

# Lodgeroom International Magazine

Volume 2 - Issue 2  
February 2007

**NEW SECTION!**

*TIM BRYCE ON...*

**NEW SECTION!**



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# Between The Pillars An Editorial

## The Problem With Wr. Tim Bryce



By R. Theron Dunn

I first became aware of the writings of Worshipful Tim Bryce a couple of years ago when he was producing his "Freemasonry for the Next Generation" EZine

and his "Masonic Update" podcast. Unfortunately about the same time, both of these valuable resources came to an abrupt halt. In December 2005, by order of the Grand Master of Florida, at the time M.:W.: John Kavanaugh.

Most Worshipful Kavanaugh took offense at Wr. Bryce's articles, particularly his "Masonic Manifesto" which outlined several ideas for improving the fraternity. M.:W.: Kavanaugh's censorship of Worshipful Bryce baffled many of us and resulted in an outcry to rescind the order. This outpouring of support for Wr. Bryce was ignored by Grand Master Kavanaugh.

As a result of the order, Wr. Bryce sought and found several other venues which allowed him to continue to publish his Masonic articles, all of which seek to improve the fraternity, not to destroy it. The Lodgeroom International Magazine, recognizing the value in Wr. Bryce's efforts, has published many of his articles for the benefit of Freemasonry.

Everything seemed to settle in to a Status Quo until Wr. Bryce took a stand on the Recognition Of Prince Hall. Then, in December 2006, Wr. Bryce received another letter from the current Grand Master, Most Worshipful Robert Trump. Like the previous instruction, M.:W.: Trump instructed Wr. Bryce to cease and desist his weekly e-mail bulletins regarding his work.

M.:W.: Trump's letter alluded to claims having been made to other grand jurisdictions that accused Wr. Bryce of being an Internet spammer. Consequently, the Grand Master used this as a basis to order him to cease and desist such broadcasts. Each email that Wr. Bryce had sent included a means of removing the recipient from further communications, and everyone that had requested to be removed, had been.

On the surface, it appears Wr. Bryce the center of a controversy in Florida. On the Internet, he has been called on more than one occasion

"egotistical," a "self promoter," "pompous," etc. His defenders, on the other hand, welcome his writings and laud him with praise and support. One has to wonder what this is all about and why he receives all of this attention. Having followed these events over the last year, and having corresponded and talked with Wr. Bryce, perhaps I can shed some light as to what is going on.

The key to understanding our Brother from Florida is his background.

First, Wr. Bryce comes from a long line of Freemasons. His father and grandfather were raised Master Masons under the Grand Lodge of New York, and the family traces their roots back to Scotland. He has been a Master Mason for ten years, and in that time has been very active in his lodge and Freemasonry in general. He has gone through the chairs of his Lodge and served as Worshipful Master and as Secretary.

Wr. Bryce served as President of the local Masters & Wardens Association, and as Zone and District Chairman for Public Relations for the Grand Lodge of Florida. Wr. Bryce has also further served the Grand Lodge of Florida as editor of the "Florida Mason," the Grand Lodge's official publication. Wr. Bryce is a member of the Philalethes Society, the well known and respected Masonic research group.

His efforts did not go unnoticed. As a result of his diligent efforts on behalf of the fraternity, Wr. Bryce was awarded membership in the Masonic Brotherhood of the Blue Forget Me Not (an honorary society for Masonic Education), and he was made a Knight Zuri by the Knights of Freemasonry Universal.

Professionally, Wr. Bryce works as a management consultant specializing in methodologies for systems development. For the last 30 years he has traveled the globe consulting with companies of all sizes and shapes to cleanup their systems development practices. There are plenty of tools and experts for cleaning up computer programs, but if you want to bring order out of the chaos in a major information system project, Bryce is your man.

Bryce's professional career involves considerable training and writing pertaining to management

Continued on Page 21 - Bryce

# Lodgeroom International Magazine

Cover:  
Friend to Friend Masonic Monument  
Gettysburg Battlefield

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United Grand Lodge of England  
R. Theron Dunn,  
Grand Lodge of California

### Due and timely notice:

*Neither the editors, publishers or writers of this magazine represent themselves as speaking FOR any Grand Lodge or official body. The material presented in this publication is intended solely for informational purposes. The opinions presented herein are solely those of the authors, editors and publishers.*

Questions or Comments: TLRINT@lodgeroomuk.com

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# L.J. Williams Raised to the Sublime Degree of Master Mason... and Escapes

Another example: L.J. Williams of Harvard, New York, enlisted in the 114th New York Volunteers at the beginning of the Civil War. He received the Entered Apprentice and Fellowcraft Degrees in Downsville Lodge No. 464 prior to his leaving home.

Later during the war he was captured and imprisoned near Savannah, Georgia. While in the prison, he communicated with his friends in the North. His lodge in New York through the proper officials got in touch with Zerubbabel Lodge in Savannah and stated that they would consider it a favor if the lodge in Savannah would confer the Third Degree on the Fellowcraft Brother Williams.

One night Brother Williams was taken from the prison and conducted to the lodge room in Savannah. He only had his blue tattered uniform to wear, a token of his sympathy with the cause he believed in. The officers of the lodge were all in Confederate gray. Although on opposite sides in the struggle going on on the battlefields of the South, they were all Brethren. He was then and there raised to the sublime degree of Master Mason and acclaimed a full Brother and friend to those who wore the gray.

Later that night Brother Williams escaped. When asked about his escape he would "smile peculiarly. You might put it down as an escape, but it wasn't an escape strictly speaking. They put me in a boat and carried me off some distance. Then they deposited me on neutral soil between the lines." From there Williams was able to find his friends. Williams never knew who exactly helped him escape. He considered it as their secret and it was never disclosed. Williams stated: "I know exactly to whom I may attribute my escape, His name is Hiram."



## Col. Raynor's Civil War Tale

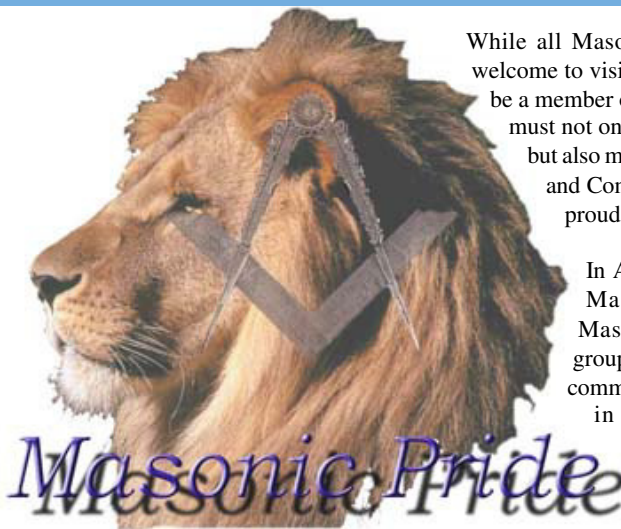
At the First Battle of Manassas, or Bull Run as the Yankees called it, on July 21, 1861 Colonel W.H. Raynor of the First Ohio Regiment was saved because he was a Mason. Colonel Raynor went in company with two sergeants, a short distance to the left of his Company line to get water because the day was so oppressively hot and his troops were exhausted. Just as they had reached the stream, they heard a rustling of the

forest underbrush and then a loud savage and almost unearthly rebel yell. A squadron of Confederate States Cavalry charged and eventually overwhelmed them. Colonel Raynor instinctively drew and fired his pistol as a shot of buckshot struck his instep and numbed his foot.

Shortly there after, a rebel horseman knocked him out with the butt of his carbine. After a period of time, a rebel soldier who was stripping him and taking his possessions awakened Colonel Raynor. He was then taken prisoner by a group of rebel soldiers who cursed him and threatened to kill him.

Eventually he was transferred to a temporary holding area for prisoners. In this holding area a guard took an interest in his well being. The guard immediately sought out a surgeon to treat his wounds. Colonel Raynor's wounds were then washed, and he was made as comfortable as the circumstances would allow. The guard then got some ice, pounded it up in his own handkerchief and tenderly bound it around the Colonel's throbbing brow. This generous Samaritan then asked Colonel Raynor if he had any money, if not he would give him some.

In reply to Raynor's very earnest expression of gratitude, J.H. Lemon of Radford's Cavalry said "I only hope to get the same treatment from your men if I ever fall into their hands. If you will relieve the distresses of a suffering Brother Mason when in your power, I shall be well paid." He then pointed to the Masonic pin on Colonel Raynor's shirt, mounted his Horse and rode away.



While all Masons and non-Masons alike are welcome to visit us and frequent our forum, to be a member of the Masonic Pride group, one must not only be an active Internet Mason, but also making a difference in their Lodge and Community, showing that they are proud to be a Freemason.

In April of 2006, we launched The Masonic Pride Project. The Masonic Pride Group is a small group of writers and speakers who's common goal it is to bring out the best in Internet Masonry, for the common goal of moving the fraternity forward in the most positive way possible.

We feel that there are several challenges in today's Masonry, and are ready to help tackle these big issues, but will simply not do it by attacking an individual brother or a specific Grand Lodge.

Simply put, the Masonic Pride group is interested in personal responsibility and accountability, and how we as individual Masons can impact the fraternity at the local level, impacting our communities and our families.

The goal of masonicpride.org is very simple. We want to provide a home focusing on what makes us proud to be Freemasons, and serve as a portal to all of the wonderful resources that Internet Freemasonry has to offer.

What we are is a group of Freemasons that love the Fraternity. We are comprised of writers, speakers, and Masons interested in the progressive growth of Freemasonry.

Our work will be complete with a monthly podcast and access to the most excellent Masonic publications available on the web today.

The reasoning behind this project is really very simple. There is much work to be done, and we want to send the message, and tackle these problems in a positive way. By doing it this way, be hope to build credibility. To be a part of The Masonic Pride Group, we can be visited on the web at [www.masonicpride.org](http://www.masonicpride.org).

### PODCAST

[Show #1 April 2006 \(20 Megs\)](#)

Show your Masonic Pride!





## A Lodge Saved

After 4 years of war, the weary and almost defeated Confederate Army was retreating and leaving the Confederate capital of Richmond to its own fate. As the army retreated, fires broke out in all sections of the city. Hoodlums, deserters, and criminals, with no law and order, began to pillage the city.

Just as the city seemed to be doomed, a Union cavalry unit swung up Franklin Street. The bearded colonel looked warily at the ruff raff around him who were about to fire a building which bore a sign "Masonic Hall." Taking command of the moment, he halted his troopers and ordered that an adjutant "have all Masons wheel out of column." Almost half of his force moved out.

From this group he ordered a suitable guard to protect the Masonic Temple. The column reformed and resumed its ride. Later General Godfrey Weitzel, a Mason, gave the order, after a request by the Lodge, to continue the guard. The building saved is said to have been the oldest purely Masonic building in America with records dating back to 1787, and the historic building itself was built in 1785 by Richmond Lodge 10. The Grand Lodge assembled here after its formation in Williamsburg until its move in 1869.

R.W. Houghton in a report relates a slightly different story to the saving of the lodge in Richmond, or he could be referring to a different building. Emanuel Semon reported that Major A.H. Stevens, the Provost Marshal of Richmond, raised the first Union flags over the city of Richmond and that immediately after doing so went looking for the Masonic Lodge. Brother Semon was one of the first he met there and Semon stated that he had "quartered against the approach of cowans and eavesdroppers for the last 25 years." Major Stevens immediately sent Semon a guard and made sure that the officer of the guard was a Mason. He also sent a guard to Semon's home, Semon's daughter's home and to a number of other Masons' homes in the city.

A third account exists of the saving of the Masonic Hall. In the history of Lodge Francaise No. 53 A.F. & A.M. published in 1874 their Tiler, Brother Thomas Angel, was commended for saving the temple. Recognizing that his duties as Tiler not only pertained to "guarding the entrance" but also to the general protection and "covering" the lodge from all harm, Brother Angel with "commendable zeal, energy and presence of mind" took action even with the Federal troops bearing down on the city of Richmond.

After conversing with Grand Secretary Dove of the Virginia Grand Lodge, he proceeded to collect all the jewels and what clothing he could find from every lodge in the city and deposited them

in the Masonic Hall on Franklin Street. Angel then proceeded to dress himself in the "time honored badge of a Mason" and took his place at the door of the Temple. The Northern troops respected the guard placed at the Temple by Major Stevens. The guard under the command of another Mason, Sergeant Gibbs, remained with Brother Angel day and night for three months.



## Armistead and Hancock ~ Brother to Brother

On July 2, General Lee attempted to defeat the Union army by attacking both ends of it, in another extremely hard-fought day with thousands of casualties. One of the most significant events of that day was the defense of a hill called Little Round Top by a Maine regiment commanded by Colonel (later Major General), and Brother, Joshua Lawrence Chamberlain. When his men ran out of ammunition, knowing that if he gave up his position the entire battle might be lost, he ordered a bayonet charge that might have been suicidal. Instead, he won a highly-praised victory, plus a Medal of Honor, and fame that resulted in his being later be elected Governor of Maine four times.

The climax of the battle took place on July 3. After a quiet morning, in early afternoon General Lee ordered the most massive cannon attack ever on the North American continent. Then, he ordered about 12,000 men to attack the center of the Union position, across about a mile of open country. Both the Southerners and Northerners generally showed great courage in facing each other, realizing that this might be the event that would decide the war and the fate of our country. Among the leaders of this event, known as Pickett's Charge, was Confederate Brigadier General, and Brother, Lewis Addison Armistead. The leader of the Union force being attacked was

Continued on Page 22 - Armistead



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# The Yankee Grave That Dixie Decorates

compiled by Francis I. Karwowski, Historian

A Schenectady native and member of St. George's Lodge No. 6 Free and Accepted Masons, whose death wrote a unique chapter in Masonic and Civil War Military history, was Brother and Lieutenant Commander John E. Hart.

The time was April of 1863. Having fallen before the combined forces of the Union Army and Admiral Farragut's Fleet, Benjamin (The Beast) Butler's Army occupied New Orleans. Attached to the Fleet was the U.S.S. ALBATROSS, Lieutenant Commander John E. Hart in command. His mission was to patrol the lower Mississippi River. This assignment caused the ALBATROSS to steam past St. Francisville, Louisiana. The town is situated on the left bank of the Mississippi, about fifteen miles above Port Hudson, north of New Orleans. St. Francisville was known to be a hot bed of secessionists and a refuge for Confederate soldiers. It is not known by whose order or for what reason the ALBATROSS opened fire. It is recorded, however, that the bombardment lasted for a considerable time inflicting much damage to the town, particularly to the Grace Episcopal Church, and the Courthouse. After the firing ceased, Brother Hart, who had been confined to his small stateroom, stricken with fever, was found dead in his bunk.

John Elliot Hart was born in New York City in 1825. Not much is known about his formative years and why he relocated to Schenectady. One of the earliest accounts shows that on February 23, 1841, being then sixteen years of age, he was appointed a Midshipman in the United States Navy. On March 2, 1841, he was permitted to join the squadron on the coast of Brazil at his own expense. A little more than a year later, he was warranted. At the outbreak of the Mexican War he was serving on the famous old frigate CONSTITUTION, Pacific Squadron. On October 1, 1846, he was detached from the CONSTITUTION and permitted to enter the recently established Naval School at Annapolis, Maryland. Classes necessary for advancement and appointment consisted of Gunnery, Steam, Mechanics, Mathematics, Astronomy, French and Navigation.

John E. Hart was successful in his endeavor to become an officer in the United States Navy. He was graduated in 1848, from the United States Naval School, twenty-fourth in his class, with an aggregate score of 66.51. Elliot Hart, as he was known, was the ninety-second man to graduate from that now famous school.

He was married on January 27, 1855 to Harriet Emeline Van Vorst, who was born on September 9, 1831. The ceremony was performed at St. George's Episcopal Church in Schenectady, New York. Thereafter Commander Hart made Schenectady his home. John and Harriet had two children, both sons, Abraham Elliot, born October 16, 1855 and Frank Mitchell born June 19, 1858. Young Frank died on December 22, 1858, a mere six months old.

He had married the daughter of Abram A. Van Vorst, and Amanda Maria Hulbert. Abram was elected Mayor of Schenectady for three terms 1852, 1869, 1881, and Master of St. George's Lodge 1855-1856. The census of 1860 has the Van Vorst family residing at 25 Liberty Street.

Schenectady the Gateway to the West, was first settled in 1661 by Dutch colonists. It is nestled in the Mohawk River Valley on land purchased from the Mohawk Indians by Arent Van Curler. A stockade was built around the perimeter of the houses for defense and protection from the hostile element. That Stockade was attacked and burned by the French and Indians, on February 8, 1690. Ironically the residents were forewarned of an attack, however snowmen were the only guardians of the Stockade that bitter winter night. After having wreaked their destruction the French and Indians departed, but not before killing sixty people, including women and children. This was not the only atrocity they committed. They also took twenty-seven prisoners, and fifty horses. This did not dampen the spirit of those early pioneers for soon afterwards the Stockade was rebuilt and the town expanded around it.

The pace of the town reflected the pace of the river, leisurely. However this changed in 1825, when the Erie Canal split the city in two, bringing industry to and through it. The town played an important role in the westward expansion because of its strategic location. The Mohawk River Valley was one of the easiest ways to reach the West and Schenectady was the gateway of that valley.

Schenectady was a leader in the industrial development of the country with several inaugural

events. The first passenger rail service in the country ran from Schenectady to Albany. On August 8, 1831, the DeWitt Clinton steam locomotive made its maiden voyage between those stations.

The sleepy town entered into a new era, manufacturing. Industry flourished in the canal town. Small machine works sprang up throughout the town in the years preceding the Civil War. The Schenectady Locomotive Engine Manufactory began in 1848. The George Westinghouse & Company was established. In October 1861 the Clute Brothers Foundry and Machine Shop received a Federal commission to build the steam engine that would power the U.S.S. MONITOR's turret mechanism.

Freemasonry was one of the key societies in the town those early years. St. George's Lodge received its warrant from the hand of Sir John Johnson, fifth and final Provincial Grand Master of the Province of New York, under the date of September 14, 1774. Colonel Christopher Yates was the first Master. Sir William Johnson had made him a Mason in St. Patrick's Lodge, No. 4, Johnstown, New York, under the date September 9, 1769. His profession was a surveyor, and did extensive work for Sir William.

