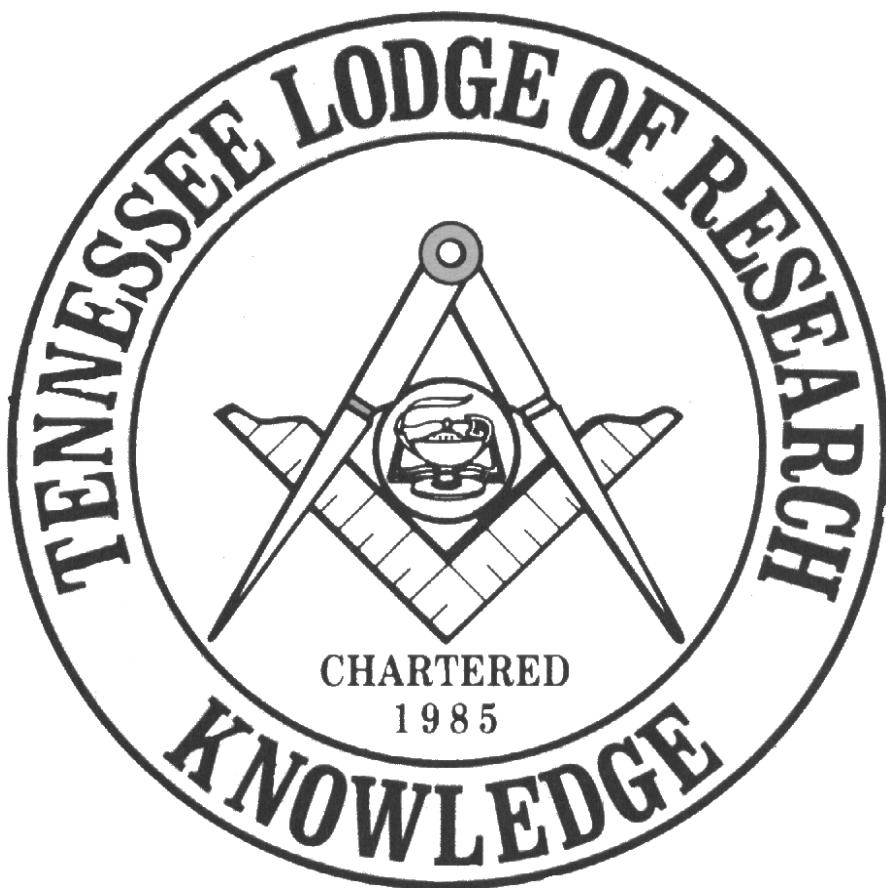


**TENNESSEE LODGE OF RESEARCH
F. & A. M.
ANNUAL PROCEEDINGS**



2017—MILLER

**2017 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

OFFICERS FOR 2017

ELECTED

| | |
|--|----------------------|
| James Blake Miller | Master |
| Oriental Lodge No. 453, Knoxville, Tennessee | |
| Richard Scott Garrison | Senior Deputy Master |
| Lebanon Lodge No. 98, Lebanon, Tennessee | |
| Derial Wayne Bivens | Junior Deputy Master |
| New Middleton Lodge No. 249, Gordonsville, Tennessee | |
| George Caleb Ladd III | Secretary/Treasurer |
| Benton Lodge No. 111, Santa Fe, Tennessee | |

APPOINTED

| | |
|--|----------|
| James Michael Kinslow | Chaplain |
| Mount Moriah Lodge No. 18, Murfreesboro, Tennessee | |
| Morgan Packard Lorio, M.D., Bristol, TN | Tiler |
| King Lodge No. 461, Bristol, Tennessee | |

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 |
| June Presentation—Hicks, Do We Need to Rethink Our Approach to the East..... | 2 |
| Taylor, In Looking Ahead..... | 5 |
| | |
| Papers | |
| Kovak, The Origin and Genesis of the Hiram Abiff Drama in the Master Mason Degree..... | 7 |
| Ladd, The Renaissance Art of Memory and Freemasonry..... | 17 |
| March Presentation—Madachik, Freemasonry—A Call to Mysticism?..... | 23 |
| | |
| Lodge Histories | |
| Called October 7 Presentation—Bernard, Charlotte Lodge No. 97..... | 30 |
| September Presentation—Brown, Honeycutt, & Wells, Oriental Lodge No. 453..... | 40 |
| June Presentation—Hicks, Cookeville Lodge No. 266..... | 57 |
| | |
| Short Talk Bulletins from the Masonic Service Association of North America | |
| January, Memorization..... | 66 |
| February, George Washington Masonic National Memorial Report..... | 68 |
| March, Tolerance..... | 71 |
| April, Courage..... | 73 |
| May, Change..... | 75 |
| June, Come and See!..... | 78 |
| July, Masonic Leadership..... | 81 |
| August, Masonic Discourse and Civility Over 300 Years..... | 83 |
| September, Pillars..... | 85 |
| October, What Came You Here Seeking?..... | 87 |
| November, The Mentor's Gavel..... | 89 |
| December, Job's Daughters and Masonry..... | 91 |
| Amity—List of Lodges/Short Talk Bulletin Phone App..... | 94 |
| The Millennial Mindest—Reaching the Millennials..... | 95 |
| Southeastern Masonic Conference 2017..... | 97 |
| | |
| Fellows of the Tennessee Lodge of Research..... | 99 |

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. 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, 8th edition*. An overview of general MLA guidelines may be found online at the "MLA Formatting and Style Guide" web page of Purdue University's Writing Lab:

https://owl.purdue.edu/owl/research_and_citation/mla_style/mla_formatting_and_style_guide/.

The Editorial Committee

DO WE NEED TO RETHINK THE APPROACH TO THE EAST?

By
Jason F. Hicks, P.M.^a

There has been much ink spilt over the years about the years leading up to when a man takes the oath and is installed as master of his blue lodge. Some men spend years on the sideline before going through the line, some have a much faster ascension, some talk to many past masters about their years, some read books, some attend trainings and some are installed and then figure out what to do because as many books as you can read or no matter how many past masters you talk to, nothing can fully prepare you for the job.

In Tennessee, pursuant to Tennessee Masonic Code § 4.401 the only requirement to become master is that you have either served as a master of a Tennessee Lodge or served as a Warden. For a job as weighty as this we would think there might be some required training, a correspondence course, or something but to date there has never been an additional requirement added to the Tennessee Masonic Code. In the Installation Ceremony the elected master agrees to the following duties:

- I. You agree to be a good man and true, and strictly to obey the moral law?
- II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside?
- III. You promise not to be concerned in plots or conspiracies against the government, but patiently to submit to the law and the constituted authorities?
- IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?
- V. You agree to hold in veneration the original rules and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitution of the Order?
- VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess?
- VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge?
- VIII. You promise to respect genuine brethren, and to discountenance imposters, and all dissenters from the original plan of Masonry?
- IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.
- X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge, that is not subversive of the principles and ground-work of Masonry.
- XI. You admit that it is not the power of any man, or body of men, to make innovations in the body of Masonry.
- XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay a proper attention to all the duties of Masonry, on convenient occasions?

^a Juris Doctorate, Faulkner University, Thomas Goode Jones School of Law; BA, The University of Tennessee; Member and Past Master, Cookeville Lodge #266 F&AM; Member, Philalethes Society; Member, Tennessee Lodge of Research; current member and Past Chairman, Grand Lodge of Tennessee, Jurisprudence Committee.

- XIII. You admit that no new lodge shall be formed without permission of the Grand Lodge; and that no countenance shall be given to any irregular Lodge, or to any person clandestinely made a Mason therein, being contrary to the ancient usages of the Order?
- XIV. You admit that no person can be made a Mason in, nor admitted a member of, any regular lodge, without previous notice, and due inquiry into his character?
- XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge?²

I can remember at my installation ceremony listening to these responsibilities and that the Charter was being given to me and I was to preserve it and thinking “am I ready for this?” Of course, at that point the train had left the station and there was no turning around.³

With such a weighty and serious obligation it is mystifying that we require nothing more of them than a year of service as a warden. We offer no formal education to them and do not require it. It is past time that we consider formalizing education for wardens and masters in Tennessee, give them bi-monthly/quarterly district meetings, and require them to be ready to “give good and wholesome instruction or cause the same to be done.”

We must formalize education in Tennessee as our sister state North Carolina has done with their William R. Davie Academy.⁴ This is a progressive series of classes that is a day of education and at their end the participants are given a certificate for their efforts. The topics of the four classes are: Introduction to Freemasonry: History and Tradition, Introduction to Masonic Leadership: The Lodge Officer, Intermediate Topics in Masonic Leadership: Approaching the East, and Advanced Topics in Masonic Leadership: The Master’s Station—all broad topics that help to educate the officer so that they can impart correct and timely knowledge to other brethren and, most importantly, to newly made masons. Four classes over the course over one to two years while serving as a warden or before is not an onerous requirement on a brother if he wishes to serve as master. Furthermore, it shows the lodge that a brother is interested and engaged in the fraternity, not just one that shows up. It is high time that we as a fraternity look to those who show interest and engagement and not merely attendance to be leaders of this fraternity. Numerous other states have these programs.⁵ Therefore, a brother should be required to have completed at least ¾ of the sessions to be elected master.

It would be possible, albeit more expensive, to develop these courses so they could be taken online to cover the brethren that cannot come to these sessions because of work demands or distance. This would also allow the course to be watched over and over again and the ideas reinforced. Developing these courses in a digital fashion would also allow the courses to offered more than a couple times in a given year. The logistics of an in-person training can be difficult, but an online course could expand the population that can view this information at their convenience.

Next, the district chairman and their county deputy chairman need to host monthly/bi-monthly meetings to facilitate district education programs and free forums for the wardens and masters of the district to share ideas, discuss problems, and collaborate on projects. In most districts today, the

² Tennessee Craftsman, Large Print Signature Edition, pp. 54-55 (2010).

³ Id. at 56.

⁴ <http://grandlodge-nc.org/william-r-davie-academy>

⁵ California (<https://www.freemason.org/events/leadershipRetreats.htm>) and they offer an additional program, Lodge Management Certification Program (<https://www.freemason.org/events/lmcp.htm>).

Pennsylvania (<https://pamasons.org/seminars/>); Texas (http://grandlodgeoftexas.org/masonic_education_and_service_committee/summer-2017-leadership-training-program/);

lodges get together once a year in the district for a district meeting (banquet). While this is a great time to fellowship and meet the new grand officers, we need a greater presence. A more seasoned mason once told me this idea would never work because there were already too many meetings, and my only response was that maybe we needed more meetings that contained substance and our fraternity would be in a better place. Our fraternity undoubtedly loves meetings, but we have to meet with a purpose and not just for the sake of meeting. In Virginia, the Grand Lodge holds district meetings but the Grand Master discusses his plans for the year, there is an education program for the brethren, and the Grand Lodge officers meet with different officers to discuss their positions.⁶

Lastly, we must have leaders ready to “give good and wholesome instruction or cause the same to be done.” If we do not have officers who can explain the basics of our fraternity in a coherent way then how can we expect them to talk about the fraternity with a new brother? We must update all of our literature to meet the demands of today and the brethren of today. In Virginia, their literature is available on their website for download in .pdf format.⁷ There is no esoteric material in these publications and they are publicly available, albeit covered in dust in many lodges across this state, and we should make them available online for those interested to be able to find them.

It is also possible for the Grand Lodge to have a number of professionally made videos that could be deployed to explain some of the frequently asked questions from candidates. This would allow the newly elected brethren to have explanations from the experts on the topic and not someone who assumes that they know the answer. It would also allow us to put general information out to the public in a place where they look and usually find the wrong information.

In closing, we have willing brethren every year that are installed in the east willing to be leaders of their lodges. It is our responsibility that they are ready for their year as master. If they are ready and prepared they will be successful; if they are not, then we have another year of getting by. For our fraternity to survive and grow, we must have leaders ready and equipped to lead instead of maintaining the status quo.

6 <https://grandlodgeofvirginia.org/education/division-leadership-conferences>

7 <https://grandlodgeofvirginia.org/education/masonic-publications>

IN LOOKING AHEAD

By
William Ray Taylor

Brother Taylor is a member of Hiram Lodge No. 7 in Franklin, TN and the Missouri Lodge of Research.

The ideals of Masonry are truly ideals designed for the virtue of humankind. This is not to be taken as a reference to the ideals of wealth or celebrity but rather our intellectual ideals of equality and brotherly love.

The virtues of Masonry inculcate within us a magnanimity of character that our ideals might become ourselves as opposed to each one of us falling prey to our more base instincts and urges.

The foundation of Masonry is not found in material wealth but in intellectual riches, social advancement and self-improvement through education and self-reflection.

The material and market aims of a people are not the dream of an enlightened order, for the wealth of one's spirit and richness of one's mind are not oft to be reflected in the weight of ones purse.

To create a society beyond wealth and poverty, this is the noble aim of a true ideal, for the only aim of charity ought to be to achieve its uselessness. Only when the sorrow of lack and burdens of much be lifted, only then will humanity find itself free from drudgery though enlightened reflection and social equality.

Those who reduce the desire of humanity to its predatory and basic behaviors on the inevitably of biology have written to mankind a blank check of moral repugnance and reduced the intellect of man to a state that is ineffectual.

We as individuals, a society and as an order have the will, the force and the power to rise above within ourselves that state which is most primary, and to become the outer ideal of our innermost dreams and elevated virtues.

Humanity has the potential for the next species within our grasp. Alone, we have that possibility before us each day within our hearts and shown in the imagery inside our own mind. The world as we wish it to be can be made and shaped by our thoughts and words, hands and behaviors with such ease that the only lack this world effects is not through circumstance but rather the abdication of our own effort.

The comfort of life now afforded to man has created a complacency in the spirit and a stirring in the individual that must be called to order.

Freemasonry is relevant now more than ever.

Our gods no longer suffice the virtues needed to impart wisdom and morality within our society.

A new order is needed to achieve the direction of virtue across human civilization.

If we are not those men, if we are not that order, if we are afraid to repudiate tradition and shed light upon the earth, then we are little more than hypocrites.

If we are not bearing light, we hide it.

If we are not teaching truth, we allow lies to flourish.

If we are not lovers of our fellow men, we give permission that they may be hated.

If we do not stand, we allow for a world where all may stay seated.

Everyone man on this earth is my brother.

Everyone woman on this earth is my sister.

Everyone child, I am to father.

If Masonry is to have a creed, this ought be it.

If Masonry is to shape the world then we must be those who shape ourselves.

THE ORIGIN AND GENESIS OF HIRAM ABIFF DRAMA IN THE MASTER MASON THIRD DEGREE

By WB Richard M. Kovak, Walter F. Meier Lodge of Research, No. 281

This article is Copyright 2012 (Revised 2015) by WB Richard M. Kovak and the Walter F. Meier Lodge of Research No. 281, F. & A. M., Grand Lodge of Washington. This article appeared on pages 83-93 of their Transactions, 2015 – Volume 22. It is reprinted here with permission.



Richard Kovak currently [2015] serves as Grand High Priest of the Most Excellent Grand Chapter of Royal Arch Masons in Washington. He is a 33rd Degree Scottish Rite Mason, a Past Potentate of Nile Shrine Center and has served as Puissant Sovereign of St. Alban's Conclave, Red Cross of Constantine and Sovereign Master of Chinook Council No. 77, Allied Masonic Degrees. He writes and performs in one man shows depicting famous Masonic characters, including Jacques de Molay, Constantine the Great, King Robert de Bruce and, of course, Huram Avi (Hiram Abiff) through his company *Remarkable Productions*.

It has been almost three centuries since the Third Degree was invented and the Legend of Hiram Abiff within it created to serve as the dramatic focal point of the Master Mason Third Degree. The Legend, of course, tells of how Huram Avi, now called Hiram Abiff in the Third Degree drama, was the chief architect of the Temple. He was in possession of secret knowledge and a secret word known only to him and to the Kings, Solomon and Hiram. Fifteen Fellowcraft plotted to obtain this word from him by force that they might gain entry into the realm of Master Masons. Twelve of them repented of this nefarious act, but three went ahead to carry it out. These three, named Jubelo, Jubela, and Jubelum stationed themselves at three gates of the Temple. After Hiram Abiff finished his noonday meditation, the first accosted him at the west gate and not receiving the word struck him a blow with a gauge, the second met him at the second gate through which he tried to leave and again not receiving the word struck him a blow with a square. Finally, the third ruffian met him at the east gate and once more not receiving the word killed him with a blow to the head with a setting maul. The three then buried his body in the Temple dump. They returned that night to rebury him on a slight hill away from the Temple, placing a sprig of acacia at the head of the grave to mark it in case there was need to dig up and hide the body elsewhere.

When Hiram did not appear at work the next day, a search was started for him. The roll of the Fellowcrafts was called and three were found to be missing. At this time the twelve confessed their plot and were sent by King Solomon to find Hiram and the other three Fellowcraft. During the search they heard the three conspirators confessing their guilt to each other and apprehended them, bringing them back to King Solomon who had them summarily

executed. The twelve then went in search of the body of Hiram. One of them resting on the small hill where the body was buried was surprised to find the acacia bush giving way so easily as he tried to use it to pull himself to his feet. The body was then discovered, then raised by means of the Lion's Paw grip, the five points of fellowship and the substitute word, and eventually transported back to the Temple where it is interred outside the holy of holies.

How many have stopped to ponder the origin and derivation of this ceremony, indeed to have inquired after the genesis of the whole third degree? Why do the three ruffians have Romanesque names and not true Hebrew names? If you took the last letters of each name and put them together you would come up with the Buddhist mantra "aoum." Did you know that only Levite priests could enter the Temple, let alone the Holy of Holies, and certainly not a non-Hebrew foreigner? Were you aware that Jewish law forbids the burial of bodies on or near the Temple grounds? These and many other questions usually do not occur to one while receiving the Third Degree, but how many have sought further knowledge by studying the origin and genesis of this degree?

The early operative lodges contained no third degree and some scholars speculate that there may have been only one degree until the sixteenth century when there was mention of two. Today the bulk of scholarly research tells us that the third degree was not added to lodge masonry until the early eighteenth century, shortly after the creation of the Grand Lodge of London and Westminster, most likely in the mid 1720's. For you see, James Anderson's Constitution of 1723 makes no mention of a Master Mason third degree while explicitly referring to the Entered Apprentice and Fellowcraft degrees. However, in his revision of the Constitution, published in 1738, Anderson refers to a Master Mason (MM) degree. Yet, before that revision, the Master Mason degree is referenced in Samuel Prichard's 1730 *Expose of Masonry*. This expose leads us to believe that the MM degree had been formulated and was being worked in lodges in the middle to late 1720's. My research leads me to believe that the origin and birth of the degree, as practiced in lodges under the authority of the Grand Lodge of London, began with John Theophilus Desagulier during his year as Grand Master in 1719 and was shaped into being during the Grand Master year of the Duke of Montague in 1721 and then refined and disseminated to constituent lodges during the mid-1720's. Whether Desagulier actually wrote the degree or whether he assigned it to another Mason to write is a matter of conjecture, but the ideas, themes, and much of the language had to come from Desagulier, who owned and studied several of the then existing Ancient Constitutions and Old Charges manuscripts, many of which he had secured into his private library. In addition he made a trip to the principal lodge in Edinburgh in 1721 and is said to have been impressed by the work of Scottish Freemasonry as practiced in that lodge. Did he find inspiration for his concept of a new third degree in that lodge? See Stevenson¹ for a view of the trigradal degree system existing at least in Edinburgh Lodge circa 1711. We cannot tell because there is no record of what actual degree work was practiced in that lodge in 1721. But to be sure, Desagulier soon developed a third degree. As a leading Masonic author Dr. George Oliver put it: "when these two brothers (Anderson and Desagulier) were publicly accused by their seceding contemporaries (Antients) of manufacturing the degree, they never denied it."

The Master Mason degree as we have come to know it consists of three major parts: the introduction and obligation, the drama, and the lecture followed by the charges. While some of this degree can readily be identified as separated out from the old Fellowcraft degree, we direct our attention to the drama portion of the MM degree which was an innovation when first introduced.

Two themes predominate in the MM degree drama: the building of Solomon's Temple and the death and resurrection of a Master Builder. As we shall see, several legends and mysteries have been amalgamated to create the Hiramic drama of the Third Degree. These are: the legend of Osiris, the legend of Noah, the medieval mystery/morality plays, and the Rosicrucian legend of the Temple.

Freemasonry, as many Masons know, existed in various forms long before the formation of the Grand Lodge of London and Westminster in 1717. This fledgling organization would not become the Grand Lodge of England until several years later, eventually calling itself by that name in 1738. And even then its legitimacy was disputed by the Grand Lodge of York, by the Antient Masons and by many lodges recognizing no grand lodge.

You will also recall that prior to the 1700's there were only one or two degrees regularly conferred. There were indeed Masters of Lodges, but these were Fellows of the Craft who by their seniority, recognized skills and/or popularity were elected or appointed as Masters of a lodge. No recognizable Third Degree of masonry was conferred or practiced in England until the mid-1720's. It can well be discerned that the self-proclaimed Grand Lodge of England could use a new Third degree to attract lodge affiliation and legitimize its claim to authority over all lodges in England and thus to bring hegemony to the many preexisting lodges in England.

Brother James Anderson's Constitutions of 1723 made no mention of a Master Mason degree even though it mentions the name of Hiram Abiff in passing. Only later, in Anderson's 1738 revision of the Constitutions, is the "untimely death of Hiram Abiff" referenced. However, in 1725, the minutes of the Philo Musicae et Architecturae Societas Apoloni (The Appolonian Society of Music and Architecture, all of whose members were Free Masons) record that Brothers Charles Cotton and Papillion Ball were made Master Masons on May 12, 1725. The back story on this singular event is interesting. According to the records of the regular lodge which met at the Queens's Head Tavern on Hollis Street in the Strand, Cotton and Ball had already been initiated and passed to the second degree.

The Master, Charles, Duke of Richmond, who also happened to be the Grand Master at the time, was aware of the drama created for the new third degree which was to be introduced to subordinate lodges shortly. Being an aficionado of theater plays and realizing the theatrical value of the drama, he had it performed in public for the benefit of his society much to the consternation of the Grand Secretary William Cowper.

Then, in Samuel Prichard's 1730 expose, *Masonry Dissected*, a Master Mason's degree script or catechism is published for the first time accurately describing the Hiram Abiff murder, burial and resurrection. Prichard had to have known about the new Third Degree prior to 1730, which was the publication date of his pamphlet, and he most likely would have taken that degree in a regular lodge before that date. So it stands to reason that the advent of this degree must have come into existence at some point between 1723 and 1730. Several Masonic scholars opt for the years of 1724-1725 as the most likely dates of its emergence, notably Harvey,² Hamill,³ de Hoyos,⁴ Harrison,⁵ and Madhaven.⁶

Who brought this degree into existence? Probably several people connected to the Grand Lodge of London. Anderson is a good suspect. So is George Payne. But a far more sophisticated mind is even more suspect: Rev. Dr. John Theophilus Desagulier (Grand Master 1719 and Deputy Grand Master 1722/23 and 1726). Desagulier was a scientist, theologian and ordained minister. He was a strong supporter of the natural philosophy developed by Sir Isaac Newton. Newton's scientific work led to a much more profound yet mechanistic understanding of the world. Natural philosophers tried to apply the newly discovered principles of science to the

moral and social world. They would overlap science and alchemical/hermetic arts to try to make sense out of a still little understood world and universe.

Newton (1642-1727), although primarily known as a man of science and mathematics, had a profound interest in the occult and in the alchemist/hermetic arts which were still in high vogue at the time. In particular, he seemed determined to unlock the hidden mysteries of the Temple of Solomon. He devoted a whole chapter to it in his book, *The Chronology of Ancient Kingdoms*. He was convinced that the geometry of the Temple had been divinely inspired and held a sacred message for mankind.

All members of the Royal Society of England, of which Desagulier was a member, were inspired and affected by the research and publications of its most famous member, Isaac Newton. After all, did he not explain and elucidate the law of gravity, the laws of thermodynamics and the laws of heat transfer? Yet he also possessed one of the most comprehensive libraries of books on alchemy in all of England. Like his famous predecessor of a generation before him, Sir Francis Bacon, Newton was a scientist, alchemist, magician, Rosicrucian scholar and theologian. And, although no proof positive exists, he was widely reputed to be a Freemason and active in his lodge. So also did Desagulier, a Rosicrucian as well as a leading Freemason (recall that he was Grand Master in 1719) seek to emulate his contemporary and peer, Sir Isaac Newton. During the early years of the Grand Lodge he sought a way to amalgamate the new natural philosophy of Newton with the alchemy and hermeticism of the Rosicrucians and thus enable the Grand lodge to consolidate its authority in all matters Masonic. No doubt his broad knowledge of history and foreign cultures, of medieval plays, of Rosicrucian lore, combined with his access to a collection of old gothic manuscripts containing the old charges all combined to allow him to create a new degree. Although we know Desagulier made a trip to the lodge at Edinburgh in 1721 where it is believed he obtained some inspiration for a third degree from the Scottish degree rituals practiced in that lodge, nonetheless, Desagulier's inventive mind had many more sources and traditions to draw upon for his new creation. Let us now examine some of the possible sources from which I believe Desagulier derived his ideas and script for the third degree drama.

THE ROSICRUCIAN LEGEND OF THE TEMPLE

Rosicrucianism (rosy cross or red cross) refers to one or more philosophical societies which hold to a doctrine or theology allegedly built on esoteric truths of the ancient past which provide insight into nature, the physical universe and the spiritual realm. Combining aspects of philosophy, natural science, mathematics and alchemy it became a popular intellectual tour d'force in the seventeenth and eighteenth centuries. Many scientists and leading scholars of the day delved into and helped develop rosicrucianism into the Invisible College which later became the Royal Society of London. Rosicrucianism received its initial impetus in the early seventeenth century when two publications by anonymous authors were published in Germany and later throughout Europe. These were the *Fama Fraternitas RC* (1607) and *Confessio Fraternitatis* (1616). These manifestos declared that there now exists in Europe an invisible college or secret brotherhood of alchemists and sages who were working to transform the arts, sciences, religion, politics and indeed the whole intellectual landscape of Europe into a much higher and wiser world where the mysteries of nature would be explained and used to create a more harmonious world order. Many scholars of the day published their own books and articles to explain how this would happen and to offer examples of rosicrucianism in action.

Among the many legends and stories that came out of rosicrucianism writings is the Legend of the Temple which seems to have exerted some influence over the imagination of many Freemasons. In brief, the Legend states that when the Temple was near completion, the Queen of Sheba, already

betrothed to King Solomon, saw the magnificence of the Temple, she called for the architect. Solomon, already jealous of Hiram's genius, at first refused to produce him, but eventually complied. The Queen then asked to see the workmen who were building such a magnificent edifice. Solomon protested, but Hiram climbed upon a high stone tower of the Temple and, signaling them with the sign of Tau, gathered them before the Queen. The Queen began to feel affection for the architect which Solomon noticed. King Solomon noticed this and decided to put an end to this affection by summoning three Fellowcraft known to be disaffected with the architect because he would not make them master masons owing to their lack of knowledge and idleness. These three first tried to disrupt the casting process of the great brazen sea which was Hiram's great project. During the pouring process the molten metal pouring out of the furnace was caused to overflow the mold and threatened the safety of bystanders, including the Queen who was watching. Hiram, disconsolate over this turn of events and failure of his project, heard a voice speak to him telling him to enter the furnace from which the molten metal spewed. Hiram obeyed and was not consumed by the fire and heat. Inside he had a vision of meeting his ancestor, Tubal Cain who gave him his mighty forging hammer. With that device Hiram exited the furnace, stopped the overflow and the brazen sea bowl was successfully cast. The Queen became more and more infatuated with Hiram and eventually they met and declared their devotion to each other.

