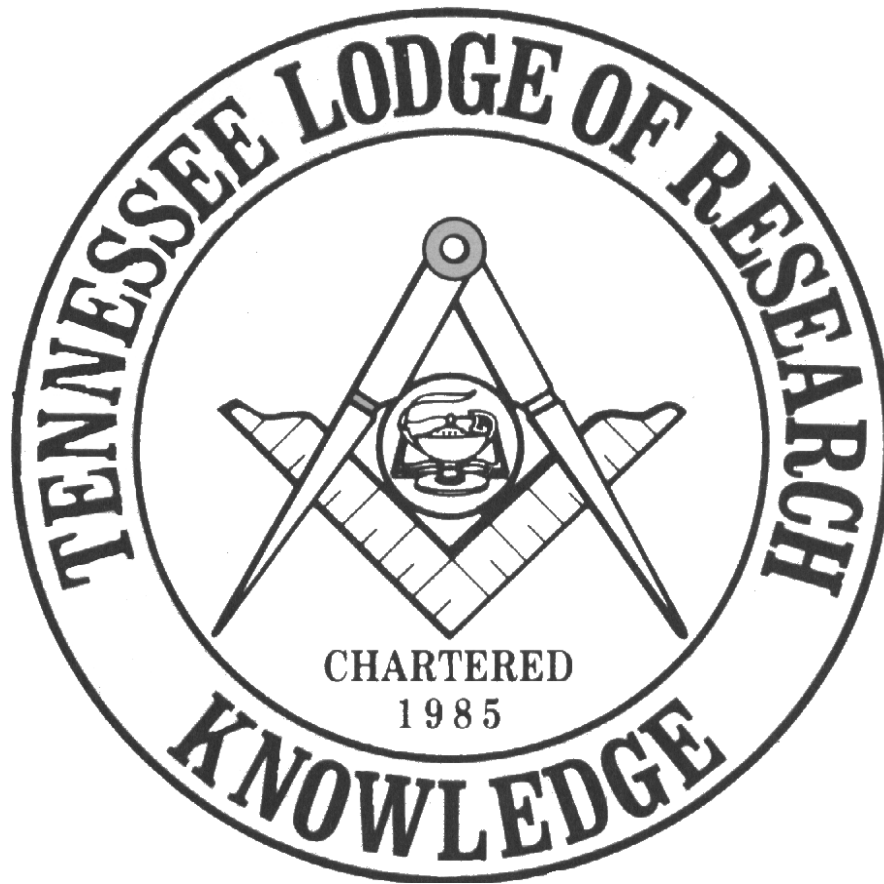


**TENNESSEE LODGE OF RESEARCH
F. & A. M.
ANNUAL PROCEEDINGS**



2021—HICKS

**2021 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

OFFICERS FOR 2021

ELECTED

Jason Francis Hicks Cookeville Lodge No. 266, Cookeville, TN	Master
Derrell Wayne “Boo” McAfee Old Hickory Lodge No. 598, Old Hickory, TN	Senior Deputy Master
David Clinton Swaim , Sr. Somerville Lodge No.73, Somerville, TN	Junior Deputy Master
George Caleb Ladd III Benton Lodge No. 111, Santa Fe, Tennessee	Secretary/Treasurer

APPOINTED

Wallace Edward Bernard Charlotte Lodge No. 97, Charlotte, TN	Chaplain
Michael Adam Neulander Pleasant Grove Lodge No. 138, Culleoka, TN	Tiler

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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

John Raymond Shute, Jr., The Innovator of Modern Masonry

By
Jason F. Hicks, 32°

Wor. Bro. Hicks is a Past Master of Cookeville Lodge No. 266, the present Master and Fellow of the Tennessee Lodge of Research, and the second recipient of the Tennessee Lodge of Research to earn the title of Tennessee Masonic Scholar.

You have probably heard of the Allied Masonic Degrees, the Knight Masons, or the Grand College of Rites but do you know what they share? They share a founder and advocate, many modern Masons have never heard the name John Raymond Shute, Jr., or J. Ray Shute. I was among that group until I attended Masonic week in Washington D.C. in 2019 and was told by a North Carolina Freemason to look him up because I would be amazed. I am glad that brother issued that challenge to me that night. What I found was a man who worked nonstop for the fraternity and started many organizations that we consider to be main stays of Freemasonry today. These organizations required a vast amount of research and a required the men that Shute nicknamed the “innovators” to travel the world, which was no easy task, given that there was a depression going on at the time.

Today, we take for granted that the degrees that are owned by the Grand College of Rites might have been lost to time once all the members passed away. Or, that the beautiful “green degrees” of Knight Masonry might not be shared as widely because they never expanded outside of Ireland. All of this is due to the momentum and drive of John Raymond Shute and the “innovators” that he helped to stir up in the 1920’s and 1930’s in North Carolina. I will first explore who John Raymond Shute was and then look at each organization he had a hand in creating and their purpose and his roles within each of them.

Biography

John Raymond Shute, II was born in Monroe, North Carolina. He was educated in the Monroe public schools. He graduated from Georgia Military Academy in 1921. He attended Trinity College in Durham, North Carolina and later received a master’s degree from Atlantic University. Mr. Shute was a businessman and served in the capacities of president, chairman of the board, member of the board of directors, partner, and business manager of many businesses including the J.R. Shute Company, Shute Motors, Inc., United Airways of North Carolina, Monroe Investment, Inc., Union Aircraft Corp., Union Broadcasting Station, Union Laundry Service, Shute-Wilson Gin Company, Ellen Fitzgerald Hospital, Finance Corporation of America, Background Sound Systems, Inc., the Southern Regional Council, and the Monroe Full Fashion Hosiery Mill.

As a community leader, J. Ray Shute served Monroe as president of the Monroe Chamber of Commerce, the Monroe Board of Trade, the Monroe Board of Realtors, the Monroe Lion’s Club, the Monroe Executive Club, the Duke Alumni Association, and the Council on Human Relations. Brother Shute served as mayor of Monroe for two terms, as president of the North Carolina League of Municipalities, and as State Director of the Federal Office of Price Stabilization (Senate Resolution).

He was involved in numerous community organizations, including as chairman of the Union County Chapter of the American Red Cross (Southern Oral History Program Collection). As a member of the Parks and Recreation Commission, as District Scout Commissioner for the Boy Scouts, as a member of the Kiwanis Club, as a member of the Rotary Club, as chairman of the Board of Trustees of Union Memorial Hospital, and as a member of the Union County Board of Health. He served in the State Senate in 1935, where he was chairman of the State Library Committee that created the statewide library system.

Shute was an accomplished editor, lecturer, and author of twenty published books. His most notable books include *The Golden Dawn*, *His Honor the Heretic*, and *The Silver Trowel*.

Religiously he was a member of the Board of Stewards of the Central Methodist Church, taught bible classes, sang in the choir, and served as District Lay Leader. Later, he founded the Charlotte Unitarian Church and was Dean of All Souls Chapel in Monroe. He served as president of the Unitarian Layman League, as president of the Unitarian Fellowship for Social Justice, as president of the Colloquium on the Nature of Man, as a delegate to the International Humanist Association in Amsterdam in 1952, as a delegate to the International Association for Religious Freedom at Oxford University in England. He died November 27, 1998 in Monroe, North Carolina at the age of 84 years old (Senate Resolution).

Masonic Career

J. Ray Shute was a member of Monroe Lodge No. 244 which he later demitted from. He established the North Carolina Lodge of Research (Mullis, 61). He served as head of all local Masonic organizations, and was a Mason in several states and national and international organizations, and was honored by many. In 1939, he served the Grand Lodge of North Carolina as Grand Historian (Mullis, 64). In 1949, he was honored by the Grand Lodge of North Carolina with the Joseph Montfort Medal (Mullis, 70, Montfort Medal). He later demitted from Freemasonry for reasons that he has never shared other than to say that my reasons had nothing to do with religion, politics or disillusionment as so many have inferred, unknowingly. I left the Craft with nothing but love in my heart, especially for the "Innovators." My reasons were valid and, in my opinion, absolutely necessary at the time (Shute, 95-127). He affiliated again with Monroe Lodge 244 on March 6, 1986 (Mullis).

In Shute's words between 1931 and the beginning of World War II, was a beehive of activity. These Freemasons felt that every Masonic organization should have a North Carolina subordinate body and this led to the organizing of the conclave of the Red Cross of Constantine and the North Carolina College, *Societas Rosicruciana in Civitatibus Foederatis* (S.R.I.C.F.), plus the various small groups, and, even, a warrant for American Operative Lodge No. 1 is in the archives from England where the operatives were resurrected and an effort made, unsuccessfully I believe, to restore the Craft to its former glory! (Shute, 95-127).

According to Shute, another objective was to secure authorized permission for every Masonic degree, grade and order in existence in other parts of the world which were not known and worked in the United States. This led to the introduction of the Allied Masonic Degrees (AMD), the Priestly Order of the Temple, the Knight Masons of Ireland, plus the Irish Royal Arch, Knights Beneficent of the Holy City (C.B.C.S.) and others. Those organizations needful of a governing body were acquired in groups of three, which in turn formed a governing body. Extraneous degrees were incorporated into the A.M.D., but dead rites and systems were incorporated into the Grand College of Rites, U.S.A. and fellowships in the college were

conferred on students of ritual and a publication: *Collectanea*—utilized as a method of distribution of this interesting material for study and research. *Miscellanea* was published by A.M.D. and concerned itself primarily with individual degrees and historical research studies. Lodge 666, in addition to its transactions; Nocalore Press, published books and other materials, reprints, facsimiles, *et cetera*. N. C. College, S.R.I.C.F. published its transactions under the title *LIX*. The writer edited all four of these publications as well as the publications of Nocalore Press (Shute, 95-127).

Shute was a member of the directorate of the International League of Freemasons, in Geneva. The proceedings of that organization were printed and publicly distributed and the composition of that organization was not secret. Consequently, the leadership was known to all in Germany as well as elsewhere. But, one activity of the League that was not publicized was the assistance to Jewish citizens of Germany who were trying to flee from the *pogroms* by Nazi Germany under the newly-elected Chancellor Adolph Hitler. Consequently, the secret police in Germany was well aware of the League's humane but covert activities and the entire directorate was placed on the infamous "Black List" for liquidation—including Shute's own name! (Shute, 95-127).

North Carolina Lodge of Research (1931)

The North Carolina Lodge of Research was the first lodge of research that was created in the United States. The founder, Mr. Shute, wrote extensively about its founding:

The founding of the North Carolina Lodge of Research, No. 666, A. F. & A. M., at Monroe, in 1930, was far more than the establishing of America's first research lodge for it created the fountainhead and locus of a spreading concept of Freemasonry which was to result in the formation of most of the small Masonic groups in North America, the impact of which has been felt everywhere. It is difficult, nearly half a century later, with all of library and papers of the writer deposited in the Shute Masonic Collection of the Southern Historical section of the Library of the University of North Carolina, at Chapel Hill, to furnish dates and specific historical data of the early events and personalities so closely identified with what I have elected to call The Innovators.

In 1930, application was made for Lodge 666. Great care had been exercised in securing founders (twenty in number, as required), so as not to cause hardship to Monroe Lodge No. 244. With the exception of Walter C. Crowell and the writer, no founder had been active in 244. The other eighteen were not only inactive, but many were suspended or in arrears, due to lack of interest.

It was decided to make application for a regular lodge and not to reveal what we hoped to accomplish afterwards. 666 was issued a dispensation and in time a charter. After a couple of years' operation, 666 was granted the right of dual membership and authority to meet anywhere within the State upon invitation of a lodge within whose jurisdiction the meeting was to be held.

A child of the Great Depression, this very fact made possible the success of Lodge 666 and the collateral organizations which arose from the same environment and conditions. The one thing we all possessed in common was time on our hands which was utilized to the fullest and perhaps this one fact (which mayhap could not have happened at another period of time) enabled many of us to go abroad into early lodges,

Grand Lodges, libraries, court houses and elsewhere and secure invaluable documents and records, photocopies, transcripts and correspondence for use by Lodge 666. Correspondence throughout the world led to the accumulation of thousands of items which, otherwise, would have remained unknown to Masonic students. In the process of evaluating these sources of information we soon realized that the wealth of material which was being funneled into our archives was too diverse to be adequately studied and utilized by Lodge 666 alone and our transactions, “Nocalore,” too restricted to the Craft to furnish a suitable outlet therefore.

Dual membership enabled Lodge 666 to bring several good men in Monroe into active membership of the lodge, as well as such distinguished North Carolina Masonic students. The organization of the Correspondence Circle brought Masonic students from throughout America and the world into our activities, many of whom made outstanding contributions to the work (Shute, 95-127).

In 1954, the North Carolina Lodge of Research closed.

Grand College Of Rites Of The U.S.A. (1932)

The Grand College of Rites is an organization that is “dedicated to preserving the history and rituals of defunct and inactive masonic orders.” According to its website:

In 1931, J. Raymond Shute II, of Monroe, North Carolina, obtained information from Harold V. B. Voorhis, of Red Bank, New Jersey, that the Right Reverend Henry V. A. Parsell of New York, New York, was a surviving member of the defunct Egyptian Rite of Memphis in the United States.

Following some correspondence between Brothers Shute and Parsell, and talks with a few other interested brethren, it was decided and agreed to revive this Rite and thus gain control of it, together with its rituals and archives. The purpose of such action was to give a body to be subsequently formed—a Grand College Rites—some material to publish, namely rituals. The idea of forming of a Grand Body to print rituals of dormant Masonic bodies having been already planned by Brother Shute and a few brethren interested in such a project.

The first degrees that were obtained were the Egyptian Rites of Memphis. This acquisition occurred simultaneously with the creation of the Grand College of Rites. On May 12, 1932, it was regularly moved and carried unanimously that the Sovereign Sanctuary surrender the Sovereignty of its three Rites for the purpose of being absorbed by the Grand College of Rites for the United States of America about to be formed. On May 12, 1932, the formation meeting of the Grand College of Rites convened. The Grand College of Rites then convened, it was resolved that it was expedient to form the Grand College of Rites, which resolution was adopted unanimously (Grand College of Rites).

The following officers were elected:
Grand Chancellor — J. Edward Allen
Grand Vice Chancellor — J. Ray Shute, Jr.
Grand Registrar — Harold V. B. Voorhis

Grand Prelate — Henry V. A. Parsell, P.G.C.
Grand Redactor-General — J. Hugo Tatsch
Grand Archivist — Luther Hartsell, Jr.
Grand Seneschal — William B. Hodge
Grand Mareschal — John H. Anderson

The next meeting of Grand College was held in 1933, with seven present. During 1932, a motion was carried that we meet at the time of the meeting of the Grand Council of Allied Masonic Degrees, and we have continued to do just that, to this date (1970). By 1934 we had the fellowship limit of 100 filled. During 1935 the first issue of *COLLECTANEA*, our official organ, was printed and distributed. It covered part of the Swedenborgian Rite (Grand College of Rites).

At the 17th meeting (1948) the result was a change in the Constitution providing for memberships—“Not exceeding 100, with all the privileges of Fellows except holding office; and Fellows to be selected from the membership and picked according to seniority.”

From then on the business of Grand College proceeded in a normal manner until our 1970 meeting. At this meeting Fellow Harold V. B. Voorhis, Acting Grand Registrar, submitted a plan to abolish the dual system of Fellows and members. The plan was accepted and changes in the Constitution to reflect the adopted ideas were ordered. The names of the 1,128 Fellows and members for 1969 (Grand College of Rites).

Brother Shute served in 1933 as Grand Chancellor. He was involved from the beginning and pushed this organization to the success that it is today.

Society of Blue Friars (1932)

The Society of Blue Friars was created to honor those who are toiling in the Masonic research fields. The Society’s website has the following history, “[t]he Society of Blue Friars” was formed in 1932, explicitly “to recognize Masonic Authors.” It only has twenty members at any time. It has no fixed ritual or ceremonies, no dues or fees, and very few records. The name was chosen, presumably, because “Friar” is related to the French word for “Brother,” and is therefore appropriate for a Masonic group; but it would also call to mind the monks of the Middle Ages, the ones who wrote most of the books in those days. The regulations (at least in their present form) state that “One new Friar shall be appointed each year,” but that “additional Friars may be appointed to fill vacancies caused by demise or resignation when the total membership is not over twenty.” Since 1944 the Society has met once a year (except for 1945), in a session that is open to all Masonic Brethren. The “Consistory” takes place in Washington, D.C., in February, as part of the annual Masonic weekend that is sponsored by the Allied Masonic Degrees. At the annual meeting, the new Friar is proclaimed, and is expected to deliver a research paper. In earlier times, the papers were sometimes printed in the *Miscellanea* of the Allied Masonic Degrees. In recent years they have appeared in *The Philalethes* magazine. Possibly the collected Blue Friar Lectures may be published at some time in the future. The Society has a short list of regulations. They tell us that there are three officers. The presiding officer is the Grand Abbot, who retains his office as long as he wishes, or as long as he lives. He

appoints the Deputy Grand Abbot (who is his designated successor), and the Secretary-General. The Grand Abbot may receive nominations for new Friars, but the final decision as to who shall be selected rests entirely with him. There are neither dues nor fees. And the regulations can be changed only at the pleasure of the Grand Abbott. According to the records, Brother J. Raymond Shute served as Grand Abbott – from 1932-1935 and 1948-1950 (McLeod).

Knights of the York Cross of Honor (1930)

According to Shute one of the goals of the “Innovators” was “was the honoring of those who made outstanding contributions to the so-called York Rite and The York Cross of Honour” (Shute, 95-127). According to the organization’s website, the Order was formed in Monroe, North Carolina on March 13, 1930. On June 6, 1930 the Convent General of the United States of America was formed to administer the Order. Membership in the Knights of the York Cross of Honour (KYCH) cannot be applied for. In order to be considered for membership, a proposed candidate must have served as: Worshipful Master of a Masonic Lodge; High Priest of a Royal Arch Chapter; Thrice Illustrious Master of a Council of Royal and Select Masters; and, Eminent Commander of a Commandery of Knights Templar.

The best explanation of the organization came from Most Eminent Knight Donald E. Friend, Grand Master General, at his Convent General Session in 1995. He stated “[t]he meaning of membership in K.Y.C.H. [is] that, “[a]s a Knight of the York Cross of Honour, you are a proven servant of the Masonic Fraternity, your inspiration has come from your Past, your duty is in the present, your Hope is in the Future. I ask you always to remember in all you do, in all you say, in all of your actions, take a good look at yourself, you are someone’s impression of Freemasonry” (Knights of the York Cross of Honor).

Brother Shute served as the First Grand Master-General. The organization held its first two conclaves were in Monroe, North Carolina (Knights of the York Cross of Honor).

Holy Royal Arch Knight Templar Priests (1931)

According to their website

[t]he Holy Royal Arch Knight Templar Priests is an honorary and invitational organization with membership limitations and cannot be applied for. Members are selected and extended invitations on the basis of outstanding performance as a Commander of a Commandery of Knights Templar. The order has historic roots in England that trace back to 1786, with references back to 1686, the traditional year of revival. The “Priestly Order” was referred to within the ceremonies of “The High Knights Templar” in Ireland in 1755. There are records of the conferral of this Order in the United States during the 1800’s but the authority is unknown. The Grand College of America, Holy Royal Arch Knight Templar Priests was formed in the United States in 1931. The limit of Regular Members in a Tabernacle is 33. The number of Tabernacles in a state is dependent on the number of active Commanderies in each state (Wendt).

In 1920, Colonel C. W. Napier-Clavering became Grand Master of the Grand Council of the Allied Masonic Degrees who, renouncing the prerogatives of the Grand Council over the Order of The Secret Monitor, brought to a happy end thirty-seven years of feud, and recommended to

the Royal Kent Council, heir to the similarly titled Tabernacle, to erect itself as a Grand College for England, Wales and the Colonies and Dependencies of the British Crown of The Holy Royal Arch Knight Templar Priests. This was done on either 23rd May 1923 or 15th May 1924, the date being uncertain. The Allied Grand Council officially resigning all claims over the Order on 17th November 1924 (Wendt).

On the 31st October 1931, the Knight-Priest Sidney Clifton Bingham of Christchurch, New Zealand, having had no news from his English Grand College for several years, thought it must have closed down. He therefore admitted to the Order John Raymond Shute II, John Edward Allen and Luther Thompson Harstell Jr., three Knights Templars from North Carolina. He justified his action by quoting Article 3 of the Ancient Constitutions of 1813, which Article permitted such an act in case of emergency. He also granted three Warrants, constituting Tabernacles in North Carolina. On the 14th May 1933, the Preceptors of these three Tabernacles met at a Convention in Raleigh, North Carolina, and agreed to form themselves into a Sovereign Body, which they did on the 27th of the same month, constituting the Great Priory of America, Priestly Order of the Temple (Wendt).

In 1934 the Knight-Priests learned that the Order they had thought extinct was in fact still active in England. Seeking an exchange of representatives, they were informed that the circumstances of their Constitution were considered irregular. A delegation was sent to England during 1935, and it was suggested to the English Body that they might regularize the American Grand College. John Edward Allen, an American Knight-Priest, was in consequence received on the 16th August 1935 by the Royal Kent Tabernacle (T.I.). He was Installed, and presented with a warrant to form the United States Tabernacle, No. 9. On his return to the United States, he re-consecrated the existing Tabernacles using the English ritual, and on the 27th October 1935 qualified all adherents of the previously organized Tabernacles. The actions of the American Great Priory were confirmed, and at the Annual Ingathering of 1936 the patent confirming English recognition could at last be displayed. It was explained that the English jurisdiction was entitled the “Grand College for England of the Order of Holy Royal Arch Knight Templar Priests, or Order of Holy Wisdom” and a similar nomenclature was adopted for America. In 1933, John Raymond Shute II, K.G.C. served as the first Grand Preceptor of the American Grand College (Wendt).

Allied Masonic Degrees (1932)

According to their website the Allied Masonic Degrees purpose is:

The purposes of the Allied Masonic Degrees are beneficial to all aspects of Masonry, whether they be Symbolic, York, or Scottish Rite. Though we control a number of Degrees by incontestable authority, we are not primarily a degree-working organization. Our chief interest is a return to the conviviality and good fellowship, an indispensable part of Masonic gatherings in former times, lost in the pressure of degree work now found highly prevalent. This good fellowship is to be followed by research papers or talks on various Masonic subjects. With this aim—an effort to throw more light from the Sanctuary upon us all—we can but foresee even greater growth ahead for Grand Council as these principles become more widely known (Allied Masonic Degrees).

Every man should study, interpret, and develop the symbols of Masonry to best suit his own experiences, for Masonry is a vast and almost limitless subject, with numerous facets to explore. It is more than a parrot-like recitation of the ritual—far more than that. Not to underestimate the value of good ritualistic work, for it is by this means that we welcome our devotees. But the ritual is only the vehicle by which we bring them to the open door of the wonders which lie in store for the sincere student of our art. Beyond its portals lie exciting treasures untold, limited only by the individual's own capacity to discover them. Just as each man's conception of his God may vary as much as the individual man himself; just as one man may be completely satisfied with a concept of a God in human form who sits on a golden throne high in the heavens, dealing out fire and brimstone to those who displease him, while others may believe Him to be to be kind and merciful, One who pervades all things, sustaining His children with an ever-present help in time of trouble, a God who is universal, eternal Divine Love, which changes not, and causes no evil, disease, or death. Who am I to say that my concept of God is right and the others are wrong? Even so, each man's concept of Masonry and its allegorical lessons must be essentially personal and individualistic (Allied Masonic Degrees).

Although the Grand Council, Allied Masonic Degrees of the USA has spread through many Grand Jurisdictions, too many of the Brethren belonging to the Coordinate Councils know little of its formation (Allied Masonic Degrees).

In the later part of the 1920s and early 1930s, a Masonic study group met Sunday afternoons in Monroe, NC. Sometimes they met in the Masonic Temple, but most often in that of J. Raymond Shute, II, one of Masonry's foremost students at the time. In the year 1930, Bro. Shute began correspondence with R. E. Comp. George A. Howell, Grand Scribe, Supreme Grand Royal Arch Chapter of Scotland, relative to the Excellent Master Degree which was worked by the Royal Arch Chapters of that country. The correspondence resulted in a Dispensation being issued by His Lordship, the Earl of Cassillis, First Grand Principal, Supreme Grand Royal Arch Chapter of Scotland, permitting the Degree to be conferred within the Grand Royal Arch Chapter of NC, on May 12, 1931, at Asheville. The Degree was conferred on about 200 Royal Arch Masons. It was where the idea originated which resulted in founding the Grand Council, Allied Masonic Degrees (Allied Masonic Degrees).

The enthusiastic reception of the Degrees caused the Companions involved to seek a method to retain it in this country, together with other Degrees controlled by the Supreme Grand Royal Arch Chapter of Scotland, without interfering with established Royal Arch customs. After much correspondence, including the precaution of securing permission from the Grand High Priest of North Carolina, and the General Grand High Priest of the General Grand Chapter, R. E. Comp. Howell agreed to entertain applications from three groups which had been formed in North Carolina. Charters were to be issued to them with the understanding that they would form a Grand Council as soon as possible after receiving them. The groups were located in Monroe, Charlotte, and Raleigh. They were later named St. Andrews in America No. 1A, Howell No. 3A, and Cassillis No. 2A (Allied Masonic Degrees).

In 1932, the Charters were granted. When the Charters arrived, the Councils were consecrated, and a call issued to form the Grand Council, Allied Masonic Degrees of the USA, in Salisbury, NC, April 16, 1932. The Grand Council was formed with R. E.

Comp. J. Raymond Shute, II as the first Sovereign Grand Master (Allied Masonic Degrees).

In the course of the Salisbury meeting, a call was issued for a Special Communication to be convened at the Raleigh Hotel, Washington, DC, during the celebration of the 200th anniversary of the Masonic birthday of our great and beloved Bro. George Washington on May 12, 1932. Less than a month had passed since the formation of the Grand Council when this meeting was held in Washington, yet charters were issued to five new councils (Allied Masonic Degrees).

