

A short history of Masonry in North Carolina—taken from More Light in Masonry published by the GL of NC in 2007.

Just as the origins of Freemasonry are lost in the mists of time, so too are the details of Masonry’s beginnings in North Carolina. Thomas C. Parramore pieces the story together in *Launching the Craft: The First Half Century of Freemasonry in North Carolina*. The book, published in 1975 by the Grand Lodge of North Carolina, is out of print but the text is available on the Grand Lodge’s Web site. Legends abound of two coastal lodges, Solomon and Hanover, at work as early as 1735, but no written evidence exists of Masonic activity prior to the 1750s. However, individual Masons – including early colonial governors – were present in the state. The first known lodge here was St. John’s 213 in Wilmington, chartered in 1754 by the Grand Lodge of England. By 1755

there is evidence of a lodge, possibly older than Wilmington’s, operating in New Bern, but details of its charter are unknown. Royal White Hart was chartered in Halifax in 1764, and Crown Point lodge was chartered in Pitt County about the same time. The particulars are obscured by the passage of time and the absence of records. Parramore notes the “chaos” in the manner of chartering lodges: local brethren applied for charters from the grand lodges of England and Scotland, from provincial grand lodges including those in Massachusetts and South Carolina, and even from the master of the Wilmington lodge. Other lodges operated without charters. Nevertheless, these early lodges were good training grounds for Masons and helped propagate the craft. By the 1780s dozens of lodges were at work from the mountains to the coast. During this time, most lodges met in taverns, inns or homes. The meetings “were not all somber speeches and pious ceremonies,” Parramore says. “They included a generous

amount of merriment as well.” Thomas Cooper of Pitt County, appointed deputy grand master of North Carolina in 1767 by the grand master of Massachusetts, was the first Tar Heel authorized to preside over the state’s Masonic affairs. There is no record that Cooper ever exercised his powers. The state’s earliest claim to Masonic fame dates to 1771 when the Duke of Beaufort, Grand Master of England, commissioned Joseph Montfort of Halifax as “grand master of and for America.” This is the highest Masonic rank ever attained by any person on the North American continent.

North Carolina had a Provincial Grand Lodge chartered by the Grand Lodge of Scotland in 1771. It became dormant during the revolution, and the present-day Grand Lodge was organized in 1787. It was not until 1791 that the Grand Lodge started numbering lodges, apparently because of a dispute among the lodges as to which should be number 1. TO BE CONTINUED.....

Proposed Lodge By-Law Change...

At our Stated Communication on March 17th the following proposed by-law change was read in open lodge. **“That the lodge bylaws be amended such that the annual dues be increased from \$45.00 plus per capita tax to \$60.00 plus per capita tax. This change is to be effective January 1, 2009”** in accordance with The Code Reg. 77-2.

This proposed Amendment will be read again in open lodge and brought to a vote at our Stated Communication on May 5, 2008. According to information presented in lodge, our dues will still be below the average for all lodges in NC and it is recommended that we adopt this change for the betterment of our lodge and future financial needs.

Lodge Keys

A request from the Secretary

Over the years our lodge has provided keys for entering the building to the line officers and other brothers needing to gain access. It has been many years since any new keys were made to fit the locks that we have on the building. However we have depleted the keys to hand out and new keys are needed. Unfortunately because of the special security locks we have on the outside of our Lodge there is an expense in excess of \$25 each to have new keys cut. Therefore, we are asking anyone who may have a key and is not using it, to please turn it in so that we can minimize the cost of making new keys. If you are in possession of a key and are still using it, then by all means keep it for your use.

Renovations to the Library

Be sure to stop by your Lodge in the next month or so and take a look at the fantastic upgrades to our old “coaching room”. Because of a very generous donation from Brother Carl Isenhour, PM and his wife, Sandra this room is being completely renovated and modernized. Brother Grimes Byerly, PM is overseeing the project on behalf of the Isenhour family and has informed the Lodge that the transformation will be very well suited for use by the lodge members for many years to come.



