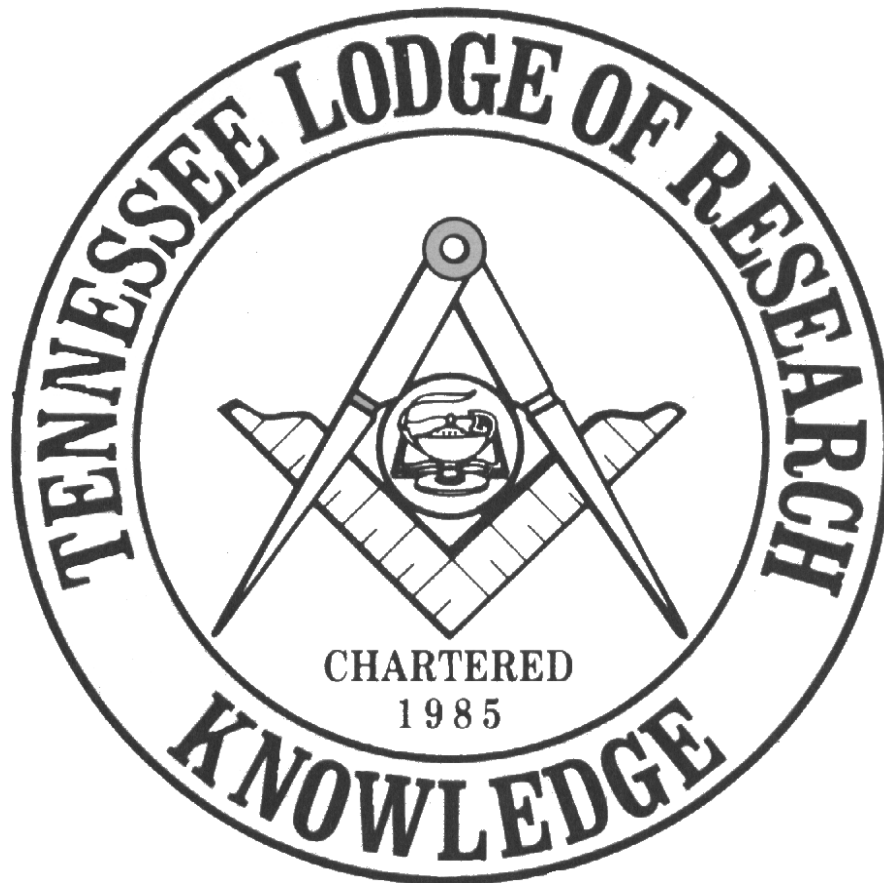


**TENNESSEE LODGE OF RESEARCH
F. & A. M.
ANNUAL PROCEEDINGS**



2022—SWAIM

**2022 ANNUAL PROCEEDINGS
OF THE
TENNESSEE LODGE OF RESEARCH
F. & A. M.**

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John Wiseman Simmons Oakville Lodge No. 599, Memphis, TN	Tiler

EDITORS

Michael Adam Neulander
3055 Martin Hollow Road
Culleoka TN 38451-2323
Phone: (757) 503-1284
Email: maneulander@yahoo.com

George C. Ladd III
4521 Turkey Creek Road
Williamsport TN 38487-2123
Phone: (931) 682-2263
Email: george.caleb.ladd@gmail.com

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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:

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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:

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The Editorial Committee

An Oration on The Life, Character, & Philosophy of Wilkins Tannehill Past Grand Master of Masons in Tennessee

By
Edwin Hamilton Josey, 32°

Wor. Bro. Josey is a Past Master of Crossville Lodge No. 483.

Before I begin in earnest, allow me to thank you for requesting that I appear before you and speak on the topic of Wilkins Tannehill. I must confess that I feel not unprepared but rather, inadequate to the task requested. Tannehill was known, in his time, as a famously skilled orator and a renowned scholar—a true friend, a sincere Christian, and a devoted Mason. The last few I hope I might be perceived to at least be a half-measure, as for my scholarship and oratorical ability, you may judge for yourself. Most of my public speaking has been rather private, and so I would like to acknowledge those among us who are not initiated into the “mysteries of Masonry,” it may disappoint you to know that there is nothing secret that follows in this lecture. If this be disappointing, you would likely be disappointed with the particular secrets that Masonry holds. There are certainly things to follow that initiated persons will have a more familiar understanding, however I expect that you have as much to learn as the most experienced and aged Masons among us.

Wilkins Tannehill, our subject, is important to Masons of any jurisdiction—but particularly those in Tennessee and Kentucky. He was important in his era, and relevant in any that followed. He should also be of interest to the citizens of Nashville in particular, as he was once its mayor. Though unlike many other mayors and eminent citizens—not a school, street, or scholarship is named for a man that was once considered the “father of education in Nashville.”¹ He is also considered the “Greatest Mason Tennessee has produced.” Though the Grand Lodge still promotes this view on its website, it doesn’t say why. What a bold claim!

I have asked Masons from across the state if they ever heard of this man who was elected to our highest office five times more than any other Mason. Generally, the answer is no. It is unnecessary to list the several eminent men that could be compared to Tannehill, the many famous Masons produced in Tennessee, however by the end of this lecture, I believe you will understand that that bold claim is an accurate one. To get to that point, to move beyond the trivial and into the meaningful, into the consequential, I’ve broken this into three parts, make of that what you will. The first is more biographical in nature and is titled:

Forgotten Framer of Tennessee Masonry

There are a lot of ways I’ve seen Tannehill described, and some are less accurate than others. Was he a “founding father” of Tennessee Freemasonry? The first Lodge in this State was organized in 1789, when young Wilkins was but 2 years old, so we can’t quite say that. He was made a Mason in April of 1813, under the Jurisdiction of the Grand Lodge of North Carolina and Tennessee, so as our Grand Lodge was established eight months later, it could be said he was a “founding member” of this Grand Lodge, although we can’t say if that’s accurate either. A regional deficit of Past Masters, that is, Masons who had “passed the Chair,” necessitated that the new-formed Grand Lodge of Tennessee have an alternate definition of membership. In the very early days of the Grand Lodge, men who had received the “Past Master’s Degree,” a degree then-conferred along

with the rest of the “Capitular Degrees” under the authority of a Lodge’s Warrant or Charter, were considered “members” of the Grand Lodge and therefore entitled to suffrage in it. A copy of Cumberland Lodge’s bylaws, published in 1870, indicates that John Overton was its first Master, which is true, but the next listed Master is Wilkins Tannehill in 1816. In a newspaper article published nearly three decades later, Tannehill is listed as its Master first being installed on St. John the Evangelist Day, December 1813. A mere eight months after being raised to the sublime degree of Master Mason! Perhaps it was revisionist history, the minutes of that era are long since lost, however the proceedings of the Grand Lodge indicate that at the July 1814 session, Wilkins Tannehill, Past Master of Cumberland Lodge was unanimously elected a member of the Grand Lodge. Whatever the case, the general machinery of the Grand Lodge we operate under today, was largely brought about by or with Tannehill’s influence, so I prefer this term: “Framer of Tennessee Masonry.” Now then, let us begin our story of Wilkins Tannehill and turn history’s pages backward and forward as the narrative calls for it.

Wilkins Tannehill was born in 1787 in Pittsburgh. His given name comes from his mother’s family, the rather prominent Wilkinses of Western Pennsylvania. Our Tannehill’s Wilkins’ uncles and grandfather were nearly all members of the Pennsylvania Line of the Continental Army, many of them Officers.² His father Josiah and uncle Adamson Tannehill were Officers of the Virginia and Maryland Lines, respectively, before Josiah Tannehill was captured at the fall of Fort Washington.

Now, as a student of history, I try to collect information wherever I can find it, primary sources are the goal, apocryphal stories and anecdotes are nice, but can’t always be trusted. That said, I have a few to share. There’s an anecdote that’s come down through the Tannehill family, through the granddaughter of one of Josiah Tannehill’s younger siblings.

Josiah was probably born in 1752 or 3. My grandfather ... told me of their boyish pranks while they lived in Maryland, before the war, from which I judge he was a real boy— full of activity and fun and humor. A circumstance that occurred during his imprisonment may not be without interest to you: As you are aware, the American Army officers, as well as soldiers, were ill fed and miserably clad. One day the prisoners were drawn up in line and a British officer walked to and fro in front of them. Your grandfather Josiah was a large, fine looking man of commanding appearance, and was as ragged as any of them, his shoes especially were only the remains of shoes. This officer made this the special subject of insult by directing expectoration toward and on his barely covered feet. He bore the repeated insult until “forbearance ceased to be a virtue” when with one blow of his powerful fist he laid the officer sprawling at his feet. He expected severe punishment for the act, but, if it was reported to the superior officers, they must have decided that the officer received only his just dues, for he was never called to account for the offence.³

The Brothers Tannehill remained in service until the Treaty of Paris was signed when they were stationed at Fort Pitt. Newspapers of that era indicate that at the Green Tree Tavern, operated by A. and J. Tannehill, the first Fourth of July celebration was held when our Wilkins Tannehill was four months old. At least twelve toasts were drunk, probably of the Green Tree’s advertised “best liquors and good water from a well in the yard.”⁴ It is known that Lodge No. 45 of Pittsburgh, which still exists today, met for some time above the Green Tree, and Josiah Tannehill was made a Mason there in 1791, it is believed that he was Master of Lodge No. 45, but when is unclear.⁵ Likely through the Lodge, Josiah met Judge Hugh Henry Brackenridge, who was establishing what

would become the University of Pittsburgh. Wilkins Tannehill was one of its first graduates. Josiah was elected the first Burgess of the City,⁶ but these good and prosperous times wouldn't last.

His position representing the people of Pittsburgh and being an intermediary for the Federal Government would soon prove very trying. During the Whiskey Rebellion, or Western Insurrection, effigies were burned of Wilkins' mentor, and his father would be called to testify as to his account of the insurrection.⁷ When the matter was settled, Josiah sold his stake in the Green Tree tavern and moved his family to outside Lexington, Kentucky. But according to one of Wilkins Tannehill's daughters, the first night they stayed in their new Kentucky home, the house burned. Everything was consumed by fire, including Josiah's library, one of the finest at the time in that area. After this, she says, he taught school, but he also speculated on land, and died in Baton Rouge, Orleans Territory in 1811.⁸ Amid these events, our Tannehill was largely brought up by the family he was named for, particularly his uncle Charles Wilkins who made him a partner in his store.⁹

In 1808, Tannehill took a keelboat with his uncle and entourage, leaving from his "maternal roof," and drifted down the Ohio to the Mississippi and thence to New Orleans.¹⁰ From New Orleans, they took a larger ship, around Florida, and up the coast to Philadelphia, prior to his taking the Wilkins' operations to Nashville in 1808. Shortly after his arrival he was elected a Justice of the Peace and commissioned in the Tennessee Militia as an Infantry Officer¹¹ and then Judge Advocate¹²—this was probably his first connection with Andrew Jackson.

Tannehill probably knew of Masonry through his father and educator, but it's difficult to say who was the "friend who recommended him to Masonry." There's a bit of historical discrepancy regarding his status as "first Mason" made in Cumberland Lodge. Although Cumberland's dispensation was historically dated St. John the Baptist Day—June 24, 1812—it didn't initiate anyone until the next year, three men on the same night, none of them Wilkins Tannehill. One was, however, his brother-in-law Samuel Van Dyke Stout, also later Mayor of Nashville. Later in the month, Tannehill was initiated on Monday, and Passed and Raised on Thursday. So, "first Mason raised" at Cumberland Lodge No. 8, this is an accurate statement. Although we can't say for sure, I would posit that John Overton was very involved in the early Masonic career of Tannehill. Overton had previously been appointed as an inspector of Lodges by the Grand Master of North Carolina, and probably few others in the region understood the Craft better than him at that time. Overton would serve as Deputy Grand Master under our first Grand Master Thomas Claiborne in 1814. Tannehill would ultimately be elected to every Office in the Grand Lodge, but he was elected Grand Master the first time in 1817 and again in 1818. It was then not atypical for Grand Masters to be elected twice in succession and then retire from the leadership of the Craft. But Tannehill was only 30 years old when he was first Grand Master, he'd serve another two years in 1820-21, stepping aside to make way for Andrew Jackson to be Grand Master in 1822 and 23, before resuming the Grand East in 1824. It was during this period that Tannehill's "Masonic Manual or Freemasonry Illustrated" was compiled.¹³

This book, the first of its kind endorsed by the Grand Lodge of Tennessee, wasn't necessarily entirely Tannehill's own work; he says as much in the preface, but the best he could put together from the books accepted and extant in this country. He dedicated it to his "friend and brother Andrew Jackson for his character public and private." Tannehill's subsequent editions of this work would not bear this dedication, for reasons we'll examine shortly. But first, let's talk about the good times. General Lafayette returned to the United States in 1824 and by the close of 1825 had visited every new State in the Union. When he came to Nashville, the city shut down so everyone could lay eyes on the Boy General, who many of Nashville's aged Revolutionary Veterans had served with. But most of the Revolutionary Masons had died by then, at least those who brought

Masonry to Tennessee. Lafayette was escorted to a special meeting of the Grand Lodge where he was made an “honorary member”—the first and only time we know of such a thing happening. Tannehill addressed him, in part, saying:

In this assembly you do not behold around you your companions in arms in that glorious struggle in which you bore so distinguished a part...yet, Sir and Brother, you are surrounded by their sons, who, we trust, know how to estimate the value of that liberty you so eminently contributed to obtain, and who from early youth have been taught to venerate your character, and revere those virtues which were so conspicuously displayed in the youthful hero of Brandywine, of Monmouth, and of York. Permit me now, Sir, as an individual, to express the high gratification which I feel in being the organ of my brethren on this interesting occasion, and to say, that I shall look back upon the day on which I took Lafayette by the hand as a brother, as the proudest of my existence.¹⁴

This visit of General Lafayette temporarily assuaged the personal vitriol of General Jackson who had recently lost the contingent election. Tannehill, for a time, had walked a very apolitical line, but was beginning to make his inclinations more known, and they were *not* toward Jackson. His particular political candidate was Henry Clay, a member of Lexington Lodge No. 1, close to where he had moved as a youth.

Tannehill would set up a number of newspapers, one in Nashville, one later in Louisville that were unapologetically and emphatically anti-Jackson and pro-Clay. Remember that this is based on policy, it is not personal—not yet anyway. Jackson’s loss in 1824 and 25 begins to rile up his supporters, in the belief that it had been “stolen” in some “corrupt bargain,” and according to some still, it was, but it was simply politics. Jackson wrote in a letter in 1828, just a few months before his inauguration as President of the United States, that Tannehill or as Jackson wrote it “Tanneyhill,” as well as several other men, were “thought of only to be despised.” Interestingly, all these “despised” men happened to be Masons.¹⁵

Tannehill withdrew his membership from Cumberland Lodge in 1826, he still attended Grand Lodge meetings, it seems, but he was beginning to travel more, probably coordinating more with Henry Clay and ultimately he would relocate to Kentucky in 1830. In Kentucky, Tannehill quickly became involved in a Louisville Lodge called Clark No. 51, by 1835 he was elected its Master and made Grand Orator (a position previously held by Henry Clay) and served on Grand Lodge Committees including Foreign Correspondence, Ways and Means, and Delinquent Lodges. Before his return to Nashville in 1841, he would serve as Deputy Grand Master of Kentucky and Grand Master *pro tempore*. On his return, Cumberland Lodge would suspend its bylaw requiring an affiliating member to reside in-state for one year and he immediately resumed his membership in his *alma mater*. Less than six months later, Tannehill would be elected for a sixth term as Grand Master of Tennessee.

The anti-Masonic movement, which really began before Tannehill was ever a Mason, but certainly peaked with the Morgan Affair, and quite frankly, with the ascent of Jackson to the Presidency, had begun to subside. Lodges were reopening, membership was growing. Tannehill used this time of “Masonic prosperity” to encourage two great initiatives: Masonic-sponsored institutions of higher learning and asylums for widows and orphans. The former would be realized in his lifetime, as the Masonic University of Tennessee, established at Clarksville in 1848, but now known as Rhodes College in Memphis. The latter initiative was mostly handled on a case-by- case

basis with individual lodges, but the Civil War had created a tragic abundance of Masonic Widows and Orphans and Tannehill's vision of an asylum was realized before the close of the 19th century.¹⁶

Tannehill's own life was not without tragedy. Soon after his sixth ascent to the Grand East of Tennessee, his wife Eliza passed away. Mourning her loss, he felt unable to travel to visit each of the newly prospering lodges in our Jurisdiction. But instead of replacing him at the next session, they re-elected him for a seventh term. On his final retirement from the Office of Grand Master, he set to work composing what would be his last Masonic Manual, focusing extensively on the symbolic degrees, and with added knowledge of decades of experience since his first work. On its publication in 1845, Grand Master Edmund Dillahunty said "His book should be found not only in the Lodges but in the house of every Mason in the country."¹⁷ This, to me, suggests the universal design and appeal of Tannehill's work. He was only ever active in the Jurisdictions of Kentucky and Tennessee but endeavored to improve Masonry and Masons wherever they could be found.

After this publication, he set to work on a new newspaper, one less partisan in nature, striving for impartiality. But at that time, impartiality often appeared biased to one side or the other. For those of you following along, but without instant recall of who was President exactly when, we have entered the James K. Polk administration. To say that Tannehill was pro-Polk is not accurate, but he mostly covered the administration in his new paper, the "Orthopolitan," as impartially as one could. Certainly, there is no fawning over "Young Hickory," or the War with Mexico, and some of Tannehill's "Democratic" friends criticized him for his coverage. As far as we know, Tannehill and Jackson never reconciled. But when Jackson died, a special meeting at Cumberland Lodge was called, where Jackson's death was announced by the Master, Joseph Norvell. No request for Masonic Interment had been made by Jackson or his family. Tannehill then moved "that this lodge will attend the funeral of the deceased Brother prepared for the funeral service if desired, if not requested, as citizens." In his newspaper, "The Orthopolitan," Tannehill was supportive of the notion of a statue of Jackson to be erected at the State Capitol. In the January 7, 1846, issue, he writes:

To-morrow is the day set apart by both branches of the General Assembly for the discussion of the resolutions proposing the erection in the State Capitol of an equestrian statue, of "imperishable bronze," to the memory of General Jackson. The occasion will no doubt be an interesting one, provided the speakers avoid the introduction of such subjects as may excite party feelings. There are points in the character of Gen. Jackson in which men of all parties agree; we hope, therefore, that all remarks having a tendency to drag in *political* matters will be carefully avoided, and that all will unite in the erection of a statue which will be an ornament to the Capitol, while it will perpetuate the memory and the achievements of a man who did much to elevate the character of Tennessee, and give it a high rank among the States of the Union. We repeat that, whatever opinion we may entertain of him as a politician, and a statesman, Tennessee owes thus much to his memory, and it should discharge the debt.

A similar sentiment appears in the Port Folio following the death of President Polk, Tannehill devotes over three pages, longer than most any other article to the life and talents of Polk, with only one hint of disagreement with him as a politician:

"...it does not become us to speak particularly, considering the position we occupy and the political relation in which we stood towards him. ... As a son, as a husband, as a

brother, as a friend, he presented an example worthy of imitation, and while he will live on the page of history as a prominent politician and statesman, the historian will not omit to record his virtues as a man. Mr. Polk was a member of the Masonic Fraternity. He was initiated, passed, and raised in Columbia Lodge. ... In his attachment to the order he never wavered; and when his last hour approached, he manifested his attachment by his earnest request to be buried with the honors of the order.¹⁸

His request was complied with, and Tannehill, along with the Bishop James Hervey Otey officiated his Masonic funeral. Tannehill continued his Port Folio from 1848 until 1850 when his eyesight began to fail. Faced with losing his sight entirely or discontinuing his work, he opted for the latter but not before sharing some valuable sentiments in what he thought would be his Last Words to the Fraternity:

[to thoroughly] understand the doctrines [Freemasonry] inculcates; Masons should look beyond the mere ceremonies of the order. A man may understand all these in their technical forms, but yet be deficient in the essential qualities of a good Mason; he may understand the forms but yet be deficient in the spirit of the order. He should investigate the legends of the order, examine its traditions, and study their occult [read: esoteric] meaning. Much is hidden under the veil of allegory from the eye of the careless and unobserving Mason, but it is no difficult matter to raise that veil and lay open beauties and principles which were before enveloped in mystery. ... One of the first instructions a Mason receives on his admission is to preserve the ancient landmarks, nor suffer them to be infringed, if in his power to prevent it. The landmarks which include the ancient constitutions and certain unwritten rules and regulations, constitute the basics of masonic government. Infringe upon or remove them, and one of the chief elements of its perpetuity will be removed. Any successful attempt to change the masonic form of government or remodel its forms would strike the institution a deathblow. ... Proposed changes sometimes appear well in theory; they may answer some particular end, or temporary purpose, but their final issue cannot fail to be disastrous. In all propositions for what is called reform, look to the unity, the universality, and the permanency of the institution. If you suffer innovations to be made upon the ancient landmarks, the mischief will be incalculable. When innovations are made, we may regret them, but it will be found difficult, if not impossible, to restore things to their ancient footing. ... There is no institution, whatever may be the principles upon which it is founded, or however holy or sacred may be its sanctions, whose members do not sometimes require to be reminded of those duties. Men are frail by nature, and are prone to lapse into neglect of duty and into error, and to come short of their bounden obligations.¹⁹

Despite ceasing the production of his last Masonic endeavor, Tannehill's sight continued to fail, though he continued to be present at the Grand Lodge and discharge his duties. Before his retirement, brothers would read him the foreign correspondence and Tannehill would dictate the Grand Lodge's response.

In 1852, Grand Master Charles Fuller orchestrated a display of gratitude in the form of a jewel of pure gold, with his likeness in the center. After expressing his surprise and thanks for the physical manifestation of gratitude, he continued, saying:

Most Worshipful Sir and Brethren, my earthly pilgrimage is fast drawing to a close—my days of usefulness are past—and I cannot hope to repay the many acts of kindness and consideration I have received at your hands. The infirmities of age and the inroads of disease have shattered my constitution and enfeebled my frame. I now feel that I am but a decayed and withered branch on the glorious tree of Free Masonry, which has spread over islands and continents wherever civilization has displayed its banner, scattering the beneficent fruits of Charity, Friendship, and Brotherly Love. Under its shadow I have calmly reposed in days of prosperity, and have enjoyed its shelter when depressed by adverse fortune.”²⁰

His final appearance would be three years later. Now you’ll recall my aversion to sharing apocryphal stories. But this one comes from the pen of Wilbur Fisk Foster of Cumberland Lodge No. 8, and the Founding Master of Corinthian No. 414, so I’ve given it the benefit of the doubt.

It was at the close of the afternoon session of the Grand Lodge on Thursday, October 4, 1855. Since Monday morning the venerable brother had occupied his accustomed seat, listening intently, but with little to say; and now, just before the sound of the gavel should give permission to disperse, the grand old man, the well beloved brother, who for more than forty years had been the moving spirit of the Grand Lodge, the leader in its deliberations, presiding Genius in formation of its legislation, quietly rose to his feet, and addressing the Grand Master, requested leave of absence during the remainder of the Communication. Full well was he conscious, and so were the brethren who surrounded him, that this would be his final farewell. He was feeble in health and totally blind; and when his request was granted, it was at once suggested that the opportunity be given for all to clasp his hand and bid him Good-bye. O, the overpowering pathos of that next thirty minutes! Every brother present knew, and loved, and honored him as the one who had so long been their leader, their ideal as a man and a Mason. Every brother present was personally known and loved by him who was now bidding them a final farewell. Standing upon the floor in the quiet, dignified attitude and bearing so naturally his, the brethren passed him in long procession. As they passed, a whispered name was given, and a hand was clasped in the strong grip familiar to all. The silence was unbroken except, perhaps, by an occasional sob, or a sad “Good- bye, my brother”. And the face of the grand old man was bright and happy and serene as ever, save for the tears that streamed from his sightless eyes.”²¹

Wilkins Tannehill passed from this world on June 2, 1858. It was written that his funeral was attended by more Masons than were on the rolls in the State of Tennessee. That concludes the first section of the lecture, and I can only hope your attention is as arrested as it was at the start. The next two won’t be quite as long but still interesting in their own way, at least I think so. Our next section I’ve entitled,

What would Tannehill say?

Which has become something of a running joke at my Lodge, and is generally a question directed at me about something we perceive as modern and typically answered with “How the heck would I know?” Tannehill’s thoughts on auto or air travel, electricity, would he support using a

streaming service to provide music in the degrees, those things I can only speculate on. His thoughts on Slavery, Islam, the death penalty, and the intersections of “Masonry and politics” are well documented. I’ll only touch on these a bit because I’d like to focus on what he had to say in a “Masonic” sense; however, their relevance to Masonry, as we practice it, is more than just trivial. Now that doesn’t have to mean you agree with what I say, with what Tannehill says, but I would like you to consider his words with an open mind and see if you don’t find some timeless and relevant connection there. I will address these seemingly disparate topics in the order I mentioned them.

It is important to remember to contextualize your reading of history. Fashions and passions fade, but truth is undeviating. We can say that this or that was “legal” and therefore ethically permissible, but someone, at some time had to pull back the veil and let truth shine forward. Tannehill grew up in an America where slavery was entirely legal, the importation of slaves would not cease until the year he arrived in Nashville—1808. By that time, nearly two hundred years of importation of enslaved people had created a self-sustaining system for an economy based on enslaved human labor. This embargo was not the progress some make it out to be. Wise men agree, there was no founding consensus on slavery—even the most ardent abolitionists had to acquiesce to their counterparts in order to ensure the ratification of the Constitution. Tannehill, along with several others, made his feelings plain, in a Nashville newspaper, saying:

Slavery is a political evil much to deprecated by the friends of liberty and the rights of man.—Its recognition by the North American states was obtained by and was the *consequence* of a compromise forced upon them, by the peculiar and pressing circumstances with which they were surrounded, at the close of the eventful period of the Revolution—and at that still more perilous period of our history if possible, when the nation stood without a national government presenting to an admiring country the prodigy, of the establishment of a constitution, in time of profound peace, by the voluntary consent of a whole people. Their resolution continued, the spirit of emancipation has progressed and is progressing with the progressive improvement of our country ... a moral obligation rests upon the descendants of the first settlers of the colonies, and of our present government, to provide an adequate remedy.²²

Of course, Tannehill would not see an adequate remedy, nor even the end of slavery, having died 7 years prior to the ratification of the 13th Amendment. Tannehill would remain however, subtly, or overtly critical of the institution. If you’ll recall his youthful adventure down the Ohio, to the Mississippi, he imagined a great valley “teeming with a *free*, happy, and industrious population, the seat of religion, literature, science, and art; deriving vigor and energy from free institutions. ... What may be regarded as fancy now, a few generations will realise.”²³ Not in his lifetime, and maybe not on his timeline, but a vision we hope still may yet be.

As a younger Mason, I was very much under the impression that Masonry is effectively, a Christian institution. Sure, it draws some from the Old Testament or Hebrew Bible, but Paul’s Letter to the Corinthians, that’s the New Testament and therefore, looking at this through a rather non-faceted lens, I mistook the meaning of Masonry’s “universality.” I saw at least one practicing Muslim barred or turned away, more accurately, because of his faith. Not only is this not enumerated in our code, but Tannehill states flat out that “were a particular religious test required, its universality, one of the most striking features of the order, would be destroyed. The Mahometan, the Jew, the Brahmin, would no longer extend the hand of relief to the brother in distress—no

longer would Masons find brethren in every clime.”²⁴ This expressly indicates that, according to Tannehill, Masonry’s doors should open to all upright, moral men not only of the Abrahamic religions but also those of South Asia, commonly called Hindu.

Tannehill was a lifelong member of the Presbyterian Church. He worshipped at First Presbyterian downtown at the intersection of what’s now John Lewis and Church, which incidentally, was right across from the Masonic Hall since Tannehill laid the cornerstone for it. However, his interest in Islam and particularly the Koran is more than just trivial. Being a student of Literature, he read the Holy Book of the Muslim faith and wrote an essay on “Mahomet” in 1836, published in a few journals. In it, he extensively lists the virtues of the religion and the contributions that the Islamic world, from the Arabian deserts to Moorish Spain, made to architecture and literature in a time the rest of western civilization refers to as the “dark ages.” Acknowledging that although he attempted an “impartial” sketch of the doctrines and principles of the religion, some would think he “represented them in too favorable a light.” But he says, “I have only represented them, as I find them in the Koran, the book of their faith. ... That the Koran is of human invention ... will be readily admitted; but it must be admitted also, that it contains some noble precepts of morality, expressed in strong and beautiful language.”²⁵

Now, with that segue, Tannehill also wrote about “The Assassins,” folks at my Lodge have heard me ramble on about the significance of Tannehill’s interest in not only Islam, but really, more specifically, in the Assassins. In an essay from the same period, Tannehill gave an elaborate history of their Order, how they “were Muslim.” However, he says, “The fundamental dogma of the order inculcated that to the initiated everything was permitted, and that murder itself was no crime. The moral doctrines of the Koran, although professed, were secretly disregarded.”²⁶ The connection of the word “assassins,” which came into existence nearly two millennia after the building of King Solomon’s Temple, and our Ritual is no mistake, despite the anachronism. Tannehill uses this example to warn us—be careful who you let through the door. Not everyone is *what* they say they are.