The first Annual Communication of the Grand Council was held in Charlotte, May 8, 1933, at which three more charters were issued. At this Communication, the establishment of the bulletin *Miscellanea* was authorized for the publication of research papers of lasting interest. This Communication also established the honorary rank, Knight Grand Cross, upon the twenty-one founders, together with such brethren as the Board of General Purposes might nominate and the Grand Council approve. There may never be more than ninety-nine living Knights Grand Cross at any time. The Constitution and By-laws offered at Washington were adopted at this communication (Allied Masonic Degrees).

Shortly after the Charlotte Communication, it was discovered that some of the Degrees assigned to the Grand Council had been worked previously by the Sovereign Grand College of Allied and Christian Degrees of Norway, Maine. This organization had been formed in Richmond, VA, in 1882 by the Rev. Hartley Carmichael, an Episcopal Rector and Masonic leader of his time, Josiah Drummond, Charles A. Nesbitt, and others. After the death of Carmichael and Nesbitt, the records and activities of the Allied and Christian Degrees were moved to Maine, where it became defunct in all but name. However, its previous working of some of these Degrees put a dubious light on the authority of the Grand Council to take over the same Degrees (Allied Masonic Degrees).

In July 1933, a committee consisting of J. Raymond Shute, II and William Mosely Brown journeyed to Norway, Maine, where arrangements were made to absorb the Allied and Christian Degrees into the Grand Council. Articles of Union were drawn up and offered for adoption at a Special Communication of Grand Council in Raleigh, July 22, 1933 (Allied Masonic Degrees).

The Second Annual Communication of Grand Council, held at Alexandria, VA, February 20, 1934, ratified the Articles of Union with Grand College, Allied and Christian Degrees presented in Raleigh, which gave Grand Council clear title to each of the Degrees controlled by Grand College. In addition to those Degrees which were in doubt, Grand Council acquired a number of Degrees controlled by Grand College pertaining to Christian philosophy which it had not previously possessed. These Degrees were grouped together and formally transferred to control of a new organization, formed for the purpose and named Ordo Sacerdotalis Templi. This body later became the Holy Royal Arch Knight Templar Priests (Allied Masonic Degrees).

Knights Beneficent of the Holy City (1934)

The formal name of this body is the Chevaliers Bienfaisants de la Cité Sainte (CBCS), or Knights Beneficent of the Holy City. Outside of the U.S., CBCS is a system of the Rite Ecossais

Rectifie (Scottish Rectified Rite), and considered to be the oldest continuously operating Christian chivalric Masonic Order in the world, tracing its roots back to Baron Karl Gotthelf von Hund's "Rite of Strict Observance" in Germany in the 1750s. By widespread agreement, even though it possesses its own degree rituals for the Entered Apprentice, Fellow Craft and Master Mason degrees, like the Scottish Rite systems in the U.S. and most of Europe, it acknowledges that those degrees are the sole domain of Masonic grand lodges (Knights Beneficent of the Holy City).

The CBCS confers the following degrees on its candidates:

- 4° Maître Ecosais (Scottish Master)
- 4.5° Perfect Master of St. Andrew
- 5° Ecuyer Novice (Squire Novice)
- 6° Chevalier Bienfaisant de la Cité Sainte (Knight Beneficent of the Holy City)
- 7° Chevalier-Profès (Professed Knight)
- 8° Chevalier-Grand Profès (Grand Professed Knight)

Since 1934, a charter has been held in the U.S. by the Grand Priory of America CBCS, which was granted by the Grand Prieuré Indépendant d'Helvetie (Great Priory of Switzerland) CBCS. The Grand Priory of America was established in Raleigh, North Carolina by Dr. William Moseley Brown and J. Raymond Shute II. This is an invitational group, and its constitution limited membership to just 81 in the U.S., dividing the country into three prefectures with 27 members each. Since its chartering, it seems there have never been any more than 45 or 50 members in the U.S. at any one time (Knights Beneficent of the Holy City).

Of interesting note, Shute discussed receiving this degree in the article about the Innovators:

As preparatory papers were signed and preparations made for our induction into the Great Priory of Helvetia it was discovered that, under existing laws, as was true in Supreme Councils of the A.A.S.R. (with many of whom Great Priory had a concordat making the 33rd degree of the A.A.S.R. and the C.B.C.S. of equal acceptance and memberships exchangeable) no one could receive the ultimate order, or ne plus ultra, under the age of 33, and I had not yet reached that age! While Great Priory issued a waiver to permit me to receive the highest order, I could not become the Great Prior of the proposed Great Priory of America for about two years [...]. The Supreme Council A.A.S.R., under the Grand Council of Rites, of France, issued a waiver for the same reason and presented me, as well as Bill, with a diploma of the 33rd degree (Knights Beneficent of the Holy City).

What is of interesting note was that he was doing this all before he was 33 years old which is quite impressive (Shute).

Knight Masons (1936)

The mission of the organization is:

-Perpetuate the ancient rituals of the Irish Masonic Canon, (the Green degrees) by promoting their frequent and regular conferral in its constituent councils, and by its expectation that such conferral will be executed with an accuracy, a precision, and a dramatic power congruent with the highest traditions of the Masonic institution.

-Elevate to membership in its constituent councils only those Freemasons who in their character and persons have amply and thoroughly demonstrated in their Masonic lives, by means of a faithful attachment to the institution, a true and honorable record of service to its goals, and a genuine dedication to its high ideals.

-Foster in its constituent councils the regular exploration and study of the Masonic Tradition and Heritage by means of an aggressive program of scholarly inquiry and research, and to pursue that Masonic learning in the spirit of our Celtic forbears who kept the light of faith burning in times of darkness.

-Encourage its constituent councils to discover in the pleasures and diversions of the festive board that warm fellowship and that joyous fraternity, which have ever characterized and actuated the great spirit of this Ancient Craft.

-Promote the charitable dimension so central to, and inherent in, Masonic life and tradition by obliging its constituent councils to contribute with customary Masonic liberality to those institutions, both Masonic and non-Masonic, which serve the needs of the greater community (Knight Masons).

According to the history of the organization:

The history of Knight Masonry in the United States of America starts in North Carolina, for it was in this State that the first three Councils were formed. J. Edward Allen, John Raymond Shute II, and Frederic F. Bahnson, all prominent in North Carolina Masonry in the 1930's, became interested in Masonry on the worldwide basis. The visit of Lord Cassillis, First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland, to North Carolina in 1931 furthered this interest. It appears from correspondence that J. Ray Shute and twenty others received the degrees of Royal Ark Mariner and Knight of the Sword during this visit. In February 1932, he requested charters from Scotland for three Councils of Knights of the Sword and Lodges of Royal Ark Mariners, certifying that he would properly confer the degrees. Charters were granted on 21 March 1932 to Councils and Lodges named Saint Andrew's in America No. 1a in Monroe, Cassillis No 2a in Raleigh, and Howell No. 3a in Charlotte. The Lodges continue to exist today as Councils chartered under the Allied Masonic Degrees; however, the associated Councils of Knights of the Sword disappeared when the AMD charters were accepted (Jordan).

In 1934 a group of leading American Masons became concerned with the possible suppression of Masonry in Europe. William Moseley Brown, Grand Master of Masons in Virginia, and J. Raymond Shute, Sovereign Grand Master of the Allied Masonic Degrees, were sent to Europe in 1934 as the representatives of this group with the intent of bringing some of the lesser known Masonic degrees to the United States. In route to Geneva, while in Dublin, they met J. H. Hamill, the Grand Scribe of the Grand Council of the Degrees of Knight of the Sword, Knight of the East, and Knight of the East and West (now the Grand Council of Knight Masons) who conferred these degrees on them on August 5, 1934. These were the same degrees as conferred in the Scottish Council of Knights of the Sword (Jordan).

On October 30, 1934, Shute submitted membership lists and names for three Councils: Saint Patrick's in America in Monroe, North Carolina, Shamrock, Thistle and Rose in Raleigh, North Carolina, and Harp, Cross and Eagle to be in Alexandria,

Virginia. At the same time an application for a Provincial Grand Council was made with the following officers:

Provincial Great ChiefJ. Ray Shute
Provincial Deputy Great Chief.....J. Edward Allen
Provincial Senior Grand Knight...William Moseley Brown
Provincial Junior Grand Knight.....Luther T. Hartsell, Jr.
Provincial Grand Scribe.....Clarence J. West
Provincial Grand Treasurer.....James W. Clift
Provincial Captain of the Guard.....Frederic F. Bahnson

In his covering letter he states, "...we have 51 sovereign Grand Lodges in U.S.A.; to attempt to secure any approval in any national movement such as this will run into state discussions that will do nothing but hurt the matter and my suggestion is that you let us proceed with this matter to the best of our judgment, as we know just how to handle the situation" (Jordan).

Hamill was not satisfied, and after reviewing a Knight Templar ritual provided by Shute, on February 20, 1935 he sent a letter to the Grand Encampment of the USA which ends, "I shall be glad to have an expression of opinion from your Knights Templar authorities with regard to the Illustrious Order of the Red Cross." As Shute had suggested to Hamill, the Grand Recorder of the Grand Encampment was unwilling to give such an opinion and suggested that it was a matter for Bro. Hamill to decide (Jordan).

On May 25, 1936 J. H. Hamill, writing officially to Allen, transmitted warrants dated May 20, 1936 for three Councils: Council #26 in Monroe, Council #27 in Raleigh, North Carolina, and Council #28 in Alexandria, Virginia. He held up on the Grand Provincial Council until the three Councils actually came into being. He also asked that the designated Excellent Chiefs of each Council to come to Dublin to be installed and the Councils constituted (Jordan).

The remainder of the year was occupied in assessing the results. There was a universal belief that there should be a Provincial Grand Superintendent to oversee the American Councils. The Grand Council agreed with the Americans in thinking of a nation wide organization but felt that the country was too large for a single Superintendent. Thus, on December 16, 1937 Frederic F. Bahnson was appointed Provincial Grand Superintendent for the USA, Southern Jurisdiction. The bounds of this "Southern Jurisdiction" would not be defined until 1946 (Jordan).

On August 3, 1950, J. Raymond Shute, II was appointed Provincial Grand Superintendent for the Southern Jurisdiction, and Harold V.B. Voorhis was appointed Provincial Grand Superintendent for the Northern Jurisdiction

However, Shute was under heavy pressure at work. In November he suggested to Voorhis that the two jurisdictions be merged and Voorhis take over as Provincial Grand Superintendent for the USA. Voorhis agreed, and forwarded the suggestion to Dublin. Upon Shute's resignation on December 31, 1950, the change was accomplished (Jordan).

When the original Councils were chartered in North Carolina, the founders had insisted that there was no intention of breaking off from the Grand Council. However, by 1966, Bahnson was dead, while Allen and Shute were no longer active in Masonry.

For the new leaders, the matter of independence from Ireland was simply a question of time. This led Voorhis on June 1, 1966 to write the Councils (Jordan).

By early July he had received enough response to cause him to write to the Great Chief, M.E. John H. Keers on July 2, 1966. In the letter he detailed the problems of administering a membership of over 1000 in ten Councils through a Grand Body so far removed from the U.S.A. After discussing the Annual Meeting in Washington, he concluded, "I am certain that at such a Convention meeting in 1967, we will form a Grand Council of K.M. for the U.S.A., issue them new Charters and elect Grand Officers." This initiated a period of tension as the Americans awaited the reaction of the Grand Council (Jordan).

On February 18, 1967 Grand Council of K.M. for the U.S.A. was established.

Conclusion

Shute was a visionary for the fraternity. In his own words about whether the "Innovators" were successful he said:

Have the Innovators really accomplished anything worthwhile and enduring? Yes, they most assuredly have, in my humble opinion. They have given American freemasons the opportunities of having available all associations existing throughout the world; they have, after four decades, made now acceptable many small groups which were formerly suppressed and stifled; they have created honoring bodies which assure recognition to those worthy of honors; they have demonstrated the value of research and study of both the history and ritual of Freemasonry (Shute).

He was a relentless researcher who chased down many loose Masonic facts to connect the dots on some of the organizations he started. His work now ninety plus years ago has made a great impact on those of us who are members of some of these bodies I have discussed in this paper. His enduring impact on the fraternity and its many appendant bodies has helped to fill a void he believed existed in the fraternity, to compile and study dead degrees, and to give American Masons the same opportunities that existed in other parts of the world.

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Grand College of Rites publishes annually the *Collectanea* which features a selected “dead” rite or rituals. A non-exhaustive list of the ones that have been featured is: Swedenborgian Rite, Fratres Lucis, Rite of Adoption, The Martinist Order, The Adoniramite Rite, The Rite of Memphis, Ancient Order of Zuzimites; Queen of the South, Consecrated Phileclesian Host; Order of the Palm and Shell, Free and Accepted Architects, The Rite of Mizraim, The Hermetic Rite, Order of Druids, The Fiery Heart; The Rite of Misraim, Concerning the Swedenborgian Rite; Early English Ritual; Old English Templar Ritual; The Webber Book of Rituals, Pantheisticon, The Royal Order of Sat B’hai, Order of Barsalians, The Early Grand Rite of Scotland, The Royal Ark Mariner Degree, St. Lawrence the Martyr Degree, The Blue Degrees of Atwood’s Cerneau Supreme Council; Old Scottish Craft Ritual Fragments, and The Ritual of Lodge Le Progrés de l’Océanie. <http://grandcollegeofrites.org/> (last accessed December 8, 2020).

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<http://freemasonsfordummies.blogspot.com/2010/12/grand-priory-of-scottish-reformed.html>

Knight Masons, <https://knightmasons.org/>

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The Joseph Montfort Medal is the highest award a North Carolina Grandmaster can bestow upon a mason. It is to be presented by the Grand Master to any Master Mason in good standing and recognized by the Grand Lodge who, in the opinion of the Grand Master, is deserving thereof because of distinguished service or achievement. Not more than three Joseph Montfort Medals

shall be presented in any one term of a Grand Master. (<http://www.grandlodge-nc.org/center-for-members/library--museum/joseph-montfort-medal-recipients>)(last accessed December 9, 2020).

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<http://www.mwsite.org/sbf/information.html> accessed December 8, 2020).

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Southern Oral History Program Collection. According to his oral history during world war II "I gave them my office—I just walked out and gave them the key—with typewriter, furniture, and everything complete, the whole building with a sewing room and a large ballroom and everything right in the middle of town. No rent, nothing, just gave it to them for the War years. Interview with John Raymond Shute, June 25, 1982. Southern Oral History Program Collection. (Accessed at https://docsouth.unc.edu/sohp/html_use/B-0054-1.html.) (last accessed December 9, 2020).

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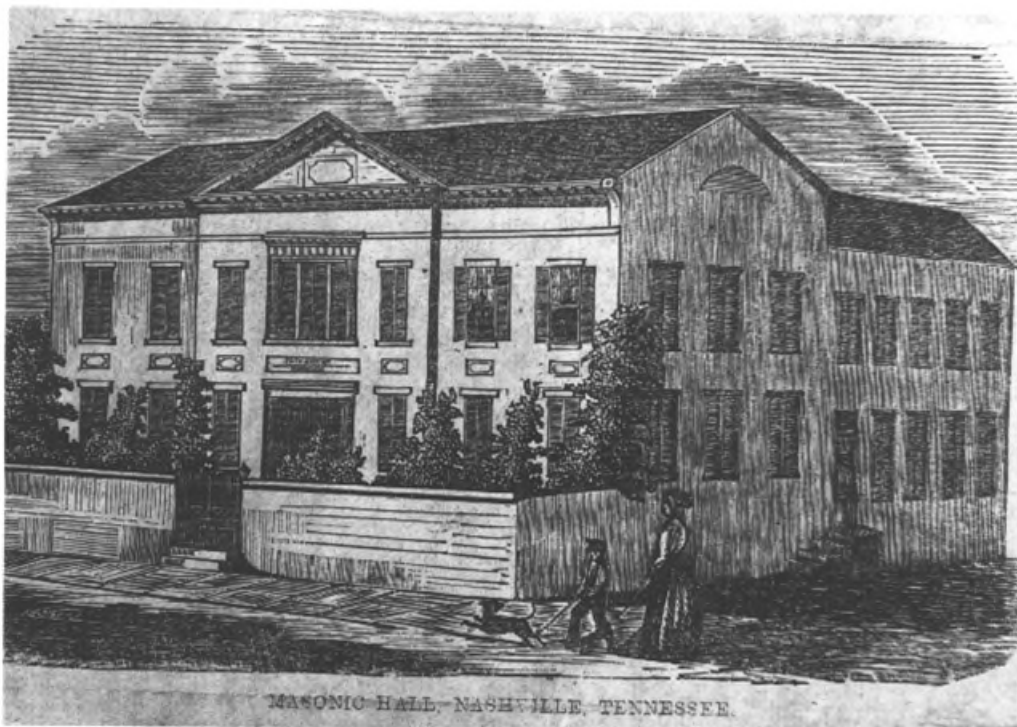
Masonic Music City: The History of the Nashville Masonic Theater

By
Ryan Turbeville, 32° KCCH

Wor. Bro. Turbeville is a Past Master of Phoenix Lodge #131, and member of the Tennessee Lodge of Research.

Freemasonry is foundational to the cultural heritage of Nashville. Our founding brethren were the leaders and builders of the city, and their Masonic Temples reflected that. For almost 100 years, the Freemasons of Nashville met in Masonic Halls on Church Street between 4th and 5th Avenue (Formerly Cherry and Summer Streets). One of those buildings housed the Nashville Masonic Theater, a landmark institution in the city. When reviewing the history of this theater, I want you to consider three things: What did our early brethren do, why did they do it, and what is stopping us from doing the same today?

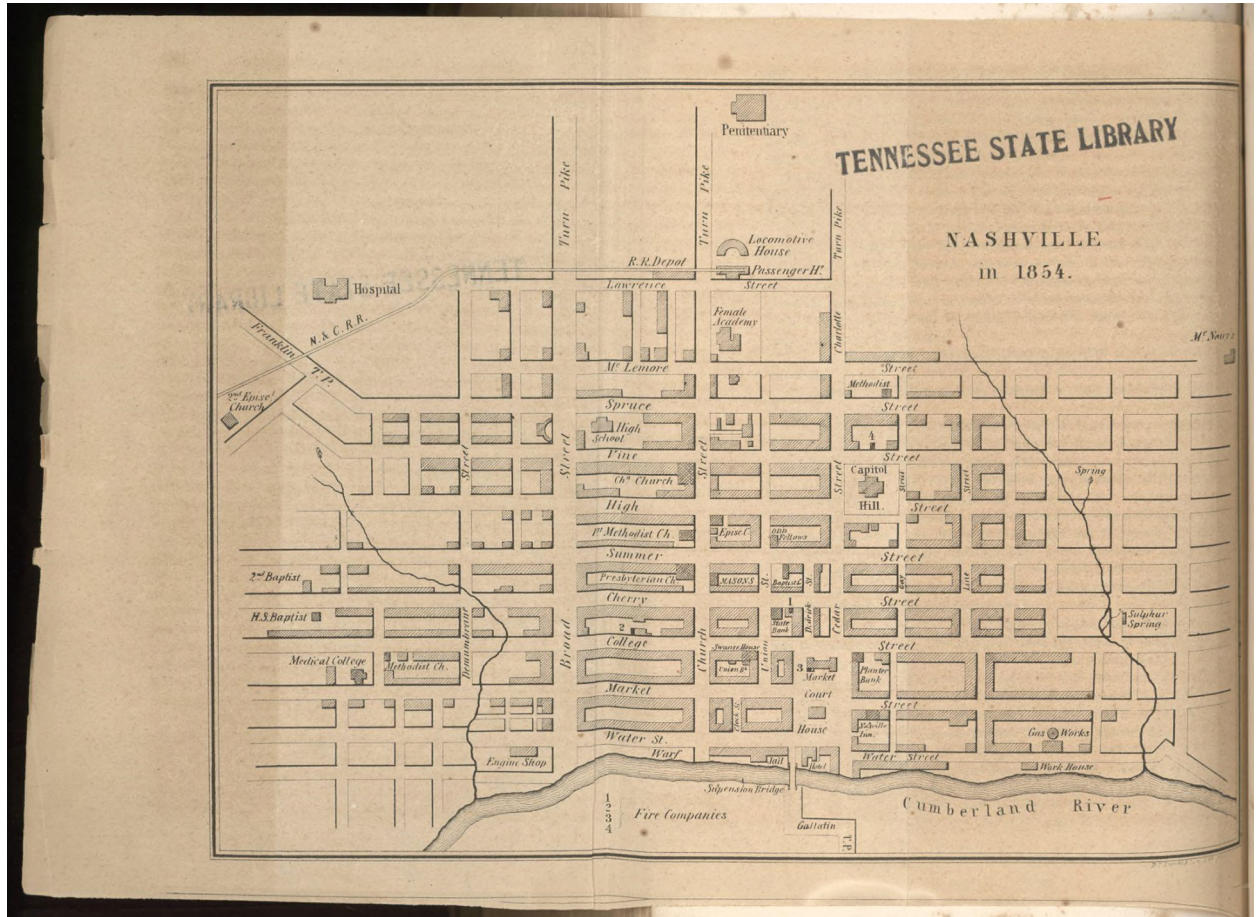
You cannot tell the story of the Nashville Masonic Theater without first mentioning the building that came before it. In 1818 Cumberland Lodge started construction on what was known at the time as Freemasons' Hall. Built with funds raised in a lottery, the building stood prominently in the center of town.



Nell Savage Mahoney, a Nashville Architectural Historian described it as follows:

“In a survey of buildings covering the one hundred and forty-five years which have elapsed since the incorporation of Nashville, no structure ever erected within the limits of the town appears to have held such a high place in the estimation of the citizens as the first Masonic Hall. In and out of its portals passed the humble and the proud, the mechanic and the landowner, the

obscure and the renowned. Presidents of the United States and foreign dignitaries were feted there on several memorable occasions” and that “when the members of Cumberland Lodge #8 erected their Masonic hall they provided not only a meeting place for themselves but the first Community Center for the citizens of Nashville”



In this map of Nashville from 1854 you can see that Nashville was still a small town, with the lodge in the center of the city (Labeled “Masons”) across from First Presbyterian Church (built by Freemason William Strickland) which still stands to this day.

In 1847, twenty-nine years after construction started on Freemasons’ Hall, the brothers decided to upgrade the facade to include two columns and a porch as seen in the picture below. This renovation, and many that followed, shows how the brothers routinely used their funds to ensure that their buildings were not only functional but beautiful. We are taught that beauty is foundational to our institution, and that we are to use beauty to adorn all great and important undertakings. The Masons of old understood the importance of this principle and put it into practice.



PUBLIC LECTURES.—It will be seen by the advertisement that Dr. A. E. AUSMAN, Professor of Practical and Agricultural Chemistry in the University of Nashville, will commence to-night a series of Lectures at Masonic Hall, on Chemistry and Philosophy. Dr. A. is abundantly competent to make these lectures instructive and entertaining, and we trust he will meet such encouragement as the importance of the subject and the ability of the Lecturer invokes.

Freemasons' Hall was frequently used as a public space for entertainment and education. This article from the Republican Banner on March 21, 1856 gives an account of a public speaker series hosted at the Hall. Events of this nature show how our buildings were used to not only enlighten ourselves, but to spread knowledge throughout the community.

The Grand Lodge and Grand Chapter met in this building, along with Cumberland, Sewanee, Nashville, and Sequoia Lodges. In 1852, the latter three merged to form Phoenix Lodge #131, a new lodge rising out of the ashes of the old.

Sadly, on Wednesday July 9th, 1856 a fire broke out in Nashville and Freemasons' Hall was totally destroyed. The following is the account of the fire and the vote to rebuild from the Nashville Union and American newspaper:

Among the buildings destroyed by fire on Wednesday was the Masonic Hall. We are pleased to learn, however, that all the records, paintings, etc., belonging to the Grand Lodge and Grand Chapter, were saved. A few unimportant documents, and perhaps a few pieces of furniture, may have been lost in the confusion of removing. The only loss sustained, therefore, is upon the building, \$5,000, a pretty large sum.

We understand it is the intention of the Fraternity to commence rebuilding immediately, and a meeting of the different Lodges in the city will be held to-night for the purpose of consulting and taking steps in regard to the matter.

It has been suggested that a fine large four story building be erected upon the site of the old Hall, the first story to be arranged for stores and offices; the second, a large and conveniently arranged hall, suitable for all the purposes for which a hall would be demanded, and capable of accommodating a very large audience; and the third and fourth stories to be appropriated to Masonic purposes. Such a building would not only be an honor to the Fraternity of Nashville and throughout the State, but would be an ornament to the city, while, at the same time, by furnishing a large and conveniently arranged hall, it would supply a demand which it seems difficult otherwise to meet. Its central location, makes it very important that the new Masonic Hall be so constructed as to furnish a large hall for public use.

We are glad to find that this suggestion meets with favor, not only among Masons but with those unconnected with the Fraternity. We hope it will be determined upon to erect such a building. The means can be raised to defray the expense of its construction, a portion of it outside of the Fraternity, if necessary, and we hope our Masonic friends will see the propriety and importance of erecting a large and handsome structure, such a one as will accommodate the wants of the city as well as that of the Fraternity.

MASONIC MEETING.

The members of Cumberland Lodge No. 8, and Phoenix Lodge, No. 131, are notified to meet at their Lodge Room, (over M'CLELLAND'S Store, College street,) this evening at 8 o'clock, to take into consideration matters relating to the erection of a new Masonic Hall. Members of the Masonic Fraternity, not belonging to either of the Lodges, who feel an interest in the subject, are also invited to be present. A large attendance is desired.

UNION AND AMERICAN. NASHVILLE:

NEW MASONIC HALL.

