
- Unk. Monk at Westminster. (ca. 1265). *Map Psalter*. British Library Add. MS 28681.
- Voltaire. (translated by Wool, H., 1928) *Voltaire's Philosophical Dictionary*. New York: Alfred A. Knopf.
- Woodruff, J. (1922). *The Garland of Letters*. 5th ed. 1969. Madras: Ganesh & Co.

THE CIVIL WAR AND FREEMASONRY

By
Donald James Floyd

Brother Floyd is a member of Mountain Star Lodge No. 197 in Sevierville, TN and the Tennessee Lodge of Research.

We will never know the complete story of the acts of the Freemasons. The stories can only be told in part because only in recent years have we been able to write what has been said and done. Even though Masons have few secrets, much has been lost by not being recorded in the minutes by the lodges.

It was the Grand Orator of the Grand Lodge of Tennessee, Rev. Thomas Taylor, who said “Now is the time when every true Mason should seek to guide the ship of state with a well-directed hand, and be sure to mingle his lessons of prudence in all he says and does. I must be permitted to say, that should our nation remain prosperous and happy—should her gates be enlarged and her stakes be strengthened—it will be done by Masonic hands, by principles embodied in our Order. It is my opinion, that when the last political cord shall be broken, there will be one still stronger uniting us together, which is indissoluble.”

When Major Robert Anderson surrendered upon the firing on Fort Sumter, it caused the war to become a reality. The Confederate government became enraged when Lincoln called for troops of 75,000 to suppress the Confederate States to execute the laws. Many of the Confederate States answered to Lincoln’s proclamation that they will not be forced to send troops for the war. The Governor of Kentucky replied “Your dispatch is received, in answer I say that Kentucky will furnish no troops for the wicked purpose of subduing her sisters southern states.” The Governor of North Carolina, John W. Ellis, a Mason, telegraphed the President that he couldn’t respond with the call of the troops because he doubted his authority to do so. The Governor of Tennessee, Isham G. Harris, a member of Paris Lodge, No.108, replied “Tennessee will not be forced to furnish any single man, but 50,000 if need be to defend our rights or those of our southern brothers.”

During my research of the Freemasons and the Civil War I have found that, as a whole, Masons upheld their obligations to their brothers, but having said that, I have also found that many of the Union Masons would keep their affiliation secret when captured or hospitalized in Virginia because of a widely spread rumor that the Grand Lodge of Virginia prohibited their Masons to associate with their Northern counterparts. There actually had not been any orders issued by the Grand Lodge attributed to Virginia, that it was a misunderstanding that reverted back before the Civil War. But some Grand Lodges did come close to it, as you can see by this statement made by the Grand Master of Missouri, William R. Penick: “I have decided lately, that a traitor to the Government of the United States is not entitled to Masonic Burial, or any other benefits of Masonry.” He was a brigadier general of the State militia, which his Grand Lodge took into consideration when they reviewed his statements and decisions. The members did agree that as long as a Mason is in good standing, no matter what part of the world they are from, they are entitled to a Masonic burial. Some remembered their obligations better than others.

The Civil War took the lives of many Masons, made heroes out of others, and showed non-Masons what brotherly love truly meant. General Bee Jr., a Texas Knight Templar, rode up to General Jackson as a heroic soldier would and informed him that his brigade is being crushed. Jackson said,

“how do you expect to stop them.”

“We will give them the bayonet” was Bee’s brief answer. Bee rode back to his brigade and his horse was shot out from under him as he tried to rally his troops. He cried out to them, “Look, there is Jackson’s brigade standing behind you like a stone wall.” Bee then fell and died.

Then two days after the first battle of Manassas, the 18th Virginia Regiment that was commanded by the Grand Master of Virginia, Colonel Robert E. Withers, had been camped near the 21st when the pickets brought in a prisoner that was a member of the 12th Brooklyn Regiment of Zouaves from the night before. He was brought up to the Colonel’s tent and was examined by him. The prisoner told the Colonel that his Regiment’s colonel was severely wounded and was concealed in the woods where he had been captured and would take a party to him because he knew that if he didn’t receive surgical aid he would surely die. The party soon returned with the wounded Yankee, Colonel Benjamin Wood, who had a severe gunshot wound on his pelvis. While talking to Colonel Wood, Colonel Withers noticed a Masonic pin on his blouse. Colonel Wood was indeed a brother in distress and was ordered to be carried to Withers’ personal tent. A surgeon of Colonel Wood’s regiment was paroled to take care of him until he was able to be moved safely. He was then transferred to the hospital in Charlottesville where members of the Freemasons once again saw to his comforts. Colonel Wood later stated that he would never fight against the men who so generously befriended him—this after he was promoted to Brigadier general.

There are many stories about wives, widows, sisters and daughters of Masons helping brothers during the Civil War. This account will stay in my mind for the duration of my life. In August of 1861, First Ohio Regiment was ordered to guard a railroad bridge in Missouri. According to rumors, the bridge was going to be attacked by guerillas. The men were ordered to keep a watchful eye on the bridge for any suspicious activity. The guerillas attacked that night and were driven off. The soldiers were able to capture only three of them, one being of Irish descent, about 16, and well dressed. A “drum-head court-marshal” sentenced them to be executed. A girl about 18 ran to the boy and grasped him pleading with the soldiers to release her brother because he was innocent.

The ending of the story comes from the Masonic Monthly in my own words. Soldiers removed the girl’s grasp from her brother and were dragging her only a short distance when she saw another soldier put a black handkerchief over his eyes. She then screamed, flung herself from the grip of the soldiers, and ran back grabbing onto her brother once again, taking off the blindfold and begging once again for her brother’s life. One of the soldier’s coat sleeves was torn during the struggle as they removed the girl once again. As she looked at the soldier’s sleeve she saw a breast pin that was concealed, perhaps for his safety. She then spoke in a relaxed and calmed confident voice as she pointed to the pin, “Soldiers, let me make one more effort for my brother.” The soldiers were startled and let loose of their grip. She then walked to her brother with her back turned toward him, no tears, no screaming, but with a strong and calm sweep across the field took three steps and gave the grand hailing signal of the Master Mason. Only the soldiers that were Masons understood this and stood mute and stared at the young girl. They then grouped with the captain and decided to postpone the execution until 9:00 a.m. the next day, and that guard duty would be doubled over the prisoner. Even though they had taken all precautions, the boy and girl had escaped sometime during the night. In what way they had accomplished this was a mystery. It comes to be found that during the early evening the girl was taken into the captain’s quarters, along with a few of the soldiers that were Masonic Members, and was examined. She had passed all 3 degrees of Masonry, but wouldn’t reveal how she acquired them. They had only been in the United States for about ten weeks from Ireland and her brother did not know that she was a Mason, but only their father had been a Master Mason of a

lodge in their native town of Ireland before he had died.

Lt. Colonel Murray of 3d. Ohio cavalry took possession of Lawrenceburg, Tennessee, prior to the Battle of Shiloh, and ordered the soldiers to search all the houses, arrest all men, and take possession of all weapons. Colonel Murray rode down the street and stopped in front of a Masonic Hall and saw that some of his men were in the Lodge-room taking some of the belongings of the Lodge. He then ordered all the soldiers to return all the articles taken and put a guard at the door to make sure that no one else entered. A Confederate soldier that was in civilian clothes who was a Mason witnessed this act. Colonel Murray set pickets a mile or two away from the town and he rode back and forth checking on the lines. There had been a squad of Rebel soldiers stationed along the path that the Colonel would be taking back to town to ambush and kill him. As the Colonel approach the squad, the leader noticed him as the man that protected the Masonic Hall in town, let him pass, and stopped him from being shot.

On July 11, 1862, Nathan Forest arrived in McMinnville, TN at a fellow Mason's farmhouse and made his headquarters there. That same day, Forest paroled four Union soldiers that had been captured in civilian clothing. The following day, one of the soldiers returned to the farm of William Lusk with an advanced troop of Federal Calvary to show where Forest had his headquarters.

The main patrol arrived and the commanding officer rode up to Lusk asking him what time Forest had left. When Lusk said that he didn't know, the officer raised his gun to Lusk's head and asked once again when Forest had left. Scared by this, Lusk then made the sign of distress. The officer lowered his gun, jumped off his horse and grabbed the farmer's hand. They both stood at the gate of the farm, arms around each other, watching as the army passed by.

A Union soldier swept through the battle field at night looking to help any wounded Union soldiers. As he was passing through some underbrush, he heard never-to-be-forgotten words accompanying the sign of distress among the Masons. In an instant he was by the tree where the Rebel soldier was lying, holding onto his hand and offering aid. The Rebel soldier was bleeding to death from gunshot wounds to his right leg and shoulder. The Union soldier dressed the Rebel's wounds the best he could and finally got the bleeding to stop. When the Rebel regained a little bit of strength back he asked the soldier if he knew whom he was taking care of. The Union soldier responded that he did not care that he was a Rebel, he was a brother Mason and that's what mattered. The Rebel told the Union soldier that he was the Colonel from a South Carolina regiment. The Union soldier still did not care and would get a stretcher for him so he could be seen to properly at the Union hospital. This choked the Rebel up, and then he asked why—why treat him, he did not deserve the treatment from the Union forces because he had killed so many of them, to just let him lie there and die. The Union soldier refused what was asked of him and told the Colonel that if anyone deserved treatment it would be him because he was a brother Mason.

The Rebel was carried to the hospital, where a surgeon, who was a Mason as well, could give him the best treatment possible. The Union soldier said that if there be any expenses to just bill him for it. The Colonel grabbed the soldier's hand, kissing it as a tear was running down his cheek, asked the soldier why he had done this for him. The soldier replied, "Because you are a Freemason—yes, a Royal Arch Mason. I have taken, in the old Granite State, the same oaths that you have in a Sunny Palmetto State, and we are therefore companions until death. Nothing on earth can separate us, or our attachment to each other. In war, as well as in peace, we are still the same. While thrones and republics are tumbling, and the world changing day by day, **We, as Masons**, are now and ever will be the same, without change. I love and respect you as a brother, and as you would peril your own life to save mine, I ask you if I have done any more than was my duty to you as a Royal Arch Mason." And with the Union soldier's hand in his and the other one over his heart, the Colonel swore that he will not be

found in any army again and will never cease to love the flag that he honored as a boy until they meet again in heaven.

At the Battle of Fredericksburg, Captain T. B. Wearngen, General Mead's Adjutant General, was wounded through the lungs, badly bruised, and was found on the battlefield senseless by a North Carolina Confederate officer. The officer believed that Wearngen was a Mason by the jewel that he wore on his person. He carried Wearngen to a house that was used as Confederate headquarters and called a surgeon to dress his wounds that could have been fatal if he had not been found. With kind care and watching of the craft he soon was able to proceed to Richmond. His blankets had been returned by half naked, blanketless soldiers with nothing taken from him.

On a plantation in Mississippi, Frank Brame and his mother lived alone because his brothers were in the Confederate army. One night Brame woke to screaming and cursing by Federal soldiers filling the room where he and his mom were sleeping. As his mom sat on the bed, about fifteen soldiers started smashing furniture and going through their belongings. One soldier came across a small package in a drawer. When he opened it and saw what was in it, he ran to Brame's mother and started speaking in low tones so no one could hear them. After they had finished the conversation, the soldier ran quickly from the room and returned with a tall man who ordered all the men to stop. He then ordered the premises to be vacated and soldiers to be placed at the gates. He then turned towards Brame's mother, gravely bowed, and apologized for all that his men had done to her plantation and said that he would make sure that she received pay for all her losses. He asked if he could have corn and hay for his horses and if it was OK to put his command post in her woods outside the plantation. Brame's mother gave her consent and once again the man bowed and apologized as he left. Brame came to find that what the soldier had discovered was a Masonic apron "of curious workmanship and material that had been in the Brame family since 1676."

There was a prison camp set up on Johnson's Island at the mouth of Sandusky Bay overlooking Lake Erie, and this is where Major James Wilson had been placed. Shortly after he had arrived, a Masonic mess had been formed. Every two weeks a lodge meeting took place and the only ones in the mess were Masons, along with many officers throughout the prison. The commander of the prison permitted all Masons to attend the lodge, and even if they stayed longer than the allowed hour, no punishment was done to them. The Masonic mess never knew what it was to be hungry either. Wilson believed this was because that the commanding officer of the prison was a Mason.

In 1906, Mary Patton Hudson signed a letter from the United Daughters of the Confederacy asking for financial assistance from the Grand Lodge of Florida to help save the Confederate graveyard at Johnson's Island. When the last prisoner left in 1865, there were 206 American Soldiers and Masons that lay neglected in unmarked graves. The Grand Lodge answered with a check of \$100 to help safe guard the island.

After some of the heaviest fighting was over at Chickamauga, a discharged Union soldier recalled how Masonry saved his life to his commanding officers, who were Masons. The soldier had been left by the roadside after being wounded when his regiment fell back at Chickamauga. He knew that if he fell into the hands of the Rebels, he wouldn't have to worry about surviving his wounds because he would be killed. As the last of his troops passed, he had a thought cross his mind—he was a Mason, and without any delay made a Masonic sign. An officer that was passing at full gallop saw and recognized the sign and with almost an instance pulled his horse to a full stop, dismounted and took the wounded soldier's hand. They then exchanged the mystic token. After that the officer examined the soldier's wounds, he picked him up and placed the wounded soldier on the horse as the officer mounted behind him so the soldier would not fall off. The officer arrived at the regiment and

took the soldier directly to the nearest hospital so that his wounds could be taken care of. The soldier then told the Rebel officers that, “he shall never forget what a debt he owes to Freemasonry.”

General Robert F. Hoke was one of the most gallant Confederate leaders at the young age of twenty-seven. He commanded a division at Cold Harbor. Directly in front of his lines lay many Union dead and wounded soldiers. The Confederates could not bear the screams for help that the Union soldiers let out. The Confederates took their own canteens and assisted the wounded that needed it. They had only been out there for a few minutes when shots rang out from the Federal forces. They were forced to leave the wounded and make their way back to their own lines. After this, General Hoke forbade his men to go past their own lines.

As the General lay down to rest, two of his soldiers approached him saying that there was a Yankee soldier lying out in front of their lines and wanted to know if there were any Masons among them. The two soldiers told him that they were Masons and the Yankee then gave the Masonic sign of distress while begging for them to take him back across their lines. They explained to the Yankee that the General ordered them not to cross their lines because the Federals had started firing upon them as they were trying to help the wounded. General Hoke roused up and looked keenly at the two men.

“Are you Masons?” he asked. They told him they were.

“Do you know that it is almost certain death for you to try and give help to that poor fellow?”

“We do; but he has made the Masonic appeal to us, and we only await your permission to try and bring him in.”

“Then go in God's name. I do not stand in the way of such courage as that.”

The two men ran to the Federal soldier as though they were meeting a returning brother. As they approached him, firing upon them started. The Federals did not know that they were trying to save one of their own soldiers. They picked him up and quickly made it across their lines of defense without a scratch on any of them.

Captain Rankin of Mississippi led a Confederate charge into Atlanta but was quickly forced to push back when they crossed into Federal lines. The Captain was killed as they crossed over into enemy lines and was left there by his troops. As the Confederates fell further back to where they could take a breath and rest, they heard a song coming toward them from a distance. It was the Federals singing the Masonic funeral song. It touched the Confederate Masons so strongly that they joined in with their brothers because they knew that a fellow Mason would be filling a grave. As the Federal soldiers approached the Confederates it was clear to see that the brother who was killed was none other than their Captain Rankin who was killed earlier. After they had funeral services for Captain Rankin, the Federals sent a flag of truce to the Confederates and returned all Captain Rankin's belongings so that they could be given to his widow. Captain Rankin received a burial with Masonic Honors from his fellow brothers.

During the Battle of Spottsylvania, a young Union Sergeant left behind by his troops lay bleeding to death on the battlefield. With one last exertion of energy he gave the Masonic sign of distress, hoping to attract someone's attention. The Lieutenant Colonel commanding the Rebel regiment saw him and ordered a man from his ranks to go get him and take him to the rear to be treated for his wounds. When all was done, the Colonel found the sergeant and gave him a letter to be treated by a surgeon in charge of a Division Hospital in Longstreet's Corp. The soldier was transported there and after fourteen days of recovery his wounds had started to heal. He finally ended up in Annapolis with wounds healed, with all of his belongings and was paroled.

1864 ended with much of the South in Union possession. Lincoln had defeated McClellan for

presidency of the United States and Andrew Johnson was named vice-president, which at the time, the Confederate states did not realize just how much this would reunite the nations. It was estimated that in the Federal army 11% of the soldiers were Freemasons, and slightly over that figure in the Confederate forces. More Masons joined the fight and more Masons were to die for the cause they believed in before peace was restored and the states were reunited once again.

On October 9, 1865 the Grand Chapter of Tennessee voted to appeal to “Companion A. M. Hughes, General Claimed Agent for the State of Tennessee, at Washington City” for reimbursement for damages made to their Masonic Temple used for a Federal hospital.

Freemasonry throughout the country was advocating “forgiveness.” On the political scene people wanted retaliation and revenge against the people of the South that seceded from the Union. Andrew Johnson told a large audience in Washington on Feb. 22, 1866, his version of what the politicians were doing:

. . . You denied in the beginning of the struggle that any State had the right to go out. You said that they had neither the right nor the power. The issue has been made, and it has been settled that a State has neither the right nor the power to go out of the Union. And when you have settled that by the executive and military power of the Government, and by the public judgement, you turn around and assume that they are out and shall not come in.

The people cheered that statement meaning that they were in agreement with the President even if the politicians were not.

The Civil War ended the summer of 1865, but the repercussions are still being felt today. The North opposes the thinking of the South and the same can be said about the South opposing the thinking of the North. The North and South have not been forgiving of each other till this day. Only in Masonic circles the opposite has been true. Masons have been quick to help, not only their own, but everyone deserving of assistance.

Millions of words have been written about the War, but rarely do we find anything on Masonry. There were over 300 generals in the Union and Confederate armies plus an uncountable number of other officers and men. I am ending this story of The Civil War and Freemasonry with a scripture from the Holy Bible.

**God is love, he who dwells in love
dwells in God, and God dwells in him.
John 4:16**

BOY SCOUTS AND MASONRY

By
Jason F. Hicks, PM 32°

Bro. Hicks is a Past Master of Cookeville Lodge No. 266 in Cookeville, TN and a member of the Tennessee Lodge of Research.