There is a tradition rife that Washington, LaFayette and Baron Stueben were all visitors to St. George's Lodge. Washington visited Schenectady on three occasions. The last occasion was at an invitation from the town fathers. When he was in the town he always stopped at the Inn of the Crossed Keys, owned by one of the chartered members of the Lodge, Robert Clench, and a close friend. It was also where the Lodge held their meetings. It was at the inn where Washington was received and honored.

John Elliot Hart was made a Mason in St. George's Lodge No. 6, Schenectady, New York, during the year 1857, the degrees being conferred as follows: Entered Apprentice, July 24; Fellowcraft, September 24 (taken in New York

Continued on Page 22 - Hart

# The Final Act by a Mason in the Civil War

It was an April morning three days after General Robert E. Lee had surrendered to General U.S. Grant. The Southern troops, led by General John B. Gordon, a Mason, were marching in columns towards the Northern troops who were standing in formation waiting for the Southerners to stack arms and fold their flags. Suddenly a shifting of

arms is heard. Gordon looked up with alarm. There was nothing to fear. General Joshua Chamberlain had ordered his troops to assume the position of "honor answering honor." Immediately, the Confederate troops snapped to attention and returned the honor. It was the first act to heal the wounds of a nation that had spent four years and 618,000 lives in civil war. That command of "honor answering honor" was ordered by a Mason.

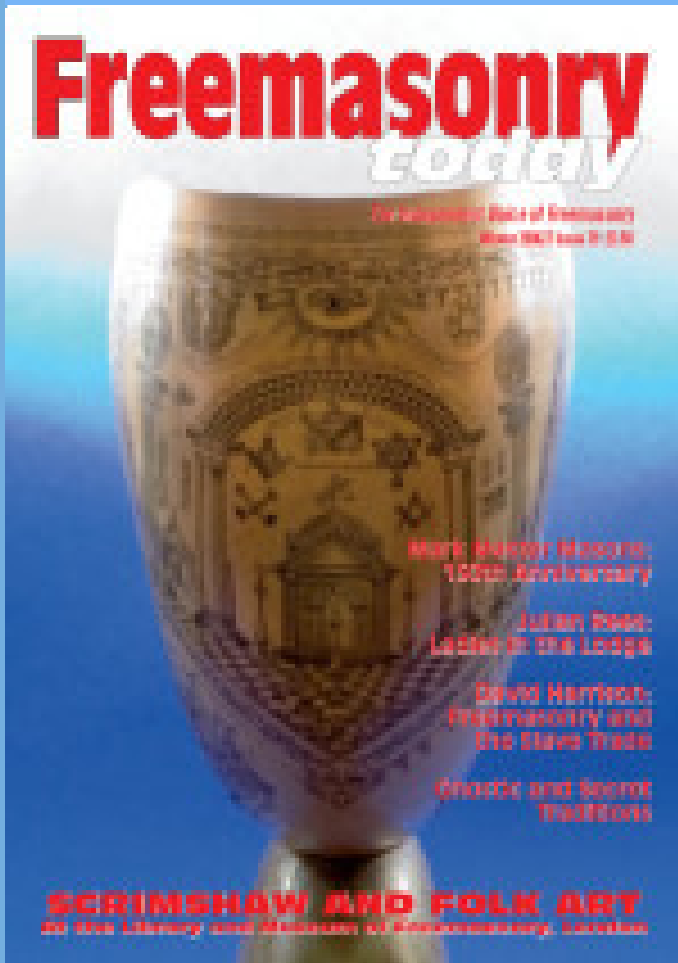
Major General Joshua Chamberlain was a member of United Lodge #8, Brunswick, Maine. After the war, he became Governor of Maine from 1866-1871 and President of Bowdoin College from 1871-83.





# Freemasonry today

Featured Magazine of the Month



## Freemasonry Today

Freemasonry Today is a unique magazine fulfilling a unique need: it is an independent Masonic magazine edited by Freemasons to inform all about our ancient Craft and its central aspiration best expressed as, "Man, know thyself." Freemasonry Today celebrates both the rich heritage we carry into the future and the worldwide Brotherhood we represent.

Younger generations, seeking spirituality without the dogma and the distinctions are beginning to discover Freemasonry's virtues and we at Freemasonry Today feel that it is right that the world beyond the Masonic Temple should know of our Craft and all that it truly stands for: Freemasonry focuses upon those things which bring men together in harmony, not those things which drive men apart in conflict.

For all those interested in the many facets of Freemasonry, *Freemasonry Today* is essential reading. It is the premier English-language masonic quarterly magazine, subscribed to by masons of all known Orders and jurisdictions in the world, as well as by non-masons.

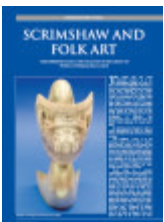
It is acknowledged by all the leading masonic journals to be the leader in its field. It offers a broad spectrum of masonic knowledge, news and views, articles of specialist and of general interest, art and history, myth and legend.

Some contributors explore the inner meaning of Freemasonry, some the wide scope of masonic activity throughout the world, some write on aspects related to the masonic Orders and some concentrate on historical perspectives. There are fascinating insights into the many beautiful artefacts and works of art adorning the better-known and not so well known masonic museums worldwide.

There are articles concentrating on news of well-known personalities both in the United Grand Lodge of England and in other masonic Orders, such as the co-masons and the many fraternal organisations which operate alongside Freemasonry. All the contributors, both masonic and non-masonic, are qualified and well-informed, and the writing, artwork and

design are of the highest standard.

Subscribers are welcome to sign up to the online version or to receive a hard copy quarterly in January, April, July and October. [www.freemasonrytoday.com](http://www.freemasonrytoday.com)

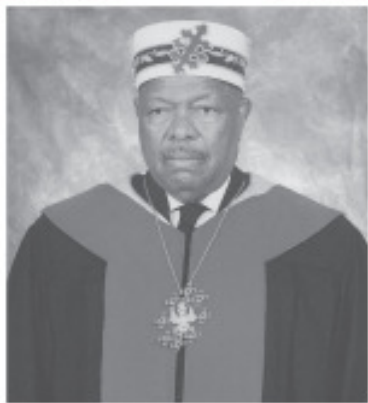


**Michael Baigent**

**Julian Rees**



# Other Masonic Publications of Interest



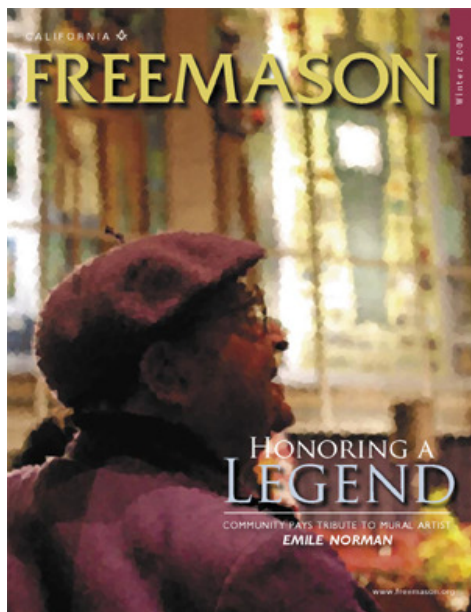
Man of the Year  
Honorable Reuben Wallace  
The United Grand Lodge of England  
Awarded and Accepted British Rite of Freemasonry  
The Royal Antient, F.R.S. No. 1  
The Honorable Reuben Wallace

### Phylaxis Magazine

Phylaxis magazine is published quarterly by the Phylaxis society. The First Quarter issue covers diverse issues, including the Man of the Year.

In this issue, we feature an article about two Texas Masons, one of whom marries a woman of color, and the other who struggled for purity of the blood of the white race. We have an excellent review of the recognition process in Ontario, Canada.

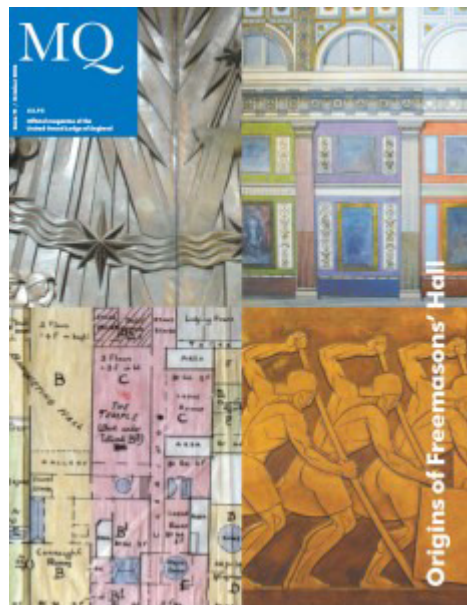
We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.



The California Freemason is published six times

annually by the Grand Lodge of California. It may be downloaded free by going to:

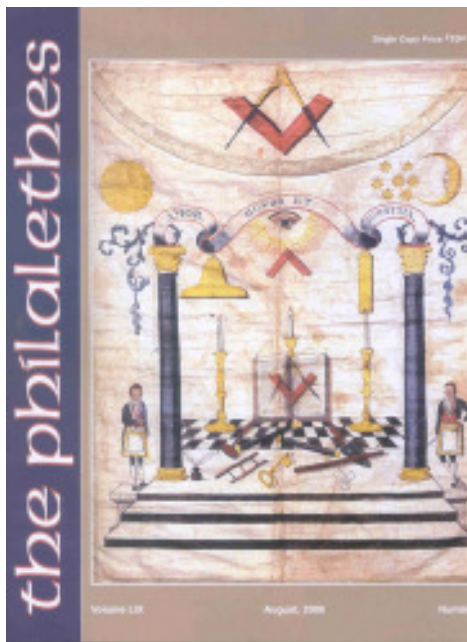
[www.cafreemason.com/](http://www.cafreemason.com/)



Masonic Quarterly Magazine is the official publication of the United Grand Lodge of England

Published by Grand Lodge Publications Limited for the United Grand Lodge of England, Freemasons' Hall, Great Queen Street, London, WC2B 5AZ

[www.ugle.org.uk](http://www.ugle.org.uk)  
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THE PHILAETHES  
The International Masonic Research Society

The name of the Society is pronounced fill a [as in a-bate] lay thess with the accent on the third syllable - lay. It is derived from two Greek words, philos and alethes. It means lover of truth.

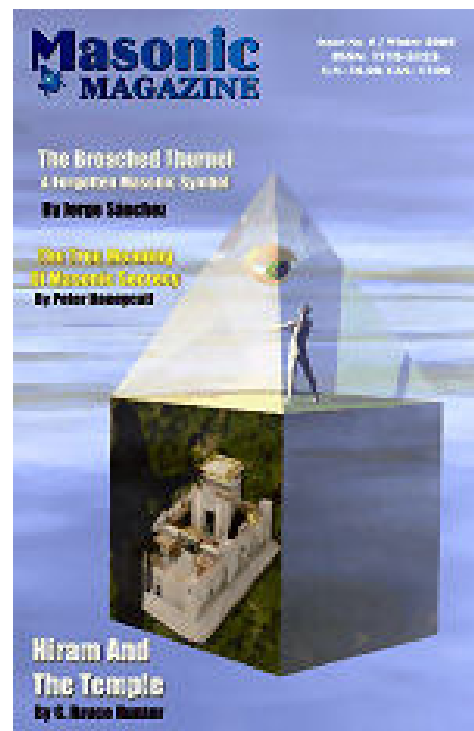
The Philaethes Society was founded on October 1, 1928, by a group of Masonic Students. It was designed for Freemasons desirous of seeking and spreading Masonic light.

In 1946 The Philaethes Magazine was established to publish articles by and for its members. And to this day publishes 6 times a year.

The sole purpose of this Research Society is to act as a clearing house for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.

Its membership consists of Members and 40 Fellows who are Master Masons in good standing in a Regular Masonic Lodge anywhere in the world. Today the Society has members within 185 Regular Grand Lodges. More information about the Society can be found at:

<http://freemasonry.org>



The Masonic Magazine is a Stephen Dafoe publication that is published monthly. It covers diverse and interesting Masonic subjects. Wr. Dafoe is the author of *Everything I Need to Know About Masonry I Learned as an Entered Apprentice.*

To Subscribe to the *Masonic Magazine*, go to:

[www.masonicmagazine.com](http://www.masonicmagazine.com)



## Esoteric Teachings



By Wr. Giovanni Lombardo

The word “religion” stems from Latin *religare*, which means to tie up (*ligare*) once again, for the second time (*re*).

On one hand, the mystery of existence and the harmony of the universe arouse in man a natural and genuine feeling of awe, which man expresses through spontaneous prayer.

As society progressed, some behaviors – rituals and ritual prayers – were codified by a group of men – the sacerdotal class. The temporal power vested this class with the sacerdotal class of organizing such behaviors and to oversee the relevant performance by the laity, I will call “religiosity” the former and “religion” the latter.

We know that, during ancient times, it often happened that religion conflicted with *religiosity*. The religious hierarchy trying to overlay the faith, religiosity, for purposes which cannot be considered as spiritual. This practice is called *religio instrumentum regni*, religion as a means of ruling. Spirituality then necessarily withdrew itself, far from danger, being content to speak to those few men who had “ears to hear” and “eyes to see”.

A proverb says that if one wishes to hide a tree, the best place to put it is in the forest, not in the desert, or, as Edgar Allan Poe noted in *The Purloined Letter*, the best place to hide something is in plain view. No wonder, therefore, that religiosity’s voice can be still heard in catholic churches, especially in the Gothic ones, despite 2,000 years of *religio instrumentum regni*.

Gothic cathedrals are an excellent example of hiding in plain sight. The cathedrals, with their “spiritual architecture”, where gravity is seemingly overcome by the flying buttresses externally, and where walls through architecture seem dissolve into light to allow the visible manifestation of the power of God to penetrate the building as it penetrates the soul. They seem to defy gravity, their great masses of stone soaring upward, seemingly as light as air, giving us a psychological lift from an earth-like mind to *heaven-like mind*.

Tobias Churton noted, “*For the builders, no contradiction marred the contrast between the gold of spiritual purity and the lesser gold that adorned the images and inscriptions of the church. It was because they recognized the spiritual glory of (St. Chad’s) sainthood that they wanted to draw attention to the eternal within by the seemingly infinite material without. Rude rock was to be transfigured into squared and righteous stone. The stable of Christ’s birth, the simple cell*

*of the saintly hermit, would become an image of that heavenly City and Temple beyond this world. The cathedral was clothing, dress for the infinite transcendent principle held from within...*

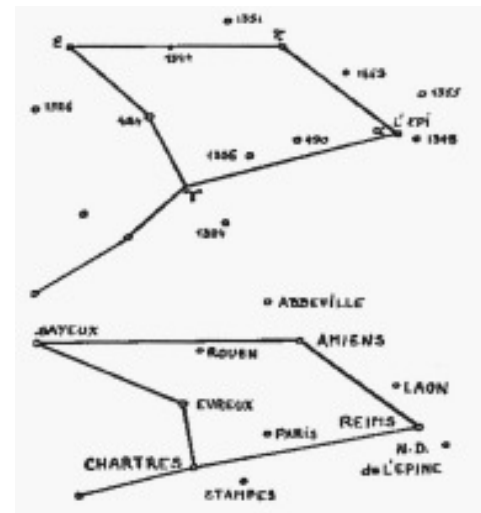
*The body, with its sense of sin and illegitimacy, was to be overwhelmed with massive, overarching beauty so that the spirit would be awakened and the contrite soul would shake off its own gaudiness and come to humble recognition of the will of God. Here man’s bread became God’s flesh. Within the transformations, miracles were possible. Man might hope with hope purified.”<sup>1</sup>*

\*\*\*

The concept is one that is so vast, it cannot be adequately covered in a single article. Therefore, I will limit myself to some clues on those aspects which I believe to be fit for our purposes as bread-crumbs on the path, and leave the reader to follow them.

First, let me note that nothing happens by chance in the building of a church. An examination of these cathedrals demonstrates that within their execution, are revealed clues that demonstrate they had a second purpose other than the obvious. That purpose was a project to spread a secret wisdom, embracing cosmological notions that were far removed from the Catholic orthodoxy.

“Notre Dame”, in French language, means Our Lady, Madonna, the virgin *par excellence*. Now, if man takes a geographical map of France and finds all the towns that host a “Notre Dame” cathedral and then joins the points with a line, he will get a sketch representing the *Virgo*’s constellation.



The reference to astronomy and even to astrology is common in old churches: the masons who erected these great structures paid great attention to the celestial order, which they wished to reproduce on earth. “Order”, in old Greek *kòsmos*, was synonym of harmony and beauty.

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## The Black and The White



By Br. René Guénon

The Masonic symbol of the ‘mosaic pavement’ (tessellated pavement) is among those that are often insufficiently understood or poorly interpreted. This pavement is formed of small alternating black and white squares, arranged in exactly the same way as the squares of a chess or checker board. And let us immediately that the symbolism is obviously the same in both cases, for as we have said on various occasions, games were originally something quite different from the mere profane amusements which they have become today; and chess, moreover, is certainly one of those games in which traces of the original ‘sacred’ character have remained most apparent in spite of this degeneration.

In the most immediate sense, the juxtaposition of white and black naturally represents light and darkness, day and night, and consequently all pairs of opposites or of complementaries (it is hardly necessary to recall that what is opposition

at a certain level becomes complementary at another, so that the same symbolism is equally applicable to both); we therefore have here, in this respect, an exact equivalent of the Far-Eastern symbol of the yin-yang<sup>1</sup>. It can even be noted that the interpenetration and inseparability of the two aspects yin and yang, in this last instance represented by the fact that the two halves of the figure are bounded by a sinuous line, are also represented here by the intermingling of the two kinds of squares, whereas another arrangement, as for example alternately white and black rectilinear bounds, would not bring out the same idea as clearly, and even might rather convey the idea of a pure and simple juxtaposition.<sup>2</sup>

It would be useless to repeat here all that we have already said elsewhere concerning the yin-yang; we will simply recall, in particular, that we should not see in this symbolism (any more than in the recognition of the cosmic dualities of which it is the expression) the affirmation of any ‘dualism’, for if these dualities really do exist in their own order, their terms are nonetheless derived from the unity of a single principle (the Tai-chi of the Far-Eastern tradition).