Solomon, now more jealous than ever, hinted to the Fellowcraft that the removal of the architect would be acceptable to him. The three then carried out the murder of the architect by bludgeoning him in the Temple courtyard. However, before dying Hiram was able to take the gold triangle which he wore around his neck and on which was engraved the master's word and throw it into a deep well. The Fellowcrafts wrapped the body in a cloth and took it to be buried on a hill not far away. A sprig of acacia was used to mark the grave in case Solomon would send someone to check that the deed was done. Seven days passed without a trace of Hiram and the workmen clamored for him to appear and give them directions. Solomon, to quell this clamor, had a search made and the body was eventually found by three master masons, who suspecting that the Fellowcrafts had murdered Hiram because he refused to give them the Master mason's word decided to change it for security reasons. They agreed that the first word spoken upon recovering the body would be the new Master's word. In the act of trying to raise the body the skin slipped off the bone and one of them cried Macbenach! Meaning the flesh is off the bone. This then became their new word. The three Fellowcraft were eventually hunted down, but rather than be taken back alive, committed suicide and only their heads were brought back to King Solomon. The gold triangle, not having been found upon the body, was searched for and eventually found in the well. Solomon caused it to be concealed in a cubicle stone, placed upon a triangular altar which was then hidden in a secret vault. The vault was walled up and its location was known only to the 27 elect who participated in this process. See the account given in Charles William Heckethorn's book, *The Secret Societies of All Ages and Countries*.⁸

THE LEGEND OF OSIRIS INFLUENCE

Since many of the leading Freemasons of the day were well schooled in classical literature and the study of Egyptian ancestry and legend was a current topic in early eighteenth century England, it was natural to use the Osirian legend to illustrate moral themes. The legend had been performed in theater plays and was written up in several Masonic pamphlets. In short, the legend of Osiris, taken from Plutarch's *De Iside et Osiride*, revolves around Osiris' brother Set (or Typhon in the Greek version) trying to gain the Kingdom of Egypt from Osiris after the death of their father. At a banquet thrown by Set for Osiris, Set produces a beautiful box which he states would be given to anyone who could perfectly fit into it. Several tried but did not fit perfectly. Set, having measured Osiris while Osiris was sleeping, knew only Osiris would fit. When Osiris got into the box it became a coffin because it was immediately covered and sealed up with lead. The box was taken and dumped into the Nile River where it drifted away.

Osiris' wife, Isis, who was also his sister, made a search for the coffin. Eventually she found the coffin lodged inside a tree trunk which had been used as an interior pillar for a Temple in Byblos, Phoenicia. She exhumed the dead Osiris from the coffin and had his body buried in a swamp, marking the grave with an acacia plant. However, Set, while on a hunting expedition came across the body and had it dismembered into 14 pieces. The pieces were scattered over the countryside. Isis again made search for Osiris and recovered all but one of his body parts. His phallus had been eaten by a catfish. Using magic she made a substitute phallus for him, and after reassembling all of his parts brought him back to life. Together she and Osiris would conceive a son, Horus, who would eventually kill Set. But the resurrected Osiris could not return to the land of the living, but instead entered a new life as the god of the underworld there to judge the dead.

Consider these startling similarities (Courtesy of The Elijah Project):

1. Both Hiram and Osiris go to foreign lands to share their special knowledge and secrets
2. Both possess a special treasure: Hiram has the Secret Word; Osiris has the kingdom
3. There is conspiracy in both to divest them of their respective treasures
4. In both there is a struggle and a murder of the hero
5. Each is murdered by a brother: Hiram by a brother Mason, Jubelum; Osiris by his brother Set
6. Both bodies are hastily buried with the thought of reburial later
7. The graves in each are marked by an acacia
8. There are two separate searches for the bodies in each story
9. There is a loss of something precious in each story: the Master's Word and the phallus
10. There is a substitution in each story of the precious thing lost: in Hiram's story a substitute word and in the Osiris story, a substitute phallus.⁹

It can be seen that with the Legend of the Temple and the Osiris story in hand, Desagulier and Anderson did not need much imagination to transform the Osiris legend into the Hiramic legend. But there is more.

THE NOAH STORY INFLUENCE

We know from research into the old manuscripts that some lodges in Scotland and elsewhere had been practicing a Noachite degree which used the building of the Ark, the Flood and its aftermath as analogies for the building of a man into a mason. In fact, the Lodge of Edinburgh may have been using a form of the Noachite degree ritual when Desagulier visited it in 1721. We know the Noah's Ark story from the medieval mystery plays, but the information we have concerning the legend of the three sons of Noah attempting to raise their father from the dead comes chiefly from the Graham manuscript, dated 1726 (an alternative date of 1672 has been suggested by some scholars owing to the way the

numbers are printed on the manuscript). Nevertheless, the story had to have been circulating for some time before it was published in the Graham manuscript. This story comes even closer to the Masonic drama of the Third Degree. It goes like this:

According to Jewish tradition, Noah, knowing that God would destroy the world either by fire or flood, had two tablets made up, one that would survive fire and one that would survive flood. Each tablet contained information essential to survival in the post disaster world including a secret word to invoke deity for help. The Graham manuscript picks up the story after the flood and after Noah has died. The three sons go to the grave of Noah to see if the tablet containing information on how to survive in the new world can be found. Before exhuming him they agreed that if the valuable secret could not be found on the body, then whatever was the first thing they found they would keep it a secret among the three of them. They believed that by faith and prayer whatever they found would be God's valuable secret to them to lead a new life in the post-diluvian world. When they opened the grave they found nothing except the deteriorating body. To search further they tried to pull the body up by first the finger, then the joint, then the wrist, then the elbow. None of these efforts worked so they reared up the body and supported it by setting foot to foot, knee to knee, breast to breast, cheek to cheek and hand to back crying out "Help O Father," as if to say "O Father of Heaven, help us now, for our earthly father cannot." They laid the body down again and not knowing what to do, one said "Here is yet marrow in the bone." The second said "but a dry bone." The third said "it stinketh." So they agreed to give it a name as it is known to free masonry to this day (Mahabyn). They then went on to their undertakings and afterwards their works stood.

Of great interest in connection with the transition from a Noachitic to a Hiramic context of initiation is an advertisement in a London newspaper of 1726 noticing a meeting of Freemasons and in effect warning those Freemasons who had been initiated under the Noachite or Antedeluvian ritual to be aware of "what innovations have lately been introduced by the Doctor (Desagulier) and other Moderns" including "the whole history of the Widow's son killed by the blow of a Beadle" of which "neither the Honorary, Apollonian or Free and accepted Masons know anything of the matter."

INFLUENCE OF THE MEDIEVAL MYSTERY AND MORALITY PLAYS

Finally, we know that Freemasons were fond of plays and songs about their craft (you need only read the collection of songs that Anderson cites in his Constitutions). This love of the theater arts derived in part from the many mystery and morality plays that had been written and were being performed around England since medieval times. Mystery plays were not crime solver dramas but liturgical plays from the Bible put on by the craft guilds of the time according to their occupations. For you see, the term mystery derives from the Latin term *misterium* meaning occupation. As mentioned above, the Noah's Ark play (construction by woodwork) was a favorite one often put on by the local carpenters' guild. Other such plays were the building of Solomon's Temple by the stonemason's guild and tanners building the gates of Heaven. Later, morality plays developed from the mystery play genre. Morality plays were more serious dramas where the protagonist (usually one's self representing humankind) is met by personifications of various moral attributes, for example, faith or justice, who try to prompt him to choose a godly life over one of evil.

Although succeeded by Marlowe's and Shakespeare's plays (Renaissance theater) by the late 16th century, this tradition of presenting and attending mystery/morality type plays continued to enjoy success in London's upper crust society even into the eighteenth century. In fact, the dramas of the Elizabethan and Jacobean periods, enjoyed by the Freemasons of early eighteenth Century England, were a direct development from the mystery/morality plays. (See Mystery play at http://en.wikipedia.org/wiki/Mystery_play).

As noted above, one play in particular seems to have some direct bearing on the third degree drama. It was performed by an all Masonic cast at the Apollonian Society for Lovers of Music and Architecture in London in May 1725. This original play allegedly tells two stories: that of the building of the Temple of Solomon and that of the death of Noah and the loss of his secret knowledge. Some scholars believe that this play may have been a purloined version of Desagulier's new third degree drama because officials of the fledgling Grand Lodge roundly condemned its production and exhibition. No one play appears to have served as a model for the Third Degree drama, but the influence of plays as teaching devices could not have been lost on the progenitors of the Third Degree drama. Rather it is more likely to surmise that it was uppermost in their minds as a way to stamp the primary lesson of Masonry on the new Master Mason: that through a reenactment of the death of the old self one can be born again into a new self, thus imprinting this lesson upon the minds and memories of all initiates rather than having them receive a mere catechism and recitation of legend and moral story.

Weave the fabric of the sources outlined above into a dramatic play with mysterious staging and floor work and you have what has become known as the Third Degree drama. But it worked. It soon caught on and even the so-called Antients under Lawrence Dermott used it for their Master mason degree ritual even though the drama was one of the things that initially drove them to separate from the Grand Lodge of the Moderns. For anthropologists tell us that the most effective way to secure ritual bonding in any society is to have the new member undergo some kind of ordeal or trial which causes a certain amount of anxiety and uncertainty as to the outcome. That ordeal or trial in turn unleashes the hormones in the body that make for an experience that imprints itself on the memory pathways of the brain, bypassing any conscious rationalizing of what has taken place. That is precisely the effect that Desagulier and Anderson were hoping for, a way to distinguish the Grand Lodge of England Mason from the old degree system of catechism questions and listening to the reading of the legendary history of freemasonry.

And why Hiram when Freemasons were already aware of the Noachitic legend? Because the Noah legend lacked the morality play themes of disloyalty, betrayal, revenge and resurrection, which themes were very popular in eighteenth century England, considering the fairly recent events of the Glorious Revolution of 1688, and the 1715 campaign of the Jacobite's on behalf of the Old Pretender to the throne of Scotland and England. Also, by setting the drama in the context of the building of the Temple, it brought into play the architectural and geometric elements of natural philosophy that were so current at that time (Age of Enlightenment). It also kept the drama from being neither a religious theme (Jesus' crucifixion, death and resurrection) nor a political theme (the beheading of Charles I and the later attempted resurrection of the Jacobite kingship of England).

So why do we have a resurrection drama in the third degree at all? Because it teaches a lesson, a lesson as old as humanity itself—that THERE IS LIFE AFTER DEATH—THAT HUMANS HAVE A LIFE FORCE, a VIS VIVA OR AN ENERGY THAT SURVIVES THE DETERIORATION OF THE MATTER OF THE BODY. Call it spirit, soul, nous, vis viva or life energy force, it continues its existence when the body no longer functions as a living thing, just as the matter of the body continues its existence as dust, earth, or fertilizer when the body no longer functions. Our scientific friends did philosophy and theology a great favor when they discovered the law of the conservation of mass and energy, for what that law tells us is that mass can be transformed into energy and vice versa (consider Einstein's famous equation $E=MC^2$), and that no energy nor matter is ever lost. Thus, when what we call the spirit or soul (and what

the seventeenth and eighteenth century scientists used to call the vis viva, now called energy) leaves the rest of the mass of the body it is conserved elsewhere in the universe, infinitesimally small though it may be compared to the vast expanse of the universe, yet it continues to exist throughout eternity.

Now it is not my intention here to get involved in theological discussions of this phenomenon. Suffice it to say that the inquiry into life after death is universal to humankind and even those that believe not in the immortality of the soul must still come to grip with the scientific principles of which we have just spoken. The Hiramic legend, as presented by lodges, is just that, a legend presented via a ritualistic drama to impress upon each individual Mason his own rise from self-defeat to self-mastery. The story concocted by Desagulier and others works well to show you that the allegorical Hiram is the symbol of your soul or vis vive, that the work he superintends or performs is the building of your own character and the enemies he encounters are the enemies that your soul fears most, your own lusts, passions, and addictions. As George S. Draffen, Past Grand Master of the Grand Lodge of Scotland, wrote:

Did you wonder why it was that the three enemies of Hiram Abiff came from his own circle and not from outside? It is because the enemies to be feared by the soul are always from within. . . . Did you wonder why after Hiram Abiff was slain, there was so much confusion in the Temple? It was because the Temple is the symbol of a man's character, and therefore breaks and falls when the soul, its architect is rendered helpless. . . . And did you wonder why the lodge appeared to neglect to explain this ritualistic drama to you at the end of the degree? It was because it is impossible for one man to explain the tragedy of Hiram Abiff to another. Each must learn it for himself and the most we can obtain from others is . . . hints and scattered suggestions.

Finally, "Did you wonder, while taking part in the drama, why you were personally made to participate in it? Why you were not permitted to sit as a spectator? You were made to participate in it because it was your drama, not another's, there being exemplified. No man can be a mere spectator of that drama, because it takes place in your own soul. Likewise, because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason, by teaching you the secret of a Master Mason, which is, that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name. The reality of being a Master Mason is nothing other than to be a Master of one's self and to give of one's self to others."¹²

In the end, we must acknowledge that the Hiram Abiff drama is an artifact, a legend, an allegory and a theatrical ploy, but one designed to bring a man to confront himself and his personal being to determine if he is good enough to be a better person than when he first started his Masonic journey. And the proof of its effectiveness is its duration in Masonic ritual over almost three centuries and its indelible hold on our minds and memories.

ENDNOTES

¹ Stevenson, D., *Origins of Freemasonry*, Cambridge University Press, (1988), p. 152.

² Harvey, W., *The Story of Hiram Abiff*, Dundee: T.M. Sparks & Son (1944), downloaded from www.phoenixmasonry.org/story_of_hiram_abiff.htm.

³ Hamill, J., *The Craft, A History of English Freemasonry*, London: Aquarian Press (1986).

⁴ de Hoyos, A., *Scottish Rite Monitor and Ritual*, (3rd ed.), Washington, D.C., Supreme Council of Scottish Rite 33°, Southern Jurisdiction, (2010).

⁵ Harrison, D., *The Genesis of Freemasonry*, Lewis Masonic, (2009).

⁶ Madhaven, C. S., “The Hiramic Legend: Whence and Wherefore,” Pietre-Stones Review of Freemasonry, downloaded from:

http://www.freemasons-freemasonry.com/MADHAVAN_HiramicLegend.html.

⁷ Bessel, P. M., “The Hiram Abiff Legend in Freemasonry,” Presentation at Benjamin B. French Lodge # 15 FAAM, District of Columbia, February 17, 1999.

⁸ Heckethorn, C. W., *The Secret Societies of All Ages and Countries*, Vol. 11, London: George Redway, (1897).

⁹ “Hiram Abiff: The Freemason’s Messiah,” The Elijah Project,
www.elijahproject.net/abiff.html.

¹⁰ Stevenson, D., *Origins of Freemasonry*, Cambridge University Press, (1988), pp. 193-4.

¹¹ de Hoyos, A., *Scottish Rite Monitor and Ritual*, (3rd ed.), Washington, D.C., Supreme Council of Scottish Rite 33°, Southern Jurisdiction, (2010), p. 87.

¹² Draffen, G., *The Making of a Mason*, A Lewis Masonic Pub. (1978).

THE RENAISSANCE ART OF MEMORY AND FREEMASONRY

By
George C. Ladd, 33°, KYCH
Past Master and Fellow, Tennessee Lodge of Research

On December 21, 1583 William Schaw was appointed Master of Works of Scotland by King James VI (who later also became King James I of England and had the King James Bible, which bears his name, translated and published). The Master of Works was in charge of administrative and financial affairs concerning major building projects in the nation, often having an interest in architecture and the design of buildings. Professor David Stevenson, Emeritus Professor of Scottish History at the University of St. Andrews, asserts that Schaw “set out to reorganize the mason craft in Scotland and endow it with a new stature and meaning: and in doing so he created freemasonry” (Stevenson 26, 32).

In 1598 and 1599 Schaw issued “statutes and ordinances to be observed by all master masons within the realm.” The “Second Schaw Statutes” issued in 1599 state “[T]he Warden of the Lodge ... shall take trial of the **art of memory** and science thereof of every fellow craft and every apprentice according to their vocation and in case that they have lost any point thereof . . . pay the penalty as follows for their slothfulness. . . .” (Anderson)

Professor Stevenson points out that the “art of memory” is a technique for memorizing things and improving the capacity for one’s memory which has its roots in ancient Greece. It was used by orators and lawyers to memorize long speeches, but “was also seen as being of much wider application in the days before printing, and indeed before the widespread and cheap availability of a medium on which to write; a capacious and well-organized memory was regarded as essential to education and culture” (Stevenson 49, 87).

In his excellent online article on the art of memory, Brother Clarence A. Anderson explains

The essential features of the traditional art of memory are that a building is pictured in the mind, the parts of the building are visualized in a certain order, and various images are associated with the parts of the building. The images would remind the practitioner of what he was trying to recall. When he was trying to remember something, the practitioner would mentally walk through the building. When he came, for example, to a certain statue, he would remember the image he had associated with it, for example a sword and shield, and that would remind him of what he wished to remember, that the next point in his speech involved warfare. Ideally, the images would be striking and memorable. Roman orators and politicians used the art of memory so that they could deliver long speeches accurately. One can imagine an ancient orator wandering about the city, looking for a suitable building with many distinctive locations where he could anchor his mnemonic associations, then slowly walking through it as he rehearsed his speech. The key elements of this system, the use of mental images in ordered, often architectural settings, became the basis for later developments (Anderson).

Professor Stevenson notes that in the ancient world the art of memory was classified as an aspect of the liberal art, Rhetoric, but Cicero, an advocate of the art of memory, classified it as

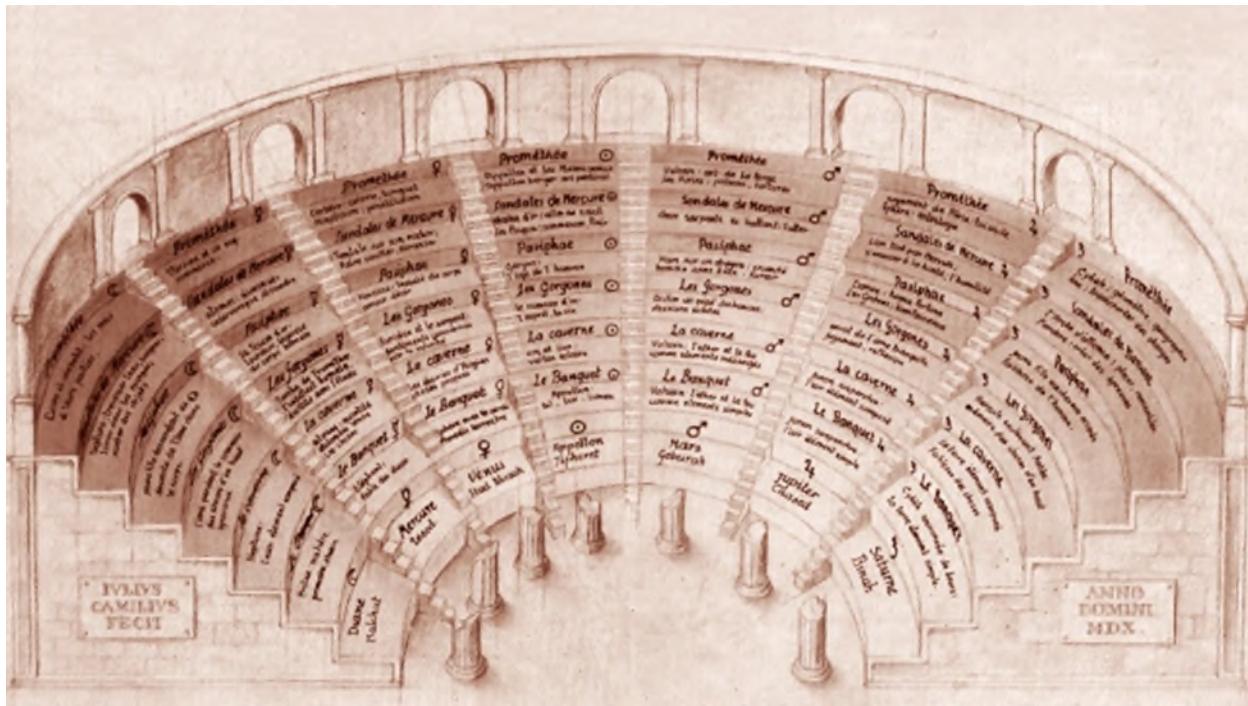
one of three parts of the virtue of Prudence (the other two being intelligence and foresight). In the long term, this had great significance for the art of memory, for the virtues defined by Cicero (Fortitude, Prudence, Temperance, and Justice) became accepted in the Middle Ages as the four cardinal virtues. Thus in time the art of memory, identified with prudence, came to be regarded as an aspect of ethics. The work of St. Augustine added further significance to memory, for he regarded it as one of the three parts of the soul (the others being understanding and will), and taught that through exploring the memory men could find a memory-image of God embedded in their own souls. What had begun as a utilitarian technique for improving the memory had come to be seen as being of importance in religion not just as a valuable method of imprinting religious truths on the mind, but also as something that in itself had moral value and would lead to knowledge of God (Stevenson 89).

Brother Anderson observes that

In Medieval and Renaissance times, along with the architectural settings used in the Classical art of memory, practitioners came to make use of the whole Ptolemaic cosmos of concentric spheres as a setting for their memory images. Renaissance Hermeticists took this a step further. They reasoned that if human memory could be reorganized in the image of the universe, memory became a reflection of the entire realm of Platonic Ideas, and therefore the key to universal knowledge. The microcosm of the memory would reflect the macrocosm of the universe. Images placed in a building need not be used to associate and recall arbitrary external ideas. The images might themselves be used to remind the observer of certain ideas. The emphasis shifts from the expansion of memory to the search for a universal language of symbols. The memory temple might become not only a method for remembering speeches, but a tool for teaching. . . . The next logical step would be to construct a building specifically to be used for the art of memory, to embody all human knowledge (Anderson).

In the Sixteenth Century, one of those “Renaissance Hermeticists,” Giulio Camillo, did indeed construct an elaborate wooden model, a “memory theater” (see the illustration below). The practitioner stood at center stage, as it were, and looked out upon rows of seats where wooden memory images were anchored. The seats were arranged along aisles in seven sections—the “Seven Pillars of Solomon’s House of Wisdom” as described in Proverbs 9:1, to which Camillo assigned the sun, moon, and the five visible planets.

From the classical art of memory Camillo took memory-places, and constructed wooden images to put in them. But these images were regarded as talismans which could summon the magical powers of the sun and the planets in accordance with theories derived from Hermetic writings. The utilitarian art of memory has thus been transformed into an occult method whereby man could understand the universe and harness its powers, the leap from an earthly building to the heavens being facilitated by the fact that, though since ancient times the art of memory had usually been based on building, a variant of the tradition had sought its memory-places in the signs of the zodiac and the stars (Stevenson 90).



Memory Theater of Giulio Camillo (from *Mona Islami*)

A later prominent student and practitioner of the art of memory was Giordano Bruno. He was a Dominican friar (the Dominicans had a long tradition of interest in the art of memory). Bruno saw the art of memory as “a Hermetic secret of the distant past primarily significant through the magical powers it could be used to summon.” He saw the art of memory as a “revelation of Egyptian knowledge,” its ultimate use being “to help the mind of man to ascend to understanding of the divine and to achieve oneness with it” (Stevenson 90, 91). For Bruno, the art of memory had become “a magico-religious technique, a way of becoming joined to the soul of the world” (Yates 259).

A student of Bruno was one Alexander Dickson, a courtier of King James VI of Scotland. Brother Anderson asserts "it is highly probable that Dickson knew William Schaw, and may well have been the source for Schaw's interest in the art of memory."

According to Professor Stevenson, it is conceivable that the art of memory was used by Scottish masons before the Second Schaw Statutes of 1599, as “it was used by men at all levels of society.” Before printing, this technique of memorization “would have been more valuable to the illiterate than to the literate.” Stevenson observes that the art of memory

may have been used widely in the oral transmission of traditional lore. Moreover, it was particularly suitable for helping in the transmission of material regarded as too secret to be committed to writing. It is even possible that the reason why, though some at least of the contents of the Old Charges were known in Scotland by [1599], there are no Scottish manuscript versions until about a half century later is that the Old Charges were regarded in Scotland as too secret to be committed to paper.

The features of the classical art of memory which made it seem particularly relevant to the mason craft are obvious. The art was based on moving through an elaborate building, and it was an art which was believed to give great powers to the adept by vastly increasing the capacity of the human memory. Thus this powerful art, which like other arts believed to

enhance human capabilities could easily take on occult overtones, was in a sense based on the skills of the architect/mason. . . .

What did Schaw and the masons use the art of memory for? The general striving for mystical enlightenment is doubtless present, but it was probably also employed for more mundane purposes such as memorizing the Old Charges. The two are not entirely separable, however: the search for knowledge of the divine was based on Hermetic theories of ancient Egyptian knowledge, and Hermes and Egypt have an important place in the Old Charges. Finally, and most excitingly of all for our understanding the emergence of freemasonry, the seventeenth-century masonic lodge may have been in one sense a memory temple, an imaginary building with places and images fixed in it as aids to memorizing the secrets of the Mason Word and the rituals of initiation. William Schaw's injunction that masons must be tested in "the art of memory and the science thereof" has been read by generations of Masonic historians but the significance of it has never been noticed. Yet that single short phrase provides a key to understanding major aspects of the origins of freemasonry, linking the operative mason craft with the mighty strivings of the Hermetic magus (Stevenson 95, 96).

Brother Clarence Anderson concludes that Professor Stevenson is suggesting

that the attempt to build a physical memory theater is the origin of the symbolic Masonic Lodge. That is, our Lodge buildings and tracing boards, to a greater or lesser extent, are an embodiment of an ideal Lodge, existing in its fullest form only in our minds. The 17th century Masons probably used chalk or charcoal to mark out a diagram of this ideal Lodge in whatever room they happened to meet. The earliest surviving Masonic catechisms are from the late 17th century and show that Masons of this period had a mental image of the Lodge essentially the same as that given in the modern lecture of the Entered Apprentice degree. Compared to the memory systems of Giordano Bruno or Giulio Camillo, a Masonic Lodge is a very simple memory temple. Rather than trying to present all human knowledge, a Lodge merely suggests paths that the initiate may wish to explore. It is perhaps for this very reason that Freemasonry continues to be a vital force, while the elaborate memory systems of the past are all but forgotten (Anderson).

Professor Stevenson assesses that, with the issuance of the Schaw Statutes around 1600, William Schaw grafted "onto the traditional lore of the masons enshrined on the Old Charges an organization based on a new type of masonic lodge, enriching the old lore with late Renaissance themes, establishing (probably on the basis of earlier practices) the two-degree system and (though direct evidence does not come until rather later) laying the foundation for modern masonic ritual through the initiation ceremonies for the [at that time] two degrees, full of symbolism based on buildings and mason's materials and tools. These form the essential framework of modern freemasonry" (Stevenson 232).

Brother Anderson sums up the subject very well:

Each Lodge is, in fact, a Memory Temple, designed to elicit specific effects through the recollection of its images and symbols and our physical motions as we proceed through the Lodge. Each degree emphasizes one aspect of this Temple. The lecture of the Entered Apprentice degree reminds us of our place in the cosmic scheme of things, the macrocosm.

The Fellowcraft degree brings us down to earth, as we move through the material world. The Master Mason degree brings the spiral further inward, within ourselves, to the microcosm of the human psyche. Thus, the art of memory remains an essential part of Masonic initiation. The method of Masonic initiation is to teach us to build, and to live in, a temple of memory, a temple full of symbols that remind us of that spiritual building, that house not made with hands, eternal in the heavens (Anderson).