There is a deep and intentional relationship between Boy Scouts and the masonic fraternity. The Scout Oath and Scout Law should be seen as teachings within the masonic fraternity. The Scout Law is twelve attributes that every boy should strive for every day and they read:

A Scout is:
Trustworthy,
Loyal,
Helpful,
Friendly,
Courteous,
Kind,
Obedient,
Cheerful,
Thrifty,
Brave,
Clean, and
Reverent.¹

The oath requires its members to act as good citizens and men. It reads:

On my honor I will do my best
To do my duty to God and my country
And to obey the Scout Law;
To help other people at all times;
To keep myself physically strong;
Mentally awake, and morally straight.²

These are not merely lines that are meaningless—these same lines could be uttered by masons everywhere. From the very beginning in masonry we see an undeniable relationship between both the founders of masonry and how the organization has developed through today.

Boy Scouts within America directly stems from its English counterpart, which was founded by Sir Robert Baden-Powell. Powell was a war hero from the Boer war in Africa.³ He returned home to England in 1903 and found that his handbook which was written for soldiers was being used by

¹ <http://www.scouting.org/Home/BoyScouts.aspx>

² Id.

³ <http://www.scouting.org/home/cubscouts/parents/about/history.aspx>.

youth all over the country to play the game of “scouting.” Over the next couple years, membership in the organization had tripled to 30,000 boys.⁴

The scouting movement had reached America with a number of different groups but none had been able to take off with the success that Baden-Powell was having. As legend has it:

W. D. Boyce was an American newspaper man and entrepreneur. According to legend, he was lost on a foggy street in London when an unknown Scout came to his aid, guiding him back to his destination. The boy then refused Boyce’s tip, explaining that he was merely doing his duty as a Boy Scout. Immediately afterwards, Boyce met with General Robert Baden-Powell, who was the head of the Boy Scout Association at that time. Boyce returned to America, and, four months later, founded the Boy Scouts of America.⁵

Boyce was a Chicago newspaperman, and mason. He founded the boy scouts on February 8, 1910. President William Henry Taft agreed to be honorary President.⁶ This tradition continues today as each and every President has been the Honorary President of the Boy Scouts of America.⁷ The early days were a struggle and Boyce was loaning the organization \$1,000 per month on the condition that it did not discriminate and any boy could join.⁸

There were other early scouting organizations that were in competition for boys across the country with the Boy Scouts of America. These were named the Woodcraft Indians founded by Ernest Thompson Seton and Sons of Daniel Boone founded by Daniel Carter Beard.⁹ Seton ended up merging his organization with Boy Scouts of America in 1910 and became the first and only Chief Scout.¹⁰ He served in this capacity from 1910–1915 when he resigned over clashes with Beard and James West.¹¹ There is no record that exists to say Seton was a mason. Daniel Carter Beard merged his organization with Boy Scouts of America in 1910 upon its founding.¹² He served as national scout commissioner for thirty (30) years.¹³ Beard was a mason in New York City and Flushing, New York.¹⁴ Beard went on to serve as the editor of *Boys’ Life* magazine, which is still the official magazine of the Boy Scouts of America.¹⁵

From 1911 until 1943, James E. West served as Chief Scout Executive.¹⁶ West’s long tenure allowed the organization to flourish and his organization is what many attribute the group’s long-term success to.¹⁷ The group was competitive early with William Randolph Hearst’s competing organization called the American Boy Scouts.¹⁸ This organization was very similar but more militaristic.¹⁹ West sought a federal charter from Congress for boy scouts and was successful; it was

⁴ Id.

⁵ https://en.wikipedia.org/wiki/History_of_the_Boy_Scouts_of_America.

⁶ <http://www.scouting.org/About/FactSheets/presidents.aspx>

⁷ Id.

⁸ https://en.wikipedia.org/wiki/William_D._Boyce.

⁹ https://en.wikipedia.org/wiki/History_of_the_Boy_Scouts_of_America.

¹⁰ https://en.wikipedia.org/wiki/Ernest_Thompson_Seton.

¹¹ Id.

¹² https://en.wikipedia.org/wiki/Daniel_Carter_Beard.

¹³ Id.

¹⁴ Id. and <https://pmyf.org/programs/scouting/>.

¹⁵ https://en.wikipedia.org/wiki/Daniel_Carter_Beard.

¹⁶ [https://en.wikipedia.org/wiki/James_E._West_\(Scouting\)](https://en.wikipedia.org/wiki/James_E._West_(Scouting)).

¹⁷ Id.

¹⁸ https://en.wikipedia.org/wiki/American_Boy_Scouts.

¹⁹ Id.

granted on June 15, 1916.²⁰ West knew that by having a Congressional charter for boy scouts, they could shut other organizations down using the term “scout” and marketing their merchandise.²¹ After he retired he was given the title “Chief Scout” which had previously only been given to Seton.²² He was a mason in New York.²³

Another masonic influence that can be seen is in the Order of the Arrow which is National Honor Society of the Boy Scouts of America.²⁴ The organization started in 1915, at the summer camp for Philadelphia Council.²⁵ It was founded by Dr. E. Umer Goodman and Carroll Edson.²⁶ Edson was a Scottish Rite mason at the time and eventually Goodman would become a Scottish Rite mason after the OA was founded.²⁷ The organization is set up in a similar way to the blue lodge and has three honors.²⁸ The honors are ordeal, brotherhood and vigil.²⁹ According to an article:

In the OA, each honor has its own handshake, hailing sign, and “password.” (For the Ordeal this is called the admonition. The Brotherhood member responds to a ritual question. The Vigil Honor has three watchwords.) Each honor has its own obligation and ceremony that intensifies the teachings of the Order.³⁰

All masons will see an obvious similarity that ties the two organizations together.

The Federal Charter granted by Congress to the Boy Scouts of America on June 15, 1916, stated in part:

The Boy Scouts have not only demonstrated their worth to the nation, but have also materially contributed to a deeper appreciation by the American people of the higher conception of patriotism and good citizenship. Every nation depends for its future upon the proper training and development of its youth. The American boy must have the best training and discipline our great democracy can provide if America is to maintain her ideals, her standards, and her influence in the world. Anything that is done to increase the effectiveness of the Boy Scouts of America will be a genuine contribution to the welfare of the nation.³¹

The charter was amended in 1998 regarding certain provisions about Boy Scouts of America’s trademarks.³²

Numerous Presidents of the United States who were masons had a connection to the Boy Scouts of America.³³ President William Henry Taft was the first Honorary President of Scouting. Taft was a mason from Ohio.³⁴

²⁰ Id. and [https://en.wikipedia.org/wiki/James_E._West_\(Scouting\)](https://en.wikipedia.org/wiki/James_E._West_(Scouting)) (include copy in the appendix).

²¹ [https://en.wikipedia.org/wiki/James_E._West_\(Scouting\)](https://en.wikipedia.org/wiki/James_E._West_(Scouting)).

²² Id.

²³ <http://freemasoninformation.com/2010/09/bsa-100-origins-masonry-and-scouting/>.

²⁴ https://en.wikipedia.org/wiki/Order_of_the_Arrow.

²⁵ Id.

²⁶ Id.

²⁷ Christopher Hodapp, *Freemasons for Dummies* (2005), page 249 and http://phoenixmasonry.org/freemasonry_souting_and_the_order_of_the_arrow.htm.

²⁸ Id.

²⁹ Id. and https://en.wikipedia.org/wiki/Order_of_the_Arrow.

³⁰ http://phoenixmasonry.org/freemasonry_souting_and_the_order_of_the_arrow.htm.

³¹ <http://www.scouting.org/About/FactSheets/presidents.aspx>.

³² United States Code, Title 36, Chapter 309, Pub. L. 105-225, Aug. 12, 1998, 112 Stat. 1325.

President Theodore Roosevelt was an active booster of the organization and was a committeeman of a troop in Oyster Bay, New York.³⁵ He was also named the first council commissioner of Nassau County Council, was elected Vice President of the organization and was the first and only man to be named Chief Scout Citizen.³⁶ Roosevelt was a mason in New York.³⁷

President Franklin Roosevelt was the first president to have served as an active scout leader.³⁸ He served as president of the Greater New York council.³⁹ At his death he had a twenty-four year service record with the Boy Scouts.⁴⁰ Roosevelt was a mason in New York.⁴¹

President Truman was a strong supporter of the Boy Scouts and traveled to Valley Forge, Pennsylvania to open the second national scout Jamboree.⁴² Truman was a mason in Missouri and served as Grand Master of Missouri in 1941.⁴³

President Gerald Ford was the first Eagle Scout to become Vice-President and President.⁴⁴ He is quoted as saying:

One of the proudest moments of my life came in the court of honor when I was awarded the Eagle Scout badge. I still have that badge. It is a treasured possession. I am the first Eagle Scout vice president. The three great principles which Scouting provides—self-discipline, teamwork, and moral and patriotic values—are the basic building blocks of leadership. I applaud the Scouting program for continuing to emphasize them. I am confident that your ability to bring ideals, values, and leadership training to millions of our young people will help to bring about a new era—a time in which not only our republic will progress in peace and freedom, but a time in which the entire world shall be secure, and all its people free.⁴⁵

President Ford was a mason in Michigan.⁴⁶ He was also a thirty-third degree (33°) Scottish rite mason.⁴⁷

Today, there is still a deep and abiding connection between the two organizations. Lodges serve as charter organizations.⁴⁸ The Boy Scouts of America has a brochure that explains the process on how to become a charter organization and discusses the relationship between the two organizations and how they compliment each other.⁴⁹

There is an organization that brings masonic scouts together and is known as the National Association of Masonic Scouters.⁵⁰ The organization's purpose "is to foster and develop support for

³³ <http://www.scouting.org/About/FactSheets/presidents.aspx>.

³⁴ http://nationalheritagemuseum.typepad.com/library_and_archives/william-h-taft/

³⁵ <http://www.scouting.org/About/FactSheets/presidents.aspx>.

³⁶ Id.

³⁷ <http://www.masonicdictionary.com/presidents.html>

³⁸ <http://www.scouting.org/About/FactSheets/presidents.aspx>.

³⁹ Id.

⁴⁰ Id.

⁴¹ <http://www.masonicdictionary.com/presidents.html>

⁴² <http://www.scouting.org/About/FactSheets/presidents.aspx>.

⁴³ <https://www.trumanlibrary.org/places/gv36.htm>

⁴⁴ <http://www.scouting.org/About/FactSheets/presidents.aspx>.

⁴⁵ Id.

⁴⁶ <http://www.masonicdictionary.com/presidents.html>

⁴⁷ Id.

⁴⁸ <http://www.nams-bsa.org/>.

⁴⁹ <http://www.scouting.org/filestore/membership/pdf/03-294/03-294.pdf>.

⁵⁰ <http://www.nams-bsa.org/>.

the Boy Scouts of America by and among Freemasons while upholding the tenets of Freemasonry.”⁵¹ The website even offers a page about recognition issues to make sure that no masonic scouters run afoul of their Grand Lodge.⁵² The state of Connecticut has their own masonic scouters association which participates in Eagle Scout Court of Honors.⁵³ Each Eagle Scout is presented with a personalized commendation award and letter.⁵⁴ They also conduct an Entered Apprentice Degree at different Boy Scout Reservations.⁵⁵

In 2010, at the Boy Scout National Jamboree meeting which occurred at Fort A.P. Hill, Virginia there was a meeting of Masons in attendance.⁵⁶ The meeting was organized by the National Association of Masonic Scouters and hosted by Fredericksburg Lodge No. 4 of Virginia.⁵⁷

James E. West’s legacy lives on today, as in 1993 BSA created the James E. West Fellowship Award for individuals who contribute \$1,000 or more in cash or securities to their local council endowment fund.⁵⁸

The Pennsylvania Masonic Youth Foundation awards the Daniel Carter Beard Masonic Scouter Award to worthy masonic scouters.⁵⁹ The award criteria are based on both the nominee’s masonic and scouting career.⁶⁰ As of December 31, 2015, there have been 2,746 masons that have received the award.⁶¹

In closing, the relationship between masonry and scouting is as strong as ever. The fraternal relationships of its leaders have been intertwined with the history of scouting.

⁵¹ Id.

⁵² <http://www.nams-bsa.org/status.html>.

⁵³ “Connecticut Masonic Scouters Association”, Emessay Notes, The Masonic Service Association of North America, Page 2, June, 2015.

⁵⁴ Id.

⁵⁵ Id.

⁵⁶ <https://scottishrite.org/about/media-publications/journal/article/current-interest-historic-meeting-of-masons-held-at-national-scout-jamboree/>.

⁵⁷ Id.

⁵⁸ [https://en.wikipedia.org/wiki/James_E._West_\(Scouting\)](https://en.wikipedia.org/wiki/James_E._West_(Scouting)).

⁵⁹ <https://pmyf.org/programs/scouting/>.

⁶⁰ Id.

⁶¹ Id.

Works Cited

- <http://www.scouting.org/Home/BoyScouts.aspx> (last accessed 11/6/16)
- <http://www.scouting.org/home/cubscouts/parents/about/history.aspx>
- https://en.wikipedia.org/wiki/History_of_the_Boy_Scouts_of_America
- https://en.wikipedia.org/wiki/William_D._Boyce
- <https://scottishrite.org/2010/12/jamboree/>
- https://en.wikipedia.org/wiki/Ernest_Thompson_Seton
- [https://en.wikipedia.org/wiki/James_E._West_\(Scouting\)](https://en.wikipedia.org/wiki/James_E._West_(Scouting))
- https://en.wikipedia.org/wiki/Daniel_Carter_Beard
- https://en.wikipedia.org/wiki/Order_of_the_Arrow
- https://en.wikipedia.org/wiki/E._Uerner_Goodman
- https://en.wikipedia.org/wiki/Carroll_A._Edson
- <http://www.nams-bsa.org/>
- <http://www.scouting.org/About/FactSheets/presidents.aspx>
- <http://www.scouting.org/filestore/pdf/210-211.pdf>
- <https://pmyf.org/programs/scouting/>
- <http://www.scouting.org/filestore/membership/pdf/03-294/03-294.pdf> (flyer)
- https://en.wikipedia.org/wiki/American_Boy_Scouts
- <http://freemasoninformation.com/2010/09/bsa-100-origins-masonry-and-scouting/>
- Hodapp, Christopher. *Freemasons for Dummies*. 1st ed., John Wiley and Sons, Inc., 2005.
- http://phoenixmasonry.org/freemasonry_soucting_and_the_order_of_the_arrow.htm
- <http://www.nams-bsa.org/status.html>

“Connecticut Masonic Scouters Association,” *Emissary Notes*, The Masonic Service Association of North America, Page 2, June, 2015.

<https://scottishrite.org/about/media-publications/journal/article/current-interest-historic-meeting-of-masons-held-at-national-scout-jamboree/>

<http://freemasoninformation.com/2010/09/bsa-100-origins-masonry-and-scouting/>

https://books.google.com/books?id=O7m29W5zShQC&pg=PA249&lpg=PA249&dq=carroll+edson+mason&source=bl&ots=2V_MdDqMMV&sig=7nV7VNVn6aNHtPx9_ca3bOqafsc&hl=en&sa=X&ved=0ahUKEwiKu6G4vJXQAhUV0IMKHVa-C3YQ6AEIzAB#v=onepage&q=carroll%20edson%20mason&f=false

ALL DRESSED UP AND NO PLACE TO GO WHERE IS THE BIRTHPLACE OF OUR GRAND LODGE?

By
Robert G. Officer PM
Sparta Lodge No. 99

Bro. Officer is a Most Excellent Past Grand High Priest of the Grand Chapter of Tennessee, Royal Arch Masons, and a life member of the Tennessee Lodge of Research. This paper was written and submitted in 2013, the year of our Bicentennial of the Grand Lodge of Tennessee.

On Dec. 27, 1813, representatives from eight Tennessee Lodges convened in Knoxville to receive a Great Charter from the Grand Lodge of North Carolina to create an independent Grand Lodge of Free and Accepted Masons of Tennessee.

As we approach our 200 year anniversary of Freemasonry in Tennessee, there has arisen much interest about the location where our honorable fraternity received its charter from the Grand Lodge of North Carolina.

The Grand Lodge of Tennessee received its charter in what was called the Chisholm Inn and Tavern. While there is uncertainty as to its actual location, the old inn and tavern and its owner had a colorful history.

Captain John Chisholm

Captain John Chisholm was born around 1752 in Scotland. As a young man, he left Scotland for the colonies, landed at Charleston, South Carolina and soon moved to North Carolina. (E. Patton). He was described as a hale and hardy, brawny, red-faced, red-haired, weather-beaten, back county man. By his own confession, he liked a stiff drink of Taffa rum, a good fight and a tall story. The Chisholm family was connected to Robert Bruce, the Earl of Carrick and the Royal House of Scotland.

In his youth, he was well acquainted with the area Cherokee and Creek Indian populations. He lived among the Indians, was with them during several skirmishes and he had been an interpreter to the Indians in Florida. He was well known to the Spaniards and the Spaniards imprisoned him and treated him cruelly in Pensacola.

John Chisholm served in the Revolutionary War and, after his service to the newly formed country, settled in Washington County, North Carolina (now Tennessee). He participated in local politics, served as justice for a number of years, and as a deputy surveyor under James Stuart to lay off the tracts granted by the federal government for service in the Revolutionary War or purchased by the settlers from the Indians.

He came to the Knoxville area with William Blount in 1790 from the Watauga-Nolachucky region to White's Fork. Chisholm was "in the confidences and good graces of William Blount and was very close to John Sevier, the first governor of Tennessee" (E. Patton).

He assisted in the establishment of the state of Franklin and was one of the petitioners for a grant of separation from North Carolina. John Chisholm had commissions under Governor Blount where he served as Justice of the Peace, captain of the militia with John Sevier on Indian campaigns, and special agent to the Creek and Cherokee Indians. He traveled to Philadelphia to present Cherokee chiefs to Congress to secure trade routes through the Mississippi River.

History of the Tavern

According to a Knoxville newspaper of the time, Chisholm was “a leader who demonstrated much executive ability and pioneered here by taking the initiative in establishing a tavern and meat market.” At the time of the Treaty of Holston, concluded on the site of Knoxville, July 2, 1791, all the merchant's store-buildings were on the river bank, and all business done within half a block of the river (White).

The tavern was erected in 1792 and was operated by John and his wife, Patsy. It was on the back side of Blount Mansion. It is known as the first hostelry and tavern in the village of Knoxville. The Chisholm Inn and Tavern reportedly was located at 217 Front Ave in Knoxville, Tennessee. Front Street was known as Water Street in the 1800s before the street's name was changed to Front Ave (E. Patton).

The architecture and materials were similar to those used in the Governor's home. The timbers were hand-hewed, notched and fitted by hand-wrought nails and pegs. The roof's shingles were made from boiled cedar blocks with a shaving horse. The floors were sawn logs from nearby trees, and wide beaded weather boarding was used for the exterior walls. The foundation and cellar walls were two to three feet thick (Alison).