A meeting of the members of the Masonic Fraternity was held on the evening of the 11th inst., for the purpose of devising ways and means for rebuilding a Masonic Hall on the site of the one consumed by fire on the 9th. The attendance was very good, and considerable interest manifested for the speedy erection of a building convenient for Masonic purposes, useful to the public, and ornamental to the city. The following resolutions embody the action of the Lodges:

Resolved, That immediate steps be taken for erecting a new Masonic Hall, on the site of the one consumed by fire on the 9th of July, 1856.

Resolved, That John S. Dashiell, Josiah Ferris, C. A. Fuller, And. Anderson, Ed. D. Hicks, W. Freeman, James M. Murrell, D. F. Wilkin and Wm. Porter be, and are hereby, appointed as a Building Committee, with full authority to act on behalf of Cumberland Lodge, No. 8, and Phoenix Lodge, No. 131, to receive proposals for building the new Masonic Hall, make contracts, etc., reporting their acts from time to time to said Lodges for approval and sanction.

Resolved, That subscriptions be solicited from the Masonic Fraternity, and from citizens of Nashville generally, who may be willing to assist in the erection of a building ornamental to the city and suitable for public purposes; and that a Committee be now appointed to carry the object of this resolution into effect, and that said Committee report to the Building Committee, under whose instructions they shall operate.

Resolved, That the various Masonic bodies of the city be requested to co-operate in erecting the new Hall.

Three days after the Hall burned, the Masons of Nashville met and voted to rebuild. As stated in the articles above, they resolved to build a building that would be “convenient for Masonic purposes, useful to the public, and ornamental to the city.” Just as Freemasons’ Hall stood as “Nashville’s first community center,” the brothers set out to build something beautiful that would serve both the public good and the fraternity. Out of the ashes of this fire would rise the Temple that would house the Nashville Masonic Theater, which would fulfill that purpose for many decades to come.

Masonic Ceremonies.
LAYING OF CORNER STONE!

**THE CORNER STONE OF THE
 NEW MASONIC TEMPLE**
 Will be laid on WEDNESDAY, OCTOBER 6TH, with the
 usual Masonic Ceremonies, under direction of the
M. W. GRAND LODGE OF TENNESSEE.
 All Brethren in good standing are respectfully invited to
 join in the procession.

The Fraternity will meet at the Hall of Cumberland
 Lodge, No. 8, in the South end of the Market House at 9
 o'clock. A. M., and proceed in procession around the
 Square to Cedar street; up Cedar to High; down High to
 Church; down Church to the place of laying the Corner
 Stone, where the following exercises will take place:

Prayer by Rev. Grand Chaplain.
 Music by Choir.

Ceremonies of Laying the Corner Stone by M. W. Grand
 Master.
 Music by Choir.

The procession will then be re-formed, and proceed to the
 basement room of First Presbyterian Church, where an
 Address will be delivered by Rev. Brother JOHN W. HAM-
 MER, Grand Orator, and the ceremonies will conclude with
 Music by Choir.
 Benediction.

The procession will then return to the Lodge Room,
 down Church, Cherry, Union and College streets to the
 Square.

S. R. ANDERSON,
 G. P. SMITH.
 Marshals.

Sept 29—td.

Two years after the fire, on Wednesday October 6th, 1858 the brothers gathered for a large cornerstone laying ceremony that included a procession, music, and oration.

To Contractors.

THE undersigned will receive, until the 15th day of July,
 proposals for the Excavation and Stone Work of the
 foundation of the new Masonic Temple, on Church Street.
 The excavation to be full ten feet deep, and the foundation
 wall to be first class workmanship. For further particulars
 enquire of

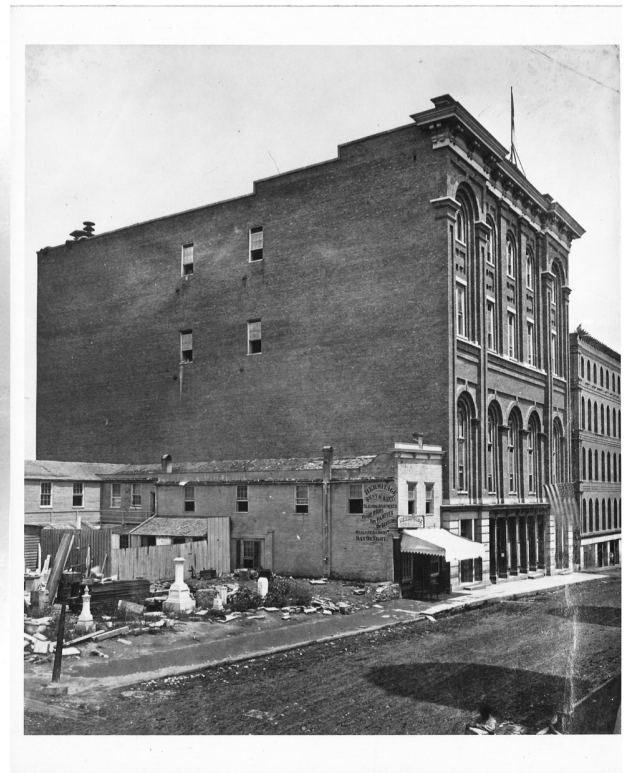
CHARLES A FULLER, AND. ANDERSON, JOSIAH FERRIS, D. P. WILKIN, EN. D. HICKS.	} Build. Com.
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July 1—td

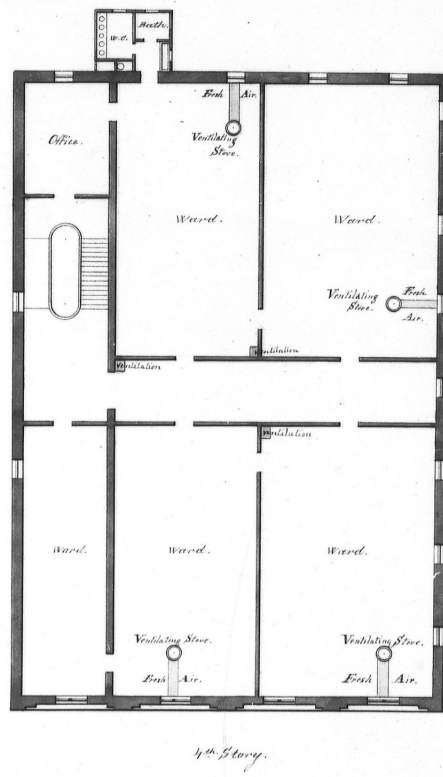
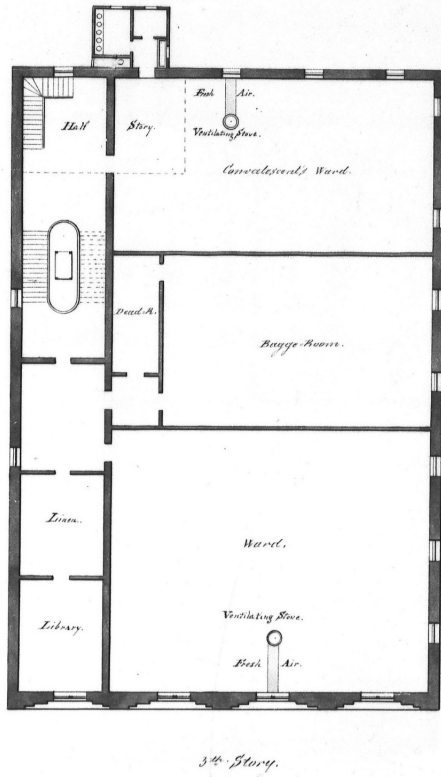
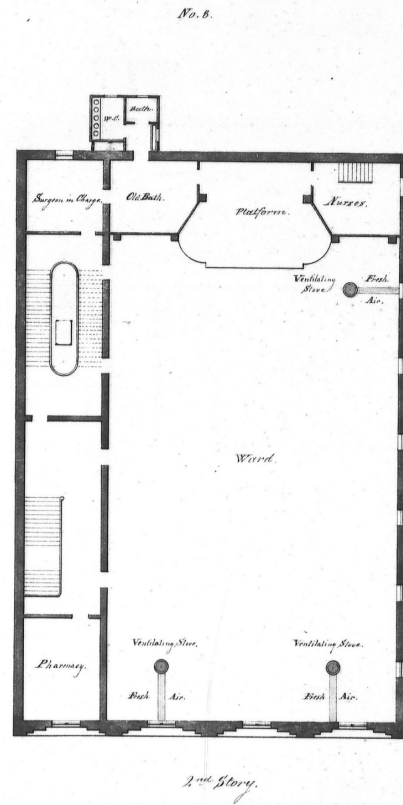
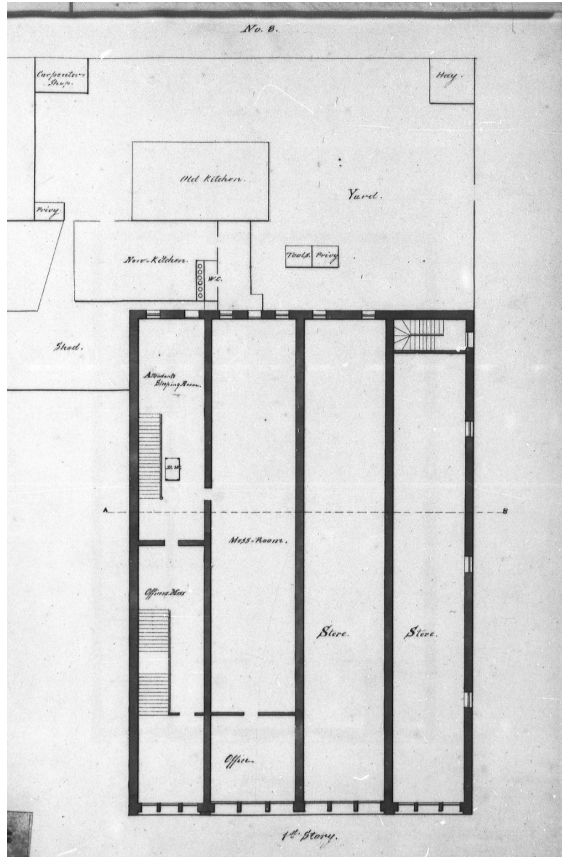
A RANDOM SHOT.—A stone weighing some ten or twelve pounds was blown up by a blast from the foundation of the new Masonic Hall, on Church street, which, in its fall, was cast through the fine show window in the store of R. B. Snowden & Co., on Cherry street, with such force as to break a large box of hams to pieces and scatter the contents about the floor. Fortunately no one was injured, though it seems almost miraculous in such a public thoroughfare. A stone weighing twelve pounds and hurled, as that was, from a distance of eighty yards or more would have been sufficient to kill twelve men. Workmen should be more careful in covering their blasts with proper weights, especially in the heart of the city, or some frightful accident may yet take place.

On July 1st, 1858 the building committee put out a solicitation for contractors to begin work on the foundation. On February 18, 1859 work on the building caught the public's attention when blasting sent a large stone flying into a nearby building.

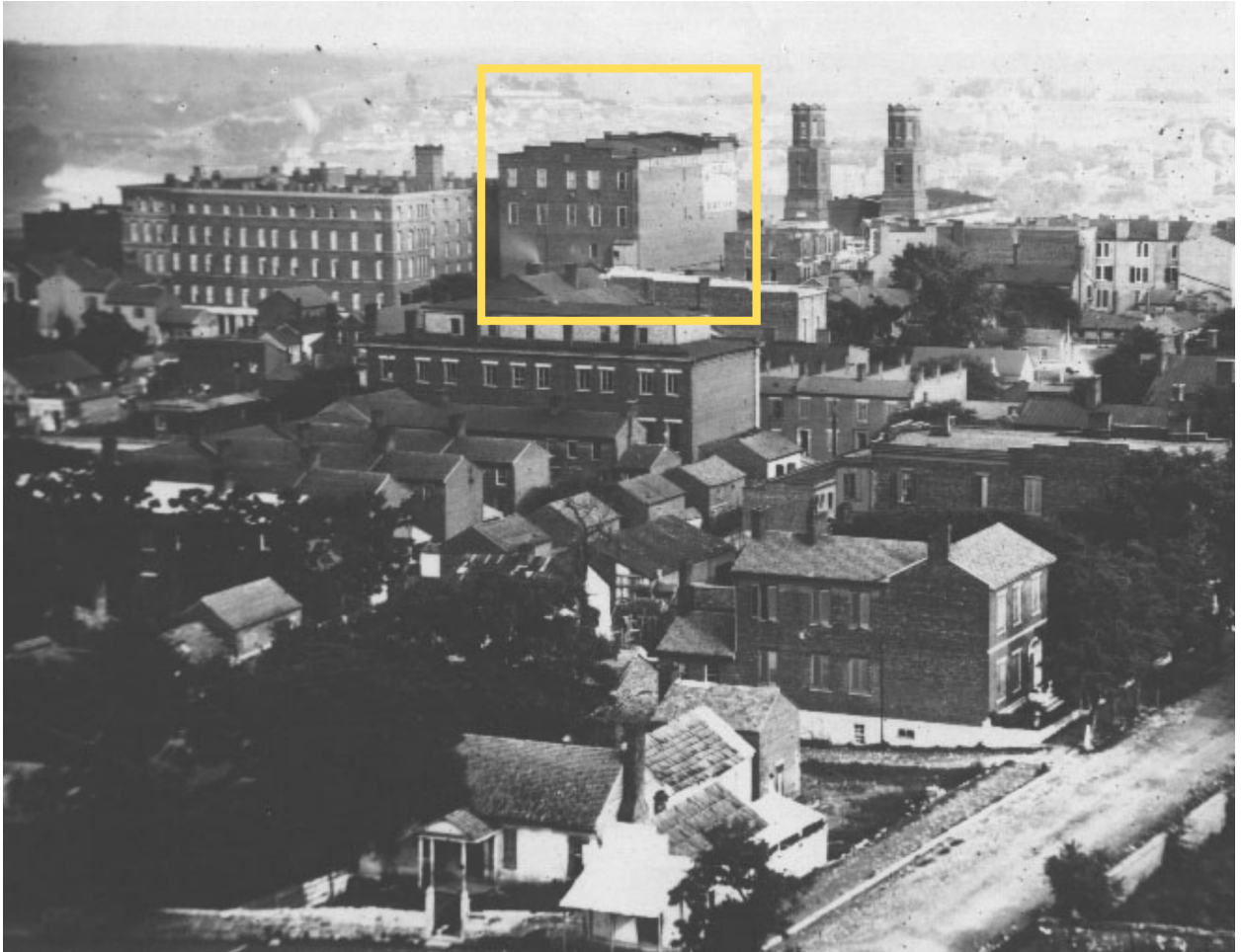
The architect for the new Hall was Brother Adolphus Heiman. Brother Heiman was known as "Nashville's Architect" for the many prominent buildings he had designed, including Belmont Mansion and St Mary's Catholic Church. Brother Heiman became a POW early in the Civil War and passed away in late 1862 of a sickness he had caught while imprisoned. Since the new Masonic Hall was completed shortly before the war, it became his last great project before his death.



The image to the left is the initial drawing and the image to the right is the finished Hall.



The first floor contained offices, store fronts, a kitchen, and courtyard. The second contained the Nashville Masonic Theater which held over 1000 people, complete with a balcony and boxes. The third and fourth floors were composed of the Lodge Halls of Cumberland and Phoenix lodges, along with space for the Grand Lodge and other Masonic Bodies.



This view is from Capitol Hill. As you can see, at 5 stories it was the tallest structure in the neighborhood, even higher than the iconic Maxwell House Hotel next door and First Presbyterian Church across the street.

MASONIC TEMPLE.—We were pleased to meet a very large concourse of the Masons of Nashville and vicinity in the Musical Hall of the Masonic Temple, opened and lighted up for the first time last evening. We were delighted to witness the fine appearance of appointments and finish, and we could but feel proud of the entire edifice as an institution of our city. The Musical Hall will take all the Concerts, Operas, &c., from our Theatres; and for beauty and finish it cannot be surpassed anywhere; and the strength and durability of the entire block cannot be longer doubted, as not a crack or give can be seen in any room from base to top. We say to our city friends, go and see the Masonic Temple, and be ready to attend the Concert next week, and then they can be ready to attend the party and supper soon to come off there.

Five years after the vote to rebuild, on February 19, 1861 Masonic Hall held its Grand Opening for Masons which they invited reporters to attend. The Nashville Union and American paper said about the “Musical Hall” that “for beauty and finish it cannot be surpassed anywhere.”

Two days later, on February 21, 1861 the brothers held a public open house that was a celebration for the

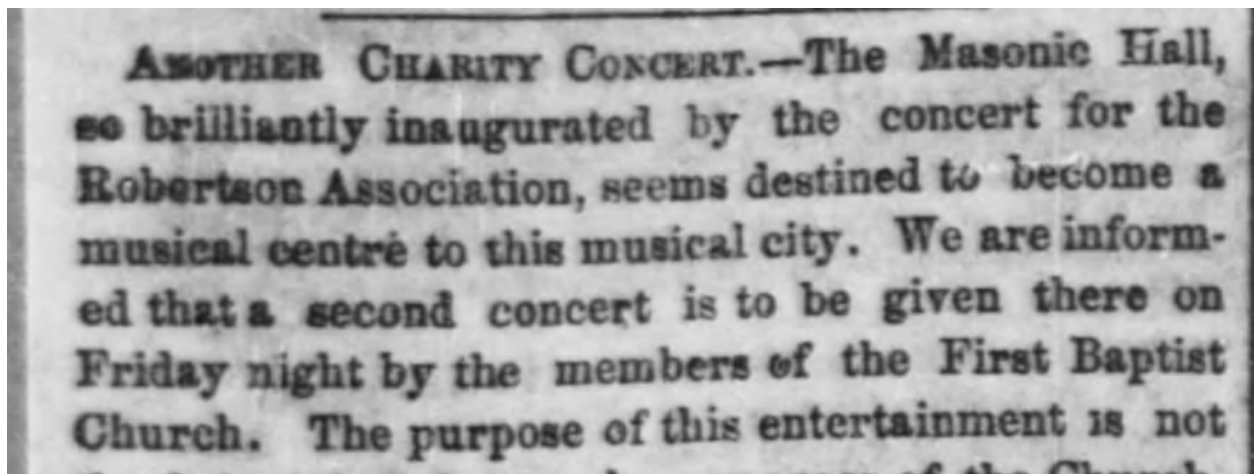
ages. The following account from the Nashville Union and American captures it in all its extravagance:

“It is no news to our city readers to be told that the Freemasons gave a grand house warming in their new Temple on Thursday night. It was one of the most princely efforts of hospitality we ever witnessed; in short, it may be designated as an entertainment given to the city of Nashville. Everybody was there, to be absent was to acknowledge yourself nobody—and nowhere. The whole building from bottom to top was thrown open and brilliantly illuminated, and in every apartment were to be found throngs of gay and happy guests. The great Concert Hall was before supper used for a promenade, occasionally interspersed with some well selected and well executed vocal and instrumental music, while the various secondary apartments used for the meetings of the Masons...were fitted up with pianos, mirrors, etc., as saloons or drawing-rooms, for conversation, music, flirtation, etc., etc. This had a most agreeable effect in breaking up the formal character of the entertainment as a grand assembly, and investing it with the social character of a private reunion. About eleven or half-past, it was announced in the various rooms that supper was ready, but that as the arrangements had not contemplated as large an assemblage as was present, ladies only would be admitted to the first table—gentlemen being allowed only to escort them as far as the door, and then relinquish their attendance on them till after supper. This announcement was at first received with dismay by the masculine portion of the company, young Nashville grumbling at the loss of those nice opportunities for delicate attentions which are furnished by the exigencies of the supper table, and old Nashville entertaining serious misgivings lest the comestibles should give out. Both were consoled—the younger gentlemen by the tuning of fiddles in the orchestra premonitory of the after supper dance, and the old gentlemen by finding that the limited arrangements referred not to the quantity of eatables which was superabundant, but simply the dimensions of the supper room. It must be admitted that the glories of the evening suffered an eclipse while the crinoline was engaged in the process of refection—all missing the ladies and some skeptical as to their supper. In good time the conclusion of the ladies’ refreshments was announced, and the grand staircase of the hall presented for half an hour one of the most amusing scenes ever witnessed by this editor. First, there was the descent of the crinoline. Eight hundred ladies descending through two stories of staircase in stone and iron (we speak of the staircase, not the ladies though it is supposed there was iron in their fabric also) eight hundred beautiful Ladies (for all Nashville ladies are beautiful), radiant with...the joy which they knew that their return would confer upon the gentlemen. Never was such a descent, unless it were that of the angels who traveled down the ladder from heaven to brighten the dreams of the patriarch in the wilderness. Around the foots of the staircase was a dense crowd of the broad-cloth gender, divided by a pathway through their midst for the ladies’ passage to the ballroom. All with eyes fixed in admiration on the descending stream of loveliness. But, the descent of the crinoline completed, and who shall describe the ascent of the broad-cloth: this did not follow immediately. Some twenty minutes were occupied in replenishing the supper tables, during which the now ravenous masculinity crowded and murmured around the base of the staircase like the host of pandemonium, meditating their assault upon the vaults of heaven and when the word was given, you would have thought those vaults were being scaled in earnest. Such was the rush that the van of the column was literally lifted into the supper room by the crowd pressing in from below. Then it became evident that the failure of comestibles was a false alarm. Two long tables groaned beneath viands as substantial as a baronial feast in the old Saxon times.... Well all things must come to an end, and the descent to the ballroom commenced. There, by magic, chairs and ottomans and sofas had been cleared

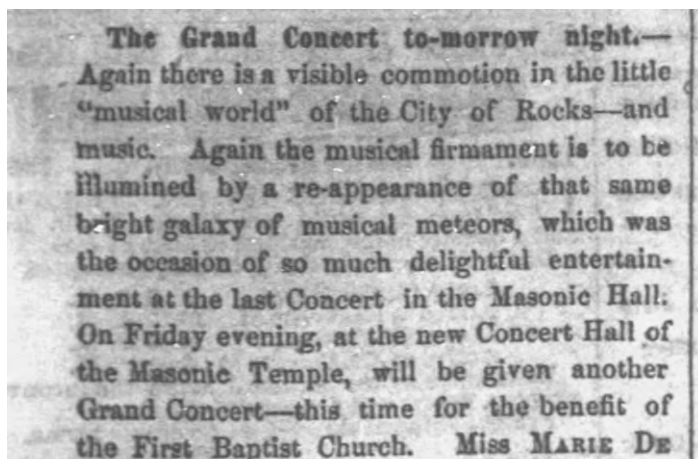
away, and the floor was occupied only by blushing maidens, and lovely widows looking (the lovely hypocrites), as if they had not the slightest idea that any one was going to ask them to dance. Piquely, prince of violinists and supreme as *maitre de danse*, had marshaled his forces in the orchestra, and then, though it was already past one, it was found that the serious business of the occasion had only just commenced. How long the dancing lasted we cannot say, having left at something after two in virtuous indignation.... But never mind at present, all other feelings must give way to the duty of acknowledging, in our most glowing terms, the princely hospitality of the Masons. Gentlemen! may you prosper, and may your splendid Temple stand a thousand years, as we don't doubt it will; alas, that another Masonic Hall cannot be inaugurated in Nashville in our lifetime."

The idea that Freemasonry is a secret society that is closed to the public certainly did not exist at this time.

Shortly after the open house, the Masonic Theater held its first concert. At the time Nashville was known as "Rock City" because of its large deposits of limestone. It wasn't until the 1920's that Nashville began being called "Music City." However, the following articles show that thanks to the Masonic Theater, Nashville was being referred to as a "musical city" as far back as 1861.



ANOTHER CHARITY CONCERT.—The Masonic Hall, so brilliantly inaugurated by the concert for the Robertson Association, seems destined to become a musical centre to this musical city. We are informed that a second concert is to be given there on Friday night by the members of the First Baptist Church. The purpose of this entertainment is not

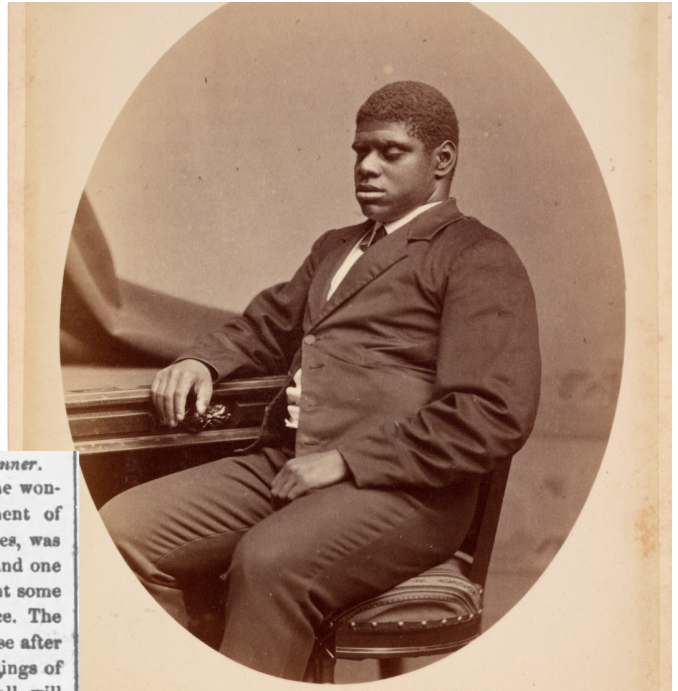


The Grand Concert to-morrow night.— Again there is a visible commotion in the little "musical world" of the City of Rocks—and music. Again the musical firmament is to be illumined by a re-appearance of that same bright galaxy of musical meteors, which was the occasion of so much delightful entertainment at the last Concert in the Masonic Hall. On Friday evening, at the new Concert Hall of the Masonic Temple, will be given another Grand Concert—this time for the benefit of the First Baptist Church. Miss MARIE DE

These are some of the earliest known references to Nashville as "Music City," and the Nashville Masonic Theater was the center of this cultural shift.

