

# St. John's Lodge No. 9, F. & A. M.

## Trestleboard

JULY 2018

*Jim Russell, editor*



Serving Seattle since 1860

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## FROM THE EAST

Seann Maria, *Master*



In our last stated meeting, I truly appreciated the time and attention you paid towards envisioning this Lodge in 15 years. I fully intend on continuing this topic as a theme in the coming months. I can't stress enough that the brethren of this Lodge need to engage in Masonic labor for the benefit of yourselves, your brothers, and the Lodge's survival. If the Masonic experience we offer to new candidates is one of a meal, followed by an unforgiving recitation of ritual and Lodge business, then we are bound to dwindle in numbers and fade into time. Masonry is a magnetic force that has attracted intelligent and visionary people as the spotlights of it's membership. The reason they were attracted to the fraternity was because it fostered and nurtured the spirit of curiosity to be better and created an environment that protected them for a few hours from the simple matters of a mundane world. This time allowed them to discuss complex matters of moral and philosophical importance. These sort of discussions specifically resulted in creating an entire historical period called "The Enlightenment" which itself sprouted forth democracies and scientific methodology which has fundamentally changed the social fabric of our species.

This is what we are so dearly in need of.

We need Light.

By my count, we have eleven official committees, and several unofficial ones. The different men who account for all the members on all those committees amounts to about the same ten brothers. This Lodge has an endowment, investments, and commits itself to a series of meals and "charities", yet by definition none of these matters are Masonic by nature. None of these are matters that would inspire a visionary person to seek out Freemasonry. You must ask yourself how we are providing a safe place that nurtures the curiosity to become a better man. You must ask yourself why the money and time we spend on our dinner events outweighs the money and time we spend on our brothers' betterment. If for just one month we all focused on observing the life of one of our own and then applying our efforts towards enabling them to achieve their moral and social virtues, I cannot imagine how impactful we could be on the betterment of everyone in our communities. We have the capacity to grow into something much more than who we are now. I will be proposing ways to change the impact we provide to our brethren in the coming months and opening the floor for discussion, but should we choose to keep our feet planted right where they are, the darkness of the North will swallow us very soon.

Let there be light, Brothers.

## CALENDAR



- July 11 (7pm): Master Masons Study Group
- July 12 (7pm): Officers meeting
- July 18 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated - Herb's Night
- July 22 (11am – 4pm): Lodge picnic at Nile (Sunday, Area B)
- July 25 (6:30pm): District 5 meet
- July 25 (6-8:30pm): Greenwood Seafair Parade
- July 25: Seattle Teachers Autism Symposium (STAS)
- July 28 (10am): Past Masters Brunch Jimmy's on Broadway
- July 31: STAS
- August 1: STAS
- August 4 (10am): Open Air Degree, Masonic Park
- August 8: STAS
- August 8 (6pm): Board of Trustees
- August 9 (7pm): Officers meeting
- August 11 (6pm): family night Everett AquaSox baseball
- August 15 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated (casual dress)
- August 18 (6:30): Visit to Skykomish Lodge (railroad degree)
- September 3: Labor Day
- Sept. 4: Happy Birthday to us!
- September 9-11: Rosh Hashanah (Jewish New Year)
- September 12 (7pm): Master Masons Study Group
- Sept. 13 (7pm): Officers meeting
- September 15 (5pm social hour): 158<sup>th</sup> Anniversary Celebration Ivar's Salmon House
- September 17 (7pm): Fellowship Night
- September 18-19: Yom Kippur
- September 19 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated
- September 29?: Trip to Portland Shriner's Children's Hospital
- October 10 (6pm): Board of Trustees (2019 Budget preparation)



## ***ANNUAL PICNIC IN JULY; STATED MEETING CASUAL ATTIRE***

As we approach mid-summer (really!), St. John's members and families will again be enjoying a fun-filled day at the Nile for our annual picnic festivities. It's a little earlier this year, so don't get caught napping. On Sunday, July 22, Master Seann Maria invites everyone to "party on!"

Be sure to get your reservations in right away so we can be prepared to have enough food on the barbecue. We'll be selecting from a choice of hamburgers, hotdogs, and chicken. St. John's families will be bringing the salads and desserts or fruit. Those with last names beginning A-J are asked to bring a choice of salad or fruit; names with K-Z should bring dessert.