The Inn had a large assembly room with elaborate wood work. The fire place had a reported six foot opening. During its history, the assembly room had many distinguished guests, including, in part William Blount, Andrew Jackson, John Sevier, James White, Charles McClung, William Cobb, and other politicians. One article noted that the Masons, with Sevier as Grand Master, held meetings in the assembly room. Indian chiefs stopped here when on their way north or assembling for settlement of affairs with the white men. A ball was given in the tavern for the Duke of Orleans, later King Louis Phillipe, and his brothers when they made a visit to this country in 1797. LaFayette was entertained in 1825.

While John was out doing all his other duties, the upkeep and running of the tavern were left up to his wife, Patsy, who was reportedly an excellent manager. She was a tailor for the soldiers and the Indians. According to the Knoxville Gazette of 1792, the Chisholm family opened a fresh beef market three days a week.

Continuing with his dedication to public service, he established a postal route to Jefferson and Greene Counties and through to Abingdon, VA. This was a forerunner of a rural mail delivery system. For a fee, a coach would carry mail and passengers on a designated route every 21 days (C. Patton).

Chisholm made numerous trips to Philadelphia and Washington D.C. on business for the Indian nations and for the state of Tennessee. One of the most interesting stories about Chisholm is one reported by Lucia Brown in the Knoxville Journal on Aug. 1, 1937.

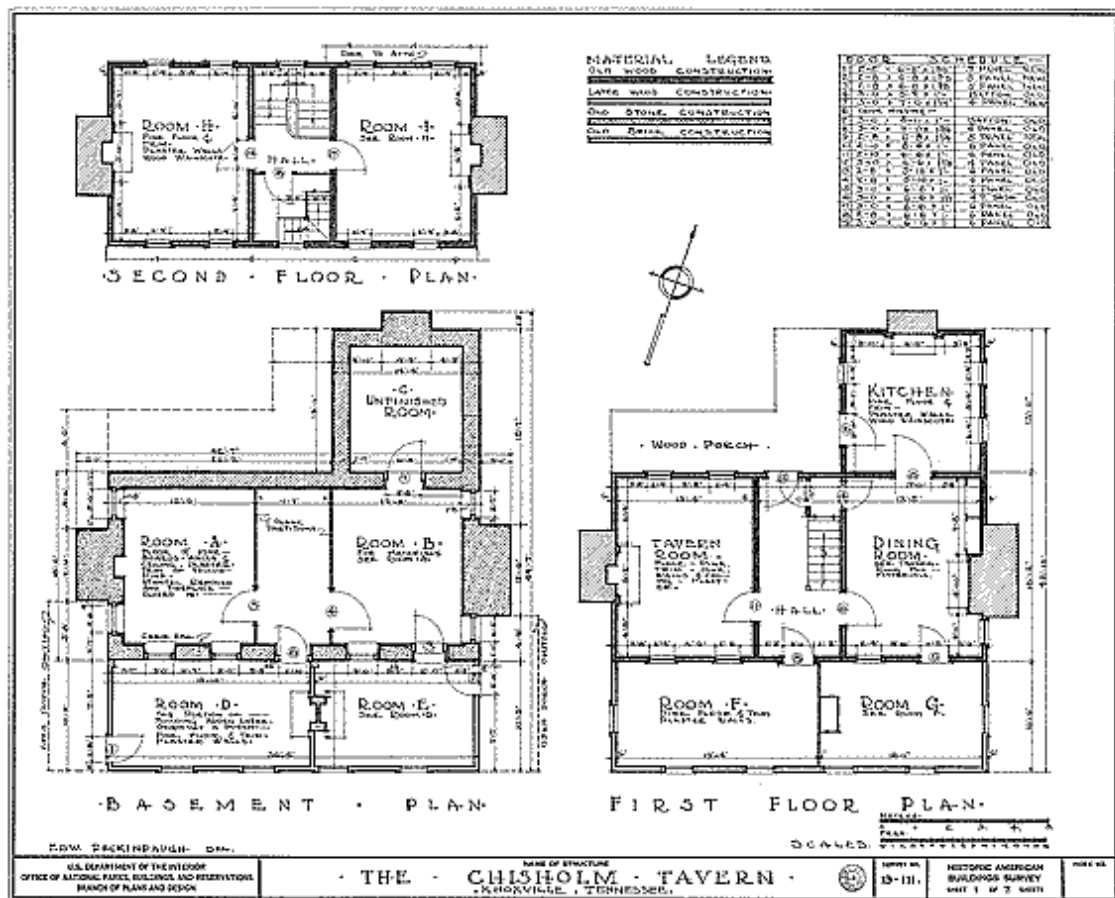
During the session of Congress in Philadelphia, Chisholm and James Carney with a number of Cherokee chiefs and warriors from Tellico turned up there, on affairs of the Indians. Chisholm laid before Liston, the British minister, plans for an invasion of Spain's possessions, and he so far impressed the minister that the latter wrote to the London government for advice. This was in January 1797.

An answer “not arriving as soon as the eagerness of the projector expected, he became impatient and was extremely pressing to go to England to obtain, in person, an answer from the British government.” Chisholm reached London May 1, 1797, and immediately made arrangements to meet Mr. Pitt and Lord Grenville. The latter had on April 8th written

Liston to drop the matter; that it was not then expedient to attempt to wrest territory from Spain. When he received Chisholm, he gave the same assurance. Chisholm was given a large sum of money, treated courteously and advised to return to America. This is the last we know of Chisholm; no trace of him thereafter has been found.

William Blount was forced to resign from the Senate because of an alleged conspiracy with England as a result of Chisholm's visit. Some say that he stayed in England and others state that he went out west to live with his son. He was about 55 to 60 at the time of his disappearance. His wife Patsy was left running the family business without him. In 1799, court records show that Patsy sued him for divorce and referred to him as "late of Knox County" (E. Patton).

Chisholm was fairly well educated and was a soldier, diplomat, public official, tavern keeper and confidant of governors. Patsy may have been Knoxville's first businesswoman as manager of the tavern. The tavern continued to provide historical hospitality after John Chisholm's exit. The tavern enjoyed patronage from the stage coach lines entering the city. The tavern stood for more than 150 years.



The Floor Plan of Chisholm's Tavern

The Location and Lot of Chisholm's Tavern

According to research by James S. Bowman (06/03/1948) the building which was known as the old Chisholm tavern was located on Lot 32 of the original plat of Knoxville. It was generally assumed that the lot acquired by Chisholm was purchased from James White on July 18, 1792 and was Lot 17. The original and subsequent plats of the original town as well as the descriptions in the deeds all agree that Lot 17 was in the southeast corner of the block and immediately south of Lot 18, that was owned by William Blount. Chisholm transferred half of his lot to William Blount on October 16, 1793 (deed book C1, p130) and on July 8, 1799 he transferred the other half with buildings to Samuel Cowan for \$1500 (deed book C2 Vol. 1 p 192).

The lot which was known as No. 32 has always been this number with no known change since it was originally platted.

History of the property owners of the lot reflects the following owners.

Description	From	To
July 18, 1792 as a warrantee deed (deed book A1, p 84) for \$12.00.	James White	Joseph Parker
On March 18, 1807 conveyed the lot by warrantee to for \$20.00 (deed book M1, p 229).	Joseph Baker	John Gamble
On May 16, 1815 gave a trust deed to Lot No.32, being the same on which said John N. Gamble then lived (deed book P1, p 297). It is recited in the deed that Gamble owed Moses White and John Love \$607 and they were security on another loan of \$1000 that Alexander McMillian had made to Gamble. He had neither paid the principal nor interest on these loans when due so the property was foreclosed.	John N. Gamble	Thomas McCorry

December 21, 1816 the property was sold to for \$1400 by warrantee deed (deed book Q1, p. 288).	Trustee ?	Moses White
December 23, 1816 sold Lot 32 for \$3000 deed book Q1, p 49).	Moses White	Edward Scott
June 11, 1849 transfer (deed book 02, p. 129).	Edward Scott	William P. Scott

This was the end of property transfers as written in the paper by Mr. Bowman. He concludes through his title research and personal interviews at the time that he could not authenticate that the old building on Lot 32 was once the old Chisholm Tavern. The records show that the original drawing of Lot 32 was drawn by Matthew A. Atkinson.

The Decline of the Tavern.

As with any building, there comes a point when it no longer holds the glamour it once had when it was new and before it becomes old enough to be a treasure. The importance of a building often becomes lost as generations pass. Thus is the case of the old tavern. After many years of neglect, the tavern became a low rent rooming house. In 1949, a fire started by a cigarette or kerosene lamp killed J.C. Teffeteller in one of the two basement rooms gutted by the flames. In its last days, it became occupied by five families. According to locals, it became a house of prostitution, was frequently vandalized, and a location of known illegal activities—a far cry from its days of glory when prominent politicians, Indian chiefs, Kings and Grand Masters strolled its halls.

The battle to keep the building

In the 1950s, the building on Lot 32 had seen better days. A plan to tear the building down as part of a road widening project on Neyland Drive called the Riverfront-Willow Street Redevelopment Project was proposed. The Daughters of the American Revolution made a valiant effort to save the old tavern and to have it placed on the national registry. Many plans were discussed to save the tavern including routing the road around it and having the building moved. In the end, the building which is supposedly to have been the old tavern was demolished. A marker was placed in 1965 by members of the Blount Park Association where the old building stood.



Near here
 Historic Chisholm Tavern
 Erected 1790's
 Sheltered many important
 pioneers and explorers
 who assisted in the
 founding
 of the city of Knoxville
 and in the establishing of
 the State of Tennessee

Location : 35° 57.691' N, 83° 54.863' W. Marker is in Knoxville, Tennessee, in Knox County.

Marker is on W Hill Ave east of State St, on the left when traveling east.

<http://www.hmdb.org/Marker.asp?Marker=4108>

Conclusion:

There is no consensus as to where exactly the tavern existed. The marker appears to be a best guess of its location. There is no iron-clad document showing that Chisholm owned the lot where the building existed and records show that he deeded the land to others within a few years of his acquiring it. At any rate, the location would be within earshot of the Blount Mansion in Knoxville, Tennessee.

The tavern existed and the tavern provided a place for Masons to gather. As we approach the 200th anniversary of Freemasonry in Tennessee, we acknowledge the contribution of the Chisholm family and while the physical place no longer stands, the home of Tennessee Freemasonry continues to provide a sense of history and fraternal brotherhood.



Picture of the old tavern # 1



Picture of the old tavern # 2



Picture of the old tavern # 3

Photos found:

<http://cmdc.knoxlib.org/cdm/singleitem/collection/p265301coll7/id/977>

Acknowledgements

Thanks to help from Mrs. Hal Watts of the East Tennessee Historical Society. Information, with exception of pictures, was found in the vertical file on the Chisholm's Tavern on the 3rd Floor of the Museum. Many of the articles are from special issues of the Knoxville Journal focusing on Historic Houses. The speculated dates of publication are in the 1930s. The authors are Alma Alison, Lucia Brown, E. E. Patton and Charles V. Patton. The original articles were removed to the Fragile Newspaper clippings files of the McClung Collection of the East Tennessee Historical Center in Knoxville, Tennessee. A companion article was found online in the digital library of Oklahoma State University: Kate White, "John Chisholm, A Soldier of Fortune," *Chronicles of Oklahoma*, Volume 8, No. 2 June 1930. <http://digital.library.okstate.edu>.

Museum of East Tennessee History

314 W Clinch Ave Knoxville, TN 37902
(865) 215-8830

Hours of Operation

Monday-Friday | 9:00 am-4:00 pm

Saturday | 10:00 am-4:00 pm

Sunday* | 1:00 pm-5:00 pm

THE RESURRECTION STORY

By

David Edward Stafford, Ed.D., 33°
Past Master and Fellow, Tennessee Lodge of Research

Prologue

The purpose of this paper is to explore the teaching of resurrection within and with context to Freemasonry. Before embarking on this journey, there needs to be some clarification put forth to avoid offense from the subject matter or material presented. The first disclaimer is that the material presented is put forth in the view of historical perspective of religion, ritual, and the maturation of human society. Secondly, for the purpose of full disclosure, the author is a Baptist minister; however, great effort is afforded to avoid bias with the text of the work. Lastly, it is hoped that the reader will embark on the historical survey of this paper in the efforts to grow in knowledge, setting themselves at distance from their own theological persuasion and attempt to grow in knowledge, tolerance, and understanding. With all of this being said, this work is presented with the assurance that all Masons will read it with the tenants and principles set forth in the lodge.

Introduction

One of the primary teachings within Craft Masonry, either overtly or covertly, is the doctrine of the immortality of man and the hope of a resurrection. It is the intent of this work to examine, historically, the concept of resurrection. Where within human history does the doctrine of resurrection originate? What does it denote? Is the thought of resurrection universal within the ideology of the human race? Is it innate? These are only a few of the questions that are hoped to be explored through this journey through history, religion, and the maturation of human thought.

Perhaps the best place to begin is with defining the word resurrection. In Noah Webster's 1828 Dictionary, resurrection is defined as "a rising again; chiefly, the revival of the dead of the human race, or their return from the grave, particularly at the general judgment".¹ A contemporary Oxford dictionary defines resurrection, outside of the Christian context, as "the revitalization or revival of something".² Resurrection therefore refers to the reanimation, resurgence, or revival of a person, place, or thing, more especially a person or entire race.

Before examining resurrection within the confines of Freemasonry, it is important to look from a broader lens on the subject in order to provide context. For this purpose, it is necessary to first consider where the initial concept of resurrection occurred within human nature. Secondly, it is beneficial to examine a few historical figures, gods, or tales within human history which teach lessons of resurrection. After this is accomplished, in as much brevity as possible, the primary subject of resurrection with the Craft will be taken under consideration.

The Sun

The earliest picture of resurrection within the life of man had to be within the context of nature. From his earliest intellectual times, mankind has observed the sun transverse its path through the sky bringing life, plenty, and prosperity only to fade away into the bleakness of cold, gloomy, and dark days of winter. The onset of autumn signaled to early man that winter was at hand, and it

was time to harvest¹ and prepare for the absence of growth and substance. The human race observed the sun rising in the east each day to ascend through the heavens only to fade into obscurity each evening in the west. Religion for early man, out of necessity, must have revolved around the life giving presence of the sun. Soon mankind began to develop detailed myths and legends revolving around their visual observations of the rise and fall of the sun's path in the sky. Illustrious Brother Albert Pike, while discussing comparative religion in his great compendium *Morals and Dogma* stated:

*The worship of the sun became the basis of all the religions of antiquity. To them he was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phœnicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of 'that fecundity which perpetuates and rejuvenates the world's existence.'*³

In connection with the observations of the sun were the simpler patterns observed in vegetation. Some early civilizations centered deity on the emergence, growth, harvest, and assumed death of plant life. In either event, the source of deity was found in the death, burial, and resurrection of the sun, now to be expounded upon.

To begin an examination of resurrection and the sun, it would be prudent to first look at the observable patterns of it. The Vernal (Spring) Equinox occurs around March 21, depending on the year's relationship to leap year. In the Persian calendar, this day is known as Nowruz, the new day, and is the first day of the new calendar. It marks the first day of Spring. In the tradition of sun worship, the Vernal Equinox also signifies the rebirth or resurrection of the sun. The word equinox is derived from a combination of the Latin words for equal (aequus) and night (nox). At the equinox, the Earth's equator is at the sun's center. The Earth's axis is neither leaning toward the sun nor leaning away from the sun, so in laymen's words, the sun's center is directly above the equator during either equinox. Each day following the Vernal Equinox grows in length of daylight until the Estival (Summer) Solstice. This lengthening of the day was observed by the ancients, and it appeared to them the sun was being reborn and growing following the long harsh winter months.

¹ harvest (n.)

Old English hærfeſt "autumn," as one of the four seasons, "period between August and November," from Proto-Germanic *harbitas (source also of Old Saxon hervist, Old Frisian and Dutch herfst, German Herbst "autumn," Old Norse haust "harvest"), from PIE *kerp- "to gather, pluck, harvest" (source also of Sanskrit krpana- "sword," krpani "shears;" Greek karpos "fruit," karpizomai "make harvest of;" Latin carpere "to cut, divide, pluck;" Lithuanian kerpu "cut;" Middle Irish cerbaim "cut").