One of the last acts to perform before the Civil War was a pianist named blind Tom Wiggins. Blind Tom was a slave that was believed to have some form of autism that gave him a unique ability to learn music. At the age of five he was composing and he performed at Masonic Theater at the age of ten. He was the highest earning pianist of the day, but being a slave that money went to his owner/promoter. He brought in up to \$100,000 a year at the time, roughly \$2.2 million today.

MASONIC HALL.
 MONDAY, TUESDAY, AND WEDNESDAY,
 March 18, 19 and 20.
TOM
 The inspired little Blind Negro Pianist,
MUSICIAN, COMPOSER AND
LINGUIST.
 The most wonderful Phenomenon on Earth.
 See Programmes, Opinions of the Press and Posters.
 Doors open at 7 P. M. Concert at quarter to 8.
 Admission 50 cents; Children and Servants 25 cents.



For the Republican Banner.
 Blind Tom is justly called one of the wonders of the world. The announcement of Tom, and his extraordinary performances, was looked upon by many as incredible, and one of the many humbugs. The first night some eight hundred witnessed the performance. The excitement was intense. The applause after each piece fully demonstrated the feelings of those present. The new Masonic Hall will seat one thousand, and the two last nights all the seats were occupied—many hundred standing. Various opinions have been expressed in regard to his wonderful skill, but at still remains a mystery. Tom's rapid and wonderful execution for a boy of ten years, is beyond comprehension. Also, his Douglas speech, which would do credit to a white person of maturer years. Go and hear Tom, if it takes your last dime. You will never regret it.

On February 24, 1862, Nashville was surrendered to Union forces at the home of Charles Fuller in Edgefield. By April the Masonic Hall had been converted into a hospital. Brother Fuller, PGM and Past Master of Phoenix #131, had served on the building committee for Masonic Hall. In a span of two months, the town had been surrendered in his home, and the Hall he had put so much effort into was confiscated and made into a hospital. After 5 years of construction and large amounts of money, a historic grand opening, and only one incredible year of operation, the Masonic Theater was closed. The blueprints shown earlier in this paper are from this time period, hence the labels “pharmacy,” “nurses,” and “ward.”

The war ended on April 9th of 1865. The Masons wasted no time and on May 25th 1865 they held a ball at Masonic Theater.

Grand Ball
TO BE GIVEN AT MASONIC HALL, on Thursday Evening, May 25th, 1865.

Managers:
A. D. CREIGHTON, | J. R. W. PEARCEY,
C. P. REDDICK, | J. T. BROWN,
JAS. HINTON, | JO. CHEATHAM.

FLOOR MANAGERS:
A. R. GUY, | J. T. BURT.
may20-1w

In September of that year they hosted the Nashville Chamber of Commerce. The Hall was clearly back in operation as Nashville's community center.

Nashville Chamber of Commerce
NOTICE is hereby given that the Annual Meeting of the Nashville Chamber of Commerce at which a President, four Vice-Presidents, a Secretary and Treasurer are to be elected, will take place at the Chamber Rooms, in the Masonic Temple, on Tuesday afternoon, at 2 o'clock, Sept. 5th, 1865. A full attendance is expected.
D. A. A. BREAST, Secretary.
aug29-1w

While the Masonic Theater was the center of cultural life in Nashville, it also was an important entertainment venue for the brothers themselves. On December 11, 1866, the Knights Templar hosted a Grand Banquet where they performed the Masonic tradition of toasting, complete with champagne.

(See the newspaper article on the next page.)

Grand Banquet of Knights Templar at Masonic Temple.

The grand festival by the Nashville Commandery to the Grand Commandery of Knights Templar, at Masonic Temple last night, was a most imposing and brilliant affair. The banquet, prepared under the auspices of Mrs. H. B. Plummer, of this city, was the most elaborate, yet the most tasteful, as well as the most bountiful-spread of good things we have seen for many days. Some of the viands were most tastefully decorated, while the hams and iced cakes were appropriately ornamented with the emblems of the Mystic Brotherhood. The bouquet tables ran the circle of the entire hall and were brilliantly illuminated by chandeliers from the ceiling. It was one of the happiest scenes we ever witnessed, and we are certain it was a very happy occasion, that will long be remembered by the numerous guests who partook of the feast. The ar-

After an eloquent grace pronounced by Grand Chaplain W. J. Mahan, of Dyersburg, the company attacked the eatables with orderly precision, but with a hearty zest. Soon the champagne corks were flying from the foaming necks of dozens of bottles from every quarter of the tables, and then followed the reading of the toasts.

Then following in rapid running fire wit, sentiment and anecdote to the tuneful accompaniment of popping corks.

Sir Knight Charles Fuller got off a couple of taking anecdotes which brought down the house. He then proposed the health of the Grand Commander of Tennessee.

THE CITY.
ANOTHER MEETING OF TAX-PAYERS.
More Corporation Frauds Exposed.
The Mayor Arraigned Before the Bar of Public Opinion.
Steps Looking to his Removal from Office.

There was another large meeting of the tax-payers of the city at Masonic Hall last night. On motion, Isaac Paul, Esq., was called to the chair and John L. Glenn was appointed Secretary.

Col. Colyar then took the stand and said he had called this meeting for the purpose of reporting some discoveries that had been made in the last few days with regard to the frauds practiced by the corporation officers, and to endeavor to get the citizens more interested in a matter which should claim their earnest attention.

In 1868, Cumberland Lodge pledged to donate the next twenty years of profits from the Theater to the Widows and Orphans endowment—an amount that they anticipated would reach \$100,000. At the time, the most any other lodge had pledged was \$2,000 over the same period. This shows the power of generating charitable funds through for-profit endeavors compared to only relying on donations.

In May and June of 1869 the Masonic Theater became the center of a political struggle in Nashville. In a series of meetings at the Hall, taxpayers gathered to discuss the corruption of reconstruction Mayor Augustus Alden, and his so-called "Alden Ring." The citizens gathered at the Hall where the details of his corruption were exposed and a plot to remove him from office was planned. Masonic theater once again was not only a center of entertainment, but the meeting place for the citizens of Nashville.

On January 23, 1872, the brothers leased the hall to new management and it became known as "Jenny Willmore's Masonic Theater." Miss Willmore was known as the "Queen of Burlesque" and renovated and upgraded the space to make it more appealing.

A New Theatrical Enterprise.
Miss Jenny Willmore, an accomplished and sprightly little actress, has leased Masonic Hall, and is now the manageress of that establishment. The stage, we are informed, will be enlarged and fitted up with new scenery, and when the warm season sets in galleries and other improvements will be introduced. Mr. Henry Franck, a competent and energetic gentleman, will be stage manager, and Mr. W. F. Turk business manager. Under the new management the place will now be known as "Jenny Willmore's Masonic Theater." Success is within the reach of Miss Willmore if judicious management is combined with the presentation of sterling histrionic attractions.

AMUSEMENTS.
JENNY WILLMORE'S THEATER. The revived theatrical season, under the management of Miss Jenny Willmore, will be inaugurated to-morrow night at Masonic Theater, late Masonic Hall. The stage of this establishment has been remodeled and materially enlarged, and supplied with a complete stock of scenery. The acoustic defects of the hall, which have heretofore been so apparent, are now almost entirely removed, rendering the place well adapted for popular entertainments.



Jenny Willmore Ixton

Masonic Theater was home to the top actors of the day, including Edwin Booth and John McCullough. Edwin, the brother of John Wilkes Booth, was known as the best actor of his generation. You may recognize his manager's name, Ford, as in Ford's Theater where President Lincoln was assassinated.

<p>RY 27, 1876.</p> <p><i>Amusements.</i></p> <p>MASONIC TEMPLE!</p> <p>EDWIN BOOTH!</p> <p>Manager Ford, of Baltimore and Washington, respectfully announces the appearance in Nashville, of the most distinguished Living Representative of</p> <p>CLASSIC SHAKESPERIAN DRAMA,</p> <p>Mr. EDWIN BOOTH</p>	<p>MASONIC THEATER—J. O. Milsom, Lessee; W. J. Johnston, Man'r; B. J. Coleman, Treas.—Two Nights and Matinee, Tuesday and Wednesday, Feb. 4 and 5, the Eminent Tragedian,</p> <p>John McCullough! Supported by a Powerful Company.</p> <p>TUESDAY EVENING, February 4, RICHARD III.</p> <p>Wednesday Evening, Feb. 5, DAMON & PYTHIAS</p> <p>Wednesday at 2:30 p. m., Grand McCullough Matinee</p> <p>Prices at Night—Dress Circle and Parquette \$1; Gallery 50c. Matinee Prices—Adults 50c; children 25c. No extra charge for reserved seats. Box sheet opens Friday, Jan. 31, at 9 a. m., at Walton & McEwen's. ja30 6t</p>
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Along with the top acts in the country, Masonic theater was host to all sorts of oddities including mediums, séances, spiritualists, escape artists, and even a woman with trained cats, mice, and birds. Eva Fay, one of the most famous mediums of that time performed in December of 1900.

MASONIC THEATER MATINEE
To-Day 2:15
Positively last time to-night at 8:15
of marvelous

ANNA EVA... FAY and her
Superb
Company

MATINEE—All Seats 25c
NIGHT PRICES—25c, 35c and 50c

Miss Anna Eva Fay opened a week's engagement at the Masonic Theater yesterday afternoon to a good audience. Miss Fay was seen here some years ago in her marvelous feats of mind reading and mysticism, and since that time she has traveled throughout the country, and into some of the countries of the old world, and still keeps the public puzzled over her wonderful acts. Both entertainments yesterday were highly interesting, and whetted the appetite of those present for more. The first part of the programme is devoted to cabinet work, in which three responsible gentlemen are invited on the stage from the audience to assist in tying and bandaging the frail little woman. At the night performance the committee from the audience was composed of Messrs. J. Matt. Williams, Gen. W. M. Brandon and Ben Allen. Miss Fay was securely tied to a rod in the center of the stage, and the cabinet placed over her. With her feet and hands tied she played on the guitar, rang bells, drove nails and did other things which required the free use of the arms. The committee was diligent in its search for some trick, but were compelled to admit that so far as they know, and could judge, she was securely fastened. The audience was mystified at

One of the guests in attendance was brother Benjamin Bently Allen, whose Buddha Statue is on display in the Nashville Scottish Rite Office. One of the stories of how he acquired the Buddha claims that it was given to him by a traveling "Adept" who was performing at Masonic Theater and spotted Ben in the crowd.

Masonic Theater was also the site of many political events. On October 6, 1900 it hosted the Democratic candidate for Governor, and on October 27, 1900 it hosted the Republican candidate for Governor in front of a crowd of 1000.

<p style="text-align: center;">FIRST SPEECH OF THE CAMPAIGN</p> <hr/> <p style="text-align: center;">JAMES B. FRAZIER TO EXPOUND DEMOCRATIC DOCTRINES IN NASHVILLE.</p> <hr/> <p>Hon. James B. Frazier, Democratic Elector for the State at large, will speak in Nashville next Thursday evening at the Masonic Theater, under the auspices of the Davidson County Executive Committee.</p>	<p style="text-align: center;">REPUBLICAN CANDIDATE</p> <hr/> <p style="text-align: center;">John E. McCall Talks to Nashville Audience at the Masonic.</p> <hr/> <p style="text-align: center;">DISCUSSES STATE ISSUES</p> <hr/> <p style="text-align: center;">Says Bryan in Supporting Peace Treaty Tried to Build Foundation to Clinch Presidency.</p> <hr/> <p>Hon. John E. McCall, Republican nominee for Governor of Tennessee, addressed about 1,000 people at the Masonic Theater</p>
<p style="text-align: center;">BASE BALL. BY DETAIL AT 4 P. M. Nashville vs. Shreveport. MASONIC THEATER. Game called by ATKINSON. Admission 15c. Ladies Free. Sunday at Centennial Grounds.</p>	<p style="text-align: center;">Notes of the Game.</p> <p>The games with Little Rock, which begin to-day, will be detailed at the Masonic Theater. Electric fans will keep the crowd cool and Atkinson will furnish the humor and call the game, and ladies will be admitted free, and are specially invited, and no smoking will be allowed.</p> <p style="text-align: center;">* * *</p>

In 1901, Masonic Theater played host to "detailing" of baseball games. Ladies were free, and electric fans were installed to keep the crowd cool.

The installation of electric fans is just one of many examples of how the brothers continually upgraded the space over the years. Our brethren back then understood the value of keeping their lodge halls beautiful and up to date. They not only undertook these renovations for the benefit of the membership, but also to increase the revenue of the building. Here are examples of renovations in 1875 and again in 1892.

OUR NEW THEATER.

**The Proposed Metamorphosis of
Masonic Hall.**

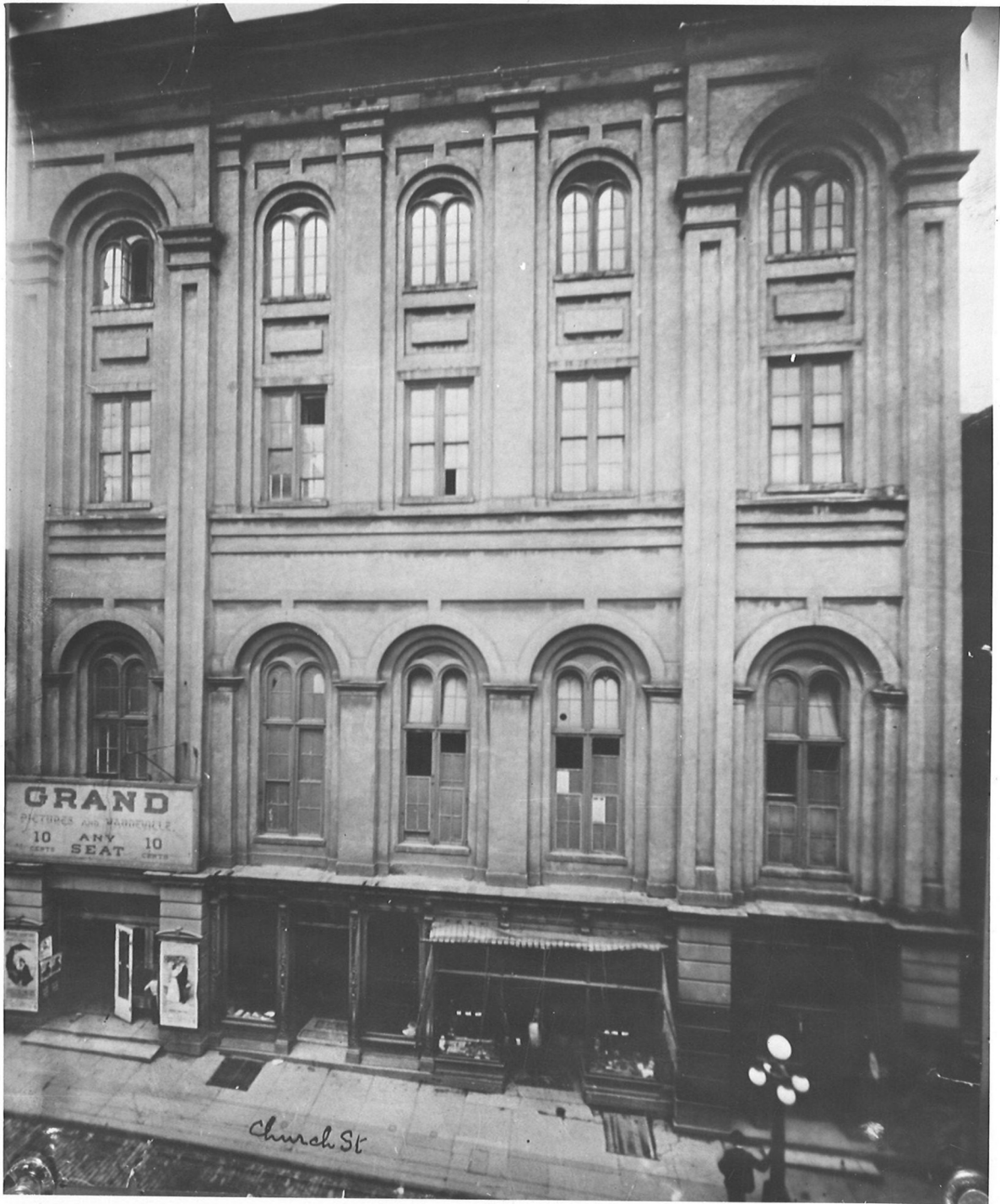
**Description of the Plans—The Work to
be Completed by Sept. 1.**

We mentioned in yesterday's issue—what was a welcome piece of news to patrons of the drama in Nashville, that Masonic Hall was to be transformed into a very neat little theater. The temple belongs to Cumberland Lodge, and is under the control of a live Board of Trustees, who intend to increase the revenue arising from the institution by making the concert room a first-class place of amusement.

IN THE LODGES.

MASONIC.

The trustees of Cumberland Lodge No. 8 have made a long-needed improvement in the lodge room. Since the occupancy of the new theatre it was found difficult to deaden the floor of the lodge room so as to keep out the noise from the stage below, and hence, it became necessary to transfer the hall to the east end of the Grand Lodge room. It is a most excellent room and a little larger than the other. It is newly papered, painted and thoroughly renovated, and is perhaps the best appointed Blue lodge hall in the South. The first meeting was held in it last Thursday night by Cumberland Lodge No. 8 for work in the Entered Apprentice degree, with a very fair attendance. There will be a called meeting Monday night next for work in the Master's degree; also for the same degree next Saturday night. Several brethren from Bowling Green are expected to be present. A called communication is announced for next Thursday night for work in the third degree. It is the desire of the Worshipful Master that all these meetings shall be well attended.



In 1902, the Masonic Theater's main competitor, the Grand Theater, was destroyed in a fire. The Grand then decided to lease Masonic Theater and take over the management of it. You can see below the new sign, along with the retail storefronts on the first floor of the Temple.

AMUSEMENTS

AMUSEMENTS

The GRAND

Matinee To-Morrow
Mats., Monday, Tuesday, Thursday, Saturday

THE FUNNIEST SHOW IN TOWN.

THE ONLY PLACE YOU CAN SEE
THE BLUE RIBBON GIRLS

★ The ★
Blue Ribbon
★ Girls ★

IN TWO LAUGHABLE MUSICAL COMEDIES

Caught With The Goods

... and ...

The Laundry Girls!

25 PRETTY SHOW GIRLS 25
A BUNCH OF FUNNY COMEDIANS
A LAUGH EVERY MINUTE
6 STAR VAUDEVILLE ACTS 6

Mat. Prices 25c, 15c. Night 50c, 35c, 25c, 15c

The Grand then had a residency by the Columbia Amusement Co which was known for "relatively clean burlesque." Here's an example of one of the burlesque shows held at the Hall in 1905.

In 1903, Phoenix Lodge hosted the Governor and 60 state legislators who were Masons for a Master Mason Degree conferred by Grand Secretary John B. Garrett. They finished the night with cigars (minutes show they were paid for out of the lodge's budget).

GOVERNOR OF STATE

AND LEGISLATORS TO BE GIVEN A
RECEPTION TO-NIGHT.

Hon. J. D. Richardson, the Highest Mason in the World, Will Be Present. Phoenix Lodge to Confer Third Degree in Oriental Costume.

To-night at 7:30 o'clock there will be one of the largest gatherings of Masons at Masonic Temple that is ever seen in the historic old building excepting at a meeting of the Grand Lodge. Phoenix Lodge No. 131, feeling that it ought to do something handsome, has arranged to confer the sublime degree of Master Mason upon a well-known citizen of Nashville, an ex-member of the Legislature and to carry the thing out in style has simply spread itself. The lodge has therefore invited Gov. Frazier, the capitol officers and those members of the Legislature who are Masons, numbering about sixty, to be present on the occasion, and each and every one has signified his intention of accepting. Invitations have been sent to the members of the order near and far, and those not receiving one will be as welcome as those who did. The following will be the programme:

7:30 o'clock—Reception to Edward P. McQueen, M. W., Grand Master of Tennessee.

8 o'clock—Conferring the Master's degree, the first section in full evening dress. John B. Garrett, Worshipful Master; second section in Oriental costume.

10:00—Reception by the Governor.

10:30—Buffet lunch.

11:00—Cigars.

Owing to the large number who will be present the meeting will be held in the Grand Lodge room, which will seat comfortably over 1,000.

Hon. James D. Richardson, of Murfreesboro, Past Grand Master of Tennessee, now Sovereign Grand Commander of the Supreme Council, Thirty-third Degree, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, and who is the highest Mason in the world, was in the city Thursday and promised to be present on the occasion.

Past Grand Masters W. F. Foster, W. H. Bumpas and T. O. Morris are expected to be present.

The hall has been tastefully decorated and palms and potted plants are arranged about the room in profusion, the officers' stations specially carrying out the oriental scheme.

The object of the meeting has been to bring Gov. Frazier, who will probably have his residence in Nashville for the next four years, into closer touch with his Masonic brethren, as well as to introduce the Masonic members of the Legislature to the brethren of the city—in other words, to extend the old time Southern hospitality to the lawmakers and law-executors up on Capitol Hill, and make them feel perfectly at home.

In late 1912, Masonic Hall was sold. From 1861–1912 (except for the Civil War) the Masonic Theater served as a cornerstone of the culture of Nashville. Throughout the years it hosted concerts, theater, burlesque, magicians, mediums, boxing matches, political rallies, town halls, balls, comedians, fundraisers, and almost any event imaginable for the brothers and for the public. It was the place to be for the who's who of society. The brothers used it for large masonic gatherings, feasts, and yes even toasts with alcohol.

Ask yourself, what is preventing us from doing this today? What is preventing us from using our buildings to generate revenue? What is stopping us from being the cultural centers of our communities? How would the fraternity benefit from us once again playing a pivotal role in society? How much more money could we raise for charity? Imagine what we could build, and how we would be able to maintain and upgrade our current buildings if we had the revenue to do so. Think of the educational events and speaker series we could host for the public. How many men would knock on our doors to join after attending events in our Halls? How much easier would it be for us to discover to the world the happy effects of our order if we regularly hosted the public in our buildings?

The Graham Manuscript or What Did the Doctor See in Scotland?

By

Wor. Bro. George C. Ladd, 33° KYCH

Secretary/Treasurer, Past Master, and Fellow, Tennessee Lodge of Research, F. & A. M.

The *Graham Manuscript* was discovered in England in 1936 when Reverend H. I. Robinson was initiated in Yorkshire, England. It had been in his family for a considerable time. It states that it was copied by Thomas Graham on October 24, 1726.

In his article written for *Ars Quatuor Coronati* in 2018, Brother E. John T. Acaster states that the manuscript is important for several reasons, among them

- It is early, probably much before its ostensible date of October 1726
- It indicates the steps of entry, passing and raising (Acaster, 1)

In the *Scottish Rite Ritual Monitor and Guide*, in his overview of the Scottish Rite's origin and rituals, Brother Arturo de Hoyos states that in 1717:

there were still but the two degrees of Entered Apprentice and Fellow Craft. Yet early documents include hints of a separate higher honor.... The Trinity College Dublin Manuscript, of 1711, recognizes Master Masons as possessed of their own unique secrets. This mark of distinction superseded the Fellow Craft Degree and developed into a new "high degree." On May 12, 1725 Brother Charles Cotton and another Brother were "regularly passed Masters." It is not known who the authors the new ritual were or how this transformation occurred. It may even be that different locales maintained different traditions connected with this higher honor...(72).

Richard M. Kovak was Grand High Priest of the Grand Chapter of the State of Washington in 2015. In that year he wrote a paper for the Walter F. Meier Lodge of Research #281 titled "The Origin and Genesis of the Hiram Abiff Drama in the Master Mason Third Degree." This is the best summary of the conventional wisdom held by modern Masonic scholars regarding the origin of the Hiram Legend that I have seen. With the permission of the Walter F. Meier Lodge of Research, it was printed in the 2017 Tennessee Lodge of Research Annual Proceedings.

This article states:

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 Desaguliers 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 Desaguliers 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 Desaguliers, 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?** We cannot tell because there is no record of what actual degree work was practiced in that lodge in 1721. But to be sure, Desaguliers soon developed a third degree. As a leading Masonic author Dr. George Oliver put it: "when these two brothers (Anderson and Desaguliers) were publicly accused by their seceding contemporaries (Antients) of manufacturing the degree, they never denied it" (Kovak 84-85).

John Theophilus Desaguliers was the son of a French Huguenot minister who fled to England in 1685 due to the persecution of the Huguenots in France at that time. He was educated at Oxford and was a Fellow of the Royal Society. He was Grand Master of the recently formed Grand Lodge of England in 1719, and was prominent in that Grand Lodge thereafter. He wrote the introduction to *Anderson's Constitutions of 1723* (Coil 210).

Kovak asks "Did he find inspiration for his concept of a new third degree in that [Edinburgh] lodge?" He tells us that Professor David Stevenson's book, *Origins of Freemasonry, Scotland's Century* gives us a view of a trigradal degree system existing at least in Edinburgh Lodge circa 1711. In that book, Stevenson writes that in Edinburgh Lodge in 1711 there are three "secret words" and three grades. "Edinburgh Lodge is the first anywhere in which three ranks of member can be distinguished, and in several other lodges signs of a small group of fellow crafts tending to monopolize power can be detected and may indicate the beginning of similar developments" (152).

Regarding the Noah Story's influence on the Third Degree, Companion Kovak writes:

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 Desaguliers 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. 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.

De Hoyos writes that the legend preserved in the *Graham Manuscript* asserts that “the Biblical Patriarch Noah died in possession of a valuable secret which his three sons desired.” (72)

[*The Graham Manuscript* story] 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 (Kovak 89-90).