Bring your families and any potential St. John's members and their families for fun, brotherhood, good food and a good time. This year we return to area 'B' (site of former helicopter "episode").



**Hawaiian casual**

This month's stated communication will feature our annual Herb's Night. Wear something casual (avoid the heat) such as a Hawaiian shirt or Muumuu for the ladies.

St. John's will hold this month's stated communication July 18. ***Please make your dinner reservations with the secretary at 206 623-0261 by Friday, July 13, prior to the meeting.*** If you need a ride, the secretary will be happy to find one for you. Do you know of a brother who has not attended Lodge in a while? Call him and ask if you can pick him up and bring him to Lodge.



### **Students Honored in June**

Eight students were presented a certificate recognizing their achievement and a pocket compass to remind them of a lesson addressed at the June stated communication. Present were students Kris DiGiulio, Ms. Brittany Dinkins, Ms. Michelle Harrison, Ms. Emily Hennings, Ms. Susannah Maher, Liam Shissler, Ms. Hannah Wehl, Marshal Werfelman and their family members. Unable to attend were students Ms. Sydney Albriksen (family present), Mrs. Crystal Harrison (family present), Ayden Hackett, Carl

**WB Koteles congratulates student**



significant share of our charities budget since 2005.

Hennings (family present), Morgan Nagy, and Ms. Vienna Scheyer.

St. John's Lodge awarded \$20,000 in scholarships for the 2018-19 academic year. This has been a

### ***Portland Shrine Hospital Date Change***

VWBro. Ashley Brinkley reports that the one-day trip to the Portland Shriner's Hospital is still a work-in-progress.



**Shriners Hospital - Portland**

Our 2018 budget will cover expenses of the bus, van, or train, with participants paying for their own meals. However, the date for the trip as scheduled for Saturday, September 8 conflicts with the hospital staff's commitment to a special program that weekend and they will not be available to serve our needs. VWBro. Brinkley will attempt to find another date in October. Twelve members have indicated an interest in this trip. If you would like to add your name to that of those interested, contact VWBro. Brinkley at 206 601-5118 or [threehounds@aol.com](mailto:threehounds@aol.com).

### ***Lodge Dinner Chef Lutge added to Rumba Restaurant Staff***

St. John's dinner chef Jed Lutge has recently been hired on at Rumba Restaurant on Capitol Hill (1112 Pike St.). Worship Master Seann Maria encourages brothers to patronize the upscale Caribbean restaurant, opening hours at 5pm seven days per week. Mr. Lutge enjoys preparing our monthly dinners and plans to continue doing so.

***Rum rules at Rumba. This Melrose Corridor bar boasts an impressive collection of over 200 rums from all around the world.***

Inside, the decor is sunny and fun with bright blue leather chairs and a subtle tropical vibe (a kitsch 'beach' mural, a wall-mounted marlin, nautical memorabilia on the dark wood bookshelves), the perfect backdrop to an evening spent exploring different rum-based cocktails.

The drinks menu includes four different twists on the classic Daiquiri as well as more Martinique inspired drinks like the Ti' punch. The food menu covers Central/South America and the Caribbean with dishes such as empanadas, ceviche, and tacos. The atmosphere is as lively as the décor.

# **Michael Rust Memorial Family Picnic**

widows and members

**Annual Picnic & Potluck - Sunday – July 22, 2018 – at the Nile**  
**Hosted by St. John's No. 9**

This is another chance for your family and friends to enjoy the fun and hospitality of our Masonic Fraternity! Invite tomorrow's Mason today!

## **Entertaining Jugglers & Acrobats**

Hamburgers, hotdogs, chicken & more + coffee and a limited variety of soft drinks.

Please bring **one** of the following to feed eight (**suggested by last name**):

**A-J** salad or fruit dish

**K-Z** dessert (cookies, cake, pies, etc.)

If you can't live with that, do it your way!

Bring special utensils and any other preferred beverages.