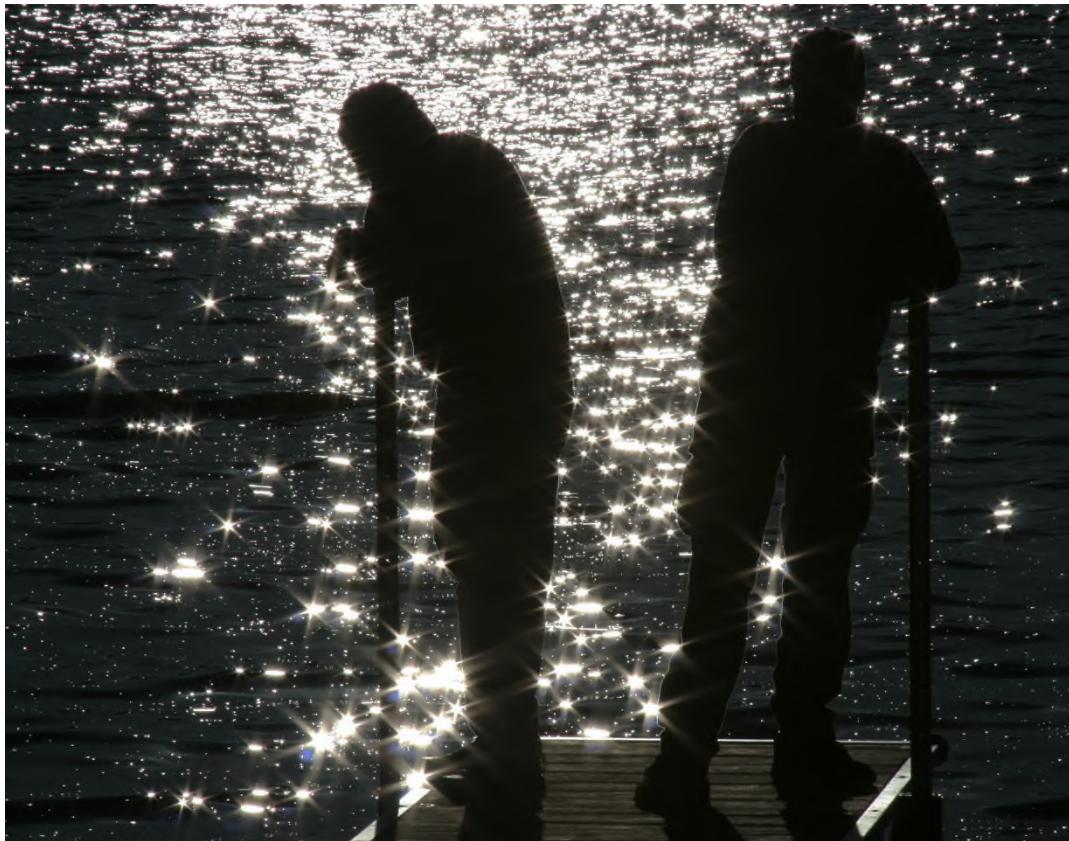
Works Cited

- Anderson, Clarence A. "The Art of Memory and Masonry." *The Masonic Trowel*. http://www.themasonictrowel.com/education/memory_files/the_art_of_memory_and_masonry.htm. Accessed 12 December 2015.
- Mona Islami*. "Yates' Book 'The art of memory'—THE MEMORY THEATER OF GIULIO CAMILLO." <https://monaislami.wordpress.com/2018/05/02/yates-book-the-art-of-memory-the-memory-theatre-of-giulio-camillo/>. Accessed 3 April 2020.
- Stevenson, David. *The Origins of Freemasonry, Scotland's Century 1590-1710*. 1988, Cambridge, UK: Cambridge University Press.
- Yates, Frances A. *The Art of Memory*. 1966, Chicago: The University of Chicago Press.

FREEMASONRY—A CALL TO MYSTICISM?

By
Thomas Madachik, 32^O

Brother Madachik is a member of Mount Moriah Lodge No. 18 and the Tennessee Lodge of Research.



As you know Freemasonry “Is a system of morality, veiled in allegory and illustrated by symbols.” Great truths are concealed in our rituals, and each of us is called to unveil those truths.

Morality, the foundation of Masonry, is the principle concerning the distinction between right and wrong, or good and bad behavior, thus the emphasis in our rituals on virtues, which are behaviors showing high moral standards.

The Masonic system of morality is presented in our degree work, each degree building upon the previous. Sensibly, the more we study our rituals, the better we can understand the deeper meanings veiled in the allegories and symbols.

In the [Scottish Rite] 4th degree we are told that, “Truth must be sought for in study, reflection and discrimination,” that “We have passed from the square to the compasses,” and that, “We are to strive ever to rise above the level of the mundane (the Square), to climb to the skies of spiritual and philosophical knowledge (the Compasses).”

I will attempt to show that there are some concealed truths, those of a spiritual nature that study, reflection and discrimination can only begin to reveal. So how do we deal with the deeper spiritual mysteries? I would like to suggest that mystic prayer is desirable.

Mysticism is not magical but it is mysterious for, by definition, Mysticism means conceal, or veil spiritual understanding. A Mason who walks the path of a mystic is simply endeavoring to unveil those spiritual mysteries.

Let's look at some philosophies that point to the need for mysticism.

1. In the 4th degree as expounded by Brother Rex Hutchens in "A Bridge to Light," the "Tree of Life" is depicted as an introduction to the Kabbalah. However, little is said about it other than that it is composed of Nine Masonic Virtues imposed upon the three pillars of Masonry. It infers that by practicing virtue we ascend the tree of knowledge.
2. In the 12th, 17th, 18th, 27th, and 32nd degrees are found explanations of the source, development and meaning of the "Ten Sephiroth," the Jewish Mystical Tree of Life. The "Ten Sephiroth" is a tenet of Masonry and as such should be studied to unveil its mysteries.

In **Figure 1** we see the Masonic "Tree of Life":

1. The three pillars of Masonry. Wisdom, Strength and Beauty.
2. The Nine Masonic Virtues: Independence, Endurance, Truthfulness, Equity, Justice, Mercy, Silence, Devotion, and Attainment.

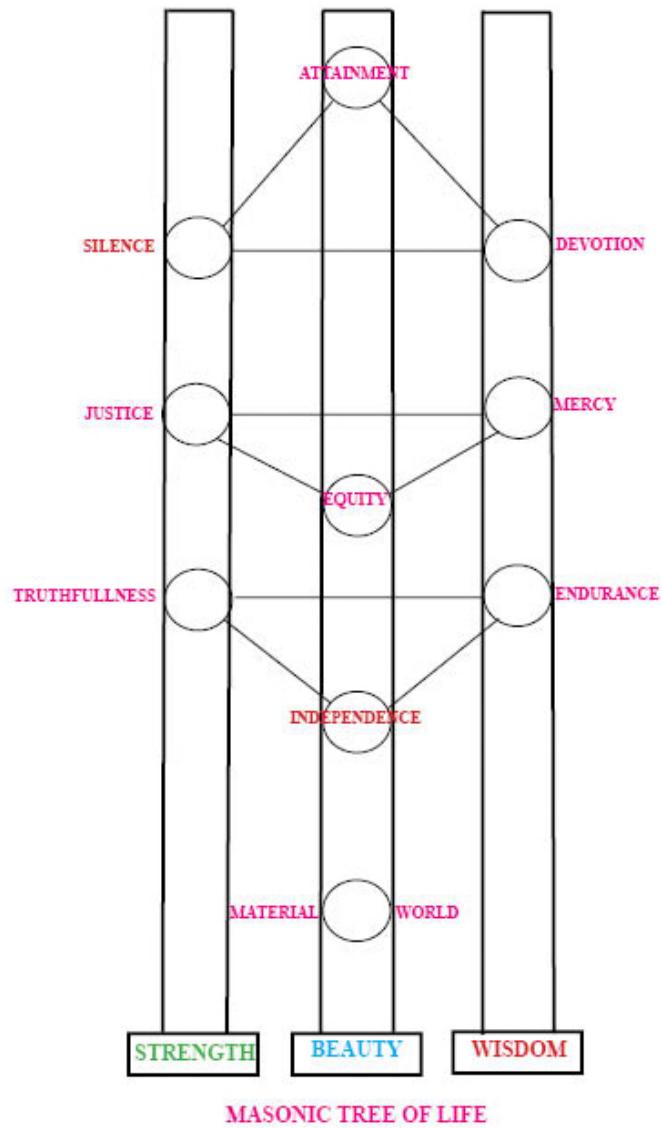
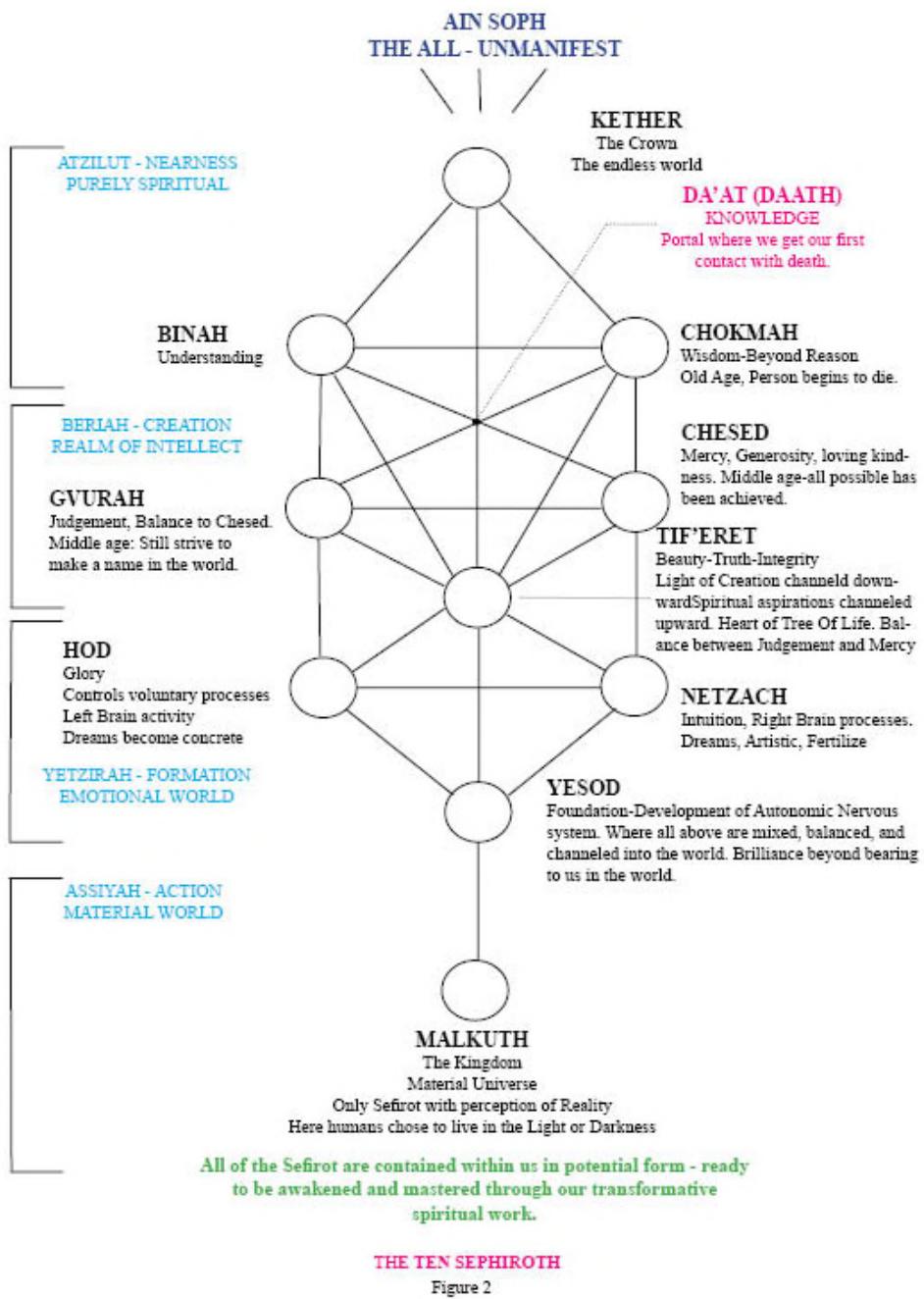


Figure 1

Clearly, the emphasis is on virtue and worthy of diligent study. We are told that the circles on the “Tree of Life” are “symbols of the attributes of God that may be seen as manifested in particular virtues.”

In **Figure 2** we see “The Ten Sephiroth”:



“The figures of speech in the Sephiroth are not to be taken literally, they are organic symbols of a spiritual reality **beyond normal comprehension.**”

Also to be noted is that the Sephiroth encompass both the moralistic and the mystical. In “The Essential Kabbalah” by Daniel C. Matt, he says, referring to the Sephiroth, “The Mystic climbs and probes, discovering dimensions of being. Spiritual and Psychological wholeness is **achieved by Meditating** on the qualities of each Sefirot, by imitating and integrating the attribute of God.”

He further says:

1. When you cleave to the Sefirot, the Divine Holy Spirit enters into you, into every sensation and every movement.
2. Near the top of the Sefirotic ladder, **meditation** reaches Binah...**Binah cannot be held in thought**...the questioning yields nothing that can be grasped, but rather, an intuitive flash illuminating and disappearing, as sunbeams play on the surface of water.
3. In Hokhmah, Wisdom...**cannot be known consciously** only absorbed...In the words of “Isaac the Blind,” “The inner, **subtler essences are contemplated** only by sucking not by knowing.”
4. Beyond Hokhmah is the nothingness of Keter, **the annihilation of thought**...here the human consciousness expands to infinity.
5. Ethical and Spiritual behaviors unite the Sefirot.

The “Masonic Tree of Life” and the “Ten Sephiroth parallel one another.

As you can see, these quotes indicate that there are spiritual truths in the Sephiroth that cannot be comprehended, held in thought, or known consciously, but must be reached by meditation and contemplation. The Sephiroth is essentially a two-way mystical ladder necessarily approached through meditation and contemplation along with study, reflection and discrimination.

A few things to note:

1. Mysticism is an individual relationship with the Divine and as such, is not to be compared to what someone else experiences.
2. A Mystic’s path is led by God, not by man: therefore, the Great Architect will guide the mystic to techniques and methods of prayer.
3. Mysticism is not magic; it’s the act of letting go of our worldly cares in favor of meditation and contemplation.

I will talk a little about prayer, but only to suggest that beyond our normal verbal and mental prayer, there are other possibilities that may help us reach beyond study, reflection and discrimination; a means whereby that which cannot be comprehended, or thought may be revealed.

I want to make this point. We pray in our meetings, and that prayer does not make Masonry a religion. By extension, deeper forms of prayer are not religious either.

Oral and Mental Prayer: We often have oral prayers in our meetings and rituals. Our oral prayers express our thoughts, needs and desires to our God. Mental prayer is similar to oral prayer but it is prayer in a person's mind directed to God.

Meditation: Most often when we speak of meditation we are referring to a form of focused thinking or reflecting upon a concept, idea, object, scene, person etc. When done in a relaxed atmosphere, a deeper understanding is often obtained.

Contemplation: It's not possible in a short time to define contemplation. This term is often used interchangeably with meditation; however, I believe there is a distinction. Just as each degree in Freemasonry builds upon the previous, so too with prayer, I think:

1. Meditation can lead to various forms of **contemplation or awareness**. We should seek this for the sole purpose of Loving God and our fellow man with our whole heart, mind, and soul.
2. Contemplation is a serious endeavor and should not be taken lightly for there are pitfalls along the way.
3. Various techniques of relaxation can be learned to enhance contemplation: repeating a single syllable mantra like "AUM" or "Love", concentrating upon our breathing or a myriad of methods that lead to deep relaxation, like music or music with binaural beats. The monosyllable "AUM" is explained in the 26th and 32nd degrees.
4. When someone first enters into contemplation, they may find it difficult to quiet their thoughts, but as they progress thoughts tend to diminish. At that point the "Prayer of Quiet" or "Recollection" may arise. You may find that at the point of stillness a flash of intuition, or awareness may flood your being. Perhaps this is in the realm of Hokhmah.
5. In the highest form of contemplation, that which is infused by God, thought is completely annihilated and unity with God is manifest.

I've purposely oversimplified the concept of contemplation because each person must seek it for themselves and learn what it means for them.

Humility is the key virtue associated with deeper prayer. This little story makes that point and infers why one should seek to attain it.

Rabbi Avner told this story: A lover of wisdom came to one who secluded himself in meditation and asked to be accepted as one of them. The master of meditation replied, "My son. May you be blessed from heaven, for your intention is good. But let me know: Have you attained equanimity or not?"

He responded, "Master, clarify your words."

He explained, "My son, if one person honors you and another humiliates you, are the two equal in your eyes or not?"

He answered, "By the life of your soul, my master! I do feel pleasure and satisfaction from the one who honors me and pain from the one who humiliates me—but I am not vengeful nor do I bear a grudge."

The master said, “My son, go away in peace. For as long as you have not attained equanimity and still feel humiliation from something done to you, you are not ready for your thought to be linked on high. You are not ready to seclude yourself in meditation. But go and humble your heart further, genuinely, until you attain equanimity. Then you can experience aloneness.”

Here Rabbi Ravner is speaking of “Keter”, the highest form of contemplation, infused contemplation, or Attainment (the highest point in the Masonic Tree of Life), mystical union, oneness with God, spiritual transformation. In the Sephiroth it is “Keter,” the Crown, nothingness, “Ayin,” the annihilation of thought.

I would like to conclude by saying that I believe all Masons are called to study, reflect and discriminate upon the teachings of our rituals. I also believe that we should look deep inside and discern whether we are called to mystical prayer. If you believe that you are, then you may want to check out some of the following references. For example, *The Chemical Wedding of Christian Rosenkreutz* is a beautiful, complex allegory about spiritual transformation, and a worthwhile read.

To learn more, you may want to query these concepts on Google. There are many others as well:

1. Mindfulness
2. Inner Experience
3. Meditation and Prayer
4. Zen
5. Christian Zen
6. Centering Prayer
7. Mysticism
8. Mystic Prayer

Some books that may be helpful:

1. *The Other Side of Silence* by Morton Kelsey
2. *The Cloud of Unknowing* by Anonymous
3. *Silent Music*, by William Johnston
4. *The Third Spiritual Alphabet* by Francisco De Osuna
5. *The Interior Castle* and *The Way of Perfection* by Teresa of Avila
6. *The Chemical Wedding of Christian Rosenkreutz* Translated by Joscelyn Godwin
7. *The Essential Zohar*, by Rav P. S. Berg
8. *The Secret Teachings of All Ages* by Manly P. Hall
9. *The Essential Kabbalah* by Daniel C. Matt
10. *A Bridge to Light* by Brother Rex R. Hutchens
11. *Scottish Rite Ritual-Monitor and Guide* by Brother Arturo De Hoyos
12. *The Corpus Hermetica*, attributed to Hermes Trismegistus
13. *The Kybalion* by Three Initiates
14. *The Kabbalistic Tree of Life* by Z’ev ben Shimon Halevi
15. *The Tao of Physics*, An exploration of the parallels between Modern Physics and Eastern Mysticism, by Fritjof Capra

HISTORY OF CHARLOTTE LODGE NO. 97

By
Wallace Edward Bernard, Past Master
Charlotte Lodge No. 97, F. & A. M.

The history of Charlotte Lodge is the history of a small town lodge. As we learned from watching the movie “National Treasure,” the secret lies with Charlotte.

Our town was founded in 1804, not long after Dickson County was carved out of Robertson and Montgomery counties in 1803.

And Masonic history in Charlotte dates to 1815, when the Tennessee Grand Lodge issued a dispensation to St. John No. 11 during the Grand Lodge session on Oct. 3.

The Lodge met according to adjournment.

Ordered, That a Dispensation issue to Brothers MICHAEL MOLTON, RICHARD C. NAPIER, and JOHN J. BELL, to open a Lodge at Charlotte, in Dickson county, in this State, under the name of St. John's Lodge, No. 11.

Proceedings of the Tennessee Grand Lodge, 1815

Not much is known about the first lodge, other than it was founded with Master Masons Michael Molton, Richard C. Napier and John Bell.

Brother Molton, like many early settlers of Tennessee, was born in North Carolina and served in that state’s legislature before pulling up stakes and moving to Tennessee. He served with Andrew Jackson during the War of 1812 and was a commander at the Battle of New Orleans, just 10 months before he and his Masonic brothers were granted a dispensation to form a lodge in Charlotte. He died in 1817, at the age of 49.

Brother Napier, a Virginian, was a Revolutionary War veteran who sold his war service land grant in Georgia and moved to the Cumberland Country in 1791. He settled near Barton’s Creek and built the first brick house in Dickson County. The house, off Stayton Road near Barton’s Creek, is listed on the National Register for Historic Places and still stands today. We’ll talk more about Brother Napier in a bit.

John Bell was probably the brother of Montgomery Bell, a name well known in Dickson County and Middle Tennessee. But not much is known about this John Bell. Another Mason named John Bell went on to become speaker of the House in Congress and a presidential candidate in 1860. But he was not this John Bell.

Aside from a mention in the Grand Lodge of Tennessee’s official proceedings in 1816, there is no other mention of St. John No. 11. It was never issued a charter.

The Most Worshipful Grand Master reported as follows, to wit:

Since the last Communication I have granted a Dispensation to JOHN H. HYDE, RICHARD C. NAPIER, ANTHONY W. VANLEER, and several other brethren,

to hold a Lodge in the town of Charlotte, Dickson county, by the name of St. John's Lodge, No. 22; also to DANIEL S. LEONARD, SAMUEL NOBLE, and SUTTON F. ALLEN, to hold a Lodge at Hazel Green, Madison county, in the Territory of Alabama, by the name of Washington, No. 23, constituting the brethren herein named Master and Wardens of said Lodge.

Your committee beg leave to felicitate this Grand Lodge, and the cause of Masonry, upon the unrivaled prosperity which seems to attend our ancient institution.

JOHN HALL,

W. G. DICKINSON,

J. C. McLEMORE.

Which report was received and approved of.

Resolved, That Charters issue to Alabama Lodge, No. 21; St. John's Lodge, No. 22; and Washington Lodge, No. 23, agreeably to the prayer of their respective petitions.

Proceedings of the Tennessee Grand Lodge, 1818

Sometime in the spring of 1818, a dispensation was issued to Richard C. Napier, John H. Hyde and Anthony W. Vanleer to form St. John's No. 22 in Charlotte. And on Oct. 6, 1818, the Grand Lodge issued a charter to St. John's No. 22.

Brother Napier had been a principal in St. John No. 11 and one of the founders of Dickson County. He served as one of the first court justices in the county, similar to being a county commissioner today. By the time of St. John's No. 22's chartering, Brother Napier and his family were among the top iron masters in Dickson County. His son, also named Richard C. Napier, married the daughter of Charlotte's namesake, Charlotte Robertson, and made a name for himself in the iron business as well.



Anthony Vanleer (left), who was born around 1790 in Pennsylvania, was another iron master. At the time of St. John's 22's chartering, he would have been about 28. In a few years he would own several iron works in the county, including one in Cumberland Furnace and another in the town that today bears his name.

John Hyde was another North Carolina native, born in 1775. He was a farmer and eventually migrated to Texas, where he died in 1851.

While we don't have records from either St. John No. 11 or No. 22, previously researched histories of Charlotte Lodge found that both lodges were responsible for raising many Masons who later migrated to Texas. Both No. 11 and No. 22 sponsored wagon trains

to Texas in 1815 and 1818.

With the chartering of St. John No. 22, it looked like Masonry would finally get a toe-hold in Charlotte. From 1818-1823 St. John No. 22 was represented at Grand Lodge and members served roles as pro-tempore Grand Lodge officers.

But in 1824, the brothers of St. John's No. 22 offered to surrender their charter to the Grand Lodge. A committee was appointed to see if they could find a way to salvage things, but the next day, the committee sadly recommended that the charter be revoked. We do not know what happened, other than Brother Napier died in 1823 and it is likely that Brother Hyde had moved on to Texas by then.

The following report was read and concurred in by the Grand Lodge:

The committee to whom was referred the request of sundry brethren and officers of St. John's Lodge, Charlotte, beg leave to report that they think it expedient for this Grand Lodge to accept the surrender of the Charter of said Lodge, at least. Yet they are of opinion that said Lodge is demised, the members of said Lodge not having worked or continued their labors for several months last past, according to the report of said Lodge, transmitted to this Grand Annual Communication, and that the last Secretary and Treasurer of said Lodge be required, within six months from the last meeting of the same (which is unknown to this committee), to surrender to the Grand Secretary of this Lodge the books, papers, jewels, funds, and furniture of said Lodge, so demised, in the opinion of this committee, together with a full and perfect statement of all matters relative to the situation of said Lodge not appearing upon the face of their said books.

All of which is respectfully submitted to this Grand Lodge.

A. S. JONES,
J. F. FOUTE, *Com.*

Proceedings of the Tennessee Grand Lodge, 1824

Masonry went dark in Charlotte for a time. But in late 1841 or early 1842, the date is not certain, a dispensation was granted to form Charlotte Lodge No. 97 and on Oct. 6, 1842, Charlotte Lodge No. 97, along with Lebanon No. 98, Sparta No. 99 and Ripley No. 100, was issued its charter. Lebanon and Sparta lodges are also celebrating 175 years this week [October 6, 2017].

By-laws, and cheerfully recommend the granting them a Charter.

They have also had under consideration the Proceedings and By-laws of Charlotte Lodge, No. 97, and find them correct, with the following exceptions: Section 2, article 1, provides for the election of its officers at the stated meeting in September. This your committee would recommend to be stricken out, and the stated meetings preceding the anniversaries of the St. Johns be inserted in lieu thereof. Section 1 of article 10 of the By-laws of Charlotte Lodge, No. 97, prescribes the following fees—viz.: \$8 for the First Degree, \$5 for the Second, and \$5 for the Third Degree, making in all but \$18 for the three Degrees. This your committee are of opinion is wrong. First, because the aggregate amount for the three Degrees is less than that charged by any Lodge known to your committee. Second, because the sum charged for the First and Third Degrees is less than the amount prescribed by a resolution of the Grand Lodge at the called session in July last. Your committee would, therefore, recommend that the following table of fees be inserted in lieu thereof—viz.: \$10 for the Degree of E. A., \$5 for the Degree of F. C., and \$10 for the sublime Degree of M. M. With these exceptions, your committee find nothing to condemn in the By-laws of Charlotte Lodge, No. 97, and therefore recommend that a Charter be granted them.

Very respectfully yours, the Proceedings of Lebanon Lodge, No. 98

Henry Geurin was the first Worshipful Master of Charlotte Lodge No. 97. He was also involved in the iron industry of Dickson County. The 1850 Census lists his occupation as founder. While he served as its first Worshipful Master, Brother Geurin also has the distinction of being the first member of Charlotte No. 97 to be expelled for un-Masonic conduct. Our lodge's records don't show why, but his expulsion was reported in the Nashville Whig and in the Grand Lodge proceedings of 1843. I'm not sure what he did wrong, but whatever it was, he was forgiven, because he was eventually reinstated and served as Worshipful Master again in 1848.



Daniel Hillman (left) was the first Senior Warden. He did not serve as Worshipful Master, however. Brother Hillman was born in New Jersey in 1807 and died in 1885 in Hopkinsville, Kentucky. He apparently was also a member of the York Rite, as I located this picture of him in his Knights Templar uniform on his Find a Grave listing.

Not much is known about Wesley A. Williams, Charlotte Lodge's first Junior Warden, other than he was born in 1813 and he was studying for the clergy when the 1850 census was gathered. By 1860, he was a farmer living in Grayson, Texas, north of Dallas.



The Baker Building

We also don't know where the lodge first met. We do know at some point, the lodge leased the top floor of the Baker building, the city's "skyscraper," the three-story building at 9 Court Square. The lodge shared the space with an Odd Fellows chapter, whose records are held in our files today, as well.



Charlotte Town Hall (Charlotte No. 97 met on the second floor)

At some point, after 1876, again, the date isn't certain, the lodge moved across the square and met in the second story of what later became the U.S. Post Office and is now Charlotte Town Hall.

We stayed in that building until 1949, when we bought the old Baker building. We started out on the second floor this time, then in 1979, a few years after the state highway department stopped leasing the ground floor, we remodeled the first floor and started meeting there. So at one time or another, Charlotte Lodge has occupied all three floors of the Baker building.



612 Spring Street (home of Charlotte Lodge No. 97 since 1991)

In 1989, the lodge voted to sell the Baker building and build a new one-story building. In 1991, Mrs. Lucy Leech, widow of Past Master William H. Leech Sr., donated the property at Spring and Robertson Streets to the lodge. We've called Spring Street home ever since.



In the early days of Freemasonry, many lodges, especially rural lodges, decided to hold their meetings according to the full moon. Travel at night was easier under a full moon, especially since there were no street lights in rural areas. Calendars weren't always a household item in rural areas and meeting according to the moon's phases made it easier for members to remember.

While Charlotte Lodge is today the only remaining "moon" lodge in Tennessee, it didn't start out that way. Not much is known about the early lodge's meetings. Minutes from the first few years are tattered and getting harder to read. Some pages are missing altogether. But it appears the lodge met on the first Saturday of the month at "early candle lighting."



The meeting time appeared to be a bone of contention with some members. An effort was made in February 1858 to change the meetings to the first Monday of the month, but the motion to do so was withdrawn the next month. In the early 1860s, a few efforts were made to change the meeting time from early candle lighting to 1:00 p.m., but those failed as well. On Sept. 3, 1864, Charlotte Lodge members agreed to change the meeting time to 10 a.m. on the first Saturday of the month. And that seemed to work for a while, but finally on May 4, 1867, Brother Presley Thornton Buckner, a farmer, moved, and Thomas C. Morris (left), a lawyer, seconded, a resolution stating “that the bylaws be changed so that the stated meetings of this lodge be on Saturday on or before each full moon.” We’ve been meeting like that for the past 150 years.