The *Graham Manuscript* states (spelling, capitalization, and punctuation are as printed in the reference):

we have it by tradition and still some reference to scripture cause shem ham and Japheth ffor to go to their father noahs grave for to try if they could find anything about him ffor to Lead them to the vertuable secret which this famieous preacher had for. I hop all will allow that all things needful for the new world was in the ark with noah. Now these 3 men had allready agreed that if they did not ffind the very thing it self that the first thing that they found was to be to them as a secret they not Douting but did most ffirmly be Leive that God was able and would allso prove willing through their faith prayer and obediance for to cause what they did find for to prove as vertuable to them as if they had received the secret at ffirst from God himself at its head spring. so came to the Grave finding nothing save the dead body all most consumed away. takeing a greip at a ffinger it came away so from Joynt to Joynt so to the wrest so to the Elbow. so they R Reared up the dead body and suported it setting ffot to ffot knee to knee Breast to breast Cheeck to cheeck and hand to back and cried out help o ffather as if they had said o father of heaven help us now for our Earthly ffather cannot. so Laid down the dead body again and not knowing what to do--so one said here is yet marow in this bone and the second said but a dry bone and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day. so went to their undertakings and afterwards works stood: yet it is to be believed and allso understood that the vertue did not proceed from what they ffound or how it was called but ffrom ffaith and prayer so thus it Contened and will pass for the deed (Pick and Knight 71-72).

Companion Kovak calls our attention to an interesting advertisement in a London newspaper in 1726. The advertisement notices:

. . . a meeting of Freemasons and in effect warning those Freemasons who had been initiated under the Noachite or Antediluvian ritual to be aware of “what innovations have lately been introduced by the Doctor (Desaguliers) 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” (90).

The advertisement is warning “Noachite or Antediluvian” masons to beware of innovations. Does this mean that Noah/Flood rituals are widespread in the British Isles at this time?

Our Grand Council of Allied Masonic Degrees, U.S.A., which preserves the Royal Ark Mariner Degree, is skeptical. Their website for the Royal Ark Mariner Degree stated:

To even approximate the earliest working of the Grade is impossible and legend of such a working must suffice at this time.

In his *Constitutions of 1733*, Dr. James Anderson mentioned that we should all conduct ourselves as sons of Noah (or Noachide). There are many who assume that this is a reference to an Ark ceremony, but this study is neutral. It is possible, though hardly probable; the question depends upon what might be termed the date of the speculative Grades.

Further, in some quarters it is a more or less accepted theory that the Ark and Anchor with which we are so familiar in the Craft are but indications of an ancient Ark ceremony of yesteryears. It is assumed that an ancient Grade relating to the Deluge was discontinued and the symbols thereof incorporated into the lectures of the Craft. This theory, likewise, is possible, but the present study does not either accept or deny the possibility of such a theory (Grand Council AMD).

Nonetheless, I find this manuscript to be fascinating for a little light it shines into the darkness of our origins, and the regard held for Noah and his sons by our fraternal ancestors. I also heartily concur that “virtue proceeds from faith and prayer.”

Kovak asks:

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 VIVE 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....

The Hiram 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 Desaguliers 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.

George Draffen writes in *The Making of a Mason* that the secret of a Master Mason 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.” (Kovak 92)

If I may add a postscript to this presentation, which fascinates me, personally, Charles A. Snodgrass, in *The History of Freemasonry in Tennessee*, writes the following in the Chapter X concerning Royal Arch Masonry:

The Past Master's Degree is almost a Landmark by reason of the custom of the old Operative Lodges restricting the Master's Word, the most treasured Word of all the legacies, to those who became Masters of Lodges. This Degree is of record in English Lodges in 1725, at which time there were 49 Lodges in the Grand Lodge, and the Degree was conferred as an honorary upon those who were elected Master. So long as the Royal Arch Degree remained under the government of and was conferred by Lodges, none were eligible to receive the Degree except those who had presided in the Lodge as Master. Therefore, when the Royal Arch Degree was relinquished by the Lodges, and Royal Arch Chapters were established, the Chapters first conferred the Past Master's Degree upon the petitioner in order to qualify him to receive the Royal Arch Degree according to the ancient and established custom. None but past masters were qualified to receive the True Word, which was the essential characteristic of the Royal Arch Degree, and this rule, having the force of a Landmark, could only be complied with by making the Past Master's Degree part of the Chapter (196).

In the pamphlet, *Why Royal Arch Masonry?* which is still available at Columbia Lodge No. 31 and Lafayette Chapter No. 4, RAM, F. Kerr Folliott writes that in the years between 1723 and 1734:

...the first three degrees were differentiated. The Master's Word was then received in the third degree.

The Legend of Hiram was introduced later to lend more dramatic effect to the degree to show how the Master's Word was lost. As some early writers claim, they mutilated the Master degree and out of this mutilation there arose the Holy Royal Arch degree and in this degree the "Word" is recovered. This was done some time between 1740 and 1760. The names of Laurence Dermott and Chevalier Ramsay are interwoven with this degree.

Out of this came the great schism in Masonry known as the "Ancients" and the "Moderns" and the forming of two Grand Lodges in England....

Stevenson asserts that in Scotland there developed a subset of Fellowcrafts who were not Past Masters of the Lodge, but enjoyed greater authority and privilege than the rest of the Fellowcrafts, and that perhaps the "substitute word," signs, and grips developed to distinguish them from the lesser Fellowcrafts. "A third word, possessed by a third grade of Mason, was emerging by 1700" (150-152).

My personal assertion is that, however our particular rituals possessed of the "Secret Word" and the "True Word" came to be, these rituals grew and blossomed into means for taking good men, making them better, and drawing them closer to God for the last three centuries. Although, as is apparent from this presentation, their "origin is covered with darkness and their history is, to a great extent, obscure," their **efficacy** is beyond question.

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“Sources of Masonic Symbolism” by Alex Horne

The following book reviews were written by
Wor. Bro. Jason F. Hicks, 32°

Brother Horne has written a book, which although short in length, only being a mere eighty-nine pages, which is full of pertinent information that will enlighten any brother that picks it up. In the early chapters, Bro. Horne discusses the basic of symbolism v. emblems and goes into symbols specifically in a Masonic sense. Many people place the symbols of Freemasonry as being a creation of the time when the switch between operative and speculative Masonry occurred during the 1700’s. However, a discovery on a bridge built in the 1500’s gives us evidence that our operative brothers involved symbolism into their profession. Upon the squares is the following engraving:

I will strive to lieu (live)
With loue (love) & care
Upon the Leuel (level)
By the square.

This shows that our operative brethren were more than just brick and mortar masons—they did realize a greater significance to their work. This lends much more credence to our rituals today because it confirms that during the transition phase the symbolic and moralizing side of Masonry was created.

Many believe that our operative brethren did not have a grasp on the seven liberal arts and their significance to a well-rounded man. However, there seems to be ample evidence that amongst the writings of the “old charges” there is reference to the sciences and surely our operative brethren were quite involved with using and applying the art of geometry.

One of the next topics discussed is the history of the rites of circumambulation. We are told it is so that the other brethren assembled can make sure the candidate/brother (depending on the degree) is duly and truly prepared. However, Horne links it to the much earlier customs of a number of peoples. He notes that the British people were very addicted to the rites of circumambulation. He also points out that many churches have “‘ambulatories,’ or walking areas, and the practice of making processions around their interiors.”

Bro. Horne next talks about the tradition of the ceremonial laying of a cornerstone. Although there is no record to support the previous operative masons having ceremonial cornerstone ceremonies, there is some scant evidence of it being an ecclesiastical ceremony. The ecclesiastical ceremonies date back much further to the rule of the Romans. During their ceremony there were stonemasons tools used. He also points out that there would have been stonemasons present when these ceremonies were done and the Master of the worksite could have been involved with the ceremony. Therefore, there is a strong tie between the cornerstone ceremonies of today and the ones of the past.

These topics and a number of others are covered in Brother Horne’s book. He has truly written quite a work on the symbolism of Masonry and its meaning and their historical significance.

“The Complete Idiot’s Guide to Freemasonry” by S. Brent Morris, Ph.D.

Some are turned off by such a basic name for a book and write it off as being too simple or below their level of knowledge. This book should not be passed up. This book can offer an education that even the most seasoned Mason can learn something from. It is essentially the 30,000 foot fly over of the Masonic fraternity and the appendant bodies. Its layout is helpful: part one, the basic organization of Freemasonry; part two, the Eastern Star, the York Rite, and the Scottish Rite; part three, building higher, having fun, and doing more; part four, Masonic myths and misunderstandings; and part five, a field guide to Masonic symbols and jewelry and a helpful appendix. He condenses a presentation of this material into 276 pages which is an impressive feat.

This book would be a wonderful gift to a newly raised Master Mason. Its birds eye view approach and presentation about the fraternity would serve a newly raised Mason well because it gives them the history of the fraternity, including some of the controversies like the Morgan Affair. It goes through the appendant and invitational bodies and gives a brief overview of each. The last two sections are helpful because it sheds light on the misunderstandings of the fraternity and prepares the newly made Mason to understand and respond when someone confronts them with the age old charges of why Masonry is allegedly “satanic” or not compatible with certain branches of religion. The last section on symbols can help reinforce what the newly raised Master Mason has learned in the lectures and it helps to explain the symbols he learned about but needs more explanation to grasp their significance.

The thing I like most about this book versus other similar books are Morris’ notes that are throughout the book in little boxes that help the reader to understand with definitions, stories or longer articles that help the reader to grasp more than they would otherwise. Overall, I believe Brother Morris does a wonderful job presenting the material and making it interesting without making it so dense that it is unreadable. I would recommend this book to all Masons and the general public but especially to the newly raised Master Masons to give them a leg up on understanding the fraternity.

“The Search for Leadership” by: Allen E. Roberts

Masonic author Allen E. Roberts was a prolific author and advocate for Masonic education and leadership development. This book was a seminal work in his writing career. It is one that has a little age on it now; however, the value of what he says is still very applicable and should be looked into.

The importance of Masonic education has been a battle that Rt. Wor. Roberts fought for his whole career. He speaks of the skeptics that put such an emphasis on the ritual. He speaks of Masonry as being a body of such parts, which are:

Ritual = Skeleton
Symbolism = Heart and brains
Benevolence = Soul
Philosophy = Bloodstream
Jurisprudence = Muscles
History = Flesh

He says that ritual is one-sixth of the heart of Masonry yet many brothers wrongly only emphasis that. This is a very valid point. Most people believe a good Mason is one who can do all the ritual. However, this misses the boat; just like someone who is a book worm is not a good communicator. Just because someone can do ritual does not mean they will be a good leader of the lodge.

Leadership Development is an important emphasis of his. Roberts said that you have to focus on leadership to help the long-term health of the fraternity. You cannot simply take a laid back approach to this topic, good leaders must be developed. If you spend the time working with them then when they are called upon they will step up to the plate.

Training is a common theme over Roberts’s entire career. One of the most powerful stories, in the book, came out of the Civil War involving the universality of Freemasonry. A union officer killed himself on a ship and the other shipmates rowed ashore and asked for representatives of the local lodge attend so that a Masonic funeral could be performed. This was done with Masons from both north and south looking on. This story just illustrates the universality of the fraternity and its impact on its members.

In closing, Roberts was a man before his era. He had foresight like many others have not had. We are blessed with his works long after his death. If we listen to his words, we will have no problems believing that the fraternity will be around for many more years.

“Fundamentalism & Freemasonry” by Gary Leazer, Ph.D.

As I have read numerous Masonic books since joining I have read about the southern Baptist investigation into the fraternity. This was a time of critical attacks that undermined the fraternity by our general stance to not respond to criticism. This book is a look at the investigation of Masonry from the inside by the man who ran the Baptist witness department of the southern Baptist home missions’ board. He ultimately lost his job due to his conclusions and ended up becoming a Mason and was grand master of Georgia in 2017. His book is an in-depth review of the conservative movement within the Southern Baptist Convention and the subsequent report.

The rise of the conservatives had many different sources and was influenced by many televangelists, who had to justify their existence. There have been many books written about their false justifications for their movements. Leazer links it back to the Princeton Theological Seminary and then their subsequent takeover of the Southern Baptist Conference. The report that Leazer is tasked to write comes up with the conclusion that (1). “Many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, and we recommend . . . membership in a Masonic Order be a matter of personal conscience” (2). This was important because it did not force Baptist Masons to choose between their religion and the fraternity. This book shed light on an important challenge for the fraternity, which we were able to weather.

“Island Freemasonry” by John Bizzack, Ph.D.

This book is a call to action within the fraternity. Dr. Bizzack’s book looks at the reason we have gotten to where we are today within Masonry and how the Observance Lodge will save Masonry as we know it.

First, the book discusses how we have gotten to the point we are at today. The book covers that Masonry has had five rapid expansions through its history: the Colonial era, the Civil War era, the end of the 19th and the beginning of the 20th century, World War II, and the 1990’s. These periods greatly grew the fraternity but the fraternity was not equipped to offer the educational and philosophical instruction that was needed and this allowed the fraternity to go off course.

Next, he argues that the traditional Observance Lodges are the key to getting the fraternity back on track with how we should be structured. The tenets of an Observance Lodge are: a focus on guarding the west gate; being proficient in Masonic ritual and law; a commitment to advance brethren through the degrees by mutual and genuine effort; the selection and advancement of officers should be by merit alone; dressing your best for lodge; a lodge must offer quality assemblies and be willing to pay for them; the return of a sense of awe to our ceremonies; and Masonic education at every meeting.

Bizzack’s argument is that we have gotten off course as a fraternity and the only way to get back on course is to adopt the principles of an Observance Lodge and to steer a course in that direction. I believe his approach is right and it is what we must do moving forward.

“A Pilgrim’s Path” by John J. Robinson

The subtitle of this book, *Freemasonry and the Religious Right*, intrigued me because I have heard so many of the myths that have been presented about Freemasonry in the churches and on the internet. Overall this book is a very thorough review of the topic and it is amazing how the ruses about the fraternity use the same information over and over again when it’s been disproved time and time again and clearly shows their perceived threat of the fraternity to them and the staying power the fraternity enjoys with the public. I thought it was quite telling that the last chapter is dedicated to his decision to join the fraternity and goes through his analysis and reasoning to do so.

The book goes through the many arguments: Freemasonry is a religion, Albert Pike and the morning star, the fundamentalist fury, the southern Baptist convention and the physician-fanatic which gives us the whole story about each of these attacks on the fraternity.

In my opinion, I believe the fraternity sat on the sidelines too long and let these people attack it without defending themselves. People like the author (a non-Mason at the time) stepped up and defended the fraternity and spoke about its many good works and explained why the assumptions made by the attackers were wrong or just simply lying. We should have taken a more aggressive stance and maybe these ideas would not have taken off like they did.

In conclusion, this was a wonderful book. I am glad it was on the reading list and I have recently bought his book *Born in Blood* and I look forward to starting it soon.

“Freemasonry and American Culture, 1880-1930” by Lynn Dumenil

This book is probably the most academic book out of the list that is presented for each level of the Masonic scholar program. The book is a scholarly analysis of the fraternity from 1880-1930 and the surrounding conditions at the time. The book is divided up in two sections. Part one is Masonry in the nineteenth-century and the second part is Masonry in the 1920’s. The book argues that Masonry was a part of the 460 organizations (professional societies, service clubs, reform organizations and secret societies) that over five million people were members of by the early 1900’s.

In the first section of the book it looks at Masonry in the nineteenth-century. The book starts by pointing out that Masonry had recovered from the Morgan Affair and the anti-Masonic movement of the early to mid-1800’s. The success is due to its multifaceted nature, which accorded it a broad based appeal. The appeal, the book argues, is individual prestige, financial aid, business and political connections, entertainment, and sociability.

By the 1920’s, the book argues in the second section, that Masonry had undergone great changes. Those changes mainly dealt with the popularity that had swelled the membership roles and taken down the level of prestige. There was also a movement that wanted to de-emphasize the ritualistic, religious, and even the moral aspects of the fraternity.

In closing, this is a significant work that offers analysis of an understudied area and while dense is an exceptional scholarly work about the fraternity.

“The Mystic Tie” by Allen E. Roberts

This work is a comprehensive attempt (although Roberts says in his preface that it was four decades in the building and is not complete) to distill down into a book many topics and thoughts for a brother to digest. His broad sections are philosophy & opinion, history & opinion, biography and fiction drama. This book at times can be a dense read.

The content in the first section is mainly based on speeches or other writings that brother Roberts gave throughout the years. It is quite fitting that the first chapter and the namesake for the book was named for the Tennessee Lodge of Research’s charter meeting in 1985.

Quite possibly my favorite section in the book was the biographies. Some are familiar like President Harry S. Truman, who Roberts calls “the foremost Freemason of the twentieth century,” President George Washington, and Pythagoras whom we hear about during degree work but frankly do not study enough. Then there are exposed to others like Robert Burns, the Scottish Freemason and poet, and Harold V.B. Voorhis who remarkably belonged to over eighty Masonic bodies and presided over thirty-five of them. Voorhis helped to organize the Grand College of Rites, the Allied Masonic Degrees, the Masonic Order of the Bath, the Knight Masons, the Knights of York Cross of Honour and the Society of Blue Friars.

In closing, I would recommend this book to give a Mason an introduction to the fraternity and some of its luminaries.

“The Anti-Masonic Party in the United States 1826-1843” by William Preston Vaughn

This book is a comprehensive look at the anti-Masonic party and its origins and the life of the movement both on the national scene and at the more local level in a number of states. This book like many goes through the anti-Masonic movements in the 1700’s and then places the development of the anti-Masonic party in the 1820’s on a more complex set of facts, not simply the Morgan Affair.

The author sees the Morgan Affair as developing from a revelation of Masonic secrets into an abduction and possible murder, then a conspiracy, and in the end a crusade against Masonry as a symbol of inequality, conspiracy, and control of a town, and perceived Masonic control over national politics.

This occurred because New York state and New England in general were “ripe” for new issues. Like many things in life, timing had much to do with the extent to which it developed as an issue. In 1826, Masons appeared to have a role in commerce, professional life and politics disproportionate to their 347 lodges and sixteen thousand members nationwide. It is this perception of the vast control put into the hands of a few that caused the anti-Masonic party to gain their greatest strength. In 1832, after becoming quite popular in certain northeastern states and with a Mason (and past Grand Master) Andrew Jackson on the ticket, the anti-Masonic party was riding a wave of popularity, but they ultimately won one state as the main race was between Andrew Jackson and Henry Clay.

After the election of 1832, the anti-Masonic party continued but never enjoyed the same level of success again and ultimately became a non-factor after this election except in a few states where they enjoyed moderate success but ultimately waned out of existence.

In closing, this is a very interesting read that is enlightening on the Masonic movement and some of the challenges it has faced over history.

“Is it True What They Say About Freemasonry” by Arturo De Hoyos and S. Brent Morris

This book is written by the eminently knowledgeable Arturo De Hoyos and S. Brent Morris. After years of the fraternity sitting on its hands and not responding to the false and salacious criticism these brothers stepped up to the task. The book takes each argument one by one and disproves them with actual facts. The quote by Charles Darwin (featured in chapter 1) sets the tone for all of the attacks on the fraternity when he says “great is the power of steady misrepresentation.”

Of the critics Ron Carlson is one of the most offensive. He patently misquotes sections of *Morals & Dogma* and the sections he does properly quotes he takes the words out of context. He even discusses the Taxil conspiracy which has been refuted over and over again. To say the authors have little respect for Carlson and his work is an understatement but when he says he’s researched Freemasonry for over two years and still gets this much wrong just means he’s a fraud.

Another focus of their review is Rev. Jim Shaw who trumped up and made up his Masonic accomplishments to appear qualified. He states he was the Master of a lodge yet the lodge he mentions does not have record of him serving as a master. He claims to be a 33 degree Scottish Rite Mason but there is clear proof that he did not have that degree.

In summary, this book goes right for the jugular of the critics. It calls out the faulty logic and their lies and it should be read by all Masons.

“The Freemasons” by Jasper Ridley

This work is a comprehensive yet brief history of the fraternity. It examines the earliest origins of Masonry, to the papal bull, to the American Revolution, to the Morgan affair, to modern Freemasonry in Britain and the United States. He approaches it with a very academic analysis and has an extensive bibliography.

The chapter I found most interesting was the one focusing on the papal bull, and its enforcement in the various countries and the effect it had upon Grand-Duke Francis. This history is not one that I have studied before outside of knowing that Pope Clement XII issued it. Most interesting was the actions of the inquisitors and their “investigations” that involved torture and then making the people they tortured sign a declaration to not reveal anything that had happened.

The second most interesting section was the two chapters on modern Freemasonry in Britain and the United States. These sections are concise but a thoughtful analysis of modern Freemasonry and the memberships of individual members and the historical developments.

In closing, this book is a great history of the fraternity and is an objective analysis. The book is well researched and the bibliography is a great place for any young Masonic scholar to start with.

“The Boy Who Cried Wolf” by Richard Thorne

The book stands as the first formal response from inside the fraternity to the outside critics. The critics specifically are Ron Carlson and Pat Robertson. Through this book Dr. Richard Thorn goes on attack by eviscerating their arguments. He shows their arguments are not out of ignorance but are deliberate misrepresentations. For many years, the fraternity has taken a hands off approach to responding to its critics. This has allowed these critics to drive the narrative about the Masonic fraternity and what it is about. Furthermore, it has given them creative license to get bolder and bolder in their claims, half-truths, or even mistruths.

Dr. Thorne’s book is relatively short but over half of it is appendices. The first one is a transcript Carlson’s tape. Then chapter by chapter he states what Carlson states and then he goes to the extent of filling in the blanks that Carlson leaves out. In some instances Carlson leaves out whole sentences or context by not including the sentence before or after a quote. By the end of the book you realize that Carlson was deliberate and intentional on his misrepresentation of the materials.

Thorn was one of the first in this field of publicly defending the fraternity. He deserves credit for that and his analysis is exhaustive to evaluate Carlson’s claims and figuring out what was left out and what was a half-truth. I would recommend this to any Mason because it shows the road map for anti-Masonic movement and how to defend against certain arguments.

Masonic Membership of the Founding Fathers by Ronald E. Heaton

Reviewed by

Rt. Wor. Bro. Michael Adam Neulander, 32°

Rt. Wor. Bro. Neulander is a Past Master of Transportation Lodge # 337, Past District Deputy Grand Master of the Grand Lodge of Virginia, and the first member of the Tennessee Lodge of Research to earn the title of Tennessee Masonic Scholar.

Invariably, one of the first questions Freemasons and non-members alike have had is “how much influence has Freemasonry had on our country’s founding”? This has been a question that has been around ever since the country’s founding, and interest in it has “waxed and waned” throughout history up to the present day. This question has even taken on a conspiratorial like atmosphere; the first time during the “Morgan Affair” in 1826, when Freemasons were accused of murdering Cpt. William Morgan for publishing a book containing the secrets of Freemasonry. The Masonic conspiracy took on a brief “life of its own” in presidential politics culminating in the formation of the “Anti-Mason Party” of the 1830s after the “Morgan Affair.” In the last forty years popular culture has fed into the conspiracy of Freemasonry’s “invisible hand” working to shape and control the world throughout history. As a retired adjunct professor of history, I have found the best way to “combat” conspiracy theories regarding historical events is with solid evidence grounded in fact. I find that Ronald E. Heaton’s book *Masonic Membership of the Founding Fathers* does an excellent job in “illuminating” the facts to answer the question “how much influence has Freemasonry had on our country’s founding”?

Heaton’s goal for his book is written in his Foreword and states: “Its purpose is to bring to the attention of Freemasons the names of 241 individuals who played a prominent part in breaking the ties with Great Britain and setting up the present form of government, and then to establish, when possible from available records, the connection with Freemasonry” (iii). For the purposes of Heaton’s book he classifies “Founding Fathers” as men who were politically active in producing and signing our founding documents such as the Declaration of Independence, the Articles of Confederation, and the U. S. Constitution; as well as, men who served as Generals in the Continental Army. As a historian, I found that Heaton’s well researched book relied on the very solid historical “methodology” of using primary source documentation to prove how many Founding Fathers were Freemasons. Thus, Heaton concluded in his book that a little under one third of the Founders were Freemasons. As I read his book, I picked up on a theme that I wanted to focus on in this book review that helped to “illuminate” my path towards understanding Freemasonry’s role in our nation’s founding. The theme I picked up on was the unusually high amount of early Grand Masters of Masonic jurisdictions who were also Founding Fathers. Thus, it is their stories I will emphasize in this book review.

Most Masonic Grand Masters are elected by the membership of Freemasonry for their demonstrated leadership, acumen, and for their assiduous work in the “Masonic quarries.” Therefore, it should not be surprising that the leadership qualities and the “polished” oratory abilities that these men displayed not only brought them to the notice of their brethren; but, they would also be recognized by their fellow citizens as well. Therefore, all their leadership attributes made them exemplary candidates for political and military office. Out of the original thirteen colonies, eight “Founding Fathers” served Freemasonry as Grand Master in five

different states. Since I spent over thirty years of my Masonic life living in Virginia it is the first colony I will write about. I also give the “Old Dominion” the first place of honor since it is the only colony that can boast to having three Founding Fathers serve as Grand Master. **Peyton Randolph** (1721-1775), started out his political career as the King’s Attorney for Virginia in 1748. He was a member of Virginia House of Burgesses from 1766-75; served as Speaker of the House of Burgesses in 1766. He was elected as the first President of the First Continental Congress; however he resigned in 1775 owing to declining health. What Heaton was able to unearth about Randolph’s Masonic career is that he served as Master of Williamsburg Lodge #6 in 1773. In 1774 he was appointed by the Grand Lodge of England as Provincial Grand Master of Virginia; he was the last man in Virginia to hold that title (57). **Edmund Randolph** (1753-1813), was Peyton Randolph’s nephew. Edmund started out his political career in the Continental Congress from 1779-82. In 1786 he was elected Governor of Virginia; however, he resigned in 1788. He was appointed by Virginia to be a delegate to the Federal Constitutional Convention in 1787. In 1789 he became a member of President Washington’s Cabinet as his first Attorney General. In 1794 he became the Washington’s second Secretary of State, after Thomas Jefferson. Randolph resigned this post in 1796. Randolph’s Masonic career started with his initiation in 1774 in Williamsburg Lodge #6. He was the charter Master of Jerusalem Lodge #54, in Richmond Virginia, in 1797. He was elected as Virginia’s third Grand Master and served in that capacity for three years 1786-87-88 (56). **John Blair**, (1732-1800), started out his political career in the Virginia House of Burgesses from 1766-70. After Virginia declared its independence he served as a Judge of the Court of Appeals in 1777; then became Chief Justice of Virginia Supreme Court in 1780. He was then appointed by Virginia to be a delegate to the Federal Constitutional Convention in 1787. In 1789 he was appointed as one of the first Associate Justices of the Supreme Court and served until he resigned in 1796. His Masonic career started with his initiation in 1762 in an English lodge which later became Williamsburg Lodge #6. In 1774 he followed Peyton Randolph as Master of the lodge. Blair became the Grand Lodge of Virginia’s first Grand Master in 1778, serving in that capacity until 1784 (6).