This is indeed one of the most important points, for it is this above all that gives rise to false

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# Freemasonry Under the Nazis

When the Nazis came to power, policy towards the Freemasons was equivocal. Efforts to eliminate the Freemason did not receive top priority. Those lodges that espoused tolerance and equality and had international connections or connections through their leaders to the Social Democrats or liberal democrats were subject to persecution and often pressured into “voluntary” dissolution. A few conservative German lodges that were willing to accommodate themselves to the regime were able to continue some form of existence for only a little longer. Nevertheless, the regime intended to exclude those who refused to give up their Masonic connections.

In early 1934, the chief of the Nazi Party Court System ruled that Masons who did not leave their lodges prior to January 30, 1933, could not join the Nazi party. That same month, Prussian Minister of the Interior Hermann Goering issued a decree calling upon the lodges to “voluntarily” dissolve, but requiring such voluntary actions to be submitted to him for approval. In addition, lodges and their branches in various cities throughout Germany were exposed to arbitrary violence from local SS and SA units, though this terror does not appear to have been centrally directed.

Increasing pressure in the public and professional sectors forced individuals to choose between remaining in their lodges or limiting their career opportunities. Many former lodge members holding positions in the civil service were forced or harassed into retirement. In May 1934, the Ministry of Defense banned membership in lodges to all personnel — soldiers and civilian employees. During the summer of 1934, after Heinrich Himmler and Reinhard Heydrich completed their takeover and centralization of the Gestapo, the German police forcibly closed down many Masonic lodges and branch headquarters of the Masons and confiscated their assets, including their libraries and archives.

On October 28, 1934, Reich Minister of the Interior Wilhelm Frick issued a decree defining the lodges as “hostile to the state” and hence subject to having their assets confiscated. Finally, on August 17, 1935, citing the authority of the Reichstag Fire Decree, Frick ordered all remaining lodges and branches dissolved and their assets confiscated.

Nazi propaganda continued to link Jews and Freemasons; Julius Streicher’s virulent publication *Der Stuermer* (The Assault Trooper) repeatedly printed cartoons and articles that attempted to portray a “Jewish-Masonic” conspiracy. Freemasonry also became a particular obsession of the chief of Security Police and SD,



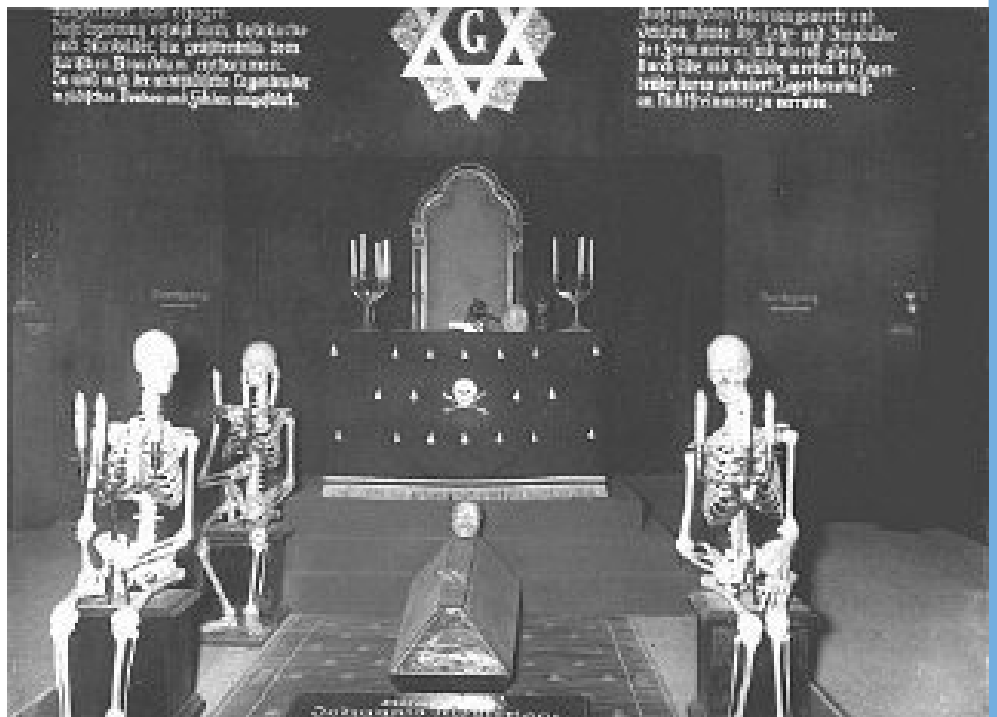
As Nazi Germany prepared for war in 1937-1938, the regime relaxed pressure on the rank and file of the dissolved lodges. Hitler amnestied members of the rank and file who renounced their former loyalties in April 1938 and efforts were made in the public sector to decide on continued employment of former lodge members on a case to case basis. Many civil servants who had been forced to retire due to their Masonic connections were recalled into service after

Reinhard Heydrich, who counted the Masons, along with the Jews and the political clergy, as the “most implacable enemies of the German race.” In 1935 Heydrich argued for the need to eliminate not only the visible manifestations of these “enemies,” but to root out from every German the “indirect influence of the Jewish spirit” — “a Jewish, liberal, and Masonic infectious residue that remains in the unconscious of many, above all in the academic and intellectual world.”

Heydrich created a special section of the SS Security Service (Sicherheitsdienst—SD), Section II/111, to deal specifically with Freemasonry. The SD was particularly interested, as its personnel believed that Freemasonry exercised actual

the war began and the ban on former Masons serving in the Wehrmacht (German armed forces), even at the officer rank, was relaxed. The Nazi party continued to ban former Masons from membership, though exceptions were made after 1938 in both the Nazi party and even the SS.

As they conquered Europe, the Germans forcibly dissolved Masonic organizations and confiscated their assets and documents wherever they established an occupation regime. After a lodge was closed, it was ransacked for membership lists, important library and archival items, furnishings, and other cultural artifacts. Items seized would be sent on to the appropriate German agency, primarily the SD and later, the RSHA.



political power, shaped public opinion through control of the press, and was thus in a position to provoke war, subversion, and revolution.

Later, Section VII B 1 of the Reich Security Main Office (Reichssicherheitshauptamt; RSHA), an amalgamation of the SD and the Security Police formed in 1939, took over the section devoted to investigating Freemasonry.

As part of their propaganda campaign against Freemasonry, the Nazis and other local right-wing organizations mounted anti-Masonic exhibitions throughout occupied Europe. German-occupied Paris hosted an anti-Masonic exhibition in October 1940, as did German-occupied Brussels

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## Reflections on the *De vinculis in genere*

by Paulus Freude

At Oxford University, Giordano Bruno's brief, obscure but very profound work, *De vinculis in genere*, is considered a cornerstone of modern political thought – on the par with Machiavelli's Prince. In fact, many Anglo Saxon and Middle European historians and intellectuals consider *De vinculis in genere* modernity's most intelligent and insightful political work. The London School of Economics uses it as a core text because of its usefulness in understanding behavior patterns in contemporary social life.

Man, created by nature as a being who "desires" and tries to find fulfillment and completion outside of himself, is at the centre of Giordano Bruno's work. Man's desire is of a connective nature, it seeks union, and thus is primarily erotic – in the most spiritual and all comprehensive meaning of the word – and is capable of accepting both instinctual elements and ethereal and mystical contemplations. For this reason, among its many characteristics, the *Eros* is capable of creating fanciful mental images both in one's own mind (as originator) and in that of others (those who as loved ones benefit from their lovers' *Eros*). This is because the *Eros* is an experience that can kindle and spill over into psyche of other persons.

In interpersonal relations this capacity for erotic suggestion allows for the creation of links and ties as for example, and in various forms, between two lovers, two friends, among members of a group or a political party, between a leader and his followers. In politics, it is the *Eros* – and not reason as Aristotle would have it – that is the essence of the connective tissue that ties together all of the parts of the whole, meaning society. Seen from this angle, the point of encounter between those who wield power and those who yield it finds a place of compensation and equilibrium – the so-called consensus. A politician does not base his decisions so much on force and violence as on the art of consensus. And a politician can achieve this if the will of the people is taken into account. Government with consensus on reciprocal guarantees – that's what we see in advanced democratic systems, notwithstanding any distortions.

Evolved democratic countries usually commission sophisticated and detailed market research on everything: to interpret the tastes and tendencies of their citizens and, above all, to understand their hidden desires, their secret pleasures. Advertising is full of erotic messages, some blatant, some

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## An Introduction to the Philosophy of Masonry Regarding Johann Gottlieb Fichtes "Letters to Constant"

Doric lodge of A.F. & A.M. No. 316 G.R.C.  
November 23, 2006

Before we go into the subject of our lecture, let's try to briefly describe Freemasonry as an institution as view by the non-initiated. The question many non-Masons (and Masons alike) ask is:

*—What made this FRATERNITY to exist and continue in existence today, after almost 300 years of coming out of the closet?*

In most parts of the world the social, political, religious and moral environments have continually changed from that of the 18th century England. Our view of the world and of life in general has changed, our needs have changed BUT men have continued to join the fraternity.

I have derived the bulk of my information from a little-known book I found while searching for the works of Br. Johann Gottlieb Fichte, a German philosopher of the 18th century.

In 1953 The Supreme Council 33° Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, published a collection of Masonic Writing and Addresses of Br. Roscoe Pound, which includes his translation of Fichte's Masonic Lectures titled "Letters to Constant."

Here is how Fichte describes Masonry in his letters to Constant:

"You know that in the first decades of the eighteenth century, in London, a society came into public notice, apparently from nowhere, about which no one knew what it was, and what it sought.

It spread, notwithstanding, with inconceivable rapidity and traveled over France and Germany, into all states of Christian Europe, and even to America.

Men of all ranks, regents, princes, nobles, the learned, artists, men of business, entered it; Catholics, Lutherans, and Calvinists were initiated and called one another "Brother."

Why did these men join Masonry?

Fichte tells Constant:

*"Masonry raises all men above their vocation. In that it trains men, it directly trains the most serviceable members of the greater society—the amiable and popular, the learned and wise, not only the skilful but also the men of affairs possessed of judgment, humane warriors, good heads of households, good bringers-up of children. Whatever human relation one may think of, Masonry has the most advantageous influence upon it."*

What I will try to do this evening is to give you a handful of seeds for you to plant, grow, care for, and harvest at your own pace and desire.

A word about Br. Roscoe Pound:

*His curriculum vitae is several pages long and I am not going to read it in its entirety. Suffice to say that Br. Pound is considered one of the most accomplished and influential American jurist of our times, and – to have an idea of the amount of his writings – just consider that the index of his works is over 190 pages long.*

Born in Lincoln, Nebraska on October 27, 1870, Pound went through a stellar career in the field of law as lawyer, law professor at Harvard and other American universities, and was for a time Supreme Court Judge.

He was conferred honorary degrees of Master of Laws, Doctor of Human Letters, and Doctor of Laws by two dozen American universities, and the Berlin University in 1934 conferred on him the honorary degree of Doctor of Canon and Civil Law.

Br. Pound was initiated in Lancaster Lodge, No. 54, Lincoln, Nebraska, June 14, 1901 and became its W. Master. He was a member of several lodges and other bodies throughout the U.S., Grand lodge officers and received the 33°, September 16, 1913. In 1952 was awarded the Gourgas Medal by the Supreme Council 33°, Northern Masonic Jurisdiction "In recognition of notably distinguished service in the cause of Freemasonry, humanity and country,"

Pound tells us that in all human interactions usually there are several points of view – and

Continued on Page 27 - Philosophy



# Masonic Formation in California



By Most Worshipful Melvyn B. Stein  
Grand Master of Masons in California

Most Worshipful Grand Masters, and Brethren:

It is a pleasure to join with you for the World Conference of Masonic Grand Lodges and bring

fraternal greetings from the over 66,000 Masons in California.

American Freemasonry has rediscovered the concept of "European-style" Lodges which require a commitment to the ritual of initiation. Such Lodges require candidates to establish that they understand the Degrees through which they pass by study, examination, and a presentation of papers before advancement. The term "European-style" Lodge may be a misnomer. This format is the norm in most of the world, though not in the United Kingdom, the United States, Canada and Australia. These "European" style Lodges are frequently characterized by excellent performance of the Masonic ritual, high standards of dress for meetings and festive boards that exhibit a commitment to true Masonic fellowship.

California now has two "European-style" Lodges. We have combined this concept with our existing program to create a paradigm called "Masonic Formation." It transforms ordinary Freemasonry into a powerful expression of "Applied Masonry" which will be subsequently defined.

For many years California Degrees were singularly divorced from actually teaching a newly made Mason to apply to his daily life the Masonic lessons he had learned. For the greater part of our history candidate education was based solely on the memorization of lengthy and later shorter catechisms by the candidate prior to advancement. As a result, candidate education was not only incomplete, but then largely forgotten once a man was Raised to the Sublime Degree of Master Mason.

In 1999 our Grand Lodge made an attempt to require an Entered Apprentice and a Fellow Craft to read a small booklet and answer a few written questions about the Degrees. A close survey of our Lodges indicated that many ignored even this minimal requirement. Apart from this offering there has been no program to assist a new Mason to understand the essential lessons or philosophy

# Economics and Spirituality

by Paolo Scroccaro

translated from Italian by Chuck Salvo

*...for who reasons well, wealth in compliance with nature has its limits and its border, traced all around by need as by a compass» (Plutarch, The Passion of Wealth)*

The terms that make up the title are not necessarily antithetical, as common opinion for the most part is inclined to believe; an accord, an organic nexus can reappear anew, as it had already occurred in pre-modern periods. By imposing a curative "measure" to the economy and technology, following the guidelines already discussed, revitalizing the interior possibilities of individuals, restoring to them those qualities that the fanaticism of "mechanical" work had eclipsed, the presuppositions are also recreated for a concomitant revivification of the sense, now lost, of worship, holidays, and the contemplative life. All this is in harmony with the teachings of traditional wisdom.

The productivistic fury, spreading the obsession for boundless action and unlimited speed in every field, has rendered impossible a dignified existence to persons and other beings in a world continually distorted by the illusory promise of profit and the Gross National Product; with the decline of the economic paradigm, of which the

of life taught by Masonry. Few materials were provided to him through his Masonic journey. This is now changing.

California's new program blends candidate education and subsequent Master Mason Education in a lifelong commitment to explaining and then understanding the applicability of Freemasonry to a Brother's daily life. The end result of this new program is called "Applied Masonry." Its goal is to assure that each Mason understands enough about Freemasonry so that he may live by its virtues and that its teachings make an indelible imprint on his life, his family, his community, and on mankind.

The concept is encompassed in what a California refers to as "Masonic Formation." In the days of Operative Masonry the great strength of Gothic architecture was the application of the principles of physics. Giant cathedrals were supported by flying buttresses and soaring arches, each using the principles of thrust and counterthrust to free a building from the need to have walls of massive blocks of stone. These arches and flying buttresses were not constructed simply by piling one stone upon another. They were built around wooden forms which supported the arch or buttress until all the stones were in place. The removal of the wooden forms then allowed the

signs have been noted previously, life will finally be able to return to taste those natural, slow, refreshing rhythms that the idols of progress had taken away.

*In the world ravaged by technology, a new hospitable dwelling will miraculously be able to flourish again, just as the tenacious blade of grass manages to crack open a living space in the asphalt of a neglected road.*

It will likewise be possible to recover the social bond that the ethics of commercialism had marginalized, and with it the non-utilitarian community spirit, respectful of all the human beings such as they are, sensitive to the sacredness of the order of the universe, able to set at the top of its attention care for the disinterested knowledge and the inner fulfillment of the individuals, in harmony with the cosmos that it freely nourishes and supports.

Between the politico-economical dimensions and spiritual needs, there can be intimate connection or, to the contrary, opposition; how well Aristotle and the ancients knew, a virtuous community ordered on the civil and economical level, favors also the spiritual quest, since the "dianoetic" virtues, which form the natural peak of the individual and of the polis, have as presupposed

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cathedral to stand on its own in such a manner that it was graceful, full of light and space, tall and free. Masonic Formation emulates this process. The Lodge works with living stones: Entered Apprentices, Fellow Crafts and Master Masons. Instead of a temporal building, it builds a lasting edifice within a Mason's heart and mind.

The Brethren will no longer be left on their own to discern the meaning of Freemasonry. "Masonic Formation" upholds and supports them until they are strong enough to live by the virtues taught in our Degrees without the need for external support. As a cathedral stands on its own once the flying buttresses and arches are complete, so the Master Mason should be able to stand on his own. "Masonic Formation" shapes and molds a living stone for that internal spiritual building, that house not made with hands, eternal in the heavens.

"Masonic Formation" begins when a man first seeks admission and is interrogated as to his true intentions. The process continues through election to membership and the subsequent conferral of the Three Degrees of Ancient Craft Masonry. It then shapes and forms a Brother in the years which follow his Third Degree so that in due time he will be able to stand on his own as

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# Implications of the Ruffian's Crime

By Brandt A. Smith

Masonic tradition informs us that a certain Hiram Abiff was slain by three "ruffians". The method by which Hiram was murdered is well known. He was killed by three blows delivered by these three ruffians with working tools. To be more accurate the first two strikes were not deadly. It was third and final that was indeed the blow that killed him.

The Hiram legend is such an important aspect of Masonic culture that it is proper for us to spend a considerable amount of time contemplating the meaning and lessons contained therein. There are apparently missing parts of the Hiram legend. These missing parts or questions that should arise, when one learns the legend are many. Research into the early Masonic culture does provide some intriguing answers.

## The First Weapon

The first tool that was used to attack Hiram Abiff was a twenty four inch gauge. The twenty four inch gauge is a "working tool" of an Entered Apprentice. An Entered Apprentice is taught that the twenty four inch gauge is a tool used by speculative Masons to divide our time.