In Old English with only implied reference to the gathering of crops. The borrowing of autumn and the use of fall (n.) in a seasonal sense gradually focused the meaning of harvest to "the time of gathering crops" (mid-13c.), also to the action itself and the product of the action (after c. 1300), which became its main senses from 14c. Figurative use by 1530s. As an adjective from late 14c. Harvest home (1570s) was a festive celebration of the bringing home the last of the harvest; harvest moon (1704) is that which is full within a fortnight of the autumnal equinox.
--<http://www.etymonline.com/index.php?term=harvest>

As afore alluded to, between the Vernal Equinox and the Estival (Summer) Solstice, the sun's center progressively moves from the Earth's equator to the Tropic of Cancer. At the Estival Solstice, the sun's center is directly above the Tropic of Cancer.⁴ This occurs around June 21. For people living north of the Tropic of Cancer, it is at this time that the sun appears to have reached its highest point in the sky. The lengthening of the number of hours of daylight reaches its pinnacle, and the Estival Solstice is the longest day of the year. Each day following begins to decline in the amount of daylight until the Autumnal Equinox; however, the sun's intensity, in the Northern Hemisphere, is most intense through June, July, and August. The intensity is due to Earth's Northern Hemisphere being tilted toward the sun through these months. Reference Figure 1 for more detail.⁵ This is a result of the Earth's axis being tilted toward the sun in the Northern Hemisphere. During this period,

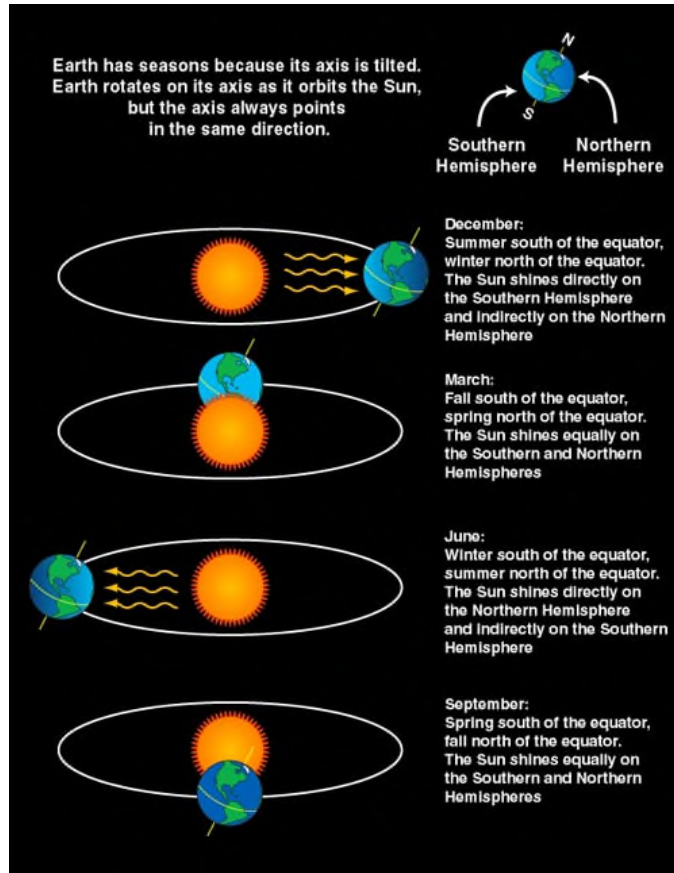


Figure 1 - The sun's tilted axis and seasons

the center of the sun migrates down from the Tropic of Cancer to the Earth's equator. Sun worshipers often recognized this season as being the sun's shining glory. Around September 21, the sun's center has once again returned to the equator. The day is roughly equally divided between day and night. This is called the Autumnal Equinox. The sun's center is, as afore explained, directly above the equator. Following this event, the Earth's axis begins to tilt away from the sun, in reference to the Northern Hemisphere. As the day is shortened due to the sun's center being below the equator moving to the Tropic of Capricorn, a sense of urgency in harvest was naturally felt by early man. The trees began to brown and give up their leaves. The days began to become cooler, and signs of vegetative life began to slowly diminish and dissipate. In the eyes of early man, it is not difficult to understand it appeared that death was coming on every hand. Around December 21 or the Hibernial Solstice, the sun's center reaches the Tropic of Capricorn. Of masonic interest is the observance of St. John the Evangelist's Feast Day on December 27, in obvious reference to the Hibernial Solstice. This is the shortest day of the year in the Northern Hemisphere. The sun has reached its lowest point in the sky or its lowest southern declination. This is the official first day of winter. The following three months are cold and harsh. The sun's intensity is at its weakest, and ancient man faced great hardship and obstacles of survival. The life giving sun that was warm and brought life has sunken low in the sky. It is easy to imagine why ancient man felt the sun had succumbed and laid in a grave during this season.⁶ Between the Hibernial Solstice and the return of the Vernal Equinox, the sun's center begins to move back to the equator. Following a cold, windy, and snowy winter, the ancients must have been brightened by the arrival of spring and the return of

the center of the sun migrates down from the Tropic of Cancer to the Earth's equator. Sun worshipers often recognized this season as being the sun's shining glory.

Around September 21, the sun's center has once again returned to the equator. The day is roughly equally divided between day and night. This is called the Autumnal Equinox. The sun's center is, as afore explained, directly above the equator. Following this event, the Earth's axis begins to tilt away from the sun, in reference to the Northern Hemisphere. As the day is shortened due to the sun's center being below the equator moving to the Tropic of Capricorn, a sense of urgency in harvest was naturally felt by early man. The trees began to brown and give up their leaves. The days began to become cooler, and signs of vegetative life began to slowly diminish and dissipate. In the eyes of early man, it is not difficult to understand it appeared that death was coming on every hand.

Around December 21 or the Hibernial Solstice, the sun's center reaches the Tropic of Capricorn. Of masonic interest is the

the warmth of the sun. When the Vernal Equinox arrived and the days began to lengthen, it had to appear the sun had miraculously been resurrected.

Robert Brown in *Stellar Theology and Masonic Astronomy* takes on the explanation of the sun's path in the sky in relation to the Hiram Legend and ancient religion. The work has been highly cited by Masonic researchers, and it is greatly recommended to Masons of such interest. Brown asserts that the movement of the sun from equinox to solstice to equinox to solstice is the launching point for resurrection deities.⁷ Figure 2 depicts Brown's assertion presented on a sine wave. At the Vernal Equinox, the sun is born and grows in strength as days lengthen through the months of March, April, and May, the spring months. These months coincide with the zodiac symbols of Aries, Taurus, and Gemini. The sun as a deity reaches its greatest strength at the Estival Solstice, for the reasons already explained. Of particular Masonic interest is of course the occurrence of St. John the Baptist's Feast Day being observed traditionally on the Estival Solstice and Masonically observed on June 24. Although the length of the day begins to shorten after the Estival Solstice, the intensity of the sun's rays are the greatest due to the Earth's orientation and the center of the sun being between the Tropic of Cancer and the Equator. The months of June, July, and August, corresponding with Cancer, Leo, and Virgo, are said to be the strongest period of the sun's strength. At the Autumnal Equinox, the sun's intensity begins to greatly decrease in the Northern Hemisphere due to the sun's center being below the Equator. Brown illustrates that ancient tradition asserts that the sun is accosted by three enemies, namely September/Libra, October/Scorpio, and November/Sagittarius. The final assault is an attack to the sun's head and is the death blow to the great life giving disc. The sun is laid in the grave, and there it stays for three months, December/Capricorn, January/Aquarius, and February/Pisces. At the Estival Equinox, the sun is miraculously resurrected from the grave, and the cycle of life, death, burial, and resurrection begins anew.

It now becomes needful to explain what all of this discussion of the sun has to do with the story of resurrection in general. Within almost every ancient civilization is recorded evidence of a deity representing the sun or straight out worship of the sun itself. Charles Francois Dupuis in his renowned work *Origins of Worship* presented argument that most all worship of deity originated with solar adoration. Dupuis was a French savant living from 1742 to 1809. He is accredited with developing and perpetuating the Christ myth theory, the belief that Christian religion is an amalgamation of ancient deities and myths. In basic summation, Dupuis described the basic tenants of solar religion with the following:

The god is born about December 25th, without sexual intercourse, for the sun, entering the winter solstice, emerges in the sign of Virgo, the heavenly Virgin. His mother remains ever-virgin, since the rays of the sun, passing through the zodiacal sign, leave it intact. His infancy is begirt with dangers, because the new-born Sun is feeble in the midst of the winter's fogs and mists, which threaten to devour him; his life is one of toil and peril, culminating at the spring equinox in a final struggle with the powers of darkness. At that period the day and night are equal, and both fight for the mastery. Though the night veil the urn and he seems dead; though he has descended out of sight, below the earth, yet he rises again triumphant, and he rises in the sign of the Lamb, and is thus the Lamb of God, carrying away the darkness and death of the winter months. Henceforth he triumphs, growing ever stronger and more brilliant. He ascends into the zenith, and there he glows, on the right hand of God, himself God, the very substance of the Father, the brightness of his glory, and the express image of his person, upholding all things by his life-giving power.

Admittedly, Dupuis' arguments are grounded in logic; however, the breadth of poetic license within his claims are somewhat far reaching. In any regard, the majority of the myths and legends surrounding solar deities reference death and resurrection. Time and space does not permit an exhaustive examination of these deities; however, for the purpose of masonic education, it is needful to survey a few of the most prominent resurrection deities associated with the sun, vegetation, or both.

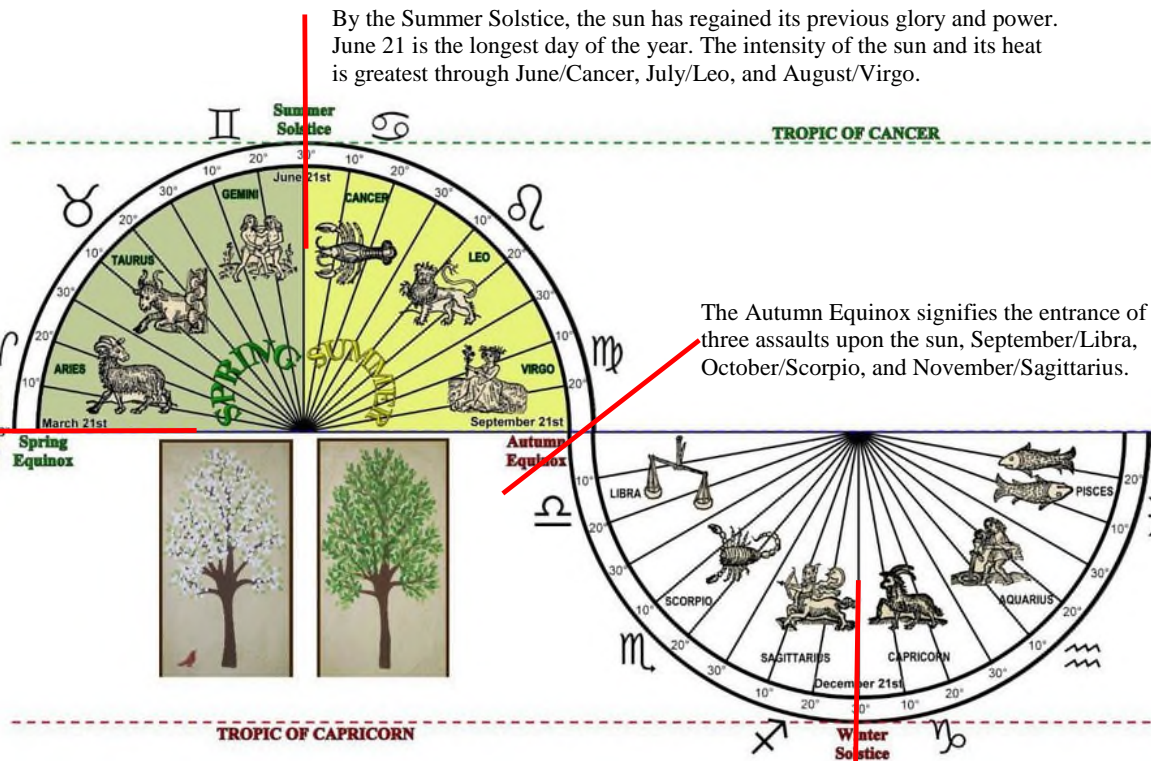
Hades and Persephone

The story of Hades and Persephone was once a common part of popular culture, and by once, is meant during the Twentieth Century. In order to prepare for the animation of Walt Disney's classic *Snow White and the Seven Dwarfs*, a test film was created. This *Silly Symphonies* was released in 1934 and entitled *The Goddess of Spring*. The musical opens with Persephone dancing through a field of flowers and being seated on a cornucopia throne. The music shifts from whimsy to jazzy upon her abduction by the underworld god Hades.

Persephone was the virgin daughter of the Greek gods Zeus and Demeter. Zeus was considered the father god and Demeter was the goddess of grain and fertility. That being said, Persephone was a beautiful virgin maiden who ran through fields of flowers. Through Demeter's love for Persephone, the flowers of the fields were always in bloom and beautiful. Zeus' brother Hades fell in love with the damsel, and he devised a plan to kidnap Persephone and take her to the underworld with him. While Persephone was gleefully playing in a field with friends, Hades swooped down in his chariot and captured Persephone. The violent kidnapping "deflowered" the damsel and was so quick no one knew what had occurred. The only exception was Helios. Being the god of the sun, he saw all things that occurred on earth. As a side note, Helios is where the image of a smiling face in the sun originated. Demeter realized her daughter was missing, and in a state of grief cast the earth into a state of darkness killing all vegetation. This harsh retribution lasted for a year. Finally Demeter through the help of Helios and other gods discovered the whereabouts of her daughter. Demeter demanded Persephone's release. Hades agreed; however, up until that time Persephone had not eaten any of the underworld's food due to grief. When Persephone heard of her impending release, Hades convinced her to partake of a pomegranate seed. Once she tasted of the Hadean fruit, Persephone was doomed to remain in the underworld. Anyone who tastes of food from the underworld must remain there. After a great debate, it was agreed for Persephone to be allowed to leave the underworld for a portion of the year. Depending on source, Persephone would spend a space of three to six months with Hades as the Queen of the underworld and the rest of the time with her mother. Each year, when Persephone is carried away by Hades, Demeter refuses for the trees to bear fruit and allow the flowers to bloom. The space of time when Persephone is with Demeter, Demeter makes the flowers bloom and trees blossom, corresponding to spring and summer. When Persephone is hastened away to the underworld, Demeter's depression and sorrow cause the vegetation to die and wither—the latter of course corresponding to fall and winter.

On a yearly basis, Persephone passes from life into the underworld which brings cold, bleakness, and a loss of growth upon the earth. She is later resurrected from the underworld to bring a renewal of life and growth upon the Earth. This cycle obviously coincides with the cycle of the seasons and the sun.

The Spring Equinox represents the rebirth of the sun. Upon entering Aries, the length of the day begins to grow longer, and the sun seemingly begins to regain its power and glory.



By the Summer Solstice, the sun has regained its previous glory and power. June 21 is the longest day of the year. The intensity of the sun and its heat is greatest through June/Cancer, July/Leo, and August/Virgo.

The Autumn Equinox signifies the entrance of the three assaults upon the sun, September/Libra, October/Scorpio, and November/Sagittarius.

From December 21 to March 21, the sun is said to be symbolically in the grave. This period of three months covers the signs of Capricorn, Aquarius, and Pisces.

The final death blow to the sun is cast on December 21/23 at the Winter Solstice. This is the shortest day of the year, and it is the day when the sun is in its lowest declination in the south.

Figure 2 - The Sun's Movement on a Sine Wave

Dionysus

The connection between vegetative growth and the sun is undeniable. The myth cycle between vegetation gods and sun gods are so similar that many have categorized them together through the years. Where Persephone is a hybrid, combining elements of both sun and vegetation deities, Dionysus is a Greek god associated with a particular type of plant, the grape vine. Dionysus is a god of fertility and wine. He is the son of Zeus and the mortal woman Semele, a virgin maiden. Zeus was anonymously involved with Semele in a romantic manner. Semele was a virgin and repeatedly declined Zeus' advances. Each time only increasing his desire for the virgin maiden. During one of their encounters, Semele was impregnated by one of Zeus' lightning bolts. When Hera, Zeus' legitimate wife, became enraged about her husband's infatuation with a mortal woman, Hera convinced Semele to trick Zeus into showing Semele his truest self. Semele, during a sexual romp, made Zeus promise to grant her one wish. Zeus, being a god with great sexual appetite, could not resist the promise. Semele's wish was to see the unnamed god as he truly was. When Zeus revealed himself to her, Semele was consumed in his glory. Zeus was unable to save Semele, but he saved the

child, Dionysus from death by sowing Dionysus into Zeus' thigh. When Dionysus had grown enough to be born, Zeus removed the child from his thigh, occurring on December 25. It was this event of being suckled within Zeus' body that caused Dionysus to become a god. He was the only god with a human mother.

Dionysus' problem with his father's wife did not end there. Hera convinced the Titans to hunt and kill Dionysus. The Titans ripped Dionysus apart and casted him to the four winds. Rhea collected his disembodied pieces and returned Dionysus to life on March 25.⁸ Dionysus is considered by the Greeks to be the god of wine and fertility; however, he is also known to have a dual character. Whereas he is the god of joy and divine ecstasy, he is also the god of rage and madness. The dual character is representative of the effects of wine upon mankind. Dionysus is usually visually represented as holding, wearing, standing near grape vines. The grape vine was considered a strong symbol of resurrection to the ancient Greeks. At the close of harvesting grapes, the vines were cut back harshly to prepare for the winter. Through the winter months, the vines appear to be completely dead with no signs of life at all. When spring arrives, the vines burst forth in vigorous growth in a form of resurrection.

The Phoenix

The phoenix is a symbol of resurrection that is well-known in popular culture today. Perhaps the popularity of the phoenix was resurrected by its inclusion in the Harry Potter series of movies and novels. In *Harry Potter and the Chamber of Secrets*, Harry sees Fawkes the Phoenix on a burning day. The bird combusts into flames and is reborn from the ashes. The reader should not, however, consider the phoenix as trivial or simply the fancy of children's books. The phoenix is, in reality, an ancient symbol of renewal, rebirth and resurrection.

A phoenix in Greek mythology is a large bird of purple and red hues. The bird had a great life-expectancy with legends of phoenixes living between five hundred and fourteen hundred years.⁹ When the bird began to reach the end of its life, the phoenix recognized its own feebleness and began to prepare for its death. Upon death, the great bird would combust into flames and be consumed. From its ashes, the phoenix would be reborn, and the next generation of bird would rise.¹⁰ With little extension from this thought, the reader should be able to see a pattern developing in the cycle of the phoenix. The bird would begin young and vigorous, and after years of success and triumph, it faces its old age, decline into fragility, and demise in a flaming combustion only to be revived into a state of youth from its own ashes over and over in an endless cycle.

It was Saint Clement of Rome, also known as Pope Clement I, who is credited with most famously applying the mythology of the phoenix with the death, burial, and resurrection of Jesus Christ.¹¹ Clement is said to have been Bishop of Rome from 92 to 99 AD.¹² Throughout the ages, there have been a number of writings that were attributed to Clement; however, modern scholars currently recognize only one as being authentically written by Clement. This is *The Epistle of Clement to the Corinthians*. The letter was written in response to the Corinthian Christian Church removing a number of bishops, pastors, or elders from the ruling body of the church. Clement, in his epistle, calls for the church to restore the men to their offices and to repent of their disrespect.

In chapter 25 of this epistle, Clement gives an account of the life, death, and resurrection of the Phoenix. In his account, the bird, when approaching its own death, builds a nest of frankincense, myrrh, and other spices. The bird dies in this nest, and from a worm eating upon the dead carcass, the rebirth of the Phoenix occurs.¹³ Clement's account tells of the mystical bird's flight from Arabia to Egypt and finally to the city of Heliopolis.

It is interesting here to give a brief exploration of Heliopolis. First, Heliopolis is one of the oldest cities in ancient Egypt. The city's name literally means "City of the Sun" and was given by the Greeks. Previously, it was known as the "House of Ra". Today, it is located in the suburb area of Cairo, called Ayn Shams, meaning "Well of the Sun". It is located in the northeast corner of Cairo. Heliopolis was the cult center for Ra. Most Egyptian gods originated as local deities with a cult center in a single town. Heliopolis was this center for the Sun god. It is interesting that Clement illustrated clearly the Phoenix traveled to the City of the Sun.

In Chapter 26, Clement assures the Corinthian Church, if God can raise the Phoenix from the dead through a worm, surely, the Christians in that city should have no wonder or doubt that God is able to raise up man in a glorious resurrection. Following the popularity of Clement's Epistle, the Phoenix became a common early Christian symbol for both Christ and the resurrection of the dead.