Now, despite what one might think, Tannehill was expressly anti-Death Penalty. This isn’t because he is some sort of bleeding-heart softie, but he holds a quite scientific, psychological, perhaps philosophical point of view which is still argued today. He acknowledges that even in examples where a crime is provable beyond a shadow of a doubt, even if a murderer confesses to his crime, Tannehill says he should be kept in prison for life. A murderer, who has no regard for another’s life, in his view, has little to no regard for his own either. He says, however, “on some minds sanguinary [involving bloodshed] punishments have less influence than solitary confinement. In the punishment of death, one struggle and all is over, and there are many so constituted that they can look with composure upon the prospect of death, but their nerves are shaken at the idea of perpetual confinement, cut off from all communication with their fellow-men.”²⁷

You’re entitled to your opinion on the death penalty, of course, but I would like you to consider what he said, that isolation, being cut off from all intercourse with other social beings—is a fate worse than death for any well mind. As for the intersection of Masonry and politics, you and I both know they don’t mix, but is that only when the guy who doesn’t vote the same way as us is around? Do we use our Masonic connections for political purposes? The code says, “It is reprehensible to use Masonry ... for promoting the interest of a candidate for office.” Also, it is an offense to, [use] “Masonic membership for political ... purposes”. Well, why? If we support free government and are patriotic, why wouldn’t we use our membership to effect positive change in public office? Tannehill says,

“Masonry teaches no particular political creed; inculcates no particular maxims of civil or political government, it does teach and that most emphatically, obedience to the laws. ... Masonry interferes with no man’s political opinions: his mind and his will in all his civil and political relations are as free as the air he breathes. ... The privileges of the order may be perverted and employed for unworthy purposes by bad men, but they cannot affect its fundamental principles.”²⁸

Here’s another anecdote, with less academic provenance. When Henry Clay lost the Presidency (which time is unclear), Tannehill didn’t come out of his room for three days.²⁹ Whether that’s true or not, we have no way to tell, but a lesson can be learned. Say you support someone for office, whether it’s President, for School Board, or Dog Catcher, if your guy or gal loses, take time to swallow your pride, have better luck next time, and don’t bring it to Lodge—not ever. Not in open Lodge, not in the kitchen or dining room, not on the porch or in the parking lot. Tannehill says that the Masonic Hall is the “abode of peace,” in the times we live in, which echo some of those which came before, in his era, let it be just that. You may drive to Lodge with a partisan sticker on your bumper, and another seeing your Masonic license plate or emblem next to it will equate that political doctrine with the Fraternity, and you will have inadvertently misrepresented the Institution. As for bumper stickers, Tannehill would not have supported them whether Democratic or Whig, I feel confident in saying so. This brings us to my final section, which for your benefit, I’ll endeavor to keep brief. It is titled:

Nil Desperandum

Now, if you don’t know what this means it’s not a secret, I’m just saving it for later, for effect. As we’re nearing the end, perhaps it is relevant to discuss our end. Let’s examine one of the emblems of the Master Mason’s Degree, the Scythe. The scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! What havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood; yet, withal, we must soon be cut down by the all-devouring Scythe of Time and be gathered into the land where our fathers have gone before us. This is not secret because it’s very commonly printed—it’s on shirts, it’s in books, it predates Tannehill by decades or more ... and it’s quite the humbling thought, the scythe of time ever looming above us, the potential of dropping without a warning. *Memento Mori*, they say—Remember you must die. Is that the lesson of the Scythe? The Scythe, seen simply through this lens, is something to be avoided, to escape from, but Masons remember that, ultimately, it cannot be. You can run but you can’t hide. So, what is the meaning of life, particularly a Masonic life? What even is a Masonic life, but a bubble cast up by the ocean of time to float a moment on its troubled waters and then vanish in darkness and oblivion? We say it’s not, but how is it not? “twas something, tis nothing,” said Shakespeare. Acknowledging the certainty of death and the uncertainty of life; and the fact that, as Tannehill said, “Fortune’s wheel does not always revolve equally; he who is on the topmost round today, may be at the bottom tomorrow. ...”³⁰

With this ever-shifting prosperity and adversity which many, if not most of us have experienced, why do we choose to endure? Why don’t we opt to meet this thing [the scythe] in the middle and save us a lot of heartache? At least, as suffering individuals. Why do we allow ourselves to suffer pain, loss, grief, abject loneliness, financial insecurity, existential crises? What’s the point? Masons in most all ages have heard those words about the Scythe, but our brother Tannehill offers a little more perspective. The scythe *should* remind us that yet a little while and “there will be time no longer.” Then abused opportunities will never return, and new opportunities

will not be offered. We should, therefore, make good use of our time; reflect that yesterday cannot be recalled; tomorrow cannot be assured; today only is ours, which if we procrastinate, we lose, and if lost, is lost forever.³¹

We are charged in the first degree to promote the happiness of each other (not just Masons, but mankind) by kind and friendly acts. Our society, our culture, has largely taught us that we shouldn't bare our souls, but bear our burdens, quietly and discreetly. Some of us carry that weight so well that it emphasizes our posture, that our pain presents as composure. This practice causes us to concentrate our thoughts inward, on ourselves, causing us to feel isolation even in a crowded lodge hall. Have you ever felt that? I have. If I have, and at least one of you have, chances are there are a lot of us out there who have felt that way. We must be willing to be vulnerable, if not within the safety of the Lodge, then with those brothers who have our trust. When we fail to do so we're denying one another the opportunity to practice what we are charged to do in the first degree. This is what we are supposed to walk away with, on our first night as a Mason. Remember, that Masonry is, essentially, a charitable institution. But it is not hyperbolic to say that the meaning of charity has been distorted.

"The term *Charity* is embodied love for the whole human race. Many of the brethren have mistaken views regarding this great principle of Freemasonry."³² I cannot be the only Mason whose hair raises hearing First Corinthians at a wedding, the love that later translations of the bible substitute for King James' "charity" means brotherly love. Not romantic love. So, when we hear that "I could remove mountains" but I don't have love for my fellow-man—I am *nothing*.

Now, I'm not at all saying to erase your lodge budgets for charity, because pecuniary relief is often important, but money can't buy brotherly love. Let's say you've lived a successful life, raised fine children, maybe they've moved off to another part of the country, or even another country! Your fixed income and your budgeting have put you in a position where you could live on your own until you're 106 before you need any assistance. Maybe your spouse passes before you do, your memory isn't what it once was, and every day your vision for why you continue is a little blurrier. If we're honest, we know someone like this.

Engrave it on your heart, Tannehill said, *Nil Desperandum*—never despair!³³ Not until from your nerveless grasp forever drop the working tools of life can you give up your sacred duty of trying to help another human being, who may be going through the same trials as you—just at a different point in life. Tannehill said the Level *should* remind us that we are equally subject to diseases, to accidents and various afflictions, the young and old, the rich and poor, but human kindness is not discounted because you're one or the other.

"If my declining years are clouded, it is not with despair—my motto is, 'Hope on, Hope ever,' ... I can look forward to the few brief months or years that may be before me, without any feeling of despondency."³⁴ He continues, "History is said to be philosophy teaching by examples, but adversity may be said to be philosophy teaching by suffering, and I am inclined to think it is the best teacher of the two, if we would only avail ourselves of its instructions."³⁵

It's been often remarked, how living today is so much easier than it was before, whenever that may have been. But from the dawn of time, there have only been so many human emotions. Those same emotions that Tannehill felt, you can too. I hope that you are able to empathize with him when Tannehill says: "I regard this world, with all its cares, as better than some would make it out to be."³⁶ If adversity is the better teacher of philosophy, using suffering to communicate its lessons, remember that scripture says, "a brother is born for adversity."³⁷ "Remember you must die" is rudimentary. Remember you must live! Other human beings are depending on it! If you're a Mason, I hope that you will realize or reaffirm your commitment to the Masonic obligation of

improving the happiness of other people, whoever they are, wherever they're from, whatever their circumstances. And if you're not, I'll hope you'll hold us to it.

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Lafayette's Grand Tour

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.

In 2018, soon after I retired to Tennessee, I met Worshipful Brother Walter Seifert, who is the Grand Historian of the Grand Lodge of Tennessee. Upon Brother Seifert's learning that I was a retired Adjunct Professor of history at Old Dominion University he enthusiastically invited me to become a "consulting member" of the Grand Lodge "Library and Museum Committee." Brother Seifert gave me a book entitled, *The History of Freemasonry in Tennessee*, by Charles A. Snodgrass, (1876-1963), and Bobby J. Demott, (1924-2015), so that I could learn more about my new Grand Lodge home. As I started to read the book I came across a fascinating account that grabbed my attention describing the Marquis de Lafayette's visit to the Grand Lodge of Tennessee in 1825. As a historian, I was vaguely familiar with the history of Lafayette's visit to America, and I also knew that he was a Freemason. Therefore, I decided to further investigate this "vignette" of history and was greatly rewarded for my endeavors; both as a patriotic citizen and a proud member of Freemasonry.

I have been a Freemason for over 38 years; in addition, I have been a member of and attended several Grand Lodge proceedings in my Masonic career. However, I have never witnessed the awe-inspiring pomp and circumstance of the Masonic reception that Brother Marie-Joseph Paul Yves Roch Gilbert du Motier, Marquis de Lafayette, (1757-1834), was lavished with during his return visit to America. In this article I will give the reader a short account of the history of Lafayette's visit to America in general and a description of some of his Masonic activities in particular.

Major General Lafayette, the last living general from the American Revolution, was invited in 1824 by his Masonic Brother and President James Monroe to travel to the United States for the nation's 50th anniversary. The 67-year-old Lafayette accepted the invitation and brought his son Georges Washington Lafayette with him on what would be described in newspapers throughout America as "Lafayette's Grand Tour." Lafayette's visit took place from August 1824 to September 1825. Unbeknownst to anyone at the time, his visit wound up coinciding with a great "sea change" in America's political future. The presidential election of 1824 created a tumultuous period in American history, because it did not produce an Electoral College winner. I will write more on this historic event later. Originally, Lafayette was to visit the original thirteen states; however, his "Grand Tour" created such "a swirl of excitement" and patriotism to "swell up in the breasts of the citizenry" that he was compelled to visit all twenty-four states of the Union. For those people who did not have the opportunity to see Lafayette and enjoy their "brush with history" personally; they were entertained with "glowing" accounts in all the nation's newspapers describing in detail "Lafayette's Triumphant Return" to his adopted country.¹ As a historian, I do not recall any writings by the great Roman historians of antiquity describing a triumphant Roman general's victory celebration that could rival the many magnificent newspaper articles written about Lafayette's tour. For Americans, Lafayette's appearance in so many of their cities and towns was

their last chance to be in the presence of, and in some cases actually “touch,” the “glorious past” of our nation’s birth.

No doubt, Lafayette appreciated that his tour would bring him one last chance to meet with many great friends of his youth. He had left France at the age of 19 to travel halfway around the world in order to help “fan the flames” of democracy. Democracy was an enlightened idea practiced by so few nations at the time. However, democracy was a well-studied historical “anomaly” among the “enlightened philosophes” who “sung its praises” in the salons of France. Lafayette was inspired by the “fledgling” Americans who were fighting to put democratic theory into practice. Therefore, he was instilled with a “burning desire” to be a part of the “great democratic experiment” taking place in his lifetime. Thus, there is no doubt that Lafayette realized that the tour would afford him the last opportunity in his lifetime to relive the great bonds of friendship he shared 40 years earlier with his comrades-in-arms. One such example of this great emotional reunion took place when Lafayette met with the veterans that he bled with and almost died with in the battle of Brandywine in 1777.² In addition, it was the last opportunity for Lafayette to rekindle his friendship with the surviving American Founding Fathers of the new democracy he fought so hard to bring to fruition.

“Lafayette’s Grand Tour” produced an incredible “brush with history” for him as well; since, he met with nine past, present, and future presidents. Besides meeting with President and Brother James Monroe, who just so happened to be the last president in American history who was a veteran of the War for Independence; he also met with former presidents John Adams, Thomas Jefferson, and James Madison. Lafayette also met with several future American presidents. One very interesting fact about “The Grand Tour,” that was not foreseen at the time of his invitation, was that Lafayette would be traveling through an American political landscape “embroiled” in its first presidential election that was contested and settled in Congress. Thus, Lafayette winds up meeting with the four presidential candidates; John Quincy Adams, Secretary of State and the eventual winner of the 1824 election. In addition, he met with William H. Crawford, Secretary of the Treasury at the time, Brother Henry Clay, the Speaker of the House of Representatives at the time, and Brother Andrew Jackson, Senator from Tennessee, and future President of the United States. Throughout his tour he also met the following three future presidents: William Henry Harrison, John Tyler, and Brother James K. Polk.³ I do not think that any foreign dignitary has personally known 10 or more American Presidents in their lifetime, (the deceased George Washington being the 10th), except for Queen Elizabeth II of Great Britain. Lafayette’s tour of course included visits with Freemasons throughout the nation, which I will now elaborate about in this article.

Snodgrass and Demott in their book gave a brief description of Lafayette’s particular visit to Nashville Tennessee, and his reception by the Grand Lodge. “The Grand Lodge, together with Cumberland Lodge 8 and Nashville Lodge 37, and three Royal Arch Chapters at Nashville, Franklin, and Clarksville, united in one of the most memorable occasions in the annals of Tennessee Freemasonry.”⁴ Grand Master Wilkins Tannehill,⁵ Tennessee’s most famous Freemason, convened a meeting of the Grand Lodge on the 4th of May 1825. Lafayette was officially introduced by Past Grand Master Andrew Jackson to the Grand Lodge. Lafayette “was received with the Grand Honors and seated on the right of the Grand Master, who addressed him in the most eloquent terms and officially informed him that he had been unanimously elected an Honorary Member of the Grand Lodge of Tennessee.”⁶ I include a portion of GM Tannehill’s oration and Lafayette’s similarly eloquent response so that the reader can get a sense of the mutual feeling of brotherly love that all in attendance felt that day, as well as the patriotic pride that so

naturally welled up in the breasts of all who attended the proceedings of the Grand Lodge of Tennessee's most momentous meeting in its history.

In this assembly you do not behold around you your companions in arms in that glorious struggle in which you bore so distinguished a part, yet, in that trying and eventual contest on which hung the fate of millions, but which eventuated in the separation of these now prosperous and happy States from the dominions of a foreign crown, and in the establishment of a free and independent government upon the legitimate basis of equal rights; yet, Sir and Brother, you are surrounded by their sons, who, we trust, know how to estimate the value of that liberty you so eminently contributed to obtain, and who from early youth have been taught to venerate your character, and revere those virtues which were so conspicuously displayed in the youthful hero of Brandywine, of Monmouth, and of York. ... Permit me now, Sir, as an individual, to express the high gratification which I feel in being the organ of my brethren on this interesting occasion, and to say, that I shall look back upon the day on which I took Lafayette by the hand as a brother, as the proudest of my existence.

Lafayette's response to this momentous honor is as follows.

He felt highly gratified at being so kindly welcomed by the Grand Lodge of Tennessee, and at being made an honorary member of that Lodge, in which he had been introduced by the distinguished brother Mason [Andrew Jackson] who had erected the lines of New Orleans, and, in technical language of the Craft, had made them "well-formed, true, and trusty." ... He had never for a moment ceased to love and venerate the institution, and was, therefore, peculiarly delighted to see that it had spread its genial influence thus far to the West, and that his brethren here were not only comfortably, but brilliantly accommodated. He considered the Order as peculiarly valuable in this country, where it not only fostered the principles of religious and civil liberty, but was eminently calculated to link the extremities of this wide republic together, and to perpetuate, by its fraternizing influence, the union of States.⁷

In addition, during Lafayette's four day stay in Tennessee a magnificent parade and Masonic dinner was held in his honor. During his Masonic visit in Nashville Lafayette was introduced to several dignitaries eager to meet the "French hero of the Revolution." Two such dignitaries were the future President and Brother James K. Polk, and Brother Samuel Houston who won his fame in the Texas Revolution of 1835.⁸

According to newspaper accounts, the most patriotic display of affection shown to Lafayette on his "Grand Tour" took place during the momentous ceremony on June 17, 1825, in Boston. The purpose of that "emotionally stirring" ceremony was to commemorate the 50th anniversary of the Battle of Bunker Hill. Approximately 200,000 citizens lined the roads leading up to the "hallowed ground;" where 50 years earlier Lafayette fighting alongside American Colonials proved, for the first time, that they possessed the necessary mettle to stand their ground and fight the British forces in order to gain their liberty. "The ceremonies on Bunker Hill that day began with the dedication of a monument memorializing the battle. Lafayette, a grand master of the Masonic order, was called upon to lay the cornerstone—a ceremonial task he had happily performed previously for a number of buildings and monuments on his tour."⁹ Another incredible fact that proved how revered

Lafayette was by our nation's citizenry is that "over 600 American villages, cities, counties, mountains, lakes, rivers, educational institutions and other landmarks would bear his name."¹⁰ Speaking of bearing Lafayette's name, I had what I call my own "brush with Lafayette history" as I was transcribing to a computer data base the past membership records of my Lodge, Pleasant Grove No. 138. Our Lodge had a Brother named Washington Lafayette Jefferson Wilkes, who was born on the 28th of September 1824; just one month after Lafayette arrived in New York harbor to embark on his "Grand Tour." No doubt in my mind that this baby naming is further proof of how Lafayette's visit "touched the lives" of so many Americans.

The most "bitter-sweet" portion of "Lafayette's Grand Tour" had to be his visit to Virginia; affectionately known as the "Old Dominion." It was the birthplace as well as the final resting place of the one man whom he could no longer greet in the flesh, past president and Brother George Washington. When Lafayette first travelled to America and offered his services in the fight for liberty and democracy he met with General Washington. Both men would fondly relate in later accounts of their meeting on how they both took an instant liking to each other, which quickly grew into a bond of friendship and eventually a familial love. Lafayette's father had passed away when he was 13 years old, and Washington never had children of his own. Thus, both men formed a father-son like relationship with each other. One can only imagine that 30 years of pent-up emotions and memories of his "adopted" father, George Washington, must have overwhelmed Lafayette when he attended a Masonic meeting in February of 1825 at Alexandria-Washington Lodge No. 22. "There he changed into the Masonic garments worn by the esteemed former president of the United States and leading Mason of Virginia."¹¹ What an emotional night for all that had to be!

Needless to say, there are so many more magnificent and heart felt accounts of "Lafayette's Grand Tour" that I could not include in this article due to space limitations. However, I hope that this short account has "whetted the Masonic reader's appetite" to further gain an appreciation for the grandeur that our "ancient" Brethren were regaled with during "Lafayette's Grand Tour." I am certain that there will never be such a momentous Masonic event to take place in my lifetime. Alas, I will have to satisfy myself with written accounts to serve as my "time machine;" so that I may be "transported back" to that "august" historical time in order to "witness" the most tremendous Masonic event to take place in American history.

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As All Others Have Done...

By
Stephen Martin, 32° KCCH

Wor. Bro. Martin is a Past Master of West Nashville Phoenix Lodge No. 131 and Concordia Lodge No. 780.

As all of us stood outside the door of the Lodge in our Entered Apprentice degrees, eagerly awaiting entrance, our soon-to-be Brother Senior Stewart answers the queries of the Senior Deacon. “Who comes here?” asks Brother Senior Deacon. “Mr. A.B. a P B C N in T D W D to be B to L by R and H a P of the R, L, and B of T W E A L, E to G and D to the M of the H S J as A O H D W H G T W B H,” replies the Senior Stewart. Our first impression is likely to apply this response as a 3rd person, masculine pronoun referencing the candidate, and that is indeed correct from a surface perspective. Scratching beneath the surface we find out in our Master Mason degree that H.A. is referenced as one who has G T W B H.

The Hiramic Legend was formally introduced into Freemasonry in October 1730 in Samuel Pritchard’s *Masonry Dissected*. This led to the creation of the Master Mason degree. The story of Hiram is familiar to every Mason and there is no need to recount the tale of his death and raising as we have all, symbolically, represented him at the end of his corporal existence and his raising to his true Divine essence. But what exactly is the lesson of Hiram trying to teach us? To have a better understanding, we first must turn to language. What is the meaning of the name Hiram and its several iterations? In Phoenician, Hiram means Benevolent Brother; benevolent is defined by the Oxford Dictionary as “well-meaning and kindly” and is used as an adjective. In Hebrew, the name Hiram means high-born. From an etymological approach it originates from the Latin words, *bene*, meaning well, and *velle*, meaning to wish. When combined, they form the word benevolent. While this understanding is necessary to understand a deeper meaning of the legend, it only begins to scratch at the surface.

To gain a further understanding, one must consider the symbolism that the character of Hiram represents, and to gain that understanding, the work of the early 20th Century psychotherapist, Carl Jung. Jung was a Swiss psychoanalyst and psychotherapist who collaborated with the great Sigmund Freud on a combined vision of human psychology. He was the founder of analytical psychology which is a theory that human personality is a result of both individual unconscious and collective unconscious. Carl Jung was a renowned agnostic, but was greatly influenced by his grandfather, Carl Gustav, who was an ardent Freemason and served as the Grand Master of Swiss Freemasonry. The concept of archetypes is used to assist people in understanding themselves.

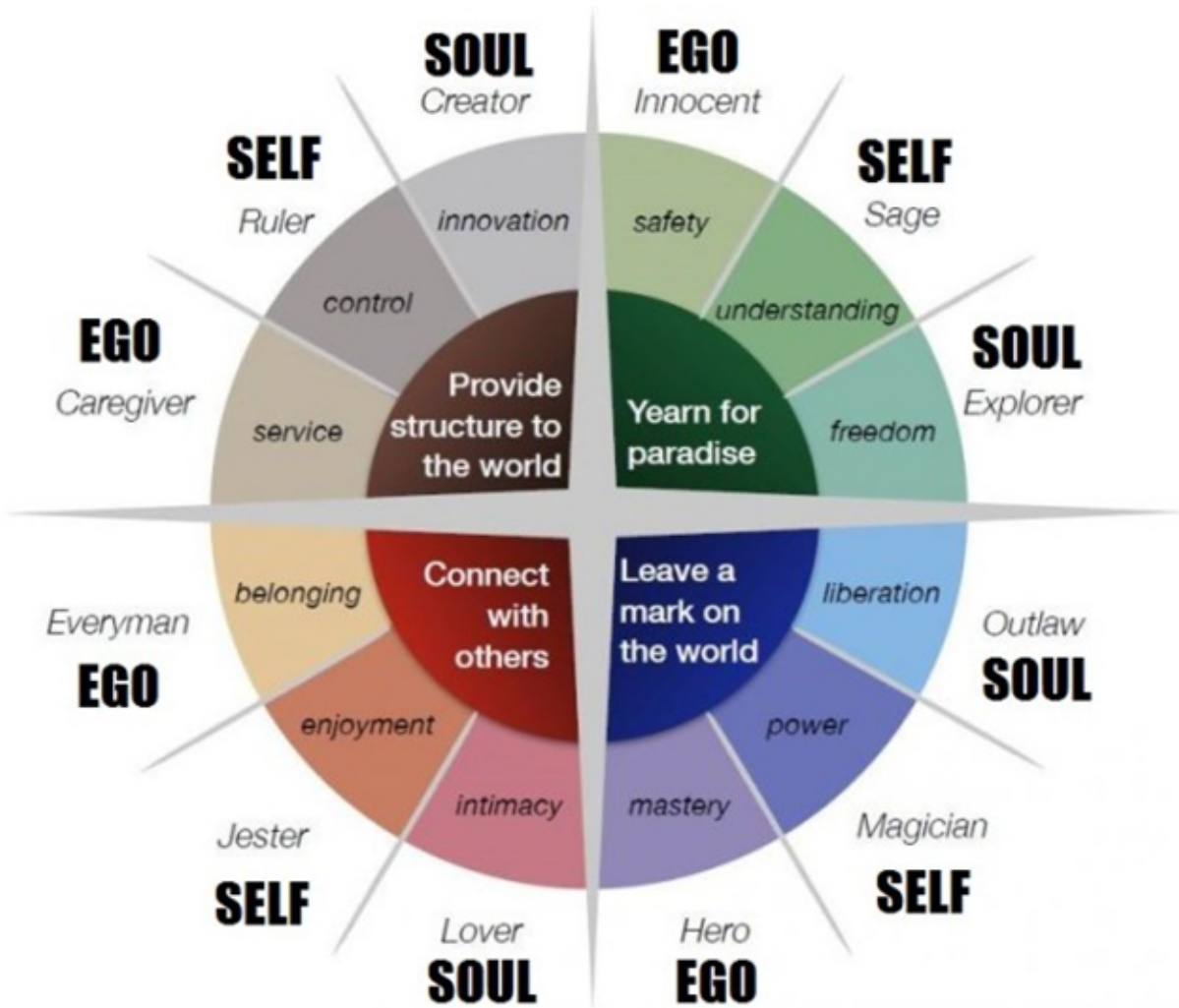
What are archetypes? Archetypes are universal, inborn models of people, behaviors, and personalities that play a role in influencing human behavior. Jung believed that these archetypes consisted of ancient knowledge that was passed down through a succession of ages. They are in many ways comparable to animal instinct in the way they are innately part of the fiber of our very being. According to Jung, there were twelve archetypes: the Innocent, Everyman, Hero, Outlaw, Explorer, Creator, Ruler, Magician, Lover, Caregiver, Jester, and Sage. It is important to note that everyone will exhibit aspects of most, if not all the archetypes throughout their lives, but generally there is a dominant archetype that governs their personality. The twelve archetypes are thus described:

- The Sage values intellect and reason above all. It is their quintessential reason for living. They are known for their vast levels of knowledge and wisdom.
- The Innocent values a sense of belonging to society. They are optimistic and desire to please those around them.
- The Explorer is a traveler who always seeks adventure and new places. These adventures lead to self-exploration but are always hindered by the Explorers craving for perfection.
- The Ruler is a born leader. They seek to bring order to the world and believe in their hearts that they are the ones to lead mankind to the desired state of order. They also have the tendency to cross the line and become the Tyrant.
- The Creator has a true desire for freedom. They like to make new things. They are clever and non-conformist but tend to think more than they create.
- The Caregiver feels more deeply than any of the other archetypes. They seek to protect others from harm and from having their happiness threatened. In extreme cases, the Caregiver can transform into the Martyr who constantly reminds everyone of their sacrifices.
- The Magician is in a constant state of transformation. They are always growing and changing for others as much as for themselves. Their moods are very contagious and can produce positive as well as negative situations.
- The Rebel is a transgressor and cares not for the opinion of others. They are free thinkers and prefer to go against the grain. They do not like to be pressured or influenced and have a tendency for self-destruction.
- The Lover desires to be loved and to lavish love on others. They admire beauty in all things. They are all heart and sensitivity.
- The Jester loves to laugh, even at himself. They wear no masks and are great at breaking down the walls of others. Their goal is to enjoy life, but they do have a tendency toward laziness, lewdness, and procrastination.
- The Orphan walks around with open wounds. They rely completely on others to guide them and feel disappointed when that does not happen. They tend to flock together (Misery Loves Company) and often play the victim. Though they play innocent, they are quite often cynical and manipulative.
- The Hero will never lose, not necessarily because of their power or great strategy, but because they never give up.

There are four cardinal orientations that the archetypes seek to obtain: ego, or one's desire to leave a mark on the world, order, or one's desire to provide structure to the world, social, or one's desire to connect to others, and freedom, or one's yearning for paradise. They are thus listed in the following diagram:



The ego types are basically archetype behaviors that are based on one's self esteem. They lean more toward the social interactions of human behavior and will not function in a society that does not acknowledge their existence. The soul types consist of individuals who yearn for freedom and seek that freedom through self-discovery. Soul types are generally introverted and seek other like-minded people as their friends. Self-types are people who follow an extreme existentialist point of view. They follow the '*carpe diem*' principle and generally live life to its fullest. The aspects of ego, soul and self as they apply to each archetype are shown in the following diagram.