11:00 am – Select your table and bring your potluck item to the buffet line. Mix and mingle. **HAVE SOME FUN!**

11:00 am – 2:30pm games – bring your volleyball, Frisbee, croquet, horseshoes

12:00 pm – **hamburgers, hotdogs, chicken from the grill**

**Swimming is allowed *only* with adult supervision. NO Life Guard will be on duty.**

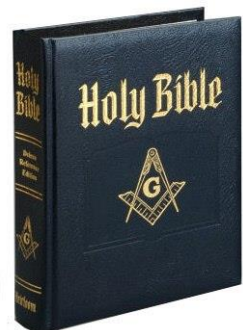
**RSVP!** We need to know how many will be attending to make sure we have enough food and games for everyone to enjoy. email Jim Russell [jimrussell58@frontier.com](mailto:jimrussell58@frontier.com) or call 206 623-0261

## **Basic Principles of Freemasonry**

Often criticized as being a “pagan” or “Satanic” cult, Freemasonry has had to fight against a good share of misinformation throughout the years.

According to the Masonic Information Center, Masons believe there is one God. However, we do believe in religious freedom, so we often use the name “Great Architect of the Universe” and other non-sectarian titles so

as not to offend members of different faiths. Masonry requires of its members a belief in God as part of the obligation of every responsible adult. In North America, a Bible is predominantly used as the “Volume of Sacred Law,” which is the “rule and guide of our faith” to every Mason, and is essential to every meeting.



Masons stress personal responsibility, a personal relationship with God, a commitment to community and country, and a willingness to give charitably. The tenets of Masonry are friendship, morality and brotherly love.

“The organization is for self-improvement mainly,” says Dr. James Esswein, Past Master of Chetek Lodge (WI). “We are not a community-service group like the Lions or groups like that; we are committed to improving the community by inspiring men to improve themselves.”

## **Seattle Teachers Autism Symposium**

Here's the good news: All three scheduled sessions of the 2018 Seattle Teachers Autism Symposium (STAS) are filled to capacity – with a waiting list. Here's more good news: St. John's has agreed to schedule a 4<sup>th</sup> session!

VWBro. Jim Maher has offered to put a media person in touch with chairman Bro. Kent Curtis to hopefully increase public awareness of this event. Bro. Curtis reminds everyone that the sessions this year will be moved to the UW Autism Center on lower campus which will save some money by not having to rent facilities at Kane Hall.

All brothers are encouraged to attend at least the opening minutes of one of the sessions to show our presence. If you can help to set up and check in the participants, please let the Master know.

Not only is this sponsorship a worthy community Lodge project, many of our members have first-hand relationships with those on the autism spectrum.

The UW Autism Center is located at 1981 Northeast Columbia Road, Seattle, WA 98195. [View Map](#)



Seattle Teachers  
Autism Symposium

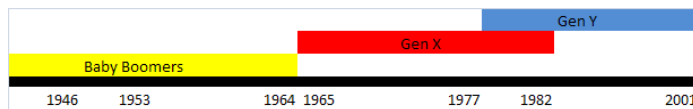
**Save the date: Saturday, September 15  
St. John's 158th Anniversary Dinner**



# LET'S LOOK AT THAT A LITTLE CLOSER



*At our June communication, during our “shrink the Lodge” conversational circle, we discussed many ways we could improve how we relate to one another. VWBro. Tom Eastman volunteered that he had written a paper a short number of years ago on the subject of “generational diversity” – how we need to be all-inclusive in our relationships with brothers who are members of the greatest generation, baby boomers, generation X, and generation Y (millennials).*



## Generational Diversity

*By VWB Thomas G. Eastman, Sr., Past Master Eureka Lodge  
No. 20, Past Deputy District No. 5*

Well, summer is upon us, the Annual Communication of the MW Grand Lodge of F&AM of Washington is over, and there is a new Deputy in District No. 5. Since many of the Seattle area Lodges are dark the next few months, I'd like to give you a little of my background now, and then move on to a discussion of Generational Diversity in the Lodge.

In Eureka Lodge No. 20, I was Master twice, SW twice, JW twice, SD, JD, Marshal, and JS. I have the Lewis Jewel, Daniel Carter Beard Masonic Award, and was Master when the Lodge was awarded its first ever Twain Award. I'm a member of Seattle Valley Scottish Rite and Nile Shrine.

I wrestled at Washington State University, have a Criminal Justice Degree, played guitar in a band when Jimi Hendrix was around town, and I'm an Eagle Scout. I flew helicopters in Vietnam and retired from the Army Reserve as a Lieutenant Colonel. I retired after 32 years with Ford Motor Company-Northwest Regional Manager - and remain an active Boy Scout Leader, NRA Rifle and Shotgun Instructor, and love to Scuba dive.