Jesus

There is no questioning that Christ is a resurrection god. The New Testament clearly relates the death, burial, and resurrection of Jesus. The question concerning the story of Christ and his classification as a resurrection god is more debatable when considering whether he is classified as a sun god. There are elements of modern Christianity which point to such a classification. Jesus had twelve apostles. Each apostle is representative of certain human characteristics observable through the nature of man.¹⁴ Could these twelve represent the twelve signs of the zodiac? Within Christian churches across the world, four of Jesus' evangelists are correlated to four major zodiac signs, man, lion, ox, and eagle—these being Matthew, Mark, Luke, and John respectively. Christians celebrate the resurrection of Christ on the Sunday following the first full moon after the Vernal Equinox. The celebration of his death is the preceding Friday. This is of interest for a number of reasons. First, the Vernal Equinox marks the resurrection of the sun. Second, it does not coincide with the scriptural statements of Christ being in the grave for three days and three nights as Jonah was in the belly of the fish. So, it must have more of a relationship with timing of the solar and lunar calendars than historic accuracy. It might also be interesting to recall the sun is said to be slain and entombed for the three months following the Hibernial Solstice. How long was Christ in the grave? Three days.

There are also correlations between the three attacks on the sun in the autumn and Christ's trials before crucifixion. Christ faced three ecclesiastical trials and three sectarian trials.¹⁵ Ecclesiastically, Christ was tried by Annas, the former high priest, Caiaphas, the current high priest, and thirdly by the Sanhedrin. The three sectarian or worldly trials were before Pilate, sent to Herod, and finally back to Pilate. This represents three attacks on Christ as a spiritual leader and three attacks on Christ the worldly leader.

In the opening verses of the Gospel of John, Christ is referred to as the light.

John 1 – King James Version (KJV)

¹ *In the beginning was the Word, and the Word was with God, and the Word was God.*

² *The same was in the beginning with God.*

³ *All things were made by him; and without him was not any thing made that was made.*

⁴ *In him was life; and the life was the light of men.*

⁵ *And the light shineth in darkness; and the darkness comprehended it not.*

On an obscure reference, why was Jesus' birth set by the Catholic Church on December 25? This question, which has been previously alluded, is one that is shrouded with debate and theological

conjecture. The mostly commonly cited purpose of establishing December 25 as the birthday of Christ is the acclimation of pagan worshipers into the Christian fold. Sol Invictus was a Roman sun god and the patron saint of soldiers. The cult and god was popular during the third, fourth, and fifth centuries. The first recorded occurrence of a Christian observance of Christ's birth was in the Church at Rome in 336. The worship of Sol Invictus included a feast day on December 25, *Dies Natalis Solis Invicti*, being translated as *birthday of the unconquered sun*.¹⁶ This view for the reasoning of setting Christ's birth on December 25 was reportedly first asserted by Bishop Jacob Bar-Salibi of the Syrian Christ church. In the 12th Century, he penned the following in the margin of a manuscript: "It was a custom of the Pagans to celebrate on the same 25 December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and revelries the Christians also took part. Accordingly when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnized on that day."¹⁷

Another explanation of why December 25 was selected to celebrate the birth of Jesus is even more directly aligned to traditional sun worship. As afore stated, the spring equinox is noted as a time of rebirth for the sun and most sun deities; however, we see Jesus being born at the winter equinox, a time of death and surrender for the sun. How is this a parallel for sun worship? The traditional length of human gestation is considered to be roughly nine months. If Christ was born around the date of the winter solstice, he would have been conceived at or around the date of the spring equinox, March 21-25. This means that Jesus' mother, Mary, experienced the overshadowing of God and conceived her divine son at the calendar date that signifies the revitalization of the sun.

This short and brief examination of Christ is not decisive evidence that Christ or the modern worship of him is influenced by sun worship, but it is important to consider and keep in mind as the next example of resurrection is given.

Hiram Abiff

Hiram Abiff is a character within Freemasonry that is fictional. The legend has elements rooted within Judeo-Christian scripture, but the character himself and his experiences as related within the Craft are solely a means to impart knowledge and understanding. The historical Hiram is mentioned in the seventh chapter of I Kings and the second Chapter of II Chronicles. Accordingly, Hiram Abiff was a craftsman in brass called for by Solomon to cast and work the two brazen pillars for the temple. He was a son of a widow from the tribe of Naphtali, and his father was a man of Tyre who was also a worker in brass. All other conjectures of the character, history, or story of Hiram are solely literary and connected to the Craft itself.

According to Masonic Legend, King Solomon made arrangements with King Hiram of Tyre to provide lumber for the construction of God's Temple. Solomon also sent for Hiram Abiff from Tyre to superintend the construction of the Temple. The three men compacted together to withhold the word of a Master Mason from the workmen until the construction of the Temple was completed and all three were present and in agreement. The word would have allowed the workmen to travel to foreign lands and earn a Master's wages. It was prudent for Solomon and the two Hiram to withhold the word in order to assure enough labor to complete the project. A group of fifteen fellow craft workmen became disgruntled by the length of time it was taking to complete the temple and desired to obtain the word of a Master Mason so they could acquire more wages for their work. Through this disgruntled band, a plan was devised to extort the word from Hiram Abiff, their superintendent. Of the fifteen, only three decided to carry the sinister plan to fruition.

These three workmen conspired to harass Hiram Abiff and acquire the word of a Master Mason at any cost. In turn, the three devious fellow crafts assault Hiram Abiff at the South, West, and East gates of the Temple. Blows were administered to Hiram's throat, chest, and head, and each accosted demands of Hiram the word of a Master Workman with no avail. Hiram Abiff, being a man of solid character, refuses to give the word even at the peril of his own life. The final assailant, becoming frustrated with Hiram Abiff's refusal to concur with his demands, strikes a fatal blow to Hiram's head, and the original secret word of a Master Mason is lost forever.

The three malefactors hide the body and attempt to flee for their lives. The minute details of their troubles in escape are known to all true Masons. In the meantime, it becomes apparent that foul play had met the superintendent of the work. The twelve fellow crafts who originally conspired with the three confess their anguishing story of woe before King Solomon. Solomon instructs the twelve to divide into four equal bands, each traveling in separate cardinal directions, to search for the criminals. The party traveling in a Westerly direction locate the criminals and the body of Hiram Abiff marked by an evergreen shrub.

The untimely death of Hiram Abiff created a seemingly impossible problem. Solomon and King Hiram had entered into agreement with Hiram Abiff not to give the word of a Master Mason without all three being present. Now one of the three required in order to impart the needed knowledge was expired. A plan was devised to create a new word and to raise the body of Hiram Abiff from its hastily prepared and unprofitable burial place so more appropriate funeral arrangement could be made for him. At the grave of Hiram Abiff, a new word is instituted and the body is exhumed and reburied with the appropriate pomp and circumstance. In short, that is the legend of Hiram Abiff as related in Masonic Lore.

Within the written record of the legend what is observed? There is a compact between three powerful men, a hidden secret that is lost, a conspiracy carried about by three men, a death of one of the three compacted men, a search made by four bands of three men, a body is exhumed from a grave, a body is buried three times, and a substitute secret is given. It may be said that this does not seem like a resurrection story. The body is exhumed and reburied, but no resurrection. Hiram Abiff is killed, but life is not returned to him. There may not seem to be an element of resurrection within the legend, but the ritual that reenacts the legend adds an additional layer. Within the ritual itself, the candidate portraying Hiram Abiff is killed and buried. When his body is exhumed, the candidate, portraying Hiram Abiff, is an active participant not a dead one. In most jurisdictions, a discourse follows the raising of Hiram Abiff's body on the topic of resurrection. So, even though the written legend leads a reader to believe the body is only exhumed, the practice and imparted knowledge is one of a resurrection of what was once dead! There are actually two resurrections, the first is Hiram Abiff himself and the second is the word of a Master Mason.

Let us look at or overlay an examination of the solar events over the occurrences of the afore described story. We begin with Hiram Abiff in the prime of his life. Hiram is strong and the superintendent of the work on God's House. It may be suggested here that Hiram represents the sun in its power, the solar season we know as summer. He is then accosted by three ruffians, representing September, October, and November. Hiram is buried or concealed three times (once in the rubbish of the temple, once on the hill overlooking the temple, and once by Solomon in an appropriate location). These three burials align with the darkness of December, January, and February. The resurrection of the body is attempted three times (Entered Apprentice, Fellow Craft, and Master Mason). The resurrection attempts align with March, April, and May.

Space and time does not allow for a more detailed or exhaustive exploration of these ideas, but it

is hoped that the brief narrative above will be sufficient to spawn investigation and contemplation by the reader.

Conclusion

This work is not written to lessen the deification of any religious icon. It is only to illustrate the commonality of views and its connection with the solar patterns of nature. It may be suggested that the correlations suggested in this work should actually serve as a reinforcement of the power and splendor of the Great Artificer of the Universe and His power over all things.

Works Cited

- Breed, David K. 1948. *The Trial of Jesus*. Saint Louis: Thomas Law Book Company.
- Broek, R. Van den. n.d. *The Myth of the Phoenix: According to Classical and Early Christian Traditions*. Accessed September 25, 2014.
<http://books.google.com/books?id=jwIVAAAAIAAJ&pg=PA160&dq=the+resurrection+phoenix&hl=en&sa=X&ei=1CskVJWYB8iWgwT98oHQDQ&ved=0CCsQ6AEwAA#v=onepage&q=the%20resurrection%20phoenix&f=false>.
- Brown, Robert. 2012. *Stellar Theology and Masonic Astronomy*. Kessinger Publishing.
- Church of England Liturgical Commission. 1991. *The Promise of His Glory: Services and Prayers for the Season from All Saints to Candlemas*. Church House Publishing.
- Herron, Thomas J. 2010. *Clement and the Early Church of Rome*. New York: Emmaus Road Publishing.
- Lewis, C. S. 2009. *Mere Christianity*. San Francisco: Harper.
- Lundy, J. P. 1976. *Monumental Christianity*. JW Bouton.
- MacMullen, Ramsey. 1997. *Christianity and Paganism in the Fourth to Eighth Centuries*. Yale University.
- Otto, Walter Friedrich. 1965. *Dionysus: Myth and Cult*. Indianapolis: Indiana University Press.
- Pike, Albert. 1965. *Morals and Dogma*. Washington, DC: The Supreme Council.
- Roll, Susan K. 1995. *Toward the Origin of Christmas*. USA: Peeters Publications.

¹ Resurrection. 2014. In *Noah Webster's 1828 American Dictionary of the English Language*. Retrieved September 25, 2014, from <http://1828.mshaffer.com/d/word/resurrection>

² Resurrection. 2014. In *Oxford Dictionaries*. Retrieved September 25, 2014, from http://www.oxforddictionaries.com/us/definition/american_english/resurrection

³ (Pike 1965, 220)

⁴ The Tropic of Cancer is so called due Zodiac sign of Cancer taking prominence on the Estival Solstice.

⁵ Retrived October 1, 2014 from <http://spaceplace.nasa.gov/seasons/en/>

⁶ (Brown 2012)

⁷ (Brown 2012)

⁸ (Otto 1965)

⁹ (Lundy 1976)

¹⁰ (Broek n.d.)

¹¹ (Broek n.d.)

¹² (Herron 2010)

¹³ Chapter 25 – “Let us consider that wonderful sign [of the resurrection] which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.”

¹⁴ (Lewis 2009)

¹⁵ (Breed 1948)

¹⁶ (Church of England Liturgical Commission 1991) (Roll 1995, 88)

¹⁷ (MacMullen 1997, 155)

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2015**

THE WINNING EDGE

By George O. Braatz

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

-- STB Editor

The season for the National Football League is winding down with contenders vying for this year's Super Bowl.

There are many lessons in sports, some of which can be applied to Freemasonry, and one of the most dramatic occurred more than 40 years ago. In 1972, the Miami Dolphins under Coach Don Shula went undefeated during the regular season, moved easily through the playoffs, and won the Super Bowl.

On the back of the Super Bowl ring that each player received for their victory were inscribed four words: "Perfect Season—Winning Edge."

"Perfect Season" referred to their spotless 17-0 season record. "Winning Edge" referred to the philosophy of Coach Shula. According to Shula's book, *The Winning Edge* (1973), he set a goal and got the entire team to work for that objective.

Like the Dolphins, Freemasonry across North America has a strong team, good leadership, outstanding coaching, and a proud tradition of success. But do we have the "winning edge?" Do we have the continuing desire to move onward, upward and outward? Do we have the incentive to continually strive for higher thoughts, nobler deeds and greater achievements?

Freemasonry today, like the 1972 Miami professional football team, would benefit by acquiring a winning edge. Our goal is to take good men and make them better, and, by doing so, improve our communities and our way of life.

Coach Shula had a poster on the locker room wall throughout the 1972 season that said in bold letters, "Winning Edge." Below each of the four letters in the word, "Edge," was written another word vertically, which referred to four qualities that make a good football team and were part of his philosophy for winning.

These same four attributes refer to qualities that make a good Mason and a good Lodge. They are:

Under "E" was written the word, *Enlightenment*. Football players must know the plays, their blocking and defense assignments, and the specific game strategy. Knowledge is important. Education is vital for Masons as well. Candidate counseling and lifelong Lodge education efforts are intended to prepare men for the challenges they face as Masons.

Under "D" was the word *Dedication*. A football team will not become a winning team without its players having an intense desire and dedication to succeed. The same is true for a Lodge. There must be an inner resolve to work and succeed, or the whole effort will not meet our lofty expectations. Dedication is shown by regular attendance at meetings and activities, fulfilling

officer responsibilities, and displaying Masonic principles in daily living.

As in Masonic teachings, Coach Shula used the letter “G” as the first letter of God. Whether on the football field, in Lodge, or every day in a Mason’s life, we must rely on our belief and faith in God. Coach Shula realized this as one of the four most important qualities for winning on a football field, and, as Masons, our belief in and reliance on God is singularly our most important message for each other.

Finally, the letter “E” is the first initial of *Enthusiasm*. Skill, training, beliefs and preparations are all fine qualities. But to achieve that “winning edge,” that extra lift to put you ahead of the competition, the extra quality of enthusiasm is required. In many cases in our Lodges, it is the difference between a robust, active Lodge and an apathetic, declining Lodge. The Miami Dolphins in 1972 knew that enthusiasm could make the difference, and it is a timely lesson for Masonry today.

Coach Shula’s decades-old philosophy continues to be a formula for winning on the football field, even today. Attaining the “winning edge” in Freemasonry would be a very powerful attribute as we confront the challenges of our day.

In this New Year, may we pursue our responsibilities and desires in Masonry and use *Enlightenment* to enhance our *Dedication*, and allow *God’s* blessing to feed our *Enthusiasm* as we seek the benefits of the “Winning E-D-G-E.”

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2015**

THE MACKINAC BRIDGE—OVER TROUBLED WATERS

By William E. LeVeque, Grand Master, Grand Lodge of Michigan

I am the 168th Grand Master of Michigan, and only the 9th Grand Master to serve from the Upper Peninsula of Michigan.

Let me put that geography in perspective for you. It takes me less time to travel to Niagara Falls in New York from Lansing, Michigan than it does to travel home to Munising after meetings there. It is closer for me to travel the entire State of Wisconsin, and enter Chicago, than it is to drive to Detroit from my home in Munising.

I can drive to Duluth, Minnesota, again through Wisconsin, in less time than it takes to arrive in Grand Rapids, Lansing, Flint or any city south of those points in Michigan, yet over 83% of Michigan Masons reside south of Flint. With such travel challenges from the Upper Peninsula, it is comforting to know that before 1957, it was much more difficult.

There is one factor that has made my travel easier. It hasn't always been there, and in fact only three of the nine Upper Peninsula Grand Masters have experienced its grandeur.

If you guessed the Mackinac Bridge, you guessed correctly. It is an impressive structure. Not necessarily appealing to the operative Mason within us, but its five-mile long expanse of steel, iron and cabling make it the longest suspension bridge in the Western hemisphere, and this functional Landmark inspires even the most unsuspecting of visitors. Unlike most bridges which are held up by columns or super structures, the Mackinac Bridge roadway literally hangs from the hundreds of cables attaching it to two main cables strung between two magnificent towers, so large, that each tower holds an elevator to ascend most of the way to the top.



https://upload.wikimedia.org/wikipedia/commons/c/c2/Mackinac_Bridge_from_the_air4.jpg

The Mackinac Bridge Project had many stalwart supporters. However, the project actually became a reality through the determination of one man—Prentiss Marsh Brown, a member of Saint Ignace Lodge in Michigan—at the time Chairman of the Mackinac Bridge Authority. Brown, a former United States Senator and Chairman of the Board of the Detroit Edison Company, refused to accept defeat when it seemed inevitable. Brother Brown just wouldn't stay licked.

His energetic determination to get the Mackinac Bridge financed is undoubtedly due to the fact that he was born and raised in the midst of a daily realization of the need for the bridge. At 64 years old, Brown spent a lifetime in his old hometown of Saint Ignace, Michigan.

He was once a bellhop at the old Astor Hotel on Mackinac Island. Probably the bridge idea would have died completely, if it had not been for an incident that happened to Brown 34 years before.

When Brown was 30 years old and then a lawyer, he was scheduled to appear before the State Supreme Court in Lansing to argue a case.

Brown had to get across the Straits to catch a train at Mackinaw City. However, both of the ferryboats were stuck in the winter ice. He and another hardy voyager, who also had important business on the other side of the Straits, hired a horse and a cutter. They started across the ice. They ran into ice hummocks 10-feet high and had to send the cutter back to Saint Ignace. They proceeded on foot.

They ran into 50 acres of open water, like a big pond, and had to circle it. All in all, they hiked four miles across the ice. The wind was blowing up a small gale. It was snowing. By the time they had spent most of the day walking—well, they missed their train.

Brown said in a recollection before his passing, "That bitter hike across the Straits made a

lasting impression on me—the need of a bridge across the Straits.”

Prentiss Brown never forgot. This is the reason that 20 years earlier Brown became legal counsel for the first Mackinac Bridge Commission, back in 1933 under Governor William Comstock. And Brown worked for love. He would accept no money. He eventually would become chairman of the Mackinac Bridge Authority in 1951, a position he held until his passing. By 1952, it looked like the Reconstruction Finance Corporation would finance the bridge across the Straits, whereupon, a New York investment broker offered to organize a private syndicate in October 1952, to do the financing.

Brown tried to float the Mackinac Bridge bonds in March and again in June 1953. Both times he failed. As a matter of fact, it looked like the bridge project would fail, for lack of financing. But Brown refused defeat. The project was revived on the New York bond market in November and ultimately a check for \$98.5 million to finance the Mackinac Bridge was put into Brown’s hands. A total of 150 investment brokers underwrote the sale of revenue bonds.

Actually, the deal went through with just 13 days to spare before the offer of State maintenance for the bridge would have expired. In a four-year battle under Brown to get the bridge financed—this was a slim margin to win a victory.