The archetype predominantly represented by Hiram is that of the Hero. Hiram maintains his integrity to the end by not giving the ruffians the secret word of a Master Mason, even at the cost of his life. He then transcends death to his true form and restores beauty to the world. The Hero archetype is one of the most beloved. It has spawned the stories of mythology and continues today in the Marvel Cinematic Universe and other great tales of heroism. The Hero archetype represents the qualities that every person desires to exemplify. They exhibit the traits that we all would like to believe we would exhibit in similar circumstances. The fascination with the Hero archetype has resulted in its use in literature and it has been broken down into eight subtypes: The classical hero, the epic hero, the anti-hero, the everyman hero, the tragic hero, the superhero, the willing hero and the unwilling hero. Each subtype displays the aspects of heroism from a different perspective.

- The Willing Hero is ready for action and willing to jump into an adventure with little to no urging. They tend to face danger with a gleam in their eye. Though they may seem arrogant or self-centered, they merely desire to live an eventful life.

- The Unwilling Hero is the exact opposite of the Willing Hero. They do not seek adventure and more often than not, only enter the fray accidentally or with great reluctance. They are filled with fear and doubt about the role they must play for the greater good.
- The Superhero is very popular these days. They possess great powers or abilities and dedicate their power and responsibility to serving the greater good. They have a wide array of powers or will utilize science or magic to achieve their noble purposes.
- The Tragic Hero has a tragic flaw that will lead to their own demise. This was a very popular character type in the age of ancient Greece. Despite their desire to perform acts for the greater good, their character flaw will ultimately lead to their fall.
- The Everyman Hero possesses no great strengths or abilities. They are thrust into a bad situation by Fate and rise to the occasion by means of a strong moral compass and the integrity of their character.
- The Anti-Hero ultimately will do the right thing but are willing to cross many lines to achieve their goal. They are often selfish and brutal and possess no moral code.
- The Epic Hero is a larger-than-life character who represents the values of an entire culture. They are often possessed of great strength and/or cunning. They are often of noble birth and exhibit great humility. They are not merely a hero; they are The Hero.
- The Classic Hero possesses a certain quality that makes them stand out. It may be an external skill such as craftsmanship, swordsmanship, or strategy, or an internal quality like bravery, cleverness, or an unbreakable moral compass. The biggest part of what makes them a hero is their infallible code of ethics. They are not easy to relate to, as they set an impossibly high standard that the vast majority can admire, but never reach.

Hiram Abif is definitely representative of this—the Classic Hero. He is an ordinary craftsman of great skill and can bring together the workmen from the Temple. Stories tell that his father was Tyrian and his mother Hebrew. He represents a greater product than the sum of his parts and ascends to the level of Grand Master. He is one of the three who knows the secret word and in a position of great respect and esteem. When faced with his own life, he stands true to the promise he made to King Solomon and Hiram of Tyre, and allows his life to be taken, rather than allow the sacred word to be given falsely to one who does not deserve it.

Hiram also has some interesting qualities that need to be noted. He was the son of a Widow from the Tribe of Naphtali and was raised in Tyre. His father was Tyrian. He was possessed of incredible skill in bronze work, and his work was unrivaled. He was of sound mind, and wise beyond his age. The only aspect of his being that surpassed his great craftsmanship was his humility. From Masonic legend we know that he was the supervising architect at the building of King Solomon's Temple. He was a man of great morals and ethics and possessed the correct type of integrity that left others in awe of him. Rather than betray his oath to Solomon and King Hiram, he was willing to sacrifice his life for the cause. On the discovery of his body, he was symbolically raised from the dead, which represented the shedding of his mortal coil and his return to the Great Architect of the Universe.

So, in essence, when the candidate hears the words “AOHDWHGTWBH,” we are referring directly to Hiram Abiff. Is this the end of the story? I think not. We first notice that the Hiram Legend is very similar to the Story of Christ, though the story of Christ begins nearly a thousand years after the death of Hiram Abiff.

The Story of Christ is familiar to most American Masons and contains many notable symbols that have been used throughout history in the stories of other Heroes of whom we have been graced by their stories. Jesus was born of a virgin, Mary, and his birth was heralded by a bright star in the east. Shortly after his birth he was visited by three wise men or kings. He began preaching at age twelve and started his ministry at age 30. He was followed by twelve disciples. He performed many miracles such as walking on water, healing the sick, and raising the dead. He is called the Messiah, the Son of God, the Light, the Lamb of God, and many other names. He was crucified, died, and was buried. After three days he ascended from the grave, defying death, and ascended into Heaven. It is apparent that he walked the path of righteousness as did our worthy brother, Hiram.

The story of Dionysus is quite similar. He was born of the virgin Semele following an encounter with Zeus, the sky father of the Greeks. He was placed in a crib in a manger. He was a traveling teacher who performed miracles including turning water into wine. He, like Christ, rode on an ass which symbolizes his triumph over the reptile brain or id as Sigmund Freud termed it. He was hung from a tree to die. His flesh and blood were eaten by his followers in Eucharistic fashion. He descended into the underworld to rescue his love and returned to the world of the living after three days. His return to the land of the living was on March 25, marking the Spring Equinox. He was called the only begotten son, the king of kings, the God of Gods, the Sin Bearer, the Redeemer, the Anointed One, and the Alpha and the Omega.

Krishna was born of the virgin Devaki. His birth was heralded by a star in the East. He was the son of a triune God. He is the Eighth Incarnation of Vishnu. The Ninth Incarnation was the Buddha. The tenth is described to be the coming messiah. He performed many miracles and fought demons. He was slain by an arrow to his Achilles tendon and hung from “the highest branch of a tree, there to become a prey to the vultures of the air.” He was resurrected in three days and ascended into Heaven.

Attis was a Phrygo-Roman god born of the virgin Nana on December 25th. He was a vegetation god, and the son of the Sky Father. His mysteries were celebrated around the Spring Equinox. He dies under a tree following his self-castration only to be resurrected 3 days later.

Mithras was part of the Ahuric Triad in Zoroastrianism along with Ahura Mazda and Ahura Berezaiti. He was born of a rock when a blinding light from Heaven shone down upon the Earth. This happened on December 25th. He was visited by 3 magi after his birth. He had 12 followers whom he promised immortal life. He performed many miracles. He was called the Lamb of God. He was crucified following a last supper with his disciples and his body was laid in a stone tomb. Though no texts exist, it is known that his followers simulated a death and resurrection in their ceremonies. His sacred day of worship was Sunday.

Horus was the son of Osiris and the virgin goddess Isis and part of the holy family trinity. He was born on December 25th. His birth was heralded by a star in the East. He was visited by 3 kings. He started his ministry at age 12. He was baptized at age 30 by Anap. He has 12 disciples. He healed the sick and walked on water. He was known as “The Truth,” “The Light,” “God’s Anointed Son,” “The Lamb of God.” He was betrayed by Typhon and then crucified between two thieves and resurrected 3 days later.

Although only these are listed, there are numerous other hero archetypes that fall into the deity category. Of those listed, there were two distinct denominations: sky god and vegetation god. The sky father is symbolic of the masculine, and the earth mother is symbolic of the feminine (despite their sex being male). What this tells us is that throughout written history, even the most fundamental aspects of our religious culture have always consisted of archetypes. Symbolism has been used to convey deeper truths to those that scrape past the surface and these truths have been taught by the mystery schools throughout the ages.

Some explanations of the common symbols are as follows. Being born of a virgin sets the hero aside from the rest of the population. This automatically sets the hero on a higher plane than the rest of us. Virgin birth represents the sublimation of psychosexual energy and leads to a connection to the individualized soul. There have always been practices of celibacy in religious orders and mystery schools before engaging in certain practices. This was to focus the sexual energy or life force to the task at hand. Those born of a virgin were believed to be connected to the divine at a higher level and were therefore capable of performing miracles and being leaders of great inspiration.

December was the birthday of many deities throughout history. First we must realize that the Winter Solstice takes place on December 21st. This is the longest day of darkness in the year and symbolizes the dark over the light. December 25th is the first day following the solstice that the sun begins its ascent back toward the Summer Solstice. The sun rises 1 degree back toward the southern sky, where it will continue to move until June 21st where the process will once again repeat itself. One must also note that without the presence of birth records, the actual birthdates of these heroes is a mystery.

The star in the east that heralded the birth of these divine heroes is none other than Sirius and is the brightest star in the northern hemisphere. It rises in the Eastern Sky shortly after the constellation Orion. Orion the Hunter is the world's most recognizable constellation. In mythology, Orion was placed among the stars by Zeus, the Father of the gods. This constellation when linked together show the image of a man holding a shield or bow (depending on which legend you read), a mighty belt and a sword sheathed on his side. The belt of Orion is also known as the Three Kings. This is an astronomical explanation to the three kings who visited the infant Jesus and others on their December 25th births. Interestingly enough, when a line is drawn through the Three Kings or Belt of Orion, over to Sirius, the star in the East, and then down to the horizon, it marks the spot where the sun will rise on the morning of December 25th as it once again makes its progression to the Summer Solstice.

Crucifixion is defined as the act of nailing or binding a person to a cross or beam until their eventual death. Crucifixion has had other meanings throughout history. In the past, crucifixion has been used to describe impalement and being nailed or bound to a tree. This has historically been considered to be the worst form of death imaginable. It was meant to completely disrespect the recipient and bring eternal shame upon them. As the heroes listed this morning rose above this disrespect, it is a testament to their character.

When the Sun sets on the Winter Solstice it will hang in the sky for three days, rising and setting at the same spot. This was observable by astronomers since the beginning of history. The death of these heroes is representative of the Sun's progression and symbiotic with the progression of vegetation in the spring. Therefore, the resurrection of these heroes generally takes place around the Spring Equinox.

On the surface, resurrection marks a triumph over death, the greatest mystery of mankind, and the greatest fear of the masses. This marks the greatest victory of light over dark. On a deeper

level, death represents the shedding of the ego and the mammalian brain, to ascend to a higher level of divinity or cosmic consciousness. This is deeply imbedded in Freemasonry with the Hiram legend.

Where does this symbolism lead us and why has it been passed down to us time and time again in the stories of the great heroes of our time? That is truly the million-dollar question that archaeologists and historians seek to answer. Three of the most popular views range from the logical and factual to the hypothesized concepts of ancient aliens and computer simulations. Regardless, we, as our ancient ancestors, will continue to look to the heavens for answers, for there lie the answers we seek and the numerous questions we do not yet know ask.

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“The Hiram Key” by Christopher Knight and Robert Lomas

Reviewed by
Wor. Bro. Jason Niday

Bro. Niday is a Worshipful Master of Powell Valley Lodge No. 488.

As a child, I can remember watching “Murder She Wrote” with my mother. I was enthralled as Angela Lansbury would jump from clue to clue until the pieces of the puzzle finally came together with a resolution I could only describe as satisfying. The book, *The Hiram Key*, written by Christopher Knight and Robert Lomas, brought those feelings back with much more intensity.

Tracing the history of Freemasonry and the elusive Hiram Abiff, Knight and Lomas go back in time from before Abraham thru the time of Jesus, up thru the Knights Templars. Raising more questions than answers, the duo finds themselves having to come back thru time to the Ancient Egyptian era to start tying everything together. While researching this, they find themselves unraveling the story of Jesus and the church as we know it. The events that were uncovered in history, they found, opened up a path for free thinking. I feel this was stated best when the authors wrote about “the first vital step in the long process of releasing the Christian world from the prevailing principle of intellectual castration...and allowing it to build a civilization driven by a desire for knowledge and a recognition of the worth of the individual” (292).

It is hard to explain how I felt overall about this book. I enjoyed reading it, but I had to remain outside of the story. It seems there were several misinterpretations and circumstantial evidence throughout their thesis. I believe that Knight and Lomas were so sure in their thesis, that the Templars helped bring the rituals and stories of Freemasonry to the present, that they just used the information they found that led to their conclusion without regard for countervailing facts that did not support their thesis.

For instance, throughout the book, they mention how the copper scrolls contained information where the Essenes of the 1st century C.E., in Qumran, hid their writings and treasures. They were positive these were the writings the Templars used to bring about modern Freemasonry. However, these treasure scrolls have not been found, even though Knight and Lomas claim they know where the copper scrolls and other writing are buried (324). If they have been found since the first publication of this book, I have yet to find proof of it.

Another statement that raised concern was when the authors stated that Pope Leo X stated that “it has served us well, this myth of Christ” (61). This statement raised some concerns with me. Knowing this should be a Googleable statement, I investigated this statement a little further. Multiple sources on Google showed this to be a myth. The phrase came from a 16th century satire called “The Pageant of the Popes” by John Bale. This is a big falsehood in their belief of how the church treated the story of Jesus.

Another concern was raised when they described Barabbas as the other Jesus, son of God (50). Relying on the internet once again, I found a website called “Bible Hub.” According to the commentary for Matthew 27:16, it stated that the name Barabbas breaks down to “son of a man.” It not only stated that Jesus was a common first name during that period in history, but that “abba” was an honorable term, such as one given to a rabbi. According to this, Barabbas’ name could have meant “son of a rabbi.” Knight and Lomas so wanted Barabbas to be the Jesus the Bible was talking about, only to be mixed up in interpretations.

I did find their version of Hiram Abiff highly interesting. Much of the information they found on the demise of King Seqenenre Tao, ruler of Egypt circa 1550 B.C.E., did seem to closely resemble the fate told us during the third degree. They raised many other interesting hypotheses within their story. For instance, they linked Joseph as a high ranking official to King Apophis of Ancient Egypt (132). This helped make sense to the section of the story where Joseph sent his two brothers (who had originally sold him into slavery) to strongarm King Seqenenre for the secret rituals for becoming a king, and therefore favorable in the eyes of the gods.

This was such a good read. It was, however, quite shocking as they unraveled parts of Christianity that I had been told to never question. At first, I became concerned until I remembered something my father always told me; questioning your beliefs and really looking into them only makes your faith stronger. I have always had this nagging thought that for centuries, religion has tried to box God into a book...whether it be the Bible, the Torah, or other writings. The great C. H. Spurgeon once wrote that “if we could understand God, he would not be God, for it is a part of the nature of God that he should be infinitely greater than any created mind.”

The research held in *The Hiram Key* can be most useful to the current Mason, though I do feel as though it might concern some of the more close-minded in our fraternity. I feel there is probably enough fact in the fiction to warrant further research. This book has opened me to new paths of study in my future growth as a Mason, as I think it would many others. *The Hiram Key* would be a great start for the study of Masonic lineage; not due to facts, but due to the questions it raises and desire it creates to study further.

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A Pilgrim's Path: Freemasonry and the Religious Right, by John J. Robinson

Reviewed by
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.

A Pilgrim's Path: Freemasonry and the Religious Right, by John J. Robinson (1918-1996) is an important book that focuses on the anti-Masonic movement that rapidly spread in the 1980's through some fundamentalist Christian churches. The first half of Robinson's book laid out a detailed explanation of the anti-Masonic movement's accusations and his counter arguments to their claims. The second half of his book contains his advice on how Freemasonry should combat the anti-Masonic movement's accusations, so that they do not gain traction among Christian clergy and church parishioners. I think that part of the power of Robinson's book was that at the time of its writing he was not a Freemason; however, he was a great student of the fraternity and gained critical acclaim for his first book *Born in Blood: The Lost Secrets of Freemasonry*. Thus, within the fraternity he was seen as a trusted objective student of Freemasonry who understood its guiding moral principles, as well as an astute researcher who was able to critically refute the anti-masonic argument. Robinson stated that his reason for why he had to write this book grew out of an exciting discovery he made in researching the origins of Freemasonry while writing his book *Born in Blood*. "It appeared that Freemasonry may well have pioneered the very concept of religious freedom, the individual right to worship God according to one's own conscience. That was a purpose far more important than the original purposes which Freemasons usually ascribed to themselves" (3). I found that the preceding quote neatly dove-tailed with Robinson's thesis in this book. His thesis is that since speculative Freemasonry had stressed religious freedom since its first constitution was published in 1723 it had become the enemy of some Christian sects. There are three major subjects of the book that I will write about in this paper which I found important to "illuminating the path of my Masonic journey:" first, Robinson's research concerning the Roman Catholic Church's 1884 encyclical against Freemasonry, second, the Reverend Pat Robertson's virulent anti-Masonic attacks, third, Robinson's advice on how Freemasons should fight these attacks and "shine a light" on how Freemasonry improves the lives of its members and society in general.

The history of Europe and South America during the 19th century is replete with revolutionary uprisings that gave birth to new democratic governments which wound up weakening the political as well as the financial hold over much of the Roman Catholic world. Robinson perceptively noted that the Mexican uprising (1862-67), led by Benito Juárez, the South American revolutions (1807-25), led by Simón Bolívar and General José de San Martín, and the Italian revolution (1859-60), led by Giuseppe Garibaldi all had two factors in common. First, these revolutionary leaders were all Freemasons. Second, all these revolutions brought about religious freedom in former Papal controlled territory and took away vast sums of wealth from the Papal coffers. The Italian Revolution led by Garibaldi really must have especially "raised the hackles" of Pope Leo XIII since it literally took place right outside of the Vatican walls. These uprisings whose leaders were all Freemasons no doubt brought the Craft to Pope Leo's attention when he decided to lash out in 1884 by publishing an encyclical entitled *Humanum Genus*. Robinson pointed out that there were two main accusations against Freemasonry in the encyclical which made Pope Leo view

Freemasonry as working in league with Satan. The first accusation had to do with the danger Pope Leo perceived in allowing Roman Catholics to mix with men of other religious sects in lodge meetings. Pope Leo harbored several fears regarding Freemasonry's acceptance of men from different religions. He was afraid that Roman Catholics being in close social discourse with non-Catholics might cause them to question their own beliefs. More importantly, he feared that Freemasonry was practicing a form of Deism in their lodges. The second activity the Pope found abhorrent in his encyclical was that Freemasons had the freedom to elect their own lodge leaders. Pope Leo was convinced that Masonic religious freedom was "infecting" society as a whole. Thus, Pope Leo drew a direct connection between the Masonic religious freedom as practiced in its lodges and the right of citizens being allowed to vote for political leaders who advocated for the separation of Church and State. Therefore, Pope Leo saw religious freedom as a danger that had to be eradicated. Robinson argued, and I agree as a fellow historian, that Pope Leo was lashing out against Freemasonry over the diminished power and finances it suffered at the hand of all the democratic movements of the 19th century. Finally, the loss over nations who had formerly been led by Roman Catholic monarchies was too bitter a pill for the Pope to swallow; therefore, democracy and Freemasonry became enemies of the Church (24-32):

The second aspect of Robinson's book that grabbed my interest was his chapter *The Media Mogul*, which is devoted to the Rev. Pat Robertson's attacks on Freemasonry. Robertson's anti-Masonic diatribe in his 1991 book, *The New World Order*, is well known to me and other Virginia Freemasons since his "700 Club" headquarters is in Virginia Beach, just a twenty-minute drive from where I used to live for over twenty years. Robinson noted that Robertson rehashed in his book one of the oldest canards against Freemasonry, which was, Freemasonry was in league with several other institutions looking to create a "New World Order." "There are several villains involved, including the United Nations and the U. S. Federal Reserve Bank" (62-72). The real target of Robertson's anti-Masonry was Albert Pike's writings in his book, *Morals and Dogma*. Robinson noted that Robertson's anti-Masonic attacks focused on a few lines written by Pike about the Legend of the Egyptian deity Osiris in the Southern Jurisdiction of Scottish Rite Masonry's 24th degree. Thus, Robertson accused the Scottish Rite of promoting pagan religious beliefs to their membership. Robinson accurately refuted this accusation and asserted that Pike's writings were misinterpreted and taken out of context by Robertson's "expert" research staff. It was apparent to Robinson that Robertson really did not do the actual research for the book but actually just "lent" his name to a book written by ghost writers; thus, giving it the possibility of a much wider readership. As a trained historian, it was easy for Robinson to recognize the sloppy work of historical research. Unfortunately, to the untrained reader Robertson's reputation and celebrity in Christian fundamentalist circles would cause readers to simply accept his accusations as "gospel." In fact, Robertson's book was the number one best-selling Christian book in 1991(1-9). Having lived in close proximity to the "700 Club" headquarters; I am reminded how Robertson was viewed almost daily on television by millions of people who "religiously" watched his show. In addition, he was quite a political force in his own right having run in the Republican presidential primary in 1987. However, what I and other Freemasons of Virginia found most ironic was that Robertson's accusations against Freemasons in general, and Scottish Rite members in particular, of being in league with Satanic forces; thus, causing him to accuse his own deceased father, Absalom Willis Robertson, of these vile practices. Robertson's father had been a U.S. Senator and was also an active Freemason in his Masonic lodge and was a 32nd degree Scottish Rite Mason as well. Of course, we just shook our heads in disbelief when his book was published with these "cheap and ugly accusations."

As I stated at the beginning of this book review, Robinson gained a great deal of notoriety, especially in Masonic circles, after the publication of his book “Born in Blood.” The thesis of his book was that Freemasonry grew out of the Knights Templar order which had fallen out of favor with the Roman Catholic Church in the 14th century. Interestingly, he became a popular speaker to Masonic meetings because of the popularity of his book and the fact that he was a “defender” of the Craft without being a member. He was happy to “wear the mantle” as a “defender” of Freemasonry; because, while conducting his in-depth research about the origins of Freemasonry he became pleasantly surprised by learning that Freemasonry was a great “force for good” in society (138-147). Thus, the second half of Robinson’s book is devoted to advising Freemasons on how to “sell” themselves to non-members by pointing out what a “force for good” they had been since their “modern” origins in the 18th century. Examples that Robinson delineates in his book are how many men who are revered by society were members of the Craft. A quick list includes some of America’s great “Founding Fathers,” or men who went on to start other worthwhile organizations that benefited society, such as, the Boy Scouts, Kiwanis, Alcoholics Anonymous, and Rotary International (1-9). In addition, Robinson tells Freemasons to “shine a light” on their own good works conducted by the members of the many thousands of Masonic lodges and appendant bodies throughout the world. For example, many non-members have heard of and have a positive opinion of the Shriner’s children’s hospitals; however, few people outside of Freemasonry know that Shriners are Freemasons (161-163). I found that Robinson’s most prescient advice to members of the Craft was to understand that we are not a “secret” organization; but rather, “an organization that has a few secrets.” Robinson relates a conversation he had with the wife of a young and new Freemason. When she asked her husband what he did at lodge meetings she was told by him that he was sworn to secrecy from telling anyone, including his wife, about what took place at his lodge meetings. Saddened by her story, Robinson, who was not a member of the Craft at the time, educated this woman on some of “the great moral principles” of Freemasonry and informed her about the many good works Freemasonry conducted on a daily basis (120-127).

In essence, what Freemasons only swear to keep secret is certain: “grips,” “signs of recognition,” and “passwords.” For years I have often been saddened at the thought of our great fraternity missing the chance of initiating hundreds of thousands of men due to our own ignorance about what we can divulge about our Craft to the un-initiated, especially our sons, grandsons, nephews, and close friends. It is for this reason as much as Robinson’s well-articulated defense of Freemasonry that I recommend this book should be read not only by Freemasons; but, their family members, and their clergy as well.

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A Pilgrim’s Path: Freemasonry and the Religious Right, by John J. Robinson

The Builders: A Story and Study of Masonry, by Joseph Fort Newton

Reviewed by
Michael Adam Neulander, 32°

Joseph Fort Newton, (1876-1950), was commissioned by the Grand Lodge of Iowa in 1914 to produce a book that would be given to every newly “raised” Master Mason in their jurisdiction. His “charge” from the Grand Lodge was to: “Prepare a brief, simple, and vivid account of the origin, growth, and teaching of the Order, so written as to provoke a deeper interest in and a more earnest study of its story and its service to mankind” (1). What Newton expertly produced for the Grand Lodge of Iowa was *The Builders: A Story and Study of Masonry*. The first thing I am compelled to comment on is what a truly worthwhile idea that the Grand Lodge of Iowa had in looking to bring “more light” to their membership. It is a shame that all Grand Lodges do not follow in the footsteps of the Grand Lodge of Iowa. After reading Newton’s book I gained a great appreciation for his Masonic knowledge; clearly he was the right man for the “task at hand.” Newton stated in his book that he wrote it in three parts to emphasize to the reader the significance of the number three to Freemasonry. His book is divided as follows: *Prophecy*, *History*, and *Interpretation*. In my book review I will be pointing out some of Newton’s excellent scholarship from the first two sections of his book. As a Freemason, this erudite book helped to “illuminate” my pathway towards gaining “further light;” especially, when it came to understanding the significance of the “Ancient Mysteries” to the development of Freemasonry.

In the first part of the book entitled *Prophecy*, Newton made a bit of a controversial assertion that I am sure many historians would take umbrage with. “Two arts have altered the face of the earth and given shape to the life and thought of man, Agriculture and Architecture” (5). Newton would get no argument from me or other historians on the importance of agriculture to the development of human civilization. However, classifying architecture as more important to the development of human civilization than the invention of written language for example is problematic for most historians. Be that as it may, I will continue to explore Newton’s assertion in this book review and comment on it later. Newton noted that humans have always been builders. There is plenty of evidence for this claim; especially, when one studies the early civilizations of Egypt, Sumer, India, and China. Of course, for Masonic purposes, Newton focused his attention on the Egyptian civilization; with the building of the great pyramids and temples in Egypt starting about 5,000 years ago. Newton correctly pointed out that agricultural life in Egypt was essentially an effortless endeavor due to the yearly “inundation cycle” of the Nile River. Therefore, Egyptians had plenty of “free time” on their hands to spend on other pursuits; thus, they were able to turn their attention to architecture. One only has to observe the collective “genius” that was required to construct the magnificent Great Pyramid of Giza; the tallest man-made edifice in the world until the Lincoln Cathedral was finished in 1311 CE; to realize the great contribution the Egyptians made to the “architectural arts.” As Newton most beautifully stated: “Here then are the real foundations of Masonry, both material and moral: in the deep need and aspiration of man, and his creative impulses; in his instinctive Faith, the quest of the Ideal, and his love of the Light” (10). Therefore, it should come as no surprise to anyone that “speculative” Freemasons, during the “Age of Enlightenment,” would focus on Egyptian civilization’s architectural achievements as the “starting point” for some of its own symbolism and allegory.

Since childhood I have had a fascination and a real “thirst” for conducting an in-depth study of the Egyptian civilization. However, I did not have the opportunity to “slake my thirst” for most

of my life due to work requirements. Now that I am retired, I have finally been able to satisfy my long-held desire to embark on my “journey of discovery” regarding Egyptian history, culture, and especially its language. Part of my journey has led me down the path towards learning Egyptian hieroglyphs, so far I have memorized over 500 of them. Therefore, I was pleasantly surprised when Newton in this book looked to Egyptian hieroglyphs and the importance of their symbolism to both Egyptian culture and Freemasonry. Newton made a fascinating connection for me between the Egyptian hieroglyph ☉ for the “Sun God” *Ra* and the Masonic significance of the “All seeing-eye.” Newton stated: “There is less mystery about the Circle, which was an image of the disk of the Sun and a natural symbol of completeness, of eternity. With a point within the center it became, as naturally, the emblem of the Eye of the World—that All-seeing eye of the eternal Watcher of the human scene” (14). Therefore, like the Egyptian *Ra*, the Masonic “All seeing-eye” is the symbol for the omnipresence of the Great Architect of the Universe. It is important to note that Newton like so many other distinguished Masonic scholars, such as: Albert Mackey, (1807-81), Albert Pike, (1809-91), Robert Freke Gould (1836-1915), and William Leslie Wilmhurst, (1867-1939), understood that Masonic symbolism which took “root” in the Egyptian “Mystery’s” continued to “flower” through the various “Ancient Mysteries” that developed throughout history.