One of the most famous Freemasons in early America, as well as, one of our greatest Founding Fathers is none other than **Benjamin Franklin**, (1706-90). Franklin’s political career spans several decades; therefore I will only touch on the highpoints. He served in the Pennsylvania General assembly from 1736-54. He was a member of the Continental Congress 1775-76; subsequently was sent as a three man delegation to France where he was very successful in “charming” all Parisians; including King Louis XVI into giving monetary and military aid to the American Colonies. Without Franklin’s impassioned entreaties the cause of American liberty could have easily died an early death. He served as Governor of Pennsylvania from 1775-88. He was appointed by Pennsylvania to be a delegate to the Federal Constitutional Convention in 1787. Franklin was the oldest signer of the Constitution. In addition; Franklin was the most famous and prolific Freemason in early America; his Masonic career spanned six decades. In 1731 Franklin was initiated in St. John’s lodge in Philadelphia. In 1734 he was elected Grand Master of Pennsylvania. In 1749 he was the first American born Freemason to be appointed Provisional Grand Master in America. While serving as an American representative in France; Franklin “was made a member of the Nine Muses Lodge, in Paris, in 1777, and was elected Venerable (Worshipful Master) in May, 1779, and re-elected the following year” (18-19). It was while he was serving as Master of the lodge that he escorted in and initiated into Freemasonry the great French philosophe Voltaire. **David Brearley**, (1745-90), started out his military career as a Captain in the New Jersey Militia in 1775. He had a “storied” military career

rapidly rising to the rank of Colonel before resigning his commission in 1779. He was appointed by New Jersey to be a delegate to the Federal Constitutional Convention in 1787. He was Chief Justice of the Supreme Court of New Jersey from 1779 to 1789; afterward, he served as a U.S. District Judge until his death in 1790. His Masonic career started with his membership in Military Lodge #19 chartered in Pennsylvania, the date is unknown. Brearley became New Jersey's first Grand Master in 1786, serving in that capacity until his death in 1790 (7). **Mordecai Gist**, (1742-1792), started out his military career as a Captain in the Maryland Militia. He ended his military career as a Brigadier General in the Continental Army in 1783. His Masonic career started with his initiation in 1775 in Lodge #16 Baltimore Maryland. He became the charter Master of Army Lodge #27 in Pennsylvania in 1780. He was elected to the office of Grand Master for the state of South Carolina in 1790 where he served for two years. An interesting Masonic fact is that: "It was General Gist who presented the petition for a National Grand Lodge with George Washington as General Grand Master, at the Morristown, New Jersey, meeting of American Union Lodge in 1779" (22). George Washington turned this honor down much to the chagrin of many Freemasons. **Jonathan Bayard Smith**, (1742-1812), was a member of the Continental Congress from 1777-78. He devoted much of his time to promoting higher education. He served as a trustee of Princeton College 1779-1808; as well as a founder and trustee of the University of Pennsylvania 1791 until his death. His Masonic career started with his initiation in Military Lodge #3 chartered in Pennsylvania, in 1783; served as Master of the Lodge in 1784. Smith served as Grand Master of Pennsylvania for several years; he was first elected in and served from 1789-94 and then from 1798-1802 (60). **John Sullivan**, (1740-95), was a member of the Continental Congress from 1774-75, and again from 1780-81. He received his commission as a Brigadier General to the Continental Army in 1775; was promoted to Major General in 1776. Sullivan served as Attorney General of New Hampshire from 1782-86; then he served New Hampshire as its first "President" or Governor from 1786-89. In 1789 President Washington appointed Sullivan to be a Judge to the U. S. District Court for New Hampshire. Sullivan's Masonic career started with his initiation in St. John's Lodge #1 in 1767; he served as Master of the Lodge in 1784. Sullivan was elected as Grand Master of New Hampshire in 1790; however he had to resign after five months due to ill health (65).

I hope that this very cursory look into Freemasons who served their country nobly as "Founding Fathers" has "whetted the appetite" of my Masonic brethren to read Ronald E. Heaton's book *Masonic Membership of the Founding Fathers*. In addition; I used the unique angle of focusing just on Grand Masters who served our nation so ably in the patriotic cause of liberty as a way to "illuminate" the varied ways in which Freemasons can explore history. Finally, I hope my Masonic brethren will use Heaton's book as a "springboard" to delve deeper into reading about Freemasonry's significant role in developing early American social and political life.

Ronald E. Heaton, *Masonic Membership of the Founding Fathers* (Silver Spring: The Masonic Service Association, 1965, 3rd rep. 1988).

House Undivided: the Story of Freemasonry and the Civil War: By Allen E. Roberts

Reviewed by
Rt. Wor. Bro. Michael Adam Neulander, 32°

Since I have retired to Tennessee two years ago I have “strengthened my bonds with Freemasonry” and have become active again in “working in the quarries” by attending meetings, and learning new ritual work; not just the Blue Lodge, but in several appendant bodies as well. Thus, as Veterans Day approached in 2019, a re-awakening took place in my mind that caused me to remember an earlier time in my life when I examined a unique aspect of American history; the countless actions of “friendship and brotherly love” that Freemasons committed during the Civil War. Thus, on November 11th, 2019, I have put the finishing touches on this book review of Right Worshipful Brother Allen E. Roberts’s (1917-1997) very popular and informative history book *House Undivided: the Story of Freemasonry and the Civil War*.

As a history professor at Old Dominion University I noticed that the history of the Civil War was one of the most popular topics of American history for our students. I believe the Civil War’s popularity was primarily due to the attention it received when the film maker Ken Burns’s documentary *The Civil War*, first aired on the Public Broadcasting System channel in 1990. This critically acclaimed film had such a visceral effect on Americans; it caused them to focus once again on the overwhelming moral question of slavery which was a key cause of the war. In addition, it created an interest in Americans for conducting genealogical research to find out if any of their ancestors fought in the Civil War. I noticed that this phenomenon even took place within Masonic circles; thus, the Civil War received renewed attention among its membership. Soon after the documentary aired over 100 Freemasons from around the country were discussing the desire to create a Civil War Masonic Research Lodge. Considering that over 90 percent of all Civil War battles were fought in Virginia, and Right Worshipful Brother Allen E. Roberts received much praise and acclamation for his very popular book *House Undivided* about Freemasonry’s participation in the Civil War; it made perfect sense for the first Masonic Research Lodge in America devoted to the study of the Civil War and Freemasons who participated in it would find its home in Virginia. Thus, on November 14th, 1995, Roberts became the Charter Master of Civil War Lodge of Research No. 1865, of the Grand Lodge of Virginia. Because of my lifelong interest in history I was very eager to see this worthwhile project come to fruition and I am immensely proud to say that I am a charter member of the Lodge as well. I also cherish the memories of my friendship with Allen, a man who I can honestly say was a most influential mentor to me for over ten years. Soon after I was posted to my last duty station in the U.S. Army at Fort Eustis, Va. In 1986; I realized that I had arrived in the back yard of the Civil War. I was born and raised in Florida, and I do not have any ancestors who fought in the Civil War; therefore, I was not the Civil War “buff” that I found so prevalent among men in Virginia. However, after I affiliated with Transportation Lodge #337, I came to find out that there was a rich history of Masonic connections to the war and many brothers recommended my reading Roberts’s book *House Undivided* which I thoroughly enjoyed. It was highly informative and a comprehensive look at both the actions of the Grand Lodges and individual members during a dark time in our nation’s history. The book awoke a new interest in me both as an Army officer, a historian, and a Freemason. My particular interest was in learning more about how foes in time of war could maintain a “civil” attitude towards each other because

of their affiliation to Freemasonry. These men on both sides of the Civil War took their obligations to uphold “friendship and brotherly love” to a whole new level and in this book review I will write about some of the stories that exemplify their obligations.

Soon after moving to Virginia, I started to travel to nearby lodges. One of the first that I visited was St. Tammany Lodge #5 in Hampton, Virginia, originally chartered by the Grand Lodge of England in 1759. They were still in possession of their lodge jewels and furniture and they had an incredible story of “brotherly love” that Roberts told so movingly in his book. During the entire time of the Civil War, Fortress Monroe remained a Union Army enclave in the heart of the Confederacy; specifically, in Hampton Virginia. Since the Union Navy controlled the Chesapeake Bay and the James River the Confederate army could not capture and occupy the fortress in the same way it successfully did at Ft. Sumpter South Carolina. Thus, many of the inhabitants deserted the city which made all the personal property easy “pickings” for the slaves who remained and marauding Union soldiers. Upon hearing of the wanton looting going on in the city, Lieutenant J. H. Chase, Quartermaster of the 3rd New York Volunteers Regiment, and P.M. of Temple Lodge No. 14, Albany, New York decided to take action to safeguard the Masonic Lodge in Hampton and its contents. Chase personally asked Major General Benjamin F. Butler, a member of Pentucket Lodge in Massachusetts, to intercede to ensure that the lodge and its contents could be safeguarded. Butler issued an order to 3rd New York Regimental commander, Colonel S. M. Alford, to send an armed detachment to safeguard the lodge and its contents. Col. Alford ordered the following officers to accompany the detachment. “Captain John E. Mulford, W.M. Mystic Lodge, No. 131, N.Y., Capt. John G. Butler, Central City Lodge, No. 315, Syracuse, N.Y., and Lieutenant William E. Blake, S.W. Excelsior Lodge, No. 195, N.Y. accompanied the detachment” (72). These men were extremely pleased to find that the contents of the lodge had not been disturbed. They crated all the contents and delivered them to Chase. Chase realized that the contents needed to be stored safely until the end of hostilities. Therefore, he sent the crates with a letter dated November 25th, 1861, describing this act of “brotherly love” to M.W. John S. Berry, Grand Master of Masons of Maryland. The last paragraph of Chase’s letter is emblematic of the “true heart” beating in the breast of this Freemason. “When this property shall be returned to our brethren in Virginia, please convey to them our fraternal regards, and say although we come in defense of our just rights—as we honestly believe—still we come not to wage war upon an Order expressly founded to inculcate the exercise of Brotherly Love, Relief and Truth” (73).

Armistead Avenue is one of the city of Hampton’s major roads, and coincidentally is located not too far from St. Tammany Lodge. The street’s namesake was Brigadier General C.S.A., Lewis A. Armistead, member of Alexandria Lodge No. 22, Virginia, and charter member of Union Lodge No. 7, Ft. Riley Kansas. He fought and died in the battle of Gettysburg, the most significant battle of the Civil War. For Freemasons Armistead’s death is a “bittersweet” story of the strong bonds between two lifelong friends, who happened to also be Masonic brothers, but unfortunately found themselves as foes in the most famous bayonet charge in military history. On July 3rd, 1863, Armistead led his men on what will forever be known as the ill-fated Pickett’s charge up Cemetery Ridge at Gettysburg battlefield. The Confederates poured over 12,000 men into the charge which covered almost a mile in distance. The ravaging hail of artillery and gunfire from Major General Winfield Scott Hancock’s forces turned the charge into a suicide mission. Amazingly, Armistead made it to the stonewall defense of the Union forces and even personally captured a Union artillery piece. However, he was shot soon after, and it is at this point that he became a part of Masonic lore. “As he fell, he called out ‘I am a widow’s

son” (163). While lying on the battlefield mortally wounded, he asked for his old friend and Masonic Brother Hancock. Both men had served together in the Mexican American War in 1848 and had been friends ever since. Unbeknownst to Armistead, Hancock was also wounded and could not come to his side. However, when Hancock heard that Armistead was asking for him, he sent Colonel Henry H. Bingham, another Freemason and member of Chartiers Lodge #297, Canonsburg, Pennsylvania to provide relief and succor to Armistead, his old friend and Brother. When Bingham arrived to help Armistead, the mortally wounded Armistead handed over to Bingham several letters and his pocket watch to be delivered to Hancock so that his effects could be delivered to family and friends after the war. Armistead died the next morning, he was one of the 6,000 casualties of the bloody charge. At the end of the war Hancock personally delivered Armistead’s pocket watch to his widow (163-164). This vignette of history depicting the act of “Brotherly love” between Brothers Armistead and Bingham has been memorialized with the placement of a beautiful statue known as the “Friend to Friend Masonic Memorial” at Gettysburg National Cemetery.

The last story that I write about in this book review made a great impression on me from the very first time that I read it. It serves as a personal reminder that when a man takes on the obligations of Freemasonry he must act and serve as an example to not only his friends and family, but to all mankind. Once people know that you are a Freemason, they wind up judging the entire fraternity based on your actions and reputation. This last story serves as an example of how the virtuous actions of a Freemason impressed another man so much, that he asked to join the fraternity. That man was Captain William McKinley, who would later become the 25th President of the United States. Winchester Virginia happened to be a town at the center of a major crossroad; thus, it literally changed hands throughout the war over seventy times. The last time Winchester fell to the Union Army near the end of the war in 1864, several members of Hiram Lodge No. 21 implored General Phillip Sheridan to allow them to hold lodge meetings. Sheridan was not a Freemason and their pleas fell on deaf ears. Obviously, Sheridan was fearful that these men might plot some type of nefarious action against their occupiers. However, Dr. C. H. Allen assured the general that he would attend all the meetings and report back if he observed any wrongful acts. With Dr. Allen’s assurance General Sheridan allowed the lodge members to meet (258-259). William R. Denslow writes in his book *10,000 Famous Freemasons*, a very useful book for Masonic researchers, that it was soon after the lodge started meeting again that McKinley observed Dr. Allen giving money to certain wounded Confederate soldiers. When McKinley asked Dr. Allen the reason for his action, Dr. Allen told McKinley that he was living up to his obligation, as a Freemason, of giving charity to “a brother in need” (176-177). Roberts wrote that McKinley greatly admired Dr. Allen’s acts of human kindness and asked him if he could join the fraternity. “McKinley petitioned Masonry because he had been greatly impressed by the many Masonic episodes of brotherly love and affection he had witnessed throughout the war” (259). Many Union soldiers followed his example. Roberts reports that 231 Union soldiers were “raised” in that grand old southern lodge.

As a retired Army officer and an adjunct professor of history, I can attest to the fact that warfare can unfortunately bring out the baser instincts in people. Wartime stories of soldiers committing unspeakable criminal acts as well as lesser base acts such as robbery abound throughout history. One only has to look back about seventy-five years to the unspeakable atrocities committed in World War II to serve as an example of the baseness and depravity that mankind can slip into. Thus, when one reads the many stories in Roberts’s book about the virtuous acts of Freemasons during this nation’s bloodiest war, one cannot but feel that

Freemasonry was a force for good in the nation's "darkest hours." I am still in awe when I think about how in this time of desperation for our nation, the Masonic compass "circumscribed their members desires, and kept them within due bounds towards all mankind, especially their brothers."

In conclusion, the story of Freemasons helping brothers in time of need are never more compelling than when you hear of stories of "Brother helping Brother" in time of war. I can honestly say that Allen E. Roberts's book *House Undivided: The Story of Freemasonry and the Civil War* awoke in me a whole new way to understand my obligations towards helping a "brother in his time of need." Simply put, Roberts's book made me a better Freemason! I recommend Roberts's book to all Freemasons, regardless of their interest in the Civil War, because the plethora of stories of "true" brotherly love displayed during war time will make all of us better men in our communities and better Freemasons to our own brothers.

William R. Denslow, *10,000 Famous Freemasons*, Vol. III, (Richmond: Macoy Publishing and Masonic Supply Co., 1959)

Allen E. Roberts, *House Undivided: The Story of Freemasonry and the Civil War*, (1961: repr., New York: Macoy Publishing and Masonic Supply Co., 1964)

Tuck-Point Your Masonic Life

By George Harrison

This article is adapted from the Grand Lodge of Iowa Bulletin, written by Brother Harrison, a Past Grand Marshal of Iowa.

I've been thinking a lot lately about buildings. Their structural integrity; how sound they are; their state of repair and cost of maintenance. What it takes to maintain them, especially brick and stone buildings. After all, I work in a brick structure that is 80 years old. Tuck-pointing, I've learned, is "the process of removing old mortar from between bricks or stones and replace it with new mortar." It is often done to walls of buildings that have begun to deteriorate, have become so worn by the elements that they no longer provide the protection and support for which they were erected. If ignored and allowed to deteriorate further, they can even become a danger to those in and around them.

As Masons, we are taught to use the tools of operative masonry as the building blocks, with which we erect the "Temple of Souls," our Masonic character. In the first degree we are presented with a 24-inch gauge and common gavel and taught to divide our time and divest ourselves of the vices and superfluities of life.

As a Fellow Craft, the plumb teaches us to walk uprightly before God and man; using the square to square our actions; and the level to remind us that we are walking on that level of time to that undiscovered country from whose borne no traveler returns.

Finally, we are presented with the Master's tool, the trowel, and told that it is to be used to spread the cement of brotherly love and friendship—that cement which binds the stones presented earlier in the structure of our Masonic character. If you are a Master Mason—really and truly a Master Mason—you know that there is far more. Additional stones are presented in the lectures of the three Symbolic Degrees. Still more are quarried in the degrees and orders of the York Rite and the Scottish Rite. As we advance in Masonry, our inner structure, if properly attended to, rises more stately and magnificently.

As an operative building needs constant maintenance to keep it whole and sound, so does the structure of our Masonic character. But even with regular maintenance, an operative building will, over time, require some tuck-pointing. The same holds true for the structure of our Masonic character. We must maintain ourselves Masonically by continually participating in the degrees and practicing the truths they teach.

But, even then, a little Masonic tuck-pointing may become necessary. How do you know if it's time to undergo a little Masonic tuck-pointing? First, step outside yourself and take a critical look. Have you lost your temper at someone who you think isn't driving fast enough? Have you waved a finger at someone that "cut you off?" Have you sat and talked about a brother in an unkind manner? Repeated a confidence? Disliked someone simply because they were of a different race or nationality; or because they practiced a different religion? Stopped talking to someone because they didn't agree with what you thought? Lost your patience with your wife, children or grandchildren? Lost your patience with a friend or brother? Have you used God's name in vain lately? Driven over the speed limit? Over indulged in food or drink?

If you are guilty of any of these, even just a little guilty, perhaps it's time that the structure of your Masonic character should undergo a little speculative tuck-pointing. So what is speculative tuck-pointing? Relearn the lessons taught to you in the degrees. Better yet, help introduce others to

them. Attend the degrees of your Lodge. Attend degrees of the Rites, both Scottish and York. Not a member of one or the other? Join. The lessons of both Rites become clearer when you participate in both.

Now that you have been reintroduced to the teachings of Masonry, begin to practice them, every day. The more you practice them the more they will become part of your daily life. And when this is done, you will be able to look at yourself in the mirror at the end of the day and know you have done what you believed to be best for yourself, for your brother, your family, for your country, and for your God. Oh, yes, and by the way, if, the next time you see me, you notice a little scaffolding around the structure of my Masonic character, don't be surprised. I'll be undergoing a little speculative tuck-pointing.

Short Talk Bulletins Available Also As Podcasts - And Free

The intent behind the Short Talk Bulletins has always been to provide a common, unifying stock of educational material to every member Lodge of every Grand Jurisdiction. For the past century, the Masonic Service Association has been providing just that: the lessons of the School of Freemasonry, telling who we are.

The topics include such subjects as symbols and symbolism, allegory, history (wartime and peacetime), individuals (Washington to Churchill), religion and ethics. There are literally a thousand topics, all to do with Freemasonry, all patiently researched and vetted. Unfortunately, many Lodges have largely forgotten about this jewel of Masonic wisdom and light (present readers excluded). Fortunately, today Masons around the world now have the opportunity to place themselves squarely within one of the Lodges of our grandfathers, and be able to hear the Short Talk Bulletins as they were intended: Mason to Mason, mouth to ear.

Two years ago, MSA embarked on the Short Talk Bulletin Podcasts. More than 1,000 of them have been produced. They are available from iTunes, Google, at shorttalkbulletin.com or wherever you find Podcasts; two new episodes per week. In the project's first year, more than 50,000 were downloaded. The second year added another 100,000 downloads.

Listeners discover host Michael A. Smith, along with a growing group of Masonic narrators, including more than a dozen Present and Past Grand Masters, another dozen Present and Past Grand Lodge Officers, a good sprinkling of 33rd Degree Masons, a Miss Job's Daughter, and a great list of regular Masons from around the world, all presenting the timeless wisdom of Masonic information. They can be listened to individually, or on the commute, or actually presented in your Lodge and used as the focal point for Masonic discussion.

Masonry's Influence On Military Leadership

By Alex B. Bengtson

The author is a Past District Deputy Grand Master in the Grand Lodge of Virginia, and the following is an article that appeared in the Virginia Masonic Herald, Spring, 2020.

When we teach the ritual, we are concerned with more than just rote memorization. Our ritual is a powerful tool by which we turn men into Masons and develop in them an understanding of the principles and values of our great fraternity. Consequently, we go beyond the words to explain the symbols and teach the candidate and the new Mason the underlying meaning of our ritual. With this in mind, one often reflects on the similarity between the principles of Masonry and military leadership.

Reflecting on both Masonic and military careers, one comes to the conclusion there has been a strong Masonic influence on leadership in the military. The military teaches "Principle Centered Leadership," which is strongly focused on high moral principles and values. A book could be written on the subject, but here we hope to illustrate it through a few examples. This strong focus on principles and values can be directly attributed to George Washington being a Mason. Brother and General Washington was well known and highly regarded for his exemplary moral character and his ability to lead troops in adverse situations. When we think of patriots such as General Washington, we can only begin to imagine the selfless service and sacrifice of these great men.

One piece of evidence that suggests this strong influence of Masonry on military leadership goes back to the tradition of military lodges and in recent history to the presence of Masonic lodges on military bases. This was a common occurrence, until the practice stopped around 1949. So, what is Principle Centered Leadership? *Webster's Dictionary* defines principles as: "rules or standards, especially of good behavior; and fixed or predetermined policies or modes of action, such as the golden rule." Value is defined as: "a principle, standard, or desirable, such as traditional moral values." We would all agree these are attributes of a Mason.

The *U.S. Army Field Manual* describes Principle Centered Leadership in detail and teaches the "Be, Know, Do" philosophy. This article focuses on the "Be," which is precisely what we may "Be" as Masons and leaders at work, in our communities, in our churches, and on other civic and charitable organizations of which we may be a member. I am sure that these characteristics will sound familiar:

Loyalty
Duty
Respect
Selfless Service
Honor
Integrity
Personal Courage

As further evidence, there are two other examples worth noting: first, the Oath of Office for a Commissioned Officer, and second, "The Fouled Anchor Symbol of a Navy Chief."

As you read the Oath of Office for a Commissioned Officer, you will hear some similar terminology to our Masonic obligations:

I, (state name), having been appointed an officer in the Army of the United States, as indicated in the grade of _____, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will, well and faithfully, discharge the duties of the office upon which I am about to enter; So help me God.”

There are even more similarities as you read “The Chief’s Fouled Anchor,” which is heard at every Chief Petty Officer’s pinning ceremony. It seems as if it might have been written by a Mason because, like the Masons, the Navy here utilizes tools and implements of architecture, and symbolic emblems most expressive to imprint on the mind wise and serious truths. Here is the description:

“The Fouled Anchor” is the emblem of the rank of Chief Petty Officer of the United States Navy. Attached to the Anchor is a length of chain and the letters U.S.N. To the novice, the anchor, chain and letters only identify a Chief Petty Officer of the United States Navy, but, to a Chief, these have a more noble and glorious meaning.

The “U” stands for Unity, which reminds us of cooperation, maintaining harmony, and continuity of purpose and action.

The “S” stands for Service, which reminds us of service to our God, our fellow man and our Navy.

The “N” stands for Navigation, which reminds us to keep ourselves on a true course, so we may walk upright before God and man in our transactions with all mankind, especially with our fellow Chiefs.

The Chain is symbolic of flexibility and reminds us of the chains of life that we forge day by day, link by link, and may it be forged with Honor, Morality, and Virtue.

The Anchor is emblematic of the hope and glory of the fulfillment of all God’s promises to our souls. It is by the golden or precious Anchor that we must be kept steadfast in faith and encouraged to abide in our proper station amidst the storms of temptation, affliction, and persecution.



In conclusion, Brethren, we must encourage each Mason to follow “Principle Centered Leadership.” Each day, we are faced with choices. Our character is determined by the actions we take and choices we make. We should encourage each Mason to listen closely to the closing charge recited by the Worshipful Master at the conclusion of a Lodge meeting, for when our actions are guided and our choices are made in accordance with that charge, we cannot materially err.

Two Short Talks are presented here, both focusing on two fundamental concerns of a Freemason. The first is "Harmony," written by R. Stephen Doan, a Past Grand Master of the Grand Lodge of California, and was originally printed last year in The Byzantium, the magazine of the Red Cross of Constantine. The second examines "Reputation," and is a story initially printed in The New Mexico Freemason in January, 1977.

Harmony

By R. Stephen Doan

In the early times of Speculative Freemasonry, Pythagoras was often mentioned without really much discussion why. Of course, the Harmony or Music of the Spheres is attributed to his school of philosophy: no matter how violent the Universe may be, it will always return to harmony. Geometry measures that harmony when exhibited by celestial objects, and thus becomes not only the symbol of that harmony but also the symbol of its source: the Great Geometrician.