The bridge opened to traffic on November 1, 1957, on schedule, despite the many hazards of marine construction over the turbulent Straits of Mackinac. The last of the Mackinac Bridge bonds were retired July 1, 1986. Fare revenues are now used to operate and maintain the Bridge and repay the State of Michigan for monies advanced to the Authority since the facility opened to traffic in 1957.

The presence of the Mackinac Bridge has made my travel as a Grand Master much easier, due primarily to the vision of Brother Prentiss M. Brown, who made it happen. This same passion to succeed burns within many of us as Freemasons. Thinking men always have a vision—a vision of paths untraveled.

Millions cross the Straits of Mackinac annually on this awe-inspiring bridge. It stands as a witness of one Brother’s vision to make a difference, no matter the cost or how long the project takes. It is a testament of how one man’s efforts can affect millions of people for decades. A bridge over troubled waters is the result of a visionary.

Prentiss Marsh Brown was born in Saint Ignace, Michigan on June 18, 1889, raised a Master Mason in 1913 in Saint Ignace Lodge No. 369, and granted life membership in 1953. His was a full life, being admitted to the bar in 1914, then serving as prosecuting attorney of Mackinac County from 1914 to 1926 and as city attorney of St. Ignace from 1916 to 1928. He was elected from Michigan’s 11th Congressional District to the United States House of Representatives for the 73rd Congress and reelected to the 74th Congress, serving from March 1933, until November 1936. He then served in the United States Senate from November 1936 to January 1943. He was chairman of the U.S. Senate Committee on Claims in the 77th Congress and also a member of the Banking and Currency Committee. In this capacity, he was instrumental in helping Franklin D. Roosevelt achieve his desired wage and farm price controls. He passed away on December 19, 1973 in Saint Ignace at the age of 84 and is interred there at Lakeside Cemetery.

About the Author: William E. LeVeque was born in Munising, Michigan in Michigan’s Upper Peninsula, was raised a Master Mason in 1983 in Grand Island Lodge No. 422 in Munising. He served as WM in 1989, was elected Grand Marshal in 2008 and was elected Most Worshipful

Grand Master of the Grand Lodge of Michigan in May 2014. He has worked for the Munising Public School District for over 32 years. Since becoming a Master Mason and being active across the State of Michigan in all Masonic Bodies, LeVeque has crossed the Mackinac Bridge more than 850 times.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2015**

MT. RUSHMORE

By Michael G. Rodman, Senior Grand Warden, Grand Lodge of South Dakota

“...let us place there, carved high, as close to heaven as we can, the words of our leaders, their faces, to show posterity what manner of men they were. Then breathe a prayer that these records will endure until the wind and rain alone shall wear them away.”

-- Gutzon Borglum

We all know that two of the four faces on Mt. Rushmore are of our Masonic brothers. George Washington, the father of our country and perhaps the foremost figure in Masonry in America, was a member of the Fredericksburg Lodge in Fredericksburg, Virginia. Teddy Roosevelt, well known in the Dakotas, was a member of Matinecock Lodge in Oyster Bay, New York.

Most of us also know the story of Abraham Lincoln, who was not a Freemason. He did apply for membership in Tyrian Lodge, Springfield, Illinois, shortly after his nomination for the presidency in 1860, but withdrew the application because he felt that his applying for membership at that time might be construed as a political ruse to obtain votes. He advised the lodge that he would resubmit his application again when he returned from the presidency. Lincoln never returned. On the death of the president, Tyrian Lodge on April 17, 1865 adopted a resolution to say “that the decision of President Lincoln to postpone his application for the honors of Freemasonry, lest his motives be misconstrued, is the highest degree honorable to his memory.”

Gutzon Borglum, who was Master of Howard Lodge in New York City, accepted an invitation to come to the Black Hills to explore a proposal to carve a sculpture at the Needles. Borglum quickly rejected that proposal as too small for his grand vision and scoured the Black Hills until selecting Mt. Rushmore as the perfect site. Why these four presidents? In Borglum’s day, Washington and Lincoln were considered the two greatest presidents, Jefferson a close third and Teddy Roosevelt was a man Borglum personally admired and supported in his bids for the presidency. In March 1925, both the United States Congress and the South Dakota Legislature passed legislation allowing the project to occur.

Getting permission for the project was one thing, finding the money to finance it, quite another. This is where Congressman William Williamson, member of Chamberlain Lodge in Chamberlain, South Dakota, and Senator Peter Norbeck, member of Redfield Lodge, in Redfield, South Dakota, stepped up by introducing funding bills and becoming the driving forces in getting construction dollars for Mt. Rushmore. Senator Norbeck wired South Dakota Governor Carl Gunderson, member of Incense Lodge, in Vermillion, South Dakota, saying, “I think this might be an opportunity to secure one of the national attractions in this country of the highest artistic quality. It is an opportunity we should not miss.”



Brother Williamson is credited for persuading President Coolidge to take his summer vacation in the Black Hills in 1927. While the President was vacationing at the State Game Lodge, Borglum hired a relatively new invention, the airplane, to fly over and drop a wreath with an invitation to visit Mt. Rushmore, which of course he did. President Coolidge signed a bill, guided through Congress by Brother Norbeck, authorizing \$250,000 in matching funds and the creation of the Mt. Rushmore National Memorial Commission. Coolidge also announced that summer he would not seek reelection.

When President Hoover took office, Congressman Williamson again had to push to get funding approved. Williamson finally got an appointment scheduled to see the new President, however it was not soon enough for the headstrong Borglum who went to Washington and demanded the President's staff allow him to see the President. He was ultimately escorted out of the White House and the President, angry at how his staff was treated, canceled Williamson's appointment. But through good Masonic perseverance, Williamson and Norbeck were able to finally get the meeting rescheduled. Finally, Williamson and the head of the Mt. Rushmore National Memorial Commission, John Boland, member of Rapid City Lodge, Rapid City, South Dakota, picked up the initial funding check in the amount of \$54,670.56 from Secretary of the Treasury Andrew Mellon.

On a cold morning during construction of the memorial, the morning crew was huddled in one of the shacks at the top of the carving, warming up with some coffee when Borglum burst through the door and bellowed, "What the hell is going on around here?" When one of the workers mumbled they were just having some coffee, Borglum turned to one of his assistants and said, "See to it that at about 10 o'clock every morning we get some donuts and hot coffee up here for these bums!" Local legend insists that this was how the coffee break was born.

During the construction of the project, Boland and Borglum's relationship became strained, putting the project in jeopardy. Borglum, frustrated by the financial oversight of Boland and the Mt. Rushmore Memorial Commission, attempted to have the Commission replaced by a board

that he could appoint and control. He appeared before Congress, testifying for an appropriations bill that called for a new commission. As things came to a head, Boland agreed to resign his place on the commission IF the appropriations bill passed. He did and the bill passed. The very next year, the government reorganized its budget and Boland was once again, along with the National Park Service, supervising Mt. Rushmore.

As Masonic disagreements are often settled, Boland's and Borglum's wives arranged a dinner for the four of them. That is all it took for Boland and Borglum to make up. Soon after, they were seen socializing at each other's homes again.

Gutzon was joined in managing the construction of the sculpture by his son Lincoln, member of Battle River Lodge in Hermosa, South Dakota, along with assistant sculptors Ivan Houser and Bill Tallman, both members of Mt. Aetna Lodge in Keystone, South Dakota.

The second dedication of the monument in 1936 by President Franklin Roosevelt, personal friend of Senator Norbeck and member of Holland Lodge in New York City, was for the unveiling of the Thomas Jefferson head. Unfortunately, Senator Norbeck, who attended the dedication, was suffering from the effects of cancer of the tongue and jaw and was unable to make a statement. When asked to take a seat on the Mt. Rushmore Memorial Commission, Brother Norbeck said he would rather the seat go to another worthy South Dakotan, Brother Williamson, who served on the Commission from 1928 until his death in 1972.

After Gutzon's death in 1941, Lincoln Borglum announced, "The sculpture work on the faces was completed before Father's death and features of the four presidents will not be touched. We've got to work on Lincoln's collar and his head." Even though Gutzon's models were sculpted to the torsos, Lincoln proclaimed, "I do not think any more should be done on figures of the Memorial. It looks very well as is." The nation, focused on funding the war effort, agreed. Lincoln's daughter quoted him as saying "I've climbed every inch of that damn mountain and I still get a lump in my throat every time I see it."

The Grand Lodge A.F. & A.M. of South Dakota is involved in discussions with the Mt. Rushmore Society and the National Park Service to showcase the Masonic involvement in Mt. Rushmore's creation for the 75th Anniversary of the "Shrine of Democracy" in 2016.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2015**

GOLD IN THEM THAR WORDS

By Vern S. Wertz

*The author is a Past Grand Master of the Grand Lodge of Oregon, having served in 1996-97.
-- STB Editor*

Gold! Gold! That cry has echoed across the ages. It started migrations across oceans and continents. Men have killed for gold, dug for it, hoarded it, and it just may have some meaning for Freemasons.

What is gold? It is a basic substance, an element, one of 92 naturally occurring substances that can't be broken down into anything else.

Gold is prized for its beauty, usefulness, and rarity. For centuries, men have searched for gold; in fact, gold jewelry has been found that dates to 3500 B.C. in Mesopotamia.

It has some very unique properties. It can be hammered into sheets so thin that they are transparent. One ounce of gold can be drawn into a wire 50 miles long. It doesn't corrode, rust, or tarnish.

Well now, all of that is interesting, but what is gold's connection to Freemasonry? As a yellow metal, none! I'll be honest, to make a connection, you need to make use of a bit of imagination. You also need to understand that words can have more than one meaning, and gold is an example of that as it can be used as a synonym for rare, valuable, and meaningful.

So I am not shouting, "There's gold in them thar hills." I am, however, going to proclaim, "There's gold in them thar words!"

The words I want to dig up are found buried in our Masonic ritual. What I seek is not always obvious; it tends to be hidden away, easily passed over, and you have to go deep to find the meaning hidden within the words.

I am always amazed at the beauty in our work. The simple truth is that no author, poet, or writer of plays was more talented with words than the Brothers who originally penned our ritual. Much to the benefit of untold millions, they buried in the strata of Freemasonry sparkling bits of light that are a golden treasury of the human mind.

Please join me in this search.

Freemasonry stresses the passing from youth into manhood and that concept is an ingot of pure intellectual beauty. Consider the Brother who is just starting a profoundly significant journey, and is told: "Now you must pray for yourself." Prior to hearing those words, the Brother was a Masonic youth and he received a lot of support. Now manhood beckons, and the time for standing on his own two feet has arrived. His Brothers are not abandoning him. Rather, they want him to recognize the importance of a man—making and then acting on his own decisions. It is a subtle lesson, but it is there and, like much of Freemasonry's teaching, it is a rare flake of pure gold.

At one point, a soon-to-be Brother is told, "Follow your conductor and fear no danger." The message, although not at all obscure, may be one of the great lessons in Freemasonry. I read it thus! The candidate can trust a Brother to not lead him into danger, nor allow him to stray from the path that leads

to light, or fail to finally stand before the world as a just and upright man and Mason. The strength of Brotherly love and guidance given to the candidate by his conductor is a vein of pure gold; and is the immutable example all Brothers should follow.

An Entered Apprentice, when being instructed about King Solomon's Temple, hears that "Each part fitted with such exact nicety. . . ." Today, we would probably say, "it went together okay." The second is a bland nothingness, while the first is a nugget of rare beauty and wealth of meaning.

How does one get things to fit together with exact nicety? I was trained as a scientist, so my answer would tend to stray from the useful rules of architecture. My Dad was a carpenter, and he would have had a ready, crystal-clear answer. I think he would have said, "Well, it involves a lengthy apprenticeship, a set of blue prints, and a devotion to excellence in each detail of the crafting of every piece, every part of the building."

Now, I don't want to belabor the obvious; but I believe that is exactly how Freemasonry teaches a man to construct himself. Did I earlier mention a "nugget?" I think that I may not have enough facility with the English language to adequately, or fully, describe how rich of a mother lode is buried in the concept of parts fitting with exact nicety.

I have always thought that one of the most remarkable bits of buried treasure are these words spoken to an Entered Apprentice, ". . . and be it known to you that no Atheist can ever become a Mason."

Does this mean that no Atheist has ever joined a Lodge, taken the obligations, paid his dues? I think not! I also think that by themselves, those things do not make a man a Mason. Since an Atheist rejects a belief in God, it is impossible for him to complete the journey that changes a man into a Freemason.

Is there any greater lesson than that Freemasonry is a progressive science and, in order to arrive at Journey's end, each step MUST be completed? In simplest of terms, a paid-up dues card does not make a Mason. There really is a very large difference between being a member and being a Mason. And that is a golden truth well worth mining.

Consider the three Fellowcraft Masons, who are discussing the men whose voices they have just heard. Two of them were concerned about the risks involved in the capture of these ruffians. The third was a bit of a hero; his attitude was: let's get at it because "our cause is just." Those four words are what is called a major strike and we are talking about pure gold.

I think that here is a clear message that a Freemason must opt for that which is right and decent and honorable: a just cause! But more than that, a Mason must take action. I find nothing in Freemasonry that teaches or encourages its votaries to sit on the sidelines. There is, I think, much that tells him to enter the fray on the side of truth, honor, and that which is just.

I believe that Freemasonry is a treasure trove of ideas that can enrich a man's life. Some of them are in plain sight, some are buried deep. All are worth the effort of discovery and, when found, they all emit a golden light that illuminates our way and makes it easier to travel on that rocky road that we call life. The searching, the struggle to understand, the sharing of what is unearthed, and the certain knowledge that there is yet more to discover, gives an entirely new meaning to the term "gold digger."

I have described to you a few of the things I have found in many years of roaming the pages of my ritual. I do not claim that my thoughts are in some way special, exclusive to me, or that they represent some ultimate truth. I do claim that it was, and is, a grand adventure uncovering them and then sharing the light found within.

One final point: Why is so much of Freemasonry hidden? Why is so much knowledge veiled

in allegory, concealed in symbols, and hidden among all the words in our ritual? The answer is an elemental Masonic truth: the hidden beauties and the “secrets” (read that as knowledge, understanding) of Freemasonry are, in fact, reserved for those who are willing to diligently search for meaning in all those allegories, symbols and words.

Are you fearful that your search may lead you astray, cause you to interpret the work wrongly? Relax! There is no correct interpretation, for there is no one authority on the meaning or our ritual. Understanding Freemasonry is truly a thing of the individual; and the correct interpretation of Masonic ritual, so far as an individual Brother is concerned, is the one he finds. And that, I sometimes think, is the thing I most love about this gentle craft that so affects so many men; and to me that is more precious than all the gold in the world.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2015**

SEVEN DEADLY CYNICS (AND HOW NOT TO BE ONE)

By P .J. Roup

The author is District Deputy Grand Master of the 54th Masonic District of the Grand Lodge of Pennsylvania. He is a 33rd Degree Mason, currently serving as Thrice Potent Master of The Gourgas Lodge of Perfection in the Scottish Rite Valley of Pittsburgh. He is a frequent Masonic speaker, regular contributor to The Rite News in the Valley of Pittsburgh, and the owner of two blogs: The Modern Vitruvian (www.themodernvitruvian.blogspot.com), and The Point Within the Circle (www.district54.blogspot.com).

-- STB Editor

I can be cynical sometimes. In my own defense, my cynicism is born from the fact that it can sometimes make people laugh, and I enjoy making people laugh. The problem is that just as a good attitude can be contagious, so can a bad one.

In a Masonic context, cynicism wears many faces, and the damage that it causes can range from something as seemingly harmless as depleting the energy and excitement of the members to the total destruction of the Lodge.

There are several different kinds of cynics that you are likely to spot in your Masonic travels. I'm sure there are far more than seven, but I stopped there so I could make use of clever wordplay in the title of this talk. (Remember, I like to be funny sometimes.) I will not try to explain what motivates each of these cynics; I will leave that to the psychologists. I will, however, try to offer ways to combat those attitudes.

It will never work.

The Brother who comes to the meetings with a litany of reasons why we should keep doing things just like we have is usually the first to remind you of how crowded the Lodge used to be, how busy they were conferring degrees or how much time and money they spent building the Lodge that you're sitting in.

What he forgets is that there used to be quality programs and frequent social events, even church visits in regalia. He also forgets that, at the time, his building, which was state of the art, quite likely looked exactly—and I mean in a right-down-to-the-bright-orange-60s-modern-furniture-in-the-lobby kind of exactly—like it does now.

How do you fix it? Make it work. Have a family movie night complete with popcorn and pizza. Have a ladies' night with entertainment just for them while the meeting is taking place. As for the building, update the fixtures, furniture, and carpet. Most Lodges can afford to do at least some, if not all, of that. It's amazing what a few changes to the building can do to the attitudes of the members.

Men join here just to get a ring.

Also, men join here just so they can join the Shrine. Ask yourself if you're giving them reasons to come back. What does Shrine do that we do not? While fun is part of their creed, it is not forbidden in ours.

You need to do something new, but you can't get rid of that.

Einstein's definition of insanity—doing the same thing over and over and expecting a different result—applies here. It is disturbing to talk to an incoming Master and hear that he has trouble bringing members out to Lodge, only to see his programs are an exact copy of the last three years. Things that don't work should go away. We change light bulbs when they burn out. Why don't we change Lodge programs when they do?

What's the point? No one comes to Lodge anymore.

Do we give them a reason to come? If the only event listed on your Lodge notice is "The Exemplification of the Examination of a Visitor," why would they bother? I would venture that, given the choice, many Masons would rather stay at home and watch a "Real Housewives of Atlanta" marathon than see the proper way to examine a visitor for the 20th time. Give people a reason to come to Lodge. Don't let a mandated, stale program be the only draw, because quite frankly, it is not a draw. Schedule something afterward that has a broad appeal and invite their families so the members don't have to spend another night away from them.

I already served as Master. It is time for someone else to step forward.

We owe a great deal to those who have served before us, but as a Past Master, you must remember that the right to have the initials PM after your name comes with the implied responsibility to continue to serve when called upon. If you are tired of filling chairs, help the younger elected officers find a way to replace you. That may mean you need to pick up the phone and call someone. Just do it.

I'd like to step forward, but no one wants to give up their job.

Ironically, I have heard this and the preceding complaint in the same Lodge during the same year.

Communicate. There can be a perception among new members, anxious to get involved, that they are unwelcome. If the new member, a chef by profession, can't cook at the pancake breakfast because Bob has always done that, we are failing to use our assets wisely. Bob may be relieved that he can finally sleep in on a Saturday, and his new role as Mentor may give him renewed energy.

Who cares? We are nothing more than a social club.