Let’s look at the Past Masters of our lodge now. As a small, rural lodge, we have been blessed throughout our history by men willing to serve more than one term as Worshipful Master. As I mentioned earlier, our first Worshipful Master, Henry Guerin, Brother William H. Marshall and Brother William Willis Roberts, a miller, served two terms.

One of the interesting masters from the 1850s was William B. Bell. He founded Cloverdale Academy and in the 1860s, served in the Civil War. He was captured by the Union and held as a prisoner of war. The state archives has several letters he wrote to his wife describing deplorable conditions in the POW camp.

The 1850s saw Charlotte Lodge come into its own. While there were degrees almost every month and oftentimes more than one a month, there were also a lot of Masonic trials. Public “drunkenness” was the most common charge, but there were also business disputes that earned a few brothers suspension for un-Masonic conduct.

Then there was the issue of jurisdiction. The Grand Lodge gave lodges a 10-mile jurisdiction, and they had a claim on anyone who wanted to join the craft who lived within that area. This led to Charlotte Lodge filing charges against McCulloch Lodge No. 189 in Palmyra in southern Montgomery County in 1859, claiming that not only did the lodge initiate someone who lived in Charlotte’s jurisdiction, but that McCulloch also initiated someone who had been blackballed previously at Charlotte Lodge. The Grand Lodge mediated a settlement, noting that the candidate lived almost equal distance from both lodges, and calling for all lodges to communicate better.

The 1860s saw war come to our nation. Charlotte Lodge remitted the dues for all who served in the war and on June 1, 1861, a week before Tennessee voted to secede from the Union, allocated \$50 to buy 16 pairs of pants to outfit the Charlotte Lodge volunteers. Stated meetings were held each month, even after the state fell under Union control, and by 1864, the lodge was again suspending members for nonpayment of dues.

Dr. Daniel R. Leech served as Worshipful Master more than anyone in the 1870s, serving four years in all. His brother Jacob, a lawyer, also served a year as master. The Leech brothers were also active in the 1880s. In the 1890s, Jacob’s son Ransom L. Leech, a mechanic, served a term as master. Ransom was also a member of the state legislature later on.

Dr. Albert Castleman served five terms as master in the decade of the 1900s. R.D. Eubanks Jr. was master a few years before he served as sheriff of Dickson County. Between 1909 and 1920, Dr. Castleman served another five years as master. He was joined by his son, Clayton Castleman, who served three terms as master during this decade.

In the 1930s, eight different people served as master, including D. Ray Stuart, who would become clerk of court, and a state representative and state senator, and attorney William L. Leech.

In the 1940s William Leech again served three terms as master while Ray Stuart served one. Vervin T. McClelland Jr., an electrician who worked at the Ford glass plant in Nashville, served the first of what would be five terms as master that stretch over the next three decades.

In the 1950s, membership was active enough where no one served more than a one-year term. There were a few repeat terms in the 1960s, and even more in the 1970s.

At the end of the 70s, Sam Chandler served two terms as worshipful master. Sam was raised in John B. Garret Lodge in 1952 and served as master of Claiborne Lodge No. 293 in 1959. He transferred to Charlotte Lodge in 1978, the year before he became master of Charlotte Lodge.



MWGM Samuel D. Chandler

Brother Chandler served as district chairman and in 1982, he was elected Junior Grand Warden. He advanced in the Grand Lodge chairs each year and was elected Grand Master in 1985, the only member of Charlotte Lodge to achieve that office.

In the 1980s, some of our current active members sat in the east, Brother Robert L. Jones in 1980 and 84, Ronny Greer in 1986 and Darrell Patterson, our current Senior Warden, in 1989.

Even more Joneses served as master in the 1990s, Robert Bryan Jones, son of Robert L. Jones and our lodge's secretary, was master in 1995 and 96. His brother Steve was master 1998-99 and their father held the post to ring in the new century in 2000.

In this first decade of the new century, we saw another father and son worshipful masters when Jack Bowker held the job in 2003 and his son Andy followed with terms as master in 2004 and 2005. And this decade featured Richard Shane Robinson and his father, Richard Dean Robinson, holding consecutive terms as master as well.

This year [2017], we elected Brother Frank Alexander as worshipful master. We're the fifth Dickson County lodge that brother Frank has served as master.

As you can see, we've had a nice run of things over the past 175 years. In the past three years we have gained seven new members and earlier this year, we conferred the first section of the Fellow Craft degree on brother Larry Hillis using a cast of all Charlotte Lodge members.

Before I close I want to thank all of our past masters for their devotion and hard work. Oftentimes, after a Mason serves his term as master of the lodge, he fades away into the background and we hardly ever see them again. This lodge is blessed with a group of past masters who have remained active years after their terms in office.

HISTORY OF ORIENTAL LODGE NO. 453 1874-1940

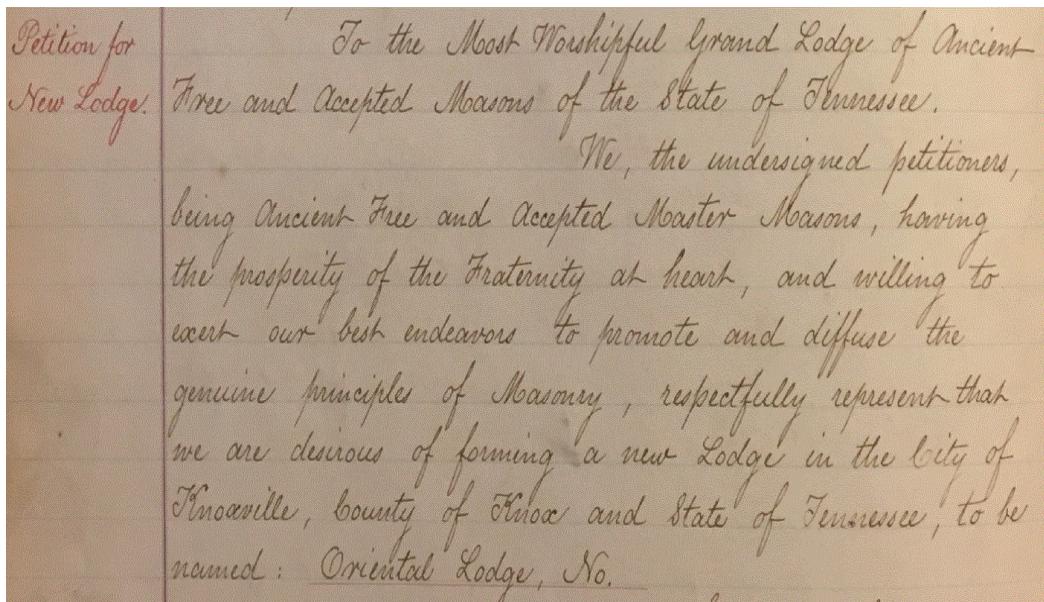
By
Brothers David Brown, Ph.D., Jordan Honeycutt, and Phillip Wells

Brother Jordan Honeycutt, Worshipful Master of Oriental Lodge No. 453 in 2017, emphasized Masonic education during his year as Master. "Education is a fundamental of what we know today. Learning our history helps improve our knowledge of who we were then, and will make us better men now." The Lodge made a concerted effort to go through archives and minute books, digitizing the material. The oldest minute book has 600 pages. As the Brethren went through the minute books, we were amazed by what we learned. The Lodge had forgotten some of our own history. What we have uncovered makes it exciting to be a part of this Lodge. The more we study the history of our early members, the more amazed we are.

Early History, 1874–1890 by Jordan James Honeycutt

While a great deal of history was learned during the examination of the minute books, there are gaps here and there.

Previous to the organization of Oriental Lodge No. 453 there were two other active Lodges in Knoxville: Masters Lodge No. 244 chartered in 1855, located in downtown Knoxville on Gay Street, and Maxwell Lodge No. 433 chartered in 1871, located in the North Knoxville suburbs. Maxwell Lodge No. 433 changed its name to Charles H. McKinney Lodge sometime after 1938. These Lodges were chartered at a time when Brethren traveled to the lodge on foot or on horseback. Masters Lodge No. 244 erected a Masonic Hall downtown at the corner of Gay and Church Streets.

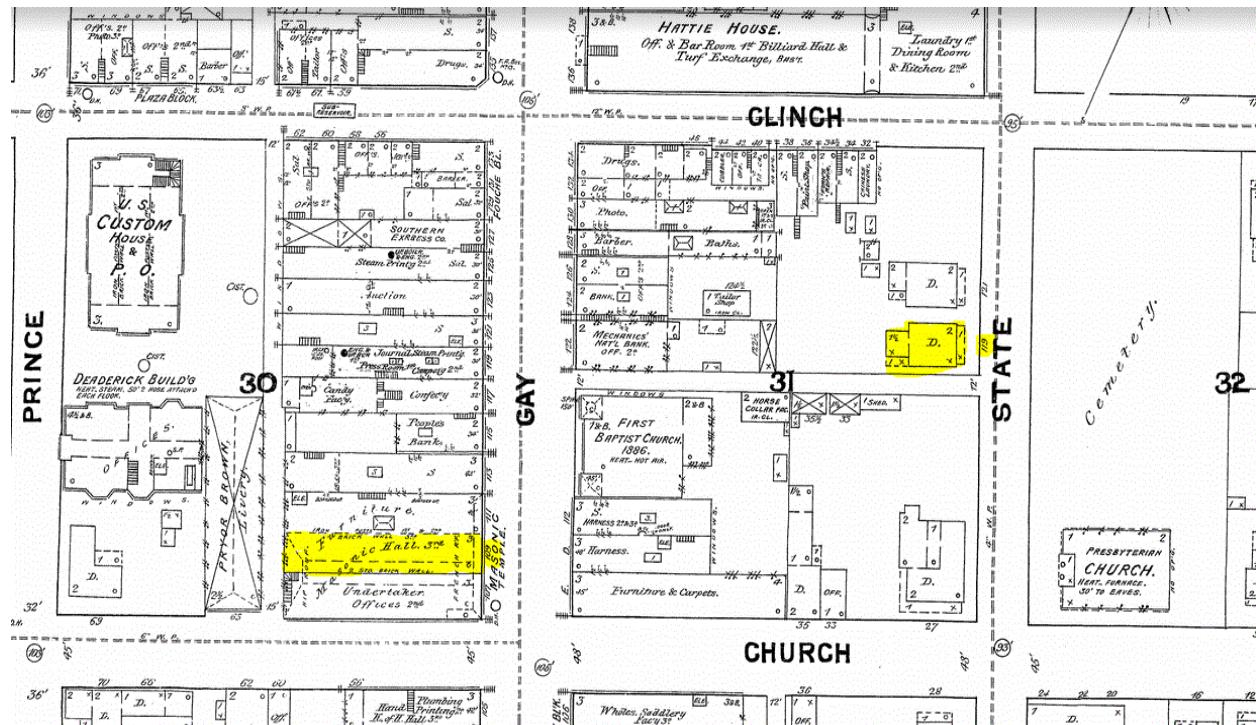


At 7:30 PM on October 14, 1873 fifteen Brothers from Masters Lodge held a meeting at Brother Emmanuel Bolli's house for the purpose of discussing a new lodge. It was felt that Masters Lodge

had become too large. During this meeting a petition was drawn up to be submitted to the Grand Lodge of Tennessee. A statement was included with the petition stating that the population of Knoxville numbered 12,000, that the population of Knoxville was growing, yet there was but one lodge within the city of Knoxville proper. Maxwell Lodge was located too far to the north to expect the attendance of the city members. Masters Lodge had a membership at this time of over 240 with an average attendance of about one tenth of the members. The statement read

A large majority of the members seem to have lost interest in Masonic affairs. They believe the formation of another lodge, with the goodwill Masters and Maxwell Lodges, will create a spirit of emulation so necessary to the prosperity of this fraternity. We know that something must be done for Masonry in Knoxville and believe that this is the only plan that will meet the emergency. We are not actuated by any feeling of ill will toward the lodge of which we are now members, as we feel love and veneration for it as the source from which we derive our rights and privileges as Masons and first heard the sublime principles of Masonry expounded. On the contrary, in our opinion the organization of another lodge will result in nothing but good to the Masters Lodge, and Masonry in general.

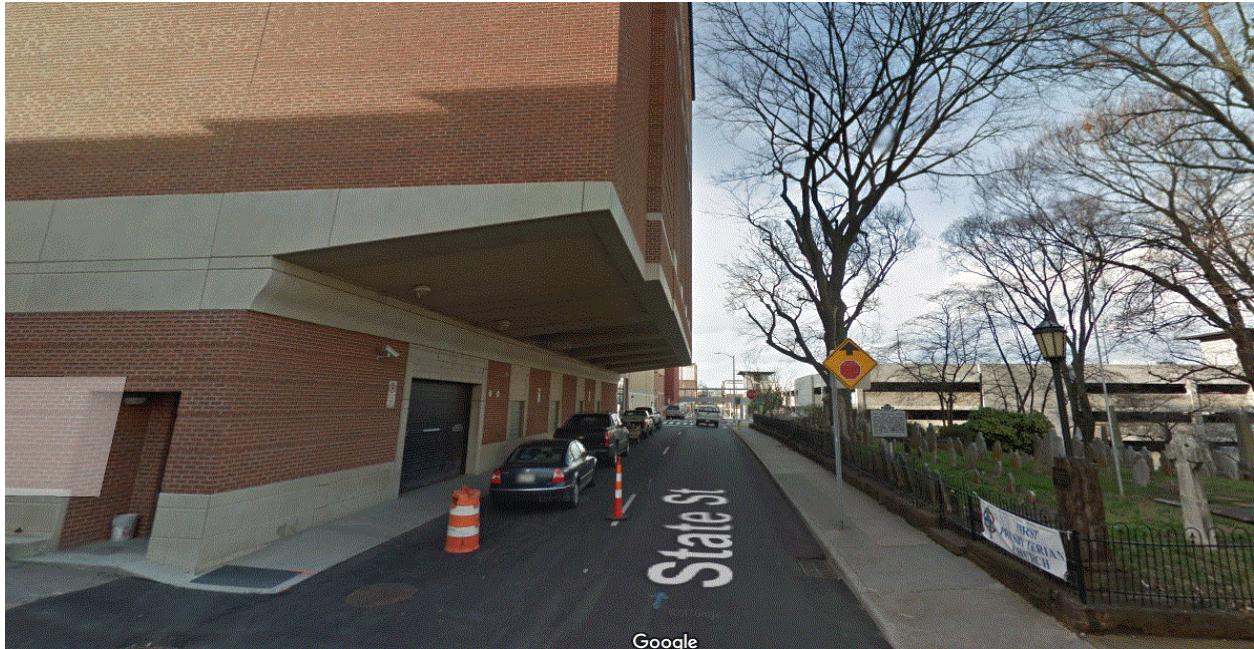
What they are saying in this statement is that Masters Lodge had become too large, and the formation of another lodge was needed because there were too many people involved and the creation a new lodge would spark new interest among many of the Brothers along with greater opportunity to become active.



Emmanuel Bolli's House on State Street, highlighted on the right

Above is a map of Knoxville in 1890. The building highlighted on the left is the Masonic temple that housed Masters Lodge. The building highlighted on the right, on State Street, is Brother

Emmanuel Bolli's house, where the petition to form a new lodge was formulated. Below is how this location appears today, the rear of the Tennessee Theater occupying the space where Bolli's house originally stood.



Location of Emmanuel Bolli's house as it appears today

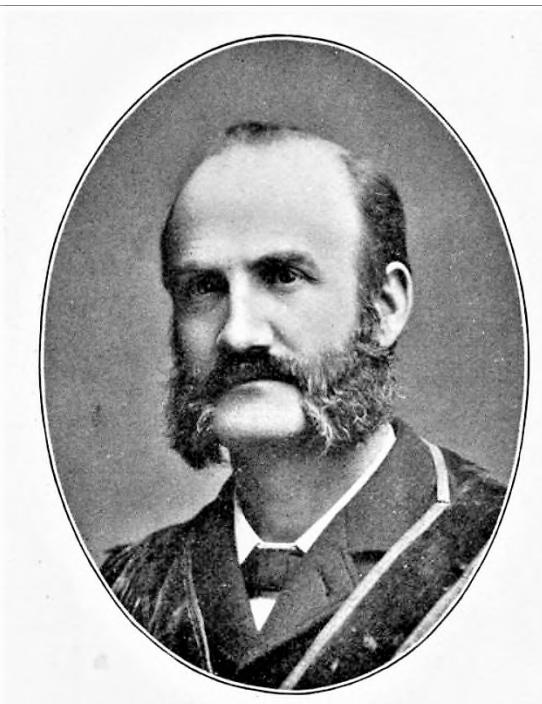


Emmanuel Bolli, pictured at left, served as the first Secretary of Oriental Lodge and served as Worshipful Master in 1882.

Brother Nathan Sullins Woodward, picture on the following page, was elected the first Worshipful Master Oriental Lodge when it was chartered November 9, 1874. Brother Woodward had served as Master of Masters Lodge in 1871 and 1874, and served as Master of Oriental Lodge in 1875, 1878, 1879, 1883, and 1884. In 1882 he served as Grand Master of the Grand Lodge of Tennessee.

His obituary reads, in part,

Col. Nathan S. Woodward, age 79 years, one of Knoxville's oldest, best known, and most highly esteemed citizens; for more than fifty years prominent in Masonic circles of Tennessee, and for over sixty years an efficient employee of the Southern and Adams Express companies, died Tuesday afternoon at his home in the Vendome, West Clinch Avenue. . . .



N. S. WOODWARD
Grand Master Tennessee 1882



In the death of Col. Woodward, Knoxville loses a citizen who has seen Knoxville grow from a mere village to a thriving metropolis. He was born July 19, 1844, in the Woodward home, corner of West Main Avenue and Walnut Street that was later destroyed by fire. He was the son of Dr. Alexander Woodward, who for many years was a leading practicing physician of Knoxville, a native of Lee County, Virginia, and descendant of a pioneer family in that part of the state. Col. Woodward's mother was Miss Mary L. Sullins, sister of the late Rev. David Sullins, D.D., at one time pastor of the Church Street Methodist Episcopal church and a leading Methodist minister.

Col. Woodward received his early education in Knoxville, first attending the Hampden-Sidney academy, where he studied under Dr. LeCompt. While a young man he entered the service of the Adams Express company, and later the Southern Express company. His first position was that of a messenger during the civil war. He was promoted from time to time until he became route agent, having charge of all lines from Lynchburg to Selma. He then became assistant superintendent with headquarters in Knoxville and remained with the company until 1919, when he retired on pension, as reward for long and faithful service.

Col. Woodward, for more than fifty years, has had an active part in the Masonic history of Tennessee. He served Masonic bodies in various important offices. In 1874 he organized Oriental Lodge F. & A. M. of this city, was its first worshipful master, when J. V. Fulkerson was senior warden and Alfred Caldwell was junior warden. Col. Woodward was an interesting talker and often he was called on by officials of Masonic organizations to tell of Masonic history in Tennessee. In 1916 Col. Woodward wrote a very interesting and valuable document telling of Freemasonry in Tennessee, the work of

Masonic bodies and their history back to 1827 when John Sevier was worshipful master of the first Masonic lodge in East Tennessee [*editor's note: this actually occurred in 1800*].

Col Woodward had the high honor of participating in the Knight Templar service at the funeral of Andrew Johnson, ex-president, when the services were held at Greenville, August 3, 1875. He was the first layman to officiate at the funeral of an ex-president. During Col. Woodward's masonic career, in the years intervening from 1868 to 1922, he served as grand treasurer of the Grand Council, R. & S. M., grand treasurer of the Grand Lodge, F. & A. M., and grand treasurer of the Grand Chapter, R. A. M. At the time of his death he held these responsible offices. He received the Scottish Rite degree [sic] and had been Senior Grand Master, in point of service in Tennessee. Last January during grand lodge meetings held in Nashville, Col. Woodward was honored by being elected grand treasurer of several bodies for the forty-ninth time. Officers of the grand lodge took great pleasure in congratulating Col. Woodward and promised that next year, which had he lived would have marked the golden anniversary of Col. Woodward's treasurership, the biggest celebration in the history of Tennessee Masonic circles would be held.

Since early manhood, Col. Woodward has been a member of the Church Street Methodist Episcopal church, South. At one time he was chairman of its board of stewards. He was a devout Christian, a loyal citizen and a man who numbered his friends by his acquaintances. Many tributes could be paid to the life of Col. Woodward, but probably none could be more appropriate than that of a former Past Grand Master of the Masonic order who described Col. Woodward as being "A brave man, a true man, a zealous and loyal Mason; a firm, strong friend, frank, well balanced, of firm convictions, with a tender sympathetic heart. Born of sturdy refined ancestry, all of his days have been spent along with lines prompted by his fine rearing, serving his fellowmen, helping the poor, and encouraging the young man to be jealous of good name and fortune." . . .

N. S. Woodward clearly had a remarkable Masonic life. He was as dedicated to Masonry as just about anyone I have ever studied—forty-nine years as Grand Treasurer, Past Grand Master, and one of Knoxville's founding citizens. Additionally, he served as Grand Commander of the Grand Commandery of Knights Templar of Tennessee in 1892. He put his heart and soul into Oriental Lodge No. 453. Woodward Lodge No. 737, now extinct, which met at the Locust Street Temple, was named for MW Brother Woodward.

Another prominent member during the early years of Oriental Lodge is George H. Smith. He was the lodge's second Worshipful Master, serving in 1876. That same year, he became the first Knoxville firefighter to lose his life in the line of duty.

Firefighters at this time were volunteers, and they might be called upon at any time to put out a fire. The packing house of Allison and McClung, located on the rail frontage near the eastern end of the freight depot, was burned. Brother Smith, a prominent jeweler, was assisting in an attempt to push a railcar in danger of catching fire. When a wall showed signs of collapsing, a warning was shouted to the group of men at the railcar; Brother Smith did not hear the shout, and was killed by the falling wall.

This unfortunate event occurred December 20, 1876. Ironically, earlier that month on December 14 Brother Smith had been elected to serve another year as Worshipful Master.

Some interesting facts about this period of the Oriental Lodge's history: in 1874 the original dues of Oriental Lodge were five dollars per year and twelve dollars per Degree. Adjusted for inflation, we would spend about twenty to twenty-five times that amount today.

During this period, from 1875 to 1890, Oriental Lodge partnered with the other lodges in the area to purchase newspaper advertisements and articles to help promote membership.

1890–1915

by David Randall Brown, Ph.D.

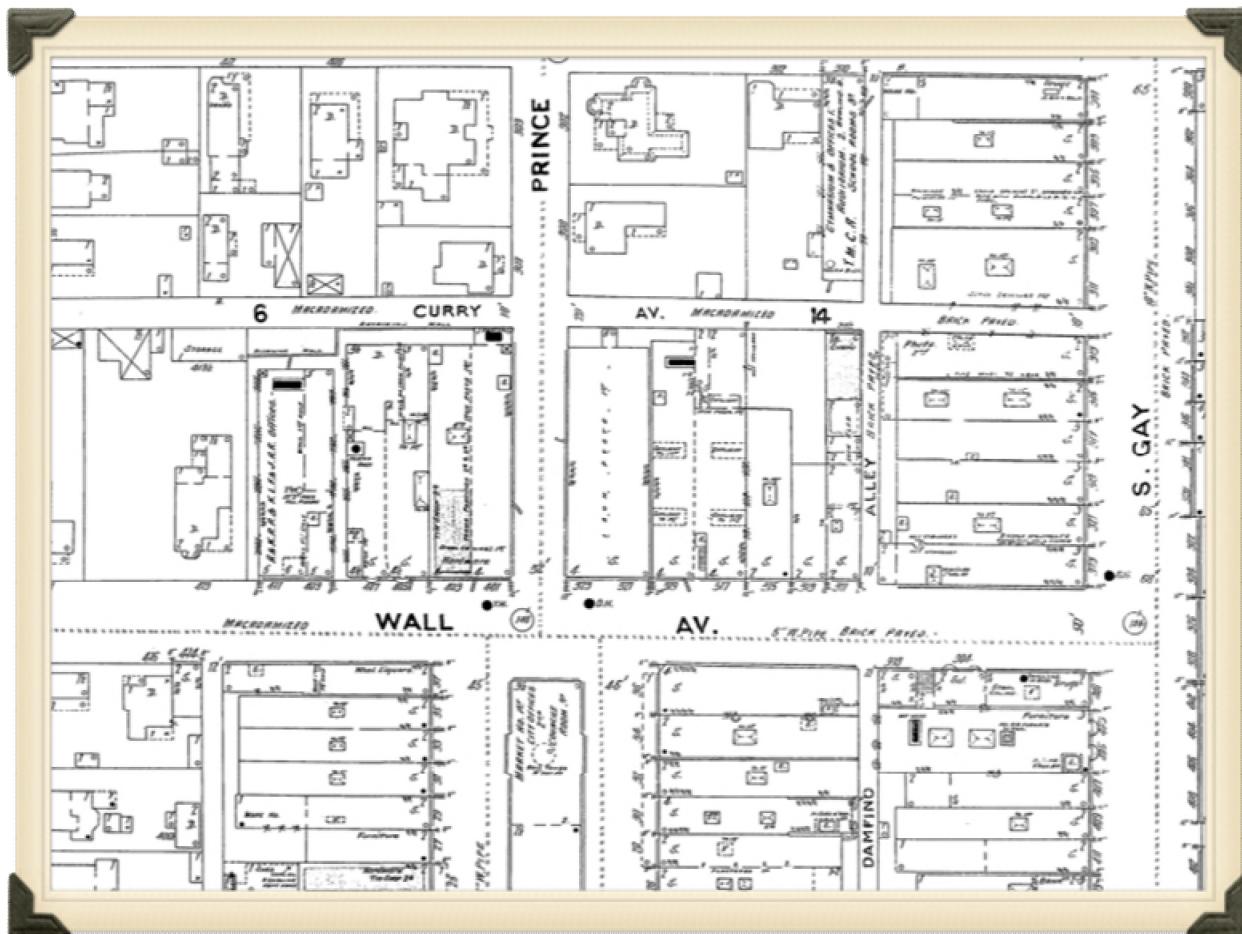
A great deal of time was spent during this period discussing moving. The following is a sequence of events over twenty-two years that led to Oriental Lodge's participation in the dedication of the Masonic Temple on Locust Street on October 27, 1916.

Jun 14, 1894 - Masonic Temple Building Committee chaired by Brother R. H. Sansom to obtain charter, obtained Aug 9.

Jul 11, 1895 - committee appointed to find new meeting quarters

Jun 9, 1896 - Masters, Maxwell & Oriental form committee to find new meeting place

Jan 14, 1897 - first meeting in new Hall in Borches building (Wall & Prince Streets). Lease begins Jan 1.



Mar 11, 1897 - 10 year lease at \$600 per year split among 6 Masonic bodies

Dec 1, 1902 - Masonic Temple Committee appointed to work with other Knoxville Masonic bodies on purchasing a site and erecting a Masonic Temple

Jan 12, 1905 - A representative of Oriental Lodge No. 453 was appointed to serve on the building committee (Minutes, p. 46)

Feb 9, 1905 - purchase 5 shares of stock (\$100 per share) in The Masonic Fraternity Association "to build and maintain a Masonic Temple which will not only be an honor to the Fraternity but a credit to the community in general."

Jul 7, 1908 - Masonic Temple Association was established with Brother George P. Chandler as President.

Feb 15, 1910 - resolutions passed to purchase the Borchs Building using funds from the Masonic Temple Association. (p. 213)

Mar of 1910, the property at Prince and Wall Streets was purchased.

Mar 16, 1910, the meeting place name is changed in the Lodge records from "Masonic Hall" to "Masonic Temple". (p. 215)

Jun 9, 1910 - a resolution expressing displeasure with the current accommodations of the Lodge and the desire to find a new home. In the meantime, the meetings were to continue in "the Hall". (p. 226)

Mar 14, 1912 - a resolution is adopted that the Oriental Lodge representatives on the Board of Trustees of the Masonic Temple Association are to vote against the sale of the property until specifics of any such sale can be brought before the Lodge. (p. 291)

The property at Prince and Wall Street is sold in Apr of 1912.