To use this particular tool, used to strike Hiram across throat, is emblematic of silencing Hiram. The division of time or sense of proportion and

perspective, that one gains from the speculative application of the twenty four inch gauge, when used as a weapon is emblematic of tyranny. It is tyrannical in the sense that a gauge being used as a weapon allows no freedom of choice or expression of thought. Are we the first ruffian? Careful application of our twenty four inch gauge is crucial.

## The Second Weapon

The second tool used to attack Hiram Abiff was the square. This should particularly horrify Freemasons as the square is a working tool of a Fellowcraft. We, as Fellowcraft, are taught to "square our actions by the square of virtue". This tool is of particular importance to Freemasons as it is also prominently figured into our most ubiquitous symbol, that of the square and compasses.

The square was used to strike Hiram across the breast. The square of virtue, improperly applied, destroys a man's heart. This is emblematic of ignorance striking down the very heart of man, or an organization. This is accomplished by a flawed expression of Brotherly Love. The concept of harmony amongst Brethren being used to allow for normally unacceptable behaviors destroys the heart of men and of Masonry in general. Are we the second ruffian? The careful application of the square of virtue is fine and good. Blind application through misunderstanding, ego, and greed will kill Hiram yet again.

## The Third Weapon

The third tool, which was used to kill Hiram Abiff, was the setting maul. This tool is used to set spikes and stones into place so that they will be firm and strong. Ideally the material set in place by the setting maul will form a strong foundation or anchor. This tool utilizes brute force to accomplish its ends.

The setting maul when used to kill Hiram represents fanatical dogma, be it of a religious, political or social nature. The setting maul crushed the skull of Hiram Abiff and obliterated that keen mind.

Philosophy, when it becomes rigid and inflexible, becomes fanatical dogma of the worst kind. This destroys the minds and spirits of men. Are we third ruffian? It is interesting that amongst tools used to kill Hiram the setting maul is never presented to us in the East.

The setting maul is not considered a working tool of an Entered Apprentice, Fellowcraft, or Master Mason. This should teach us quite clearly that we are to have living, vital philosophy that serves as our foundation rather than rigid, unchanging, and inflexible applications of dogma.

So Who Are the Ruffians?

Tyranny, Ignorance and Fanaticism



# Further Reflections On Da Vinci's Last Supper

Br. Emilio Michele Fairendelli

notorious Da Vinci's Code.

I owe quite much a friend of mine who let me understand the deepest meaning of a common image: that of the veiled truth. Can man say that truth is traditionally veiled since its splendor would be unbearable for us? Veritatis splendor?

No, man cannot, indeed. Truth is not veiled for its splendor, but, rather, for its horror. Coming down on earth from higher regions, truth was harshly hit, so it is now lacking some parts, it is horribly defaced, and it is never as complete as we wish, as we dream of it, so it cannot give us what we demand. Our task consists therefore to recompose it, to give it its identity, which can be even nasty, crashed but which will be at least true, far from false triumphs...

In some picturesque esoteric groups – alas, in our Craft too – it is quite common to affirm absolute, extraordinary and also popular truths, so to solve any and all problems. I will examine that of the

Leaving outside the fictional part, the thesis of this book is essentially the following:

*Jesus married Mary Magdalene and engendered children; there is an esoteric Christianity which was not disclosed, but revealed to Mary only; the nucleus of such an esoteric Christianity, to which both John and Mary Magdalene belonged, was isolated in the first centuries of the Christendom.*

*There is a Jesus' bloodline in southern-France – where Mary Magdalene arrived to from Palestine – which bred the Merovingians first and then the Stuarts; this*

*truth, concealed by Peter's church, was protected during the centuries by a secret society, namely the ancient Priory of Sion (the modern one was set up by Pierre Plantard who admitted that its creature was a hoax, but this does not prejudice the existence of a true Priory).*

*Some Priory's Grand Masters were famous men such as Leonardo, Newton and probably Jean Cocteau; Cathars, Albigenses and Templars were with such a secret wisdom and*



*were therefore exterminated; the mystery of Rennes le Château is an episode of this saga.*

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## Tim Bryce On...

By Wr. Tim Bryce, PM, MPS  
timb001@phmainstreet.com  
Palm Harbor, Florida, USA  
"A Foot Soldier for Freemasonry"



NOTE: As with all of Wr. Bryce's Masonic articles, please feel free to reuse them in Masonic publications or re-post them on Masonic web sites (except in Florida). When doing so, please add the following:

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# Recognizing Prince Hall Masonry: To Be or Not To Be?

I guess it is time for me to finally weigh in on the subject of recognizing Prince Hall Masonry. This has been a subject that has been debated for a number of years and, as a young Mason, I originally bowed to the wisdom of my elders in this regard. But the Grand Lodge of Delaware recently recognized Prince Hall and thus brought the issue back into the spotlight. This leaves the Dixie states as the only remaining jurisdictions who have yet to recognize Prince Hall. (For a U.S. map showing Prince Hall recognition, see Br. Paul Bessel's web page.

I have heard several rationalizations down here as to why this is so, such as, "Well, its those AF&AM's up north; they do things differently up there." Translation: "We have the true faith, the Northerners are wrong." Another cop-out is, "According to our constitution, we are prohibited from approaching another Masonic body, but they can approach us." Translation: "They can kiss our ass."

I have listened to all of the arguments and I have come to the conclusion that no matter how you slice or dice it, it is all about bigotry. Don't let anyone con you on this; Its not about who recognizes who or who practices the proper degree work, its about bigotry. Period.

I have read many news clippings where Prince Hall Masons do exceptional work in the black community. They offer help, aid, and assistance when others will not. As such, they are a positive influence on their communities. Why? Because they took the same obligations as all other Masons do. I would much rather have Prince Hall Masons work with our communities than the Black Panthers or some other extremist organization. They are positive role models for others to emulate.

I've also heard stories that their degree work is every bit as good as any other jurisdiction (perhaps better), and their members every bit as committed to the fraternity as any other grand jurisdiction. If this is all true, I can think of no reason why we wouldn't be willing to sit down and discuss cooperation, unless of course we are unwilling to sit down with the black man. And understand this, recognition of a Masonic body is most definitely not the same thing as merging; it simply means we recognize it as a legitimate organization (not clandestine) and that the Brothers are entitled to be treated the same as any other Mason, with all

of the rights and privileges thereof.

In 1994, the United Grand Lodge of England (UGLE) adopted a resolution recognizing the Prince Hall Grand Lodge of Massachusetts. Since then, the UGLE has also recognized Prince Hall in many other states (source, Br. Paul Bessel). If the UGLE, the mother of Grand Lodges in the United States, recognizes Prince Hall, one has to wonder if the Dixie jurisdictions are in some sort of violation for not conforming with their mother Grand Lodge.

A few years ago the Grand Lodge of Minnesota created a stir in the fraternity when it recognized the Grand Lodge of France which was considered clandestine by many grand jurisdictions. Consequently, many jurisdictions rescinded their recognition of the Grand Lodge of Minnesota until they finally revoked recognition of France. Using this same logic, if the Dixie jurisdictions truly consider Prince Hall Masonry as clandestine, they should revoke recognition of all grand jurisdictions who recognize Prince Hall (including the UGLE). Failure to do so is hypocrisy. This of course won't happen as the Dixie jurisdictions would face isolation in a remarkably similar fashion as the southern states did in the American Civil War.

Back in the early 1960's, Alabama Governor George Wallace gained national recognition for his opposition to school integration. But Wallace's opposition was overturned by the federal government. To Wallace's credit though, he changed with the times. For those people who saw Wallace as nothing more than an icon for discrimination in the 1960's, they never saw the many black government appointments he made in the 1970's and 1980's. Although Wallace has been gone for some time now, he left behind a legacy of black officials who are performing their tasks as competently as their white counterparts. The point is, once Wallace recognized it was time to change, he adapted admirably.

Brothers, the choice is rather obvious: we either put our hatred and hypocrisy aside and sit down and act like Brothers, or we continue to embarrass the fraternity by fighting the Civil War for another hundred years. What will it be?

Keep the Faith.



# Grand Lodge Vs. Blue Lodge Who Serves Who?

Masons have been meeting upon the level and parting on the square well before the formation of the Grand Lodge of England in 1717 (the first "Grand Lodge"). The invention of the Grand Lodge system was inevitable as it afforded Masons a means to administer Freemasonry on a consistent basis to suit local customs and cultural requirements. Establishing Grand jurisdictions to conform with political boundaries makes sense in that it allows Masons to legally operate under the particular laws of the state they are living.

This brings up an important point, the Grand Lodge system was originally designed to serve administrative purposes only. In other words, it is a servant of the Craft, not the other way around. It has long been understood that the authority over the activities of a local particular Lodge (aka Blue or Craft Lodge) primarily resides in the officers and members of the particular Lodge itself, not the Grand Lodge. However, over the years, we have seen a transition whereby the authority of the Grand Lodge supersedes the particular Lodge, thereby they serve the Grand Lodge and not the reverse.

Let me give you an example, I recently returned from our Grand Communications which, as most of you know, is intended to elect new Grand Lodge officers and vote on legislation. This particular Grand Communications annoyed the Craft greatly. I heard it described by delegates as the worst communications in recent memory, a model of inefficiency, a farce, the "Grand Master's Coronation" and the "Grand Waste of Time" (and these are the kinder adjectives without the expletives). Why the disgruntlement? Because delegates felt their time and expense were taken for granted by the Grand Lodge. Had the Grand Master wanted to conduct the true business of the Grand Lodge in one day, he could have easily done so if he wanted. He didn't. Instead, the Craft suffered through endless introductions, was bored to death by committee reports as preprinted and

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## Tim Bryce On...

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### Grand Lodge Vs. Blue Lodge Who Serves Who

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included in the delegate's packet of materials, and put to sleep by several unrelated speeches intended to pad time. To add insult to injury, little was accomplished in terms of legislation and the status quo was safely guarded again for another year. In other words, no progress was made. The Craft was so incensed by the Communications, I wouldn't be surprised if we saw a sharp decline in attendance next year.

Regardless of the outcome, what disturbed me the most was the total lack of consideration for the Craft, only for the Grand Lodge officers. Brothers sacrificed a national holiday and a work day to attend a meeting that squandered their time. It wasn't the Craft that was glorified, it was the Grand Line. My response to this was, "Haven't we got this backwards?" It seems to me that instead of having humble servants of the Craft, we have created a Royal Family that answers to nobody.

The true power of Freemasonry belongs to the particular Lodge, not the Grand Lodge which should be nothing more than an administrative function. When it oversteps its authority and usurps the authority of the particular Lodge unnecessarily, then we have an unsavory situation emerging.

For those who believe in the tyrannical power of the Grand Lodge, I have two words of advice: Remember Runnymede.

Keep the Faith.



## Bryce's Tips For Your Year In The East

I get a lot of e-mails during the months of November, December and January from Senior Wardens and new Worshipful Masters asking for advice on how to plan their year in the East. What follows are several tips I've gathered since I began my own journey to the East. I can't take credit for all of them, as some were given me by Past Masters who I have a lot of respect for. But this

is the same list I use when I am asked to give a session at a Wardens Workshop. Hopefully you will find something of use if you are planning on becoming a Worshipful Master. In particular, Wardens should heed this advice, a lot of which I have discussed in past essays.

Please note, these suggestions are not in any particular order.

#### 1. NEVER FORGET SICKNESS AND DISTRESS & FUNERALS.

This was given me by a Past District Deputy Grand Master in Largo, Florida who I greatly admire and trust. I found this to be very true during my year. A Worshipful Master should always be concerned with the well-being of the Craft. I have seen some Masters gloss over "Sickness and Distress" in Lodge meetings. They shouldn't. The Craft likes to know someone is thinking about them in good times as well as bad. A "Get Well" card, a telephone call or a visit by the Worshipful Master can work wonders for a Brother who is in need of a lift.

In terms of funerals, make sure your Lodge can conduct an appropriate Masonic service when called upon. There is nothing wrong with having rehearsals to assure the service comes off polished and respectable.

In addition to sickness and distress, also be sure to observe birthdays and wedding anniversaries. A card from the Worshipful Master can mean a lot to a Brother; it means you care.

#### 2. DON'T BE AFRAID TO TRY NEW THINGS.

This was given me by another Past Master in Safety Harbor, Florida who I greatly respect. A Lodge can ill-afford to stagnate. If we do the same old things, over and over again, you will inevitably see a decline in Lodge attendance. As Worshipful Master, do not be afraid to try new things and be magnanimous in your successes and learn from your failures. No, not everything will go your way all the time, but be brave enough to put your best foot forward and try new things. To do nothing is the ultimate failure.

#### 3. MAKE THE LODGE FUN AND INTERESTING - MAKE PEOPLE "WANT" TO COME TO LODGE.

This is my own personal philosophy for Lodge. The Craft will actively participate if they believe

it adds value to their lives. In addition to making Stated Communications more lively, you may want to consider some social events or some community service programs.

Key to making Stated Communications more interesting is a well run meeting and Masonic Education. It has been my observation that the more successful Lodges have been those that incorporate Masonic Education into their meetings.

#### 4. WHATEVER YOU ARE GOING TO MEMORIZE, DO IT NOW.

Learn your memorization work BEFORE you get to the East. When you become Worshipful Master, your plate will be full and you will have little time to spare. A couple of areas to focus on are Service Awards (e.g., 25 and 50 year pin presentations), charges, and welcoming the District Deputy Grand Master and Grand Master.

In Florida, we have what is called the "Blue Monitor" which details such work. Other jurisdictions will use similar publications. As I tell Florida Wardens, the Blue Monitor is the Worshipful Master's best friend; read it thoroughly before you go to the East.

#### 5. A LITTLE HOSPITALITY CAN GO A LONG WAY.

It is very important your visitors feel at home in your Lodge. Too often I have seen Lodges where they point visitors to the coffee pot and let it go at that. As a result, visitors do not feel welcome, never return, and, even worse, bad mouth your Lodge to others who will avoid you. A welcoming or hospitality committee should be appointed (typically this should be headed by the Senior Warden, the unofficial Ambassador of the Lodge).

Your Senior Deacon and Tyler should be well versed on how to examine a first time visitor in order to avoid any embarrassing situations. Further, present your first time visitors west of the altar and meet them on the level. Even better, present your first time visitors with a Visitor's Card, or some other token of appreciation (some Lodges have coins they like to present).

#### 6. RUN THE LODGE LIKE AN UMPIRE - BE FAIR AND IMPARTIAL.

One of the best ways to learn the skills to be a

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# Tim Bryce On...

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## Bryce's Tips For Your Year In The East

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Worshipful Master is to be an umpire or referee. This means you have to be fair and impartial, as well as patient. As I advise everyone who sits in the East for the first time, nothing happens until you make the call. Get organized, be prepared, relax, and take your time before rendering a judgment. No, you will not be perfect and, Yes, you will make mistakes (after all, we are all human), but try to recognize and correct any problem you might make.

I realize it will be difficult at times to do so, but ideally your ego has to go out the door when you become Worshipful Master.

### 7. ESTABLISH YOUR OBJECTIVES AND WORK BACKWARDS TO DEFINE YOUR PROGRAMS.

This is a trick I learned in business. Start by clearly defining your objectives, then work backwards to determine the types of programs needed to satisfy them. For example:

Income objectives will lead to fund raising programs to satisfy them. Membership objectives will lead to programs and publicity (such as an "open house"). Attendance and Visitor objectives will also lead to programs and publicity (perhaps a Visitor's Night). Masonic Education objectives will lead to training and testing programs, as well as scheduling speakers.

### 8. PROMOTE MASONIC EDUCATION.

As mentioned, I believe Masonic Education to be an important element to the success of a Lodge. Establish a list of speakers and invite them to make a presentation at your Lodge. Small gifts and thank you notes are always appreciated by such speakers.

Having open book Masonic examinations and officer training programs are also beneficial.

### 9. KNOW THY SECRETARY - HE CAN BE YOUR BEST FRIEND OR WORST NIGHTMARE.

The keystone to any Craft Lodge is the Secretary who has the responsibility of administrating Lodge records, writing correspondence and minutes, producing reports, and issuing Dues

Notices. Too often Worshipful Masters rely too heavily on the Secretary and give him a freehand to do whatever he desires. It is strongly suggested you monitor the Secretary's activities carefully to assure reports are processed on time. It is imperative that the Worshipful Master and Secretary operate in harmony; if they do not, the Lodge will inevitably suffer. The authority of the Lodge is invested in the Worshipful Master, not the Secretary. If a Master is weak or lethargic in his duties, the Secretary inevitably assumes authority and a power struggle ensues. This must be avoided at all costs.

### 10. COMMUNICATE!

Your objectives and projects for the year will go nowhere unless you can effectively communicate them to the Craft. In addition to stating your positions in a Stated Communications, hold routine officer meetings, produce newsletters (Trestleboards), update Lodge web pages, send out routine e-mails, and update calendars. Never let it be said that the Craft didn't know what your plans are. I have even seen Worshipful Masters print up calendars and punchlists of activities for distribution at the end of Lodge meetings.

When scheduling your plans, be sure to give consideration to the planned activities of local community/civic groups, and nearby Lodges. For example, there is little point in holding a fund raiser during a school's "Spring Break" when many of the Craft are away on vacation. Also, try not to compete with other Masonic events in your area.

Always be on the lookout for rumors and scuttlebutt. Often times the Craft may be getting erroneous information from some unknown source. Sniff this out and clear up misconceptions as soon as possible.

### 11. NETWORK - KNOW YOUR CONTEMPORARIES IN SURROUNDING LODGES.

Before you sit in the East, I believe it is important that you attend all of the Lodges in your area. This will inevitably give you some ideas for your year as Worshipful Master as well as allow you to get to know your counterparts in other Lodges. This is invaluable for coordinating joint functions later on during your year.

If you have a local association of Masonic Lodges (e.g., Masters & Wardens Associations), be sure to attend regularly. You never know when another

Lodge can assist you with something (or you assist them). Think of it as a safety net.

### 12. RUN THE LODGE LIKE A BUSINESS.

I am often criticized every time I bring this up, but the fact remains the Worshipful Master is the CEO of the Lodge. If we do not treat it like a business, let's see what happens when we run out of money to pay the bills, fail to post reports on time (government of Grand Lodge), cannot make a major repair, or don't have enough members to put on a degree.