So that's me, but what about you? What do we really know about our Brothers, and how do we work together at optimum when we often have generations that include Matures, Boomers, Generation X, and Millennials? Each of those generations may differently approach work/life balance, authority, work, values, and attitudes. From many positions of leadership in varied organizations, I have always been faced with managing Generational Diversity.

Let us look at who attends a Lodge's stated meetings-frequently only 15-20 percent of the members. And that large percent not attending are not all from one generation. Why aren't they attending the meetings? Reasons vary, but the underlying cause is commonly that the Lodge has not addressed the Generational Diversity of its Brethren.

Each generation is different and has its own characteristics. Regardless of the bond of brotherhood in the world's oldest and largest fraternity, those differences must be considered in every Lodge Program, Committee, Social Function, and long-term plan.

How can you have a more cohesive Lodge, consider the wide-ranging age differences of the Brethren, and not have a forced one-size fits all? Here are some considerations:

- Recognize the differences in generations, what's important to each, and the history of the generation. For example, Millennials have a high-tech dependency on instant access to information,

where –and you know this in your own Lodge-Matures might not have a computer to receive emails. Develop communications to serve all Brethren.

- Get to really know each Brother. How fascinating is it to discover that one of your Brothers was an actor in the movie Apocalypse Now, or another currently plays in a rock band in Seattle, or another was a B-52 Instructor Pilot? As Masons, we are not concerned with a Brother's status or wealth in life, but we can value their backgrounds and see how truly interesting our Brothers are.

- Emphasize commonality-we all want Brotherhood, came through the same ritual, have the same Masonic values. Lodges run the risk of being adversarial in meetings when differences are focused on, rather than similarities.

- In developing Lodge programs, consider individual needs, particularly in Masonic education and guest speakers. In setting up the annual program, why not ask all of the Brethren what they would like to see presented at meetings? Too often this does not happen. Otherwise, a particular generation can be the annual focus-e.g. all of the guest speakers are WWII veterans talking about their experiences, instead of a broad-based program addressing everyone's interest, including Masonic education.

- Match the experience of long-term Masons with the passion and energy of new Masons, particularly on committees. Amazing results occur with the blending of generationally diverse work groups, such as Lodge committees, and results in more viewpoints and creativity. At a stated meeting, Brethren are more apt to buy-in to a committee recommendation that comes from a diverse group.

- Value every brother, and know that there is a role for everyone who wants one. Keep all of the Brethren engaged/involved.

- Recognize effort. What could be more common across all generations than the appreciation of being recognized? When was the last time your Lodge awarded a Brother the Hiram Award?

My Brothers, I encourage you to openly look at those generational differences in your Lodge and I truly believe this may just help to get more Brothers coming back, or keep them attending.



## Washington Portrait for Charity

Our Grand Master, MW Jim Kendall, is pleased to introduce a special fundraising initiative to fund our continuing efforts with the Honor Flight program, to assist members of our youth groups in the area of leadership



development, and to reintroduce George Washington in our schools.

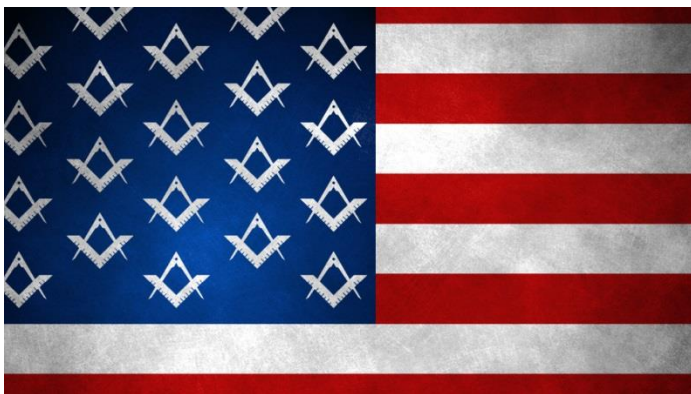
Originally completed in 1796, the Lansdowne Portrait portrays Washington as “a civilian commander in chief.” Here, he is depicted as a man of peace, but nonetheless shown as strong, holding a compelling oratorical pose, while clutching a ceremonial sword.