OFFICERS 2008

Worshipful Master	J. David Abernethy	323-8349
Senior Warden	Richard L. Rozzelle	294-3013
Junior Warden	Daniel J. Rolon	493-3543
Treasurer	W.J. “Buz” Hunley	ul256-7633
Secretary	Kevin D. Johnson	465-5619
Senior Deacon	G. Lee Spach	446-1924
Junior Deacon	James L. Johnson	328-1679
Senior Steward	Eddie Elliott	244-3162
Junior Steward	** Anyone interested contact the WM **	
Chaplain	James Hope ul	465-0063
Tyler	Robert B. Bickel	294-6619
Trustees Chairman	Lawton H. Hatley	294-0910
	David L. Brandon	294-2124
	W. Grimes Byerly	324-8678

LIVING PAST MASTERS

J.N. Cagle	1973	J.P. Hilton	1994
J.L. Johnson	1974	D.L. Reep	1995
E.W. Beckom	1978	P.C. Ray	1996
J.F. Taylor	1979	L.D. Huffman	1997
J.H. Elmore	1981	W.G. Byerly	1998
T.L. Hartman	1984		2007
E.C. Cline	1986	D.J. Wallace	1999
J.E. Vaught	1987	H.W. Walker	2000
J.H. Elmore	1988	J.W. Davidson	2001
C.E. Isenhour	1989	M.D. Hale	2002
E.W. Masche	1991	W.J. Hunley	2003
J.D. Crawley	1993	J.P. Kuykendall	2004
		D.L. Brandon	2006

APRIL BIRTHDAYS

Name	Date	Name	Date	Name	Date
James Bengie	04/02/1944	Nolan Yount	04/14/1927	Wade Whitener	04/25/1925
Mark Moore, Jr.	04/04/1939	Charles Bailey, Jr.	04/14/1931	Kenneth Graham	04/25/1937
William Barlow	04/06/1975	Clyde Ramsey	04/14/1952	Teddy Smith	04/25/1943
Jimmy Travis	04/07/1940	James Seabock	04/15/1966	Danny Lingerfelt	04/25/1952
Terry Creasman	04/07/1950	Cyril Hammer	04/16/1945	David Abernethy	04/25/1954
Roy Tucker	04/09/1932	Fred Laxton	04/19/1974	Kenneth Bowman	04/25/1975
Samuel Devenney	04/09/1942	Shey Wright	04/19/1983	Joe Wilkey	04/26/1933
John Pask	04/10/1938	Wayne Propst	04/21/1944	Hugh Flowers	04/26/1936
Clifford Miller	04/11/1981	Ernest Fox	04/23/1942	Harold Isenhour	04/27/1943
Ward Medlin	04/12/1969	Paul Gadd	04/23/1944	Jackie Morris	04/29/1934
		Earl O’Brien, Sr.	04/24/1921	Chris Duncan	04/29/1963

CARING REPORT: The Jerry Johnson Family in the loss of their daughter, The Poats Family, Joe Vaught, David London Family in the loss of his mother-in-law, Johnny Davidson’s wife and David Bowman’s wife in the loss of their mother, Charles Lookadoo, Todd Cline, August Mache, David Early, Joe Vaught, Ted Rhyne, Carl Isenhour, John Harden’s wife, Clyde Price, Bill Deitz, David Duncan, Darrell Chapman, Jack Lingerfelt, Gregg Conley, Herbert Chilton Jr. , Bob Gregg, Click Truitt, Charles Meadows, Jim Rader, Richard Rozzelle’s son, A.W. Morris, Kimberly Austin, Rufus Smith, and Bruce Pope all need our prayers and attention.

Masonic ideals and their applications

Every human being has a claim upon your kind offices. Do good unto all.
—From the closing charge

We look forward to your continued leadership, not only in the lodge but also in the community in which you live.
— From the 25-year award citation

We belong to a venerable and special fraternity. We do not solicit members, but once one asks to join and is accepted as a brother, much is expected. Sharing our time and talents for the benefit of others is not only a worthwhile endeavor, it’s part of our tradition.

Service meets important needs in our communities. It strengthens the bonds of fellowship among brethren. It keeps the craft

relevant, makes us more visible, and encourages our friends, neighbors and potential members to form favorable opinions of the craft.

If your lodge has a community service project, get involved. If not, find a need that you and your brothers can address, and meet it.

We hope to see each and every one of you at the Annual Pancake Breakfast on May 3, 2008.