All of this means the Worshipful Master is the chief manager of the Lodge. This requires specific people and organizational skills. To this end, I offer the following primer on management which I wrote for my consulting practice:

#### *Bryce's Crash Course in Management*

And understand this, as Worshipful Master you are not in a popularity contest, you are there to rule and govern the Lodge fairly. Not everyone will agree with you or like your decisions. In other words, do not do what is popular, do what you believe is right. Listen to arguments, both pro and con, and render your decision accordingly.

### 13. BEING WORSHIPFUL MASTER MEANS \$.

I learned this from a Past Master in New York and found it to be very true. Like it or not, being Worshipful Master means expending personal money for a wide variety of miscellaneous items, be it gifts, awards, or special occasions. As a small example, in most instances, the Worshipful Master is expected to assume the costs of the reception or party following a Lodge installation of officers. In other words, when you become Master, expect to open your wallet a bit.

### 14. TRAIN YOUR SUCCESSORS.

As Worshipful Master, it is one of your unwritten responsibilities to see to a smooth transition in the Lodge's leaders after your departure. If possible, allow your officers to move up a chair for a meeting so they can get a feel for it. Also, conduct some on-site training in terms of Lodge officer responsibilities (sometimes Grand Lodges will sponsor such training). Further, encourage degree proficiencies.

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## Bryce's Tips For Your Year In The East

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### 15. THE WORSHIPFUL MASTER IS A DICTATOR.

A Masonic Lodge is run top-down and, as such, it operates according to the whims of the Worshipful Master. The Master can be either autocratic or benevolent. Too often I see Masters trying to micromanage their Lodges. In other words, nothing happens without their personal stamp of approval on everything. Instead, I encourage Masters to manage from the "bottom-up" whereby you form legitimate committees and empower people to get specific tasks done. As Ronald Reagan said, "Surround yourself with the best people you can find, delegate authority, and don't interfere." Or as I advise my clients, "Manage more, supervise less."

### 16. OBTAIN A COPY OF YOU LODGE'S BYLAWS & READ THEM.

In addition to your Grand Lodge's Constitution and governing docs, do yourself a favor and obtain a copy of your Lodge's bylaws, read them, and keep them with you. In fact, it is not a bad idea to get a briefcase and keep all of your Lodge paperwork in it, including the legal docs. You can ill-afford not to have easy access to such documents. If you've got a laptop, put such documentation on it as well (if it is available in computer format).

### 17. PREPARE CHECKLISTS FOR DEGREE WORK.

To expedite the organization and execution of a Masonic degree, prepare checklists for all three degrees. This should include:

- Date/time of the degree and rehearsals.
- Proper name of the candidate(s) for the degree.
- Assignment of chairs, lectures and charges.
- Determine the need for certain props.
- Establish the dress code for the degree.

Determine when you will hold refreshment (either before the degree, High Twelve, or afterwards). Make copies of the checklists and distribute them to the participants, thereby everyone has a tangible reminder of their responsibilities in the degree.

### 18. ESTABLISH A LIST OF PRIORITIES.

Prepare a list of your objectives for the year, large or small, and determine which are critical, mandatory, and desirable, and list them in priority sequence. Constantly update the list as goals are met or conditions change. Make sure all of your officers have a copy of the priority list (which should be dated) to make sure that everyone is rowing on the same oar.

### 19. DO NOT GO TO THE WELL TOO MANY TIMES.

I learned this from another District Deputy Grand Master in Largo, Florida. Avoid the temptation to use the same people in the same position over and over again every year. These people may be conscientious about supporting the Lodge but be careful not to burn them out. Further, unless new blood is brought into the fold, the Lodge will eventually stagnate. Solicit new people to participate on committees. They will bring new ideas and enthusiasm with them. Think of your committees as your breeding grounds for future officers. At some stage the older members will politely say "No" to you in terms of volunteering their time.

### 20. CONDUCT AN EFFECTIVE MEETING.

Whether it be a Stated Communications, an officers meeting, or whatever, get your act together. People abhor attending inconsequential meetings and will avoid them if they are perceived as such. Prepare a simple agenda and stick to it. Avoid ramblings and maintain order (use the gavel if you must). Insist on courtesy and respect from all attendees and observe Masonic decorum.

### 21. LEAD BY EXAMPLE.

Never ask someone to do something you are not prepared to do yourself (or have done). Appearances are important. How you act and dress will be closely observed and emulated by others. If you do not care how the Lodge is progressing, the Craft will follow suit.

### 22. HONOR YOUR COMMITMENTS.

Being a Lodge officer is more than running around in a tuxedo. There is no such thing as an insignificant office in the Lodge. Everyone has specific duties and responsibilities to perform in order for the Lodge to run like a well oiled machine. Do not accept a position unless you are willing to

commit to perform the assigned responsibilities to the best of your abilities. Your word is your bond. If you've been summoned to a meeting, be there; if you have promised to do something, do it. Actions speak louder than words. Being a Lodge officer requires substance, not facade.

### 23. LIGHTEN UP.

Last but not least, lighten up a bit. Your persona sets the tone for the Lodge. If you are uptight or apprehensive about something, the Craft will sense it and respond accordingly. Conversely, they will relax if you do likewise. There is enough trials and troubles in life, and Masons go to Lodge to escape such contention. Always seek harmony.

### CONCLUSION

Never be afraid to seek advice from Past Masters of the Lodge as well as other Masters in your area. They have all gone through it before and are usually more than willing to give you advice as to what worked well for them (and what didn't). I know this list isn't all inclusive (I'm sure I have forgotten something), but I hope you will find these tips helpful. If you have any questions, please do not hesitate to contact me.

Keep the Faith.



## Fighting Lodge Apathy

Not too long ago I attended a roundtable discussion of local Lodge officers from my district to discuss the state of our Lodges and what, if anything, can be done to improve our current situation. Inevitably, the talks primarily focused on declining membership and rising operating costs of the Lodge.

One question which caught my attention though was from a young Junior Warden who complained attendance at meetings was substantially down indicating apathy in the Craft. He claimed this was their Number One problem right now and was at a loss as to what was causing it. I looked at him incredulously and said, "You're kidding, right? You really don't know why they are not attending?"

He said no; the officers of his Lodge were baffled by what was going on.

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## Tim Bryce On...

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### Fighting Lodge Apathy

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I told him it doesn't take a rocket scientist to figure it out. There are primarily three reasons for apathy in the Lodge:

1. Lodge activities have become boringly repetitive; the same old things are said over and over again, the same old pasta or rubber chicken is served, and nothing of substance is happening. Basically, the Lodge has fallen into a rut and is having trouble getting out of it. To do so, it is necessary to somehow stimulate the Craft. This can be done many different ways; perhaps a guest speaker or special topic, perhaps a slight change in the format (hold refreshment before the meeting as opposed to afterwards or vice versa), serve meals on china as opposed to paper plates, perhaps a different kind of meal altogether (some day I'll have to tell you about my Deep Fried Turkey dinner or "Spamfest"), perhaps something as simple as a slight modification in dress, etc. Small changes add up over time and do not go unnoticed by the Craft. They should be viewed as positive, beneficial, and upbeat.

2. Attending Lodge has become very political in nature. Bickering and back biting is not conducive for attendance. Members experience enough of this during the day at work or in their personal lives, they don't want to listen to it in Lodge. I know too many Masons who stay away from Lodge for this reason alone. They want harmony in the Lodge, not contention; camaraderie, not competition. Petty political power struggles are costing Lodges a lot of sideliners.

3. It is perceived that attending Lodge does not add value to a person's life. Brothers will stop coming the moment they believe they are not getting anything out of attending Lodge. If they are not learning anything or enjoying some camaraderie, they will stop coming. Further, if they believe the Lodge is not accomplishing anything of merit, such as supporting a local charity or tackling some kind of project, that it is stagnant, they will lose interest quickly. If they believe the Lodge is apathetic, they will act as such in return. It is contagious.

These three reasons do not necessarily pertain to Brothers who live far away from Lodge or who cannot attend due to health reasons. But then again, maybe they do. For example, for those Brothers who live far away, has the Lodge made an attempt to find out what the Brothers are doing and reported it in Lodge (or perhaps in a

Trestleboard newsletter)? The names of Brothers may become obscure over time but are rarely forgotten. Further, they like to be remembered, be it a birthday or some important anniversary. As to Brothers who have difficulty attending Lodge due to health reasons, has there been an attempt to contact the Brother and provide some assistance for attending Lodge? If a Brother is remembered by a Lodge, the Brother will likely remember the Lodge when it is in need of something, such as a donation.

Combating apathy in the Lodge requires some proactive leadership by the Lodge officers, not reactive. It is necessary to plan meaningful Lodge events in advance, promote and execute accordingly, and follow-up to review what worked well and what didn't. Before you can get the Craft to perspire, you need to inspire them first.

You will not have any problems with apathy as long as the Craft believes the Lodge is fun and interesting; they will WANT to come to Lodge as opposed to feeling coerced into attending. But if Lodge is perceived as boringly repetitive, political, or lacks substance, your Lodge room will look more like a racquetball court as opposed to a Masonic Lodge.

Keep the Faith.



## Hospitality is Good Business

A few years ago I was traveling with a District Deputy as part of his entourage visiting Masonic Lodges in our District. He always liked to convey a simple message, "Shake a Brother's hand." He didn't mean just give a simple handshake and move on, but rather, look the Brother square in the eye and let him know that you are glad to see him. A simple gesture that can have a profound effect on how the Lodge is perceived.

Years ago it was not uncommon for me to talk to a waitress or some other service worker and kid with them, which would normally invoke a warm reception and better service. But I've noticed a change in attitude in today's society. People seem to be much more guarded in what they say and the glow of hospitality is diminishing. Maybe they are suspicious of people's motives, or perhaps they feel they must be politically correct, or maybe they fear that something said might be used against them in a court of law. Regardless, it is

very sad that we as a society are losing our sense of humor and ability to work with others. What concerns me is this attitude is appearing in our Lodges. How many times have you gone to a Lodge only to be viewed suspiciously? You might be lucky to get someone to show you where the coffee is, but that's about it. This doesn't sound very inviting or Brotherly does it?

Recently, we had a northern Brother visit our Lodge. When he came in, we welcomed him at the door and invited him to have a cigar with us (we're a smoking Lodge). He was caught off-guard by the gesture since smoking is generally frowned upon these days. He accepted our offer and sat down and talked with us. Since he arrived early while we were preparing the meal for the evening, he asked if he could help us with the cooking (we were just doing hamburgers and hot dogs on the grill that night). During our Stated Communications he was introduced west of the altar and met and greeted on the level by the Worshipful Master. Afterwards, he smoked another cigar with us as we wrapped up the evening in the rec hall. The point is he was made to feel very much at home in our Lodge. So much so, that the next day he called me to ask for a petition to join us the Lodge as a dual member (which I mailed him straight away).

This is not to say that every Masonic guest wants to join our Lodge when they visit us (some simply don't like cigars). Nonetheless, it is important to meet and greet every visitor to the Lodge and try to make them feel at home. As a result, they may join you either as a dual or plural member. Even if they don't, they'll speak well of you and encourage other Masons to visit with you. Hospitality is just good business. Conversely, if a Brother is not made to feel welcome, its pretty much a guarantee that he will not return and will tell his Brothers not to visit either.

To assist with the hospitality of the Lodge, try appointing a committee to greet visitors, show them around, introduce them to the Brethren, and get them signed in for the meeting. At minimum, the Senior Warden should be delegated this responsibility as the ambassador of the Lodge. As a follow-up, it is always a nice touch to send a follow-up letter or email to the Brother for visiting the Lodge. Better yet, put him on your mailing list to receive your Trestleboard newsletter and keep him apprised of the activities in your Lodge. Simple courtesy, like the handshake, can go a long way.

Keep the Faith.



# The Chamber of Reflection

By W. Br. Helio L. Da Costa Jr.

Presented at the Vancouver Grand Masonic Day, October 16, 1999

The tenets of Freemasonry are universal, however, the way in which they are presented to the profane, as he knocks on the doors of our temples, varies according to the ritual used at any particular temple. Although the lessons presented in these rituals may be similar, the way in which they are transmitted to the prospective initiate may be quite different from one area to another. Therefore, in order to acquaint the Brethren of our Grand Jurisdiction, the Grand Lodge of Ancient Free and Accepted Masons of British Columbia, with a piece of ritual widely practised throughout the world, but absent here, I propose to expound on the Chamber of Reflection.

Most of the Brethren who received their initiations in Mexico, Central and South America, Europe, Middle East and Africa will be acquainted with the Chamber of Reflection. It is used in the first degree in the Ancient and Accepted Scottish Rite, the French Rite, the Brazilian Rite and other rites derived from the ones just mentioned. The word chamber is an archaic term for room and the word reflection means, according to the Oxford Dictionary of Current English, "*reflecting or being reflected; reflected light or heat or color or image; discredit or thing bringing discredit; reconsideration (or reflection); idea arising in the mind, comment (on or upon).*" Albert G. Mackey in his Encyclopedia of Freemasonry explains that the Chamber of Reflection is:

*...a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its sombre appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the advanced degrees for a similar purpose.*

This small room or chamber, which does not necessarily adjoins the Lodge room, is dark, with the walls painted black, or, as in one case I saw, imitating a rocky underground cave. It contains the following: a simple rough wooden table on which we find: a human skull, usually on two crossbones, a chunk of bread, a pitcher with water, a cup with salt, a cup with sulphur, a lighted candle or lantern, an hourglass, paper, ink and pen, a wooden stool or chair painted on the wall: a rooster, a sickle, the acronym V.I.T.R.I.O.L.(U.M.) and various sayings.

Before commenting on these symbols, let us

follow a candidate's journey into the Chamber of Reflection on the day of his initiation. The profane, dressed in a black (or at least dark) suit and tie, is brought to the Lodge building by his sponsor. He must not meet any of the other Brethren.

The Treasurer and the First Expert, an officer, who in the rituals we observe here would be equivalent to the Senior Steward, both dressed without any Masonic insignia, meet the candidate. The Treasurer collects the necessary fees and returns to the Lodge room.

The Expert stays with the candidate, while the sponsor also goes into the Lodge room. The Expert blindfolds the candidate and introduces him into the Chamber of Reflection and gives him a piece of paper with questions that the candidate must answer. He also indicates to the candidate that he must also write on the paper his moral and philosophical testament.

The Expert also instructs the candidate that when he has finished this task, he should ring a bell to manifest that he is ready to proceed with the rest of the initiation. He is also told that once the door is closed he should remove the hoodwink. Once our profane does that, he sees the chamber and the objects described earlier.

## THE CHAMBER

The chamber reminds one's self of the caves where primitive men lived. In psychoanalysis, it is a symbol of regression. It is also a symbol of the maternal womb. The profane is regressing to a time of innocence and to a state in his mother's womb. When he emerges from the chamber, it shall be as if being born as a new man. Contrariwise, the cave can also be the symbol of a sepulchre, as the tombs of the ancients in biblical times. Thus, the chamber indicates, at the same time, a beginning and an end: the end of one's life as a profane, and the beginning of a new life as an initiate in search of light, truth and wisdom. This can also be interpreted as a form of resurrection. This motif of death and resurrection is mentioned in Plutarch's Immortality of the Soul thus:

*The soul at the moment of death, goes through the same experiences as those who are initiated into the great mysteries. The word and the act are similar: we say *telantai* (to die) and *telestai* (to be initiated).*

## THE SKULL

Together with the crossbones, sickle and the hourglass, the skull naturally refers to mortality and is linked to the alchemical references also present in the Chamber. The alchemists aimed at transmuting base metals into silver and gold through the process of putrefaction. So must the profane transmute his nature, through a symbolical burial in the chamber, into a new

transformed man in the form of an initiate. In alchemy this is called the great work. Indeed, man's refinement, transmutation and transformation from a brute base metal into gold requires great work! The skull in alchemy, named *caput mortuum*, is the epitome of decline and decay. The crossbones are usually tibias, the weight-bearing bones of the lower legs.

## BREAD AND WATER

The chunk of bread and the pitch of water are symbols of simplicity, pointing to the future initiate how he should conduct his life. Bread is made of wheat, an element connected to the goddesses Isis and Demeter. Isis is the Egyptian mother goddess and also the goddess of the dead, again, two of the aspects of the Chamber of Reflection.

Furthermore, according to the ancient description of an initiation into the Mysteries of Isis by Apuleus, the candidate was placed in a secluded cell and subsequently participated in a ceremony in which he had to overcome trials. Demeter was celebrated at the great festival at the Temple of Eleusis, which became known as the Eleusinian mysteries.

The bread and water represent the elements necessary to life, but even though food and the material body are indispensable, they remind the candidate that the physical aspect should not be the main objective in one's existence. Moreover, these elements remind us of the biblical narrative regarding the prophet Elijah, who is also connected with these elements and a cave (see I Kings 17: 8-11).

He established a school of prophets in a cavern on a mountain. Furthermore, Elijah after eating bread and water, climbed the mount of G-d, in the same way that our future initiate nourished by these symbols can withstand the trials ahead and climb his own mountain.

Elijah, once on the mount, also heard G-d as the still small voice, just as our candidate should follow his inner voice throughout his life, as we can read in I Kings 19: 5-13.

## ALCHEMICAL ELEMENTS

Three of the alchemical elements used in the great work were sulphur, salt and mercury, all of which are present in the Chamber of Reflection. Sulphur is symbolical of the spirit, being a masculine principle, referring to enthusiasm and corresponding to the virtue of Faith. Salt is a symbol for wisdom, being considered neutral, as far as gender is concerned, referring to pondering (something the candidate does in the Chamber of Reflection) and corresponding to the virtue of Charity.

Mercury appears as the rooster drawn on the wall of the Chamber of Reflection. This animal is

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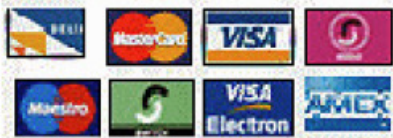
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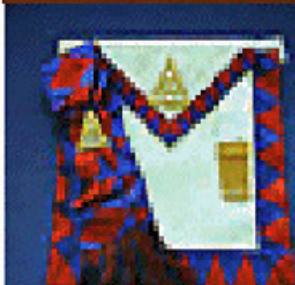
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## Chamber

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connected to the deity Hermes, that is, Mercury. It is a feminine principle, referring to Vigilance and it also corresponds to Faith. As the rooster sings at dawn announcing the light of day, so it announces to our future initiate, the Light he may receive.