The Fellow Craft degree lecture encourages us to find that harmony on Earth, in the return of seasons, for instance. Just as good and bad happen in Nature, so it is among humans: we have free will to choose good or bad. Yet, everything eventually returns to harmony. Scientists find that harmony at the quantum level: everything is energy that will return to equilibrium and follow the rules after it is disturbed. That quantum harmony originated in the Big Bang, which we metaphorically refer to as "Let There Be Light." That harmony is also the meaning behind the Word (or the *Logos* in the original Greek) at the opening of John's Gospel. Good and bad are part of existence, but so is *Logos*. We observe that harmony, the *Logos*, by its nature will return. That expectation should offer us hope that we can overcome the bad when it does come.

There is a Masonic degree, a now unused version of which compared human existence to a bird flying in the night. The bird enters, through an open window, a great, lighted hall, flying around in it for a time, experiencing pleasure and pain, before flying out another window back into the night. The energy that is our spirit takes physical form upon entering the metaphorical hall but returns to spirit upon leaving. The spirit does survive despite the time of trial. When I was a boy and first learned about what I thought was limitless space (not yet understanding the theory of expanding bubbles of space and time), I came to doubt that there was a place for God in the Universe, until after many years of thought I came to find in Geometry and the *Logos* my proof of a Great Intelligence whose harmony pervades everything.

Reputation

Reprinted from *The New Mexico Freemason*

As Freemasons we are known by the way we affect other people and by the works of ourselves as a group. The following story illustrates how two men came to present their petitions for Freemasonry.

A young man passed a pawnbroker's shop. The moneylender was standing in front of his shop, and the young man noted that he was wearing a large and beautiful Masonic emblem.

After going on a whole block, apparently lost in thought, the young man turned back, stepped up to the pawnbroker, and addressed him, "I see you're wearing a Masonic emblem. I'm a Freemason too. It happens that I'm desperately in need of \$25 just now. I shall be able to repay it within 10 days. You don't

know me; but I wonder whether the fact that you are a Freemason and I am a Freemason is sufficient to induce you to lend me the money on my personal note.”

The pawnbroker mentally appraised the young man, who was clean-cut, neat and well-dressed. After a moment’s thought, he agreed to make the loan on the strength of the young man’s being a Freemason. Within a few days the young man repaid the loan and that ended the transaction.

About four months later the young man was in Lodge receiving the Entered Apprentice degree; he had not really been a Mason when he borrowed the \$25.

After he had been admitted for the second section of the degree, the young man looked across the lodge room and saw the pawnbroker from whom he borrowed the \$25. His face turned crimson and he became nervous and jittery. He wondered whether he had been recognized by the pawnbroker. Apparently not, so he planned at the first opportunity to leave the Lodge room and avoid his benefactor.

As soon as the lodge closed he moved quickly for the door, but the pawnbroker had recognized the young man, headed him off and, to the young man’s astonishment, approached him with a smile and outstretched hand.

“Well, I see you weren’t a Freemason after all when you borrowed that \$25,” the pawnbroker commented.

The blood rushed to the young man’s face as he stammered, “No, I wasn’t but I wish you’d let me explain. I had always heard that Freemasons were charitable and ready to aid a brother in distress.

“When I passed your shop that day I didn’t need that \$25. I had plenty of money in my wallet, but when I saw the Masonic emblem you were wearing I decided to find out whether the things I’d heard about Freemasonry were true.

“You let me have the money on the strength of my being a Freemason, so I concluded that what I had heard about Masons was true, that they are charitable, that they do aid Brethren in distress. That made such a deep impression on me that I presented my petition to this Lodge and here I am. I trust that with this explanation, you will forgive me for having lied to you.”

The pawnbroker responded, “Don’t let that worry you too much. I wasn’t a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed some money on it, and it was so pretty that I put in on my lapel for a few minutes. I took it off the moment you left. I didn’t want anyone else borrowing money on the strength of my being Freemason.

“When you asked for that \$25, I remembered what I had heard about Masons that they were honest, upright, and cared for their obligations promptly. It seemed to me that \$25 wouldn’t be too much to lose to learn if what I’d heard about Freemasons was really true, so I lent you the money and you repaid it exactly as you said you would.

“That convinced me that what I’d heard about Masons was true so I presented my petition to this lodge. I was the candidate just ahead of you.”

Is Relaxation In Your Box of Tools?

By David R. Ritchie

Brother Ritchie, a pastor and farmer in Darlington, Wisconsin, is Junior Grand Warden of the Grand Lodge of Wisconsin and a former Grand Chaplain. This is one of his "Thoughts for the Journey" columns from the Wisconsin Masonic Journal from 2014.

As Masons we are given an extensive tool box for the building of our earthly temple. I think for the most part we are very good at using the tools given to each of us as we pass through the degrees. I have watched many brothers chip away at their vices and rough edges with the common gavel. I have seen brothers measure themselves by both the plumb and the square. I have seen them work to circumscribe their actions, words and thoughts. I have surely seen them spreading the bonds of friendship with the trowel. We are good, if not great workers. We are proud of what we do. There is, however, one tool that gets forgotten. One tool we tend to leave at the bottom of the tool chest. For some reason we, as Masons, have a difficult time remembering the twenty-four inch gauge. I know we do not have a problem taking time for our work and we certainly take the time to help our fellow man and take time to worship Deity. What we struggle with is taking time to rest and refresh ourselves.

I became a Master Gardener in the 1980's, way before I had a place of my own. So when we finally bought our home I spent every hour trying to turn our place into what I wanted. Due to budget, mother nature, a few bits of bad luck, and a reach that far exceeded the grasp (I was going to work with acres not square yards), I spent a lot a time frustrated. I would plan a garden, till and prepare the soil, plant the right things only to have weeds choke out most of what I did and stray cattle eat the rest. Joy soon became work and work became frustration. I could not allow a single weed in any garden or flower bed. It still amazes me how many different types of thistle grow in Wisconsin. I spent hours working.

One day my wife stopped me as I headed out the door tools in hand. She informed me that I would not be working that day in my gardens. She could see the frustration. She then taught me a great lesson. She had me look around the yard. She pointed out how beautiful it was. Then she asked, "When was the last time you simply enjoyed the yard?" I had to admit with all that time and energy I had not stopped to enjoy what I had done. So I was forbidden to pull one weed or anything the rest of the day. Just enjoy the fruits of my labors. Each year I now take one day just to enjoy the beauty of my yard. (Granted, I file away mental notes on what has to be done, but not one weed gets pulled.)

Jo Anne Preston wrote in an article on leadership, "The flip side of resting on your laurels is when we neglect to celebrate success at all. We jump immediately to the next project without taking time out to recognize others or ourselves for a great result." How often have I seen at a lodge meeting someone announce the success of a lodge project or dinner only to follow it up with starting a new project or expand that project's plans for next year. I have seen brothers fly from one meeting to the next. From Masons, to Sports Boosters, to Lions, to bowling, to church council and the list goes on and our brother never sees the good he is doing in the community. He never sees the difference he is making. When was the last time you went to lodge and just listened to the beauty of our ritual? When was the last time you took time just to be with your brothers? Not working, just socializing. When was the last time the lodge patted itself on the back for bettering the community or helping a neighbor? When was the last time that you took

time to reflect how far you have come since first you stood in the North East corner of the lodge? Rest and reflection are important.

It is one of the Ten Commandments in Judeo-Christian culture. It also occurs in the Babylonian religions, Zoroastrianism, Buddhism, Cherokee and other Native American religions, that a mandated day of rest occur every seven or eight days. In Communist Russia a day of rest was proclaimed for the 8th, 12th, 18th, 24th, and 30th of each month. It has been proven many times over that rest and refreshment increases our productivity—not take away from it. So step back from time to time. Lay down, temporarily, the gavel, plumb, and square, and pick up that twenty-four inch gauge. Take time to enjoy the progress you have made on that beautiful temple of life you have been working so hard on. There will be time tomorrow to pick up the working tools and continue your labors. It has been a long winter, take some time to enjoy the warmth of the sun, or a soft breeze, or just being outside on a summer's night listening to the summer sounds. Our ancient brothers knew the importance of that tool. Today in our busy, hectic lives we need to rest and refresh ourselves not because of the labors we have accomplished but for the ones that lie ahead.

Priorities In Life

By George Braatz

This year, 2021, is the 100th anniversary of the start of Brother Warren G. Harding's Presidency of the United States. These remarks were delivered on Memorial Day, May 30, 1988 at the Warren G. Harding Memorial in Marion, Ohio, at a gathering of Masons for the annual occasion of honoring President Harding. The author, at this time, was Grand Master of the Grand Lodge of Ohio.

Throughout the nation today, people are gathering to remember those who died in the service of keeping our nation strong, unified, and free. The military personnel who have fought during numerous wars as they represented the United States undoubtedly would have preferred to be home with their families rather than on the battlefield. But protecting the freedom of the nation was considered an overriding priority, and one which reflected a call to duty. All of us face priorities in our lives. The call to duty, the summoning by our communities to service, the beckoning by those in need around us to assist them still represent a calling to reach out and be of service to a cause greater than our personal comfort or convenience. There is a greater good to which all of us should be attentive, and most times it requires a sacrifice from us of some kind.

We continually are confronted with questions about which priorities we must establish. Priorities and decisions were part of the life of Warren G. Harding. He was a reluctant candidate for public office, but because he seemed to be in the right place at the right time was always moving upward on the political ladder. Rather than travel around the nation, he decided to campaign for the U.S. presidency from his front porch right here in Marion, Ohio. By today's wisdom, that would have been a disastrous mistake, but in 1920, he was elected to become the 29th President of the United States.

Freemasonry was part of the life of Warren G. Harding, and he had a number of decisions—by today's standards—to make in terms of his relationship to this fraternity. In fact, just joining took much doing for him. He petitioned Marion Lodge, No. 70, in 1901 and was rejected. Two months later, he tried again and was accepted and received his Entered Apprentice degree, but then another brother of the lodge objected officially to his being advanced farther.

In June of 1920, Harding was a U.S. Senator and just nominated to be President of the United States. This was a busy time for such a candidate. Time is precious, preparing a campaign for the nation's top office. In August of 1920, two months after his party's nomination to run for President and nineteen years after his Entered Apprentice degree, Warren G. Harding was permitted to receive his Fellowcraft and Master Mason degrees. He was elected President the following November.

Being first rejected and then prevented from continuing in Masonry might have turned most people cold, and most would have forgotten forever an ambition to become a Mason. Not Warren Harding. The drive to run for President of the United States occupies all the waking hours of most candidates and trivial things, like joining a fraternity, must be low on any list of priorities, but not with Warren Harding. He obviously placed a high priority in Masonic membership.

If you think this was just for political purposes, think again, for there is more to the story. In January of 1921, after his election as President, Harding received the Scottish Rite Degrees in Columbus, Ohio, and later that month, became a Shriner in Columbus. Also, in January, 1921, he became a Royal Arch Mason in Marion Chapter, No. 62. On March 1, just three days before he was to be inaugurated as President of the United States, he joined Marion Commandery, Knights Templar.

All of us are forced to make decisions about how active we will be in our service to our communities and our service to this fraternity. They are often tough decisions, because they

involve the sacrifice of a most precious item—our time. I strongly believe that Freemasonry is a force for good in our communities, and that some personal sacrifice of time to keep Freemasonry strong is justified, so as a vital organization, it can continue to raise the standard of right living, support honest and moral conduct, and contribute to the relief of those less fortunate than we. Yes, an organization like Masonry is needed and maintaining its strength should be a priority for us.

Did you ever consider that in the past twenty years, the decline in moral values throughout the nation and the lowering of standards in so many areas in our communities has coincided with the decline in Masonic membership in those same years? I am firmly convinced that the renewal of the “Masonic spirit,” flowing out of our Lodges into our communities can have a substantial impact for good. I’m referring to the same Masonic spirit that influenced Warren Harding. But such a reawakening of this spirit of Masonry will require some great attention from us. It will require a sacrifice of some time for this objective. It will require that Masonry assume a higher priority for many of us.

The sacrifice of time for a cause beyond our personal lives is always a most difficult decision. And I can think of no better example of this decision being made than a friend of mine, named Ed. I had the privilege to raise Ed as a Master Mason when I was Worshipful Master of Grand Rapids Lodge (OH) in 1973. A few years before that, Ed and his wife received that dreaded call that thousands of families feared during the Vietnam War. It was a call informing them that their son had been killed in the war, halfway around the globe. A week or two later, when the body had arrived back in Ohio, the family and friends gathered in a small church for the funeral service. Ed was an active member of his township’s volunteer fire department, and many of his firemen friends were in the church that day to pay the final respects. Shortly after the service began, the fire whistle blew, calling the volunteers to service. They quietly, but quickly, began slipping out of the church. It was then that Ed made his important decision. He squeezed his wife’s hand and then left with his fellow volunteer firemen. He had decided that his assistance might help to save a home, or save a life, and just might prevent another family from suffering the same grief that he was enduring.

Sometimes, the sacrifice of our time for a cause outside ourselves will often bring rewards. I am convinced that the spirit of Masonry can produce improved family ties, better community environment, and the greater happiness and satisfaction from being a part of something bigger than our individual lives. I’ve seen it happen. On this Memorial Day, as each of us reflects on the service of those who have given their all that we might live in this land of freedom, may we accept the responsibility to carry on for them, and even though it may not be on the battlefield, to realize that sacrifice and service to others is a duty for all Americans. And we ask the Great Architect of the Universe to strengthen and bless our labors as we serve Him. So mote it be.

Scottish Rite Leaders Promote Masonic Tenets For Our Time

World and national events are important to all, but Freemasons should have a particular reaction to them. These two articles, written by the top officers of the two jurisdictions of Scottish Rite Masons in the United States examine how current events and news headlines should receive a positive response from the Masonic community.

We Need More Freemasons

By David A. Glattly

Sovereign Grand Commander Scottish Rite Northern Masonic Jurisdiction

As I watched the evening news over the last number of months, I know I share with my brothers apprehension and concern about the recent events unfolding on the streets of our nation. I also know there is a counterpoint to these anxious times. While we do not all think alike or hold fast to the same views, Freemasons are unwavering in our acceptance and respect for one another. Imagine if many of the men we see on the evening news understood and lived the Brotherly Love that Masonry teaches. There would be far less hate and violence, and much more understanding and sharing of cultures. Brotherly Love does not merely equate to words, but reflects a true desire to understand your fellow man. To treat a man as an equal human being with similar goals to live a life fulfilled.

That leads me to wonder what the world would be like if there were more of us? More men—legions of us—who adhere to the values of Masonry. Values we carry deep in our hearts, try to uphold every day, and share with other good men in our craft. If there were more Freemasons, I have no doubt the world around us would be a better place. Forty-five years ago, I first knocked on the inner door of my Lodge. I learned then that I first became a Mason in my heart. Though an Entered Apprentice, I was brought to light in my new Masonic world. The journey through further degrees taught me that Masonry stands for Brotherly Love, Relief, and Truth. These are the values we internalize. This is what becomes part of our very souls. As a Mason, this is the life we live. Yes, we need more Freemasons in the world.

Joining the Scottish Rite advanced the Masonic teachings in my life exponentially. My heart opened to more Masonic enlightenment. I became part of a culture of camaraderie with men of similar brotherly attitudes and feeling that was deeply fulfilling. Scottish Rite became my Masonic spiritual home; the place where I chose to deeply connect, and involve my family too. Just envision a world where more men worldwide lived up to our core values. *Reverence for God* and respect for all religious beliefs would be energized anew. *Justice* for all regardless of race, color or creed would be a way of life. *Integrity* leads us to a life of clear conscience and to be the role models to our fellowman. *Toleration* of the full mixture of people in our world, regardless of belief and life styles, would be the peaceful norm. *Service* to humanity would thrive, creating a better life for all. *Devotion to Country* and love for the flag would surely flourish. Yes, we need more Freemasons in the world.

I am moved to see how many citizens across our great land have stepped forward to offer relief to those struggling during the current health crisis. Many of our Lodges and Masonic organizations have stepped up as well to provide food, supplies and service to our Masonic families, first line health care workers, and the general public. It is a privilege to bear witness to Masonry in action. In the end, there is hope. Around the world, men continue to join our great fraternity, every week, every year. Men who answer the call of the traveling man. Together, we stay true to our values, and live a life of which we can

be proud. Together we uphold teachings of Freemasonry and Scottish Rite. And yes, we can never have enough Freemasons in the world.

Together on a Trampoline

By James D. Cole

Grand Commander Scottish Rite of Freemasonry Southern Jurisdiction

The other night I heard the distinctive chirp from my wife's tablet computer indicating a video call was arriving. Soon I heard my three-year-old grandson call out, "Where's Papaw?" I walked into the room and learned that he wanted to share with me the news that he and his older sister were going to the trampoline park the next day. I fondly remember the times when, while watching them bounce on a trampoline, a smile broke onto my face in response to their laughter and joy. It occurs to me that, like in a lot of beautiful scenes, I can use teachings from Freemasonry to "see more." After all, in Freemasonry we try to derive valuable life lessons from everyday situations and objects.

Consider the lowly trampoline—composed of fabric stretched very tightly across an elevated space and connected by springs to a sturdy frame, creating a surface upon which children (and even adults) can entertain themselves by jumping and bouncing. On a trampoline, one cannot walk easily from one side of the trampoline to the other; the surface is simply too elastic. It is even harder for two or more, as each person's movements affect the balance of everyone else on the trampoline.

As we look around at a world impacted so significantly by a virus, each reader of this article might well agree that we can easily feel out of balance even during a simple walk through our daily lives. More importantly, the fabric of our society seems to be stretched as tightly as the trampoline's surface. If this is true, then each step we take can affect the balance of everyone near us. Upon reflection, perhaps this is one thing civilization may have forgotten. Might we now fail to realize that each step we make, each word we speak, each stance we take, impacts someone else? Do I prefer to prove to someone that "I am right," or do I prefer to make someone feel just a little better? In my mind, I think the Supreme Architect prefers that we choose to try to improve another person's feelings or conditions in life.

Life is not always an easy walk. In these times, our gaits might be more unsteady than usual. If we jump up and down in a tantrum, the result might be like my grandson's jumping when his sister is on the trampoline with him: she might fall. One person's tantrum might lead to the fall of his friend, neighbor, or brother. Sometimes my grandchildren hold hands on the trampoline and jump together. Holding each other seems to help them avoid falling. We can learn a lot from children. We can realize, or maybe remember, that our steps, actions, and especially our words can affect someone else ... and we can remember that holding on to one another can prevent falls. Our world, our days, and our nerves are stretched in such a way that we need to remember we are still living together on this big trampoline. We need to think about one another.

A Rendezvous With Destiny

By Akram R. Elias, 33°
Past Grand Master, Grand Lodge of Washington, D.C.

Semiquincentennial of America

In 2026, the United States will commemorate the 250th Anniversary of its founding as the Great Experiment in human governance. Our nation's Semiquincentennial is a moment for celebration, reflection, and repositioning. Given the deep divisions in our country today, the daunting health and climate-related challenges worldwide, and the global rise once again of the forces of totalitarian darkness, how can we prepare to celebrate our greatest milestone ever? What obligations do we as Freemasons have at this point in time? For the celebration to be meaningful and the repositioning successful, we Americans must pause and find common ground by reconnecting with the spirit of the Great Experiment.

What is the Great Experiment?

When it came to designing the system of governance of the United States of America, our forefathers addressed a fundamental question:

Can people who in the “old world” were enemies:

- Be truly free, learn to work together, and govern themselves by themselves and for themselves;
- Under a rule of law that has their consent;
- Without needing a sovereign to rule over them and keep them from destroying one another?

History had shown that such an experiment had never been sustained. In response to that fundamental question, our Founding Fathers carefully crafted this “Great Experiment.” They designed the government not as an entity that solves problems, but as a *system engineering machine* that enables people to address their own challenges and engineer their own solutions and innovations to the problems of an ever-changing world. Having the *people, not the government, at the core of governance* made America, the “Great Experiment,” truly exceptional and uniquely vulnerable. Because ignorance, extremism and tyranny present constant threats to the sustainability and progress of the “Great Experiment,” America always needs *enlightened free and engaged* citizens who assume the responsibility to labor together and solve their problems irrespective of their diverse backgrounds — *E Pluribus Unum* (Out of Many, One) meaning *Diversity within Unity*. However, how do we achieve such citizenry?

The True Legacy of Freemasonry

From day one, America and Freemasonry were mystically tied through an invisible cable tow that a true initiate can fully understand. Take, for example, the five natural rights inspired from Freemasonry and incorporated into the First Amendment of the U.S. Constitution. As Brother and Founding Father Benjamin Franklin best put it, “*Freedom is not a gift bestowed upon us by other men, but a right that belongs to us by the laws of God and nature.*”

Historically, Masonic lodges in the United States, descending from the lines of George Washington and Prince Hall alike, were the incubators where men learned through the sacred art of ritual how to build themselves as free and enlightened citizens. Furthermore, Lodges became the laboratory wherein men of different backgrounds, believing in different religions, at different stations of life, and of different political persuasion, learned the art of governance under a rule of law. America's journey as a "Great Experiment" has its checkered past; but as our nation went through its darkest moments at various periods of its history, in each and every instance, light triumphed over darkness, and the Great Experiment persevered, grew in richness, and gained more vigor. It took generations of enlightened Americans and a bloody civil war to abolish slavery, the cancer destroying the "Great Experiment" from within. The cancer metastasized taking the form of racial segregation in several parts of the country, thereby requiring the sustained and enlightened engagement of civil rights activists to bring about the Civil Rights Act of 1964. It also took generations of engaged and enlightened Americans to adopt the 19th Amendment granting universal suffrage to women. Whether it was the abolitionists, the suffragists, civil libertarians, civil rights activists, or concerned citizens, they all worked with the *systems engineering machine*, designed by the Founding Fathers, amended, and improved with time, to help advance the "Great Experiment."

The Semiquincentennial Challenge

Every generation falls prey to the ever-morphing dark forces of ignorance, extremism, and tyranny that attempt to enslave the human spirit. These forces are like viruses that are contagious and always producing variants. In today's world, the destructive effects of these viruses are greatly boosted by a highly sophisticated web of disinformation and misinformation that is accelerating contagion at an exponential rate. Now consider the extraordinary teachings of Freemasonry as the smart laboratory producing antidotes and vaccines to help humanity counter those viruses more effectively. The more inoculated beings there are, the more resistant and resilient humanity becomes. Using Masonic terms, think of ignorance, extremism, and tyranny as the three ruffians. The more awakened Master Masons there are, the more successful our nation and the world become at preserving the freedom of the human spirit.

Freemasonry's Trestle Board

The question before us today is whether Freemasonry will rise to meet the Semiquincentennial Challenge and help build and inspire the future evolution of the Great Experiment. To do so, we need to draw new designs on the Trestle Board of Freemasonry.

Internal Trestle Board: A Sacred Space for Enlightenment

Lodges across the country need to return to being the sacred space wherein members can safely learn to grow themselves into free and enlightened individuals. Therefore, Masonic Education is central to Lodge labors. While fellowship, social activities, and charitable endeavors add richness to a Mason's lodge experience, only Masonic education can help the initiate unveil the allegories and decipher the symbols at the core of the rituals of Freemasonry which were designed to assist him on his Initiatic journey towards enlightened freedom.

External Trestle Board: Celebrating Freemasonry

Lodges and Grand Lodges alike can begin making plans to celebrate the positive historical impact that Freemasonry has had in their respective localities and states. The Semiquincentennial presents a great opportunity for Masonic institutions across the country to raise awareness about Freemasonry through effective community-based partnerships. For example, the Grand Lodge of Washington, D.C. forged a partnership in 2005 with a well-respected non-Mason artist and the world-renowned American Institute of Architects to commission an exhibit at the Octagon of twelve original paintings illustrating the influence of Freemasonry on the design of our Nation's Capital.

Individual Mason's Trestle Board

Most importantly, awakened Freemasons need to draw their individual and collective Trestle Boards to improve conditions in their respective communities. Ask yourselves the following questions:

- How might I contribute to building bridges of understanding within my divided community?
- How might I act guided by Beauty, Strength and Wisdom to effectively dispel ignorance, prejudice, and bigotry around me?
- How might we, as George Washington and Prince Hall Masons, work together on joint projects that exemplify the spirit of Masonic Brotherhood while improving conditions in our communities?
- How might I, with the assistance of other Brothers, bring together civic groups, businesses and public officials in my local community to plan for the 250th Anniversary of America?

This generation of Freemasons has a rendezvous with destiny; we will either squander the rich legacy of our forefathers to which we have been entrusted, or we will be true to that legacy and become the architect builders of the next stage of advancement of the Great Experiment. History will be our judge.

Never, Never Give In!

In the Spring of 1941, during the early days of World War II, British Prime Minister Winston Churchill (who was a Mason) gave an inspiring speech aimed at everyone in England. The most remembered words from the speech were: “Never give in. Never give in. Never, Never, Never, Never — in nothing great or small, large or petty — never give in!”

By Frank Herbert, PM
Central Crossing Lodge #674 Shell Knob, Missouri

It was a dark night, I should say, a dark and stormy night in February, 1962. A Navy oiler was steaming alone in the Sea of Japan. An oiler is a tanker ship, fitted out to refuel other ships at sea. The wind was whipping along at 45 knots (about 50 mph). This made for very heavy seas and huge waves. In fact, the waves were recorded to be 15 feet high. The ship didn't roll or plunge too much, because it was full of oil, so it sort of wallowed along and pushed its way through the sea. To guard against its oil cargo spilling out of the huge cargo tank, the ship sent two sailors, one named Richard and one named Dale, down to the well deck to take soundings. The well deck is the lowest deck exposed to outside weather and in this storm; it was quite often taking water from waves. The two sailors first went to the Bridge to get permission for the assignment. The Officer of the Deck inspected the two men; saw that they had on kapok life jackets with a one cell flashlight pinned on the collar, and that the flashlights were turned on. After all, it was about 3:30 a.m. in the morning and totally dark out.