For me, Newton really struck a “gold vein” of scholarly knowledge when he turned his attention to the use of symbolism in ancient Chinese writings. I specialized in Asian history during my last ten years of teaching at Old Dominion University. Therefore, I was “mesmerized” by the “illuminating” evidence Newton exposed in his book explaining how ancient Chinese writers used builder’s tools as symbols to teach morality. I was well aware of the magnificent architectural feats of China; such as, the Great Wall, The Giant Wild Goose Pagoda, and the Silk Road terminus city of Chang’an. However, you could have “knocked me over with a feather;” after Newton revealed to me in his book, that some of the great Chinese Confucian philosophers had used builder’s tools to illustrate moral teachings much in the same way that Freemasonry had done. Thus, I had to do some investigating in my own library when Newton mentioned some of the writings of one of the greatest Confucian scholars in history, Mencius, (372–289 BCE). I was so pleased to uncover, with Newton’s “mentorship,” a new reason to further respect the great philosophical teachings of Confucianism. In *The Book of Mencius*, the great sage stated: “A Master Mason, in teaching apprentices, makes use of the compasses and the square. We who are engaged in the pursuit of Wisdom must also make use of the compass and the square” (128). Although I am both a Freemason and Asian scholar I had never come across the Chinese use of builder’s tools to teach morality in the same way that our Craft had done. Besides the similarities between Chinese philosophy and Freemasonry’s use of symbolism of the builder’s “working tools” to teach morality; Newton went on to explain in his book other similarities as well. For instance, Chinese sages were always referred to by their students as “Master.” Chinese sages used an oral system of teaching to impart wisdom to their students. Students had to prove their proficiency in the knowledge they gained before they would be exposed to more knowledge (17). Amazingly, Newton’s book is the first source that I had come across regarding the existence of a Chinese “Ancient Mystery” system. This “nugget” of information alone made it worth reading!

In the second part of the book entitled *History*, Newton expounded on the rich history of the “operative” stonemasons’ guilds of the “Middle Ages,” and how they eventually gave birth to “speculative” Freemasonry in the British Isles. Newton astutely noted with his reading of the *Regius Manuscript*, which experts have dated to 1390 CE, that “operative” stonemasons like their later “speculative” brethren were interested in teaching their members about the historical antecedents of their profession; as well as, how to act morally in society. Thus, in the first reprint

of the *Regius Manuscript* done in 1894, soon after its discovery in the British Library, one finds the following statement concerning the birth of the “operative” stonemason’s craft. “On this manner, through good wit of geometry, began first the craft of masonry; the clerk Euclid on this wise it found, this craft of geometry in Egypt land” (42). In addition, the *Regius Manuscript* contained thirty moral “charges” that the Fellow Craft and Master Mason had to live by (42-44). Historically, the transition between “operative” and “speculative” Freemasonry started during the beginning of the 17th century. Newton astutely wrote about this transitory period in the following way: “For the Free-masons, be it once more noted, were not only artists doing a more difficult and finished kind of work, but an intellectual order, having a great tradition of science and symbolism which they guarded” (63). Newton’s claim throughout the rest of this chapter is that although most “operative” stonemasons were illiterate; they were enabled to learn many of the “arts and sciences” required to build the miraculous cathedrals of Europe through an oral tradition of learning, using allegory and symbolism. Most importantly, Newton pointed out to me an obvious observation that I had overlooked in my studies concerning the inception of “speculative” Freemasonry. The oral tradition of imparting knowledge by mostly illiterate “operative” stonemasons was “adopted” and used by the very literate “speculative” Freemasons of the “Enlightened Age,” and is still in use up through the modern era (51-105).

A “veil” was lifted from before my eyes after I finished reading Newton’s book. I found myself willing to soften my criticism that I had raised at the beginning of this book review regarding his claim that “architecture” was just as instrumental as “agriculture” was in giving “...shape to the life and thought of man” (5). Thus, Newton made me realize that the rich use of allegory and symbolism; as practiced by the “operative” stonemasons following in the footsteps of the sages of the “Ancient Mysteries,” is just as valid a form of communication as a written language is to communicate thoughts and ideas between people. With this new knowledge imparted to me by Joseph Fort Newton, I wholeheartedly recommend that *The Builders: A Story and Study of Masonry* should be read by all newly raised Freemasons!

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The Freemason's Key: A Study of Masonic Symbolism, edited by Michael R. Poll

Reviewed by
Michael Adam Neulander, 32°

The Freemason's Key: A Study of Masonic Symbolism, edited by Michael R. Poll, (1954-present), is a very worthwhile book to read for any newly raised Freemason. Poll's book is actually a collection of several articles from distinguished Masonic authors explaining many of Freemasonry's symbols. Since this book was compilation of several author's ideas; I found that the true worth of this book for my "Masonic journey" was in its "multi-faceted" view of Masonic symbolism and philosophy. Every Freemason learns that symbolism is the "cornerstone" on which Masonry's philosophy is built upon; therefore, books like Poll's serve as a great "foundation stone" on which to build one's "Temple" of knowledge upon.

In the article, *What is Symbolism?* by R. L. Meekren, I found a common thesis for the entire book. "Nothing is actually isolated in the world" (1). As a retired adjunct professor of history and philosophy, I find that Meekren's thesis is right on target with my understanding of how human cognition works. Since humankind's inception, we have been comparing, contrasting, and categorizing things from the "metaphysical" world around us to gain a better understanding of "particulars." Thus, what Meekren essentially purports in his thesis is that in order to truly understand symbolism one must use a "comparative" approach to the subject. Thus, Meekren argued that to understand the "metaphysical" Masonic world one must have the following realization. "Masonry cannot be understood fully as an isolated fact. Its history cannot be properly understood in ignorance of the secular history of the countries and communities in which it has appeared" (3).

In the article, *The System of Symbolic Introduction*, written by the very renowned Masonic author Albert Mackey, (1807-81), he stated that our English brethren had the best definition of Freemasonry. "Freemasonry is a science of morality, developed and inculcated by the ancient method of symbolism" (11). Mackey correctly asserted, in my opinion, that if you stripped away symbolism from Freemasonry then what is left is a lifeless and soulless institution. In fact, Freemasonry relies on symbolism more than any other civic organization, and as much as any religion that I have ever studied. Mackey astutely recognized the importance of symbolism to the development of ancient humankind from his reading of the eminent classical historian George Grote, (1794-1871). Grote's following quote is well known among all historians. "At a time when language was in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers" (12). I think that Grote's quote about symbolism serves as a perfect example of how the adherents of Hinduism, the vast majority of whom were illiterate, have learned the teachings of their religion over the past five millennia. In addition, Grote's quote also explains how our ancient "operative" brethren, the medieval stonemasons, many of whom were illiterate as well, learned their craft. I found that Mackey made a very interesting observation about the development of symbolism and the use of language *vis-à-vis* religious development throughout mankind's history. For example, Mackey found that the Egyptian religion was "heavily laden" with symbolism; however, with the advent of written language, Judaism was less reliant on symbolism, and Christianity even less so than Judaism (12-13).

In the article, *Symbolism in Mythology*, written by C. T. Sego, I found myself "transported" back to my graduate school days sitting in rapt attention to one of my favorite philosophy professors, Lawrence Hatab. Hatab's lectures on "Myth and Philosophy" were so erudite on the

subject of mythology and its effect on philosophy and history. The semester I spent learning with professor Hatab was a life altering experience for me; it forever changed the way I understood what “truth” is. Thus, I found that the articles in this book so neatly “dove-tailed” with what professor Hatab wrote in his book concerning the importance of mythology to human understanding. “There is a deep meaning in mythological language which expresses what cannot be expressed in rational or scientific language. Such matters include, among other things, existential meaning, the lived world, and primal origins” (12). I always found Hatab’s quote on the worth of mythology to human understanding a very beautiful and astute description of Freemasonry’s “Hiramic” legend. Thus, Sego in a similar fashion recognized the importance of symbolism and myth to how humans understood the “metaphysical” world. “There is a psychological need for symbols, a real demand for stories, which man has ever supplied” (23). Sego made a fascinating and important observation about the use of myth throughout social history. Sego argued that based on what the goal of a myth was depended on whether it evolved over time or not. For example, when myths were employed for entertainment purposes, they tended to be changed by the bards who told them with each new generation. An example of this is our knowledge of the development of Homer’s *Iliad* and *the Odyssey*. Literary experts for over the last 100 years have convincingly been able to prove that Homer did not invent those myths credited to him; however, he was the first bard to write them down, and he no doubt made substantial changes as he transcribed them. In addition, Sego convincingly pointed out that when myths were not employed for entertainment purposes, then their form and lessons did not change or evolve over time. Thus, Sego stated: “So the legend of the third degree, introduced into our body I do not know when, is the same today as it was when we first learned it” (24).

Symbolism of the Three Degrees, originally written in 1922 by Oliver Day Street, (1886-1944), who was a distinguished Freemason who served two terms as Grand Master of the Grand Lodge of Alabama from 1925-27. His article is the longest in Poll’s book and it contains a plethora of information concerning the three degrees of Freemasonry. However, I was able to “dig out” some real “nuggets” of useful information on symbolism and myth. In Street’s section explaining symbolism and myth of the Master Mason’s degree, he asked the following question. “Do we find any institutions in ancient time similar to our own and employing our symbols for like purposes? I answer at once that we do” (113). Street’s answer pointed him towards the history of the “Ancient Mysteries;” starting with Egyptian mythology, as a source for the allegory of the “Hiramic” legend in the Master Mason degree. On this notion of the “Ancient Mysteries” Street walked a familiar path with such eminent Masonic scholars as: Albert Mackey, (1807-81), Albert Pike, (1809-91), Robert Freke Gould (1836-1915), William Leslie Wilmhurst, (1867-1939), and Joseph Fort Newton, (1876-1950). Street, along with the Freemasons just listed, agreed that Freemasonry’s “Hiramic” legend was based on many “Ancient Mysteries” that followed a historical lineage all the way back to ancient Egypt. “In Egypt they were known as the Mysteries of Osiris and Isis, and these appear to have been the model for all others” (113). Having recently written a book review on Wilmhurst’s excellent book *The Meaning of Masonry*, I found that Street and Wilmhurst could be looked upon as “Siamese twins” on the subject of the “Ancient Mysteries.” I remember that Wilmhurst also stated that Masonic philosophy and its “Hiramic” legend borrowed heavily from secret “Mysteries” dating as far back as to the Egyptian civilization (21-45). Thus, Street elucidates that the myth of Osiris and Isis gave “root” to later “Ancient Mysteries” around the world. Examples include: the “Dionysian Mystery” in Greece, the “Adonis Mystery” of Phoenicia, the “Mithras Mystery” of Persia, and the “Brahma Mystery” of India. Street also pointed out that all these “Ancient Mysteries” had the similarity of having a Deity or “heroic figure” at the center of

their mythology. In addition, they emphasized in their teachings death, resurrection, and the immortality of the soul to all their followers. Not surprisingly, one could also see that the story of Jesus and the “Hiramic” legend followed the same formula from the “Ancient Mysteries.” Thus, Street correctly surmised that when he studied the form and tenets of many of these “Ancient Mysteries” they had other similarities as well. These similarities included the following practices. Members went through an initiation to welcome them into the “mystery.” Members had to show a proficiency in the “mystery’s” tenets so that they could proceed along their journey through the “mystery.” Members were taught certain “signs” or modes of recognition that could be used to identify each other. Finally, members took secret oaths (113-117). Obviously, Street’s description of the dogmas of these “Ancient Mysteries” would sound all too familiar to Freemasons.

I thoroughly enjoyed reading *The Freemason’s Key: A Study of Masonic Symbolism*, by Michael R. Poll. I would recommend his book to all Freemasons who are interested in gaining a deeper understanding about Masonic symbolism and the effect that the “Ancient Mysteries” have had on the development of the “Hiramic legend.” One does not need to be well versed in the basic philosophical concepts of Freemasonry before reading this book. Finally, I am pleased to say that Poll’s compendium of articles has been very useful in my gaining a deeper appreciation for two of my great “loves”—Egyptian history and Freemasonry.

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Solomon's Builders: Freemason's Founding Fathers, and the Secrets of Washington D.C.
by Christopher Hodapp

Reviewed by
Michael Adam Neulander, 32°

The well-known Masonic author Christopher Hodapp, (1958-present), whose book, *Solomon's Builders: Freemason's Founding Fathers, and the Secrets of Washington D.C.*, is unusual in that it is a non-fiction work written to correct the misinformation of two very popular works of fiction by Dan Brown, *The Da Vinci Code* and *The Lost Symbol*. "*Solomon's Builders* was not written to second-guess Brown's sequel, but to separate the truth from fiction about the real Freemasons who were there at the birth of the United States, and the reality behind the construction of Washington, D.C." (XI). Speaking of constructing, I now take the opportunity to elucidate what I think is one of the most important goals of Hodapp's book; to educate readers on how our capitol city came into being. Most capital cities around the world first started out as small towns; and then grew haphazardly over time. However, Washington, D.C. was a wholly planned city, and Hodapp emphasized in his book that this fact does not get communicated enough to our citizenry. The Founding Fathers, who were all children of the "Enlightenment;" and many of them also Freemasons, understood the great opportunity afforded them as they "forged" a new nation on the principles of liberty and democracy. Thus, they were given the once in a lifetime opportunity to build a new capitol city, which would fulfill the ancient biblical proverb of the book of *Matthew* 5:14 "You are the light of the world. A city that is set on a hill cannot be hid." All the men involved in the planning and building of the capitol city, many of whom were Freemasons, knew that their new city would serve as a "beacon" of hope to all freedom loving peoples around the world. Freemasons such as President George Washington, who was selected by Congress to revert to his old profession as a surveyor, was given the task to find the ten-mile square plot of land to build the city upon. In addition, he selected his Masonic Brother, Pierre Charles L'Enfant, who had worked on Washington's staff as a military engineer, to design the city (6-7, 134-144).

Hodapp's other important goal of his book was to "right" the historical "wrongs" and correct the many embellishments that he detected in Brown's books. I must admit that having been an adjunct professor of history and philosophy, it should come as no surprise that I have read very few works of fiction in my lifetime, unless they were works of classical literature. However, after my wife Sharon read Brown's blockbuster novel, *The Da Vinci Code*, she implored me to read it so that I might be able to educate her on Brown's historical assertions concerning Leonardo da Vinci's works, Renaissance history, and the connections he made to the Freemasons. Of course, I acceded to Sharon's request; and even found myself thoroughly entertained by Brown's use of symbolism and the "yarn he spun" about Mary Magdalene. However, I, like Hodapp, was able to detect plenty of "conspiratorial theories" and false historical facts embedded in the book, and I was able to point these out to Sharon. Therefore, when Brown's *Lost Symbol* was published, we both read it with equal enthusiasm; so that I might separate fact from fiction once again. In addition, we were intrigued by Brown's book because over a twenty-year period we had traveled over several years, first with our two daughters, and then with our grandson to Washington, D.C., and visited many of the museums, monuments, and historical sites around the city that Brown used in his book. Thus, when I read Hodapp's book to help me interpret Brown's *Lost Symbol*; I found his book especially useful in "illuminating" my path towards understanding the importance of Freemasonry's influence on planning and building Washington, D.C. I now realize that

Washington, D.C. is Freemasonry's greatest building achievement outside of King Solomon's Temple in Jerusalem! In this book review I will write about a little out of the way; however, historically important site near the White House, which just so happens to be "steeped" in Masonic significance that I and the family have had the pleasure of visiting. In addition, I will "illuminate" some of Hodapp's insightful facts in this book regarding Freemasonry's importance in providing the "corner stone" on which social and political life in early America was built.

In late June of 2019, Sharon had a four-day educational conference to attend in Washington, D.C. We decided to take our fifteen-year-old grandson so that he and I could visit some sites that he had not seen on some of our previous trips to the capital. This trip gave me a great opportunity to bring Hodapp's book with me so that I could pay particular attention to the "Masonic" sites of the city. Our planned itinerary included Mount Vernon, the "Spy Museum," the George Washington Masonic Memorial, and the National Archives. However, like many well-meaning plans, sometimes one receives greater joy out of "stumbling over" sites that just so happen to cross one's path. Lafayette Square just so happened to be along our walking route between the hotel and the Metro rail stop we used to travel throughout the city. What caught my eye, as we walked across Lafayette Square for the first time, was the beautiful bronze statue of Freemason, General, and President Andrew Jackson in the center of the square. This statue intrigued me since I had become an "adopted son" of Tennessee; having retired there two years ago. However, what I found even more intriguing, both as a Freemason and a historian who loves studying Revolutionary War history, were the other statues on display in the square. At all four cardinal corners of the square there are statues of foreign generals who travelled to America to help us "shoulder the burden" of fighting for democracy and liberty. The first statue I discovered was that of General Thaddeus Kosciusko, who was a Polish officer who had become a Freemason in Switzerland. The second statue was of Major General Baron Frederick W.A. von Steuben, who was a Prussian officer who first became a Freemason in Europe and later joined Trinity Lodge No. 10 in New York City. The third statue is that of General Jean Baptiste, baron de Vimeur de Rochambeau, a French Freemason. The fourth statue, and the square's namesake, depicts the most beloved of the foreign generals to Americans, Major General Marie-Joseph Paul Yves Roch Gilbert du Motier, Marquis de Lafayette who also was a French Freemason. The Jackson statue was erected in the square in 1853, the other four statues were set in the square in 1930's (85-90). I must take a moment to explain why Lafayette was so beloved by Americans.

Lafayette, the last living general from the American Revolution, accepted an invitation in 1824 from his Masonic brother and President James Monroe to travel to the United States for the nation's 50th anniversary. The sixty-seven-year-old Lafayette accepted the invitation and brought his son Georges Washington Lafayette with him on what newspapers described throughout America as "Lafayette's Grand Tour." Lafayette's visit took place from August 1824 to September 1825. For Americans, Lafayette's appearance in so many of their cities and towns was their last chance to be in the presence of, and in some cases actually "touch," the "glorious past" of our nation's birth. Another incredible fact that proved how revered Lafayette was by our nation's citizenry is that "over 600 American villages, cities, counties, mountains, lakes, rivers, educational institutions and other landmarks would bear his name." To illustrate the point of the quote, the square was renamed for Lafayette during his visit to America in 1825.

In Hodapp's chapter, *How the Freemasons Invented America*, I found much to admire about the story he "weaved" regarding the importance of Freemasonry to the early social and political development of our nation. My experience has been that even most Freemasons, let alone the general public, have a very cursory understanding of the truly in-depth contributions our fraternity

has had on shaping early American society. Hodapp observed this lack of knowledge as well. He stated that after he read many well-known scholarly works on early American history; Freemasonry barely received a mention in the footnotes. Thus, Hodapp wrote this chapter out of his frustration he had with how most historians had ignored the contributions that Freemasonry made on early American history. I whole-heartedly concur with Hodapp's frustration on this point. However, I was also pleasantly surprised when he pointed out that there were two exceptions to his complaint that historians had largely ignored the influence of Freemasonry on early America. The historians Hodapp pointed to were Margaret C. Jacob and Steven C. Bullock. Thus, Hodapp "tapped" the genius of one of the best historians on the "Age of Enlightenment;" Margaret C. Jacob, author of *Living the Enlightenment*, to prove Freemasonry's significant role in developing early American social and political life. Hodapp acknowledged Jacob's influence on his book when he quoted from Jacob's insightful book that: "The lodges sought to civilize, to teach manners and decorum, to augment the order and harmony of civil society. They taught men to speak in public, to keep records, to pay 'taxes' to be tolerant, to debate freely, to vote, to moderate their feasting, and to give lifelong devotion to other citizens of their order" (21-22). Taking Jacob's assertion to further illustrate his work, Hodapp astutely pointed out that in early America: "The language of the lodge was the language of the businessmen, landowners, politicians, and military officers who were shaping the political dialogue of the colonial period" (110). Thus, who better to prove Hodapp's point of his quote than Most Worshipful Brother Benjamin Franklin? Franklin was the most successful printer in the colonies; in addition, his wisdom and longevity made him the most capable Freemason in America to spread the "language of the lodge" to the public. Thus, Hodapp perceptively showed how Freemasonry influenced the writing of the American *Constitution*. Although Great Britain does not have a "written" constitution to govern the nation; the *Regius Manuscript*, written in 1390 CE, is the first written constitution to govern the stonemasons' guild in London. Soon after "speculative" Freemasonry came on the scene in 1723, Dr. James Anderson published Anderson's *Constitutions*. Hodapp astutely argued that Anderson's *Constitutions* served as a basis for many of the important freedoms codified in the American *Constitution*. Some of the examples he pointed to are how Anderson's *Constitutions* espoused freedom of religion by ensuring there was no religious "test" for its members; members were only required to have a belief in a "supreme being." In addition, it was the members of the fraternity who voted for the officers who would govern them in the lodge. Of course, the notion of "freedom of assembly" in the American *Constitution* was a direct outgrowth of the ability of Freemason's to meet in lodge to openly share ideas of the "Age of Enlightenment;" such as, liberty and fraternity (105-130). These are just a few of the great "treasures" that Freemasonry had bequeathed to our nation.

Since Freemasonry traces its roots to builders and stonemasons, I think it is quite natural that all Freemasons should be interested in reading Hodapp's book since he tells a great story of how Freemasons were intimately involved in the designing and building of Washington, D.C.—its monuments, public and private buildings, and some beautiful works of art "sprinkled" throughout the city. The other reason why I recommend all Freemasons read Christopher Hodapp's book *Solomon's Builders: Freemason's Founding Fathers, and the Secrets of Washington D.C.*, is that he relied on the solid scholarship of two respected historians to prove his points. The two historians he relied on, Margaret C. Jacob and Steven C. Bullock, are scholars whose books are on the approved reading list of Tennessee Academy of Masonic Knowledge.

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The Magic Flute: Esoteric Symbolism in Mozart's Masonic Opera, by Jacques Chailley

Reviewed by
Michael Adam Neulander, 32^o

In my early childhood my father told me that “music soothes the soul of the savage beast.” When I was ten years old my father was attending the University of Miami, and one of the classes he was enrolled in was music appreciation. He would take me with him to the music library to listen to records of classical music as part of his studies. I was surprised that I actually enjoyed the music since it was not the popular music of the day. However, I think I really enjoyed the bonding time we shared between the two of us. I wound up learning to play trumpet in school and played in the school orchestra for several years. I have become a lifelong listener to classical music and opera; Mozart being my favorite composer. Therefore, when I joined Freemasonry over thirty-eight years ago, I was pleasantly surprised to learn in the Fellow Craft “stair lecture” the prominent place Freemasonry placed on music in its philosophical teachings. In fact, music is one of the essential components to the classical system of education; known as the “seven liberal arts.” Ernst Robert Curtius wrote in his book, *European Literature and the Latin Middle Ages*, that the “seven liberal arts” were developed during the classical times in ancient Greece; the “seven liberal arts” were the dominant and oldest form of education for all scholars in Europe. These arts were classified into two groups: the *trivium*, or lower studies—grammar, rhetoric, and logic—and the *quadrivium*, or higher studies—arithmetic, geometry, astronomy, and music. The ancient Greeks considered knowledge of the “seven liberal arts” to be essential for all free men to properly take an active role in civic life (37). Thus, I am not surprised that the founders of “speculative” Freemasonry continued to emphasize the importance of the “seven liberal arts;” which were even taught in the “Old Charges” dating back to 1390 CE to the “operative” stonemasons. Unfortunately, very few Freemasons practice what they preach today. Only a precious few Freemasons have any working knowledge in any of the “seven liberal arts,” and music in particular. For example, modern Freemasons have no knowledge of how important music was to our lodge proceedings up until the mid-twentieth century. In addition, most Freemasons have no idea that one of the greatest classical composers of music, Mozart, was a Freemason and composed beautiful music specifically for use in the Masonic lodge. For this reason, I am writing a series of book reviews devoted to Mozart the Freemason in hope that I will spread “more light” regarding this most remarkable composer and Freemason. In this book review I am using the French musicologist Jacques Chailley’s (1910-99) book, *The Magic Flute Unveiled: Esoteric Symbolism in Mozart’s Masonic Opera* to illuminate my path towards understanding the importance that Masonic music can have on the brethren and in this opera’s case society at large.

As a historian, I believe in looking at history through the hermeneutic “lens” to understand historical events, and the motivations of historical personages. Hermeneutics is essentially defined by historians and philosophers as the necessity to immerse oneself in the entire social milieu associated with a historical epoch to fully understand its significance on a particular historical event. Thus, modern historians are finally viewing Freemasonry through a hermeneutic “microscope” to reveal the importance Freemasonry had on social history during the “Age of Enlightenment;” some of these prominent historians are Margaret Jacob, David Stevenson, and Francis Yates. Dr. Paul Nettl, in his book, *Mozart and Freemasonry*, clearly used a hermeneutic approach to elucidate Freemasonry’s importance to the “Age of Enlightenment” when he wrote in 1957: “Among Intellectual forces of the eighteenth century, none is of such fundamental

importance as Freemasonry. It is significant because it combined all of the humanitarian teachings of its time, systemized them, illustrated them, with symbols, and made them generally available in a coherent organization” (3). I found Nettl’s quote a most beautiful and apt description of Freemasonry’s influence on one of mankind’s greatest intellectual movements in history. As a historian and classical music connoisseur I believe Mozart was the most influential music composer of the “Age of Enlightenment.” Mozart’s last opera which was an *homage* to the enlightened ideals of Freemasonry was *Die Zauberflöte, The Magic Flute* K. 620.

I will now write about this enigmatic opera which Chailley points out had three creative contributors. The music was composed by Mozart, the libretto written by Freemason Emanuel Schikaneder, and with a fair amount of collaboration from Baron Ignaz von Born, General Secretary of the Grand Lodge of Austria. *The Magic Flute* premiered on 30 September 1791 at Schikaneder’s theatre; its debut was only two months before the premature death of Mozart at thirty-five years old. Mozart’s opera is his last great composition and occupied his mind even after its completion; he was literally commenting about it on his death bed. Opera goers initially had a hard time understanding the genius of his work (56-73). Chailley succinctly described the plot as follows: “The first act begins as a fairy tale, continues as a *commedia buffa*, and ends in philosophic tirades. The second act is even less comprehensible: we watch the chief protagonists being subjected to unexplained trials of astonishing arbitrariness and then suddenly learn that they have earned the right to places of honor in glory of Isis and Osiris” (3). I agree with Chailley’s assessment that initially the lack of understanding by audiences was due to their being exposed to new information not known to most viewers in Viennese society. I describe the opera by borrowing a phrase used by Winston Churchill to describe Communism. For the audience, Mozart’s opera was a “mystery” of Masonic symbolism “wrapped in an enigma” of Egyptian motifs. I find that Mozart and Schikaneder’s purpose for this opera was unlike any other work they created. No doubt in my mind that they were on a special mission with this opera and were most enthusiastically supported in their mission by the high-ranking Freemason Born. Thus, I believe that these three men in essence formed a *Troika* for the purpose of “revealing” some Masonic philosophical light to the world. It is important to “illuminate” the influence Born had on the opera and what possible motivation he would have had in giving his expertise on esoteric Masonry to Mozart and Schikaneder for the opera. Mozart was drawn into Born’s “orbit of influence” soon after he was initiated a Freemason. They maintained a very close relationship until Born’s death during the rehearsals of the opera in July 1791. Mozart obviously admired Born so much that he composed a cantata in his honor. *Die Maurerfreude Masonic Joy* K. 471 was composed to honor Born on April 20, 1785. Born was one of the great luminaries of the Age of Enlightenment in Europe. He was a frequent correspondent with Benjamin Franklin during Franklin’s time spent in France lobbying the French government to help the American Revolutionary cause. Born was a major progenitor of the idea that much of Freemasonry’s rituals were borrowed from the ancient Egyptian Mysteries. Born authored a long article supporting this idea published in 1784 in the *Journal for Freemasons*, which had a wide circulation in Europe. Thus, it is not surprising that both Mozart and Schikaneder would rely heavily on Born’s intellect and why the opera is “dripping” with Egyptian motifs. As Chailley pointed out: “Rumors spread that he [Born] had inspired it, and that the librettist and composer had portrayed him in the personage of the wise Sarastro” (16).