Annual Pancake Breakfast for Charity!

ALL proceeds going to The Masonic Home for Children, The Masonic and Eastern Star Home and The NC Masonic Foundation

Saturday — May 3, 2008 7:00am—10:00am

Hickory Masonic Center— \$5.00 per person

Menu: pancakes, sausage, coffee, orange juice, and tea

Children 12 and under eat free. Open to Public

For take out orders call the lodge at 322-8016

FREE Delivery for orders greater than 10

Contact Brother Dan Rolon dkrolon@juno.com or 493-3543

**AF and AM vs F and AM States
Compiled from:
<http://www.masonic-lobby-of-education.com>**

AF and AM vs F and AM States? What is the difference between Ancient Free and Accepted Masons, and Free and Accepted Masons? In actuality, it does not matter whether you join an AF & AM lodge or an F & AM lodge in the United States.

In the U.S., every regular lodge is under the jurisdiction of its state Grand Lodge. Due to the fact that there is no Grand Lodge Headquarters for each state's separate Grand Lodge, each state's Grand Lodge is, therefore, its own "headquarters" within that state's jurisdiction.

All Freemasons, both AF & AM (which means Ancient Free and Accepted Masons, as well as F & AM, which means Free and Accepted Masons), trace their allegorical history back to the building of Solomon's temple in the Bible.

All Freemasons trace their symbolic history to the operative (actual) working

stone mason era back when these stone masons built Solomon's Temple (circa 963 BC) and the breathtakingly beautiful and highly artistic medieval cathedrals of Europe during the Middle Ages (circa 1066-1485 AD), some 2500 years later.

All Freemasons trace their "official" (written, speculative) history back to the formation of the first Grand Lodge in London, England, the United Grand Lodge of England, or U.G.L.E., which was formed in 1717.

From 1751 to 1813, there were actually 2 Grand Lodges in England. The difference in AF and AM vs F and AM states goes back to a disagreement between these 2 Grand Lodges in London at that time.

One group was called the "Moderns", but was actually the older of the 2 English Grand Lodges. The other group was called the "Antients", which became the "Ancients" in AF and AM.

Due to this disagreement, the 2 groups broke into separate Grand Lodges. The disagreement was later healed around 1880, but by that time, there were lodges and Grand Lodges all

over the United States that were descended from one group or the other, and so each group kept their corresponding initials with which they were formed, (which is the reason for which there are small differences within different states' ritual wording and Grand Lodge By-Laws and procedures).

Most Grand Lodges in the U.S. recognize each other and treat each other's members as valid Masons.

Also, all of the U.S. Grand Lodges recognize (and are recognized by) the official Grand Lodges of England, Ireland, Scotland and the Grand Lodges in most of Europe, Asia, Africa, South America, Thailand, India, etc.

AF & AM - Ancient Free and Accepted Masons

These 26 AF & AM states include: CO, CT, DE, ID, IL, IA, KS, ME, MD, MA, MN, MO, MT, NE, NH, NM, NC, ND, OK, OR, SD, TX, VA, WV, WY.

F & AM - Free and Accepted Masons.

These 23 F & AM states include: AL, AK, AZ, CA, DC, FL, GA, HI, IN, KY, LA, MI, MS, NJ, NV, NY, OH, PA, RI, TN, UT, VT, WA, WI.

AD 1874

CONSTITUTED

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34th NC Masonic District

HICKORY LODGE NO. 343

Ancient Free and Accepted Masons

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Due Guard

By Bro. Wildey E. Atchison, Iowa

IT IS OFTEN noted that Masonic writers hesitate to offer any explanation of the term "due guard," averring that it is merely a form of words which was once in use, but is now grown obsolete, as if that were genuine explanation. Scholars should not close the book of interpretation merely because a thing has fallen out of use. Mackey's Encyclopedia, so it seems, has dropped into this error. On page 222 of the first volume of that useful compendium we read that "Due Guard" is a mode of recognition which derives its name from its object, which is to "duly guard" the person using it in reference to his obligation. Dr. Mackey then goes on to say that this term is "an Americanism" and therefore of recent origin, though he refers to a ritual of 1757 in which it is used.