The history of the portrait is storied. When the British were descending on the White House during the War of 1812, President James Madison sent word to his wife, the nation’s beloved First Lady, to evacuate. Before she did, quick-thinking Dolly made sure their copy of Stuart’s work was rescued, so it would not be destroyed or claimed by the advancing invaders. She had it broken out of its frame and spirited away from the White House’s hallowed halls before she made her escape. The White House was burned, but the Madisons and the treasured Lansdowne were preserved.

34” x 44” framed replicas of this portrait are presently available for sale. The idea is for individuals, Lodges, or concordant bodies to then donate the replica of the portrait to a local school or government office.

We are asking \$250. As this is a partnership with the Grand Lodge of South Carolina, \$130 will be returned to them to fund their charitable effort, the Juvenile Diabetes Research Fund. The remainder will fund our Grand Master’s charitable efforts.

If lodges or individual brethren wish to purchase a portrait or have additional questions, please contact project chairman MW Jim Mendoza at [jim@mendozaline.net](mailto:jim@mendozaline.net).



## ST. JOHN’S MINUTES IN JULY - 1991

From July 27, 1991 Minutes of St. John’s 9:

“WBro. David Moffat...gave a ...report on the status of the sale of the Main Masonic Temple at Harvard and Pine Sts. He stated the Seattle Community College is going ahead with plans to acquire the building. Hopefully it will take place by early fall. In the meanwhile, the interior halls have been painted and the building is being cleaned and repaired. If the Community College is unable to purchase the premises, the Cornish School is interested in acquiring it.”

Also...

Masonic Education: Bro. David Campbell gave a short report on the symbolic meanings of the Hiram Abiff legend. He explained the symbolic meaning of the second section of the third degree relates to all of us in numerous ways. He was joined in this report by Bro. Frank Cushman, WBro. Frank Johnson, Bro. George Atterson and WBro. Orrin Niles who, in their own way, what the legend of Hiram Abiff means to themselves.”

## Hiram Abiff & the ever-dying gods

*Paper delivered by Rt. Wor. Bro. Rabbi Dr Raymond Apple, AO RFD, Past Deputy Grand Master of the United Grand Lodge of New South Wales & the Australian Capital Territory, at the Discovery Lodge of Research, Sydney, 27 January, 2010.*

In the third degree ritual the central feature is the death and upraising of Hiram Abiff. It brings solemnity and drama into the occasion, though our version lacks the theatricality of some other rites which use costumes and elaborate dialogue. All versions believe it is a true story that happened at the time when Solomon constructed the Temple in Jerusalem, but those who look for Biblical backing are bound to be disappointed.

In an article I wrote for the “NSW Freemason” in 1978 I examined the view of W. Bro. Rev. Morris Rosenbaum concerning the Biblical account as found – with intriguing differences – in the First Books of Kings and the Second Book of Chronicles. The relevant chapters are I Kings 5, where Solomon asks his friend Hiram king of Tyre for building materials; and II Chronicles 2, where he asks him also for an expert artisan. Both passages feature a – non-royal – Hiram, who in one account appears to be an architect-craftsman and in the other an artisan skilled in working with brass. Both are called Hiram in tribute to the king: it is possible that Hiram was a generic name for a king of Tyre, like the title Pharaoh for a king of Egypt.

Rosenbaum thought there were two separate Hirams. The Hiram of the Book of Kings is the son of “a widow of the tribe of Naphtali”; the one in Chronicles is the son of “a woman of the daughters of Dan”. If there are two Hirams the mother of one is from Naphtali and the mother of the second from Dan; if there is only one, which I will argue in a moment, his father is from Naphtali and his



mother from Dan. The connection with Tyre is more than geographic co-incidence, since there was a Tyrian school of craftsmanship and Solomon wanted to use Tyrian expertise.

Next problem: if Hiram (or at least one of them) is the son of a widow, his father is dead. II Chronicles mentions Hiram *aviv*, “Hiram his father”. Maybe Hiram the father started the work and Hiram the son completed it. This is the view of the 19th century commentator Malbim, who quotes I Kings 7:40 and II Chron. 4:11, though Malbim may have been influenced by the Masonic legend that Hiram was murdered; when I Kings 7:13 says that Solomon “sent and fetched Hiram out of Tyre” it may mean that an escort was sent to bring the younger Hiram to Jerusalem to finish his father’s work.