Unlike all of Mozart’s other Masonic compositions, his Masonic opera was not composed for use in the lodge, but to proclaim the wisdom of Freemasonry’s philosophy to the world. I am thoroughly convinced that the *Troika* composed the opera for several reasons and were inspired to do so with the prodding and assistance of Born. First, the *Troika* used the opera as a recruitment

tool to attract “enlightened” like minded men to join Freemasonry. Secondly, I believe that the *Troika* used the opera as a “vehicle” to show profanes that Freemasonry was an organization whose primary purpose was to improve society through improving the characters of individual men by using the ideals espoused by Enlightenment philosophy. Thirdly, Freemasonry had raised the suspicions of the Austro-Hungarian Emperor Leopold II, and I believe the *Troika* with Mozart as their “front man,” were speaking directly to the government authorities by showing them through the opera that the Freemasonry was not a danger to their rule. I think that the *Troika* understood that unlike any other Freemason of his time Mozart was uniquely suited to be the best spokesperson for the Craft to allay the fears that the Austro-Hungarian government and the Roman Catholic Church held regarding Freemasonry. I think that there are two examples from Mozart’s early age to prove this point. Mozart throughout his life was a staunch supporter of the Austrian monarchy. The precocious six-year-old performed for the Austro-Hungarian Empress Maria Theresa and then climbed up onto her lap and kissed her on the cheek. From that time until his death, he was always a welcomed visitor at court not only by the Empress, but by her two sons who reigned after her. At the age of fourteen, Mozart had already composed beautiful religious music and performed for Pope Clement XIV. The Pope was so moved by the religious fervency this child prodigy displayed that he bestowed on him the monastic “Order of the Golden Spur.” Thus, from an early age, Mozart’s zeal for his Roman Catholicism never waned; he was composing spiritually uplifting music for his Church until his death (7-10, 56-73). Thus, I think that because of the “cache” Mozart earned from these two institutions the *Troika* thought him uniquely suited to prove with this opera that the moral teachings of Freemasonry were compatible with both government and church authority. Undoubtedly, this was a brave artistic move on Mozart’s part both with regards to the attention he drew to himself from the political and ecclesiastical authorities, and the attention he brought to the fraternity he loved. It must be understood that the *Troika’s* action of revealing Masonic “secrets” was a radical idea for Freemasons of their time; especially since the Fraternity was even more secretive during their time than it is in today’s world. To amplify this point, soon after the opera’s debut and up until modern times; the popular movie *Amadeus* (1984) being the most recent example, there had been speculation that it was Mozart’s own brethren who poisoned him because he revealed Masonic “secrets” to the world through his opera. There is too much evidence to prove that this is just another slanderous claim made by anti-Masons. As a matter of fact, this slander was most recently perpetuated by the Nazis in the 1930’s; not surprising since they were virulently anti-Masonic themselves. This claim is baseless since we know that the opera which premiered on 30 September 1791 received rave reviews and had over 100 showings in less than a year. The entire Masonic community in Vienna came out to watch it and spoke in its support as a great achievement for spreading Masonic philosophy to the world (7-10).

I draw the reader’s attention to how to listen to the *Magic Flute*. The best recording, I have found was the two CD set sold by EMI Classics: played by the Philharmonia Orchestra, and conducted by Otto Klemperer, Tenor Nicolai Gedda, Soprano Gundula Janowitz, originally recorded in 1964, digitized and produced on CD 1994. At this point in the review, it is important to focus in on some of the obvious use of Masonic symbolism in the opera that the *Troika* deployed to educate the masses about Freemasonry. As a for instance, Chailley noted that the number three which is Masonry’s most important number plays a prominent role in the opera. “Not only 3 Ladies, 3 Boys, etc., but also 3 temples, 3 virtues praised 3 times by the Boys” (159). Central to the opera’s plot in *Act II* of the opera are the three trials the protagonists must endure which culminate with initiatory ceremonies. The *Troika* really “pulled back the curtain” and gave their audience a detailed glimpse into the importance the act of initiating a candidate had regarding

Masonic ritual. One important feature of Masonic initiation that the *Troika* revealed to the audience is the requirement of initiates remaining silent concerning the actual initiation rituals Freemasons participated in. Yet, as a “titillating” device that the *Troika* deployed to capture the attention of their audience; they made their audience privy to the “innermost secrets” of Freemasonry by portraying the true meaning of Masonic initiation in the opera. Chailley wrote that: “Every cycle of trials presupposes a complete transformation of the personality: the future elect must first die in their former life if they are to be born into the new one later” (127). Thus, the *Troika* were communicating to the audience that we Freemasons are ritually tested just like the protagonists were in the opera; as well as the Egyptian Deity Osiris was and of course Jesus was as well. Thus, they are all tried, die, and are reborn. I think that this was the key concept of Freemasonry that the *Troika* wanted to communicate to their audience. They were telling the audience through this opera that all good men could join Freemasonry and learn its philosophy. Freemasonry offered an enlightened moral philosophy to all men who only had to believe in a Supreme Being and an eternal soul. Freemasonry’s moral philosophy when “practiced in life” could “purify one’s character;” thus, “perfecting themselves” to be “re-born” with a “purified soul.” Their “purified soul” would then enjoy eternal bliss to occupy that “Temple not made with hands, eternal in the Heavens.” Chailley also understood that the *Troika* conveyed to their audience the notion that only after the protagonists successfully complete their trials will they be allowed: “To take the oath and the blindfold be permanently lifted from their eyes, whereupon the most blinding light will dazzle them” (126).

More Masonic symbolism that I think is important to take notice of is that each act of the opera is divided into three scenes. Musically, Chailley noticed how Mozart artfully deployed the number three throughout the score. “With the significance of the Number is born the hieratic preeminence of E-flat major, which brings together the Three of perfection, the major of serenity, and the flats of solemnity. ... This tonality, which encloses the entire opera, will be not only that of the grand initiatory scenes, but also that of most of the pieces, and even phrases, having solemn or didactic meaning (161). Besides words and music, a successful opera uses the visual arts; such as, set design and costumes to help convey an idea. Thus, it is not surprising that the setting for the opera takes place in ancient Egypt, which was believed by many Freemasons of the time period to be the true historical antecedent of Freemasonry. By the *Troika* imbuing the opera with an Egyptian motif, they were portraying to the audience a notion that was becoming increasingly popular to their fellow enlightened Europeans, that the Ancient Egyptian Mysteries represented the earliest progenitors of human knowledge. This idea would be greatly boosted in just a few years after the opera’s debut by Napoleon’s military foray into Egypt and the wondrous artifacts and knowledge Napoleon’s “army” of academics sent back to France. The Egyptian motif is put front and center for the audience in *Act II* during the *Chorus of Priests* scene. It portrays a retinue of priests marching onto stage depicting the inner vault of a pyramid. Each priest carries an illuminated lantern in the shape of a pyramid, and two priests carry a much larger pyramid that they bear on their shoulders in the same fashion that the Hebrews would carry the Ark of the Covenant. The opening singing for this scene has the priests praising Isis and Osiris for the early morning’s Sun’s rays illuminating the inner chamber of the pyramid. Mozart’s music reinforces the joy of the Sun’s radiance with the sharps climbing up the musical scale. As the Sun’s rays are causing the dark of the “Night” to recede Mozart’s music matches the words with the musical flats descending down the musical scale in a somber tone. Then the priests sing the following phrase in unison, and it is important to note that the following phrase is repeated three times. “Soon the noble young man will feel new life; soon he will be given over to our service. His spirit is bold; his heart is pure;

soon he will be worthy of us” (263). Once again the *Troika* were really exposing the true meaning of Freemasonry’s rituals and moral philosophy to the audience. By obligating ourselves to learn the moral philosophy of Freemasonry we are giving ourselves over to the “service” of the fraternity. By following Freemasonry’s moral precepts and “circumscribing our desires” we “purify our hearts” and “prepare our souls.” Thus, when Freemasons perform these tasks their souls will “become worthy” of “a new life, “we are “reborn.”

In conclusion, I hope that my review of Jacques Chailley’s book, *The Magic Flute Unveiled*, serves to “spark” a yearning for all Freemasons to listen to or view the opera. It is a rare occurrence when any art form takes up the subject of Freemasonry; we should support those endeavors so that it might persuade other artists to do the same. In addition, I hope it gave the reader a clear perspective on the unique aspect of Masonic ideas that were prevalent amongst Freemasons in late eighteenth-century Europe regarding our antecedents. I also hope that the reader gained an appreciation for the musical genius that Mozart was. I hope I was able to show a totally different and fascinating “facet” of Mozart’s life and work that was ignored in the movie *Amadeus*.

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**THE SHORT TALK BULLETIN
OF THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA, JANUARY 2022**

Captain Nemo Was a Mason

By
Michael Howard

Brother Michael Howard is a member of William H. Upton Lodge #206 in the Grand Lodge of Washington, and Scottish Rite Mason, Valley of Bremerton, Washington. He has travelled extensively in Europe, Africa, the Caribbean, South Pacific and southeast Asia. Now retired, he divides his time between traveling, writing, and brushing up on his public-school Latin.

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--STB Editor

One hundred and fifty years ago, Jules Verne's classic science fiction novel, *Vingt Mille Lieues Sous Les Mers* burst upon the world stage. Originally run in serial form in the biweekly publication, *Magasin d'éducation et de recreation*, the novel recounts the adventures of marine biologist Professor Aronnax and two colleagues who, thrown overboard by a collision at sea, are rescued by a traveling lodge of Freemasons. They are furnished with clothing provided by the Worshipful Master, repeatedly brought from darkness to light, and eventually return to the outer world after glimpsing and in some cases, embracing, not only monitorial truths, but strong hints of the more esoteric lessons of Freemasonry.

Not quite the way you remember the storyline? Not too surprising, considering that the seminal English translation by the Reverend Lewis Page Mercier in 1873 as *Twenty Thousand Leagues Under the Sea* was fatally flawed.

Was Jules Verne a Freemason? Author Michel Lamy explores Jules Verne's "connections to the prominent secret societies of his time" in *The Secrets of Jules Verne—Decoding His Masonic, Rosicrucian and Occult Writings*, but offers no proof that Verne was ever initiated, passed, or raised to the sublime mysteries of Freemasonry. No French lodge, or any other lodge, claims him as a member.

But like all good writers, Verne was an avid reader. In the wake of the American Morgan Affair in 1826, and numerous "tell-all books" revealing "Masonic Secrets" available on both sides of the Atlantic, he would have had access to otherwise hidden mysteries of that ancient fraternity. In addition, continental Freemasonry, certainly the various "high rites" practiced in France, formed exclusive clubs for the wealthy and influential. The bewildering number of "advanced degrees" (in some rites more than 80) were expensive, excluding all but the wealthy, and their esoteric lessons often discussed in private associations and philosophical circles that Verne would have been on intimate terms.

If Jules Verne was not a Freemason, Mercier certainly was — having been appointed Provincial Grand Chaplain to Warwickshire Freemasons in 1852. He was not a wealthy man and was indeed in financial straits when commissioned to translate Verne's work into English. Although paid by the word as a translator, Mercier eliminated a full 20 percent of Verne's original content, mistranslating or omitting key passages. His Blue Lodge loyalties may or may not account for the omission/obscuration of many Masonic allusions. His motives are not clear.

For the Masonic references, you can't beat the original French, but failing that, *20,000 Leagues Under the Sea, The Complete Restored & Annotated Edition* by F.P. Walter in 1999 is vastly superior to Mercier.

In a monitorial passage shared by most English-speaking lodges, "Freemasonry consists of a course of moral and philosophical instruction illustrated by hieroglyphics, and taught, according to ancient usage, by types, emblems and allegorical figures." One could say the same of Verne's novel.

Nemo epitomizes the three great tenants of a Mason's profession: Brotherly Love, Relief of the Distressed, and Truth. He is proficient in the seven liberal arts and sciences: Grammar (Languages), Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Aronnax and his chums are rescued from the sea (ark and anchor, hourglass, and working tool analogies). They are prepared in darkness and clad in clothing furnished by the Master of the Lodge before being brought to light. Nemo leads Aronnax to submerged Atlantis with its Tuscan architecture and fallen Tuscan columns. Emblems such as chalk, charcoal, and the beehive are referenced—seemingly superfluous intrusions into the story lines.

An undersea funeral evokes ceremonies any Freemason would recognize. Mourners and pall bearers march behind their Worshipful Master to a pedestal of rough ashlar blocks, surmounted by a rosy cross. He calls a halt. The mourners form a semicircle, and at his signal one of the men prepares the grave. The body is interred, and Captain Nemo, arms crossed over his chest, kneels in a posture of prayer, followed by those assembled. The grave sealed, the mourners stand and approach the mound, sink again on bended knee, and extend their hands in a sign of final farewell.

When Aronnax asked about the interred crewmember, Nemo (in a passage omitted by Mercier) responds: "A brother lays down his life for his brother, a friend for a friend, what could be simpler? That's the law for everyone on board the Nautilus."

The sable flag emblazoned with the motto: *Mobilis in Mobile* and the letter "N" in gold, planted on the South Pole and again used as a battle flag during the final encounter with the Russian dreadnaught, is particularly significant.

In the French Ancient and Accepted Rite, a Master's Degree Lodge was draped in black strewed with tears of mourning, commemorating the death and loss of the Builder. But in Master-Elect of Nine (protect the oppressed from the oppressor), black sprinkled with red denotes a Grade of Vengeance. Black is also symbolic in the Elect of Fifteen, a Grade of the Dagger associated with sorrow, retribution, and blood. Chevalier-Elect and Chevalier Kadosh are likewise Grades of Vengeance.

Jules Verne conceived the vengeful Nemo as a Polish aristocrat victimized by Russian despots, but his nationality was not revealed until the "sequel," *Mysterious Island*. His publisher feared losing the profitable Russian book market and prevailed upon Verne to change Nemo's nationality from Polish to Indian. After all, 19th century India wasn't big on French books.

Many Masonic lodges began sponsoring new lodges when their own numbers exceeded 40 members. Halfway through the account, Aronnax reports "some twenty of the Nautilus's sailors climbing onto the platform to retrieve fishing nets deployed the night before." Counting the "numerous mounds" at the rosy cross cemetery plus the recently interred "brother," and adding in the Chief Officer and a few other officers, Nemo's crew once numbered at least thirty. The likelihood that critical staff remained on board while the fishing nets were retrieved pushes likely crew numbers back towards 40.

In most U.S. jurisdictions, a minimum of three officers are required to open Lodge, however opening rituals are written for a full complement of seven or eight, and between COVID-19 and declining

participation in legacy fraternal organizations, most American lodges would be proud to be able to open Lodge with a guaranteed “crew” of twenty, not to mention thirty, or forty.

The black pennant implies that the Nautilus (a “traveling lodge” if there ever was one) was a Lodge of Vengeance and Retribution. One could speculate that Nemo, and the Nautilus, operated under a charter granted as a last gasp as its Grand Lodge was purged by a despotic Tsar, but that is unlikely, considering Nemo’s proclivities for anonymity.

No, if the Nautilus was a lodge—it was almost certainly clandestine. But clandestine or not, its members were bound to protect their ceremonies from the eyes of cowans and eavesdroppers. Hence, while concluding that “his personal interests could be reconciled with that natural compassion to which every human being has a right,” Nemo allowed his passengers/prisoners unfettered access to the ship, with the stipulation that they would allow themselves to be “consigned to their cabins” for “some hours or some days” to prevent them from seeing “what they weren’t meant to see.”

Russia and Poland had long Masonic traditions, chartered and (after being purged by sequential regal decrees) rechartered, by the Grand Orient of France. If Nemo’s Freemasonry seems a bit severe to American practitioners of that noble institution, Slavic rites could well have followed precursors embracing archaic blood initiation rituals, vengeance, and retaliation, distinctly darker than those represented today.

While Verne was almost certainly not a Mason, he almost as certainly intended that Captain Nemo was.

**MASONIC SERVICE ASSOCIATION
EMESSAY NOTES—JANUARY 2022**

**New Year's Resolution
For Lodge Members**

I'll make no resolutions new
This New Year. I declare
I have some old ones that will do,
They've had but little wear.

One: I will go to visit those
Whom sickness has dismayed;
Two: I will help assuage the woes
Of brothers needing aid.

Three: I will be, Lodge meeting nights,
Among those brothers there;
Four: When the Master help invites,
I'll gladly do my share.

Four worthwhile vows are these, I trust,
I made in years gone by,
Then idly let them gather dust
--- This time I'll really try!

(Author unknown)

Danny Thomas, Master Mason

During the recent holiday season, many fund-raising commercials on television were seen for St. Jude's Hospital. A scene often showed a picture of the hospital building, with the large words: St. Jude's Hospital, Danny Thomas, Founder.

Danny Thomas founded St. Jude's Children Research Hospital in Memphis in 1962. St. Jude's Hospital is not associated with the Masonic Fraternity. However, its founder was a Master Mason.

Born in Dearborn, Michigan, Brother Thomas grew in Toledo, Ohio. He was best known for his television portrayal on "Make Room for Daddy," in addition to many other films and television shows.

Brother Thomas's initiation into Gothic Lodge in Hamilton Square, New Jersey, on March 15, 1984, led to a brief withdrawal of recognition by the Grand Lodge of California between August 19 and October 19, 1984, since Danny Thomas was a resident of California at the time. Some information later describes the situation as Brother Thomas receiving the degrees in New Jersey as a courtesy for his mother Lodge, Palisades Lodge in Santa Monica, California.

Regardless, Brother Thomas went on to be a Scottish Rite and Shrine Mason and to speak before many large audiences across the continent, many of them Masonic groups.

Masonic Search For The Lost Word

In an old Gaelic poem called, "The Poem of Trathel," there is a scene which pictures a mother playing a harp while her children gather around, entranced as they listen to the sweet strains which issue from the harp at her touch on the trembling strings. She stops. The music ceases, and she lays down the harp.

The children pick it up and finger the strings in an attempt to reproduce the music which had come from the harp at the touch of their mother's fingers. In vain. A confusion of harsh discordant sounds come forth but not the sweet music they longed to hear as a result of their own efforts. In bitter disappointment they cry out, "Oh Mother, why doesn't it answer us too? Show us the strings where the music is."

She replies, "My children, it is a secret I cannot tell you, nor can it be told except in the presence of Wisdom, Strength, and Beauty. Wisdom to discern the True, Strength to resist Error, and Appreciation of Spiritual Beauty, qualities which you must acquire for yourselves.

"The music is in the strings, but the power to draw it out is not mine to give you. I can help, but you must see and find it for yourselves. If you truly wish to acquire this power, you can do so, but think not the task is easy. It will come when you have earned it, but only after long and patient search."

So it is with us. Our unaccustomed fingers wander among the wires of the harp of life. We seek the string where dwells the harmony of the soul. We seek the lost song, the lost chord, the lost word.

Yet after all it is not really lost. The sweet harmony is in the strings all the time. We must learn, by study and practice, the art of drawing it out. In like manner, the Word we call lost is near at hand, even in our own hearts. It is we ourselves who lack the power to recognize it. The harmony of the soul is in the harp of life, it is not lost, and we can acquire the power to draw it forth if we only patiently seek and work for it.

This search for the harmony unheard by mortal ears, the harmony discerned only by the spiritual ear of the soul attuned to the divine strings of the heavenly harp, is the great purpose of Masonry. We call it the search for the Lost Word.

(Written by Charles Clyde Hunt, a noted Masonic author.)

FEBRUARY 2022

Who was Zerubbabel?

By
Benjamin F. Hill

Sir Knight Benjamin F. Hill is a Past Grand Commander of Virginia and a Past Commander of Portsmouth Commandery No. 5. This article is reprinted with the permission of Knight Templar magazine.

The name Zerubbabel is of biblical origin and is believed to mean “seed of Babylon” or roughly “born in Babylon.” He is a prominent figure within the lore of Freemasonry. His rebuilding of the Temple brings together two subjects of special interest to Masons: architecture and religion. He is often referenced in Masonic lore, rites, and orders.

Who was Zerubbabel and what is his legacy? To answer those questions, we need to examine the Scriptures in the books of *Ezra*, *Nehemiah*, *Haggai*, *Zechariah*, and *Chronicles*.

Zerubbabel was born in Babylon as a Jewish exile and grandson of Jehoiachin, king of Judah, and was thought to have been of King David of Israel lineage. Zerubbabel and Sheshbazzar may have been the same person. As Sheshbazzar, the prince of Judah, he was appointed governor under Cyrus, king of Persia, and as Zerubbabel, he was appointed governor under Darius the Great.

All that is known about Zerubbabel is found in the canonical books of *Zechariah*, *Haggai* and *Ezra-Nehemiah*. According to these, he and Joshua the high priest led a group of Jewish captives from Babylon to Jerusalem in the first year of Cyrus I (generally thought to have been between 538 and 520 B.C.E.). They began rebuilding the second Temple in the second year of Darius I (522 B.C.E.). According to the Romano-Jewish author Josephus and the book of *Ezra*, Zerubbabel was a friend of Darius I and had successfully competed in a contest whose object was to determine what was the strongest thing in the world: wine, kings, women, or truth. Zerubbabel, having demonstrated that truth was the mightiest of all, was called the king’s “cousin” and was granted permission to go up to Jerusalem and to build the temple. Zerubbabel was also made a governor of Jerusalem and had official duties as Persian collector of taxes.

Importance of Zerubbabel in Judaism

Zerubbabel’s importance to Judaism is as a historic figure connected to the Temple at Jerusalem, and it is this connection which is emphasized most in biblical sources. The Hebrew faith prior to the Babylonian captivity was centered first around the portable Tabernacle the Israelites carried with them through the wilderness into the land of Israel and then later around Solomon’s Temple at Jerusalem. Both buildings figure prominently in the *Old Testament* as the centers of worship. When the Babylonians under Nebuchadnezzar conquered Israel, they destroyed the Temple at Jerusalem and with it, the center of worship for the Jews. While the Jews continued to practice their faith while in captivity in Babylon, they did so without a center of worship and without a clearly defined leadership. That changed with the return of Jews from Babylon to the province of Judah, led by Ezra the prophet as the spiritual leader, and Zerubbabel as the political leader. With the support and the authority of the Persians, Zerubbabel began the reconstruction of the Second Temple at Jerusalem. Zerubbabel was a critical agent in restoring the faith as it had been before the Babylonian conquest.

The Second Temple eventually fell into disrepair until it was restored and largely rebuilt under the reign of Herod the Great, just prior to the Christian era. It was still standing during Jesus’ ministry, and as

such, is mentioned in many places in the *New Testament*, where it was clearly a center of worship for Jews and Christians alike. It was destroyed by the Romans during the Siege of Jerusalem in 70 C.E. With the Temple once again destroyed, Judaism entered a period of crisis regarding its identity and the nature of worship. That crisis was largely resolved through a shift toward worship centered in the home and in the synagogue, with rabbis as the spiritual leaders of the Jewish people. Rabbinical Judaism remains the dominant form of Judaism in the modern era, but the influence of the Temple is still felt in Jewish thought.

The Importance of Zerubbabel in Christianity

Considering Zerubbabel's place in history and the prophecies of the Jews, it is important that Zerubbabel and his ancestors have lineage back to King David and are listed in the genealogy of Jesus. Zechariah's prophecies during the reign of Darius have connections to the accounts of Jesus given in the *New Testament* in the Gospels of *Matthew* and *Luke* and had direct references to Joshua the high priest and indirect references to Zerubbabel as the builder of the Temple. In the gospels, Jesus directly assumed the role of a builder of temples. Most significantly, Jesus' declaration of His role as the builder of the temple was in response to a challenge to His authority. That connection between the building of the temple and the kingly authority can be found in the prophecy of *Zechariah*, which looked forward to the messianic figure who would come and complete the work of restoring the faith that had begun with Joshua the high priest and Zerubbabel.

Zerubbabel in Freemasonry

Although his name is not directly associated with the Symbolic Lodge or Ancient Craft Masonry and its ritual, Zerubbabel is a prominent figure within the lore of Freemasonry. It is interesting that Freemasonry, the champion of truth, one of the Craft's founding grand principles, should be attributed to the story of a contest between Zerubbabel and Darius' three bodyguards about the "strongest thing in the world—wine, kings, women, or truth" as read in the *Book of Ezra* and the Knights Templar Illustrious Order of the Red Cross. Zerubbabel, like that Scottish Rite twentieth degree Illustrious martyr of the symbolic Lodge, is a figure representing truth.

Zerubbabel's rebuilding of the Temple directly connects him to Solomon's Temple at Jerusalem and brings together a subject of special interest to Freemasons. From the Scriptures we learn that Zerubbabel led a group of Jewish craftsmen to Jerusalem to rebuild the Temple on the spot where Solomon's Temple stood, and he brought with him the sacred vessels Nebuchadnezzar carried away when Solomon's Temple was destroyed. From Albert Mackey's *Royal Arch History in Three Lectures*, we learn that three sojourners found several valuable items in the rubbish of the old Temple and a stone with characters on it which comprise the sacred Tetragrammaton and the ineffable name of God. More details of Zerubbabel's story can be found in the Knights Templar Illustrious Order of the Red Cross. Thus, "the Royal Arch stands as the rainbow of promise of the resurrection, of that which was lost and that which shall be recovered" as Most Excellent William F. Kuhn presented in *The Necessity of the Royal Arch to the Master Mason*.

The Chapter of Rose Croix is the spiritual heart of the Scottish Rite and is focused on religion, philosophy, ethics, and history. Its 15th and 16th degrees are related to the rebuilding of the Temple at Jerusalem by Zerubbabel and portray the never-ending struggle against the adversaries of truth and light.

In conclusion, the story of Zerubbabel is important to the Craft and its Master Masons, Companions, and Templars. Like Zerubbabel, we have a noble heritage of being a defender of liberty, a custodian of freedom, and a champion of truth and fidelity.

Masonic Service Association Emessay Notes
February 2022
Short Talk Bulletin Podcasts

If you are looking for an alternative to reading the Short Talk Bulletin every month, the STB Podcasts, produced by Brother Michael A. Smith of Maine may be what you are looking for. There are currently 318 episodes available that are sortable by title, volume, number, and category. The episodes are narrated by 40 volunteers and are of very high quality. Each year use of the podcasts continues to increase. The first year of being available there were 50,000 downloads, 150,000 in year two and 278,388 in 2021. The top episodes are: The Trowel (3430 downloads), The Hiram Legend (2366), The Holy Saints John (2115), For the Newly Raised (1889), Thoughts on Memorial Day (1712), Alas My Brother (1679), The Ultimate Lessons of the 1st Degree (1640), Tell the Applicant (1546). You will find a link to the Podcasts on the MSA website <https://msana.com> or directly at <https://shorttalkbulletin.com/>.

MARCH 2022

Allegory of the Three Stonemasons

By
C. Douglas Russell

Brother Russell is Past Master of Southern California Research Lodge, Editor in Chief of Fraternal Review, and Custodian in the A.A.S.R. Academy of Reflection, Guthrie, Oklahoma.

There's an old story about three stonemasons helping to build a great Gothic cathedral. Each of them is asked, "What are you doing?" The first one says, "I'm just chipping away at these stones all day long." The second one says, "I'm earning a living to support my family." And the third one answers, "I am building a temple for the Lord!"

One interpretation of this story is that people can have very different perspectives on the same circumstances. These operative masons symbolize looking at life from a physical, mental, or spiritual point of view. The first mason describes cathedral building in terms of his behavior: doing actual work in the material world. The second describes what is going through his mind as he works: thinking about his moral duty to provide for his family. The third mason's perspective is more mystical or spiritual: seeing himself working with a Divine purpose. This story has parallels to the three degrees of Craft Masonry. The Entered Apprentice is charged with improving his behavior. He symbolically uses the common gavel, chipping away at his character defects — the better to fulfill the duties he owes to God, his neighbor, and himself. The Fellow Craft is taught the importance of expanding his mind by studying the liberal arts and sciences, especially geometry, that he may learn about the wonderful properties of nature and the important truths of morality. The Master Mason has received all the light that the Lodge could confer upon him. His duty is to continue improving himself in the light of knowledge and truth. He is charged with bringing this light to his brothers in the Craft, as he engages in the Masonic quest for truth about death and immortality, and about the Fatherhood of God and the Brotherhood of Man. He symbolically uses the trowel to cement the spiritual bonds between himself, his brother Masons, and the Great Architect of the Universe.

The three stonemasons may also represent the individual speculative Mason. Each of us has a physical, mental and spiritual nature; and each of the degree ceremonies has some effect on all three aspects of ourselves: our behavior, our thinking and our spirituality. This effect is one of broadening and deepening our understanding and awareness. Our growth process as Masons is like the growth of a child, who learns how to walk but still can crawl; then learns how to run and still can walk. While a Fellow Craft studies our history, traditions and symbols, he continues working on improving his character. As a Master Mason strives for harmony with the divine and with all his fellowmen, he continues to engage in lifelong learning, and self-improvement.

We are all presented with opportunities to get involved with our Mother Lodge in a variety of ways. Physically, our choices include taking care of the lodge building; lending a hand with the business of the lodge; participating in lodge events; and service to the community—particularly relieving our brothers in need. Mentally, our choices include engaging in Masonic education and pursuing a personally-chosen course of study. Masonic spirituality may include study of the Bible, and/or any other Volume of Sacred Law; careful attention to the deeper meaning of the prayers and moral teachings found in our ceremonies; and systematic contemplation of our allegories and symbols in a way that brings greater light to our personal faith or religious beliefs.

Let's explore just one more application of these perspectives of our brother stonemasons, with examples from Masonic ritual. Deeper meanings of the language, symbols, allegories and actions in our ceremonies can come to light by considering their physical, mental, and spiritual aspects. This approach is presented in the book, *Freemasonry: Material, Moral, and Mystical* (2020) by Worshipful Brother Tony Baker, Past Master of the Quatuor Coronati No. 2076 Research Lodge. He argues that the superficial layers of meaning are easy to see—both for the Freemason and the outside world—but there is a deeper layer intended for Freemasons alone.