Jan 1914 - with the proceeds of the sale of the property on Prince and Wall Streets in 1912, the Masonic Temple Association purchased the Charles McGhee Homestead on Locust Street (pictured on page 48).

Sep 10, 1914 - Oriental Lodge records indicate that the Brethren had determined not to move into any new Temple when completed.

Oct 8, 1914 - This issue was discussed at the next stated meeting and a resolution was unanimously adopted whereby the Lodge agreed to occupy the new Masonic Temple when completed and to pay the required rent. The resolution also "... resolved further that nothing in this action shall be understood as depriving this Lodge of the rights to seek other quarters hereafter, should the welfare of the Lodge require it."

Fall of 1915, construction began on the renovation of the former Charles McGhee Homestead with the aim of turning it into a temple building. Two members of Masters Lodge oversaw the construction. Brother Albert B. Baumann designed the building and Brother Oscar M. Dunn served as architect and construction supervisor. Construction was completed in Mar 1916.

The Most Worshipful Grand Master Charles Barham conducted the dedication of the Temple during an all-day ceremony on Oct 27, 1916.

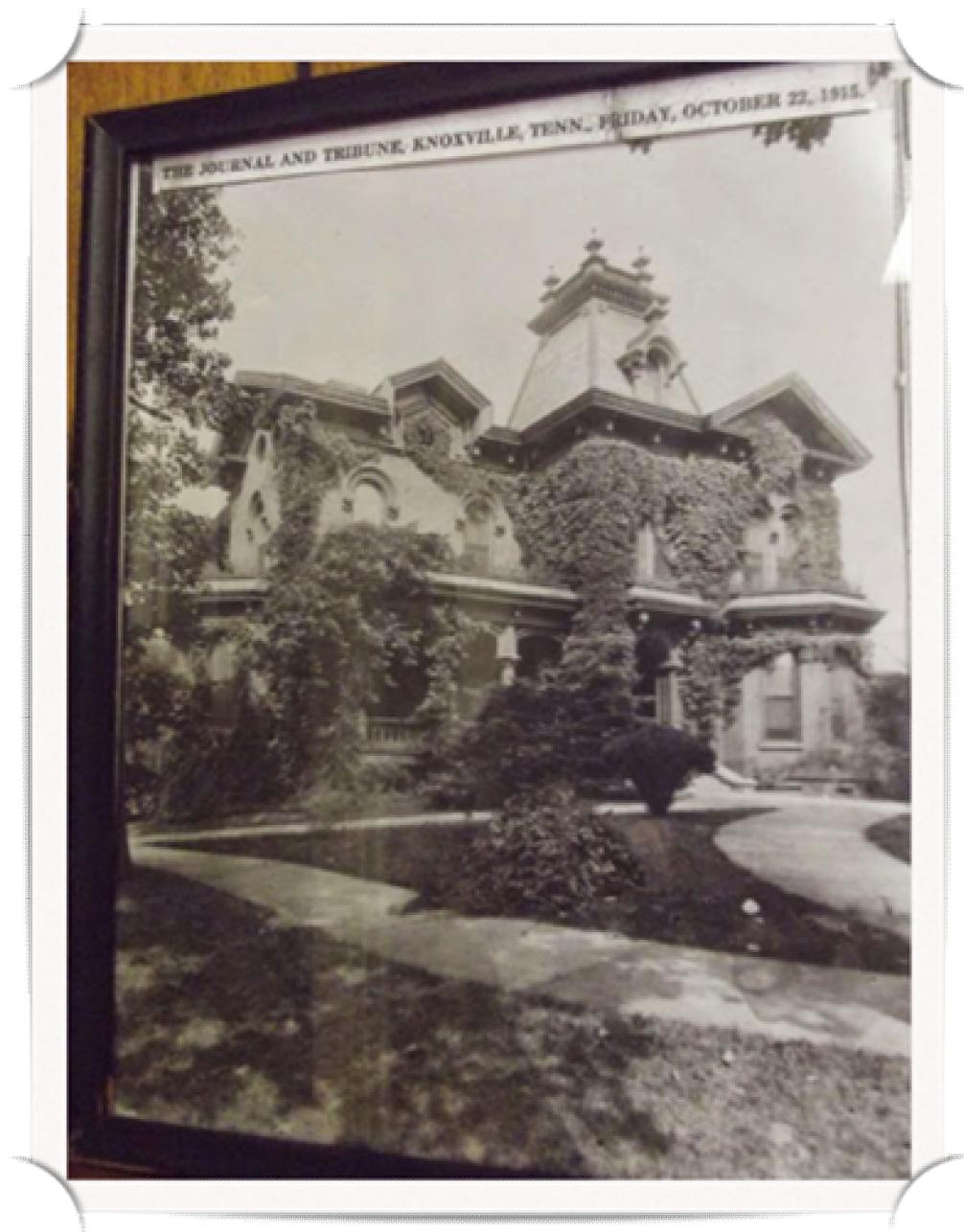


Locust Street Masonic Temple, 1916

Pictured on the following page is the Charles McClung McGhee homestead, purchased in 1912, on which site the above Masonic Temple was built. Charles McGhee was a railroad tycoon, responsible for bringing most of the railroads to Knoxville. The Lawson McGhee Library, the largest public library in Knoxville, was founded with a donation from McGhee. The McGhee-Tyson Airport is named for him as well.

The house pictured, built in 1872, was McGhee's home for the rest of his life. The house was designed by Joseph Baumann, a member of the Baumann family of architects who designed several homes in Knoxville that are on the National Historic Registry. Another member of the Baumann

family, Albert Baumann, Sr., designed the renovation which transformed the house into the Masonic Temple, pictured on Page 47.



Residence of Charles McClung McGhee, site of the current Locust Street Masonic Temple

The grounds of the McGhee mansion were extensive. The house and grounds were gas-lit. McGhee hosted lavish gatherings there—in 1877 he hosted President Rutherford B. Hayes while the President was on a tour of the South.

In 1890 Oriental Lodge No. 453, then in existence for 16 years, had a membership of 78 Master Masons. That year they conferred seven Master Mason, nine Fellowcraft, and sixteen Entered Apprentice degrees.

In 1914 dues were raised to \$8 per year. That would equate to about \$200 in today's money.

Major items purchased for the lodge included a self-playing organ for \$300 (\$7,317 in 2010 dollars), purchased May 14, 1891. Later the lodge purchased a Victrola, and staged Victrola concerts at the lodge.

On January 14, 1892 the lodge considered the feasibility of switching from gas lighting to electric. Funding for this was passed the following month. The minutes of January 12, 1893 record complaints about the electric service.

An interesting phrase occurs in the minutes of June 8, 1905. "It was ordered by the lodge that the secretary **draw his warrant** on the Treasurer for \$125.00 for rent in favor of J. W. Borches."

*Communications were read & ordered filed,
It was ordered by the Lodge that the Secretary draw
his warrant on the Treasurer for \$125.00 for rent in
favor of J. W. Borches,*

July 13, 1905 a communication was received from "May Chapter No. 23, Order of the Easter Star presenting to the Masonic Fraternities of Knoxville a piano which they have installed in the Masonic Hall for their collective use and enjoyment." This piano still remains in the Lodge hall, over 100 years later.

*Piano -
presented to
Masonic Frater-
nities by May
Chap. O.E.S.
Communications were read noted & ordered
filed. Notably one from May Chapter No 24, Order
of Eastern Star presenting to the Masonic Fraternities
of Knoxville a Piano which they have installed in
the Masonic Hall for their Collective use & enjoyment*

On January 11, 1906 the Grand Lecturer was praised. "Grand Lecturer John H. Gambill was present and was called upon to say something for the good of Masonry: he responded in a short speech full of interest and abounding in instruction to the craft."

*Grand Lecturer John H. Gambill was present
& was called upon to say something for
the Good of Masonry: he responded in
a short speech full of interest and
abounding in instruction to the Craft.
No further business appearing the Lodge
was closed in due form,
S. V. Bowden
Sec.*

February 13, 1908 the purchase of aprons for the Worshipful Master, Wardens, and Deacons, was approved. It is not known whether these are the aprons used by these officers today.

Interestingly, on April 14, 1908 all “resident members” were summoned to this meeting to discuss an edict from the Grand Lodge condemning the use of cipher rituals.

The resident members of the Lodge had been summoned to attend this meeting in compliance with the requirements of the Grand Lodge, the Master directed that Roll be called, which was done and the absentees noted. The Worshipful Master explained why the Lodge had been summoned and read a portion of the Grand Master’s address and the Committee on Correspondence, in regard to the use of Cypher Rituals, strongly condemning and forbidding same by Lodges in Tennessee. Bro. H. H. Ingersoll, Past Grand Master was present and addressed the Lodge in support of the action of the Grand Lodge severely condemning the use of any sort of printed Ritual by Masons in Tennessee.

Bro. W. R. Turner also addressed the Lodge and several other members did the same. A motion was made and unanimously adopted heartily endorsing the action of the Grand Lodge and the Committee on Correspondence. The Secretary was directed to inform the Grand Secretary of the action of this Lodge (Oriental Lodge No. 453 Minutes).

Examples of charitable activities of Oriental Lodge during this era are June 11, 1908 forming a committee of two to act with similar committees of the other Knoxville lodges “in reference to raising money for the Endorsement Fund of the Widow’s Orphan’s Home on the 24 June.”

On July 9, 1908

communications were read, noted and ordered filed . . . from Clarence R. Howard, Worshipful Master and Chairman of the Washington Masonic Memorial Assn, in reference to the erection of a Masonic Memorial Temple in honor of George Washington, at Fredericksburg, Va [*editor’s note: it was ultimately located in Alexandria, Va.*]. Accompanying these letters was a facsimile of the records of Fredericksburg Lodge No. 4 A. F. & A. M. showing initiation, passing, and raising of George Washington by that Lodge, and also a facsimile of the Holy Bible on which he was made a Mason, the originals of which are still in the possession of that Lodge. They request a donation to aid them in their undertaking. The matter was postponed for investigation of the right of the Lodge to make a donation (Oriental Lodge No. 453 Minutes).

On September 9, 2010

a donation was made to Washington Masonic Memorial Ass’n of \$5.00 to be used by Fredericksburg Lodge No. 4 A. F. & A. M. of Fredericksburgh, VA, in erecting a Masonic Memorial Temple to the memory of George Washington (Oriental Lodge No. 453 Minutes).

The \$5.00 equates to about \$125 in today’s money. The Washington Masonic Memorial Association asked each individual to give a maximum of fifty cents toward the project. That would be about \$13 in today’s money.

The Victrola, mentioned earlier, was discussed in 1911 and purchased in 1912. At the October 12, 1911 meeting “J. F. Voorhees, B. C. Ogle, and F. F. Van Deventer were appointed a committee to consider the advisability of purchasing a Victrola instrument for the use of the Lodge, and report at the November meeting.” At the November 11 meeting “on motion, the committee . . . was

authorized to purchase a Victrola instrument for the Lodge and make the best terms possible for cash.” On April 9 of the following year “on motion, duly seconded, it was ordered that refreshments be had at the stated meeting in May; also an informal “smoker” and a Victrola concert.”

At the December 14, 1911 meeting “retiring Worshipful Master Bro. C. D. Boyd presented the Lodge with a set of altar jewels, which were accepted on behalf of the Lodge by the incoming Worshipful Master Brother B. C. Ogle.” It is not known whether these are the altar jewels currently in use by the lodge.

Also at this meeting, “a letter from Bro. M. F. Flenniken, stating that from ten to fifteen Masons lost their lives in the Cross Mountain [mine] explosion, was read and on motion \$25 was donated and ordered sent to Bro. Thomas A. Watts, Mayor of Coal Creek, for the relief of the families of the deceased miners at Briceville.” This would be about \$650 in today’s money. It is believed that a member of Oriental Lodge was an official with that mining company.

At the April 12, 1912 meeting

an appeal for funds to be used in building a home for old and destitute Masons at Nashville was read, but action was deferred until the Worshipful Master could endeavor to raise a substantial sum by direct appeal to a number of members of this Lodge who could donate as much as \$25 [*about \$650 in today’s money*] each.

The Grand Master’s appeal for aid for the brethren who had been rendered destitute by the floods in Ohio was read and \$20 [*about \$510 in today’s money*] was ordered donated for that purpose.



All during this period there was community involvement by the lodge. Every June 24 the lodge would celebrate St. John’s Day. This was a city-wide celebration in which all the city’s lodges were involved. There were also Masonic anniversary celebrations and memorial dedications.

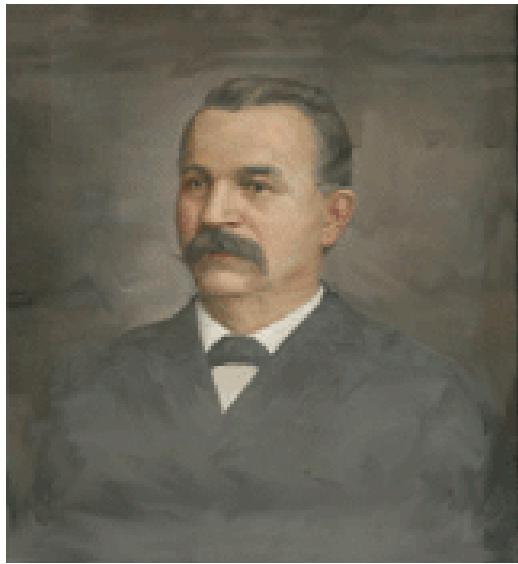
One of the memorial dedications during this period was for John W. Paxton, Captain of E Company, 19th Tennessee Infantry of the Confederate States Army (a.k.a. the Knoxville Guards/Grays). The monument pictured at right is in the old Gray



Cemetery in Knoxville.

During the period from 1890 to 1907 Brother Peter Kern is often referred to in the minutes as having “refreshments served” at his place for all present. Brother Kern was born in Zwingenberg, Germany in 1835 and immigrated to New York as a shoemaker in the early 1850s. He fought with the 12th Georgia Infantry of the Confederacy; was wounded in battle and eventually captured in Knoxville in 1863, and forced to remain there until the end of the war.

Kern founded a confectionary, located on the site of the current Oliver Hotel on Market Square in Knoxville (where the Brethren retired for refreshments after Lodge meetings). After his death, the company was sold and began to focus more on bread, eventually becoming Kern's Bakery in South Knoxville.



Brother Kern was known for holding large banquets and festivals that helped develop Market Square into an important commercial area. Kern served as mayor of Knoxville from 1890 to 1892. He was the founder of the Knox County Humane Society.

**PETER KERN,
CONFECTIONER
AND
CANDY MANUFACTURER.**

Stick Candy, Sardines,
Frenelandy, Cove Oysters,
Butter Scotch, Lobsters,
Candy Toys, Pickle Oysters,
Candy Hearts, Pickles,
Candy Kisses, Lemon Syrup
Candy Fruits, Mustard,
Gum Drops, Jellies,
Sweet Chocolate Canned Fruits,
Figs, Currents,
Citrons, Raisins,
Cocoa Nuts, Cigars,
Crackers, Lemons,
Cakes, Oranges,
Preserves, Preserves,
FIRE-WORKS.

Market Square, Knoxville, Tenn.

ALL ORDERS WILL RECEIVE PROMPT ATTENTION.



Market Square, today.

The 3-story building at the rear is Brother Kern's confectionery, now the Oliver Hotel.

Some interesting observations from the minutes regarding the practice of Masonry during this period:

- Candidates had to petition for each degree separately, and a vote was taken for each.
- There was an examination in front of the Lodge for each degree.
- Sometimes Brothers were turned away after the Fellowcraft degree.
- Attendance was mandatory at stated meetings. Missing a stated meeting required presenting an acceptable excuse in person.

1915–1940

by Phillip David Wells

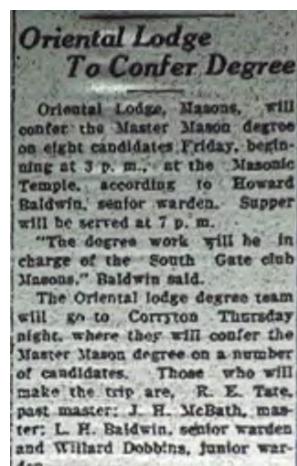
During this period, what was happening in the life of a Knoxville Mason? In 1919, World War I had just ended. The economy was briefly depressed after the soldiers returned from the war. The 1920s were a decade of great economic growth and widespread prosperity driven by recovery from wartime devastation and postponed spending, a boom in construction, and the rapid growth of consumer goods such as automobiles and electricity in North America. The late 1920s brought radio, sound movies, and Charles Lindbergh's transatlantic flight. The Great Depression lasted from 1929 to 1940.

During the period from 1900 to 1940 there were four Masonic presidents: Theodore Roosevelt, William Howard Taft, Warren G. Harding, and Franklin Roosevelt.

Unlike the previous minute books, into which minutes were handwritten on bound, numbered sheets, the books from the period 1915 to 1940 are numbered, typed, and inserted into a binding.

During the several years following 1918 the lodge was very busy with the work. Communication and cooperation with lodges in the city, and elsewhere in Tennessee and other states, was frequent. Degrees were performed by Oriental Lodge for other lodges, and other lodges performed degrees for Oriental.

In the fall of 1919, the lodge raised the equivalent of over \$13,000 in today's money for the Widows and Orphan's Fund.



As an example of how busy the lodge was, this newspaper article, published May 22, 1922, states that the Master Mason degree will be conferred on eight candidates, and later, their degree team will travel to Corryton Lodge and confer the Master Mason degree on a number of candidates there. We can see that the lodge is quite busy.

Here are some more examples of Oriental Lodge busy with work:

June 26, 1928—"At a joint meeting of Oriental, Masters, Knoxville, and Maxwell lodges, there were more than 250 present representing fourteen lodges and seven Grand Jurisdictions. The Most Worshipful Grand Master of Tennessee, Brother Stanley McDowell, was present and the Stanley McDowell Club assisted with the work."

May 29, 1930—"At a called joint communication with Masters Lodge No. 244, Maxwell Lodge No. 433, Bright Hope No. 557, Knoxville No. 718, and Woodward No. 737, sixty-four Lodges from eight states and the Dominion of Canada were represented with a total registration of 383. At the banquet, more than 400 were served." This occurred in the Locust Street Masonic Temple.

June 9, 1931—"The annual Knox County Reunion was held with Woodward Lodge No. 737 as hosts. There were registered for this meeting 294 which represented fifty lodges of Tennessee, and the Grand Jurisdictions of Mississippi, Vermont, South Carolina, Ohio, Ontario, Pennsylvania, Alabama, and Texas."

December 13, 1934—"A letter was read from Grand Secretary Doss advising that from his records Oriental Lodge had conferred more Degrees than any other Lodge in Tennessee."

In addition to working very hard, Oriental Lodge was being very social. Examples:

February 6, 1920—"The Lodge had a banquet, to which the wives, mothers, sisters and sweethearts were invited."

April 6, 1920—"The Masonic Club of the University of Tennessee was invited to a banquet." September 2, 1920—"After the work of a called meeting, there was a watermelon feast."

These brothers are working hard, playing hard, and having a really good time, enjoying this Masonic family atmosphere.

December 23, 1925—"The annual banquet of Oriental Lodge was given on the above date, there being about eighty present for the occasion. Past Master Garstang acted as Toast Master. Brother Fred De Robertis gave two clarinet solos and Miss Lelia Hampton sang two contralto solos which were very much enjoyed. The principal speaker of the evening, Brother John J. Jennings, made a very interesting talk in his original, witty way and kept those present in an uproar during the time he was speaking."

Brother De Robertis was the orchestra leader for the Knoxville High School Band and was very well respected in the city. In his later years, President Ronald Reagan gave him and his wife a personal card because of how long they were married, telling them "that's what it's all about—staying together as a family."



WHANG DOODLE QUARTET BY MASONIC TEMPLE. Pictured c. 1923, from left to right, are Harry Cook, Douglas McClane, Art Coyne, and Ed Bedier.

October 9, 1929—" . . . those present repaired to McGhee Hall where an excellent banquet was served by the ladies of the White Shrine. During the banquet, Past Master Charles E. Jordan was introduced for the purpose of making the welcome address to our distinguished visitors. The address of Brother Jordan was well received and greatly enjoyed by all present. During the serving of the banquet, the "**Whang Doodle Quartet**" from Amra Grotto rendered a number of very pleasing selections. At the close of the meal, **Mrs.**

A. E. Edmonds, one of our most popular local soloists, sang a number of selections which were highly enjoyed and greatly applauded."

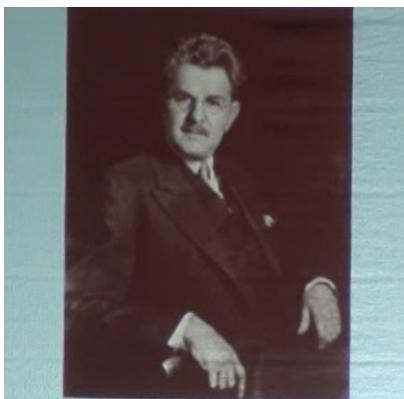
Mrs. Edmonds was a very famous and well-respected soloist.

With all this activity, more parking was needed. The article at left, published August 22, 1924, describes the expansion of the Temple's parking lot.

When the Great Depression started in 1929 there were problems everywhere. People were losing their jobs and their homes. Many banks failed and went out of business, some of which



the lodge did business with. But the lodge remained, still working hard and conferring a lot of degrees.



Brother David Carpenter Chapman was raised in Oriental Lodge #453 on August 28, 1912.



Mount Chapman

Brother Alvin A. Francis, a Past Master of Oriental Lodge No. 453, was known professionally as Dr. A. A. Francis, a dentist in Knoxville. In February, 1933 Brother Francis created a document detailing a fund to be created upon his death called the A. A. Francis Fund for the relief of Brethren and their dependents. During that same year, he passed away. Over eighty years after his passing, this Fund continues to supply relief to those in need. He is truly an example to be followed.

There were masons in the lodge who had and still have a lasting effect upon many lives today. Brother David Carpenter Chapman was raised a Master Mason in Oriental Lodge on August 28, 1912. Brother Chapman was a lieutenant in the Spanish-American war, and the military title of Colonel while serving in World War I. He worked in his father's wholesale drug company on Gay Street and eventually became president of the Chapman Drug Company.

To Brother Chapman is attributed the creation of the Great Smokey Mountains National Park, which was created in 1934. The National Park Service was so impressed with all the work he did to preserve this great area that they gave him a cabin, the Chapman-Byers Cabin, near Millionaire's Row in Elkmont. It is

being preserved by the National Park Service today. It is called the "Chapman-Byers" cabin because Brother Chapman gave it to his brother-in-law, whose name was Byers. A 6,340 foot peak within the park was named Mount Chapman in his honor. In addition, U. S. Highway 441, which runs from Knoxville into the Great Smokey Mountains National Park to Newfound Gap, was designated the Chapman Highway.



Locust Street Masonic Temple Today

HISTORY OF COOKEVILLE LODGE NO. 266 F&AM

By
Jason F. Hicks, P.M.¹



Cookeville Lodge #266 Free and Accepted Masons is the largest lodge in the county seat of Putnam County and is located on the Cumberland Plateau.² The Lodge has a long and storied history since its founding in 1858, though records from prior to 1870 were lost in a fire. Prior to moving to its current location on the South side of the Courthouse Square in 1920, the Lodge has

¹ Juris Doctorate, Faulkner University, Thomas Goode Jones School of Law; BA, The University of Tennessee; Member and Past Master, Cookeville Lodge #266 F&AM; Member, Philalethes Society; Member and Senior Deputy Master, Tennessee Lodge of Research; Member and Past-Chairman, Grand Lodge of Tennessee, Jurisprudence Committee.

² There have been four (4) lodges in Putnam County: Pekin #508 (Buffalo Valley/Rock Springs) (went dark 2/1/1945); Excelsior #657 (Baxter) (merged with Cookeville Lodge in 9/18/1979); and Monterey #751 (active today).

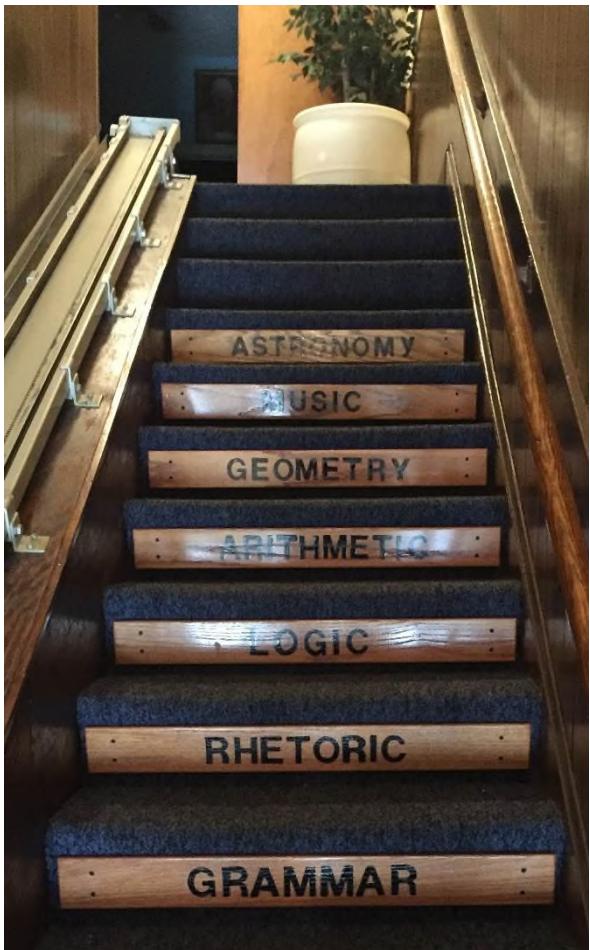
met at the old city school (located at the site of today's Cookeville City Hall) and the Arnold Building on the North side of the Courthouse Square. The Lodge Building is also home to the Cookeville York Rite Bodies: Cookeville Chapter #112, Cookeville Council #112, and Cumberland Commandery #26. Until 1999, Cookeville Chapter #112 and Cumberland Commandery #26 each shared 1/3 interest of the building ownership until 1999 when both entities quitclaimed their interest to the Lodge Trustees.

The Cookeville Chapter of the Order of the Eastern Star #152, the Gordian Knot, and the St. Thomas of Acon are also housed in the current Lodge Building. At one point, it also housed a chapter of the Demolay and the Rainbow Girls. However, both have gone dark and there is no plan to re-charter either at this time.

Excelsior Lodge #657 was consolidated with Cookeville Lodge in 1979, after the death of Mr. Sewell, P.M., who owned a grocery store and gave the Lodge a section of the building as meeting space. Unfortunately, when he passed away, his family asked the Lodge to move with relatively short notice. Grand Master Leslie L. Farmer subsequently issued a dispensation for the lodge to meet at Cookeville Masonic Hall. On September 18, 1979, the Lodge voted to consolidate with Cookeville Lodge No. 266 with unanimous approval in both lodges. After, Grand Master Leslie T. Farmer approved the consolidation and the lodge consolidation was official.



Cookeville Lodge has bestowed the honor of Worshipful Master upon 119 brothers. Brother Jess Arnold served eight (8) times, the most of any man ever elected to the position. Likewise, the Lodge has been honored to have two (2) members elected to preside over Masonry in Tennessee as Grand Master: George Morgan in 1896 and James P. Buck in 1976. There have also been four brothers who



of approximately 390 brothers and is now growing.

The Lodge has been home to many notable leaders in local business, law, and Tennessee civic service. Dero Brown, O.T. Brown, Joe F. Dyer and Henry Fincher have each served the Putnam County area as State Representatives. Judge John Maddux served as Circuit Court Judge from the mid 1980's until 2014. His father, Jared Maddux, served as State Senator and two terms as Lieutenant Governor and Speaker of the Senate. Vernon Neal served as State Representative, State Senator and subsequently Chancellor for many years. Oscar King (O.K.) Holladay was an attorney and leading member of the bar, serving two terms in the State Senate and later as Judge. He holds the distinction of drafting the "Holladay Bill," which started prohibition in the state of Tennessee. His son, John Holladay, succeeded him as Judge and was a Scottish Rite Mason. Numerous brethren have served on the Cookeville City Council and Putnam County Commission, and Brother Jerry Ford is currently the Chairman of the County Commission.

Cookeville Lodge has a very rich history and one that is proud for the works that it has done and will continue to do in this community for many years to come. The membership has been growing and shows all signs of continuing to grow.