### THE HOURGLASS

This object is a reminder of mortality. It also brings to mind that time runs fast, just as the sand runs through the hourglass. It also conveys the meaning that we should make good use of the time given us. Moreover, our candidate is reminded that therefore, he should write his answers and philosophical testament within the allotted time.

### V.I.T.R.I.O.L.(U.M.)

Vitriol is a sulfuric acid or a sulphate used in the alchemical operations of yore. This word is the origin of the adjective vitriolic, meaning caustic or hostile, referring to speech or criticism. However, in the esoteric sense, it is an acronym for the Latin phrase: *Visita interior terrae, rectifica andoque, invenies occultum lapidem*, which means: "visit the interior of the earth, and rectifying it, you will find the hidden stone." Some times this acronym appears with the addition of U.M. at the end, which means, *veram medicinam*, the true medicine. If one takes this advice metaphorically, the meaning conveyed is that, one must search within oneself, as the truth is hidden there, and this truth is the real solution to our problems. Again, a very appropriate acronym to be placed on the wall before the future initiate, while he has to write his philosophical testament.

### PERSEVERANCE AND VIGILANCE

In some rites these two words are also placed on the wall. The word perseverance is placed under the hourglass, if one is not physically present but painted on the wall, while the word vigilance is placed under the figure of the rooster. These two words intimate to the candidate that he must possess these qualities in order to succeed in his Masonic life. The symbols, allusions, allegories and metaphors of the rituals are not plain. The Freemason must scrutinise them persistently in order to appreciate their richness and deep significance, and be vigilant that the lessons learned therefrom be not forgotten.

### VARIOUS SAYINGS

Besides the profusion of symbols in the Chamber of Reflection, as our candidate removes the hoodwink, he will read various sentences on the wall. Most often he will read the following sayings: If you think we will find out your defects, you will feel uncomfortable among us. If curiosity spurred you towards us, go away. If you are

capable of deception, tremble, you will be found out. If you take notice of human differences, leave, we do not know them here. If your soul is fearful, do not proceed! If you persevere, you will be purified, you will overcome darkness, you will be enlightened.

In some rites, such as the Brazilian Rite, other sentences may be found on the wall, such as: Think of G-d, with humility. If you want to live well, think of death. Serve your country with devotion. Remember the great citizens who were Freemasons. Know thyself. If your heart is well intentioned, go on and you will have our support.

### QUESTIONS

As mentioned earlier, our candidate was given a piece of paper with questions, which he must answer in order to proceed with the initiation.

### PHILOSOPHICAL TESTAMENT

The answers to the questions asked of the candidate become the initial point towards the elaboration of his philosophical and moral testament. The philosophical testament provides a glimpse of the attitude and character of the future initiate and is unique to each individual. The candidate's true nature will be shown in his answers to the proposed questions as well as in his philosophical testament. On the other hand, it can also bring him discredit, depending on his answers. In the Chamber of Reflection, he has time to reconsider his request for admission in our Fraternity. If his motives are not pure as admonished by the writings on the wall, or if he is fearful and not courageous enough, then he might not be able to keep inviolate the secrets of Freemasonry. Furthermore, solitary in the Chamber of Reflection, our prospective initiate can ponder on the questions presented to him, on his life, and future. Therefore, the reflection to which the title of this Chamber refers, is not just the pondering of the candidate, but primarily the reflection of his own inner being. This could bring him discredit in certain cases. Note that all the dictionary meanings of the word reflection invoked at the beginning of this exposition are represented in the Chamber and obey the same hierarchical order.

### THE MIRROR

In another ritual of French origin, the Rectified Scottish Rite, during the first degree initiation, the concept of reflection expressed in the sense of giving back a likeness as in a mirror, is revealed in another way. At the moment the hoodwink is dropped from the candidate's eyes and he sees for the first time the faces of his Brethren around him, the WM says: "It is not always before oneself, that one finds his enemies. That which is to be feared the most is many times behind oneself. Turn around!" When the candidate turns he sees himself in a mirror! This means that the enemy can be also within! Incidentally, the word

mirror is in Latin *speculum*, deriving from the verb *specular*, which means, to scrutinise. That is exactly what one does in the Chamber of Reflection, as he scrutinizes himself and the symbols around him.

### THE BRAZILIAN RITE

In the Brazilian Rite, the candidate in the Chamber of Reflection also receives another piece of paper that he must read. In it are found articles I and II of the Constitution of the jurisdiction, dealing with Freemasonry and its Principles. Moreover, he must also sign a declaration.

### TRIALS

After the candidate leaves the Chamber of Reflection, he is conducted into the Temple to be subjected to certain trials. Traditionally, the ancients and the alchemists believed that the universe was composed of four elements: earth, air, fire and water. Traditional initiatory societies, such as Freemasonry, have preserved this teaching. Furthermore, one of the marks of these esoteric initiatory organizations was a series of trials through which the candidate was subjected. The Chamber of Reflection, being a cave, becomes then, the first trial, that of the earth, and it is followed later by other trials, as it is made plain by the words of the ritual itself in the Ancient and Accepted Scottish Rite.

### THE MAGIC FLUTE

As you can notice, Brethren, the rituals performed in the first degree in our Grand Jurisdiction are not similar to the ones I have been describing. To a Freemason only acquainted with the local rituals, the opera *The Magic Flute* by our Brother, W.A. Mozart is not as clearly intelligible as to those who have received their initiation in a Continental European rite or one derived from it. That opera was first performed at the Theater auf Der Wieden in Vienna on September 30, 1791 and it is in a certain way a reenactment of a first-degree initiation with all its alchemical and Masonic allusions. The protagonists, Tamimo and Pamima are left alone in the darkness and required to keep a vow of silence. A scene at a vault, and tests of fire and water follows this.

### CONCLUSION

Even without going beyond the scope of this exposition, and presenting the rest of the first degree ritual as performed in most countries of the world, you can imagine what an impression this initial part of the ritual makes on a candidate being ushered into our honorable institution. The Chamber of Reflection teaches, indeed, powerful lessons. True initiation is an individual internal process. Nobody can transform a man but himself. Others may guide and help, but ultimately, the individual alone is the only one who can perform

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## Chamber

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the great work. The Chamber of Reflection truly epitomizes this process. It is my hope, that those of us, who have not experienced this ritual in our Masonic life, have at least derived some small benefit, although vicariously, from this allocution today.

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## Bryce

Continued from Page 2

and computer related topics. His book, "The IRM Revolution:

Blueprint for the 21st Century" (co-written with his father) made it to the Top 10 list for management related books in Japan. He has also developed a long list of articles over the years, making him a past master of the short essay. Between his persona and his ability to generate articles, one begins to understand his style of writing which some describe as "brutally frank." To some, this is refreshing; to some critics, he has been described as too bold and too outspoken for his own good.

My experience with Wr. Bryce has shown me that it is his professional background and enthusiasm for the fraternity that drives him. Wr. Bryce has developed a reputation as a no-nonsense type, a man who may not be politically correct, but know how to get the job done.

So why has Wr. Bryce drawn the wrath of at least two Grand Masters in the Grand Lodge of Florida? I think it's because he is not afraid to

speak his mind and challenge the status quo. He is a good mason, one who is not afraid to follow his obligation to the fraternity, to point out problems, and to offer solutions. His writing makes us stop, think, and examine. More though, he does not simply point out problems, he offers thoughtful and insightful solutions.

He has told me that it is not important that people agree with him, but rather that he wants them to stop, engage their minds, and seek further light. He openly admits that he does not have all of the answers. On the other hand, he considers it critical that we be allowed to discuss them as Masons within the rightful constraints of our obligations. One thing he has said numerous times is: "If there is anything constant in life, it is change." He once told me that he doesn't believe in criticizing something unless you can offer an alternative, which he regularly does.

Between Wr. Bryce's professional and Masonic background, he brings a lot to the table. People can accuse him of many things, but in my experience, he cannot be accused of not being fair, honest and courteous. In a word, a Masonic example.

Which brings us to the nub of the problem. Wr. Bryce has developed a reputation as a "straight shooter", and has become what many weak managers fear, an "unofficial leader." We have all seen it happen, where one member of the group, with more experience or insight leads the group because the "official" leadership is unsure, weak, or so out of touch the group has lost the willingness to follow.

It is the opinion of this mason that Wr. Bryce, through his diligent and untiring efforts on behalf of Freemasonry has become this unofficial leader. I cannot speak to the management of the Grand Lodge of Florida, not being a member of that jurisdiction, nor can I speak to the management goals and imperatives of the two grand masters of Florida who have tried to silence Wr. Bryce. However, one thing is clear: For every order a Grand Master of Florida issues to censor Wr. Bryce, the greater his notoriety grows.

Which begs the question: Why does Florida want to suppress his writings?

As noted above, within the boundaries of my obligation, it is hard to say. Wr. Bryce claims he has made enemies over the years who represent the "old-guard" and resist any attempt to change or modernize our fraternity. Change has a tendency to scare people, and Freemasonry is based on tradition, which is supposed to be unchanging, even when the "tradition" in question isn't really Masonic in nature.

Wr. Bryce, through his dissertations, seems to be frightening the Grand Lodge of Florida. His dissertation on the Masonic Necessity of all Mainstream Grand Lodges extending fraternal

recognition to Prince Hall Masonry has touched off a discussion that is long past due in Florida. In return, the Grand Lodge of Florida is reacting to this threat by attempting to put an end to it... by silencing Wr. Bryce, using the rules of the fraternity he is bound by his obligation to obey.

The problem with all of this is Freemasonry, by its very tenets, stands for freedom of speech and freedom of thought. Keeping my obligations firmly in the front of my mind as I write this and examine the situation, I am left with one question:

How can the Grand Lodge of Florida, in any way that can be considered within the framework of our tenets, justify the attempt to silence a brother for holding personal opinions and communicating them? Where would Henry Coil, Albert Mackey, Albert Pike, and Carl Claudy be if THEIR Grand Masters had silenced them? Or tried to.

I will leave you with one last thought: There is a legend about a certain Jewish Carpenter who was arrested for speaking against the existing temporal powers, convicted and executed. In his execution, a religion was born... The Grand Lodge of Florida might be well advised to consider a simple truth: a martyr's teachings carry more power than an unmolested teacher.

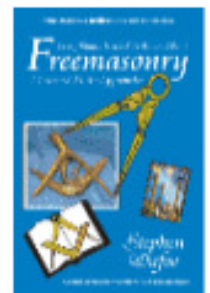
But I can write this. My Grand Lodge isn't trying to censor me.



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## Armistead

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the Union Major General, and Brother, Winfield Scott Hancock.

Armistead and Hancock were both career soldiers, and before the Civil War they were friends when both were U.S. Army officers in California. Both were also Freemasons.

When the Confederate attack reached the Union line at Gettysburg, there was fierce fighting. General Armistead was shot twice, and as he went down he gave a Masonic sign asking for assistance. A fellow Mason, a Union officer named Henry H. Bingham, then a Captain, later a higher officer and then a very influential Congressman, came to Armistead's assistance and offered to help. Armistead reportedly asked to see and talk with his friend General Hancock, but he was told that Hancock had been very badly wounded just a few minutes earlier. Union Brother Bingham then helped Confederate Brother Armistead off the field and to a hospital, but Armistead died two days later. General Hancock, to the surprise of many, recovered and resumed his command later in the Civil War.

This incident, of a Freemason who was a Union officer helping a Freemason who was a wounded Confederate officer, is one of the greatest examples of the ideals of Freemasonry in action. In 1993, the Grand Lodge of Pennsylvania completed and dedicated a monument on the Gettysburg National Cemetery, with the cooperation and support of the United States government, that shows Brother Bingham, a Union officer, assisting Brother Armistead. This statue is extremely dramatic, and it is called the "Masonic Friend to Friend Masonic Memorial."



In the words of Sheldon A. Munn, one of the Freemasons who helped bring about the construction of this monument: "The 'Friend to Friend Masonic Memorial,' at Gettysburg will help demonstrate to the world that Freemasonry is, indeed, a unique fraternity; that its bonds of friendship, compassion and brotherly love withstood the ultimate test during the most tragic and decisive period of our nation's history; it stood then as it stands now, as 'A Brotherhood Undivided!'"



## Hart

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City); Master Mason, December 21.

During the year 1856, John E. Hart served on the sloop JAMESTOWN, on the coast of Africa. On August 8 of 1857, he was ordered to the receiving ship NEW YORK. Then, having advanced through the various grades, being; Passed Midshipman, August 10, 1847, Master, September 14, 1855, Lieutenant, September 15, 1855, Hart was appointed a Lieutenant Commander, July 16, 1862. He was assigned to a command on the small screw steamer ALBATROSS, a part of the squadron of Flag Officer Admiral David G. Farragut.

From the time Lieutenant Commander John E. Hart was assigned to the U.S.S. ALBATROSS, on August 5, 1862 until his untimely death on June 11, 1863, his was a very short and action filled bidding. The attachment to Rear Admiral Farragut's command, specifically being the "chicken under his wing," shows the high esteem with which Commander Hart was held. The HARTFORD and ALBATROSS seemed inseparable, linked by a cable-tow. Through the various campaigns, when the name HARTFORD is mentioned, the ALBATROSS is associated with it, perhaps living up to its name.

The official government records state that Lieutenant Commander John E. Hart was killed in battle June 11, 1863, on the Mississippi River below Port Hudson.

The ALBATROSS was bombarding St. Francisville and the shells from her guns were wreaking havoc in the little town. In the village were several Confederate soldiers, home on leave, impotent and torn with regret at the destruction of their homes by the ALBATROSS' shells. Ranking the group was Captain W.W. Leake of the Confederate Army. His home was in direct line of fire between the ALBATROSS and the Courthouse, the target of the gunboat's shells. In the cellar his wife and children cowered in fear as the shells screamed overhead and burst with a roar in the square, many finding their mark in the Courthouse and in the Grace Episcopal Church that stood nearby.

The Grace Episcopal Church organized in March 1827, was a wooden structure of simple Georgian design. The little church never was fully completed and fell into disrepair. In June of 1858 the cornerstone for a new church, the church which Commander Hart's shells struck, was laid by Bishop Leonidas Polk, also known as the "Fighting Bishop from Louisiana". This name was given him due to his dual role as a Bishop as well as a General in the Confederate Army.

The builder of the church was a master carpenter named Charles Nevitt Gibbons. He based his plans on the simple and unadorned English

country churches. The Gothic style church with its off center bell tower was completed by Easter Sunday 1860. The shells from the ALBATROSS destroyed this belfry. This and other significant damage, which the church suffered, could not be repaired until many years afterwards. These repairs were completed in 1893 when the church was re-consecrated.

Though simple in design, the church had some outstanding features that survived the attack. The magnificent two-manual tracker action pipe organ built by H. & W. Pilcher in 1860 survived. It is listed as number 42 in the factory books at St. Louis and believed to be the only one of its type still in existence in the United States. The altar window and the rose window over the entrance door are of European design. The leaded glass on the side walls and their top insets are of stained glass which appear to be "painted" by some unknown method, an early American attempt at glass making.

In his bunk aboard the ship, the young Captain lay in the grip of a tropic fever. His end was near. An unconfirmed story has it he committed suicide while in a delirium caused by the fever, however it might have been a reoccurrence of a previous injury. One thing we can be sure of; he died during the action at St. Francisville, Louisiana.

Suddenly the firing ceased and two brothers standing on the river bank saw a boat put off from the ALBATROSS manned by trim blue-clad figures, with one in its bow, brave in Navy blue and gold. The officer carried a flag of truce.

Brother Hart had made it known that he desired a Masonic funeral service. Several of Hart's officers were Masons. Unable to send their Commander's body home at the time, and being loath to sink it in the river, they determined to appeal to Masons on the Confederate side for burial. They approached the village of St. Francisville, Louisiana, the home of Felician Lodge No. 31. The Grand Lodge of Kentucky had originally chartered this Lodge in 1817, receiving its Louisiana charter in 1828. At this time the Master of Felician Lodge was Samuel J. Powell, who was serving as a Captain in the Confederate Cavalry. He had been initiated in Felician Lodge in 1854, elected Master in 1861, and was destined to greater Masonic fame for in 1877 he was elected Grand Master of Louisiana and served two years. Apparently he was not at home during June of 1863, although one account would have it that he was.

There were at the time two Masons living near the banks of the river, two brothers, named Samuel and Benjamin White. The first named was owner of the ferryboat, and the other owned the steamboat RED CHIEF, years before. They were not members of Felician Lodge but had visited it repeatedly, and retained their

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## Hart

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membership in their Mother Lodge in Indiana. To them the mission of the visitors was made known. They answered that there was a Lodge in the town; that it's Master, Worshipful Brother S. J. Powell, was absent. He was serving his state in the Confederate Army. It's Senior Warden Brother W. W. Leake, acting Master, was likewise engaged, but that he was in the vicinity. They would endeavor to reach him and refer their request to him.

Brother Leake's headquarters were in the saddle, but he was found and made acquainted with the visit of these enemies and their request. He was also informed that the Lieutenant Commander and Surgeon on board the vessel were Masons and would vouch for the Masonic standing of the deceased Commander.

Brother Leake replied that he was an officer in the Confederate Army. As a soldier, he considered it his duty to permit the burial of a deceased member of the Army or Navy of any government. In the present instance, even if there was war between that government and his own. Captain Leake's reply was "as a Mason it is my duty to accord Masonic burial to a Brother Mason without taking into account the nature of our relations outside Masonry. Go tell the Union officer to bring his Captain ashore. There are a few Masons in town; I shall find all I can. You two are Masons, I shall want you at the funeral service." Brother Leake's response is particularly notable. During the bombardment, he had huddled with his wife and three children, by one account, under the steps of their brick house as shells burst all around them.