The fact that you are reading this right now indicates to me that you don't agree with that premise. You know we are so much more. I believe that the Brother who says that we are merely a social club is voicing his frustration that our numbers have dwindled and that today's Masonry isn't what he fondly remembers from 40 years ago, rather than the conviction that we have nothing to offer today's man.

In all these examples, the underlying theme is the fear of change. Glaciers change more quickly than Masons. We need to learn to be more fluid. When flowing water encounters a rock, it doesn't stop and weep over the obstruction, it simply finds a way around. When you meet a cynic, you must do the same. Ask for his input. See what he would do. When he gives you a suggestion, smile and thank him for volunteering to spearhead the new program he just created.

If any of those descriptions reminded you of yourself, pledge to change your attitude. Pledge to change your Lodge. We can reach our full potential when we all work together.

If I were truly a cynic, I would conclude by saying, "Thank you for your time, though I doubt you were even paying attention."

I'm not a cynic though. I refuse to believe that our best days are behind us. Each of you is a Mason because you chose to be. You have a gift that Freemasonry can use. Offer it. Offer it and help us prove the cynics wrong. We both know they are.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2015**

WHAT WOULD GEORGE WASHINGTON DO?

By William J. Thomas, Grand Master, Grand Lodge of New York



As a teenager, I grew fond of reading the histories of famous people, especially our country's founders and earliest leaders. DeWitt Clinton (U.S. Senator and sixth Governor of New York) was among them, and another was George Washington.

Even today I see the value of studying our past, as a guide for our future. We learn from past mistakes, and benefit from our past successes.

President and Brother George Washington was born on February 22, 1732. His home in Mt. Vernon, Virginia, is a testament to his leadership, in both our Country and in our personal lives.

When George was 16 years of age, he was given a writing exercise, and he wrote his 101 Rules of Civility. Here are a few, and I present them in the language and phraseology of that era:

- Every action done in Company ought to be with Some Sign of Respect, to those that are Present.
- Let your Conversation be without Malice or Envy . . . , And in all Causes of Passion, admit Reason to Govern.
- Shew Nothing to your Friend that may affright him.
- Reprehend not the imperfections of others . . .
- Never express anything unbecoming . . .
- Associate yourself with Men of good Quality, . . . for 'tis better to be alone than in bad Company.

Today, many, if not all of these rules, sound a little fussy, if not downright silly. It would be easy to dismiss them as outdated, and appropriate to a time of powdered wigs and quills. But they reflect a focus that is increasingly difficult to find.

George's rules have in common a focus on other people, rather than the narrow focus of our own self-interests, which we find so prevalent today.

Fussy or not, they represent more than just good manners. They are the small sacrifices that we should all be willing to make for the good of all, and for the sake of living together.

These rules proclaim our respect for others, and in turn give us the gift of self-respect and heightened self-esteem.

Richard Brookhiser, in his book on Washington, wrote that "all modern manners in the western world were originally aristocratic. Courtesy meant behavior appropriate to a court; chivalry comes from chevalier—a knight."

Yet Washington was to dedicate himself to freeing America from a court's control. Could manners survive?

Without realizing it, Washington was outlining and absorbing a system of courtesy appropriate for all mankind. When the company for whom the decent behavior was to be performed expanded to the nation, Washington was ready. Parson Weems got it right, when he wrote about Washington that, "it was no wonder everybody honored him, who honored everybody."

Civility in our daily lives is not just something that is nice to do. Civility is politeness and courtesies in our behavior and our speech.

Yet Civility seems to be something we remark upon by exception rather than by the rule. How often we see road rage! How frequently do we see rude behavior around us? We see people yelling and using profanity to resolve differences; along with careless and unkind characterizations behind their backs.

By civil behavior, we learn to disagree without being disagreeable. Civility is the hard work of staying pleasant, even with those with whom we have profound and deep-rooted disagreements.

Civility is the external fabric of humanity. It is how we interact with respect among our many stations in life.

As Masons, we obligate ourselves in our three degrees to good manners and fair dealings with our Brother Masons in the Lodge. But these generous principles extend further, and are to be applied outside the Lodge as well.

Every human being has a claim upon your civility in your relationships. Do good unto all, and perhaps . . . just perhaps . . . it might inspire others to act likewise.

Live in peace, my friends; live in peace. And may the God of Love and Peace delight to dwell with and bless you.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2015**

THE OTHER GUY NAMED ALBERT

By Arturo de Hoyos

The author is Grand Archivist and Grand Historian of the Scottish Rite of Freemasonry, Southern 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



If, in a conversation, I referred to “the great American Scottish Rite Scholar, Albert . . .” you might anticipate that the last name would be “Pike.”

It’s a fair guess, but it would not always be correct. For we cannot forget *that other Albert*, a brother who was as important as Albert Pike, a man who was his contemporary, and who was actually the Brother who initiated Albert Pike into the Scottish Rite, and served as its Grand Secretary General for 37 years.

Albert Gallatin Mackey, 33°, (1807-1881) was born in Charleston, South Carolina, a descendant of Old Covenanters Scots. His father was Brother John Mackey, M.D., a member of Charleston’s Lodge No. 51.

Following Albert’s elementary education, he tutored other students and later attended the Medical College of South Carolina, graduating in 1832. He is reported to have received a prize for the best thesis of his graduating class. He practiced medicine, notably during the 1836 cholera epidemic, and taught anatomy at the medical college, but retired in 1854 to devote himself to Freemasonry, research, and writing.

Brother Mackey's Masonic record is nothing short of remarkable, and is so extensive that it must be abbreviated. He was initiated, passed, and raised in Charleston's St. Andrew's Lodge No. 10, in 1841; he then joined Solomon's Lodge (in the same city), and was elected Worshipful Master there in 1842. The following year he was elected Grand Secretary of the Grand Lodge of South Carolina (an office he held for 23 years).

Brother Mackey was also active in the York Rite. In 1845 he was elected Grand Lecturer of the General Grand Chapter of South Carolina, and in 1854 he was elected Grand High Priest. Four years later he was elected General Grand High Priest of the General Grand Chapter of the United States, an office he held until 1855. He was also elected Grand Master of the Grand Council of Royal and Select Masters of South Carolina at its creation in 1860.

At the time he joined the Scottish Rite in 1844, most of American Freemasonry was just beginning to reawaken from the effects of the anti-Masonic episode, which began in 1826. The Scottish Rite was a small organization, and in South Carolina it was largely localized in Charleston. Recognizing Brother Mackey's abilities, the Supreme Council conferred upon him the Thirty-Third Degree and appointed him Grand Secretary General the same year. In addition to this position, he also acted as the Supreme Council's de facto archivist and historian, preserving records and later compiling a history. At the time of his death in 1881, he was the oldest Active Member of the Supreme Council.

As mentioned, Ill. Brother Mackey's contributions also include an act, which affected high degree Masonry worldwide. On March 20, 1853, he communicated the Scottish Rite degrees to Albert Pike in Charleston.

The two men knew each other from their association in the Grand Chapters of Royal Arch Masons, and met in Charleston to discuss matters of mutual concern.

The term "communication" refers to a method of conferring the degrees without dramatic performance. Brother Mackey gave an outline of the content of each Scottish Rite degree, he then obligated Brother Pike in each of the same, and gave him the secret work.

Then, over the next couple of years, he encouraged Pike to study the degrees, loaning him the rituals. Brother Pike transcribed them all into a 1,200-page bound manuscript he titled *Masonic Formulas and Rituals*. This collection became the basis for Pike's later ritual revisions (the early ritual collection was printed by the Scottish Rite Research Society in 2010, and is available at scottishritestore.org).

As Mackey and Pike worked closer together, Mackey became convinced of the need for Pike's leadership, which he worked to promote. In a letter written July 7, 1858, Mackey—who was the senior member of the Supreme Council and entitled to the office of Grand Commander by succession—wrote to Pike: "I am not yet done, however. The A. & A. Rite must be resuscitated. . . . *You must and shall be at its head. . . . I waive, absolutely, my own claims as the oldest member now living.*" This noble act cleared the course for the future success, which the Scottish Rite would enjoy.

Brother Mackey had an insatiable interest in the history, philosophy, and ritual of Freemasonry, and wrote many works that are still available today. He did not limit himself to one particular rite, but produced texts for the Blue Lodge and York and Scottish Rites. His first published Masonic book, the *Lexicon of Freemasonry* (1845), would be revised and expanded until it was so thoroughly enlarged that it became his renowned *An Encyclopedia of Freemasonry* (1874). In the introduction to his encyclopedia he explained that for an entire year he suffered vision problems which required him to recite the individual articles, which his

daughters transcribed. What a remarkable demonstration of dedication!

His other works included *The Mystic Tie* (1851), *The Ahiman Rezon of South Carolina* (1852), *Principles of Masonic Law* (1856), *Book of the Chapter* (1858), *Text-Book of Masonic Jurisprudence* (1859), *History of Freemasonry in South Carolina* (1861), *Manual of the Lodge* (1862), *Cryptic Masonry* (1867), *Symbolism of Free-Masonry* (1867), and *The History of Freemasonry* (7 vols, 1898). In addition to his books, he was also editor of Masonic journals and newspapers.

During the War Between the States, Brother Mackey continued to hold faith in and support the Federal Government, and after the war in 1865, President Andrew Johnson appointed him Collector of Customs at the Port of Charleston. Three years later he was elected a delegate of Charleston County to help form a constitution for the state, and upon the convention's creation, he was elected its president. At the state's first session of the legislature, he was but a single vote shy of being elected to the Senate of the United States. Following this, he withdrew from politics and moved with the Supreme Council to Washington, D.C., in 1870.

Brother Henry Buist, who was initiated into Freemasonry while Brother Mackey was Grand Secretary of the Grand Lodge of South Carolina, became Grand Master of South Carolina in 1860 and said that Mackey "was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust."

Surely, this is a man not only worth remembering, but emulating.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2015**

WHERE HAVE ALL THE PAST MASTERS GONE?

By Edward D. Potter, Jr.

The author is serving as the 2015 Worshipful Master of Red Lion Lodge #649 in Red Lion, Pennsylvania. A former educator, he is active in a variety of York Rite, Scottish Rite, and Masonic Research organizations.

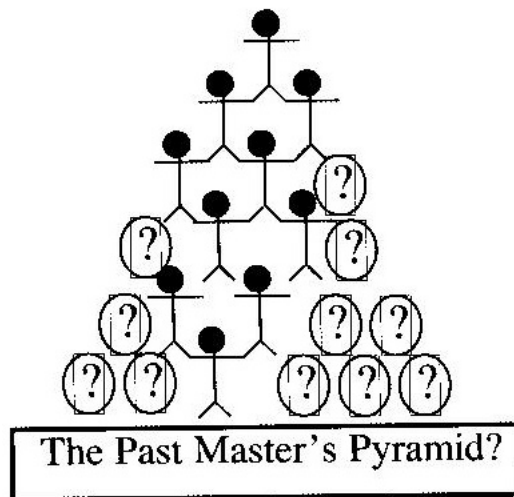
-- STB Editor

A recent Worshipful Master used the illustration of standing on the shoulders of Masters who had gone before him.

He spoke of dedicated brothers that served as models, mentors and guides to walk with him during his year in the East and beyond. He felt the weight of the collar of leadership. Within the lodge, his year was considered very successful.

But within a momentary flash, he was a Past Master. He asks himself, "So, what now?" He sees the next new Master struggling and thinks, "Well, at least he is paying his dues, just like I did. No one offered me any insight to maintain the tenets or continuity for the good of the Lodge."

Past Masters can provide invaluable support to all whom they previously challenged at their stated meetings, conferred degrees upon and strove to provide educational and transformational programs.



A look at the Past Master's Pyramid (above) may provide insight that is not often discussed within the Lodge. It appears that without proper support, the pyramid (lodge) may topple or falter.

On the surface one might say that the key to this support is having all the "progressive officer chairs" filled with competent brothers. That was easy enough to say in the post World War II era, but today these chairs may or may not be filled with brothers who are willing and interested in moving to the East.

There is an assumption that if one is shown what to do several times everything will be “ok” in the ritual, business of the lodge, funeral services, etc. We all know that it takes much more than this. It takes lots of practice with all officers participating.

Elected and appointed officers need a guiding hand, both collectively and individually. Each individual officer’s chair should have an active “chair mentor,” a position that could be filled by a Past Master. The Past Masters would not only provide expertise in dialog, floor work and duties, but also could form a bond with officers and possibly renew their own commitment to the Lodge.

One Past Master of a lodge was witnessed focusing on a newly raised Master Mason who was sitting in the Pursuivant’s chair for the first time. His lips moved as the Pursuivant spoke and the gray head nodded as the young man moved. The occasional frown was the Past Master’s awareness of something not right. After the Pursuivant informed the Tyler that the lodge was closed and the meeting ended, up sprang this Past Master with hand extended toward his charge and congratulated him on a job well done, followed by some well phrased corrections to improve the ritual for the next stated meeting. The “chair mentor” is one who keeps abreast of ritual changes and officer requirements of the Grand Lodge by attending the school of instruction and lodge practices.

In the unfortunate incidence of an officer deciding not to continue in the progressive chairs, an active Past Master can step in and keep the line strong and moving East. Decisions should be framed by first asking whether it will benefit the Lodge and the brethren. The natural officer progression allows a Brother time to acclimate to ritual, business, degrees and his fellow officers. With this new role of the chair mentor, “jumping” would become rare because the Past Master would provide the type of leadership to help guide his charge’s movement through the officer’s chairs.

Our Past Masters are one of the greatest resources a Lodge can have. You don’t have to ask about their loyalty and desire to see the Lodge prosper.

They went through the chairs and answered the call to the East. Many Past Masters have died, father time is weighing others down, and the four winds have scattered others. But within your Lodge is a core of Past Masters.

The call from the Lodge is being sent forth again: Come Past Masters, help us by lending your time and talents in reviving the Lodge to become a Lodge men will want to join. Your participation will help put the muscle into an already flexed arm poised to support the lodge by providing: 1) better ritual, 2) retention of officers in their chairs, 3) increased membership, 4) continuity through planning, and 5) coordination of actions.

From the Lodge room full of Brothers in the 1950’s and 1960’s, with a line of Brethren waiting to start in the chairs and move into the East—to the Lodge room today, with more empty chairs on the sidelines than filled with members and officer chairs all too often not filled—the Lodge room can look a little anemic.

We need our Past Masters to provide the leadership and oversee the structure of the officer line as never before.

Brother, can you lend a helping hand?

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2015**

MASONRY AND THE ART OF FLY FISHING

By Arthur L. Borland

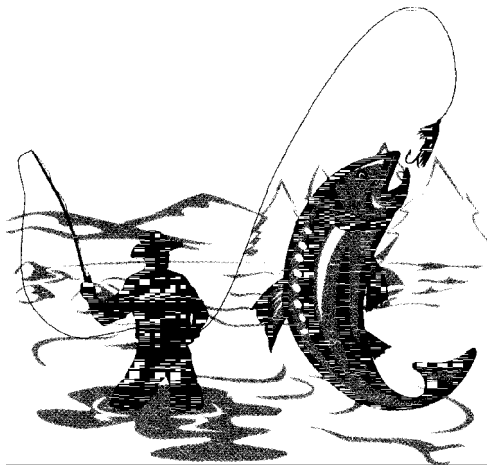
The author is currently serving as the Deputy Grand Master of the Grand Lodge, A.F. and A.M. of Oregon. He is a native of California and originally received his degrees in California, but moved to Oregon when he retired in 2004, and began service to the Grand Lodge of Oregon.

R. W. Brother Borland designed communications systems throughout the world while working in the telecommunications industry. He resided in Tokyo, Japan, as resident engineer for the Bechtel Corporation. Later, he was founder and president of a consulting company, which designed communications systems through the world. He headed the company for 20 years in the San Francisco Bay Area, before retiring.

When time permits, R. W. Brother Borland is an avid fly fisherman, and loves to fish the Rogue River and many lakes and streams in Southern Oregon. He relaxes by making custom fly rods and dreams of the one that got away . . .

-- STB Editor

I have been a fly fisherman for almost as long as I have been a Mason. But, it wasn't until recently I understood how similar they are in character building and making good men better.



I stood silently in the cool rushing water as it lapped angrily against my thighs. My eyes combed the rolling water for any sign of my stealthy prey. The sun, shining softly through the tall pines, cast shimmering shadows, which gave a false impression of movement. The sound of water cascading down a rocky slope gave the moment an eerie sense of calm.

Beneath a low hanging willow branch, on the opposite side of the stream, deep in a waiting pool, my prey sat motionless, watching my every move. I moved further downstream and cast an Adams above the tree branch and let it drift slowly into the feeding lane. Nothing. I cast again, a little closer to the bank and I suddenly see a silver streak move as if to take a closer look. Again I cast and the silver devil broke the surface and suddenly disappeared with my fly.

I quickly raised my rod tip and set the hook, deep into its mouth. The fish dove for the protection of deeper water and then into the open stream. My feet slipped and twisted on the dark green moss on the streambed. I stumbled, falling into the onslaught of water rushing from upstream as I held my fly rod high hoping to keep, this prize from eluding me . . .

Both Masonry and fly fishing follow the same basic steps. You are initiated, you advance to an intermediate degree of skill, and then onto being a full Master of the craft. Simple!

Just as I asked a friend how to become a Mason, I asked a friend how to learn to fly fish. The rituals are, believe it or not, very similar.

I paid my fees and entered a fly fishing Lodge where I was conducted through several stations where various lessons were taught (rod assembly, line use, tippet connection, clinch knots, surgeon knots, the proper stance and casting). I was examined at each station to insure my lessons were well taught and then given a trusty fly rod to use for the remainder of my lessons. This finished my Entered Apprentice Training.

I was then taken to a real creek in which real fish were swimming about. I was again escorted to several stations where I was given specific instructions as to my duties. I was taught the proper stance and how to roll cast, overhead cast, strip my line, retrieve my line, mend my line and select the proper fly. I accomplished all of this without the use of a hoodwink, but I am not sure it made a difference. These are the lessons of life personified. This completed my Fellowcraft Training.

As I stood at the door of the preparation room, my stomach churned with excitement knowing what a wonderful step I was about to take. I was prepared to become a Master Mason in the oldest fraternal organization in the world, which has its roots in antiquity.

I was joining an organization, which makes good men better and believes in the brotherhood of man under the fatherhood of God. I would soon learn that these moral lessons apply to all aspects of my life. I would learn to meet mankind on the level, treat them by the square and include God in everything I do.

How blessed and honored I was to be at the door. This would be an evening I would never forget.

This is where you might think Masonry and fly fishing deviate.