This in outline is Rosenbaum’s theory, but I believe he has read too much into the scriptural account. The Books of Chronicles are not always objective history and it is possible that we have not two Hirams but two versions of the one narrative with slight differences between them.

If then there was only one Hiram, how are we to handle the reference to “Hiram his father”, with its implication that father and son were both involved in the work? The answer is that *av*, a father, does not necessarily mean a parent. It can also be an originator or master. Hence the title “Hiram Abif(f)” tells us of Hiram’s professional status as a master craftsman, not about his parentage. Even so, there is no objective evidence that one Hiram dropped out and another replaced him. It is more likely that there was only one Hiram and the Bible does not record his eventual fate.

For that we have to go to legend. In a moment we will examine the Masonic version, but first we need to know whether Jewish Midrash knows of a murder during the building works and whether the victim could have been Hiram. There are Midrashim (e.g. Pesikta Rabbati, Friedmann ed., 1880, p. 25a) which hold that some of the builders met an unusual death, but Freemasonry compresses the tragedy into the death of one builder, the foreman, and though the midrashic material speaks of the dead men entering the afterlife, Freemasonry thinks the foreman was restored to earthly existence, though it is silent as to his subsequent life.

The Midrash asserts that whilst the Temple was being built none of the workmen died or even became ill, enabling the project to proceed apace – presumably illustrating the principle that God protects those who are engaged on a sacred mission (Talmud Pesachim 8a). However, once the project was completed, they all died, for God wished to prevent heathens using the Temple builders to erect idolatrous shrines, illustrating the rule that one must ascend in sanctity and not descend (Talmud

B’rachot 28a). The builders were assured of a rich heavenly reward, and as for Hiram the master craftsman himself, he went straight to Paradise and never tasted real death (Louis Ginzberg, “Legends of the Jews”, vol. 4, page 155 and notes).

There is a midrashic idea that nine people did not die in the usual way but entered Paradise alive. These included Enoch and Elijah... and Hiram king of Tyre (Derech Eretz Zuta 1:9; Yalkut, Gen. 42 and Ezek. 36:7).

The commentators debate whether Hiram really deserves a place in the list, but in any case the reference must be to Hiram the craftsman and not Hiram the king. The formulators of Masonic ritual possibly knew enough Hebrew to access rabbinic works, but they totally changed the Midrash to make Hiram die a very earthly death at the hands of the other workmen and then rise from the dead. They must have been influenced by Christian tradition about the death of Jesus, though they were careful not to turn the story into an anti-Semitic canard. However, we should not read too much theology into the Masonic story, which probably has contemporary political motives.

If the story as we have it has been deliberately crafted (I dislike the stronger term “fabricated”) with a basis in the Hebrew Bible and the Jewish Midrash, we must still investigate whether there are additional sources from other cultures. But first we have to add one more attempt, over and above those of countless historians, to posit a theory of Masonic beginnings.

There are three main historical theories about Masonry. One begins at the time of Creation with God as Great Architect, Grand Geometrician and Master Builder, Adam as the first Grand Master, and Masonry as a thread running through ancient history. The

second does not make claims about Biblical times but posits a fellowship of builders working on the great edifices of the Middle Ages. The third sees Enlightenment man creating cultural-scientific societies to study ideas and ethics and giving them a pre-history, a well-known habit developed in the interests of credibility.

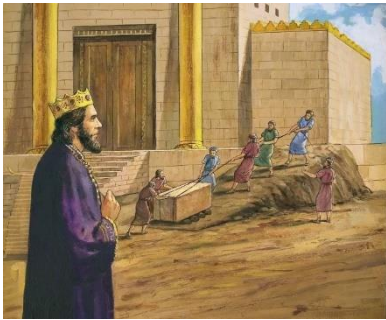
The third theory is bound up with 17th and 18th century events. The Stuarts ruled England from 1643-1688, except for 1649-1660 after Charles I had been executed by Parliament under Oliver Cromwell. The last Stuart, James II, had to abdicate in 1688. After the Hanoverian George I assumed the monarchy in 1714, the Stuarts mounted invasions in 1715 and 1745 via Scotland but failed to win back the throne. They lived in exile in France with support from some quarters in England. They were called “Jacobites”, from the Latin (and prior to that the Hebrew) for “James”. Some Jacobites were Masons, including Bonnie Prince Charlie, the grandson of James II; some French and Italian Lodges were entirely comprised of Jacobites, who may have adopted or invented Hiram



Abiff to represent the executed Charles I and to express their belief in the restoration of the Stuarts.