The Officer of the Deck decided, as nasty as the weather was, that one man would wear a “tending line”—a piece of rope tied around the waist — and held or “tended” by the other man. Every so often during storms at sea, ships experience what is called a “rogue wave.” Such waves are unusually high, and I have never heard an explanation as to why they occur. At this point, while Richard and Dale were on the well deck, a rogue wave hit! It was so high that the Bridge, forty feet above the men, took water. Richard and Dale were suddenly engulfed in huge wall of water that ripped them away from the ship and whirled them around and around for what seemed like forever, before they surfaced on the water. As they looked around, gasping for air, and wiping the water from their eyes, they saw the lights of the ship pulling farther and farther away. Dale felt that was the end; the ship would never come back. Richard said, “Don't give up! They have to turn around!” For those who don't know, it takes a vessel the size of a tanker at least five minutes to turn around in a calm sea. Finally, Richard and Dale saw the ship's lights indicate it was turning around and heading back toward them. In the meantime, they were in cold water, feeling extremely wet; soggy clothes, soggy shoes, going 15 feet up and 15 feet down with every wave, hoping against hope that the life jackets would continue to hold them up and they would be back on the ship soon. It would be nearly impossible to try to swim because the life jackets, by design, held them on their backs with their heads just out of the water. Finally! The ship pulled up next to them. What they didn't know was that once a ship is close to men overboard, as a well-learned precaution, they must stop the engines so no one gets chewed up in the propeller screws. So, here we are — a huge tanker ship, 575 feet long, floating near two men overboard, who are going 15 feet up and 15 feet down. The ship attempted to shoot several lines to them, but Richard and Dale were never able to reach them.

To the men in the water, the ship just seemed to sit there forever and forever, as they got wetter and wetter, colder and colder. At last, they saw a man in a wet suit jump off the ship. This guy also had on a dive mask and snorkel, so he could breathe while his face was under water. He also had flippers on

his feet. Suddenly the rope he was wearing around his waist slipped down past his ankles so he grabbed it with his left hand and continued to swim toward Richard and Dale. Finally, Richard saw the guy in the wet suit about five yards away, and shouted out, “Boy! Are we glad to see you.” The man in the wet suit said back, “Good to see you. As you can see, I only have one free hand, so grab onto your buddy . . . don’t let go, and I’ll hang on to you!” He gave a sign to the ship and 8 to 10 sailors started hauling in on the line. They hauled so fast in their excitement; the three were pulled along like a giant fishing lure, mostly underwater. Some 200 feet later, they were at the side of the ship, gasping for air but very happy to be there.

The crew hauled the man in the wet suit aboard with his line, and lowered two more lines for Richard and Dale. As the crew was bringing them up, WHAM! A big wave hit and knocked them back into the water. They whirled and swirled around in the water, went under the stern—thank God the screws were not moving—and they drifted out on the other side of the ship. The two were finally spotted about 300 feet away and the guy in the wet suit entered the water again and began swimming toward them. As he approached them, his head was underwater and he could see Dale’s head was underwater and there were no bubbles coming from his mouth. He grabbed Richard and Dale by the life jackets and started to swim toward the ship. The waves had to be fought again to pull the two sailors around to the side of the ship near the bow, and away from the heavy seas. The crew had dropped a cargo net from the deck down the ship’s side. Richard was able to climb the cargo net, hand over hand, to the get onboard. He noticed the time, 7:30, and realized he had been in the water for 4 hours. Others tied a line around Dale’s inert body and he was hauled up on deck. After several attempts at resuscitation, he was pronounced dead.

I had the opportunity to talk to Richard several times after the man overboard incident to try to find out what happened out on the water. It seems that the only real difference between Richard and Dale was that Dale gave up. Things looked very, very bad out there and Dale was convinced all was lost. Richard, on the other hand, absolutely would not give up! I told Richard he was one of the bravest men I had ever known. Apparently, the investigative board that met weeks later felt the same way. Richard was awarded the Navy and Marine Corps Medal for his bravery.

This lesson has never left me. In fact, it happened on February 12, 1962, more than 59 years ago. I was the guy in the wet suit. As I look back over my life, I am not a great man, nor a bad one. I am an ordinary guy. I have had my measure of successes, and failures. I have had some adventures. Maybe life is like those waves—a lot of ups and downs. One thing I have learned—one of life’s biggest lessons—I want to pass on to others. As you can see from this story, that lesson can mean the difference between life and death; life and death for individuals; life and death for nations. Remember: Never give up! Never. Never. Never give up!

The author, Brother Frank Herbert, now 90 years old, lives in Missouri. He served in the Navy throughout the Vietnam War, and then was active in the Navy Reserves. He became a Mason in 2008, served as Master of Central Crossing Lodge #674, and is a member of the Scottish Rite, York Rite, Shrine, and National Sojourners. Brother Herbert, too, was awarded the Navy and Marine Corps Medal for bravery.

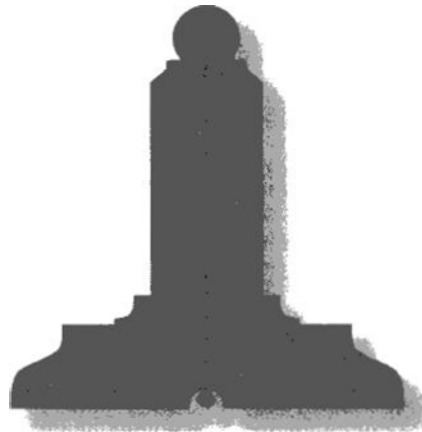
Servant Leadership As a Lodge Warden

By S. Lane Pierce

The author is a 25-year Mason from Pilot Point, Texas. He is a Knight of the York Cross of Honor and the Program Executive for the York Rite Leadership Training Program. This article previously was published in the July, 2021 issue of the Knight Templar Magazine.

Servant leadership is a special kind of leadership paradigm. As a servant leader, you have no authority because of title or position. Any authority you have is given to you by others. You cannot assume authority. You are a leader because of those you lead. It is true that we Masons love our titles. We have loads of them! Yet, without the consent of the brethren, your title means nothing. As a Steward, you learned to serve others and to find pleasure in making them happy. That is the grand design of Freemasonry, is it not? As a Deacon, you earned the trust of the brethren and took responsibility to ensure all present were qualified to be there. You also began to assume responsibility for some of the work of the lodge.

This article focuses on the next major step, that of serving as one of the Wardens of the lodge. The Junior Warden is the first true leadership role in the lodge. The Junior Warden is responsible for the Craft when the lodge is at refreshment. It is his duty to see that the brothers are attended to and that none convert refreshment into intemperance or excess. Because of these responsibilities, the Junior Warden leads the Stewards in their duties. One of the symbolic lights, the moon, represents the Junior Warden. It is an appropriate symbol for him since he is the authority during the hours of refreshment. And while he is the leader of the Stewards, he is assisted by the Junior Deacon, who has the moon in the center of his emblem of office. The Junior Warden should take care to see that the brethren are refreshed mentally and spiritually as well as physically. Before and after a stated meeting, the Junior Warden would be responsible for ensuring there are useful and cultured topics of social intercourse. He should see that the Chaplain is called upon to offer a prayer for food and drink for the brothers who are unable to attend due to infirmity. The Junior Warden is obliged to attend all meetings and assist the Master and Senior Warden so that the lodge is run profitably and for the benefit of the members.



To do this, the Junior Warden must give commands and directions to the brothers, but he must learn to do so from a place of reason and influence. Remember, Masonic wages are paid in the form of knowledge, satisfaction, and recognition for good work. There is no monetary pay or suspensions that a Junior Warden can impose for noncompliance. He must be cordial and persuasive.

Returning to the symbolic lights, the sun represents the Senior Warden. This is a proper association because he is responsible for the craft during the hours of work. He is to see the duties are done, and that work is executed with integrity. Likewise, the Senior Deacon, who has the primary responsibility for seeing candidates throughout the ritual, has the sun in the middle of his symbol. Because the Deacons assist the three principal offices in their duties and the work of the lodge in general, the Deacons report to the Senior Warden. They are his staff. As the Senior Warden, you should take on the role of ensuring the work of the lodge is done correctly. The Senior Warden should make sure that all officers are in attendance and, when someone is not at his position, to make sure the position is filled by a competent brother. The Senior Warden oversees the work of the brethren until it is complete and thus, he pays their wages. He is also charged with making sure that none depart dissatisfied. Maintaining peace and harmony is his primary goal. To that end, the Senior Warden may resolve disputes between brethren, being sure to defer to the Worshipful Master in all appropriate matters.

And then we have the Worshipful Master. While ultimately, all things related to the governance of the lodge fall under his authority, his most important functions are to set the direction, communicate the vision, and delegate so the lodge might move in unity toward a grand future.

(The York Rite Leadership Training Program has been established to promote Masonic leadership principles. Visit yorkriteleadership.org for more information.)

Free Masonic Podcasts Available

The Masonic Service Association of North America offers free Masonic Podcasts to both brethren and non-brethren. Since the program began about two years ago, more than 225,000 podcasts have been downloaded by users. Most are used for individual enjoyment and education. Others are broadcast in Lodge meetings as membership education programs. The MSA program involves the narration of *Short Talk Bulletins*. So far, more than 280 episodes have been produced, and more become available monthly. The most popular podcast to be downloaded is “The Trowel,” having been sought more than 2,550 times. For information on MSA’s Podcast Program, go to www.shorttalkbulletin.com

MSA is grateful to the Grand Lodge of Minnesota for providing a grant — for the second consecutive year — to support the program.

The Anxiety Of Presiding

By Michael R. Poll

Brother Poll is the Editor-in-Chief of The Journal of the Masonic Society, and this column appeared in the summer, 2021, issue as the "Editor's Corner."

I well remember the first time that I sat in the East (it's now over 40 years ago). I was comfortable in my knowledge of the ritual, but it felt as if everyone in the lodge was looking right at me, just waiting for some mistake. When I was sitting in another station, I never felt as I did in the East. I spoke my part or did my duty and that was it. I also never pre-judged the Worshipful Master or sat with my eyes fixed on him ready to pounce on any possible error. In retelling this feeling to older Past Masters, I was assured that most everyone feels as if they are under a microscope when serving in the hot seat. I was given assurance that my feelings were not warranted (but common), and that the lodge was supportive and committed to my success. But sitting up there was still a very unnerving and odd feeling.

As my year went on, I grew more comfortable in the East but I was never far from the anxiety of presiding. I felt the responsibility of the position. I was not only accountable for my actions, but I felt that my actions would reflect on every Mason who sat in that chair before me. I felt humbled. I knew that I would either preside in a manner to bring honor to the station and those before me, or I would not. I wanted to preside well. I saw many others presiding in lodges and other Masonic bodies. It was always the same. You could see the pressure in their eyes. They were aware that what they were doing was either worthy or unworthy of the chair in which they were sitting. Yes, I have seen some who were clearly unworthy of their office. Their unworthiness was recognized by all who saw them in action. But most cared about their actions and wanted to do well.

Over the years, I have seen many presiding officers in many bodies. The most valuable ones know that they hold their office not only when sitting in their chair, but twenty-four hours a day. What they say and do, even far away from the body over which they preside, reflects on that body. They are the presiding officer no matter if they are actually presiding or not. In a world today where we see so much attention on personal rights, it should be made clear that rights and responsibilities go hand in hand. A presiding officer needs to understand that just because he can do something does not mean that he always should do it.

How any Mason (especially one in leadership) acts outside of Masonry will often be understood by non-Masons as the nature of Freemasonry. We should try to be one who is respected inside and outside of Masonry. If you are in line to be the Worshipful Master (or the presiding officer of any Masonic body) please keep a few things in mind.

First and foremost, learn the ritual work that is needed for the office and dress accordingly. A Worshipful Master who does not know his ritual or is dressed like he just came to lodge from working outside, will project an attitude of not caring. If you don't care, they won't care. Be familiar with the laws, rules, and regulations of not only the body over which you are presiding, but your Grand Lodge. You should be familiar with the history of your body and any particular customs that are important to the membership. Even if you are shaking on the inside, you need to project an attitude of calm confidence. This sort of outward attitude can only come with practice. Do not preside unprepared. Your agenda for the year should have been made when you were early on as a Warden.

Practice, practice, practice. Know what events are planned. Know what events can happen at any time (like degrees), and visit other lodges or bodies. Know what others do so that you can learn from good ideas, or mistakes, that you see. The bottom line is that presiding over any body of Freemasonry is significant. You are not just filling a slot, and you should never consider the presiding officer as one who is just a figurehead. What you do and say matters. A figurehead does not matter. Be dynamic, not timid. Act with intelligent courage. You must show that you care deeply about your office and all of Masonry. And, of course, don't forget to smile.

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Masonic Service Association Honors Military Veterans

Veterans Day occurs every November and, particularly this month each year, the Masonic Service Association wants to salute our Veterans and all they have done to protect our freedoms here in America. The MSA was created in 1919 by the Grand Lodges of the United States for the purpose of performing a number of services, which the Grand Lodges could not accomplish as easily individually. The key service at that time was to provide services for our military near the end of World War I. MSA wants the world—especially the Masonic world—to know that in the 102 years of its existence, the Masonic Service Association continues its work of honoring and serving our military Veterans.

Today, MSA has about 150 Hospital Representatives and State Coordinators, plus hundreds more volunteers at virtually every VA Medical Center and at many state veterans hospitals in the United States. The Masonic Service Association is one of only fifty-four organizations certified by the U.S. Veterans Administration to provide services in VA Medical Centers—and the only Masonic organization. MSA is proud that it can represent the Fraternity in this way.

This pride comes through in the words of the late Allen E. Roberts, widely known Masonic author, who authored the official history of the Masonic Service Association's first half century, *Freemasonry's Servant*. Words he wrote more than 50 years ago in a Short Talk Bulletin are just as meaningful today:

There are thousands of veterans at this moment, many of them Freemasons, who cannot enjoy even the simple things of life. They are confined in hospitals. . . . They have made a sacrifice for our country, for you and me, which seems worse than death to us who are whole.

Far, far too many of our hospitalized veterans have been forgotten by friends and those they love. People who could be, and should be, helping them are ignoring them.

Fortunately, there are a few organizations that still believe our veterans deserve the best possible treatment. Among them is Freemasonry. It has been helping veterans for years through its servant, The Masonic Service Association.

From the beginning of the MSA Hospital Program, all veterans have been treated alike, whether or not they are Freemasons. Thousands of letters have been received from grateful men and women who knew little or nothing about Freemasonry until a kindly brother visited them. The principles and teachings of the order have been put into action.

In 2020, when the Covid pandemic began, virtually all visitation access at VA Hospitals was shut down, seriously impacting the MSA Hospital Visitation Program. Now, as the VA locations are beginning to open, more MSA volunteers are needed. Lodges located near a VA Hospital have an excellent opportunity to supply volunteers. Masonic youth groups and women's organizations, such as the Order of Eastern Star, can also provide valuable assistance. MSA volunteers, often during just a few hours a week, help the VA with welcoming visitors, giving directions, valet services, helping with paperwork or computer questions, hosting Bingo games, barbecues, serving coffee, giving out comfort items (which MSA supplies), and many other services and needs.

The late Thomas R. Dougherty, Past Grand Master of the Grand Lodge of New Jersey, and former MSA Director of Hospital Visitation, described the work of a hospital volunteer in an earlier Short Talk Bulletin:

What does a Hospital Visitor do? First of all, he visits. He goes to the bedsides of the hospitalized veterans to bring friendly greetings, words of encouragement, a smile, an attentive ear, a word of sympathy, an offer to help — whatever he realizes is the need of the moment.

Your Masonic Hospital Visitor also works in harmony with the members of the hospital staff. He observes the required rules and regulations. He makes the necessary reports to the voluntary service director. He attends the monthly meetings of the local VAVS (VA Voluntary Service) committee. He tries to be a professional among professionals, although his work depends on a warm personal interest in each hospitalized veteran.

In the *Emissary Notes* newsletter, which accompanies this Short Talk Bulletin, many current MSA Hospital Volunteers describe what they feel is important about their service to veterans. One description of how volunteering began for one brother is printed below. It was written this year by Bob Getschel, an MSA volunteer at St. Albans, Queens, New York Veterans Home.

I joined Freemasonry 25 years ago. It took a while for me to ask, “What good do we, as a lodge and fraternity, DO to help in the neighborhood?”

An old-timer brother told me how they go to the local Veterans Home every month. He said I should join him and see firsthand.

So that next week, along with my wife and son, I got there and we were asked to hand out Bingo cards, as residents arrived, many of them in wheelchairs. One veteran asked my 8-year-old son if he could play his card for him, as this veteran was blind. My son was excited because now he would be playing. After a few rounds of Bingo, we started to serve everyone coffee and cake. The cake excited most of the people in the room. Winners of each Bingo game received a fresh pair of socks and coupons they could use as cash in the Canteen. Even those who hadn't won a game got coupons just for joining us. Everyone had a great time—the residents and the volunteers alike!

I was hooked. My whole family was!

That one day, with traveling, took us about three hours of time. The faces and stories I heard — I will never forget. Now, some 24 years later, I hadn't missed a monthly gathering at St. Albans, until Covid-19 struck, calling off the visits due to health concerns. My wife comes, too, and helps with events.

Listening to the stories of veterans for a while once a month is SO rewarding for them and us. It takes such little effort on our part. Just a few hours! Isn't stuff like this why YOU joined Masonry?

MSA Hospital Visitations Supported by Donations

The MSA Hospital Visitation Program is supported by voluntary contributions, large and small, from individual Masons, Lodges and Grand Lodges, and concordant bodies who are interested in helping to maintain this important Masonic program for our military Veterans. All contributions to the MSA Hospital Visitation Program are tax deductible. Anyone may make a contribution by going to the MSA webpage — msana.com — to make a donation for the charitable work of the organization, but also to purchase or renew a *Short Talk Bulletin* subscription. The *Green Envelope Appeal* of the Masonic Service Association, mailed annually in November to thousands of Masons across the nation, is another opportunity to contribute to the Hospital Visitation effort. Look for your mailing in the weeks ahead and be generous to this keystone Masonic program.

The Holidays

By David R. Ritchie

Brother Ritchie, a pastor and farmer in Darlington, Wisconsin, is Senior Grand Deacon of the Grand Lodge of Wisconsin and a former Grand Chaplain.

As a kid I loved the holidays. What wasn't to love? There were feasts, and platters of cookies and bowls of candy. Decorating and Pageants. Presents and trinkets. Time off of school. Getting to stay up until midnight and football for a week. As a child I saw the holidays as being about me.

As an adult some of that magic wore off. How would I pay for this? Did I have the time to do everything that needed to be done? Did I really want to attend one more gathering? It seemed like a lot of work. Do I really want to pull all those boxes out and clutter up the house? Does my diet really include that many cookies or another cup of eggnog?

I guess as an adult I still see the holidays from a self-centered point of view. I use the term "Holidays" not to make these special days generic but in the plural. It has been said, and often productivity records show, the American Holidays begin with Halloween and end with the Super bowl. Yet the holidays are so much more.

Hanukah, the festival of lights. A time when families and friends gather. Stories are shared, teaching passed down to a new generation. The playing of games. Sharing your time and your history. It is a time during the darkest days of the year that candles are lit celebrating the recapture of the Temple and the lighting of the Menorah. The Menorah fueled by oil burned for eight days when it only had fuel for a single day. A celebration of triumph of light in the darkness. The celebration of miracles.

Christmas has many faces. The joy of children, the parties and revels, the sheer madness of celebration. Piles of presents and mounds of wrapping paper. It also has a deep and peaceful side, apart from its true origins. It is a time of introspection, quiet carols, candlelight, and looking up as a clear star riddles winter sky. The peace of a gentle snowfall. Marley's ghost in Dickens Christmas Carol stated, "Mankind was my business. The common welfare was my business; charity, mercy, forbearance, benevolence, were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!" This is such a large part of the season. To see the food drives, the gifts for needy children, the kindnesses of the season, one person smiling at another. To see brothers signing up to stand in the cold and snow to ring bells for an organization that they don't belong to but share the desire to help.

Brother Bob Hope stated, "My idea of Christmas, whether old-fashioned or modern, is very simple: loving others. Come to think of it, why do we have to wait for Christmas to do that?" Hope would make 57 USO tours to entertain troops overseas. Giving up Christmas at home with family and friends. Hope would do holiday shows from WWII through Desert Shield. Often doing the shows in active areas. At times coming under fire. The shows featuring comedians and beautiful women were a huge hit with the troops and a big hit on television when they began to be aired during the Vietnam War. The show always concluded with the singing of "Silent Night." In 1997, Hope, by joint resolution of both Houses of Congress, was made the only "Honorary Veteran" in American history. But Hope's care of others wasn't just when the cameras were on him. He often visited the VA Hospital in Los Angeles and in cities where he was performing. Arriving unannounced and staying hours as he conversed with the men and women. Brother Bob Hope practiced the Spirit of Christmas all year long.

Christmas is celebrated by many as the birth of a savior. The way it is celebrated is by giving of one's self. Giving of gifts, gold, and time to others often anonymously. During the long nights and short days, we celebrate with lights and tinsel. We light candles and trees. We look to the heavens for the light of a star. We often find though that it is man's kindness that shines the brightest and embodies the season. A holiday celebrated by few, lest they be Masons, is the Feast of St. John the Evangelist. In Wisconsin this is installation season, when lodges gather in celebration to install their new officers. Dinners, festive boards, and parties mark the lodges' new year. By light of candles, a new Master takes on new roles and responsibilities. Many wonder why do we, an organization that claims no affiliation with any religion, celebrate the feast day of a Christian Saint? John the Evangelist was one of the disciples of Jesus. In his writings we read admonitions to help the poor and needy. He writes about our duty to the widow and orphan. He writes about brotherly love.

Out with the old and in with the new. New Year's Eve and New Year's Day. A time to reflect on the passing of years and the hopes of the future. Again, a time celebrated by gatherings of friends and family. A time of meals and banquets. For some just a reason to stay up until midnight. For some looking back on the passing years is bittersweet, remembering those departed from us and happier times. For others it is a time to move on from bad luck and misfortune and look with hope unto the new year. New Year's Eve would not be the same without the singing of "Auld Lang Syne." Loosely translated the title means, "Long, long, ago," or "Times gone by." Written by the great poet and Brother Robert Burns in 1788, it is a hallmark of the celebrations. The song focuses on shared remembrances with a friend.

*Should auld acquaintance be forgot, And never brought to mind?
Should auld acquaintance be forgot, And auld lang syne.*

CHORUS

*For auld lang syne, my jo,
For auld lang syne.
We'll tak a cup o' kindness yet,
For auld lang syne.*

But the final verse should hold special meaning for a Mason.

*(Translated)
And there's a hand, my trusty friend!
And give us a hand of yours!
And we'll take a deep draught of good-will
For long, long ago.*

REPEAT CHORUS

The right hand of Friendship. The holidays all share something special at the darkest time of the year. At a time when cold winds blow and the nights come early, we celebrate light. We celebrate the miracles around light and we celebrate with light but we also see that much of that light comes from simple human kindness. In giving gifts to each other, in helping those in need, in remembering loved ones and gathering with families the light of love shines bright. Filial Love, Brotherly Love, Love for our Creator and his Love for us. May light fill your life and in the words of Tiny Tim, "God Bless us everyone!"

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	John Russell Meldorf	Dec. 10, 1994
*MW John Burton Arp, Jr.	Dec. 10, 1994	Warren Lee Moore	Dec. 10, 1994
*Donald Barrow	Dec. 10, 1994	MW John Lawrence Palmer	Dec. 12, 2015
*Thomas Ernest Brooks	Dec. 10, 1994	Philip Edward Phillips, Ph.D.	Dec. 12, 2009
*Derial Wayne Bivens	Dec. 14, 2019	*Richard Travis Milton Prine	Dec. 10, 1994
*MW Billie Reginald Brown	Dec. 10, 1994	*Paul Frederick Richards	Dec. 11, 1999
MW Ronald Jasper Coates	Dec. 8, 2001	Robert Harold Richards	Dec. 10, 1994
*Harold Cristil	Dec. 10, 1994	*John Nicholas Sharp	Mar. 9, 1996
*Bobby Joe DeMott	Dec. 10, 1994	*Donald Martin Smith	Dec. 10, 1994
*Jacob Roach Denny	Dec. 10, 1994	David Edward Stafford, Ed.D.	Dec. 11, 2010
Thomas James Driber, Ph.D.	Dec. 13, 2008	*Louis Steinberg	Dec. 10, 1994
*Charles Jahew Eads, Jr.	Dec. 10, 1994	Charles McBerry Thames	Dec. 10, 2005
*Robert Elmer Gooch	Dec. 10, 1994	Vincent Lamar Troglen	Dec. 10, 2011
*Gary William Hall	Dec. 13, 1997	*Clarence Raymond Wilson, Jr.	Dec. 12, 2015
Jason Francis Hicks	Dec. 18, 2021		
*Virgil Marion Hileman	Mar. 9, 1996		
MW Dickie Wayland Johnson	Dec. 9, 2000		
Matthew Glenn Johnson	Dec. 13, 2014		
*Thomas Charles Kenner	Dec. 13, 2003		
Joseph Clayton Pryor Kindoll	Dec. 11, 2010		
*Billy Wilton King	Dec. 12, 1998		
James Michael Kinslow	Dec. 10, 2016		
George Caleb Ladd, III	Dec. 11, 2004		
Sanford Dale Lancaster	Dec. 13, 2008		
Michael Carroll Lett	Dec. 14, 2002		
*Moses Defriese Manning, Jr.	Dec. 10, 1994		
*James Allen Marshall	Dec. 10, 1994		
*James Clifton McCarley	Dec. 10, 1994		

* Deceased