George H. Morgan – Grand Master, Tennessee, 1895

George H. Morgan was born September 5, 1841. He died July 27, 1900 and is buried in Cookeville City Cemetery. He was an attorney, Attorney General for the Fifth Judicial District, Tennessee State Senator and Speaker of the Senate. Morgan was raised in Tannehill Lodge #133 in Gainesboro, knighted in Lebanon Commandery and received chapter and council degrees in New Madrid (Madrid Bend). He was Illustrious Grand Master of the Council in 1879 and later became a member of Cookeville Lodge #266, where he later served as Worshipful Master. Morgan was also involved in the opening and formation of the Tennessee Widow and Orphans Home.



James Peek Buck – Grand Master, Tennessee, 1976

James Peek Buck was born March 6, 1903 in Cookeville, Tennessee to Stephen D. and Laura D. Buck. He was educated in Cookeville public schools, and received a Bachelors of Science and Masters of Arts from Tennessee Technological University at Cookeville. He then served at the University as Assistant Librarian until his retirement. Married to Pauline Wiggs on October 8, 1926, he had two sons, James Peek Buck, Jr. and Robert Harold Buck. Pauline Wiggs Buck died February 17, 1930 and he was remarried to Bertie Loue Brown on October 2, 1943. He is a member of the First United Methodist Church in Cookeville, where he has served as Steward and Trustee. He is a former County Historian, a member of the Putnam County Rotary Club, former member of Nashville Elks Club and a member of the Sons of the American Revolution.

Brother Buck was raised in Cookeville Lodge No. 266 on August 22, 1939 and served as Worshipful Master in 1942. He served as Secretary from 1942 to 1955 and from 1961 to 1975. He was exalted in Cookeville Chapter No. 112 on May 10, 1940 and served as High Priest in 1943. He was elected Secretary in 1943 and served until 1956, then again from 1960 to 1974, his most memorable role in the Lodge. He was consecrated as a member of the Order of Anointed High Priests on January 25, 1943 in Nashville.

Companion Buck was greeted in Frizzell Council No. 84, Livingston on September 10, 1945, transferred to Cookeville Council No. 112 as a charter member, and served as its first Illustrious Master in 1947 while it was under dispensation. He was subsequently Illustrious Master again in 1948. He was recorder from 1949-1956 and from 1960-1974 and received the Order of the Silver Trowel in 1956.

He was knighted in Cumberland Commandery No. 26 on November 24, 1940 and served as Commander in 1946. He was Recorder from 1949 to 1956 and from 1961 to 1974.

Brother Buck became a member of Knights of the York Cross of Honour, April 22, 1948 in Johnson City and holds the Grand Cross of Honour with one quadrant. He is a member of Trinity Consistory, Nashville, having received the Consistory Degrees in November 1948. He was coroneted a 33°, Inspector General Honorary, on October 21, 1971.

Brother Buck was initiated into the A.A.O.N.M.S., Al Menah Temple at Nashville on June 1, 1945 and was Regional Ambassador from 1972-1975. Companion Buck was chairman of the Dispensations and By-Laws Committee of the Grand Chapter, Royal Arch Masons, from 1946 to 1950, and was Grand High Priest in 1958. He is a member of the Red Cross of Constantine, having been knighted on January 13, 1949 and served as Sovereign in 1967. He became a member of the Royal Order of Scotland July 15, 1972.

Brother Buck was elected Junior Grand Warden in 1973 and has advanced each year, being elected Grand Master March 23, 1976.

He is fondly remembered in Cookeville Lodge as being a great secretary as he served in this capacity for many years.

Appendix A – Worshipful Masters

| | |
|------|------------------------|
| 1858 | Joel Algood* |
| 1859 | Travis W. Pendergraph* |
| 1860 | Travis W. Pendergraph* |
| 1861 | Travis W. Pendergraph* |
| 1862 | Unknown |
| 1863 | Unknown |
| 1864 | Unknown |
| 1865 | Unknown |
| 1866 | H. Denton* |
| 1867 | David Dow* |
| 1868 | David Dow* |
| 1869 | David Dow* |
| 1870 | David Dow* |
| 1871 | David Dow* |
| 1872 | Jesse Arnold* |
| 1873 | Jesse Arnold* |
| 1874 | Columbus J. Davis* |
| 1875 | David Dow* |
| 1876 | Anderson Sloan |
| 1877 | Jesse Arnold* |
| 1878 | Henry P. Davis* |
| 1879 | J.H. Curtis* |
| 1880 | John B.S. Martin* |
| 1881 | Jesse Arnold* |
| 1882 | Jesse Arnold* |
| 1883 | J.H. Curtis* |
| 1884 | Columbus J. Davis* |
| 1885 | Henry P. Davis* |
| 1886 | Henry P. Davis* |
| 1887 | Jesse Arnold* |
| 1888 | Columbus J. Davis* |
| 1889 | Columbus J. Davis* |
| 1890 | C.H. Whitney* |
| 1891 | George H. Morgan* |
| 1892 | Jesse Arnold* |
| 1893 | Henry Algood* |
| 1894 | Henry Algood* |
| 1895 | Henry Algood* |
| 1896 | W. Lafayette Isbell* |
| 1897 | C.N. Wheeler* |
| 1898 | C.N. Wheeler* |
| 1899 | Jesse Arnold* |

| | |
|------|---------------------------|
| 1900 | W. Morgan Davis* |
| 1901 | W. Bennett Smith* |
| 1902 | Oscar K. (O.K.) Holladay* |
| 1903 | J. Ridley Douglass* |
| 1904 | Daniel H. Morgan* |
| 1905 | Quimby Dyer* |
| 1906 | J.W. Puckett* |
| 1907 | W. Morgan Davis* |
| 1908 | W. Bennett Smith* |
| 1909 | W. Bennett Smith* |
| 1910 | Columbus J. Davis* |
| 1911 | David L. Pincus* |
| 1912 | Columbus J. Davis* |
| 1913 | F.R. Pendergrass* |
| 1914 | W. Bennett Smith* |
| 1915 | Terry D. Verble* |
| 1916 | W. Morgan Davis* |
| 1917 | William A. Howard* |
| 1918 | E. Blanchard Duke* |
| 1919 | D. Comer Cannon* |
| 1920 | Henry J. Davis* |
| 1921 | Edward C. Warner* |
| 1922 | Robert M. Greenwood* |
| 1923 | Ezra L. Mitchell* |
| 1924 | Solon Gentry* |
| 1925 | Byrd M. Hudgens* |
| 1926 | Layton F. Stanon* |
| 1927 | T. Howelle Jackson* |
| 1928 | Cooper Loftis* |
| 1929 | John S. Stamps* |
| 1930 | John B. Brown* |
| 1931 | George Brown* |
| 1932 | Jesse J. Foutch* |
| 1933 | Oliver J. Sherrell* |
| 1934 | Alphonso C. Crowley* |
| 1935 | Dero Brown* |
| 1936 | Joe F. Hudgens* |
| 1937 | Jack J. Carver* |
| 1938 | Woody W. Judd* |
| 1939 | Dale W. Mattson* |
| 1940 | Leonard A. Allen* |
| 1941 | Robert E. Turney* |
| 1942 | James P. Buck* |

| | |
|------|-----------------------|
| 1943 | W. Campbell Lee* |
| 1944 | W. Campbell Lee* |
| 1945 | Walter P. Apple* |
| 1946 | L. Ernest Terry* |
| 1947 | L. Ernest Terry* |
| 1948 | George N. Ford* |
| 1949 | Beasley Thompson* |
| 1950 | Haskell H. Livesay* |
| 1951 | A.B. Peters* |
| 1952 | Leonard S. Dunavin* |
| 1953 | William T. Thompson* |
| 1954 | H.G. Smith* |
| 1955 | H.G. Smith* |
| 1956 | Lawrence Massa* |
| 1957 | Horace E. Wright* |
| 1958 | Beecher J. Lytle* |
| 1959 | Radley Parkerson* |
| 1960 | Ralph E. Fuson* |
| 1961 | William E. Smoot* |
| 1962 | Dewey K. Lewis* |
| 1963 | William D. Maynard* |
| 1964 | Dewey K. Lewis* |
| 1965 | Charles L. Miller |
| 1966 | H.G. Smith* |
| 1967 | James Stafford, Jr. |
| 1968 | H.G. Smith* |
| 1969 | Clarence E. Stamps* |
| 1970 | Ralph Billingsley* |
| 1971 | Glyndon Hayes Pedigo* |
| 1972 | Leo Campbell* |
| 1973 | James A. Lynn* |
| 1974 | Clarence E. Stamps* |
| 1975 | Howard Lee Bryant |
| 1976 | Glyndon Hayes Pedigo* |
| 1977 | Alg Ramsey* |
| 1978 | Robert D. Mahan |
| 1979 | James "Jim" Hunter* |
| 1980 | Joseph "Joe" R. Hix* |
| 1981 | Clark Davis* |
| 1982 | Johnny E. Polson* |
| 1983 | Jimmy Chism* |
| 1984 | Robert M. Guess* |
| 1985 | Jeff Ayers |

| | |
|------|---------------------------|
| 1986 | Don Hughes* |
| 1987 | James S. Dyer |
| 1988 | Waymon Dyer |
| 1989 | Larry K. Mahan |
| 1990 | Joseph F. Dyer, Jr.* |
| 1991 | W.C. Bootie Burgess* |
| 1992 | Robert A. Philo* |
| 1993 | Cleamon D. Mahan* |
| 1994 | W.R. "Bill" Schwartz, Jr. |
| 1995 | Thomas Key |
| 1996 | Wayne Ogletree* |
| 1997 | Ronnie Wilson |
| 1998 | Mark Tayse |
| 1999 | Donnie Ballard* |
| 2000 | Bobby C. Garrett* |
| 2001 | Earl J. Beaty |
| 2002 | William G. Hilker |
| 2003 | Henry (Hank) Fincher |
| 2004 | Michael Bryant |
| 2005 | Richard Smith |
| 2006 | Jerry Overstreet* |
| 2007 | Bill Kellman |
| 2008 | Norm Whited |
| 2009 | Lee Melton |
| 2010 | Tommy (T.C.) Clark |
| 2011 | John Spencer |
| 2012 | Jason F. Hicks |
| 2013 | Keith Taylor |
| 2014 | Jason Jernigan |
| 2015 | Don Jernigan |
| 2016 | Jeff Abbott |
| 2017 | Jeff Jones |
| 2018 | Chris Sparks |
| 2019 | Roy Chestnut |
| 2020 | Daniel C. Hicks |

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2017**

MEMORIZATION

By Donald W. Hensiak

This year, Wisconsin's Grand Master's and Grand Lady's appeal is directed to programs that will target support for Veterans with Post-Traumatic Stress Disorder (PTSD); help for Veterans is near and dear to us at MSANA. Grand Master Donald W. Hensiak has also focused on the "4-P's" to build a well-balanced lodge; People, Planning, Programming and Proficiency.

--STB Editor

Proficiency doesn't just mean memorizing ritual, but it means that we should strive to do things well. This can extend to ritual but also includes running efficient meetings and communicating effectively.

Memorization is naturally an important aspect of proficiency. Being great at memorizing doesn't necessarily make you a great Mason, but memorizing Masonic ritual has long been an important part of the fraternity. It is often said that once the ritual has been committed to memory it can truly begin to reside in your heart.

There is no need to fear memorizing. For most of us it is challenging, but not insurmountable. Everyone learns at different speeds and has different capacities for memorizing. Some of our best leaders have not been great ritualists, and likewise some of our greatest ritualists have not been good leaders. The one common thread between leadership and the ritual is the willingness to put forth the effort to learn. Learning does not just apply to memorizing but must also include digging into the ritual to unfold its meaning.

Learning how to memorize can be an important part of the Masonic journey. While there are differing abilities, there is no doubt that everyone can memorize! Not to be flippant about it, but ask a Brother his name. Does he know his name from memory? Of course, he does. So, he can memorize, but let's not be silly.

Let's take it one step further. Ask your candidate or new officer to stand in the West. Ask him to recite his name, address and phone number out loud. Ask him to recite it in a clear, firm voice that can be heard throughout the lodge. If you do this with even your best ritualists, in a room full of attentive Brothers, any Brother may fumble over his own personal information. It can be difficult to deliver even the simplest material when you are "under the gun." Yet, this is an excellent way for a Brother to get the feel of standing up in the lodge and speaking in full voice from memory. Try it, just for fun!

As Masons, one of the first things we do is ask our new candidates to memorize the obligation [in Wisconsin]. (Although he may also explain the ties and parts of the obligation in his own words.) Think about this for a second. We ask our new candidates to memorize a fairly lengthy and complicated piece of memory work right off the bat. Do we teach him how to memorize? Or do we just throw him into the deep end of the pool? Now, before we throw our brother (candidate or new officer) into the deep end of the pool, let's talk about some strategies for memorizing.

Learn it in chunks! Most folks can tackle a sentence or two at a time. Teach your brothers to learn a small chunk and then progressively a bigger chunk.

Read it out loud! Memorizing is half brain and half muscle memory. You need to move your lips and speak out loud to memorize. The sooner you begin saying it out loud, the sooner you'll memorize it. Read it twice, then recite it from memory. Whatever size chunk you choose to work on, make a system out of it.

Read it out loud twice through—then hide the words and try it from memory. As you start getting it down pat, you'll only need to read it through once before you try it from memory. This works great with a coach. This is also a great way to avoid memorizing your own “version” complete with a few wrong words.

Start at the end. Once you begin tackling bigger parts, start your practice session by doing the last page or paragraphs. When we always start at the beginning, we have a tendency to repeat the first paragraphs many more times than the last. We get interrupted or distracted. The first page gets lots of practice. Turn this around, especially with longer parts. If you start with the “end,” you will actually practice the ending twice every time you work on the part. You’ll know the last portion better, and when you get to that section, you’ll feel a sense of relief as you tell yourself “I got the rest of this!”

Practice with others. We all have the ability to deliver perfect memory work to our dogs, or to our steering wheel. Delivering that part in front of real Brothers in a live practice session is the essential final step before doing it in lodge.

Slow it down. Memory work needs to sound like it is coming from the heart. Delivering your part really fast doesn’t mean you know it better than anyone else. Reciting it with meaning, at a meaningful tempo is the goal.

Here is another thought. . . . How about giving our aspiring “rough ashlar” the Junior Warden part to learn for opening and closing the lodge? This is not a particularly long part but it is essential to the opening and closing of the lodge. Our new ritualists can use what they have learned twice in the same meeting and, in most lodges, deliver the part during at least two meetings in one month. The actual Junior Warden can sit close by in case a prompt is needed. When that new Brother (or aspiring ritualist) stands up in the south and delivers the part in a clear, firm voice, his Brothers will be tempted to applaud.

Finally, my Brothers. Don’t be afraid to tackle a new part, but always remember that the candidate and your lodge Brothers deserve a meaningful presentation. It’s not about you. It’s about each Brother hearing the ritual from your lips and having it make a difference in his life.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, FEBRUARY 2017**

**REPORT OF BROTHER GEORGE D. SEGHERS, EXECUTIVE DIRECTOR OF THE
GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL**



The George Washington Masonic National Memorial—honoring and perpetuating the memory and legacy of George Washington—is a valid, meaningful, and inspiring contribution to the betterment of mankind. The physical structure of the Memorial is symbolic of the greatness and character of the man it memorializes and it must be preserved. It was wisely designed in the classical fashion, symbolizing the classical reference and model for the new nation created by Washington and our Founding Fathers. Built of granite, it symbolizes the strength, courage, and perseverance of Washington. Erected on the highest hill in the area, it points to the heavens, to symbolize the Divine Guidance and Providence that Washington believed was guiding his efforts in creating our nation.

The Memorial was conceived and constructed as a physical representation of the admiration and respect that Freemasons hold for him in whose honor and memory it was erected, our First Citizen, our First President, and surely our Foremost Freemason: Brother George Washington. It was his courage, his strength of character, his integrity, his perseverance, and his belief in Divine Providence that guided and were the deciding factors in the success of the American Revolution and the founding of the United States of America. We must not allow his name, his legacy, or his memory to fade away. We must keep him as our example and model of what a citizen and a Freemason should and can be. The character, virtues, and vision of Washington must be preserved and transmitted to this and future generations.

In 2009, we began a complete restoration of the Memorial. To date we have invested \$4.5 million. The Landmark Century Campaign has been launched and is the vehicle that will support the restoration and conservation of the Memorial. Our goal is to raise \$6.5 million to complete the restoration of the Memorial by 2023, the centennial of the laying of the cornerstone of the Memorial. The bright, shining stonework of the 7th, 8th, and 9th floors—as well as the sparkling

pyramid atop the Memorial—are now as they were when the Memorial was dedicated in 1932, and provide a preview of how the Memorial will look when the restoration is complete.

The greatest gift George Washington gave us was our freedom. The Memorial was built by our Masonic Forefathers to acknowledge not only that gift but all that he gave and all that he did for us. Now it is our turn to do our part for the eternal perpetuation of the memory and legacy of George Washington.

Washington's birthday was celebrated on February 22nd until 1968, when Congress passed the Monday Holiday Law to provide more three-day weekends for Federal employees. This effectively ended the observance of Washington's Birthday as a National Holiday. It had been observed since February 22, 1832, when Congress adjourned out of respect for Washington's memory and, in commemoration of his birth, established his birthday as a National Holiday. The Memorial Association honors the memory of George Washington by commemorating his birthday with a Gala Birthday Celebration held at the Memorial as near to his birthday as possible. The 2016 Birthday Celebration was a wonderful and meaningful series of events. The George Washington Masonic National Memorial was designated a National Historic Landmark by the National Park Service, and the unveiling of a plaque Saturday morning, February 27, 2016, was the opening event of the celebration. The ceremony was attended by numerous Masonic, government, and private individuals.

The George Washington Symposium was held that afternoon.

The theme was "From Relics to Repositories: Preserving George Washington's Legacy Yesterday and Today." Participants presented, "The Alexandria Museum: Early Collecting and Display of the Material Legacy of George Washington," "Archaeology through the Ages: Writing the History of George Washington," and "A Case Study in the Power and Preservation of Material Culture."

After the evening performances by The Granflying Highland Dancers and The Washington Scottish Pipe Band, the celebrants retired to Grand Masonic Hall for the Gala Banquet featuring appropriate toasts to George Washington. The evening concluded with a presentation of the George Washington Memorial Award by President Ridgely H. Gilmour to Carol Borchert Cadou, Senior Vice President for Historic Preservation and Collections at George Washington's Mount Vernon, who gave an outstanding and inspiring presentation on the Preservation of Material Culture at Mount Vernon.

Alexandria-Washington Lodge No. 22 presented the Memorial Association with a contribution of \$20,000, the second contribution of a pledge of \$100,000 to the Memorial over a five year period. This is the second \$100,000 pledge of support from the Lodge. Alexandria-Washington Lodge No. 22, under the inspiration and guidance of Charles H. Callahan, was the guiding light and the driving force behind the conception and creation of the George Washington Masonic National Memorial. The Lodge has established itself as the foremost supporter of the Memorial and a role model for other Lodges and Grand Lodges.

The George Washington Memorial Society comprises individuals who are dedicated to the support of the Memorial and its mission. We now have one hundred and fifty-one members who made an initial contribution of \$1,000.00 and pledged \$250.00 annually.

The Grand Lodge of the Month Program continues to create awareness of and support for the Memorial. The majority of the Grand Lodges participating this year provided outstanding exhibits featuring their history and activities. Several Grand Lodges visited the Memorial during their month.

We have planted 647 trees and installed seven benches as part of the Dedicatory Tree Program, a meaningful way to honor and remember individuals and organizations with a living memorial.

The George Washington Masonic National Memorial was conceived, financed, constructed, and is owned and governed by the Grand Lodges of the United States, the District of Columbia and Puerto Rico. The goal of the Memorial is to have all these Grand Lodges support their Memorial

with a one dollar per member annual contribution. The Grand Lodge of Pennsylvania is the newest participant in the program. The Grand Lodges of Hawaii and Arizona also adopted participation in the program. This year our thanks go to the Brethren of Pennsylvania, Hawaii and Arizona for this commitment of support of the Memorial. An annual per member contribution is the best way for all the Freemasons of America to support and ensure the continuation of their Memorial.

The George Washington Masonic National Memorial belongs to the Freemasons of the United States. It honors the memory, character, and legacy of Brother George Washington, our first and greatest President and our foremost Freemason. The Memorial was financed entirely through private contributions. Not one cent of public funds has ever been nor will ever be received by the Memorial Association.

Thank you for your continued support of our Memorial which allows us to fulfill the mission of the Memorial Association: "To inspire humanity through education, to emulate and promote the virtues, character and vision of George Washington, the Man, the Mason and Father of our Country."

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MARCH 2017**

TOLERANCE

By Phil Pearce

Brother Phil Pearce is director of Masonic education and webmaster of Dallas Masonic Lodge No. 182, Dallas, Georgia. Their website is:

www.dallasmasoniclodgel82.org.

This article originally appeared in the December 2016 Rhode Island Freemason and is used by permission of both the author and Brother Richard Lynch, editor.

--STB Editor

Now and then, I pause to think about how Masonry has affected me. From my first entrance into a lodge, the fellowship and friendships that developed, the beauty and grace of the ritual, the emphasis on morality, truth, and honor, Masonry, the whole of it, has made me a better man. It has uplifted my spirits at low times, and unquestionably been a positive influence on my life.

The virtues it teaches are the very best virtues a man can possess. Each degree has more lessons. It is a progressive science. Striving to fulfill those lessons makes us better men.

I have come to realize there is one virtue which it has glaringly omitted. There are laudable virtues that are absent from our ritual but are represented by other words.

Words like “honesty,” which I don’t recall hearing in the work, but whose concept is inherently present in other words that are used from the very first degree. No, this virtue to which I refer is not a concept that other words represent. I’m speaking of “tolerance.”

Tolerance is not just the endurance of others’ religious or spiritual views, or another’s opinions, lifestyles, and socioeconomic status. True tolerance is an attitude of genuine permissiveness. Most of us would agree that tolerance is a moral virtue worthy of our acceptance and practice.

Why then is tolerance absent from the moral framework that defines Freemasonry? Perhaps its omission was not merely an oversight by the ritualists and symbolists who forged and shaped our Masonry.

A careful search of the Bible reveals that “intolerance” is far more prevalent than tolerance. God is portrayed, especially in the Old Testament, as a vengeful and intolerant god. Joshua and I Samuel, as well as Deuteronomy and Leviticus, illustrate this point dramatically and often. Tolerance is perhaps touched on in Ephesians 4:2: *“Be completely humble and gentle; be patient, bearing with one another in love.”* However, the principle of tolerance was clearly not one of the great teachings of the Old or even the New Testaments.

Perhaps the very concept of tolerance is recent. Tolerance first became a major social issue in conjunction with religious persecution and intolerance. That was one of the major themes of the Reformation and many still think of tolerance in religious terms only. But tolerance goes way beyond acceptance of others’ religious views. It is an acceptance of others’ nationalities, religions, political views, lifestyles, and opinions.

It is not a surrender of our values, but rather a respect for others’. It is not a sign of an individual’s weakness, but rather a sign of that individual’s strength and character. As such, tolerance ought to be taught, or at the very least discussed, in our lodges.

Maybe it is because our Masonic ancestors based much of Freemasonry on the concepts contained in the Old Testament, that tolerance was not included in that moral framework of our institution. The Old Testament absolutely did not dwell on the concept of tolerance.

There may be other reasons, but Tolerance is a word not heard within our rituals.

Freemasons know that we should not condemn others for their lack of tolerance, if we don't practice and teach it ourselves. If each of us are to add to the luster of Freemasonry, we must be a shining beacon that accepts each man for who and what he is inside.

Certainly, perfection has not been reached in any science or art. Nor is Freemasonry a perfect institution. But Freemasonry and Freemasons must constantly strive toward what is good, just, and honorable among men. It often places us at odds with popular opinion.

But a Mason knows in his heart what is right, just, and fair. Gaining that awareness is part of the Masonic journey. How we come to realize this cannot be written. That is the pure genius of Freemasonry.

No one man speaks for Freemasonry. It is we who must speak for it through our individual actions, our teachings, and our core beliefs. Freemasonry must be seen as a bastion of tolerance. If it does not, its emblem of morality will forever be stained by its timidity and meekness, and its intolerant nature.

Infants are born without prejudice and bias, bigotry and hatred. Those attitudes are learned not so much by experience but by the teachings of others who were respected. Imagine if instead, early on, we were inspired and directed by our role models toward an attitude of always searching for Truth, in every aspect of our lives.

Great religions have been established by a search for those truths. For the individual, the search alone, when pursued honestly, shapes our moral being. It is the wise and fulfilled man who examines his quests and the reasons for them on a regular basis.

The public sees Freemasonry in each of us. We owe it them, and ourselves, to uphold and practice the very highest standards of morality.

It may be said that there is no greater measure of a man than his morality, and there is no truer sign of a man's character than his attitudes toward his fellow man. As our departed Brother and Reverend T. M. Harris once said of our order: "*Its laws are reason and equity; its principles benevolence and love; and its religion purity and truth; its intention is peace on earth; and its disposition good-will toward men.*" Let us continue to represent in our daily words and actions this lofty description of our beloved fraternity.

Brothers: Consider Tolerance!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, APRIL 2017**

COURAGE

By David R. Sandy

David R. Sandy was raised in Mt. Moriah Lodge No. 116, Towson, MD, in 1983 and served as Worshipful Master in 1989. He is a Charter member of Ancient Baltimore Lodge No. 234, the Doctor John Coates Memorial Lodge No. 1787 and the Maryland Masonic Lodge of Research No. 239. He is a plural member of Tyrian Lodge No. 205 in Emmitsburg, MD. He can be heard regularly on the Grand Lodge of Maryland's Common Gavel Podcast in an educational segment called Further Light.

--STB Editor

The Cardinal Virtues of Masonry are Temperance, Fortitude, Prudence and Justice. This article takes a closer look at Fortitude.

Fortitude is associated with the pectoral or breast and within the breast beats the heart. Fortitude is another word for courage which has its origin from the Latin word “cor” or heart. The anatomical analogy of heart has also been connected to man’s emotional nature. Fortitude or courage is indeed a heart based virtue.

An examination of courage is incomplete without also examining “fear.” Masonry teaches us that the virtue of fortitude is “equally distant from rashness and cowardice.” This tells us that courage is not fearlessness. Neither is being afraid the sole mark of a coward. The fearless man is reckless and foolish, while the man who allows fear to conquer him is a coward. It is the man who faces down his fears who is courageous and has fortitude.

Fortitude enables us to undergo any pain, peril, or danger, and these can take many forms. While there is physical danger, there can also be mental anguish, the pain of discipline, and the agony of regret. Motivational speaker Jim Rohn tells us that the pain of discipline weighs ounces, yet the pain of regret weighs tons.

Similarly, courage is a virtue that has many definitions. Here are a few examples to consider of what courage looks like:

The first is physical courage, often called bravery or valor. This is personified by the soldier guarding the perimeter or the firefighter who enters the burning building. Hollywood movies and bestselling books shower us with examples of physical courage or the lack thereof. Consider the Cowardly Lion in the Wizard of Oz, James Bond, Harry Potter and John Wayne. In the Holy Scriptures, we read about David and Goliath. They are all examples of physical courage. Yet possessing physical courage alone is no guarantee of a virtuous man.

So, let’s look at some less obvious forms of courage.

One of these other forms of courage is perseverance. This is the courage to be determined; to stick with a purpose and to be discontent with merely holding ground; but to continually strive forward, even in times of failure and setback. Brother and President Theodore Roosevelt speaks of this kind of courage in his “Citizen in a Republic” speech when he describes the man in the arena, “whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes up short again and again, (the man) who spends himself in a worthy cause.”

Moral courage is the ability to face ethical challenges. This is the Mason who holds onto his convictions when his values are put to the test. When a Mason puts ethics into action, he is showing moral courage. Also, when he stands up for a moral principle, when others are standing aside. While others may choose an aloof detachment from the issues, the Mason with moral courage takes a stand. This is not merely whistle blowing, a relatively quick action. Moral courage involves ongoing integrity exercised with poise and serving as a role model for others to emulate.

Intellectual courage is the willingness to face new ideas and to solve problems; the willingness to be curious, check facts, ask questions, and make mistakes. This is the courage it takes to do something, even if it might be incorrect, in other words, risk-taking and daring. The Mason with intellectual courage takes whatever time is necessary to gain a thorough understanding of a subject. He is not satisfied with just a superficial overview. He listens intently and considers other's points of view. He seeks out opposing positions on issues. The Mason with intellectual courage is not afraid to say, "Can you please explain that to me again?"