Plans for the return of the Stuarts were made in secret vaults which may have been Masonic Lodges. HA's refusal to divulge a secret bolstered the pledges of confidentiality which these Brothers made to each other. This theory implies that Jacobite influences were involved in the development of Masonic ritual, which was the combination of the ideas and efforts of a number of men, notably Anderson, Desaguliers and Preston, though they might have been kept in the dark about the hidden agenda of Jacobite Lodges.

Hiram's name was not new to the authors of the third degree since he is referred as the master artisan in the Regius Poem of c 1390. The first time we find the Hiram legend in a degree ritual is in the 1730 pamphlet, *Freemasonry Dissected*, by Samuel Prichard, though there was a rival attempt to give Freemasonry a death/resurrection story in the narrative of Noah and his sons (Graham MS, 1726; cf. Harry Carr, "Hebraic Aspects of the Ritual", *Ars Quatuor Coronatum*, vol. 97, 1984, page 77).



Hiram Abiff conveyed the message better because the Noah story lacked betrayal, violence, martyrdom and revenge, even though there was a theory that his sons put his body together again after he

died. Hence HA supplanted Noah and settled into the newly created third degree.

The idea of Hiram as Charles I might derive from Elias Ashmole (1617-92), the antiquarian, lawyer and alchemist who is the first (or second) known Speculative Freemason, initiated in 1646. Ashmole (like other early Speculatives, Robert Moray, Inigo Jones and Nicholas Stone) was a Royalist and a supporter of Charles II, and his Lodge may have practiced Masonic ritual with a Royalist meaning. However, we do not know enough about the ways of early Speculative Lodges and can only conjecture.

CS Madhavan of the Grand Lodge of India notes that a drastic change entered Freemasonry between the first and second editions of Anderson's Constitutions. In the first edition in 1723 we read only that "The king of Tyre sent (Solomon) his namesake Hiram Abif, 'prince of architects'." The second edition in 1738 speaks of the sudden death of Hiram Abiff who was interred "in the Lodge near the Temple". The new wording shows that the displacement of Noah by HA had taken place between 1723 and 1738.

The change must have had something to do with Prichard, whose work was published in 1730, but we need more than circumstantial evidence. English Masons would presumably have welcomed the general idea of a good

man who died and rose again and would have been on familiar territory in linking royal history with poetic symbolism in view of the well-loved legends of King Arthur, the symbol of chivalry and idealism, about whom Tennyson later wrote, "He passes to be King among the dead/And after healing of his grievous wound/He comes again" (*Idylls of the King*, 1859).

The Hiram Abiff story was not concocted out of thin air. On the other hand no-one has found any proof that there really was a Hiram Abiff who was murdered on the Temple site and then brought back to life by his supporters. Nor has anyone proved that there was an Israelite custom to pray at "high twelve", to bury a person in proximity to the Temple, or to place an acacia sprig on a grave. There is also no proof that the real Hiram (unless he was the king of Tyre) was on close terms with King Solomon.

HA is a cultural typology developed at and reflecting the mores of a later time. Its lineage appears to have travelled through two disparate lines:

- the well-known concept of gods and messiahs that die and overcome their death (examples are Osiris, Isis, Horus and Tammuz), an idea that appealed to members of secret or other societies who saw true believers martyred but the cause survives;

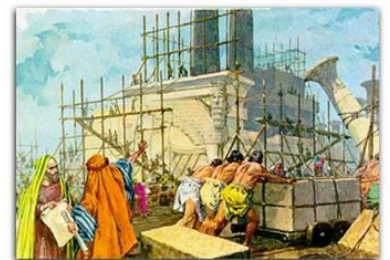
- widespread accounts of disasters that occurred during the building of churches, palaces and other major edifices.