Presently the ship's crew brought ashore Brother Hart's body, clothed in the blue uniform of an officer in the United States Navy. The boat was met by the White brothers and four members of Felician Lodge No. 31 of St. Francisville, wearing their Masonic regalia above their Grey Confederate uniforms. The Masons from the ALBATROSS and the Confederate Masons identified themselves to be such by the usual signs and tokens. The body was borne to the white wooden home of Felician Lodge where the ancient Masonic funeral was conducted, Brother Leake officiating as Worshipful Master.

The body was then carried to the graveyard of the Grace Episcopal Church, which is on the east side, through the Lodge plot to the place of internment. The Brothers united in Masonry, ranged themselves across a grave they had dug amid the shell holes from the dead officer's own guns, a grave that had been prepared in the Masonic plot. Here the last Masonic rite was given. The gray and blue clad Brother Masons lowered the mortal remains of the Commander of the U.S.S. ALBATROSS into the earth he wished to be his resting-place. After the graveside

service, both the shore party and their Confederate counterparts exchanged salutes. The Federal Naval men returned to their ship, unharmed and unnoticed by the people of St. Francisville. Colors braked out at the masthead. They weighed anchor, turned sharp in the water, and steamed away down the Mississippi.

The death of Commander Hart was announced in the Schenectady Democrat and Reflector of June 25, 1863, by a New Orleans correspondent of the New York Herald as follows; "I regret to announce that I have this moment learned from a gentleman who arrived from the river this afternoon that Lieutenant Commander John E. Hart, United States Navy, Commander of the gunboat ALBATROSS, committed suicide night before last by blowing his brains out with a pistol. He had been ill for a few days past with fever, and it is supposed to have affected his brain in a manner to render him insane. He is thought to have been in that condition when the act was committed. Lieutenant Commander Hart was an officer highly esteemed and beloved in the service. He has lately distinguished himself by gallant conduct in a fight with the enemy's gunboats near Fort De Russy, on the Red River; so much so that the Admiral has made particular mention of him in his dispatches. He leaves a wife and family in New York to whom his loss will be irreparable. They have the sympathy of all in their sore affliction.

The ALBATROSS was at Port Hudson. Captain Hart had done good service under General Banks, his whole heart being in the work, as is evinced by the letters received by his family. He is a son-in-law of Mr. Abram Van Vorst of this city, with whom his wife and one child are living. He was a faithful, enthusiastic officer, and did the cause good service. It is barely possible, though not probably, that the report of Captain Hart's death is incorrect. It comes from no other source than the above."

Commander Hart's death was communicated at the time of its occurrence to his father-in-law, Abram Van Vorst at Schenectady, New York, by the Executive Officer of the United States Gunboat ALBATROSS (in part), as follows: "He was buried with Military and Masonic honors. The Episcopal Service was read by the Rev. Dr. Lewis, Pastor of the Church of St. Francisville. A certificate of his burial will be sent to you, and the remains can be sent for by communicating with the Lodge mentioned in the certificate." On the margin of this letter is written: "Felician Lodge No. 31, St. Francisville, Louisiana, Wm. W. Leake, Senior Warden, acting Worshipful Master"

The official government record states that during February 1865, the widow of the deceased officer sought permission to have the body taken up from the churchyard at St. Francisville and sent to her. No further correspondence relative to this request is available.

The grave was marked at first by a wooden board. It was known as the Yankee grave decorated by Dixie. Captain Leake started the custom of placing flowers on Commander Hart's grave. He saw to it the grave was kept up. About the year 1900, the board having rotted away, Felician Lodge took the matter up with the Navy Department and a suitable marble headstone was erected.

Captain Leake survived the war, became Master of Felician Lodge and lived to be honored for fifty-five years of service to the Craft. Upon his death in 1912, his body was laid to rest beside the enemy he had buried as a Brother. Subsequently, the United Daughters of the Confederacy at St. Francisville took up the upkeep of the graves and persuaded the United States Government to place a simple marble headstone on the two graves, with a curt official inscription. Through the years since the grave was dug, members of the Leake family have placed flowers on the grave. It is adorned on the Memorial Days of both the North and the South, and on All Saints Day; the Yankee grave that Dixie decorates.

About 1905, Commander Hart's son, living in Colorado, made inquiries concerning his father's death and burial, with a view to taking up the body. Several letters passed between Brother Leake and Brother A.E. Hart, son of Commander Hart, whose remains are at rest in the South. They exhibited a depth of feeling and convey sentiments that we believe to be a fitting finale to this interesting episode. Upon being assured that not only was his father's grave being cared for, but that on Decoration Day each year, flowers and a United States Flag were placed on the mound, the younger Hart decided to leave the remains of his father in their first resting place.

On Sunday, January 8, 1956, the Special Committee on Burial Places of Past Grand Masters of the Grand Lodge of Louisiana, Hippolyte Dabezies, Chairman, unveiled a new monument. He briefly cited the story of the burial and stated: "This monument is dedicated in loving tribute to the universality of Free Masonry." The monument covers the entire grave space of Commander Hart and the former marker has been used as a headstone. Among those in attendance who took part in the ceremony were Dr. Louis A. Legett, Grand Master of Louisiana, Brother Eugene W. Baxter, Worshipful Master elect of St. George's Lodge No. 6, Schenectady, New York, Mrs. Camilla Leake Barrow, daughter of Judge Leake and Grand Secretary Emeritus of the Order of the Eastern Star, J.R. Matthews, Past Master and oldest living member of Felician Lodge. The three principal officers of Felician Lodge, Charles Allen Sheets, Worshipful Master, Joseph J. Daniel Jr., Senior Warden, and James S. Ritchie, Junior Warden, also were in attendance.

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## Hart

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This incident that so vividly displays true Masonic Brotherhood, so powerful, it could stop a war, if only for a few brief hours, gives one cause to wonder if it could happen today.

Afterward:

On Sunday, June 13, 1999, 136 years after the actual event, the burial of Commander Hart was reenacted at the Grace Church cemetery where the Union Officer's grave remains today. The body of the late Commander Hart was transported from the river near the spot where the ALBATROSS was positioned during the shelling of St. Francisville, to the Grace Church and to the place of burial. The body was transported on an authentic 1854 horse-drawn hearse. The body was also accompanied on its last journey by costumed Civil War re-enactors and members of the public in vintage clothing. Our Historian, Brother Frank Karwowski represented St. George's Lodge at this historic occasion.



## Esoteric

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To set up order is therefore equal to setting up beauty. The cathedral was quite more than a church; it was a true *imago mundi*, an image of the universe: It was a spiritual means of passage, from one world to another. From the material to the spiritual.

Each Cathedral was built under its own angstrom, commonly referred to as "cubit". But they were all different. Why? Therein lies a clue in the mathematics which explains the cathedral.

Chartres's cubit is 0.738 meters. It is the hundred

thousandth part of the degree of the parallel of latitude at Chartres, which corresponds to 48° 26' 53" and the length of which is 73.8 kilometers. The nave is 74 meters long – nearly one thousandth part of this degree – the chorus 37 meters – nearly the 2,000<sup>th</sup> part. The height of the vault and the depth of the Celtic well, under the floor, have the same angstrom.

Reims is placed at 49 degrees 14 minutes North latitude, which gives a degree of parallel of about 71 kilometers. The "measure" of its "cubit" should therefore be 0.71 meters. The length of Reims cathedral is 142 meters and the interior length of the transepts is close to the geometrical mean between 71 and 35.5 meters.

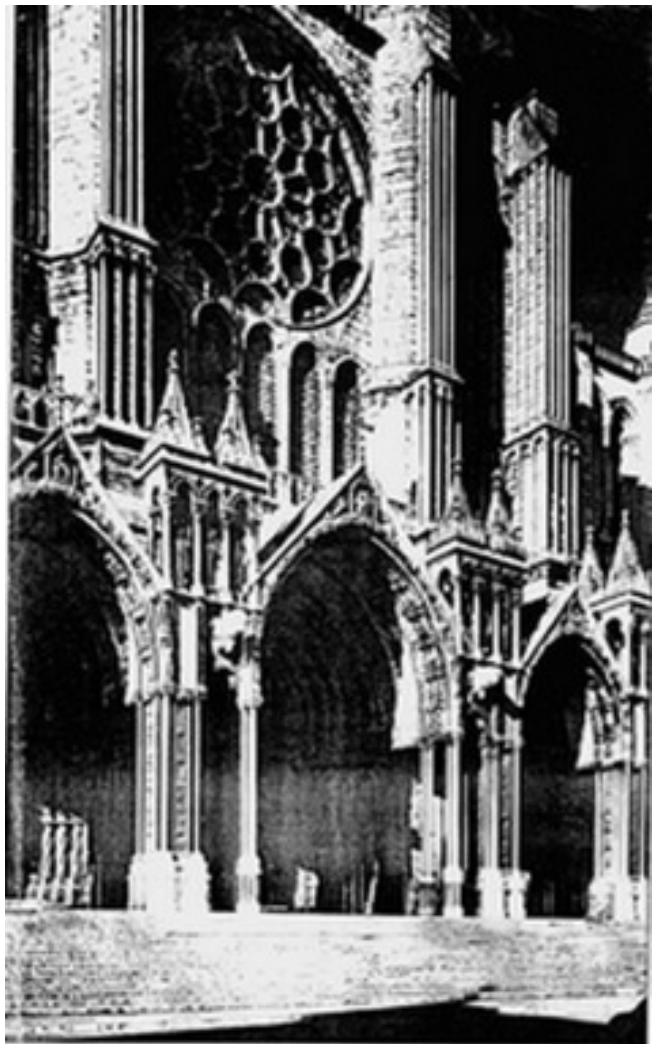
Amiens is placed at latitude 49 degrees 52 minutes North latitude, which would give a "cubit" of about 0.70 meters. The height of the vault is sixty times 0.70 meters and the length of the transepts is 70 meters.

There are many other such "coincidences". For example, the measure having served for to find out the plan, 0.82 and the cubit, 0.738, are together in an astonishing relationship. Take a right-angled triangle in which one of the angles is of 48 degrees. The long side of the right angle is 0.82 m, the short side 0.738m.

Chartres is very close to 48 degrees. We have at once the *ratio* of this parallel to its height over the equator. *As above, so below*, said Hermetists or, in Christian terms, *as in heaven so on earth*.

In the Basilica of San Miniato al Monte, in Tuscany, there is a beautiful zodiac carved in the floor by artisans.

On the Spring Equinox, a beam of light enlightens the sign of *Taurus*. In ancient times, this date marked the beginning of the new year; some Masonic calendars continue to adopt it. Why then *Taurus*? It may appear as a mistake, since the astrological sign matching this date is



*Aries*. To solve this seeming riddle we have to consider that, in the human body, *Taurus* is associated to throat.

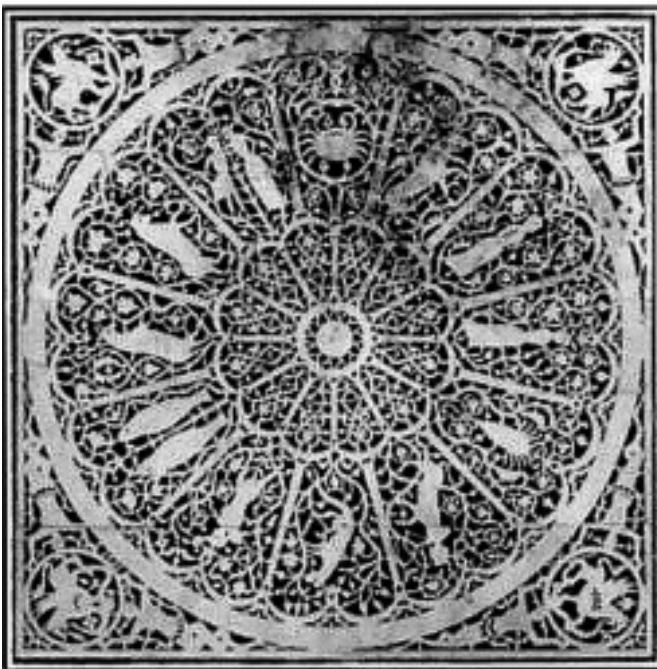
There is a clear hint to the voice, the word, the *lògos* which is referred to in the Prologue of the gospel of John. *Lògos* is the logical speech, the one which puts order; opposite to *mythos* which was adopted to express emotions and feelings. We can therefore infer the architecture contains an urge, that is, to start the new year by putting order within ourselves.

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Gothic architecture is a style full of symbols and coded messages to confound the uninitiated. Building on Barbara Walker's claim that "like a pagan temple, the Gothic cathedral represented the body of the Goddess." The *Templar Revelation* asserts: "*Sexual symbolism is found in the great Gothic cathedrals which were masterminded by the Knights Templar... both of which represent intimate female anatomy: the arch, which draws the worshipper into the body of Mother Church, evokes the vulva.*"

In the fictional work, *The Da Vinci Code*, by Dan Brown, these sentiments are transformed into a character's description of "a cathedral's

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*long hollow nave as a secret tribute to a woman's womb... complete with receding labial ridges and a nice little cinquefoil clitoris above the doorway."*

Today, to the modern eye, this may seem unusual and fanciful, but we must remember that in those times, churches were considered a preparatory place for death and rebirth. In Milan's Cathedral the sun is "black", for outside the church the masons put a stone-wheel in correspondence with the glass, so the sun's rays could not go through it. Darkness is then prevailing, in the same way as in any pregnancy (below).

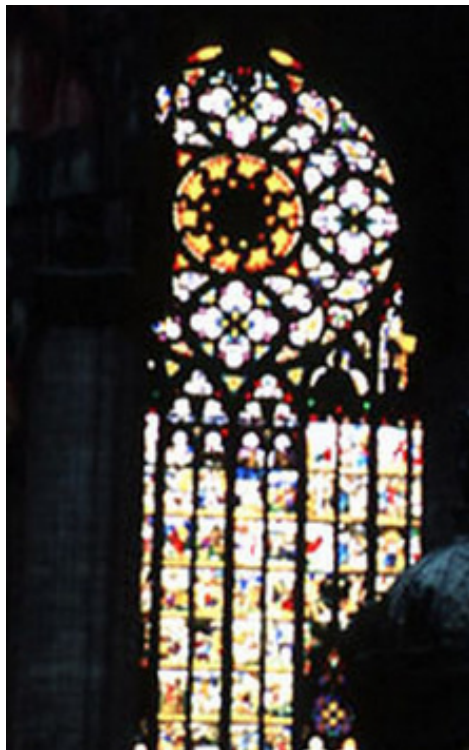
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The labyrinth is another symbol which man often finds in various churches. Here is the picture of the labyrinth in Chartres Cathedral.



Exoterically it was a vicarious symbol, representing the pilgrimage to Jerusalem. I think, however, that there is more. A labyrinth is an ancient symbol that relates to wholeness. It combines the imagery of the circle and the spiral into a meandering but purposeful path. The Labyrinth represents a journey to our own centre and back again out into the world. It is a metaphor for life's journey, a symbol that creates a sacred space and place which takes us out of our ego to "That Which Is Within."

At its most basic level the labyrinth is a metaphor for the journey to the centre of man's deepest self and back out into the world with a broadened understanding of who he is. At higher level, however, it symbolizes the conquest of the



universe's centre by the initiate, who delivers himself into the Immutable Being.

Looking at a sketch of a labyrinth, we notice that in the centre there is a rosette which displays six petals and the corolla. The petals symbolize the four cardinal points at geographic level, that is, north, east, south and west, plus the geodetic ones: zenith and nadir. The corolla is symbol of the centre properly.

We also have the seven elements which symbolize the 'septenary' and "seven", as we know, is a meaningful number. Among other things, it is Master Masons' symbolic of age. This explains why any Master Mason can walk either along or across the lodge, at his discretion, with no fear to lose himself: for as a master, he owns the centre, "that being a point from which a Master Mason cannot err".

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The labyrinth is unicursal. There is no trick, no maze, but no short cut, either. One has to walk the initiatory path to the end, otherwise his efforts



shall be fruitless. Once he reached the centre, man will go out by walking the same path he has walked to come in.

At an esoteric level, a man can read this feature as an urging to spread to the outer world, in every day's life, the wisdom he has gained in his journey. "Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand?"<sup>2</sup> In Siena's cathedral a tile eloquently explains this idea.

This tile is known as that of the ascension to the mount of fortune and wisdom. From the bottom right: Fortune is a young woman, in precarious equilibrium having one foot on a boat and the other one on a sphere. On dry land, some men are sitting and some other are talking.

Two of them are walking toward the peak. On earth, various animals creep about. This means that a man who searches for wisdom must be humble, but I read it also as an urging to go ahead without excessive hurry, rather with perseverance



(as the turtle: *festina lente*, hurry up slowly).

On the top of the mountain, a woman gives the palm, symbol of heroism, wisdom and inner peace, to Socrates, who preferred to die rather than to betray his ideals; and the book of wisdom to Crates, a Cynic philosopher of the 4<sup>th</sup> century after Christ. This woman is Isis, as the tile is opposite to another one, representing Osiris.

Cynic were the members of a sect of ancient Greek philosophers who believed virtue to be the only good and self-control to be the only means of achieving virtue. Crates gets rid of metals and other valuables.

There is a Latin inscription which is translated to say:

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Come here men, climb the harsh mountain, the



beautiful results of your labor will be the palm [and] inner peace.

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On the outer wall of the Dome of Sienna, there is a strange inscription, carved in a marble plaque.

It is a double acrostic, *i. e.*, it reads the same forwards and top-to-bottom as it reads backwards and bottom-to-top; and, top-to-bottom from the left side to the right, as well as bottom-to-top from the right side to the left. We find double acrostics written in many places. For example, it was written on a wall in Pompeii – to be precise on a wall in the bathroom of Paquius Proculus:

Many instances have been found in other places, from Egypt, to Britain, to Cappadocia. The Pompeii magic square was introduced in the Empire by Roman legions, travelling from the East.

Till today, priests have always been saying that it has an apotropaic role, that is, to protect the building against fire and evil. I cannot agree, apart from the circumstance, that a reconciliation between faith and superstition, allowed by the Catholic church, appears odd and unlikely.

Let us translate the text on the Magic Square line by line.