Freemasonry provides an atmosphere for free thought, where intellectual courage can be exercised. Our earlier Brothers tested their ideas in the safety of their lodges, then showed intellectual courage by sharing their innovations with the world.

Social courage is the quality of being comfortable in our own skin, standing tall, and being the first to offer a handshake and greeting. It is the quality of not being a slave to the expectations of others. It is being one's self at the risk of social disapproval. The ability to express opinions without checking to see if they are in line with other's preferences is social courage. A Mason with social courage stands firm against destructive peer pressure. He is the man who stands out when it might be more comfortable to blend in. Social courage is speaking one's mind, even though the voice is quivering.

The final element of this multifaceted virtue is spiritual courage. The obvious example is the Mason who welcomes the prospect of his demise, but there is more. Consider the spiritual courage needed to explain death to a young child. It is the courage to have faith, and the fortitude to forego the need to control everything.

In a fragmented world, divided by sectarianism, intolerance, hatred, and greed, spiritual courage means having friends who practice a different faith than our own. It is asking questions about other religions and being tolerant of other men's beliefs.

When we are challenged and despite the risks, we must each decide on the path we take. The courageous actions of others may inspire us, and offer examples for emulation, but the courage to act comes from within. Each of us must look into our soul and then apply it.

Indeed, our Masonic lesson on fortitude provides us with a lot to consider.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, MAY 2017**

CHANGE

By Raymond Sydney James Daniels

Raymond Sydney James Daniels, was the 74th Grand Master of the Grand Lodge of Canada in the Province of Ontario. He served from 2009 - 2011.

As his theme, Ray used the words of an ancient Hebrew scribe which best described his approach to Masonic life; “get knowledge, get wisdom, but with all thy getting, get understanding.”

Throughout his Masonic career he did just that—not only did he seek that profound understanding himself, but he tried to get people to understand that Freemasonry and education are really synonymous terms.

One initiative of note was the formation of the Sankey lecturers in coordination with Brock University, Ontario and his attempt to develop a centre for the study of the impact that Freemasonry has had upon his country. MW Daniels was a visionary in this regard. A vision planned to be continued in the coming years.

(Taken, in part, from his Memorial Service—January 31, 2016)

--STB Editor

Antiquity cannot privilege an error, nor novelty prejudice a truth. *“Change is the one constant and Freemasons have done little to keep pace with change.”* That is the conclusion drawn after a year of study by a special task force commissioned by the 2004 Conference of Grand Masters in North America. It is not a new idea! More than two centuries ago, Bro. Robert Burns, with characteristic insight and wisdom, wrote: *“Nature’s mighty law is change.”*

Too often, change connotes pessimism and regret, expressed in the line of the hymn, *“Change and decay in all around I see.”* It is a common fallacy of modern man to think that our problems are more complex and difficulties more challenging than those of our forebears in “the good old days” when we romantically imagine that life was simple and living was easy.

Think of the challenges faced in everyday life by our pioneering forefathers—before modern heating and lighting, before modern transportation and communication, before Medicare, Social Security, and pension plans, when it cost the full week’s wage of a common labourer to join a Masonic lodge, when Brethren walked miles over country roads lit only by the moon to attend a lodge meeting. Yet, Freemasonry flourished.

By 1906, after the Grand Lodge of Canada was formed, during the first fifty years, membership had grown from 1,179 to 37,728, and the 41 lodges that united to form the first Grand Lodge had increased to 395—a phenomenal growth by any standards!

“The motive of change is some Uneasiness: nothing sets us upon the change of a State or upon any new Action but some Uneasiness. This is the great motive that works on the Mind to put it upon Action.” John Locke (1632-1704) *An Essay Concerning Human Understanding*, 1690.

The question has been posed, *“How did our predecessors in Freemasonry change? How did the early leaders attempt to modify the practice of Freemasonry in their day? Did their efforts succeed or fail? What was done—how was it done—was it achieved?”* These are appropriate

and legitimate questions to which history can provide illustrative answers and from which we may derive instructive lessons.

The published proceedings of our Grand Lodge abound with the documentary evidence to enlighten and encourage those who follow. The formation of the independent Grand Lodge of Canada under the leadership of MW William Mercer Wilson, the first Grand Master, is the great example of “change way back then” achieved by the determination and perseverance of a few good men. They had a dream, a vision of how change could achieve a better way of practicing their Craft in Upper Canada, adapting Old World conventions in principle to serve the needs of their Brethren and conditions in the New World. That is what we recently celebrated in the Sesquicentennial year just past. They understood the delicate balance between timeless values and the necessity of adapting them to the present times and conditions. In this sense, they proved that Freemasonry is both timeless and timely.

“The successful innovator is one who conceives new ways to carry on the old traditions of an old established organization.” MW R. Johnston—Grand Master New South Wales, 1991.

“Destiny is not a matter of chance, it is a matter of choice, it is not a thing to be waited for, it is a thing to be achieved.” William Jennings Bryan (1860-1925). At present, many lodges are enjoying an influx of candidates for initiation. At last, it would seem that we have turned the corner—initiations are balancing deaths.

It is easy to bring a man into Masonry; it takes only about forty-five minutes. The challenge is to keep these intelligent, curious young men interested and active in the practice of Freemasonry for the rest of their lives. A lodge must be more than a degree mill; more than a social club. A meeting must have more than the reading of minutes, the conduct of routine business, and the perfunctory conferral of yet another degree to supply the “mysteries and privileges” we promise every man that enters the lodge. The lodge must be a place of lively learning—an experience that is rewarding through participation, study, and discussion—education and self-improvement.

“The great thing in this world is not so much where we are, but in what direction we are moving” Oliver Wendall Holmes (1809-1894). In short, *“Decisions determine destiny”* Frederick Speakman; *“We must therefore take account of this changeable nature of things and of human institutions, and prepare for them with enlightened foresight.”* Pope Pius XI, Achille Ratti (1857-1939).

The words chosen for the community entrance signs by the town of Hunstville capture perfectly the essence of that balance we must ever try to achieve in our understanding and practice of Freemasonry: *Touch the Past—Embrace the Future*.

We cannot live in the past, however great and glorious our history may be. When we boast proudly of the great and famous men that were Masons, and publish lists of eminent political leaders and statesmen, renowned writers, artists and musicians, and well-known captains of industry and business that were members of the Craft, they are invariably long dead.

Masonry is the men, and a lodge is the members today. The report of the special task force of the Masonic Information Center, *It’s About Time: Moving Masonry into the 21st Century* (2005) begins with this wakeup call quoting Michael Hammer: *“One thing that tells me a company is in trouble is when they tell me how good they were in the past. Same with countries. You don’t want to forget your identity. I am glad you were great in the 14th century, but that was then and this is now. When memories exceed dreams, the end is near.”*

The report concluded with this call to arms: *“Cast off negativism. Turn the objection around to a challenge. Encourage and reward open and positive communication throughout each stage of change. Share ideas and ask yourself to take ownership of transforming the identity of Masonry*

through each and every action, regardless of how small. Make the fraternity that you want—brother by brother, lodge by lodge.”

MW Raymond S. J. Daniels’ “*Collection of Works*” is available for purchase from the Grand Lodge of Canada in the Province of Ontario office, 363 King St. West, Hamilton, Ontario, Canada. Contact 905-528-8644, office@grandlodge.on.ca

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JUNE 2017**

COME AND SEE!

At the religious service prior to the 280th Annual Communication of the Grand Lodge of South Carolina this year, RW and Reverend A. Robert Nix, Grand Chaplain, delivered a rousing message. He was kind enough to provide a copy for this Short Talk Bulletin.

--STB Editor

During the Christmas Season my wife and I went to our son's home for lunch. Our granddaughter, 8-year-old Emilia Ann, met us at the front door. She was very excited. "Papa come and see," she said. So, I followed her into the den and there was her special Christmas present, a junior guitar. Her dad, her uncle, and her cousins play guitar and so, naturally, she wanted to learn. She picked up her guitar and began strumming. She's going to need a few lessons but I believe she will learn.

We invite our friends and family every day to come and see. See television, see programs, see new restaurants, sporting events, and the latest movie. "Come and see," we say. As a fraternal organization, we say to the community, "Come and see." What does the bumper sticker say? "To be one ask one."

As I travel across the state of South Carolina I look to see where the churches are located. I also look to see where the Square and Compasses are to be found on a building or on a town limit sign.

As religious organizations, with our buildings and symbols, we say to the community, "Come and see." Come and become a part of our community of faith.

As a fraternal organization, we also say to the community with our buildings and our symbols "Come and see," "Check us out," "To be one ask one." But is all of that enough?

I must sadly say just because we build houses of worship and place symbols on them that's, sometimes, just not enough for us to get modern society to come and see.

South Carolina has 269 incorporated cities or towns. Within those incorporated areas, we have 288 Masonic Lodges. On almost every building or in almost each building yard we will find the symbol of the Square and Compasses that says to the community, "Come and see." You can go on the internet and find the web sites of many of our individual lodges throughout South Carolina.

But I must also sadly say that just because we build a lodge building or put up signs and symbols on our buildings and by doing so say to the community, "Come and see," that is just not enough for our modern society.

So, is there something else we can do?

In the New Testament Lesson *Matthew 5:14-15* we are told we are the world's light. We are to be a city on a hill glowing in the night for all to see. We are not supposed to hide our light. We are to let it shine for all to see. What is it we say when we begin our Masonic journey? We desire "more light." We desire to become a part of that light. That light means we are attempting to find meaning for our lives. We are guided by the ability to claim that letting our light shine is becoming more spiritual in our human nature.

I am from Charleston, South Carolina. In Charleston, we have a working lighthouse on Sullivan's Island. At night, it shoots out an unmistakable beam of light. As you walk along the beach you will see that distant spark of light. "Come and see," it says, "there is a working

lighthouse here on Sullivan's Island. Come and allow that light to navigate you along the South Carolina coast." That's the message of that light on Sullivan's Island.

Allow me to remind you of some of our light as a fraternal organization. The Family of Freemasonry throughout the world supports or contributes through service, finances, and voluntarism almost \$2,000,000 a day. We let our light shine in many, many charitable organizations.

Among the Blue Lodges we support 45 Masonic Homes for the elderly. We support Masonic foundations, education assistance programs. We have the Masonic Services Association of North America which provides volunteers to work in V.A. military related medical facilities.

We support the York Rite Royal Arch Research Assistance Program that provides research in auditory perception disorders in children.

We support approximately 200 Scottish Rite Children Language Disorder Clinics in the United States and eight in Canada.

We support the Knights Templar Eye Foundation that provides eye surgery and prescription glasses.

We support non-profit Shriner Medical Facilities in the United States that provide children with orthopedic treatments; treat burned children; children with spinal cord injuries; children with cleft lips and palates. These children receive the latest care and service regardless of their ability to pay. I am sure many of you can speak of your work within your lodges. You can share the light of your local organization's light shining work. We have much to be proud. We should not be ashamed to let our light shine.

But how do we get the message to the many who don't know about the wonderful work of our fraternity? Or to our brothers who we have not seen in quite a while?

As a pastor, at least once a year I was able to deliver a sermon on stewardship. Usually I could preach this sermon in the fall season when the church was looking at a new budget for a new year.

Sometimes I would use the *Micah 6:8* passage from the Old Testament that you heard in our readings. This passage would be the guide for our examination of stewardship. The passage reads, "do justice, love Kindness, and walk humbly with your God." For me, it was a way to say, "Here is the good news; come and see."

How do you teach someone who doesn't know how to swim to swim? There are plenty of books on swimming but I am afraid that's not enough. The truth is we must get into the water with the person and show them how to swim. So we say, "Come see. Watch me. Allow me to guide you. Allow me to explain swimming to you by example."

And so, as a fraternal organization we are to let our lights shine. We become involved in our community. We live out our stewardship. We let our lights shine. We live out our spiritual lives every day in our social, cultural, economic, and political realms. If we are going to live up to the expectations of the family called Freemasonry then we have to tell our story, let our lights shine. Our fellow Shriners do a great job of reaching the community, they do a great job of saying "come and see." We proudly wear our Masonic birthright. We let our light shine in the community. We tell the story by the way we live our lives in the community.

What does the writer of *I John* teach us? God is light. We walk in that light with Him and by doing so we have fellowship and joy with God and with one another.

In many of the hymnals of the church there is a song, *This little light of mine*. Usually, this song is used with the children during Vacation Bible School. But today I believe it can work for our fraternity. I want to share the words with you.

This little light of mine, I'm going to let it shine.

Everywhere I go, I'm going to let it shine.

Let it shine; Let it shine; Let it shine!

Friends we can do that when we let our lights shine. Then the present society will truly know who we are as a great organization.

Let our lights shine. Come and see!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JULY 2017**

MASONIC LEADERSHIP

By Patton R. Hart

The author, a Past Grand Master of the Grand Lodge of Kentucky, serves as President of the Masonic Renewal Committee. This article focuses on the means and tools to enhance the revitalization of the Masonic fraternity. The Masonic Renewal Committee has developed a “Leaders Resource Guide” which can be downloaded at:

<http://www.masonicrenewal.org>

--STB Editor

Many of you will serve your Masonic lodge in a leadership role. Whether it is as Master of your lodge, Grand Master of your jurisdiction, or as an officer in your local or Grand Lodge, there are many ways you can fulfill the role of a leader. The opportunity to serve includes the responsibility to make a difference for your lodge and our Masonic fraternity.

Masonry made an impact upon our lives, otherwise we wouldn't continue to be involved. We can never forget that we have accepted the responsibility to conduct our lives according to the tenets of Freemasonry—a value-based organization that sets us apart from other men.

The development of solid Masonic leadership is important. In order to continue the success of an organization, one of the prime focuses must be on the leaders of tomorrow. We must continue to share the qualities of leadership with young Masons and DeMolay to shape our future positively.

Leadership is a quality that can be taught. Leaders must take a close look at the needs of their members to fulfill those needs and solidify a future. Although men often resist changing the way things have been done in the past, we must consider change as beneficial for our organization.

Negative comments often come about when a new idea or a different approach is suggested, but Freemasonry needs to generate a culture that is receptive to changes that are innovative and utilize creative imagination. This new environment instills enthusiasm for interesting programs, and enables us to think and plan better.

With those changes, we can move forward and motivate men through effective Masonic leadership. We must establish goals to enable our lodges to move forward with a renewed purpose. We are challenged to move men's hearts to take bold steps toward a new vision. We need to ask ourselves, “Where do we want to be in five years? How will we get there? How are we going to mobilize our resources and talents to make a difference?”

These are important questions that deserve our earnest attention. The answers will establish our vision for the future. Vision isn't forecasting the future, it is creating the future.

The future revolves around leadership. A leader takes the initiative to get the job done and is one who plans, organizes, and implements. This dearly reflects the principles of leadership: planning, goal setting, organizing, personnel, and communicating. The characteristic of a true leader is the ability to have a vision of the future and the will to make it happen. A good leader must have the right vision to succeed. Masonic leaders must possess these essential skills to make things happen and, as leaders, we must have courage and conviction to lead.

To better exemplify this notion, here is a definition using each letter of the word “leadership.”

L stands for love. We must be people-oriented with the ability and willingness to connect and help others. Caring for our members must be our top priority so they will want to follow our lead, thus becoming good leaders themselves.

E exemplifies education. Being a leader means to help educate and mentor those you lead. Learning is always an investment so a leader must emphasize education.

A is accountability. A leader needs to be able to take responsibility for his own actions and set an example that others may emulate. It is a privilege, not a right, to lead others and necessary to learn the art of being a gracious leader.

D represents direction. An effective leader directs the organization in a positive manner. A leader must have knowledge and confidence in his direction to succeed.

E means example. As a leader, you set a standard of behavior that is beyond reproach by being fair and honest. You must set a good example for others to follow.

R is for the respect that a leader earns from those who follow. The important qualities of being respectful and truthful are essential to maintain a good relationship with officers and members. A leader must make everyone feel valued and appreciated by recognizing their contributions.

S represents showing the way for the organization. As an officer, it is essential to exhibit your station with pride and excellence to the best of your abilities.

H is important for honesty. Leaders must not only be honest and forthright with their actions and decisions, but they must also be fair and impartial.

I represents the inspiration others need to excel and to motivate others to reach for excellence. This inspiration will persuade others to work towards accomplishing their Masonic goals. By inspiring others, each member will accomplish more and succeed as a team.

P is for planning and is an important characteristic of leadership. Plan the future so it will be one we can all be proud of.

Each letter of the word “leadership” provides ideas to enhance our skills to be good and effective leaders. By focusing on love, education, accountability, good direction, leading by example, respect, showing, honesty, inspiration, and planning, we can all create a better future of leaders.

If we share these responsibilities, those who follow will become the best leaders they can be. Through our younger Masons and our youth organizations, we can create future leaders around the world.

Leadership isn’t easy. Being a leader is not a responsibility one should take lightly as it offers many challenges. Those challenges are often rewarded with opportunity. Implement these traits to serve the entire Masonic fraternity. Learn from the past, live in the present, and build a better future by exhibiting effective leadership so Freemasonry will make a difference in the world.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, AUGUST 2017**

MASONIC DISCOURSE AND CIVILITY OVER 300 YEARS

By Elbridge H. Brewer

These are excerpts of the remarks made by Elbridge H. Brewer, Grand Chaplain of the Grand Lodge of Ohio, at the Annual Ohio Masonic Home Day in Springfield, Ohio, in June. He also serves as Scottish Rite Active Member of the Supreme Council in the Valley of Columbus.

--STB Editor

It is hard today to appreciate the impact that the combination of Freemasonry and the philosophies developed during the enlightenment period have had on the world.

Monarchies were, with few exceptions, absolutely authoritarian in nature, anointed by God to rule. The King's religion was the country's religion and the only real disagreement between "church" and "state" was in agreeing on who reported to whom—but one thing in general agreement was that to rebel against one was to rebel against both: it would be considered heresy and treason.

The Masonic philosophy of the Brotherhood of Man under the Fatherhood of God threatened the very order of the world. Prior, everyone had an ascribed value based on birth and wealth—social class and rank determined everything, one served those above and ruled those below.

As this began to change, particularly in England—with the growth of the merchant and industrialist class, mathematical and scientific growth and experimentation—there developed a growing appreciation for the value of general education and rewarding and recognizing ability and merit—that is, for those not born to rule their portion of jolly of England.

While I don't know the reasons, Masonry—to use a modern phrase—"came out of the closet" in 1717 and formed what ultimately became the United Grand Lodge of England, an event we celebrate this year at its 300th Anniversary.

As we surmise it, Masonry had previously long existed, although its true scope was probably unknown, but it was not a total secret. One possible reason for its actions in 1717 could have been to facilitate communication and discussion of ideas across a broader portion of the country. Today, Masonry helps us form lasting relationships with other men and their families that would otherwise be unknown to us. It helps our attitudes be more positive and supported, because we know we are not alone in our beliefs.

Then, however, lodges often met for intellectual challenge and stimulation by conversation and discussion providing the opportunity to learn from others, to understand another's point of view, to sharpen one's own understanding and beliefs.

It might have been the chance, as well, to explore ideas that religious or civic officials might find uncomfortable, such as the election of leaders unapproved by those in power, the formation of laws based on equality between men of differing classes and religious beliefs, and the concept that, from time to time, leaders would step aside—voluntarily giving up authority.

Direct challenges to conventional orthodoxy were dangerous. As examples: Ben Franklin was charged with crimes against the church for suggesting that lightning was natural and not a tool to display God's wrath or vengeance. And the Marques de Lafayette, who publicly championed

democracy in the United States and France, had to leave France for his health, not to mention safety. The monarchs didn't fear his actions. They feared democracy. They feared his ideas.

Perhaps the need to share these ideas in a controlled meaningful way became necessary. In short, such new ideas could be explored within a lodge without fear of severe retribution. It's obvious that to have meaningful dialog and real communication the ideas must be shared respectfully.

Thus, we come to the underappreciated gift—civility. The concept has meant different things in different eras and cultures. It doesn't mean uncritical acceptance or abandoning your own principles, nor never disagreeing. It does mean you follow certain principles. Brother Martin Clare, Junior Grand Warden of the Grand Lodge of England, in 1735 codified this concept for Freemasonry. (The ideas are largely a reminder from an essay by John Locke, published in 1693.)

Clare based his approach on the need for “an inward civility of the mind . . . that is based on a general good will, that decent regard and personal esteem for every man.” He identified four dangers to civility to be avoided:

I. Natural roughness. A man with no regard for the feelings of those around him. Rude, arrogant.

II. Contempt. Whether by appearance, word or gesture it is unbecoming as well as unacceptable. Condescending.

III. Censoriousness. Constantly finding fault with others, contradicting them at every opportunity and/or interrupting at every chance to correct. It is necessary at times to correct some factual error or misunderstanding, but it should be done with consideration and as much discretion as possible.

IV. Captiousness. A manufactured offense to belittle an individual or idea to keep it from being properly considered.

Why is this important? If you ever doubted the need or importance our values have today for our republic, simply turn on the news. We would do well to remember Samuel Johnson's admonishment that “when the forms of civility are violated, there remains little hope of return to kindness or decency.”

Margaret C. Jacobs, a UCLA professor who has written about Masonry, studied some of the documents reportedly released by the Soviet Union—records of European-based Masonic bodies that had been confiscated during and after World War II. From her analysis, she theorizes that if Freemasonry would expand and codify the rules that Masonry follows for decorum in lodge and share these with society at large, the fraternity could be a major factor in reunifying our country.

The need for civility is undeniable. We, as Masons and individuals, can certainly continue to model civil discourse and to expect the same in response from those in the world. An assertive civility certainly has a positive role to play in today's society.

But perhaps more importantly, as Masons we proudly display our character with license plates, decals, rings, lapel pins, ball caps, and so on. We ARE on display. We have the opportunity to live and model our beliefs.

Now, in the 300th year of our Fraternity's growth, we must have the courage to model and live those beliefs.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, SEPTEMBER 2017**

PILLARS

By David Ritchie

David Ritchie is a past Grand Chaplain of the Grand Lodge of Wisconsin.

--STB Editor

Masons are slow to change and, as a rule, do so only grudgingly. This has protected the craft from flights of fashion and fancy throughout the centuries. Yet change is inevitable. The world outside our gates has changed drastically within living memory. It is a very different world today than it was 50 or 100 years ago. We bemoan the loss of newly made Masons and ponder if we are relevant today.

Years ago, the pillars of the communities knocked on our West Gate. We welcomed them in and taught them how to shine. Each man was taught to build his earthly temple on the pillars of strength, wisdom, and beauty. These Masons were the pillars on which society rested and relied. These men, captains of commerce and industry, business owners, and community leaders sounded an alarm at our outer door. Today the guard at the West Gate, too often, rests undisturbed.

When there is a knock, we find not a pillar, but a very rough ashlar seeking admission. He is not the man his grandfather was when he knelt at our altar. We wonder how long he will labor beside us. How complete will his Temple be when he fades away from the craft? A rough stone where once stood a pillar. Yet is he not cut from the same quarry? Is not this the same stone that has been worked with through the centuries? The quality of the stone has not changed. The quality of good men has not changed, but the world has.

The tools that shaped generations before are sadly missing today. Replaced by the vulgar, mean, and common. What was second nature to the pillars of the past are rare commodities today. The rough ashlar at our gate knows little of the skills needed to form those three great pillars on which his life should be built: strength, wisdom, and beauty.

The pillars of the past will tell you that strength comes from trying and failing and trying again. These men of commerce, business, and agriculture rode the ever-changing tides of war, depression, drought, and flood. Embracing the good times and struggling through the trials and vicissitudes of life. Those who succeeded became strong and their pillar was strengthened.

The rough ashlar was shaped in a seemingly contradictory time when everybody won and there were no losers. It is also a time when mistakes and failure are not tolerated. A single mistake could mean your job, a lawsuit, or ridicule from strangers on public media. He works not for himself but for others. His mistakes are his alone but the rewards often go to others.

The pillars will proclaim that wisdom comes from experience and learning from the elderly and wise. Today society values youth over all things. Age with its experience and wisdom is to be avoided. Today we must look young, act young, and we follow the trends set by the young. The old ways are shunned and those in their final years find they must relearn new ways to survive. The rough ashlar seeks light but many do not know why.

The pillars will remember poetry learned in school, literature that stirred the soul, paintings that captured the essence of life, sylvan woods, and the night sky. The rough ashlar was taught that

the violent and obscene words of the rapper constitute poetry. Sound bites and internet discussion has taken the place of literature. Art must be shocking and unsettling. The vandal, or street artist with his graffiti is held up as art. Growing up urban, he has never experienced a wood on a soft autumn afternoon. Because he fears the dark, he has never peered into the heavens and lost himself amongst the stars.

The man who enters our West Gate may not be the pillar that once knocked long ago, but he can certainly exit the gate a pillar to his family and community. He comes seeking light—knowledge of things he never thought he would find. Have we forgotten that we too were once hewers of stone? Each man's temple is his own to create yet, can we not work with the tools we were given to help this brother form the three pillars upon which his temple rests?

In helping the ashlar form his pillar of strength, can we not provide him a place where he may try new things and push himself further than he thought possible? A place free from reproach and censure? He will not be a perfect officer or a perfect ritualist. He will make mistakes. The events he plans will be flawed. Yet each flaw that is remedied, each line of ritual flawlessly executed, and each accomplishment builds pride and confidence which in turn build strength. He will soon begin in his confidence to fortify the pillar and the pillar of strength built in the light will support him in the darkness.

As Masters or Overseers of the Work, we like to discuss Euclid's 47th problem, or matters esoteric. The pundits gather around and discuss matters deep and symbolic. We call this Masonic education. The ashlar in our mist is seeking wisdom in guiding his life, marriage, and family, and wisdom in keeping his passions in due bounds.

Our opinions are not forced on him, but the instructive tongue will almost always find a receptive ear and our brother will grow in knowledge. As his wisdom grows, the pillar takes shape and that which was learned in the light will illuminate his path in the darkness.

How can one create beauty without experiencing beauty? Do we encourage our brother to learn poetry or read the great works that he may better understand our ritual? Do we encourage him to plant a garden or study a flower that he may better understand his Creator's hand? Do we play music which will open his mind to higher thoughts? By exposing him to beauty, he begins to adorn in the light of the pillar which will give him joy and peace in the darkness.

The world has changed. Pillars no longer knock at the outer gate of our temple. Yet with brotherly love and the instructive tongue, a pillar takes shape. Throughout his life the rough ashlar will seek to prefect itself as we have sought to better ourselves. The world has changed, but that man who came to us in darkness, now returns to the darkness, a pillar. The world will continue to change and he will change it.

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, OCTOBER 2017**

WHAT CAME YOU HERE SEEKING?

By John K. Bishop

This article by Most Worshipful John K. Bishop is an expansion of his Grand Master's Message in the Fall 2017 "Light from the Great Land," the official publication of the Grand Lodge of Alaska.

--STB Editor

During the course of my Masonic travels, attending the Conference of Grand Masters, and other Grand Lodge communications, there are three topics that dominate most discussions: Guarding the West Gate, providing a worthwhile experience to the new Mason, and membership retention. Several committees have studied these topics and have made reports. Breakout sessions have addressed them. It is obvious that these are universal areas of concern. We have enjoyed discussions on: the differences of generations, the effect of technology, and what new brothers are looking for. In the end, membership retention appears to be our largest problem. We have asked ourselves, "What are new brothers seeking?" and, "How do we hold their interest?" All these issues are as relevant in Alaska, as they are in any other jurisdiction.

Leadership is "a process of influencing people to accomplish the mission, inspiring their commitment and improving the organization." As Masons we have the opportunity to be leaders, and to develop leadership in ourselves and among others. Leadership is about character, about who you are as a person and as a Mason. Few of us are destined to be leaders like our founding fathers, but by the example of who we are, we do inspire others. Leaders are individuals who you have looked up to, or tried to emulate by their example. Our new brothers are looking to all of us to be the example and to be leaders. The first order of business of any Masonic leader is to promote peace and harmony among the brothers, and that duty is incumbent upon all of us! You can be a leader by example and you can promote civility within your lodge and in your community.