The first idea has a modern equivalent in Nietzsche's Death of God theory, plus the religious insistence that God will make a comeback. In Jewish thinking the Death of God is inconceivable, since it is an article of faith that God was not born and cannot die ("I am the first and I am the last": Isa. 44:6), though in a metaphorical sense it could possibly tolerate the Nietzschean notion that human beings had "killed" Him. Christianity might be thought of as receptive to a Hiram Abiff narrative as consonant with the history of Jesus. However, it is difficult to reconcile a pro-Christian

interpretation with the Andersonian dechristianization of Masonic ritual, though there is admittedly a more Christian element in the Royal Arch.

Whatever the case, it is likely that this is one more example of how Masonry utilized well-known strands of folklore to construct its narratives and rituals, often starting with sketchy Biblical material but adding so much from other sources that it almost completely changed the original story. Other examples are the stories about King Solomon and the dedication of his temple, which, though crucial to the craft, should not be taken literally but understood as an amalgam of folk ideas and literary imagination.

(continues page 8)





All Masonic writers attach symbolic significance to the HA story, regardless of its origins and political significance. A popular interpretation links it to the three stages of life; as the first degree symbolizes birth, when one begins to glimpse light, the second stands for manhood, when one toils toward wisdom and experience, and the third represents old age, when human powers gradually wane but one yearns for a life after death.

Perhaps Anderson and Desaguliers, unaware of or unconvinced by Jacobite political theories, decided to incorporate HA into the third degree because the death/resurrection theme appealed to them as Christians. In 1775 William Hutchinson wrote in his *Spirit of Masonry*, "The Master Mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation". The dechristianization of the craft must inevitably have been difficult for some Masons.

However, with or without christological issues the narrative illustrates and justifies the doctrine that goodness must and will prevail over doubt and difficulty, and is evidence of the common phenomenon whereby a custom or story loses its original significance, undergoes reinterpretation and rationalization, and gains a new message and mission.

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## Misinformation - The Presentation Apron

Robert H. Johnson

"It's for when you die, Brother. They put it in or over your coffin, so make sure your family knows where it is." This is one of the biggest misconceptions affecting our blue Lodge members nationwide. Every time I am attending a Master Mason Degree, (and occasionally an EA degree) when the candidate is given or presented his apron, he is told after the meeting that he should keep it safe and not wear it because it's for his death.

This just isn't true! If the entire lecture is given when presented, we tell that candidate, that it is "...yours to wear throughout an honorable life." That means, you should wear it! I've mentioned this on more than one occasion and sometimes I get this retort, "But RJ, We're told to keep it unspotted from the world." Well, I'm sorry, that's not what that means. What that means, is to make sure to keep your life morally correct in the eyes of those who know you're a Freemason, less you tarnish the brand.



Bottom line, Brothers, is that the apron you are given in Lodge is definitely okay for you to wear, to any meeting you want, anytime. Of course if you consciously want to keep that apron saved, that's your decision, but let's start to correct this misconception now. Take pride and wear that awesome white leather apron at your next meeting.

I'm sure this may stir up some contention, not unlike the undying "Points In or Points Out", but unlike that debate, this one is not up for debate, it's right there in ritual (Illinois Preston Webb).

See you all in Lodge, Brothers!

*Freemason's Guide provides in part that:*

*"The Apron of a Master Mason should be a plain white lambskin, approximately fifteen inches wide by thirteen inches deep (rectangular), and may have sky-blue lining and edging."*

## Seattle residents celebrate July 4, 1854, and adopt names for Lake Union and Lake Washington

On the 4<sup>th</sup> of July, 1854, most of Seattle's few hundred residents gather to celebrate near a lake called Tenas Chuck ("little waters"). Thomas Mercer (1813-1898) addresses the group and proposes naming the larger lake to the east, known variously as Hyas Chuck, Geneva, and D'wamish, as Lake Washington. He also proposes renaming Tenas Chuck as Lake Union because he believes that a canal will ultimately connect it to Lake Washington and to Puget Sound.

Settlers approved the new lake names, which were formally adopted a few weeks later. Mercer's vision of a canal was not fully realized for many decades. Work began on the Lake Washington Ship Canal in 1911, and the Government Locks, now named for engineer Hiram M. Chittenden (1858-1917), were dedicated on July 4, 1917.

The canal was declared complete in 1934, 80 years after Mercer first proposed it. Thomas and Asa Mercer were brothers. Asa was raised in St. John's Lodge No. 9, March 12, 1862.