Masons know well that the surface meaning of the ritual words and actions is not all there is to our ceremonies. After all, we hear repeatedly that Freemasonry is “veiled in allegory and illustrated by symbols.” A material explanation for a passage of ritual may be about the literal meaning of the words, or about what the words meant to stonemasons. A mental aspect is seen in the moral teachings found throughout the degrees. After all, Masonry is described in the second degree as a progressive moral science, presented through ceremonies intended to “make a deep and lasting impression upon your mind.” Mystical or spiritual meanings might be found by reverent reflection upon what we see and hear in ritual and by studying what wise brother Masons have written about it.

Now imagine preparing for an initiation ceremony by cultivating the perspective of the third stonemason as you put on your apron—doing it with reverence and full attention to what it means. There is a tendency among Masons to tie the apron around our waist like we tie our shoes, as if we were on automatic pilot, doing a simple, physical act. Instead of that, we could take a moment to acknowledge this ancient and honorable badge of a Mason, by which he is “continually reminded of that purity of life and conduct so essentially necessary to gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.” It's worth reflecting on this. *A continual reminder!* Wearing the apron invites us to be mindful that the physical Lodge is a sacred space, a reflection of the Celestial Lodge—that we are always in the presence of our Divine Creator.

Suppose you enter the lodge room and witness the opening ceremony as that third stonemason. The ceremony itself is rich with allegory, but let's consider the symbolism of the lodge room itself. It is metaphorically said to be supported by three great pillars that represent three great Divine Attributes: Wisdom, Strength, and Beauty. The lodge is described by the Master in the first degree as extending from east to west and from north to south, “to denote the universality of Masonry.” In the opening prayer, the Chaplain affirms that we are in a sacred space, as he asks the Great Architect of the Universe to “so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.”

Then there is the symbol of the architect's drawing board, known in Masonic ritual as the Trestle Board. “By the Trestle Board we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle Board.”

We Masons might well ponder the question, what are my plans for developing spiritually—through prayer or contemplation, and by studying a Volume of Sacred Law; morally—through reading about, and reflection upon, Masonic tenets and virtues; and Masonically—through volunteer work for the Craft?

Masonic Service Association Emessay Notes
March 2022

Why So Many Hebrew Words?

By
Leon Zeldis

The author is a retired textile engineer and translator. An active Mason since 1959, he is a Past Sovereign Grand Commander of the Scottish Rite Supreme Council of Israel and Honorary Assistant Grand Master of the Grand Lodge of Israel.

More than once I have been asked, even by Hebrew-speakers, the reason why almost all secret words used in Masonic rituals have an unmistakable Hebrew origin. Operative lodges were Christian in membership, and the process of de-Christianization of the rituals, which started in the 1720's and culminated after the 1813 union of the two English Grand Lodges, appears to have been more an attempt to accommodate the various forms of Christian practice than an invitation for Jews and other non-Christians to join the Craft. Why, in this case, was Hebrew chosen for our ritual "secrets"?

This paper is an attempt to find plausible reasons for the conspicuous preference for Hebrew.

In the 17th and 18th centuries the Hebrew language held a place of honor in scholarly circles of the Western world. It was ranked, together with Greek and Latin, as one of the classical languages that a scholar should know. A trace of this profound respect for Hebrew can be found, for instance, in the Hebrew motto of Yale University's shield: "*Urim Vetuinimin*" Hebrew script, and a Latin exegesis below: *Lux et Veritas*. Many European scholars learned Hebrew in order to read the Bible in its original language, while others needed it to study otherwise unintelligible Cabbalistic treatises.

In his book *The Search for the Perfect Language*, Umberto Eco touched on our question, although his stated objective was to examine why Hebrew would be considered a suitable candidate for the title of the Original, as well as the Universal Language.

In other words, before the Tower of Babel, all human beings spoke the same language, which was Hebrew. Support for this idea was the fact that God spoke in Hebrew when communicating with man, and even before, because in the book of Genesis it is clearly stated that God created the earth and the stars and all that exists above and below by the power of his words: "Let there be...". After creating man, He also spoke to Adam in a language understood by the first man, *i.e.*, Hebrew. In fact, throughout the Bible, God speaks often to patriarchs and prophets, always in Hebrew.

Guillaume Postel (1510-1581), counsel to the king of France, affirmed in a 1538 book that the Hebrew language proceeded from the descendants of Noah and that from it were derived Arabic, Chaldean, Indian and, only through an intermediary, Greek. Furthermore, Postel wanted to establish (or, in his view, reestablish) Hebrew as the universal language in order to lead to a utopia of **universal fraternity**.

This belief in Hebrew as the original and divine language survived through the centuries. It was accepted even by the *Encyclopedia Britannica*, which started in 1771, and it took nine editions (up to 1885) to make the Philology article more scientifically oriented.

Another important point to remember is the fundamental role played by Biblical themes in Masonic legends and rituals. Noah, Solomon, and Hiram are some of the figures which, without them, Freemasonry would cease to exist.

The Temples of Jerusalem, both the first one, built by King Solomon, and the second, built by the Hebrew returnees from Babylon, serve as the basis and background for Masonic degrees, including the Royal Arch.

It must be stressed, that the use of passwords and secret words for each degree or ceremony appears to be of relatively recent introduction. Apart from the single exception of the “Mason Word,” there is no evidence of passwords being in use before the 18th century.

The noted Masonic writer Harry Carr quotes the minutes of Lodge Kilwinning of 20 December 1705, stipulating that “no mason shall employ a cowan, which is to say [one] without the [mason] word, to work.”

In other words, the most important Masonic credential was the “Mason Word,” “conferred on entered apprentices upon their first admission into the Lodge.

That the Mason word was held to possess some magic powers can be inferred from the well-known four lines of *The Muses Threnody*, published in Edinburgh in 1638:

For what we do pressage is not in grosse,
For we be brethren of the *Rosie Crosse*;
We have the *Mason Word*, and second sight,
Things for to come we can foretell aright.

This appears to be the earliest-known reference to the Mason Word, and it proves its antiquity, which would explain the obvious corruption of the original Hebrew, suffered by word-of-mouth transmission of a word which could be represented by the initials M. and B. Other passwords or secret words of more recent introduction are less corrupted and can be easily understood by any Hebrew speaker.

Another point worth of notice is the early connection of Masonry with the Rosicrucians, a link that finds full expression in some “higher” Masonic degrees.

To sum up, Hebrew is inextricably connected with the Volume of the Sacred Law, the Bible, and it was also held in high esteem at the time when Masonic rituals were developed. Furthermore, it was indispensable for the study of Cabbala, with all its implications for esoteric knowledge. This explains its choice for the secret words used in Masonic rituals.

APRIL 2022

The Urgency of Civility

By

Russ Charvonia, Past Grand Master,
Grand Lodge of California

As we look at the current state of affairs and progression of social trends and political realities around the globe, we see a world that has become increasingly uncivil. More and more people write and comment on the deterioration in discourse where we seem increasingly unable to be in the same room or meeting with someone who disagrees with us. And yet, if we reflect upon our own Craft and those who comprise members of our Masonic family, we have the principles, tenets, symbols, and the language of civility as well as the human-power to carry these qualities out beyond our Lodges. Essentially, our teachings are all about how to treat others with dignity, respect, care, and compassion—in other words, *civility*. Furthermore, it is incumbent upon us, as members of the Masonic family, to do all we can to repair the broken fabric of society.

Knowing what our ritual teaches, that there are trials and tribulations we shall undergo while on the world's rough and rugged road, a journey to bring greater civility into the world seems elusive, especially in such a divisive environment made even more so by global pandemic.

Freemasonry, notwithstanding, has not been immune, despite our noble intentions and actions. The stresses and strains of environmental disasters, civil unrest, and reality and politicization of a deadly virus, test the most civil of us. These culminate as deep wounds on many of our lodges, manifesting as disharmony, leading to failed lodges, consolidations, membership decline, and a lower quality of new members and officers.

To repair our world and revive the potency and benefits of civility, we need to first start with our own house; to look in the mirror at our own beloved Craft.

Here are the facts as of 2022:

In the last ten years, Masonry has declined by some 20% across North America. Membership in the US has dropped by about 75% from a high of more than 4.1 million in 1959 — a time when about 4.5% of all American men were members. That number is now down to about 1/10 of 1% worldwide. Consider our legacy, exemplified in the names of the streets, parks, and buildings in our communities, a large number of them are named after prominent Masons of the past. How many of them are contemporary Masons? Consider how few of our current local, state, and national political representatives are Masons.

And the number of lodges across the land has similarly decreased. Within those lodges, where the membership retention rate was once a point of pride compared to other organizations, this is no longer the case. There are more demits, suspensions, and non-renewals. Anecdotal evidence tells us that growing incivility and divisiveness among the brethren are hastening these disturbing numbers. Prior enthusiasm has given way to an actual *choice* not to show up. The path of least resistance is to sit on the couch and watch a ballgame rather than come to lodge. While most Masons enjoy our important rituals and ceremonies, these become less inviting when personal cliques and animosity rear their ugly heads. Thus, Brothers disengage.

What is happening in our beloved Craft is a microcosm of society as a whole. Connectedness is waning, further exacerbated by the pandemic. Zoom, Facebook, and other social media are insufficient as replacements for a hearty handshake or hug.

As we emerge from a pandemic to endemic approach, we see more face-to-face, in-person gatherings. There are positive signs, one of which is getting back lodge. Furthermore, Freemasonry has some distinct advantages in this reemergence into normalcy. Our “normal” is infused with the tenets and teachings that not only can revitalize our lodges, but with the potential to be a significant force in helping the world recover from depths of despair now and future times.

Part of the solution to this complex problem is to apply the salve of our Masonic ideals, language, symbols, and tools to the wounds of societal incivility. We heal and grow from the inside out. Changing views or behaviors must start from within. Masons are taught to constantly work to improve ourselves; to take and own our personal responsibility. When we do this, we are, in fact, exemplifying civility.

Sadly, the concept of civility has been weaponized of late, considered to be merely political correctness. This need not be the case. Rather, civility requires self-restraint, governing our passions and prejudices, so that we are able to uphold our Masonic obligations to one another, and our moral duty to humankind. This is a deeply Masonic tenet—to treat others with the dignity and respect that is due to all. There is no other organization that is better equipped to champion this effort.

So, what have we, as Masons, accomplished thus far?

At the conclusion of the 2014 Conference of the Grand Masters, the Masonic Family Civility Project was launched. A number of Masons have continued this effort, their achievements including:

- MasonicCivility.org is now a site for resources.
- Forming the Civility Task Force.
- Defining the word “civility” in Wikipedia.
- Along with the National Civility Center, we built a Civility Toolkit, with resources to address incivility in the community, workplace, houses of worship, home, or lodge.
- We created the Civility Scorecard, using objective analysis algorithms to rate the relative level of civility in a person’s speech.
- We created CivilityShop.org with books and swag to educate and inspire.
- We hosted two “Urgency of Civility” Conferences at the George Washington Masonic National Memorial in Alexandria in 2019 and again in 2021. We will be back in the Memorial May 21-23 of 2023 for our third conference.
- We developed the Certified Civil TM designation. This designation informs people with whom they are dealing that an organization or individual who is Certified Civil is committed to treating them with dignity and respect. Encourage your lodges and jurisdiction to become Certified Civil. It creates accountability that will be appreciated.
- Seeing the scope of the work in increasingly uncivil times, we formed the Worldwide Civility Council (WCC), a nonprofit organization that now operates all of our endeavors. The board is made up of Masons and non-masons, and we work closely with many other organizations such as the Institutes for Civil Dialogue and for Civility in Government.
- The WCC created the Masonic and Community Civility Ambassador programs. Ambassadors are trained to recognize when there is a divisive issue that is threatening to tear apart their community. That community might be where they live, their workplace, or even their lodge. Ambassadors learn to engage the community in appropriate dialogue before it is too late, and relationships are ruined,

communities torn apart, or even worse. This program has likely saved numerous lodges and kept members from leaving the fraternity. It works with the public as well. Trained Masonic Civility Ambassadors are now in lodges and communities across the globe.

- Most recently (2022), the CGMNA established the Masonic Civility Committee to help advance the Ambassadors program in each adopting and supporting member Grand Jurisdiction.

The ripple effects of each of us working to improve ourselves, sharing what we have learned and the tools we have created to spread this effort into each of our communities is making a profound impact. Let each of us commit today to be that proverbial stone, allowing ourselves to be dropped into the placid waters of complacency, allowing our actions to spread to the far shores to produce change and repair our world.

Perhaps we shall all come together again in the not-so-distant future and agree such an effort is no longer required—not because it has become a lost cause, but because our efforts have been so successful, and harmony has once again prevailed across the land. For even in times of drought, the acacia will surely bloom again.

MAY 2022

Jachin and Boaz--A Gateway to the Middle Chamber

By

R.W.B. Wade E. Sheeler, P.S.G.W.,
Grand Lodge of Iowa A.F. & A.M.

Every Fellow Craft who has journeyed to the Middle Chamber, has first passed between the two great pillars of Jachin and Boaz that adorned the porch of King Solomon's Temple. The origins of the meaning of these great pillars have many and varied symbolic meanings.

Since the dawn of civilization, the entrance to mysterious and sacred places has often been guarded by twin pillars. They mark the passage from the known to the unknown.

In ancient Greek mythology, the Pillars of Hercules was a phrase that was applied to the promontories that flank the entrance to the Straits of Gibraltar. Plato placed the mythical island of Atlantis beyond the "Pillars of Hercules". Renaissance tradition says that the pillars bore the warning *Ne plus ultra* ("nothing further beyond"), which served as a warning to sailors and navigators to go no further.

According to Roman sources, while on his way to the garden of Hesperides on the island of Erytheia, Hercules had to cross a mountain "*Atlas*" (from which the name of the Atlantic Ocean comes). Instead of climbing the mountain, Hercules used his superhuman strength to go through it and thus connected the Atlantic Ocean and the Mediterranean Sea. The two mountains that guard the Straits of Gibraltar, are Gibraltar and Jebel Musa.

In the Book of Exodus, Chapters 13 and 14 we read the story of Moses leading the Hebrews from their captivity in Egypt and wandering in the wilderness, "*the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.*"

The Jewish historian Flavius Josephus in the first book of *Antiquities of the Jews* (circa 1st Century C.E.) writes of the legend of the Pillars of Enoch. Lamech, who lived before the Flood and his son, Jabal, who discovered Geometry or Masonry, and his son Jubal, the inventor of music, and Tubal Cain, the founder of smithing. They knew God would take vengeance for sins either by flood or fire. In order to preserve their sciences, they inscribed them on two pillars of stone fashioned by Jabal. One being made of marble, which would not burn and the other being made of Lacerus which would not sink in water.

Enoch was the grandfather of Noah. He was a virtuous man and "walking with God." Masonic tradition makes Enoch the originator of an underground temple dedicated to God, which was constructed by his son Methuselah. This underground temple consisted of nine brick vaults placed perpendicularly one on top of the other. Enoch engraved on a triangular golden plate the true name of Deity and attached it to an agate block which was set in the ninth arch. Fearing that the arts and sciences which he had disseminated might be lost during the destruction of the world by either fire or water of which he had a prophetic warning, he made two pillars. On one pillar he engraved cipher directions to find the treasures in the subterranean vault and on the other he engraved the history of the creation and arts and sciences, and the doctrines of speculative Freemasonry as practiced in his time. This legend is contained within the oldest Gothic Constitution, the *Cooke Manuscript* (circa 1450).

After Enoch's death and the destruction of the world, the knowledge of the underground temple and its sacred contents were lost until the building of the Second Temple.

As early as 3150 B.C., ancient Egyptians created the obelisk, a rectangular stone pillar with a point on the top. These obelisks were created to celebrate and honor the Gods. Over the centuries, they

became linked to *Ra*, God of the Sun, and father of all Egyptians deities. In deference to the Egyptian value of balance, the obelisks were always raised in twos, often outside a temple in honor of the gods or to honor achievements of a great king or patriarch.

In I Kings 7:15-22, we read a description of the great pillars on the porch of King Solomon's Temple: "He cast two bronze pillars, each eighteen cubits high and twelve cubits around. He also made two capitals of cast bronze to set on the tops of the pillars; each capital was five cubits high. A network of interwoven chains festooned the capitals on top of the pillars, seven for each capital. He made pomegranates in two rows encircling each network to decorate the capitals on top of the pillars. He did the same for each capital. The capitals on top of the pillars were in the shape of lilies, four cubits high. On the capitals of both pillars, above the bowl-shaped part next to the network were two hundred pomegranates in rows all around. He erected the pillars of the portico of the Temple. The pillar to the south (right) he named Jakin and the one to the north (left) Boaz." (New International Version Bible).

A cubit was the length from the elbow to the tip of the middle finger. It was approximately 18 inches in length. The capitals appear to have imitated the shape of the seed-vessel of the lotus or Egyptian lily, a sacred symbol to the Hindus and Egyptians. The word "Jakin" in Hebrew was probably pronounced "*Ya-kayan*" and meant "He will establish". The word "Boaz" is pronounced in Hebrew as "*Baaz*". This word means "in strength". These pillars were created by Khurum the Tyrian artist. Similar columns stood at the entrance of the famous Temple of Malkarth in the city of Trye. The pillars were made from a combination of "Sun" metal, that being a combination of copper and "11400n" metal being either tin or zinc. The mixture of the sun and moon expressed harmony and balance. In Jeremiah 52: 21 the pillars are described as being four fingers thick.

On the top of each pillar was a large bowl (now erroneously called a ball or globe). One of the bowls probably contained water and the other fire. The celestial globe was originally the bowl of fire and atop the pillar of Jakin. It symbolized the divine man. The terrestrial globe held the bowl of water atop Boaz and symbolized earthly man. The first published account of these being "globes" was made by William Preston in the 19th century.

In Qabbalistic teachings, Jachin and Boaz represent the two pillars of Sephiroth, the Tree of Life. These two pillars symbolize Mercy and Severity. The union of the two pillars is said to generate a third pillar, the one in the middle, which represents man and mankind.

The pillars Jachin and Boaz were destroyed along with the rest of the first Temple in 586 BC by Nebuchadnezzar, the King of Babylon when he conquered Jerusalem.

Masonic Service Association Emessay Notes
May 2022

Components of Masonic Growth

By

R.W.B. John Loayza, Grand Chancellor,
Grand Lodge of Illinois A.F. & A.M.

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Brethren, Companions, Sir Knights, do we see the big picture of strengthening Freemasonry and our individual local groups? If we intend to grow and be a positive contributor to the world, then we need to go beyond the scope of our local Masonic Bodies. Each aspect or part of growth is like a spoke on a wheel. If there are no spokes, then the wheel is useless. Therefore, we need to examine how Masonic Education, Leadership/Officer Training, Innovation, Community Service, Masonic Management/Marketing are important spokes of a functioning wheel.

Masonic Education is more than just conveying Grand Body information at an Annual Official Visit. Yes, we need to know our ritual and floor work from schools of instruction but are we proficient enough to explain our historical backgrounds or to have discussions about what we are trying to convey to our members and to the world? If not, then we do not provide the value of what the members or future candidates are really seeking.

Do we really train our officer corps and develop strong leadership? Maybe yes or maybe no. Any organization needs strong leadership to survive. Without being innovative or progressive, there is a negative reaction. Thus, membership either does not happen or there is a rapid decline. Moreover, we need to start more interaction with our entire membership and future members by demonstrating our progressive activities, rather than the do it my way syndrome that because something was done in the past, there is no need to change our attitudes or methods.

Although change is hard to accept by some members, change is inevitable and what course we take will determine if we are going to survive or grow in the future or become like the Roman Empire and implode from within. Therefore, we need to constantly reevaluate our positions and how we can grow stronger in the future. One way is to be adaptable to innovative ideas and methods of doing things. This brings us to look at what the most successful businesses do. They are always looking for ways to utilize good business practices. Today, we see more use of surveys than in the past because organizations need to know what their members consider of value so those successful organizations can make the necessary changes and become more cognizant of what is needed to be done. We all see the lack of attendance because nothing much is accomplished in too many organizations except for a monthly dinner and business meeting without any or infrequent continuing motivational and educational programs or outside activities. If the districts would combine programs, they would strengthen their respective positions within their communities and build a better image of themselves locally and for all of Freemasonry.

Again, the lack of innovation causes a breakdown in membership. Therefore, we need to constantly know and program our activities around what is considered of value by the members. Then, we balance those values with what we are teaching and innovating within our Masonic Bodies while adhering to our heritage of Freemasonry through the centuries of qualified leaders

using good business practices, as well as the training of our local officer corps regarding leadership.

Another component is properly marketing our Masonic Bodies through their local communities. We need more engagement with our local communities to demonstrate what Freemasonry does, especially in the community. If we had more community projects on a consistent basis, then the attitudes from negative to positive will grow within the communities. This will then lead to more interest in and potential growth in membership. There have been many studies in the past about recognition of Masonic Emblems that have shown that the Square & Compass or other Masonic Emblems are less known than the Shrine Emblem. Why is that? Simply, the Shrine is always marketing itself on TV with its hospitals or in parades, etc. However, many people still do not know that Shriners are Masons but in recent years there has been more emphasis that the two are one.

Overseas, we see that Freemasonry has become publicly pro-active in many areas. England, Bulgaria, and China are terrific examples of Masonic marketing. Their local districts combine many community activities around local public charitable work. They have such programs as funding for hospice centers for adults and for children, donations of ambulances, fire trucks, hospital/medical helicopters, and wheelchairs to local organizations. There are Masonic Prostate Programs, Centers for the Homeless—places to live and learn a trade, Schools for the blind—children and adults, Trade school manuals, food delivery trucks that continually deliver free food to the less fortunate. Whatever is done has a Masonic Emblem on it and is donated by the District Masons apart from their normal Grand Lodge charitable donations.

Thus, there is a constant link between Freemasonry and the local community. Furthermore, the actions are always published within the local news media, besides the district or local lodge websites. The key element is that those are separate charitable programs from any Grand Lodge Charitable Fund that is specifically designated for Masons and the families of Masons. Therefore, Masonic Charity is truly extended to all.

Brethren, Companions, Sir Knights, again we see those spokes bringing us back into a positive light. They are all inter-related components of a functioning wheel. Therefore, you bear the responsibility of your own success or demise. The choice is yours alone.

JUNE 2022

Precision Ritual

By
Craig Lehrke, PM

Brother Craig is a member of St Ignace No. 369 and District Deputy Instructor for the Grand Lodge of Michigan's Upper Peninsula. A retired Naval Officer and Aviator, he now enjoys his time fishing and sailing.

Being a great ritualist is not just a matter of the verbal expression of words; it requires a handful of simple skills and a commitment to doing the very best presentation one can do, specifically: Procedural Accuracy, Correct Grammar, and Professional Delivery. Although each of these is closely related and to varying degrees, overlap, individually and collectively they provide the essential qualities necessary to help you become more self-confident in the lodge room. More importantly, each of the principles is easy to learn, so every one of us can become more engaged in opening and closing our lodge, being part of a degree team, or becoming a master ritualist. Remember: a master ritualist is not an elite, rare, or special person; he's a Mason, just like you, who loves the craft and has invested his time to practice and learn the ritual.

Procedural Accuracy:

This is especially directed toward the seated officers of the lodge, in particular the Deacons, Wardens, and Worshipful Master, or anyone seeking to serve in these positions, because it is a fundamental necessity to follow all aspects of our ritual, especially in terms of opening and closing the lodge. This is not to be confused with degree floorwork; instead, Procedural Accuracy is most concerned with the accurate use and placement of actions: knocks on the door, gavel raps, standing, sitting, stepping down to always meet a brother on the level, and one's overall movement within the lodge room. Sadly, two of the most egregious and, unfortunately, common mistakes are improper sign and the failure to be on step while on due guard or giving the sign. Attention to the little details makes a huge difference in lodge room and separates the mediocre from the magnificent lodges.

Accommodations are provided for any brother who may have physical limitations in his range of movement, but we must strive to be as accurate as possible. For most, it's simply a matter of taking the time to teach and learn how to do things accurately. Squaring corners when moving about the floor and also being on step are essential parts of the due guard and sign. The motions of the sign should be made using right angles vs. a haphazard swipe across the body. Remember, three distinct knocks (distinct being defined as separate and clear), so get rid of those brass door knockers and use your hand: "Bang — Bang — Bang" is what the ritual calls for not "bangbangbangclunk" which is what I all too often hear when a brass knocker is used.

Procedural Accuracy is simply achieved by making the commitment to fine tune your lodge ritual through practice and accurate repetition.

Correct Grammar:

Grammar refers to the whole system and structure of a language in general, usually taken as consisting of syntax, articulation, and inflection. Syntax refers specifically to the composition and arrangement of words within the sentence structure. The Masonic Ritual explicitly provides this for the speaker. Follow the ritual; word-by-word accuracy is the goal. To settle for mediocracy or to paraphrase is never acceptable.

Articulation, or proper pronunciation, is an essential element of effective communication. Speak the words clearly, accurately. Pronunciation is easily accomplished through a little research or the aid of a brother to assist you in learning how to say a word correctly.

Inflection brings words to life. It involves a change in the form of a word to add emphasis, express a grammatical function or attribute such as tense, mood, question, or statement. From the listener's point of view, inflection is the difference between a dry, monotone presentation and one that holds attention, sparks interest, and conveys a greater meaning through the modulation of intonation or pitch in the voice. Intonation takes practice. You need to hear yourself speak out loud and analyze how you sound; better yet, practice with a brother and critique and assist each other.

Professional Delivery:

This is where it all comes together: knowledge, skill, and practice. It's all about you being prepared to make a professional delivery. One of the most important aspects of delivery is the rate of presentation. Our ritual is not a race or an auctioneer's chant ... slow down. Remember the words of our ritual have meaning, they are meant to be heard so as to reinforce the duties and principles they communicate. Abide by the commas and periods placed within the sentence structure. Also, bear in mind that those who are considered great orators will effectively take this a step further and break down long passages into shorter phrases which allow the audience time to absorb and understand the content being presented. One of the best communication skills you can have is patience. Good lecturers take the time they need to collect and express their thoughts, without rushing themselves—or letting others rush them. Don't be afraid to give your audience time to internalize critical information; a well-placed pause—says a lot.

Confidence is huge when it comes to our lodge ritual and even more so in delivering a degree presentation. If you are confident in your delivery your audience will be more likely to pay attention and appreciate the material that you are putting out there. Confidence makes you credible. In order to truly show confidence, you have to trust in your knowledge and ability to be yourself during your presentation. Confidence comes with research and practice. Take time to study and understand the meaning of what we do, why we do things in certain ways, and why our ritual and lectures contain the life lessons they do.

Practice is simply the commitment to memorize and rehearse that which you want to present. How can you accurately, confidently, and professionally deliver a lecture, or your chair's portion of opening the lodge, if you have never taken the time to practice?

Your commitment to the craft is the foundation to your passion. Effectively opening a lodge, presenting the lambskin, or conducting a lecture, requires you to truly love what you are doing and believe in the value of being a Mason. When others see and feel your passion, they will be more open to hear what you say, and you'll be empowered to energize that same passion for the craft in others.

Remember that ritual is what sets us apart from the rest of the world. Our ritual has meaning, and the duties, principles, and morals it conveys are the primary means by which we teach and instill these tenets into our lives so that we may exemplify them within our families and our community. The precision with which we present our ritual is also the means by which we preserve our Masonic heritage. Through ritual, we are connected to every Mason of years long past; through ritual, we leave that legacy to all Masons yet to come.

Masonic Service Association Emessay Notes
June 2022

The Ten Commandments of Suit Style

by
Angel Millar

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As Freemason, author and playwright Oscar Wilde once said, “It is only shallow people who do not judge by appearances. The true mystery of the world is the visible, not the invisible.” But if you want to embody the mystery, you’ll need to do it with taste and style. Below are ten tips to help you dress with a little more sophistication both inside and outside of lodge.

(1) Think about the fit. Men sometimes choose to wear a suit because they think it will signal that they are professional or that they’ve “made it.” However, the point of clothing is not to draw attention to it, but to draw attention to the person wearing it. An ill-fitting, oversized suit with shoulders that seem to hang over the arms will only have everyone noticing what’s wrong. Get yourself measured and get your suit adjusted so that it shows you off.

(2) Think about the fabric. A suit made from plain, slightly shiny navy fabric isn’t very interesting and can make you look like a security guard or a waiter. Think about twill, herringbone, pinstripe, or another slightly textured fabric. This is more visually interesting and appealing. If you really want a shiny suit then try silver, gray, or black.