Guard the West Gate

Attract and inspire quality men to join our ancient Craft. We should be less concerned with numbers and more with quality. We make good men better! We need to be faithful to our trust; we should only recommend those to participate in our privileges who we have strong reason to believe that, by a similar fidelity, he will reflect honor on our Ancient Craft. Many jurisdictions, including our own, have adopted the "Six Steps to Initiation" program in some form and extent. I have encouraged our lodges to adopt this program in a form that best fits their unique circumstances. Get to know a prospective candidate. Invite him to lodge meals and activities, and get to know him and his family. Require him to demonstrate, in some form, a commitment to learn the work. Ask him to memorize a short paragraph or two, or write a short paper on a subject he is knowledgeable. Or perhaps, have him read something monitorial and then write a summary of what it means to him. These things will only whet his interest and feed his appetite. This may take six months or longer, however the candidate now has made an investment; he has demonstrated interest and commitment, and has a better understanding of what we expect of him. Also, you have had time to

get to know him. When you sign his petition, you will have strong reasons for doing so, and you will be upholding your obligations when you recommend him.

Provide a worthwhile experience

Many lodges have taken steps to make their meetings less tedious, and more meaningful. Business meetings across all organizations are necessary, but are often dull. Delegating issues to appropriate committees and having them bring reports and recommendations before the lodge is good leadership and shortens discussion concerning the more tedious business of the lodge. Committees not only can make lodge meetings more efficient, but involve the brothers. This provides another means of inclusion and involvement. Additionally, these are opportunities to begin developing leadership within lodges.

In all meetings, the Master should uphold proper Masonic decorum and protocol. That said, good and meaningful ritual work demonstrates pride, is inspirational to the new brother, and inspires all the brothers to contribute to good work. Lodges that provide some form of education at their meetings attract more brothers. Moreover, having informal gatherings, either in the dining hall, someone's home, or elsewhere, is an opportunity for educational discussions and are equally important to fellowship and inclusion. There should always be time for fellowship either before or after all meetings.

What came you here to do?

Or, what came you here seeking? Ah, now there is the question! What is our new brother seeking? What do we all seek in our Masonic experience? When you submitted your petition did you know then and do you know now what you were seeking? Think about that! These are serious questions worthy of some contemplation. And now when we go to lodge what do we seek? I venture you have never given much thought to these questions, but it might be useful to determine the answers. So, let me put still more questions before you: Do you enjoy watching the news? How do you feel about all the controversy? Do you appreciate all the contention and negativism in social media? If you answered that you are bothered or distressed by this negativism, what came you to lodge seeking? I propose that you came seeking "Friendship, Morality, and Brotherly Love," and that you came seeking fellowship, peace, and harmony. Moreover, I suggest our new brothers came seeking that same brotherly love and affection. They come seeking a refuge from the profane world with all its conflict, dissention, and negativism. Yet, we, being human, have allowed the ills of our society to creep into our "Sacred Retreats."

My Brothers, I believe we can do more for membership retention and attracting good men by being leaders in respect and civility and by refusing to take part in the contention and conflict that has infected our society. Be strong. Live by your convictions. Live by your obligations as a Mason. Be civil and respectful to all! Society needs relief from the distress of our contentious world; our lodges need to be sanctuaries. We need to be leaders, and we need to be a positive influence in civility and respect!

Be leaders, and do good unto all!

**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, NOVEMBER 2017**

THE MENTOR'S GAVEL

By Michael Johnson II

This article, reprinted with permission of the Grand Lodge A.F.&A.M. of Kansas, first appeared in the Spring 2017 edition of the Kansas Freemason. Its author is RW Michael Johnson II, ADGM.

--STB Editor



In the First Degree of Masonry, the Common Gavel is used by the operative Mason “to break off the corners of rough stones,” or by the speculative Mason, to divest “our minds and consciences of all the vices and superfluities of life.” In this degree, we are taught that the “rough ashlar” symbolically alludes to ourselves, as imperfect stones to be shaped into that perfect ashlar we hope to become.

This would make ourselves better suited for the plan the Grand Architect has written down in our Book of Life. These metaphors are outstanding concepts we should all hold dear to our heart, as we will not travel very far on our Masonic journey without them.

However, there is an additional perspective on the Gavel not often considered that is equally important. We will never traverse the road of life, and find joy in doing so, without the helping hand and guidance of those around us. Our Brothers are specifically suited for this purpose, as they have obligated themselves to a lifetime endeavor to do so. Deep consideration of this concept reveals the Gavel we each hold has a dual purpose. The first is to our own “rough ashlar,” but the second is to all those around us whom we call family, friends, and Brothers.

For Brothers, who take our obligations seriously and live in the manner our Fraternity teaches through its several lectures and ceremonies, it is important to understand that we have a profound effect on those around us: intentional and unintentional. The latter will result if proper thought is not invested into relationships, and the results will be unknown. That is not the goal.

Instead, the prize is the positive, successful relationships that witness the personal and fraternal success of Brothers that occur because of insightful, intentional interactions which place others first. We accomplish this by using that Gavel we have come to know so well through the introspection and improvement of ourselves.

Remember, to be a mentor we must be intimately familiar with our own positive and negative attributes, and only the experience this process affords will enable us to effectively mentor those around us. A slight tap here and a calculated strike there with that Gavel begins the work that will form a stone into a square, in ourselves, as well as others. It is no accident that this working tool is introduced in the Entered Apprentice degree, since that is the beginning of our Masonic journey that will offer spiritual and moral growth.

If we don't consider the consequences of our actions, a wrong word or an unintentional action will cause that stone to fracture and break, thereby losing a potentially contributing member of our great Fraternity.

This is indeed a weighty responsibility, as the skill required to make those calculated strikes is considerable. To do so, it is important to understand the Gavel's use and how it is wielded by the Craftsman's hand.

Depending on the task, our Brethren have utilized a few different types of Gavels. We have seen the type of Gavels used in our Lodges that resemble those used by judges. This type of Gavel has two flat surfaces and represents authority. There is also the maul, which is flat on its top and is used to strike the chisel that forms the rough ashlar into a perfect ashlar. Then, there is the Gavel that has one flat surface, with the other side being a pyramid-shaped cone used to strike and form a stone. That is the Gavel we use to hone men who want to enter our Lodge into that rough ashlar that will eventually support our Fraternity.

While a Mentor is not restricted to the exclusive use of this Gavel, it is the working tool used on candidates at the beginning of their Masonic journey. After all, it is not even known yet if they are a good fit or are willing to invest the time necessary to gain proficiency in our degrees. This determination should have occurred through the investigation process, yet it is not always clear until the degree work.

To exemplify this in the analogous perspective of our ancient Brethren, the operative Mason had to know the type of stone he was working with to determine the proper skills, techniques, and processes to shape that ashlar into the necessary building block. To accomplish this, the Mason must understand how the different types of igneous, sedimentary, and metamorphic stones are formed and the unique consideration each requires to determine how hard to strike that stone and at what angle.

The same can be said of the present-day speculative Mason who mentors candidates; he does not know what type of person he is dealing with until he begins the mentoring process. As that relationship grows, the Mentor will grasp the proper techniques and skills required to successfully mentor.

This perspective is not readily visible in the everyday consideration of our lectures. In fact, one must look specifically at the types of gavels employed in antiquity, as mentioned previously.

The Common Gavel is not designed for the precision necessary to make those stones perfect. It has a conical shape at one end that is unable to make perfect strikes that flake off rough areas and make them smooth. It is unwieldy and is the first tool used by the operative Mason to begin the formation of a rough ashlar. After which, the craftsman will use the chisel and maul to smooth that stone.

The Common Gavel of the Entered Apprentice degree is no different. It is introduced at a time when we are rough, and young in our Masonic journey. We are just not simply rough ashlars ready to be molded. The rough ashlar must be formed, just as that perfect ashlar is worked over a lifetime. The Mentor is there to help the candidate understand this process—to help him understand what type of stone he is and how to best to mentor him to learn and utilize the proper skills and techniques to grow spiritually and morally. That is how the Mentor's Gavel is employed.

The next time you look at that gavel and consider its use, please take a moment to ponder what your action, or inaction, does to others.

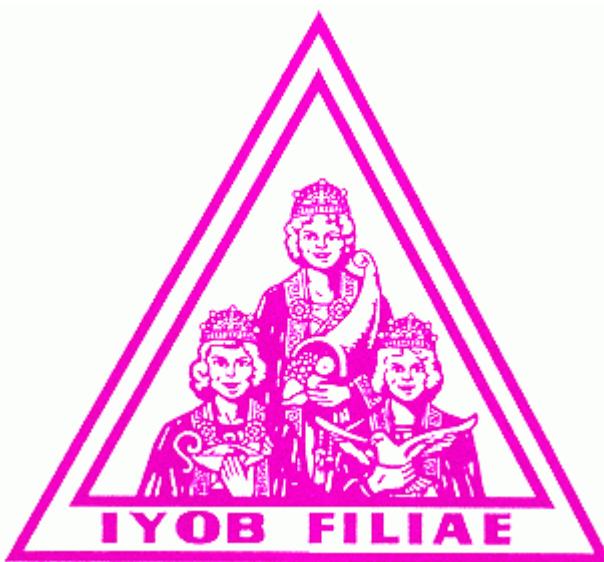
**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, DECEMBER 2017**

JOB'S DAUGHTERS AND MASONRY

By Elizabeth Melgrum

Elizabeth Meldrum is Miss Job's Daughter of Virginia, 2016-2017. Her address before the Grand Lodge of Virginia was talked about for days after by those in attendance.

--STB Editor



I joined Job's Daughters in 2010, but was involved pretty much before I was born. My mother's side of my family has a long history of Masonic involvement starting with my great-great-grandfather and my grandfather. Many of my relatives are members of the Eastern Star, Amaranth, Daughters of the Nile, DeMolay, and of course, Job's Daughters.

Job's Daughters was started 97 years ago in Nebraska for the daughters of Master Masons to learn some of the same values taught in Masonry. Job's Daughters teaches leadership and public speaking, organizational and life skills and can create lifelong friendships. All of this is very good information about Job's Daughters.

But I want to talk to you today about the relationship between Job's Daughters and Masons. Job's Daughters wouldn't exist without you! We come visit you every now and then, maybe serve you some food, sell you lots of stuff you probably don't need, and sometimes pitch in and clean your buildings. We are blessed to be able to visit you and feel welcome!

But we desperately need more from you. We need you to visit our meetings and be on our Council, it's only two meetings a month! In 2017, in Virginia, we have 17 Bethels. In 1987, there were about 55 Bethels. That's just been thirty years and it's a 69% decrease in membership. Has your membership decreased also?

Why should we work together to make our organizations grow? Why would you consider helping us out? What could teenage girls do to help out a bunch of grown men? I know of two reasons:

1. The most obvious—Teenage girls have fathers. Masonic organizations used to be the social gathering spots. Many families have grandfathers and great-uncles who are Masons, but this generation is not involved. If the Job's Daughter is interested in becoming a better girl, maybe her father is interested in becoming a better man?

2. Another slightly less obvious reason—teenage girls usually grow up and get married. Do you think their husbands will share the same values as our teenage girls? Most likely! If Job's Daughters helped make her a better girl, don't you think she might want her husband to be a better man? And wives usually have some pretty fierce influence over their husbands!

Now those are reasons we should work together to benefit both of our organizations. What about some reasons that benefit both the girls and the men? Now, these reasons get a little personal but I don't know how else to convey to you how important you could be in the life of a Job's Daughter.

1. Friendship. We can all use more friends. But wouldn't it be great to have a friend that is of a different generation than you? With a bit of a different perspective? To a teenager, you can provide wisdom and guidance about your experiences. You can help with job and career advice, how to deal with their first car, or encourage them to try something new. And we can help you with your new iPhone!

Some of my very favorite people are Masons. They tell me how bad the boys are, talk to me about what college I want to go to, and ask about my volleyball and rugby games. They are my friends!

2. Humor. They say being with younger people keeps you young yourself. I think it's because the differences in our generations are funny. You think our clothes and our music are sometimes funny. You laugh at the pink stripes in our hair.

Our innocence reminds you of some of the silly things you did "way back when." You laugh at, or with, us. And we laugh at how slow you drive and how you "dance." There are MANY Masons who laugh with me. They make fun of my clumsiness. They call me Lizard and Trouble. They tease me if I go on a date. I laugh at their hair styles and their silly jokes. We laugh a LOT!

3. Trust. Teenage girls are learning about so many things in the world. New experiences, new people, new challenges. Who can we turn to for help? Sometimes it's embarrassing to talk to a teacher, or maybe we don't want to stress our mom out. If you are our friend, and we can trust you, our confidence soars. We believe it when you say we should go for it when trying out for a play at school. We listen when you say we probably should get started on that book report for school—since we don't really listen to our parents when they say that!

Sometimes hearing a good message from someone other than our parents carries a little more weight! And you can trust us when we say you probably shouldn't wear those plaid pants!

4. Hope. Hope for the future. Hope for a better world for all of us. We have joined Job's Daughters because we, and our family, want us to live a better life. We share the same values as you do. There are lots of activities for teenagers these days. But do they have the same values and teachings that Masonry does? Job's Daughters, Rainbow for Girls and DeMolay have the SAME values and teachings. We want to be better people. We want to make the world better. Please help us. I promise that if you become involved with my friends in these Masonic youth organizations you will feel that hope. You will see talent and compassion and intelligence and love. Please share your talents and compassion and intelligence and love with us.

The last reason I have for you is very personal. It comes from a story that I remember overhearing my mother tell lots of times. It is faith. Faith in our values and teachings. The last and most important reason to work with Job's Daughters is Faith.

When I was nine years old, my dad committed suicide. My mother called my grandfather to come get me and my brother out of our house while the many police and rescue people were there. My grandmother came over too and helped my mom. My mom was scared and angry and sad, as you can imagine. Most of all Mom was worried. Worried about me and my brother, worried about the future, worried about everything. My grandmother made her go sit in the living room and get a drink of water. Then a big detective came in to talk to her. Mom was pretty nervous about that. He started talking and she was probably crying a little. Then she looked at his hand and he was wearing a Masonic ring.

She said at that moment she knew everything would be OK and that maybe God had put this particular detective in her path for that very reason. I will never forget this story. In this horrible, scary time the thing that gave my mother faith was the Square and Compasses.

My dad wasn't a Mason, but my grandfather was. And lots of the significant people in my Mom's life growing up were Masons. These men interacted with her as a teenager in Job's Daughters and gave her faith. Faith to believe that she could trust a Mason, that they were her friend and gave her hope that everything would be OK.

I know that's a pretty extreme example of the good things Masons can do for Job's Daughters.

But what if that one girl that you talk to after visiting a Job's Daughter meeting ends up with a story like my Mother's?

Don't you want to be one of the reasons she has that Faith?

Thank you.

MASONIC SERVICE ASSOCIATION PARTNERS WITH AMITY

List of Lodges/Short Talk Bulletin Phone App

This Article appeared in the December 2017 Emessay Notes of the Masonic Service Association.

For many Masons, finding a lodge in another jurisdiction, either state, province, or country, has been a struggle. The Amity mobile app, by Copiri (amity.copiri.com), was created so any sojourning brother can register and find lodges throughout the world. While still in its infancy, the Amity mobile app is being recognized as a welcome companion to the *List of Lodges—Masonic* published by Pantograph Printing and Stationary Company of Bloomington, Illinois. The *List of Lodges—Masonic* is usually kept at every lodge secretary's desk for use to validate the recognition dilemma faced when a brother who cannot be vouched for attempts to visit a Masonic lodge.

The Amity mobile app is free to install from either the Apple Store for iPhone, or Google Play Store for the Android platform. It allows a search for lodges by city in nearly every country. Once the lodge is found, the user can check if the lodge has been registered with Amity, or the Master or secretary, and if notes have been entered about the lodge. As the developers say, their purpose is to help brothers connect with each other.

The hope is that brothers who want to travel and find lodges outside of their usual borders will download the mobile app. They would then be able to find a lodge, and be able to show their Grand Lodge is recognized by the Grand Lodge they visit. A guest would even be able to "sign in" to the secretary, much as they would with a guest book.

Over 33,000 Masonic lodges and over 250 Grand Lodges around the world are listed. Registered users are spread across 47 states as well as the District of Columbia, Puerto Rico, and in 27 countries.

The Masonic Service Association's *Short Talk Bulletin* will also have a presence on Amity's mobile app. The MSA logo will lead to a location where a *Short Talk Bulletin* is displayed. A past *Short Talk Bulletin* will be available on every registered user's phone to read, and the issue will rotate monthly, free of charge. A year's subscription to the *Short Talk Bulletin* will be available for the mobile app. The subscription will also show the past twelve *Short Talk Bulletins*, again, rotating through the year.

MSA's Short Talk Bulletin is recognized as the widest distributed Masonic publication in the world. It is printed and sent to member Grand Lodges and their lodges, as well as every Grand Lodge officer and Past Grand Master. The wide-ranging topics are meant to be read at a lodge meeting for just a few minutes, thus, the "Short Talk." Now, with the Amity mobile app, a *Bulletin* will be available at every meeting.

The goal of this partnership is to expand the reach of each organization through the use of the other's existing processes. By implementing such a partnership carefully, both the MSA and Amity can impact global Freemasonry in a positive way.

Your Grand Lodge is always the final authority on questions of inter-jurisdictional recognition. When in doubt, consult your Grand Secretary for a final opinion. And, as our friends at Amity say, travel . . . safely.

THE MILLENIAL MINDSET—REACHING THE MILLENNIALS

This Article appeared in the July 2017 Emessay Notes of the Masonic Service Association.

For several years there has been a lot of discussion about younger Masons: what they want, and what the Millennial generation, those born between 1980 and 2000, means to Freemasonry. For those Freemasons who have been members for many years, this is a difficult issue to understand. Millennials' values are different and, at times extremely vexing to older brothers who don't understand those differences.

At the recent conference of the Masonic Services and Communities Association (MSCA) in Louisville, Kentucky, a small booklet provided a condensed analysis about "The Millennial Mindset," by Ms. Cara Stilletto of Crescendo Strategies (crescendostrategies.com).

While the booklet focused on business practices to deal with the Millennial generation, it also has profound insight that is meaningful for the Masonic fraternity.

By 2020, Millennials in the workforce will outnumber the Baby Boomer generation (1946-1964) and the GenX (1965-1979) combined. By 2025 they will comprise 75% of the workforce and exert enormous influence on work habits, job turnover, and expectations.

Framed in Masonic terms, the Millennial generation will have their own views on how Freemasonry fits into their lives, how they affect the regular officer progression, and how they will impact what goes on in a lodge meeting.

The booklet explained the challenges using the word **TABLE—Technology, Authority, Balance, Loyalty, and Entitlement**. It gives examples of how each subject may be a source of conflict and how those conflicts can be avoided or dealt with when they do occur. The principal lesson it tries to teach is an understanding of each side of a disagreement.

Technology is vastly different for a Millennial than most Masons realize. The cellphone is such a part of their life they might think nothing of pulling it out during a meeting, just as they might not have dealt with a vinyl record for music, or even a cassette. "Our relationships with technology have begun to mirror our comfort level regarding change." Shelf-life for technology is shortening and making longevity relative. Five years is more like a lifetime in a Millennial's mind. Millennials are used to change and accept it, while older Masons may be resistant to doing something different, or doing it in a different way.

Authority is often questioned by Millennials. They were given a voice at a very early age, and not told to sit down and keep quiet. "Respect might not come immediately, and it certainly won't be based on authority." Is respect demanded by someone's position or even age? To a Millennial, respect takes a lot more than that and it must be earned.

While Millennials might appear to be "goofing off" during lodge, they probably have integrated Masonry into their lives more than they are given credit for. To them, there is no need to "**balance**" work and relaxation time. If Freemasonry is a "way of life," Millennials may better understand how to practice it in a real way. "Millennials value authenticity and being 'who we are' all the time, whether at work or play."

Loyalty is an experience many Millennials have never known. Divorce peaked in the 1980s. They have seen how their parent's loyalty went unappreciated at their job. If their lodge meetings are boring, they're gone. If they don't like a clique of brothers, they're gone. If they don't get what they expect out of Masonry, they're gone. It's little wonder that a recent survey of one Grand Lodge showed the most frequent Masonic life of a new Mason was three years. Loyalty is gained by how one is treated, and not if it is demanded.

Most of the Millennial generation feel they are **entitled** to more than they have earned. It may have been how they were raised; that everything came too easy, or their parents overprovided to make up for what they themselves had gone without. If Masonry teaches anything, it teaches patience. Patience and tolerance are new lessons for young Millennials. They may need someone to vent their impatience and intolerance. This is where mentoring is so important.

In his closing message, the Grand Master of the Grand Lodge of Indiana, MW Carey B. Carter had some cogent comments about the Millennial generation. “. . . they collaborate well with members! . . . The millennials consider participation with their communities an essential element of a citizen’s duty and they seek to make a difference in the world. . . . work well on teams . . . value guidance . . . value education and integrity . . . have already distinguished themselves as a generation that gets along well with others, especially their elders.”

“This generation will be a game-changer for us if we can find an acceptable method of blending their devotion to technology with old school Freemasonry.”

“These days, most every organization is one generation from failure and we are no different.”

SOUTHEASTERN MASONIC CONFERENCE MEETS IN LOUISVILLE, KENTUCKY

This Article appeared in the September 2017 Emessay Notes of the Masonic Service Association.

Ten Masonic jurisdictions met in Lexington, Kentucky, for the Fifty-Seventh Southeastern Masonic Conference on August 4. Each gave a short presentation averaging twenty minutes and allowed for questions and discussions.

Tennessee Grand Master Casey Hood entertained his audience with the following description of what it means to be a “Past” Grand Master:

The greatest word any Grand Master ever gets to speak is the word **Past**. So, I thought “what does it really mean to be Past Grand Master?”

“P” for Past. Before I became a Mason I had one simple prayer in my whole life. “Please, God, put where you need me today, to do the things you want me to do, to help who you need me to help.” Somehow, I got in this line and ‘please’ changed: It started about a month before Grand Lodge when I was hopefully going to be elected Grand Master, and I got to saying, “Please, God, let me make decisions that are pleasing in your sight.” About a week into being elected, I got to saying, “Please, God, don’t let me make so many wrong decisions, that others can’t make them right.” A few months later I said, “Please, God, give me the strength mentally and physically to make it another eight months.”

When I got by my first quarter, into my fifth month, I got my “A” in Past. I started saying “Almighty God, where did you find so many two-year-olds to put into one organization?” I’m just going by previous observations, now. I had noticed my predecessor, Billy Ray, when he got into his fifth month saying; “Almighty God, what did I ever do to deserve this?” And when he got into that third quarter, he got to the “S,” saying “So help me God, if I can make it through this with my sanity, I’ll never run for the bottom line of anything ever again.”

Then he got to that tenth or eleventh month, and he got to saying, “So help me God, if I could go back in time, I believe I would kill the man who asked me to run.” And then it happened. He got to the end of his road, he got that “T” and a big smile came on his face. I got to hear him saying things like, “Thank you God, it’s over.” And I heard him saying, “Thank you God, now you’re Grand Master.” And I heard most all these Grand Masters say, “Thank you God, for giving me this opportunity. You allowed me to do things as Grand Master I never would have gotten to do. Thank you, God, for giving me the strength to make it through all this.” And most important from Billy, I heard one little line, “Thank you God for not letting me make so many wrong decisions that Casey couldn’t straighten them all out.”

Brother Jon Michael Taylor, Junior Grand Warden of Alabama, gave an interesting talk about the “Importance of Unity and Harmony in the Lodge Today,” stating that “Each and every man who walks through our doors will find a reason to stay, or will find a reason to leave.” He hoped the leaders would go back to their lodges and encourage unity and harmony as it would not only help the fraternity, but it would cause membership to grow.

Brother Brad Phillips, Deputy Grand Master of Arkansas, spoke on the topic “Is anything on the square?” He listed the topics a Grand Lodge should consider about the usage of social media. Questions need to be asked out how lodges and Masons should act when online.

Junior Grand Warden of Florida, Thomas L. Turlington, Jr., offered the topic “Competition vs. Choice.” His message stated that in a Masonic office, there should never be competition between Masons, but rather a choice between brothers. Competition should be within each of us for growth and to be a better man.

Past Grand Secretary Joe Watson’s topic was “Are you a Mason and if so why?” He said he wanted to work for an organization that could change a person’s life for the better. He talked about his experiences at the Masonic Children’s Home.

Deputy Grand Master of Louisiana, Martin J. Reinschmidt, spoke about “Does your lodge have a dress code? What do young Masons want from the Fraternity?” He related how enforcement of a dress code in some lodges would be resisted. Brothers come for fellowship, not a dress code. He continued that Masonic education is paramount for retention of younger and newer Masons.

This led to a discussion that perhaps if Masonry teaches the conduct of a gentleman, there wouldn’t need to be a requirement of proper dress. It would come naturally.

Brother Jason A. Jefcoat, Junior Grand Warden of Mississippi, investigated the subject “Why has the cost of being a Mason not kept up with the cost of living?” In 1929, the average per capita income was \$273 per year. Today, in Mississippi, average income is \$54,000. Lodge dues were \$5 per year in 1929. For the past 88 years, the average inflation rate is 3.4%, while the cost of being a Mason has increased 1.89% annually. Dues should be \$1,000 per year. His point was that there is a “perceived perception” in the cost of something and the value of a product is often determined by its cost.

After lunch, Grand Master Michael Smith of South Carolina talked about the “Lodge of the Future.” He said, ‘Freemasonry is not good because it’s old. It’s old because it’s good.’ He posed a question about whether we are feeding the souls of our members, and how do we do that? Education, again, is critical. He encourages lodges in South Carolina to ask their members and visitors to show their dues cards at every meeting. This repetition creates pride in the membership.

Brother Charles Mixon, Junior Grand Warden of Tennessee, said “It’s all right to talk about Masonry.” Our actions tell people more about Freemasonry than just what we promise in our obligations not to say. We need to let others know that Freemasonry is one of the most significant parts of our lives.

Grand Senior Warden Steven Swank of West Virginia brought the topic of “Corner Stones” to the group. He explained the history, importance, and how the ceremony of dedication takes place in West Virginia.

Finally, a very entertaining talk was given by Kentucky Grand Senior Warden Gary Rose about “Boys, old men, preachers, gambling and liquor.” He described the history of petitioning age, dues exemptions, and laws against associations with liquor and gambling. He described how the 1995 constitution rid the Grand Lodge of 440 regulations. He pleaded that before a jurisdiction writes a new constitution, it should keep what is good from the old one, and recognize the decisions that were approved by the Grand Lodge that formed the basis of those rules.

ELECTED FELLOWS OF THE TENNESSEE LODGE OF RESEARCH

| <u>NAME</u> | <u>DATE AWARDED</u> | <u>NAME</u> | <u>DATE AWARDED</u> |
|------------------------------|---------------------|-------------------------------|---------------------|
| Howard Ketron "Jack" Akard | Dec. 13, 1997 | Philip Edward Phillips, Ph.D. | Dec. 12, 2009 |
| *MW John Burton Arp, Jr. | Dec. 10, 1994 | Paul Frederick Richards | Dec. 11, 1999 |
| *Donald Barrow | Dec. 10, 1994 | Robert Harold Richards | Dec. 10, 1994 |
| Thomas Ernest Brooks | Dec. 10, 1994 | *John Nicholas Sharp | Mar. 9, 1996 |
| *MW Billie Reginald Brown | Dec. 10, 1994 | *Donald Martin Smith | Dec. 10, 1994 |
| MW Ronald Jasper Coates | Dec. 8, 2001 | David Edward Stafford, Ed.D. | Dec. 11, 2010 |
| *Harold Cristil | Dec. 10, 1994 | *Louis Steinberg | Dec. 10, 1994 |
| *Bobby Joe DeMott | Dec. 10, 1994 | Charles McBerry Thames | Dec. 10, 2005 |
| *Jacob Roach Denny | Dec. 10, 1994 | Vincent Lamar Troglen | Dec. 10, 2011 |
| Thomas James Driber, Ph.D. | Dec. 13, 2008 | *Clarence Raymond Wilson, Jr. | Dec. 12, 2015 |
| *Charles Jahew Eads, Jr. | Dec. 10, 1994 | | |
| Robert Elmer Gooch | Dec. 10, 1994 | | |
| *Gary William Hall | Dec. 13, 1997 | | |
| *Virgil Marion Hileman | Mar. 9, 1996 | | |
| MW Dickie Wayland Johnson | Dec. 9, 2000 | | |
| 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 Defries 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 | | |
| | | *Deceased | |