But, you see, becoming a Master Mason or a Master of Fly Fishing takes a lifetime. There is no final point of completion and no final level of knowledge, because there is always more to learn. Our beautiful Order offers its members a number of ways to expand their knowledge through the Scottish Rite, York Rite, Shrine, Eastern Star, and our other Concordant and Appendant bodies.

Each lesson reinforces our belief in the Great Architect of the Universe and his teachings of Brotherly Love, Relief and Truth.

Fish on . . .

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2015**

BRINGING PEACE, HARMONY TO TROUBLED WORLD

By S. Joseph Esshaghian

This talk was presented as California and Israeli Masons and their guests shared a banquet in Jerusalem during a tour of Israel, sponsored by the Grand Lodge of California. The author is currently serving as Grand Orator of the Grand Lodge of California.

-- STB Editor

Shalom!

My brothers, we gather here together in peace and harmony, members of many backgrounds, members of many races, and members of many faiths. We gather here in the cradle of civilization and in the location where Masonic tradition informs us that much of the story of our degrees took place, and it is truly an honor to be here to share this moment with you.

When I first decided to ask about joining Freemasonry, I was a newlywed, and my wife and I were living right here in Jerusalem, in the center of town. It was 2003 and it was a very difficult time in this country. There was tremendous violence and destruction everywhere. From the window in my apartment I could hear the screaming sirens of ambulances, police cars and other emergency services almost every day. Nowhere was safe.

It was against this backdrop one afternoon while sitting at my computer and doing research on Freemasonry that I decided to see if there were any Masonic lodges in Jerusalem and, lo and behold, I found an English speaking lodge, Holy City Lodge No. 4, within walking distance of my apartment. I called the number and made an appointment to meet the brothers at the lodge on their next stated meeting not knowing what to expect.

What I saw upon entering through the door of Freemasonry changed my life. There were tables, set up in the traditional table lodge "U" shape. Around this table I saw Jews, some wearing kippahs, others not; I saw Arabs, Muslims and Christians, Armenians, and one Englishman in a tuxedo looking totally out of place. All were sitting around, eating dinner, making jokes, laughing, asking how each other's families were doing and having a lovely time together.

While this might sound like a perfectly normal activity to many people, when you look at it in the context of what was happening in this country at the time, it was absolutely incredible! I stood at the entrance with my jaw open and I was thinking, "Wait a minute! Outside these doors people are killing each other every day. Outside these doors Jews and Arabs are not getting along. Outside these doors everyone is keeping to their own kind, because they don't trust one another. How is this possible?"

Before I walked through the doors of that lodge, I was very nervous about this "secretive" organization. I was worried there might be things in Freemasonry that would conflict with my faith and religious obligations. After I saw what was happening in that dining room, I realized that any organization which can bring these men together in peace and harmony, when outside is craziness and chaos, must be something amazing and I need to join!

After attending a couple dinners, I put in my application, was interviewed and was accepted

to join the lodge. Unfortunately I had to move out of Israel before they could schedule my first degree and it took me another three years before I walked into a lodge in Los Angeles, but the memory of what I experienced in the lodge of Jerusalem has stayed with me from that day and will always be with me. It was a personal “perfect point of entrance.” It defined for me the meaning of being a Freemason, and I am so proud to stand before you today as a Master Mason and as a brother of our ancient and gentle craft. Freemasonry brings together men who would otherwise remain at a perpetual distance, and more than any other country in the world, it’s most noticeable in Israel.

My brothers, while we enjoy brotherhood or “Achdut” here within the sacred walls of our Masonic Temples, outside our world is broken and divided. These past few months have seen much tension between different races and religions both in the United States and in Israel. We divide ourselves by race, religion, nationality, tribe, color, gender, class, wealth and on and on and on.

It is easy to understand why so many people feel so alone even in our extremely modern world where we can connect to anyone, anywhere, by just the touch of a button. We are taught that one way is better than the other, or that one system is the only correct path. Instead of being taught to embrace and appreciate our differences, we are taught to be afraid of one another. Too often, children are raised with ignorance and intolerance, which leads to hatred, and that hatred leads to violence and darkness.

Freemasonry says, “Let there be light! Yehi Or!” Freemasonry gives us the light to drive away that darkness. Freemasonry teaches us to meet on the level as equals. It teaches us that even though you may be totally different than I, you still deserve my respect and my honor, because you are my brother. Freemasonry breaks down ignorance and intolerance and in its place builds peace and love.

It is our job as Masons to fix this broken world. Our Grand Master’s theme this year is that we can Repair the World by Improving Ourselves. “Tikkun Olam!” We can bring about tikkun olam only first by making ourselves better men and through personal growth! In Hebrew, Freemason is translated as Boneh Chofshi, or a free builder. The most important thing we can do in this world as Masons is to build and repair.

We must build bridges of understanding and cooperation among ourselves and show the world that yes, we can live together, yes we can have peace, and yes ALL of us can sit at a table together and laugh and make jokes and ask about each other’s families.

We must be the leaders. When each of you knelt or stood at the altar to take the solemn obligations of a Mason, you swore an oath to uphold our principles. Don’t waste the opportunity and the knowledge given to you through our craft by being passive. What I saw happen inside the doors of that lodge in Jerusalem 12 years ago can happen in every corner of this earth.

The Bible says that a day will come when nation will not lift up sword against nation. That doesn’t mean that we will all be the same one day. It means that we will learn to love one another despite our differences and that we will learn to appreciate that which makes us unique, and only through that understanding will we make this world a better place. That will be how we build and repair this world. It is the altar of our fraternity.

We are gathered in the most contested and fought over land in the world. Look around you and see how good and how pleasant it is for brothers to dwell together in unity!

What we do here matters—indeed it echoes around the world. If we can come together in this manner here in The Holy Land, we can do this everywhere.

I urge you, my brothers, take what Freemasonry has been able to accomplish right here before your eyes and make a difference outside our sacred walls as well. Use the working tools of our craft

to change this world and make it a better place. If Freemasonry can bring together men of every background while war is being fought outside its doors, Freemasons can help bring together all mankind. We will do this first by building temples of peace and love inside our own hearts and consciences, and then spreading that cement of brotherly love and affection to the whole world.

We will repair this world by improving ourselves.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2015**

MASTER’S WAGES

By Donald M. Severson

The author is a Past Grand Master of the Grand Lodge of Minnesota, serving in 1978-79. He is a Past Master of Arcana Lodge, and a dual member of Phoenix Daylight Lodge. He continues his service as Lodge Education Officer, in which role he wrote this article in response to a question from his Senior Warden.

-- STB Editor

In most jurisdictions the Senior Warden, during meetings, repeats the phrase, “In order that I might receive Master’s wages.” Such wages help a Mason to “be better enabled to support myself and family, and contribute to the relief of poor distressed Masters Masons, their widows and orphans.” But what, really, are Master’s wages?

If, as a candidate for the degrees of Masonry, you were looking for a material or financial reward or gain, then your time and treasure were surely wasted. At the time of your first entrance into the Lodge it may not have been easily discernible, but you were being offered an opportunity for spiritual and personal growth—Master’s Wages.

The wages of a Master Mason could be divided into three categories: Spiritual, Temporal, and Personal.

Spiritual Wages

Do you recall the first words spoken by you in a Masonic Lodge? Those two words were a crucial insight into the very personal and spiritual part of your make up. Because it was a spontaneous and honest response, it was a significant examination of self, and verified and confirmed your sincere belief and trust in God—Master’s Wages in their most unalloyed form.

Do you also recall at the time of your “raising” when you were informed by the Master that “heretofore, you have had a Brother to pray for you, now you must pray for yourself?” Do you remember the spiritual aura and the almost mystical, somewhat frightening feeling of being alone with your creator as you knelt and prayed? Did it leave you with a profound feeling of belief and trust in your personal Deity? If so, once again, you received Master’s Wages.

Temporal Wages

There is a very dedicated group of members in one Lodge I know, who have spent many hours on much needed repairs and clean-up work on the Lodge building. Most of these Brothers are recent additions to the membership of the Lodge. These members did not spend time away from their families and other commitments for personal gain. They did it for the good of the Lodge, its members and Masonry in general.

What was it that prompted these good Brothers to give of their time and talent, and what was their reward? Master’s Wages. It was Master’s Wages, earned through the satisfaction and pride in a job well done, and done for a good and beneficent purpose.

And Brothers, these temporal wages are in no way limited to the work of the Lodge. Youth groups such as the Boy Scouts, Cub Scouts, Girl Scouts, church groups, and many other civic organizations, all offer opportunities for earning Master's Wages.

Personal Wages

Master Masons, during their personal journeys through a lifetime of Masonic labors, have received Master wages in many ways—an appointment to the Lodge line, an exciting and energizing event; or election and installation as the Lodge Master, an even more exciting and awesome event, with all the apprehension and hope for a successful year.

How about the appointment to a Grand Lodge office, and the possible election and installation as Grand Master? Among the many other events are 25-year membership or 50-year membership recognition or other Masonic service awards.

There is the gratification felt when you are complimented on good ritual work or a well thought out presentation.

All of the foregoing are accompanied by the payment of Master's Wages.

But the most important aspect of personal Master's Wages are the warm and altruistic feelings you get when you have been instrumental in helping another human being feel better about themselves, by encouraging and helping them in time of spiritual or physical need, thus making the world a better place for them and others.

Another and important form of personal Master's Wages are earned when new friendships are made and old ones renewed at the many traditional Lodge functions. Past Master's Night, Old timers night, father's and son's banquets, installations of officers, Lodge picnics, and inter-Lodge visits. Most of these functions take place at a less formal venue than Stated or Special Communications—but all offering opportunities for the garnering of Master's Wages.

There is a commonly quoted saying that *you get out of Masonry what you put into it*. Not so. The rewards *far exceed* what the sum total of your efforts in Masonry may have been, or will be. My Masonic life has been blessed with Master's Wages of many kinds, far beyond any time or effort I have put into it.

But there is so much more, Brothers—much, much more. Master's Wages—the very essence of Masonry that becomes a part of our lives, and changes us in many ways—is an ineffable, abstract, unexplainable spiritual reward that pervades the human soul and cannot be expressed in words alone, but can only be felt at the deepest and most transcendent level.

Master's Wages: a metaphor for a way of life.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2015**

FREEDOMS WE DON'T USE

By David R. Ritchie

The Reverend and Right Worshipful Brother Ritchie is a Past Grand Chaplain of the Grand Lodge of Wisconsin. Rev. Ritchie serves as Pastor of Waldwick Community Church in Waldwick, is active in various Masonic bodies, and farms in rural Darlington. This article is reprinted from a column he wrote in March, 2015, in the Wisconsin Masonic Journal.

-- STB Editor

I remember a number of years ago listening to a comedian who had just returned from a world tour. He was asked what the rest of the world thought of America. He related that many people asked if Americans really had that much freedom. His answer to them was, "Of course, I have freedoms I don't even use."

Why do we have a Tiler? The answer is to guard against cowens and eavesdroppers. Now I want you to think about it. Why do we need a Tiler? A man armed with a sword. Being armed means, symbolically of course, that he is ready to both take a life and give up his own in guarding the lodge. At the Installation of Officers, the Tiler is reminded that his duties are now purely symbolic but once were not. So why do we need a Tiler?

The answer: to protect the Masonic Secrets. Does it really make sense that we would arm a man to stop an eavesdropper? What harm could an eavesdropper do? Does it make sense that our ancient brothers would arm a man to prevent someone from over hearing what the Junior Warden says in the opening of a lodge and telling the world? No it doesn't.

So why do we have a Tiler?

Because of the "Learned Expositor." The Learned Expositor is not an office, or title, but someone who can explain complicated thought. When we as Masons met, it was to discuss things that could not be discussed openly. Today, many of these things might seem laughable. In lands where the King and the church ruled, anything that went against or even suggested going against them or established thought could result in prison, loss of all property and wealth, or even execution.

Brother Ben Franklin was charged with crimes against the church (in Europe) because of the lightning rod. For Franklin to suggest that lightning was naturally occurring static electricity and not God's tool of vengeance on sinners would have cost Franklin his fortune and freedom had he stated these things in certain European countries. Many of these countries would not allow the lightening rod on any building until the 20th century.

The Marques De Lafayette, a Mason, was arrested and imprisoned for years. He had championed democracy in America and then in his native France. He was not arrested though in America or in France but, in fleeing France, he was arrested by the king of Austria and shuttled prison to prison by other Monarchs who feared democracy. He had not spoken on Democracy outside of America or France. He had not acted against the Austrian or Prussian crown. They arrested him not for his actions but for his ideas.

Both Franklin and Lafayette spoke in Masonic lodges and shared in conversations that would

have led to execution at worst, or prison and loss of all they had at best. That is why we have a Tiler at the outer door. A word to the local bishop or right person at the palace and all could be lost.

These men lived at a time of change. New discoveries and inventions led to new avenues of thought but many lacked the freedom to openly discuss them, let alone explore them. In a Masonic lodge, where every brother had pledged to keep another brother's secrets, murder and treason excluded, they could discuss new and wonderful ideas. The lodge room was a place where freedom of speech could be found. Therefore, new forms of government (democracy), new technology (the lightening rod), and new ideas (educating the masses) could be debated and explored, but only if the Tiler ensured no cowens or eavesdroppers were there. The Learned Expositor could speak.

Today we live in freedom and with scientific enlightenment. Our Tiler's duties are a symbolic throwback to the past. So what great ideas do we discuss in our lodges in the enlightened 21st Century? Paying the bills? Pancake breakfasts? In a world where we are bombarded by facts, wouldn't it be great to hear men discussing ideas.

Imagine a WWII vet, a Korean/Vietnam vet and a recently returned soldier from the Middle East discussing their experiences, their ideas. Maybe, have a brother talk about meditation or Zen relaxation rituals. Wouldn't it be something to hear a brother talk about the next technology or scientific breakthrough?

Today we have the freedom to do so and do not. Like the comedian returned to America we have freedoms we don't even use. In your lodge, where does the Learned Expositor sit? The answer should be anywhere he wants. He should sit in the Master's Chair and in the West, he should sit behind the secretary's desk and in the chaplain's seat. He should fill the seats on the sideline and every officer's chair.

Given our freedom and the age we live in, every Mason should bear the title of Learned Expositor. He should be you and me.

MASONIC INFORMATION CENTER (2014 REPORT)

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

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

As an arm of the Masonic Service Association, MIC uses many communication media, including website, email, telephone, and direct mail.

The Internet, for example, including Facebook, is increasingly used as a tool to accomplish MIC's goals. Numerous items created by MIC, such as the improvement guide for Lodges, "It's About Time," are available for reading on the MSA website, www.msana.com. Also on the website are, "Fact Sheets About Freemasonry," prepared by MIC on such subjects as the *History of Freemasonry*, *Organization of Freemasonry*, *Freemasonry and Religion*, *Freemasonry and Secrecy*, *Youth Organizations*, and *Freemasonry and Women*.

MIC Publications

In the 21-year history of MIC, a variety of pamphlets have been published, such as *Who Are the Masons?*, *What's a Mason?*, *Get a Life*, *A Response to Critics*, *There is No Sin in Symbols*, and *What Freemasonry Has Done for the World*, which are available in individual or bulk quantities. More than 3.3 million of these MIC booklets have been distributed.

Support

Through the years, the Grand Lodges of North America have contributed regularly to assist in the work of the Masonic Information Center and we sincerely appreciate the financial and volunteer work they provide.

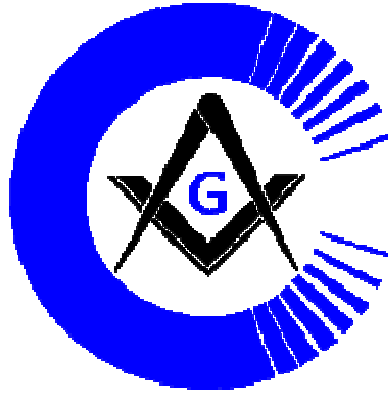
MIC Steering Committee

A Steering Committee of distinguished Masons and Masonic writers from across the country guides the direction of MIC, and their contributions are very valuable. The members are:

Dean R. Alban	Robert G. Davis	Gary Leazer
George O. Braatz	Tom Foster	John Palmer
Robert Conley	David Goodnow	George D. Seghers
Joseph R. Conway	Thomas W. Jackson	Terry Tilton
John Cooper	Jack Jones	James Tresner

Special Members and Consultants

Bernice Robinson	S. Brent Morris	Peter Normand
------------------	-----------------	---------------



LOGO SIGNIFICANCE FOR MIC EXPLAINED

The logo of the Masonic Information Center is the partially completed “C,” containing the Masonic Square and Compasses. The letter stands for “Center.” The “C” is incomplete because communication, the Center’s mission, is ongoing so long as humankind needs Freemasonry’s universal message of Brotherhood, Relief, and Truth.

ELECTED FELLOWS OF THE TENNESSEE LODGE OF RESEARCH

<u>NAME</u>	<u>DATE AWARDED</u>
Howard Ketron "Jack" Akard	Dec. 13, 1997
*MW John Burton Arp, Jr.	Dec. 10, 1994
Donald Barrow	Dec. 10, 1994
Thomas Ernest Brooks	Dec. 10, 1994
*MW Billie Reginald Brown	Dec. 10, 1994
MW Ronald Jasper Coates	Dec. 8, 2001
*Harold Cristil	Dec. 10, 1994
*Bobby Joe DeMott	Dec. 10, 1994
*Jacob Roach Denny	Dec. 10, 1994
Thomas James Driber, Ph.D.	Dec. 13, 2008
*Charles Jahew Eads, Jr.	Dec. 10, 1994
Robert Elmer Gooch	Dec. 10, 1994
*Gary William Hall	Dec. 13, 1997
*Virgil Marion Hileman	Mar. 9, 1996
MW Dickie Wayland Johnson	Dec. 9, 2000
Matthew Glenn Johnson	Dec. 13, 2014
*Thomas Charles Kenner	Dec. 13, 2003
Joseph Clayton Pryor Kindoll	Dec. 11, 2010
*Billy Wilton King	Dec. 12, 1998
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

<u>NAME</u>	<u>DATE AWARDED</u>
Philip Edward Phillips, Ph.D.	Dec. 12, 2009
Paul Frederick Richards	Dec. 11, 1999
Robert Harold Richards	Dec. 10, 1994
*John Nicholas Sharp	Mar. 9, 1996
*Donald Martin Smith	Dec. 10, 1994
David Edward Stafford, Ed.D.	Dec. 11, 2010
*Louis Steinberg	Dec. 10, 1994
Charles McBerry Thames	Dec. 10, 2005
Vincent Lamar Troglen	Dec. 10, 2011
*Clarence Raymond Wilson, Jr.	Dec. 12, 2015
*Deceased	