(3) Think about your height and size. Suit details will have a different effect on shorter men than they do on taller men, and a different effect on stockier men than on slimmer men. The point, of course, is to keep details in proportion with the suit. In general, if you’re slimmer, you can keep the lapels a little thinner. If you have a wider girth, go with a slightly wider lapel.

If you’re a little shorter, forego the belt. This will only visually break up your body and will make you look shorter. If you’re very tall, however, a belt might be a good idea, since it will visually break up the length of your body.

(4) Pant breaks—yes, or no? Pants come to an end with a full-break, half-break, or no break. The “break” is the crease in the bottom of the front of the pant leg. The longer the pants relative to your legs, the more of a break you will get. Shorter men can get away with shorter pants, i.e., no break (it looks intentional) but shouldn’t wear a full break since it just makes it look like you’re wearing a suit that is too big for you. Conversely, if you’re tall, shorter pants are going to make you look like you’re so freakishly tall that you can’t fit into a regular-sized suit, so go with a half or full break (that will look intentional on you).

(5) Vents—single, double, or none? Double vents on the back of a suit jacket are traditional. No vents can look cheap, and if you put your hands in your pants pockets while wearing a suit jacket with a single vent it can open and look unflattering from behind, drawing attention in the wrong way. In general, stick with double vents.

(6) Pockets. The pockets are often stitched closed on a new suit. If you intend to use your pockets or intend to wear a pocket square, you can unpick the stitching. Otherwise, leaving pockets closed will keep the suit in better condition.

(7) Remove the tag. Another thing you’ll often find on a new suit is a fabric brand name tag on the outside of the suit. They’re often sewn onto the sleeve, near the buttons. Sometimes men

leave the tag on after they've purchased a suit. And, of course, it can be tempting to show the world that you're wearing a Hugo Boss. But, like price tags, brand tags are supposed to be removed. Leaving them on will only make you look like you don't know what you're doing.

(8) Don't do up every Button. Moms always want to make sure their little boys do their coats up properly. But you're a man. On a two-button suit, you should only do the top button up. Leave the other undone and show your relaxed confidence. On a three-button suit, it's traditional to only do up the middle button. (Personally, since I like to look a little more regimental, I often do up the top two, leaving only the bottom undone. It's the sartorial equivalent of drinking red wine with fish. But you can always get away with breaking a rule if you know why you're breaking it—especially if you studied menswear at Saint Martin's College, London.) In general, you should only do up every button on a suit jacket if it has only one.

(9) Avoid ties with lovable children's cartoon characters. You might think a tie covered with a print of your favorite cartoon character shows your personality. It doesn't. No one can be lovable and quirky all day long. You need to make serious decisions and speak with people professionally. Also, you're an adult. Try a classic stripe, houndstooth, or small, woven polka dot. Introduce a little more texture and go for a grenadine, dobby, or jacquard weave. Or be a little more daring (in an adult way) with a printed floral or a woven paisley tie.

(10) What goes for ties, goes double for socks. Get some decent dress socks. These are thinner than your everyday pair and perfect for a few hours socializing on your feet. Dress socks come in a range of colors, motifs, and patterns, from woven textures to stripes and herringbone. In general, go with a pattern that's subtle, sophisticated, and works with your suit. A little pop of color often works well but avoid garish colors, brand logos, and cartoon characters.

JULY 2022

The Virtue of Temperance

By
Shawn Eyer, P.M.

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The First Degree of our Craft emphasizes the importance of a canon of seven ancient virtues. These are, per Western tradition, classed in two groups. The three theological virtues—Faith, Hope, and Charity—are symbolically associated with Jacob’s ladder. The four cardinal virtues—Temperance, Fortitude, Prudence, and Justice—are associated with proper entrance into the body of Masonry. While the three theological virtues are derived from Christian tradition, the cardinal or human virtues are rooted in earlier traditions. The first extant references to the four virtues are found in the dialogues of Plato (circa 425-348 BCE). In *The Republic*, Plato argues that the ideal city or society would be “prudent, courageous, temperate, and just.” (427) Elsewhere, Plato includes holiness among the virtues. Theages the Pythagorean saw all four as modes of virtue conceived as a whole: “Virtue, therefore, when it consists in contemplating and judging, is called wisdom [prudence]; when in sustaining dreadful things, is called courage [fortitude]; when in restraining pleasure, it is called temperance; and when in abstaining from injuring our neighbors, justice.” (*Pythagorean Sourcebook*, 226-27)

The Hellenistic Jewish philosopher Philo of Alexandria (circa 20 BCE-50 CE) united Plato’s philosophy with the study of Jewish tradition. Just as Plato connected holiness to the four virtues, Philo added *theosebeia*, “reverence of God.” (Bruce Winter, *Philo and Paul Among the Sophists*, 84) In a vivid passage, Philo symbolically identified the four virtues with the four rivers that streamed forth from the tree of life in the center of the garden of Eden. (*Legum Allegoria* 1.59, 63-64) This perfectly illustrated his Platonic idea that the human virtues emanated from a supernal source, namely the divine wisdom represented by the tree of life.

In the Bible, this concept was associated with King Solomon, where we read that for those who love righteousness, Wisdom’s “labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.” (Wisdom of Solomon 8:7). From this last text, the four virtues entered into Christian theology, where they were first described as “cardinal” by St. Ambrose in the fourth century. (*De excessu fratris Satyri* 1.57) Owing to their honored position in the Western canon, these concepts were subsequently enshrined in the first degree of Craft Freemasonry.

As expressed in the Masonic work, the first of the virtues is Temperance. Some early versions of the prayer over the candidate for the first degree stressed the interconnectedness of the virtues and how essential they were considered at the outset of the initiatic experience:

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love, Charity.... (*Three Distinct Knocks*, 1760, 17-18; *Jachin and Boaz*, 1762, 15-16)

Temperance was stressed within Masonic lectures of the time period. Both Wellings Calcott and William Hutchinson emphasized the role that Temperance should have in every Mason's life. *In The Spirit of Masonry* (1775), which was the only book of Masonic interpretation ever endorsed by the premier Grand Lodge of England, Hutchinson wrote that "without these [the Cardinal Virtues], the name of Mason is an empty title, and but a painted bubble." (112)

Temperance also must be one of [a Mason's] principles, being a moderating or restraining of our affections and passions, especially in Sobriety and Chastity. — We regard Temperance, under the various definitions of moralists, as constituting honesty, decency, and bashfulness, and in its potential parts, instituting meekness, clemency, and modesty. (*The Spirit of Masonry*, 1775, 113)

It is clear from all of the foregoing that the early Masonry conception of the four cardinal virtues was rather more sophisticated than we generally regard it today. These virtues were no simple list of positive character traits but identifying marks of the human responsibility and potential to embody a higher standard of behavior in the ultimate pursuit of excellence and truth. It is a significant error to imagine that the cardinal virtues represent simple or childish moral lessons; it would be more accurate to say that—in the traditional view—they largely define what truly makes us men.

The ancient philosophical debates over the nature of each of the virtues should adequately forewarn us against any kind of reductionistic exaggeration of their nature or purpose. Accordingly, although Temperance denotes the rational control of strong appetites, it should never be confused with the extreme of absolute abstinence. As pointed out by Philo two thousand years ago, temperance can never permanently erase the appetites. (*Legum Allegoria* 1.86-87) Temperance must instead devote itself to the proper and rational sating of desires and appetites. This wisdom has direct application to the festive boards that have been part of Masonic practice for centuries. Perhaps the most luminous instruction on this matter was given by Brother Thomas Dunckerley in a Charge to the members of the Lodge held at the Castle-Inn at Marlborough, September 11, 1769:

To subdue our passions and improve in useful scientific knowledge; to instruct the younger brethren, and initiate the unenlightened, are principal duties in the lodge; which, when done, and the word of God is closed, we indulge with the song and cheerful glass, still observing the same decency and regularity, with strict attention to the golden mean.... (Calcott, *A Candid Disquisition*, 1769, 140)

That ideal of living in balance, according to the golden mean, reverberates through much of the work of the first degree. The working tools of the degree, the 24-Inch Gauge and the Common Gavel, convey the symbolic lessons of moderating our use of time and of actively divesting our lives of superfluous distractions. When the candidate symbolically stands upon and traverses across the Mosaic Pavement, composed of alternative tiles of darkness and light, he does not step only to the white parts of the floor, but treads—like his guide—upon any of the tiles with confidence. Though he has inherited a fallible human nature naturally vulnerable to destructive appetites and walks the stage of a world beset with good and evil, he symbolically becomes committed ever to walk just and upright. In an ideal sense, though it is admittedly difficult for anyone to always live up to the high standards set by our Craft, the Apprentice at the conclusion of his first degree has taken initiatic responsibility over his moral destiny.

Indeed, our Masonic concept of virtue is not a passive abstention but an active pursuit of a positive moral stance. As the insightful Masonic writer H. L. Haywood expressed, it is:

more than a passive *not-doing* of evil; it is the courageous *doing* of right. [...] The man of conventional morality is content not to steal, drink, gamble, swear, etc., but often it does not enter his head that there is an active, aggressive work to be done in cleaning up the world. Conventional morality is neuter; virtue is masculine; and the Craft that seeks to *build* the Temple of Humanity needs in its votaries something more than passive morality. (*Symbolical Masonry*, 175-76).

According to this calling, the Mason who pursues the virtue of Temperance is required to do more than simply resist whatever indulgences might tempt him away from the path of rectitude—he must actively cultivate a positive way of living according to the balance represented by the golden mean. He takes upon himself true moral agency in his lifelong pursuit of virtue.

Masonic Service Association Emessay Notes July 2022

Article submissions for Short Talk Bulletin and Emessay Notes

To submit articles for the Short Talk Bulletin and the Emessay Notes, please email the articles to editor@msana.com. Please include a short Masonic bio about yourself. Articles for the Short Talk need to be 1200 to 1300 words. The Emessay Notes articles should be less than 1000.

Thank you for your consideration and support of the Masonic Service Association.

Two Articles from Maryland

By
Mike Codori, PM
Montgomery-Cornerstone Lodge No. 195, Rockville, Maryland
Deputy Grand Lecturer, Grand Lodge of Maryland

Utility Masons: In Search of a Chair

Many Masons are content to remain sideliners or fill officer positions other than the Worshipful Master's chair. Lodges struggle to restore sideline attendance and maintain the confidence and competence necessary to conduct meetings and confer degrees. Filling the officer chairs for Stated Communications and being able to memorize and recite the narratives associated with degrees are crucial to the continuity and tradition of our Fraternity. How impressed we have all been to watch a Senior Deacon lead his Fellow Craft brothers through the rich understanding of the Middle Chamber Lecture, often flawlessly! The Scriptural passages associated with the Grasshopper Speech, recited by a well-practiced Junior Warden, are even more appreciated by soon to-be raised Master Masons in the events leading up to that memorable moment in their Masonic journey. More than once, we have been amazed at the clarity and efficacy of responses from a last-minute officer substitute.

But those who perform these roles move on, often to higher chairs, leaving their successors with the daunting task of acquiring competence in the narratives and floor work in Masonic degrees, sometimes working against a time constraint to prepare. It is not unusual to face the

challenge of finding a last-minute replacement for an absent key officer with a pivotal part in a degree. Fortunately, this is the time when the “utility” Mason steps up and fills the void. This Mason is comfortable in most, if not all, the roles of degree work and appreciates the call from the Worshipful Master to save the day!

You probably know someone who is the embodiment of this description. The East is not in his Masonic life plan. He is perfectly content to fill any chair and conduct the accompanying lecture or narrative in a style that reflects his comfort and competence. It would appear that he has done this hundreds of times and, in fact, he probably has. He so loves Masonry and the associated degree work that he relishes the opportunity to participate and contribute. These “utility” Masons are the backbone of Lodge ritual work and without them, there would likely be many cancellations and delays. They are too often taken for granted and underappreciated. Yet, they do not seek recognition but are most deserving of it nonetheless.

If you know such a Mason in your or a nearby Lodge, consider an opportunity to single him out at Lodge meeting or special event to express your appreciation for this unheralded and dedicated Brother whose love for our Craft energizes his zeal for tradition and, by so doing, shows the Masonic world at-large what it means to be a Mason in search of a chair.

The Yoda Society

In his ascendancy to the East, the Mason’s determination and focus are pointed directly at that target. The lecture practices with his predecessor, the floor work rehearsals, the opportunities to conduct Lodge meetings and degrees, and attendance at the Leadership Symposium pave his way for that all-important chair.

Once in that role, his energy and enthusiasm drive his vision, as he manages the many matters, issues, and members within his care. Today, most Worshipful Masters serve more than the prescribed single year. I doubt that no one in that chair has not commented that the second year is easy, after learning the myriad responsibilities of leadership during the first year.

But, like everything else, life and leadership move on. Succession is inevitable. The Master prepares his Senior Warden and looks forward to being on the sidelines once again. After more than two years in the East, this anticipation becomes even more evident. However, that satisfaction of accomplishment and relief are short-lived.

The hard-wired attraction of new challenges lures the Junior Past Master to seek other ways to assist the Lodge. As advisor to the new Master, catechism instructor, committee member (usually chair now), utility Mason to fill any chair, elected Lodge office, or Grand Lodge appointment, just to mention a few, the Past Master continues his dedication to the Masonic Fraternity in so many ways.

Recognizing this post-East involvement in many of my Past Master colleagues, I sought a small way of singling them out. I decided to award them membership in the Yoda Society. This is not a collateral body or one sanctioned by the Grand Lodge. It’s just my way of expressing thanks to our Past Masters who have continued their commitment to Masonry in other ways after leaving the East. For a symbol, I chose Yoda, the Jedi Master, whose counsel provided the ethical, moral, and spiritual direction to the Force. To me, our post-East Brothers act in this role for our ancient Fraternity. Without their constant oversight, active involvement in all affairs Masonic, and valuable counsel, our future would suffer greatly.

The Yoda pin they wear on their lapel shows the Fraternity that they are a special breed of Mason, entitled to our appreciation. Do you know a Past Master who deserves membership in the Yoda Society? Pins are easily available online.

AUGUST 2022

Brother. Mozart and the Magic Flute

By

W. B. Nelson Drobness, PM

Blairstown Lodge No. 165, Blairstown, New Jersey

The Magic Flute is widely accepted as a Masonic Opera. For hidden within the fairy tale of the Magic Flute are many allusions to Freemasonry, as it was practiced in 18th century Austria. However, the basic concepts of Brotherly Love, Truth, and Charity, Wisdom, Strength, and Beauty were observed then as now.

Freemasonry in 18th century Europe was centered on ancient Egypt. Perhaps this is due to Napoleon's very popular Egyptian campaigns. The Temple of Solomon was referred to as the Temple of Isis and Osiris. Boaz and Jachin were referred to as Isis and Osiris and were given specific attributes, much in the same way as Chinese Taoism refers to Yin and Yang....the whole of something that is expressed as a combination of opposing characteristics. The Legend of Hiram was given a prominent place in the ritual, very similar to ours. The conflict between light and darkness was at the foundation of their ritual, much as it is today.

The works of Mozart, like many artists, throughout the ages, are an expression of the social and political environments in which they lived. Freemasonry was, as was all of the Continent in the latter half of the 18th Century, rather unsettled. Pope Clement XII declared in 1738 that membership in the Craft was incompatible with Catholicism, and Catholics who belonged to Craft Lodges were subject to ex-communication effectively cutting them off from the Church and all its Sacraments. The Pope was relying on the respective heads of their countries to enforce his edict. But this proved to be very difficult because so many of the most powerful and wealthy people, including Royalty, were faithful to the Craft. Then, as now, politics played a very important part in life. Mozart, himself, was a practicing Catholic and a devoted Freemason. In Austria at the time, the Empress Maria Theresa was opposed to Masonry and in 1743 ordered a Viennese Lodge raided, forcing its Master and her husband Francis I to make his escape by a secret staircase. The emperor Joseph II who succeeded her had a much more favorable view towards the Craft. Despite pressure from the Church, he did not put pressure on the Lodges of Austria.

It was the age of John Locke and the Enlightenment, in which arose experiments in the New World in self-government, the guillotine and mob rule. In Masonry it was the age of Lodges of Adoption. Lodges throughout the Continent were experimenting with the idea of including women with men in tiled Lodges. All women Lodges were formed. Several of these "Adoption Lodges," influenced by Cagliostro, practiced what was called the Egyptian Rite. The Egyptian Rite included elements of magic, alchemy, spiritualism and witchcraft. These are the times in which Mozart lived and which influenced his work.

Mozart wrote much music specifically for the Craft. Among these were music for the opening and closing of Lodge, funeral music, music for various processions, and music for a fellowcraft's journey. Most of this was written in the key of E-flat. What makes that significant is if we look at the diagram for that key, there is a clear allusion to the three candles about the altar.

Sometime around 1781, his friend and fellow Mason Emmanuel Schikaneder approached Mozart with a proposition. Schikaneder ran a theater in Vienna in addition to being a prominent librettist, one who writes the stories for, among other things, operas. The theater was not doing well; in fact, he was going broke by keeping it open. He needed something to make him enough money to keep him and his theater

solvent. He sat down with Mozart and showed him a story, a fairy tale. This fairy tale was something of a satire on current political events. Various characters had resemblances to the ruling Monarchy of Austria. For instance, the Queen of the Night had a rather striking resemblance to the Empress Maria Theresa. The character of the wise and venerable Sarastro was said to be taken from Baron Ignaz von Born, a highly esteemed Freemason of Vienna. It also had, hidden in its pages, allusions to the ritual of the Craft. Mozart was interested. He had already written several pieces of music for the Craft, but the idea of a complete Masonic opera intrigued him. The result of that meeting was the partnership which created the Magic Flute. The actual story is very complicated with many multi-dimensional characters. In very general and broad terms, it is the story of Tamino's journey from darkness to light, from ignorance to wisdom and the trials and impediments he encounters along the way.

I shall only describe what is necessary to properly discuss as many Masonic allusions as I have been able to uncover. Please keep in mind that we are dealing with 18th century Austrian ritual, which may or may not be similar to ours. Therefore, there may be some allusions which I have missed.

An opera begins with a piece of music called the "overture". A candidate's journey begins with 3 knocks on the door of the Lodge. I shall now play a recording of the overture. See if you can find the 3 knocks. Following the overture, the opening music, translated from the original German is:

Within these sacred walls vengeance is unknown.

If a man should fail, love leads him back to duty.

He is guided by a friendly hand, happy and contented to the better land.

Within these sacred walls, where love binds man to man, no traitor can lurk; for man forgives his fore.

He whom no such teaching does not delight, is not worthy to be a man.

Once again that mysterious number 3 is prominent. Mozart gives 3 fairies, 3 genies, 3 temples, 3 stages to initiation, the previously mentioned 3 chords in the overture, and 3 flats of the key of E-flat. Mozart alludes to the story of Hiram Abiff by having 18 priests in the second act dressed in either blue or red. According to the legend there were 18 guards over Hiram's grave at the Temple and blue is the color of a Craft Lodge, while Red is the color of a Royal Arch Chapter.

Tamino presents himself, hoodwinked, at the North gate of the temple where he is met by the 3 genies on their flying machine. They ask his guide 3 questions: Is he virtuous? Can he be silent? Is he charitable? A dialog between the Expert (Master of Ceremonies) and the Venerable (Senior Deacon) ends with Tamino being allowed into the temple and still hoodwinked, conducted by the Expert. Eventually he is led into a place that alluded to the Cabinet of Reflection. The Cabinet of Reflection was a part of a Lodge room where a candidate was placed for a period of time. While there he is questioned about why he seeks admission into the order. The hoodwink is removed and he is surrounded by Masonic symbols, such as the hourglass, pitcher, decapitated statue, spade, pickax; and the inscription "V.I.T.R.I.O.L." (*Visita Interiorento Terrae, Rectivando, Invenies, Occultum, Lapidem*), visit the interior of the earth. By following the right road, you will find the hidden stone, an obvious allusion to the workings of the Craft that we have all experienced. Throughout the ceremony he has been accompanied by Pamina, the woman whom he loves.

Finally, as they are about to receive the wisdom that he has been seeking, Pamina is removed from the Temple, thus making a strong statement against the Adoption Lodges and women in Masonry and affirming that only men are fit to receive the wisdom that Masonry possesses. The final chorus proclaims that "Strength conquers and crowns with its rewards, Beauty and Wisdom with an eternal crown." Thus ends the Magic Flute.

SEPTEMBER 2022

The Persistence of Falsehoods: The Taxil Masonic Hoax

By
Andrew Niemyer

Worshipful Brother Andrew Niemyer is Past Master of Ionic Lodge No. 186, Duluth, MN and is a 32nd Degree SRSJ Mason. He currently serves as the Grand Lodge Education Officer for the Grand Lodge of Masons in Minnesota.

It is remarkable that a hoax perpetrated over a decade in the late 1800s persists to this day in certain quarters and is taken as totally truthful and accurate by a small-but-vocal portion of general society. The so-called “Taxil Hoax” was perpetrated by French author and anti-religionist Marie Joseph Gabriel Antoine Jogan-Pagès from 1887 to 1897 and was widely praised by anti-Masonic zealots. That zealotry persists to this day, as many Lodges and Brethren can freely attest.

Jogan-Pagès, writing under the nom de plume “Leo Taxil,” rebelling against a strict religious upbringing, authored a number of anti-religious books prior to feigning a sincere conversion to Roman Catholicism in 1885, in response to an 1884 Papal encyclical, *Humanum Genus*, that said the human race was “separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue. ... The one is the kingdom of God on earth, namely, the true Church of Jesus Christ. ... The other is the kingdom of Satan,” which was “led on or assisted” by Freemasonry.

Taxil announced his intention of repairing the damage he had done to the true faith. His real intent was to publicly slander the Freemasons (who reportedly had rejected him for membership) and simultaneously embarrass the Roman Catholic Church.

The Hoax

The first book produced by Taxil after his “conversion” was a four-volume “history” of Freemasonry, which contained fictitious eyewitness verifications of their participation in Satanism. With a collaborator, Taxil wrote another book called the *Devil in the Nineteenth Century*, introducing a new character “Diana Vaughan,” a supposed descendant of the Rosicrucian alchemist, Thomas Vaughan. The book contained many implausible tales about her encounters with incarnate demons, one of whom was supposed to have written prophecies on her back with its tail, and another in the shape of a crocodile played the piano.

“Vaughn” claimed participation in “Satanic Masonry” only to be redeemed when one day she professed admiration for Joan of Arc, at whose name the demons were put to flight. (Taxil published a book under the Vaughn name called *Eucharistic Novena*, a collection of prayers that were praised by the Pope.)

The entire hoax led to massive sales of his books and resulting profits to him. Others quoted his works as Vaughn in a series of writings about the roots of the Masonic satanic conspiracy, claimed to be found in the epic “Morals and Dogma” by renowned Masonic scholar and Grand Commander of the Ancient Scottish Rite for the Southern Jurisdiction, Albert Pike (1809-1891). They read:

“To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the brethren of the 32nd, 31st and 30th degrees: The Masonic Religion should be, by all

of us initiates of the higher degrees, maintained in the Purity of the Luciferian doctrine. If Lucifer were not God, would Adonay and his priests calumniate him?

... Thus, the doctrine of Satanism is a heresy, and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil.”

Taxil claimed that a secret group of Masons, the “Palladists,” were members of an alleged Satanist cult within Freemasonry. According to Taxil, Palladism was a religion practiced within the highest orders of Freemasonry. Adherents worshipped Lucifer and interacted with demons, as evidenced by the fictitious quote from above.

In 1891, Taxil (Jogand-Pagès) and Adolphe Ricoux claimed to have discovered a Palladian Society. An 1892 book, “The Devil in the 19th Century,” written by Jogand-Pagès alleged that Palladists were Satanists based in Charleston, South Carolina, headed by Pike, and created by the Italian liberal patriot and author Giuseppe Mazzini. The book had great sales among Catholics.

In 1887, he had an audience with Pope Leo XIII, who also rebuked the bishop of Charleston, South Carolina for denouncing the anti-Masonic confessions as a fraud and supported anti-Masonic conventions. In 1892, Taxil began a newspaper, *Christian Antimasonic France*, with his anti-Masonic publishing friend, Abel Clarin de la Rive.

Arthur Edward Waite, British poet, scholar, and Freemason, was among the first to vigorously address Taxil’s claims, debunking the existence of the Palladists in *Devil-Worship in France, or The Question of Lucifer*, first published in 1896.

By this time pressure grew for Taxil to produce the elusive “Diana Vaughn.” On April 19, 1897, Leo Taxil called a press conference at which he claimed he would introduce Diana Vaughan to the press. At the conference instead he announced that Vaughn did not exist and all his revelations about the Freemasons were fictitious. He thanked the Catholic clergy for their assistance in giving publicity to his wild claims.

Taxil’s confession was printed, in its entirety, in the Parisian newspaper *Le Frondeur*, on April 25, 1897, titled: *Twelve Years Under the Banner of the Church, The Prank Of Palladism. Miss Diana Vaughan—The Devil At The Freemasons. A Conference held by M. Leo Taxil, at the Hall of the Geographic Society in Paris*. With that, the Taxil hoax collapsed.

Aftermath

Shortly before he died, Taxil granted an interview to the magazine *National Magazine, an Illustrated American Monthly* which was published in 1906. Taxil gave his true reasons behind the hoax.

The story states “Members of the Masonic orders understand the false exposure heaped upon that organization in anti-Mason wars ... [t]he confession of Taxil, the French Freethinker, who first exposed Catholics and then Masons, makes interesting reading ... [s]imilar motives actuate some of the “muck rakes” of today, as indicated in the following confession:

“The public made me what I am; the arch-liar of the period,” confessed Taxil, “for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes I laid at their door were so grotesque, so impossible, so widely exaggerated, that I thought, everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn’t have it so; they accepted my fables as, gospel truth, and the more I

lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity.

“Then it dawned upon me that there was lots of money in being a Munchausen of the right kind, and for twelve years I gave it to them hot and strong, but never too hot. When indicting such slush, as the story of the devil snake who wrote prophecies on Diana’s back with the end of his tail, I sometimes said to myself: ‘Hold on, you are going too far,’ but I didn’t. My readers even took kindly to the yarn of the devil who, in order to marry a Mason, transformed himself into a crocodile, and, despite the masquerade, played the piano wonderfully well.

“Ah, the jolly evenings I spent with my fellow authors hatching out new plots, new, unheard of perversions of truth and logic, each trying to outdo the other in organized mystification. I thought I would kill myself laughing at some of the things proposed, but everything went; there is no limit to human stupidity”.

Yet, despite all of this and numerous other refutations over the years, Taxil’s elaborate fabrications live on. At least one publisher continues to reproduce translations of his materials, promoting them as truth and selling them worldwide to the gullible and angry, who often reproduce them and deliver them to Lodges everywhere as revelations as to what we are “really doing,” as well as distributing through social media and other means.

Masonic Service Association Emessay Notes September 2022

Meet the Commissioners of the Masonic Service Association of North America

The management and direction of the affairs of the Masonic Service Association is vested in an Executive Commission. Recently the number of Commissioners was increased, and the Administrative Divisions updated. The names and divisions are listed for your reference. For contact information call or email the MSA Office at msaoffice@msana.com or (319) 206-5411. Non-member Jurisdictions are indicated by an asterisk (*) by the state or province.

Lanny R. Sander, Past Grand Master of Oklahoma, Chairman *South Central Division*; Missouri, Kansas, Arkansas, Oklahoma, Louisiana, Texas

James H. Kendall, Past Grand Master of Washington, Vice Chairman *North West Division*; Montana, Washington, Wyoming, Idaho, Oregon, Alaska

Barry D. Weer, Past Grand Master of Illinois, Secretary *North Central Division*; Wisconsin, Minnesota, North Dakota, South Dakota, Nebraska, Illinois, Iowa

Earl J. Washburn, Past Grand Master of Vermont, Commissioner *North Atlantic Division*; Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut

Clayton J. “Chip” Borne, III, Past Grand Master of Louisiana, Commissioner *South Division*; North Carolina, South Carolina, Georgia, Alabama, Mississippi, Florida

Thomas Gamon IV, Past Grand Master of Pennsylvania, Commissioner *South Atlantic Division*; New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, District of Columbia

Jess N. Raines, Past Grand Master of Ohio, Commissioner *North Division*; Michigan, Ohio, Indiana, West Virginia*, Kentucky, Tennessee

Stuart A. Wright, Past Grand Master of California, Commissioner *South West Division*; Colorado, Utah, Nevada, New Mexico, California, Hawaii, Arizona

Marc C. David, Past Grand Master of Quebec, Commissioner *Canadian East Division*; Quebec, Ontario*, Newfoundland & Labrador, New Brunswick, Prince Edward Island

Ron Yates, Past Grand Master of British Columbia, Commissioner *Canadian West Division*; British Columbia & Yukon Territory, Alberta*, Saskatchewan*, Manitoba

OCTOBER 2022

Our Masonic Toolbox, Part One of Two

By

Bryan R. Musicar Kelvyn

Park-Willing Lodge No. 1075

District Education Officer for the 5th Northeast District,

Grand Lodge of Illinois, A.F. & A.M.