Now there is reason to believe that "due guard" goes back to a time long prior to 1757, or to 1727, or to 1717, and that it came very reasonably from a phrase which was once the name of a town, whereby hangs a long tale, too long for the telling here, though it may be attempted at a later date.

Those who have read aught of the history of book-and paper-making know that these two trades were in the very van of those enlightened ones who led that great movement against the papacy, and all connoted thereby, which resulted at last in the Reformation and the Renaissance. Now it happens, as has been shown conclusively by various scholars working as specialists in this field, that these "Reformers before the Reformation" had to work in secret, and by means of signs and watchwords, lest they be detected by the authorities and there from suffer grievous evils. Always there was a movement against the seven tyrannies of Rome but it was not until

the beginning of the thirteenth century that this movement assumed such formidable movements as led the Holy Father to send out Bulls of destruction, which Bulls and their carrying out, left on the pages of history the reddest and angriest scars that Clio has to look upon.

Those who wrote books, those who printed books, and those who manufactured the paper and binding of these books, were naturally in the closest federation so far as all intellectual aims were concerned, and the members of these allied trades, so it may be safely said, formed a kind of great unorganized fraternity which worked underground in behalf of enlightenment. The paper-makers were in the habit of watermarking their stock with emblematic devices which were understood by the initiated; and the printers used for head-pieces and tail-pieces, and for initial ornaments, such cunning figures as, to those on the inside, meant very much; and the authors themselves, by a clever use of capital letters and such makeshifts, were able to flash to the scattered friends of Learning that they had many brethren here and there though they might know it not. A watermark was very often a call across the dark by one brother to another in order to carry a word of hope, recognition, and encouragement.

Now it happens that one of the towns at the very centre of the French paper-making trade was called "Dieu le garde," which, in our more familiar speech, connotes "God Guard It." In after years usage changed the name to various forms, such as Dulegard, Daulegard, etc., but it is evident that the French of that community never forgot the origin of the unusual name. What more natural thing than that the Albigensian paper-makers should hit upon this name of one of their towns as an excellent device to use in their water-marks! Many such

watermarks exist. One of them, a copy of which lies before me as I write, carries an elaborate symbolism in which one may detect the emblems of Light, of Brotherly Love, of the Bright and Morning Star, of the Spirit of Truth, etc., with a band across the bottom in which are the letters that spell "Daulegard." But what has this to do with Freemasonry? This, that it seems very reasonable to suppose that among the various institutions the members of which in those days had completely outgrown the puerile superstitions enforced by the papacy must have been the Masonic lodges. I believe that this will some day be proved by documentary evidence. I am convinced myself that others of the fraternities existing in secret at that time, such as the various schools of the Alchemists, and, later, the Rosicrucians, had some connections with the Masonic Fraternity, and left in its symbolism certain emblems and ideas of their own. In other words, Freemasonry in the fourteenth, fifteenth, and sixteenth centuries was one of many secret fraternities the members of which were devoted to a campaign of enlightenment (which in those days meant anti-Rome) and it therefore fell heir to a whole stream of occult and symbolical lore which was devised to meet the situation at the time, which situation was that men could not, except at the peril of their lives, speak in public what every man of intelligence knew in his private mind.

Among these devices, symbols, or emblems thus inherited was this favourite paper-maker's device, "Dieu le garde," "God Guard It." This hypothesis seems reasonable to me; it has a host of facts behind it; and it gives to the expression as we have it a meaning and some significance, a thing that cannot be said of the Mackey hypothesis that "Due Guard" means to "guard duly."

- Source: The Builder - January 1922

Lodge Events Calendar

APRIL 2008

SUN	MON	TUES	WED	THURS	FRI	SAT
		1 7:30pm—OES	2	3	4	5
6	7 6:30pm—Meal 7:30pm—Stated	8	9 6:30pm—Meal 7:30pm—York Rite	10	11	12
13	14	15 7:30pm—OES	16	17	18	19
20 3pm—5pm Rites and Ritual Training Class Hickory Lodge	21 6:30pm—Meal 7:30pm—Stated DDGM / DDGL VISIT	22	23	24	25 Scottish Rite Reunion (Charlotte)	26 Scottish Rite Reunion (Charlotte)
27	28	29	30			