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We learn in The Dew Drop Lecture (or more modernly The Middle Chamber), that “Tools and Implements of architecture, symbols most expressive, have been selected by the Fraternity to imprint on the memory wise and serious truths, and thus, through a succession of ages are transmitted unimpaired, the most excellent tenets of our institution.”

Since being initiated as an Entered Apprentice, I have been fascinated by the Working Tools as symbols of our morality and as lessons into what we should be learning in each of the degrees...studying, internalizing, and then applying to our lives. During that time, I decided to explore what the other Grand Jurisdictions around the world were doing for their tools as well as their EA rituals and discovered that within the United Grand Lodge of England (“UGLE”), there was an extra tool, namely the chisel. I started wondering, why we did not have the chisel as well? This in turn, became a rabbit hole which, like Alice, I rapidly descended into this undiscovered world and family of Freemasonry.

As I explored, I discovered that the Grand Lodges within the USA are all remarkably similar in their rituals, and their form make them like siblings. When compared to the Canadian Provincial Lodges, the similarities are strong, but we are more like first cousins, and then when compared to the United Grand Lodge of England or the Grand Lodge of Scotland, we become even further removed; of the same family with some distinct likenesses, but differences have evolved over the generations.

We start with the exploration of some of the numerology of Freemasonry, in this case the number three (3). The preponderance of triads, or sets of three items, is one of the striking features of Freemasonry. There seems to be three of everything: three degrees, three knocks at the door, three principal officers, three greater lights, three lesser lights; three immovable jewels, three movable jewels; this list goes on and on and is continually explored. In fact, Freemasonry abounds in so many symbolic triads it is even more striking when a set of Masonic Symbols does NOT come in a group of three (3)! In most USA jurisdictions, there are three working tools ONLY in the Fellowcraft degree; the Entered Apprentice has two working tools, and the Master Mason’s degree has only one. In other countries, most notably English-speaking ones, each degree comes with a triad of working tools. Under the UGLE, the third tool of the Entered Apprentice is the Chisel, and the Master Mason’s tools are the Skirret, the Pencil, and the Compasses.

Let us explore all these tools, as well as the trowel which is notably absent in Canadian, Australian, English and Scottish Lodges.

Under the UGLE, the first two working tools of the Entered Apprentice—the Twenty-four-inch Gauge and the Common Gavel, are the same as in the USA. With the Twenty-four-inch Gauge (basically a two-foot-long ruler), we discover, that “it being divided into twenty-four equal parts is

emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts whereby we find eight hours for the service of God and a distressed worthy brother, eight for our usual vocations and eight for refreshment and sleep.” We further learn in our Installation of Officers work, that, “The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and inclining neither to the right nor to the left, in all our actions have eternity in view.” In both pieces of ritual, balance in our lives, our actions, and our thoughts is our long-term goal.

An interesting thing to note, that while the Twenty-four-inch Gauge is identical to that in the US, the explanation of the Common Gavel is slightly different in Scotland. Scottish ritual explains the Gavel “teaches us that skill without exertion is of little avail, that labor is the lot of man, for the heart may conceive, and the head may devise in vain, if the hand be not prompt to execute the design.” Contrasted to our ritual, where the Common Gavel serves to “divest the heart and consciousness of the vices and superfluities of life,” the Scottish Gavel emphasizes the need for exertion and effort in a timely manner to accomplish our goals.

Although the Twenty-four-Inch Gauge and Common Gavel may be familiar to US Blue Lodge Masons, the Chisel is not! The Chisel, “points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized Society.” This concept, pairing the Chisel with education is a fascinating juxtaposition as we often consider that education is cumulative, where over time, we “accumulate” knowledge, skills, and qualifications. The Chisel is an implement of great sharpness made use of by Operative Masons that cleaves unnecessary rock from usable stone. This is an idea that education might be used to pare away the unnecessary while leaving us with only what is vital is both profound and paradoxical meriting deep study and contemplation. In fact, the chisel is a tool of paradoxes: small, yet powerful; emblematic of education via elimination, not accumulation. This makes sense when put in combination with the paradoxical nature of the candidate’s preparation: “neither naked nor clad, barefoot, nor shod, hoodwinked” (“yet seeking light”), and with a cable tow once around his neck in which condition, he is seeking freedom.

The three English and Scottish tools of the Fellowcraft: The Plumb, the Square and the Level, are identical and ritual demonstrates that they are emblematical of identical teachings, “the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering we are traveling along the level of time to that undiscovered country from whose bourne no traveler returns”. Easy enough to do, EXTREMELY hard to do well.

The three English working tools of the Master Mason are foreign to the American Mason from any of our multitude of our Grand Jurisdictions. Although the Compasses have special significance to the Master Mason, ritual ascribes and reinforces the use of this valuable tool as taught to our Entered Apprentices in the USA as to “circumscribe our actions and keep us within due bounds” as well as to our Worshipful Masters, “to limit our desires in every station, that rising to eminence by merit, we may live respected and die regretted.” Yet, in English/Scottish/Canadian ritual, “The Compasses remind us of God’s unerring and impartial justice, Who, having defined for our instruction the limits of good and evil, will reward or punish as we have obeyed or disregarded His Divine commands.” The circumscribing aspect of the Compasses is here reiterated, but with a special emphasis on the idea of justice, and that if we fail to subdue our passions (and improve ourselves in Masonry), then we will be judged for it, even if we are to escape earthly punishment. In the USA, we have replaced this with the Emblem of the Book of Constitutions guarded by the Tyler’s Sword which “reminds us that we should be ever watchful in our thoughts, words, and actions, particularly when before the uninitiated; every bearing in remembrance those truly Masonic virtues, Silence and Circumspection.” *To be continued in the November Short Talk Bulletin.*

Masonic Service Association Emessay Notes
October 2022

The Door

by

Worshipful Brother Brian Ellis
Senior Deacon of Blue Mountain Lodge No. 67 of Phillips Maine.
Grand Steward of the Grand Lodge of Maine.

A door in its physical shape is used to enter or exit a place of business or residency. It can slide or swing open depending upon how it was designed. A door for the most part operates and is easy to open. If it is locked, the right key will solve that challenge and allow one to enter. A door can be branded with new and magnificent designs. Other doors may be old, rusted, and off centered requiring a little more effort to open.

The physicality of a door is simple based on what is seen from the outside. The symbolism of a door, however to a Freemason takes on a much deeper meaning. When a man realizes that he is ready to become a Mason, he will venture out and seek that door. He might ask someone he knows or a relative. Now the man may walk through that door having no idea the real meaning of what going through it means, but this door has become an opportunity. Just like asking a fellow brother how to become a Mason a “door of opportunity” has been opened. This door is not physical, but a mental symbol of a chance that has been provided. This door is most likely “locked,” and the right “key” or brother must be found in order to unlock it.

This is merely the beginning of many doors that a future brother must face. Once the decision to be a Mason takes place, it is then met with other symbolic doors. That door being the Counsel of Deliberation, which must approve the man and a door by the lodge must be opened by voting him in.

A brother about to begin his Entered Apprentice degree stands in front of a special door. This door doesn't give in as it stands firm against the new candidate, not about to reveal what is before him in the lodge. This man at the door must be of good report and worthy of passage through this door that is ahead of him. Three distinct knocks must be applied to the door and in doing so the door calls out to the lodge that someone wants to enter not only the lodge but the Fraternity. Once found worthy to enter the door gives approval and swings open and the man enters to what could be the most important door of his fraternal life.

The soon to be Mason is choosing to close a door of a past life. Good or bad, this life has no more meaning because the Masonic door will change the way he views life. A door of darkness still rests upon this new candidate, but this door knows that he is in good hands with the brethren and officers who are in the lodge as they assist him. Being brought from darkness to light, a new door takes the now new Mason out of that said darkness and into Masonic light. The new brother's first obligation may become the most important and influential door ever as it sets the tone for what it means to become a Freemason. The explanation of the working tools opens the door of education and new views may not have been thought of before.

This door of an Entered Apprentice is of course one of Three Degrees a Mason will pass through. As one progresses to the next degree, another door will be knocked upon. That knock is followed by an evaluation to see if the brother is worthy to pass. This symbolism explains the importance of these doors opening slowly to a Mason, one at a time, with an understanding of just

how important each door is. Every additional door that is opened reveals more knowledge of Freemasonry and opens the eyes of the craft to the brother even more.

The Master Mason degree takes on a door that can be somber yet heavenly as the re-enactment of Master Hiram's death is performed. It is there that the brother listens closely to a performance as he is representing Master Hiram himself. This door is a symbol is being put to death and being raised into the light. The door of this performance gives the Mason insight to the faith we have in our God. Once the Master Mason degree is completed, he can see the deeper meanings that these new doors have opened.

The Blue Lodge degrees are much like the physical doors that we see every day. If we want to open the doors to Freemasonry, we must be willing to turn the knob and be ready to walk through. Sometimes we don't know what's behind that door. The stairs or the hallway is dark, and we must work through those obstacles. Brothers who pass through this door must take one step at a time beginning at the Entered Apprentice, through the stairs of the Fellow Craft and work through the Master Mason degree. When this is completed the rewards of those doors are fulfilling and with proper maintenance, will never be closed.

The doors come with great responsibility and further maintenance. A brother cannot afford to let the door of this lodge become rusted or broken. He must work hard to invite others to also come to this door he now has walked through. He must also be aware of the evil that surrounds him waiting to destroy the brother's door. He must have a strong grip of his gavel and Tyler sword to keep all cowans away. To always protect the door and never let it go into the wrong hands.

A new Mason has an opportunity to open more doors in the Masonic world. Scottish Rite, York Rite, and other Masonic communities are available should the brother want to pursue them. These doors open more knowledge than he had once before. The ability to learn, study, and read are amazing educational doors that are always available. If the brother tries to open a door and it is found locked, he can take the time he needs to find the right key. Some Masonic doors are not easy to open and takes that said time and dedication, but never let a shut door stop from progressing forward.

Indeed, doors come in all shapes and sizes. Each door has a scenario that requires the correct way of correct passage to enter. The doors of Masonry come in all characters and it's up to the brothers to enter with the correct moral and mental commitment. The wrong door will lead the Mason away from what's right and lead to one wrong door unto another until the right door is blurred. Let Freemasonry be a door of love, purpose, and one that will give eternal happiness.

Finally, when the day comes that the brother must stand at the greatest door of all, that golden door to the glorious lodge above. Let all the brothers hope that that door is knocked upon with the satisfaction of a life well lived. That every good door was opened, and every task was well maintained. The doors were oiled well and never let to rust in the brother's Masonic life. That in the end the great door of heaven is blessed upon that great and noble Masonic brother.

NOVEMBER 2022

Our Masonic Toolbox, Part Two of Two

By
Bryan R. Musicar Kelvyn
Park-Willing Lodge No. 1075
District Education Officer for the 5th Northeast District,
Grand Lodge of Illinois, A.F. & A.M.

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Continued from the October 2022 Short Talk Bulletin

The Compasses should be familiar to every Master Mason in the USA, yet the Skirret and Pencil are not, but neither are their lessons only apt for those who have been raised to the Sublime Degree. Ritual explains that the Skirret, “is an implement which acts on a center pin, whence a line is drawn to mark out ground for the foundation of the intended structure. Whereas we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of pointing out that straight and undeviating line of conduct laid down for our pursuit in the Volume of the Sacred Law.” Further, we learn that “the Line teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.”

The Skirret is a tool to be used in the preparations for laying a foundation. It is like a spool of thread with a handle. The loose end of the thread has a loop or ring which will catch the center pin. The Skirret’s thread is allowed to unwind and is kept taut. Once the desired length is reached, a piece of chalk or other marking implement may be used to mark the foundation, the Skirret’s thread keeping the chalk in a straight line all the while. It serves a similar purpose to a ruler when drawing a straight line on a piece of paper. The cleverness of it though is in its versatility. With the thread wound up, it takes up little space and can be carried in the pocket of an apron. When the Skirret’s thread is affixed to a center pin and allowed to unwind, it becomes longer than any practicable ruler, straightedge or Twenty-four-inch Gauge could ever be and equally as precise. When we consider these qualities in relation to the Volume of the Sacred Law, the Skirret becomes the tool which helps us understand how the Volume of the Sacred Law applies to ourselves. Most Volumes of the Sacred Law, be they the Torah, Bible, Koran, Bhagavad Gita, Pali Canon, etc., were written millennia ago, in cultures and contexts vastly different from our own modern world. Yet we are told in the Entered Apprentice Charge “To consider it as the unerring standard of truth and justice, and by regulating our actions by the Divine precepts it contains.” How do we apply the stories and laws of these ancient tomes to our daily lives? Via the use of reason, faith, and proper behavior at all times which is emblematically represented by the Skirret.

The third working tool of the Master Mason is the Pencil. For many of us, the pencil was the first REAL writing implement we took into our hands. After enjoying finger paints and crayons as children, our first writing and arithmetic lessons were done in pencil. Canadian Ritual explains that the pencil, “teaches us that all our words and actions are not only observed and recorded by the Most High, to whom we must render an account of our conduct through life.” The pencil reminds us that our actions not only have consequences on earth but also write a record of our conduct by which we will be judged. If we look at the Pencil more literally instead of allegorically, it is, like the Compasses

and Skirret, a tool of planning. The Compasses and Pencil can be used to draw designs upon the Trestle board, and the Skirret then helps the Master Mason prepare the ground for the foundation, before the first Fellowcraft tries the first squared stone, even before the first Apprentice descends into the quarry with Gauge, Gavel, and Chisel in hand. As Masters, we are now “overseers of the work”—we are Masters not just of the Craft, but, ideally, of ourselves. Apprentices represent the Rough Ashlars, selected for the building but completely unprepared, and unworked. Fellowcrafts are Perfect Ashlars made ready by the hands of the workmen and tried repeatedly by the Plumb, Square, and Level. Masters, however, are stones ready to become part of the building itself. A Master, again ideally, has learned to subdue his passions, internalized, and has become inseparable from his work and is now complete. Masonry, if done correctly, should have done its work upon the Master, and then the Master is able to step back to guide the Fellow Crafts and Apprentices; he has become a Part of the Temple instead of merely a man working on it. Just like a trained swordsman is more than a man with a sword, a Mason is far more than a man with a toolbox and as such, he will now direct the rest of the Temple to be built. In the same way, Masters are expected to be able to oversee the work of building the Temple in their own souls. It is no longer sufficient to chip away upon the stone, or try ourselves by the Fellow Craft’s tools; now, as Masters, we must actively plan and contemplate the building, using the Compasses, Skirret, and Pencil.

Although the Third Degree is the culmination and completion of the Ancient Craft Blue Lodge degrees, we also see that the Third degree is a degree of commencement or graduation, and thereby a return to the beginning or foundation of our Masonic journey. The Compasses, Skirret, and Pencil are the tools used before all others. They are the tools of planning and design. We are masters of that which we can control; and as masters we ought to be stones, tried and true, fitting “that house not made with hands, eternal in the heavens”, while governing the craft with wisdom, providing strength and support for our brothers as the other workmen, and adorning our Craft by the Beauty of the fine work we hope to leave behind for the next generation to come.

The Trowel is the Master Mason’s unique working tool in the USA, he being invested with all the implements of Masonry as well at the same time. Ritual tells us that it was “made use of by Operative Masons to spread the cement that unites the building into one common mass, but that we as Free and Accepted Masons make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection which unites us into one sacred band or society of friends and brothers, among whom should exist no contention, except that noble contention, or rather emulation, of who can best work and best agree.” Considered so, the Trowel is an excellent complement to the Compasses, Skirret, and Pencil. While they are used before the first stone is ever hewn, the Trowel is used to complete the building, both literally and symbolically, uniting the stones and the brethren as well as the disparate elements which make up our very selves. “On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.”

If the Entered Apprentice degree symbolizes the physical and the Fellow Craft’s degree the spiritual, then the Master’s degree implies a sense of balance as well as forward thinking, placing the needs and ultimate destiny of the craft before himself and thereby it is fitting that the Master’s working tools are the tools of both the beginning, namely the Twenty-four-inch Gauge, Gavel, Chisel, Compasses, Skirret and Pencil, as well as the tools of finishing, namely, The Plumb, Square, Level and Trowel.

Slowing the Sands of Time

by R. W. Brother Chad M. Lacey,
Past Master of Dundee Lodge No. 190
Carpentersville IL

(Editor's Note, the article is reprinted from the September issue as a portion of the article was omitted in error)

Do you remember the carefree days of your youth when summer felt like it would never end? Time seemed to move so slowly back then. The days and weeks would crawl along, yet now months zip by faster than we can take hold of them. Have you ever stood on the eve of a New Year, and looking back, wondered where the time went?

I have asked many people those questions, and it seems we all experience the same phenomenon. Even more troubling is the observation that the older you get the faster time seems to move. It's accelerating! Yet we all know that 365 days when we were 8 years old is the same amount of time for us this year. Then what's the difference? What has changed?

I have good news. Scientists think they have discovered why we perceive time differently as we age, and they believe we have the ability to slow it down again. Let's begin with the 'Why.' Human beings are designed to maximize efficiency. Our bodies and our minds are always working to do the most with the least. The result of this evolutionary process is that we are creatures of habit. We drive the same route to and from work every day to eliminate the need to actively navigate. We can get there and back on a sort of physical and mental 'auto-pilot' This frees our minds to work on other problems or to relax by zoning out to the radio. We develop a morning hygiene ritual where we follow the same steps, in the same way, every day. The only time this gets disrupted is if some external event forces us to deviate from the norm, and when that happens, we are usually out of whack the rest of the day. We need and want that routine to feel normal. The same is true for the jobs we perform, the hobbies we engage in, and the relationships we maintain.

Our conception of time resides in our memories. Imagine a book with the numbers 2022 stamped in gold on the cover. Now imagine that every time you experience something new or unexpected, you add a bookmark at that page in the book. Your car breaks down. You make a new friend. You taste something strange. Each of those is a bookmark. It has nothing to do with being good or bad, just something memorable. When we look back on New Year's Eve, we are observing the number of bookmarks sticking out of our 2022 book. If there are lots of them, it feels like a lot happened that year. If a lot happened, then it must have taken a long time. Is the book almost empty? Then the year seems to have flown by in no time at all.

Our efficiency is part of the problem. We get so good at living on autopilot that there aren't many memorable moments to record. One day looks just like any other. This week blends with the weeks before it. Those weeks turn to months and those become years. Then we find ourselves wondering where the time went.

When we were children, the whole world was new to us. Everything was fascinating, frightening, bizarre, or magical. Every day was filled with wonder. Every object and situation we encountered was a lesson to learn and a memory to preserve. We added dozens of bookmarks to every page of our book of life. Those days seemed to last so long because there was so much worth remembering.

As we grow older repetition and familiarity take the magic and mystery out of life. We've been there and done that. We have experienced so much that very few things catch our attention or attract our wonder. This is the reason why time seems to pass so quickly for us now, and why it seemed to pass so slowly when we were young.

So how can we slow it down? You probably have a notion of the answer by now. We need to create more memories. This doesn't mean you need to take costly vacations to exotic lands, although that certainly qualifies. It just needs to be something memorable. Take a walk with a friend you haven't seen in a while. Drive an unfamiliar route to work here and there. Attend a free lecture at your local library on a topic you know little about. There are countless ways to create more memories, but it requires a conscious effort to switch off your 'auto-pilot' once in a while. If you would like to learn more about the perception of time, I recommend reading the work of Dr. David Eagleman, a neuroscientist at Stanford University.

There are many aspects of growing older that are out of our control. The fullness of our time is fortunately not one of them. We can choose to create more memorable events in our lives, even with the slightest efforts. Make room for spontaneity in your daily routine. Every new discovery will help you slow the sands of time.

DECEMBER 2022

How Do I Find Your Lodge?

- Beyond the Location –

By
Shem T. Peachey

The author became a Freemason in Union Lodge No. 324 in Mifflintown, Pennsylvania. He is a Past Master of Tularosa Lodge No. 49 in Tularosa, New Mexico, and served as Grand Master of Masons in New Mexico in 2001. He currently serves as the Secretary of Sacramento Lodge No. 24 in Alamogordo, New Mexico.

To explore how I may find your lodge, I must first explain who “I” am. I am a Mason who will be visiting your area and would like to visit your lodge; or I am a Mason planning to move to your area and want to know more about the local lodges; or I am a man of good character who has decided it is time to take the next step to become a Freemason. So, how do I find your Lodge?

The telephone directory is probably no longer an option to find a lodge. Many people may be unaware that Grand Lodge web pages usually have a lodge locator system. My first option is probably to just do a simple Google search. Will my Google search show your Lodge? Surprisingly, many lodges are not discoverable through a basic internet search.

If I find your lodge on Google, does it have a telephone number, web page and physical address? Let’s look at each of these:

- It is easy and free for a lodge to have a Google page. Here is a bonus — Google will send you reports on the number of phone calls, web page hits from Google and requests for directions. Why does Google do this? To collect information of course, and they would like you to purchase ads. Ad purchases are not required. Other search engines and navigation applications have similar functions but may only show basic information, such as address, telephone number and web page.

- If I call your lodge telephone number, does someone answer? If a business does not answer the telephone, it loses customers. The same is true for a Masonic lodge. If you do not have a lodge telephone, you can get a VOIP (Voice Over Internet Protocol) service for about \$55 US per year, then set it to call forward to the responsible member. It may need to be connected to a WIFI modem, but it does not have to be at the lodge. A similar setup can be done with a trac phone, but the cost varies due to the requirement to purchase minutes. The important part is to have a telephone number that can be published on the internet to help people find your lodge. Today’s younger generations expect instant communication, and they have probably never touched a telephone directory.

- If I send an email or complete a contact form, do I receive a timely reply. Today, it is very easy to set up a free email account for a lodge, then simply forward the messages to the responsible member. If you use Gmail, you can use the same account to take ownership of your Google page.

- If I find your lodge web page, is it well organized, informative, and current? Do I find information on upcoming meetings and dinners, etc.? Is there reliable contact information that works? Does the web page have the proper metadata to ensure a top hit on an internet search? Smart phone search engines have almost completely replaced telephone directories and personal computers to find businesses, services, goods, and places.

- Make sure your lodge address is listed correctly. A simple address search through the postal service will verify the correct address format. You should also test the address with a navigation program.

When I arrive at your lodge, how do I find it? Is the property well maintained, free of trash and weeds? Is the building in good repair? Does the building look occupied or abandoned? Curb appeal is important.

When I step inside your lodge building, how do I find it? Is it clean, free of clutter and well maintained? Are the restrooms clean and well supplied? The recent pandemic reminded us of the importance of proper hand washing. It does not cost much to be clean -- it just takes a little work.

How do I find the brethren in your Lodge? Am I welcomed, do the officers introduce themselves, does someone introduce me to others? Is there an emphasis on fellowship before meetings? In other words, am I made to feel like this is a lodge that I would like to be associated with and join or visit again? What is my first impression?

If I want to petition or get more information, does someone take the time to visit with me and provide information. Is a petition readily available? Today, many jurisdictions publish petitions electronically. This makes it very easy to have a petition on a smart phone that can be shared with others. You may want to develop a tri-fold brochure specific to your lodge. Regardless how it is done, it is important to have petitions and information, such as Masonic brochures, available at the lodge.

How do I find your lodge meeting? Do the officers and other team members know their work? Do the officers portray respect for our ancient craft in their dress and etiquette? Is degree work well executed?

What is my impression of your lodge? Did I get a sense that the officers work as a team? Do the officers have goals that they are working on? Are they carrying out our Masonic mission of making Masons? Do the Past Masters enthusiastically support the Master and officers? Is there fellowship time after the meeting? Is the lodge active beyond just having a short meeting and going home?

How do I find out about other lodge events? Some lodges host periodic social events. These events may range from occasional lunches or dinners to regularly scheduled coffee groups. Is it possible for me to attend these events as a guest to learn more about Masonry? If your lodge has social events, how do I find out about them when I visit your area?

How do I find your lodge on social media? Some jurisdictions encourage their lodges to use social media while others may restrict its use. If you use social media, is it easy to contact your lodge? Since there is such a wide range of social medial options and standards of use, I will defer to your local experts.

Every topic I covered in this article is something that each lodge can do. Furthermore, each topic is either free or relatively inexpensive. Two lessons from my personal background have always served me well in Freemasonry: a place for everything and everything in its place; and its cheap to be clean. However, there is one more point.

After I find your lodge, how do you find me? I have an equal responsibility to participate and to do my part to ensure I am a brother with whom you would want to associate.

When I travel to your area, or when I consider moving to your area, it is my hope that I will find your lodge a welcoming place to continue and expand my Masonic experience. If I decide to pursue a desire to become a Freemason, it is my hope that I will find a group of fine gentlemen and a fraternity with whom I want to associate. Finally, may you find me a welcome addition to your lodge.

Masonic Service Association Emessay Notes
December 2022

A Man Plucked Off His Shoe and Gave It To His Neighbor

By

R. W Brother Wade E. Sheeler, P.S.G.W. Secretary,
Newton Lodge No. 59, Newton, Iowa

In the Entered Apprentice degree, the candidate enters the lodge room neither barefoot nor shod. On one foot he wears a slipper, the other is bare. Later on in the degree, the question is asked “Why were you neither barefoot nor shod?” The answer... “This was agreeably to an ancient Israelitish custom. We read in the book of Ruth, that it was the custom in former times concerning redeeming and changing, that to confirm all things a man plucked off his shoe and gave it to his neighbor.” So, what is the meaning of this ancient custom?

Elimelech and Naomi were Ephrathites from Bethlehem. They had two sons named Mahlon and Kilion. The family moved to Moab and later Elimelech died. The two sons married Moabite women, Orpah and Ruth. Later on, Mahlon and Kilion died, leaving all three of the women as widows. Naomi decided to return back to the land of Judah. Orpah and Ruth decided to make the journey with Naomi, who begged both women to stay with their people in the land of Moab. Ruth was not to be deterred. She was determined to return with Naomi.

Naomi had a male relative from the clan of Elimelech named Boaz, who was of means. Ruth went to the fields of barley owned by Boaz and picked up barley left from the gleaners. Boaz eventually noticed Ruth and asked who she was. He instructed his gleaners to leave extra culms of barley in the field for Ruth. Boaz and Ruth eventually fell in love.

In ancient Israel under the terms of Levirate marriage, the brother of a deceased man is obliged to marry his brother’s widow. Levirate marriage has been practiced by societies with a strong clan structure in which exogamous marriage (marriage outside the clan) is prohibited. For the widow, this is a protection for her and her children ensuring that they have a male provider and protector. Although there is no record that Ruth’s husband had another brother in Judah, we do read that there was a relative that was closer in lineage than Boaz. This individual was known as a “kinsman-redeemer.” If the man refused the levirate marriage, the woman was to pull the sandal off of his foot and spit in his face (Deuteronomy 25:9).

Before Boaz could legally marry Ruth, he needed to get a release from the kinsman-redeemer. Boaz went to the gate of the city and met with ten elders. The city gate in ancient times, was analogous to today’s court room. It was a place where issues were decided and witnessed. Boaz asked the kinsman-redeemer to redeem Ruth. The kinsman-redeemer replied, “I cannot redeem it, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.” He then drew off his shoe and gave it to Boaz. The kinsman who relinquished his right may be understood to say to Boaz: “I give over to thee all my right in this matter as fully as I know give thee this shoe.” This act, which was witnessed by the elders, could not be rescinded. Boaz took Ruth as his wife and their son Obed became the father of Jesse and grandfather of King David with lineage to Jesus.

Masonically, what does this mean to each of us? The shoe as a Masonic symbol, is to remind us of the duty of constancy and fidelity in our engagements. Whatever contract we may make, we must honestly fulfill. We must perform to the utmost of our abilities. Our Masonic obligations are contracts that we make with our brothers, that we are to fulfill. Our obligations bind us to the highest principles of Justice and Truth.

The shoe is a symbol of a promise, and the Masonic Blue is the color of perfection. The tekhelet dye comes from Murex snails whose blood is purple until exposed to sunlight when it then turns a sky blue. The sky blue does not fade and is everlasting. Blue threads are woven into Jewish holy garments and the Israeli flag is blue.

The symbolism contained in the story from the Book of Ruth is not to be confused with that in the Rite of Discalceation.

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