**SATOR:** This word means “the sower”, the man who seeds.

**AREPO:** started a tough discussion. Some argued that it is an Etruscan word, meaning “plough”, but the translation would be meaningless. More simply: Romans cut the double consonant while writing on stones, so to spare work and time; the exact word is then *arrepo* which means “to sneak”.

**TENET:** is the third singular, present tense of *teneo*, “to keep”.

**OPERA:** (subject) means “work”.

**ROTAS:** (object) are the wheels.

This is the right translation:

*I am the sower, I sneak everywhere, and my work*

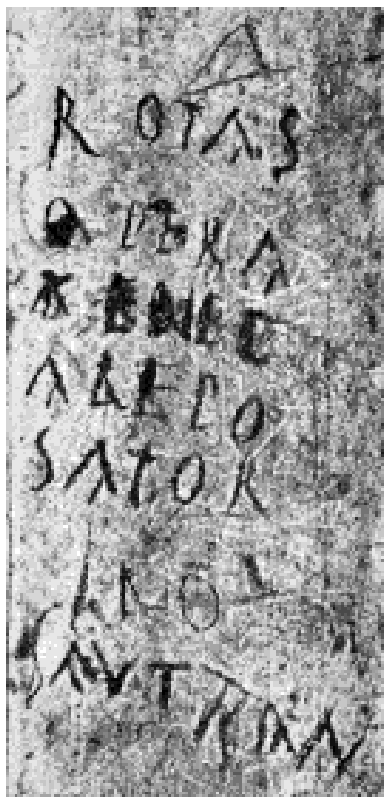
*keeps (together) the wheels (of the universe).*

There is then a clear hint to Hermetism or even to Pantheism, which is quite far from the Catholic orthodoxy. Yet, the words are found on a Catholic Cathedral.

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Commenting on the mysteries of Chartres Cathedral, Sir Ronald Fraser wrote:

*“Towards the end of the thirteenth century there seems to have been a withdrawal of spirit from the western world. What was required of the Gothic mode has been done. A Cistercian abbot led a crusade against the Albigenses. The Dominicans invented the Inquisition. The Templars were put to trial. The Beauty sleeps once more. But she will awake at the appointed time.”*<sup>3</sup>



This is not just a hope, it is our aim, too. May the GAOTU help us to carry out our work.

## References

1 Tobias Churton, *The Magus of Freemasonry: The Mysterious Life of Elias Ashmole - Scientist, Alchemist, and the Founder of the Royal Society.* pg. 31-32, Inner Traditions, 2006.

2 Mark 4:21

3 Ronald Fraser, *The Mysteries of Chartres Cathedral*, Originally printed in LIGHT, a biannual journal published by the College of Psychic Studies, London, UK. <http://www.psychic-studies.org.uk>



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interpretations. Some have believed that they could speak of ‘dualism’ in connection with the yin-yang, probably through misunderstanding but sometimes also perhaps with more or less dubious intentions; in any case, as far as the ‘mosaic pavement’ is concerned, such an interpretation is most often the work of the adversaries of Masonry, who like to make it the basis of an accusation of ‘Manicheism’.<sup>3</sup>

It is assuredly quite possible that some ‘dualists’ themselves may have diverted this symbolism from its true meaning in order to interpret it in conformity with their own doctrines, just as for the same reason they have been able to alter symbols expressing a unity and an immutability inconceivable to them; but these are in any case no more than heterodox deviations that in no way affect the symbolism in itself, and from the properly initiatic point of view deviations of this kind are not worth considering.<sup>4</sup>

Now, besides the meaning we have spoken of so far, there is another of a more profound order resulting directly from the double meaning of the color black, which we have explained on other occasions; we were just now considering only its lower and cosmological meaning. We find a particularly clear example of this in the Hindu tradition, where the one being initiated must be seated on a hide of black and white hair, symbolizing the unmanifested and the manifested respectively.<sup>5</sup>

The fact that here it is a case of an essentially initiatic rite sufficiently justifies the comparison with the example of the ‘mosaic pavement’ and the express attribution of the same meaning to the latter, even if in the present state of things this meaning has been completely forgotten. Thus, we have a symbolism equivalent to that of Arjuna, the ‘white’ and of Krishna, the ‘black’, who, in the being itself, are the mortal and the immortal, the ‘me’ and the ‘Self’;<sup>6</sup> and since these are also the ‘two birds inseparably united’ of the Upanishads, this evokes still another symbol, that of the two-headed white and black eagle that figures in certain high Masonic grades, a further example that symbolic language has a truly universal character.

1. See The Great Triad, chap. 4. – We had occasion to read an article whose author related the white part to yin and the black part to yang, whereas the contrary is true, and he claimed to base this erroneous opinion on ‘radiesthetic’ experiments. What conclusion is to be drawn from this, is the result obtained is due to the influence of the experimenter’s preconceived ideas?

2. This last arrangement has nevertheless also been used in certain cases; we know that it was found notably in the Beaucéant of the Templars (one of their standard, on which was

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- depicted a black horse with white feet) where the meaning is again the same.
3. According to what we have just said, such people, were they logical, should scrupulously refrain from playing chess as not to risk falling under the accusation themselves. Should not this simple observation suffice to point up the inanity of their argument?
  4. In this connection, we will also recall what we have said elsewhere on the question of the 'reversal of symbols', and more especially the remark we then made on the truly diabolic character of attributing to orthodox symbolism, and particularly to the symbolism of initiatic organizations, interpretations in reverse, such reversals being in reality the work of the counter-initiation. (The Reign of Quantity and the Signs of the Times, chap. 30).
  5. Satapatha Brhmana III.2.1.5-7 – On another level, these two colors also represent heaven and hearth, but attention must be paid to the fact that by reason of their correspondence with the unmanifested and the manifested, it is then black that is linked to heaven and white to earth, so that the relations existing in the case of yin-yang are inverted; moreover, this is only an application of the inverse sense of analogy. The initiate must touch the junction of the black and white hairs, thus uniting the complementary principles from which he is to be born as 'Son of Heaven and of Earth'. (cf. The Great Triad, chap.9)
  6. This is also the symbolism of the Dioscuri, Castor and Pollux,; the relation of these with the two hemispheres or the two halves of the 'World Egg' brings us back moreover to the consideration of heaven and earth, which we indicated in the previous note.



## Nazis

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in February 1941. Displaying Masonic ritual and cultural artifacts stolen from lodges, such exhibitions aimed to ridicule and direct hatred towards Freemasons and to heighten fears of a Jewish-Masonic conspiracy. German wartime propaganda, particularly in the army, charged that the Jews and Masons had provoked World War II and were responsible for the policies of U.S. President Franklin Roosevelt, who was identified as a Freemason.

Some of Germany's Axis partners decreed police and discriminatory measures against Masons. In August 1940, the Vichy France regime issued a decree declaring Masons to be enemies of the state and authorizing police surveillance of them. The French wartime authorities even created a card file that identified all members of the Grand Orient of France, a leading French Masonic organization;

the card file survived the war and was later microfilmed for the holdings of the United States Holocaust Memorial Museum Archives.

In 1942, Alfred Rosenberg was authorized by a Hitler decree to wage an "intellectual war" against the Jews and Freemasons. To that end, Hitler permitted Rosenberg's "Deployment Staff of Reich Leader Rosenberg (Einsatzstab Reichsleiter Rosenberg; ERR) to seize and evaluate Masonic archives and libraries to best equip them to carry on the "methodical intellectual fight" that was "necessary to win the war." The members of ERR were guaranteed the support of the High Command of the German Armed Forces (Oberkommando der Wehrmacht; OKW) in fulfilling their mission.

After the end of World War II, vast collections of Masonic archives and library collections that had been seized by German authorities were captured, in turn, by Allied and Soviet forces. For example, a significant Masonic archive was found in Silesia, in eastern Germany, by Soviet troops in the last days of World War II. The Soviet authorities shipped the records to Moscow, where they were held in secret archives. Other Masonic-related materials were recovered in Poland; some of this material has been microfilmed and stored in the archive of the United States Holocaust Memorial Museum. Since the end of the Cold War, many Masonic-related collections have been returned to their countries of origin, while others continue to be held in foreign repositories.

Because many of the Freemasons who were arrested were also Jews and/or members of the political opposition, it is not known how many individuals were placed in Nazi concentration camps and/or were targeted only because they were Freemasons. Some former lodge members, as individuals, participated in or were associated with German resistance circles; and some were arrested and murdered during World War II.



## Philosophy

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disagreements. The works of philosophers are not exception – nor are Masonic scholars in perfect harmony with respect to the scope and purposes of Masonry.

There is, however, a well-defined common characteristic in Masonic learning which has to do with three fundamental questions:

- (1) What is the nature and purpose of Masonry?
- (2) What is (and what should be) the relation of Masonry to other human institutions?
- (3) What are (or what should be) the fundamental principles by which Masonry attains

the end it seeks?

There are four well-known Masonic scholars who have postulated answers to these questions — and in so doing have given us systems of Masonic philosophy. They are:

William Preston, Karl Christian Friedrich Krause, George Oliver, and Albert Pike

And then there is Johann Gottlieb Fichte - A scholar and philosopher (almost unknown in this continent) whose work parallels and surpasses the works of the previous four.

I will now give you a brief outline of the philosophy of the first four, and then speak at length of Fichte's work.

Preston's focus is on Knowledge.  
Krause's is on Morals.

Oliver focuses on Tradition. Pike focuses on Symbolism.

Fichte's focus is on Social Harmony.

Pound tells us that the philosophies of each Masonic Writers grew out of the philosophical situation at the time when each of them thought and wrote – and also out of their own personal experience.

- Preston wrote in the so-called "Age of Reason," and Knowledge was to him the most important thing.

- Krause wrote when moral philosophy was a chief concern in Germany, and he was - by profession - the leader in the philosophy of law in his time.

- Oliver wrote under the influence of Romanticism in England, at a time when German Idealism was coming into English thought.

- Pike wrote under the influence of the reaction from the materialism of the last half of the nineteenth century and under the influence of the nineteenth-century metaphysical method of unifying all things by reference to some basic absolute principle.

To Preston, Masonry is a traditional system of knowledge and its end is to impart knowledge. Therefore he thinks of Education as the essence of Masonry.

To Krause it is organized morals and its end is to put organized mankind behind the universal moral ideas of humanity. Hence he thinks of the relation of Masonry to law and government.

To Oliver Masonry is a mode of approach to God and its end is to bring us to the Absolute by means of a pure tradition. To him, Masonry means Religion.

To Pike Masonry is a mode of studying first principles, and its end is to reveal and to give us possession of the universal principle, by which

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we may master the universe. Let's briefly look at the men:

### William Preston

William Preston was born at Edinburgh on August 7, 1742. His father was a kind of a clerk in the legal profession and seems to have been a man of some education and ability. William was sent to the high school at Edinburgh at an early age. His father died while William was a mere boy and he was taken out of school, apparently before he was twelve years old.

His father had left him to the care of Thomas Ruddiman, a well-known linguist, and he became Ruddiman's clerk. Later Ruddiman apprenticed William to his brother who was a printer, so that Preston learned the printer's trade as a boy of fourteen or fifteen and worked there as a journeyman until 1762.

In that year, with the consent of the master to whom he had been apprenticed, he went to London carrying a letter of recommendation to the King's printer, where he found employment at once. In short time he was made proofreader and corrector for the press and worked as such during the greater part of his career.

As soon as he reached the age of 21, Preston was made a Mason in a lodge of Scotchmen in London. — At the age of twenty-five he became Master of the lodge, and as such conceived to be his duty to make an in-depth study of the Masonic institution.

He corresponded with all well-informed Masons abroad and taking advantage of every opportunity to interview Masons at home. The results of this communication with all the prominent Masons of his time are to be seen in his lectures.

In those days, the candidates for initiation were read the "Old Charges" and the practice was of orally expounding their contents and commenting upon the important points. Preston determined to rewrite the lectures of Craft Masonry, and to turn them into a system of fixed lectures and give them a definite place in the ritual.

When Preston began the composition of his lectures, he organized a sort of club, composed of his friends, for the purpose of listening to him and criticizing him. This club met twice a week.

In 1772, after seven years, he interested the grand officers in his work and delivered an oration before a meeting of eminent Masons including the principal grand officers.

After delivery of the oration, they approved the lectures. Preston and his friends then went from lodge to lodge delivering his lectures and came back to their weekly meetings with criticisms

and suggestions.

By 1774 his system was complete. He then instituted a regular school of instruction, which obtained the sanction of the Grand Lodge and thus diffused his lectures throughout England. This made him the most prominent Mason of the time, so that he was elected to the famous Lodge of Antiquity, one of the four old lodges of 1717. He was soon elected Master of this Lodge and continued as such for many years, giving the Lodge a preeminent place in English Masonry.

In addition to his lectures, Preston's book, *Illustrations of Masonry*, has had great influence. It went through some twenty editions in England, four or five in America, and two in Germany.

Preston's *Philosophy of Masonry* and his lectures are the work of a printer, the son of an educated father, but taken from school before he was twelve. Therefore he was chiefly self-educated by picking up everything he could from the manuscripts passing through his hands at the shop and by tireless labor at night in reading them, and by interacting with the authors of his time. His work reflects the cardinal notions of the time—intellectualism.

Let's go back to the three fundamental questions of Masonic learning:

1. What is the nature and purpose of Masonry.

The answer we find in Preston is: to spread knowledge among men – as knowledge makes men better, wiser, and consequently happier. To Preston, Masonry exists to promote knowledge.

2. What is the relation of Masonry to other human institutions.

To Preston, the state makes men better and happier by preserving order. The church does the same by cultivating the moral person and by holding in the background supernatural sanctions. Masonry supplements church and state by teaching and by diffusing knowledge among men

3. What are (or what should be) the fundamental principles by which Masonry is governed in attaining the end it seeks.

Preston answers that both by symbols and by lectures the Mason is (first) admonished to study and to acquire learning and (second) is actually taught a complete system of organized knowledge. Karl Christian Friedrich Krause.

Krause was born at Eisenberg, not far from Leipzig, in 1781. He was educated at Jena, where he taught for some time. In 1805, he moved to Dresden to teach philosophy of law. In this same year he became a Mason; and at once he entered upon a critical and philosophical study of the institution, reading every Masonic work then available.

As a result of his studies, he delivered twelve lectures before his lodge in Dresden, which were published in 1809, under the title:

*Höhere Vergeistung der echtüberlieferten Grundsymbole der Freimaurerei (Higher Spiritualization of the True Traditional Fundamental Symbols of Masonry)*

A year later he published the first volume of his great work, *Die drei ältesten Kunsturkunden der Freimaurerbruderschaft (The Three Oldest Professional Records of the Masonic Fraternity)*. This book, one of the most learned ever issued from the Masonic press, immediately caused him great grief.

The limits of permissible public discussion of Masonic symbols were then uncertain, and the liberty of the individual was not wholly conceded by the German Masons of that day. The very rumor of Krause's book produced great agitation. Extraordinary efforts were made to prevent its publication, and, when these failed, the mistaken zeal of his brethren was exerted toward expelling him from the Order.

Not only was he excommunicated by his lodge, but the persecution to which his Masonic publications gave rise followed him all his life, and prevented him from receiving public recognition of the position he occupied among the thinkers of his day.

In his philosophy of Masonry and his philosophy of law Krause makes the distinction between the natural order, the social order, and the moral order. To Krause the natural order is typified by the ceaseless and relentless strife in which all individuals, races, and species are inevitably involved. He uses as example the struggle of every weed at war with one another for room to grow, but must contend for their existence against the ravages of insects, the voracity of grazing animals, and the implements of men. Thus, the staple of life, under pure natural conditions, is conflict.

If we turn to the artificial conditions of a garden, the contrast is extreme. Even exotic species, planted carefully, so as not to interfere with each other, carefully tended, turn their whole energies to more perfect development, and produce forms and varieties of which their rude, uncultivated originals scarcely convey a hint.

To Krause, society and civilization are, like a garden, an artificial order. As in the garden, so in society, the characteristic feature is elimination of the struggle for existence.

To him, religion governs men by supernatural sanctions; morality governs them by the sanction of private and public opinion; the state governs them by the sanctions and force of the organized law.

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To Krause, the Masonic order is the most suited institution in cultivating morality – worldwide respecting every honest creed, but requiring adherence to none. Thus, he conceives that Masonry is working hand-in-hand with church and state, in organizing the conditions of social progress; since each and all, held up by the three pillars of the social order – Religion, Law, and Morals (Wisdom, Strength, and Beauty) – are making for human perfection.

Let's go back to the three fundamental questions of Masonic learning:

1. What is the nature and purpose of Masonry as an institution?

The answer we find in Krause is: The perfection of humanity.

2. What is (and what should be) the relation of Masonry to other human institutions.

Krause says: each of these organizations should work in harmony and even in cooperation with the others toward the great end of all of them.

3. What are (or what should be) the fundamental principles by which Masonry is governed in attaining the end it seeks.

Krause answers: Masonry has to deal with the internal conditions of life governed by reason. Hence its fundamental principles are measurement and restraint—measurement by reason and restraint by reason—and it teaches these as a means of achieving perfection.

### George Oliver

Krause's philosophy is concerned chiefly with the relation of Masonry to the philosophy of law and government. Oliver's philosophy of Masonry deals with Masonry in its relation to the philosophy of religion.

In order to understand this we need to note that Krause was by profession a philosopher and that the main work of his life was done in the philosophy of law and of government, while Oliver was a clergyman who wrote extensively about ancient texts.

George Oliver was born the county of Nottingham, November 5, 1782. His father was a clergyman of the established church; hence he had the advantage of a bringing up under conditions of culture and refinement.

Oliver was made a Mason at the age of nineteen. He was initiated by his father in St. Peters Lodge at Peterborough in 1801. Oliver's father was a well-informed Mason and a ritualist of the literal school, that is, of the type who regards literal

rendition of the ritual as the ESSENCE of Masonry. Accordingly, Oliver was trained on this practice and as a result of his thorough knowledge of the work and his tireless activity his rise in the Craft was rapid.

In 1809 Oliver established a lodge at Grimsby where he was the master of the grammar school and chiefly by his efforts the lodge became strong and prosperous. He was Master of that lodge fourteen years. Thence successively he became Provincial Grand Steward; Grand Chaplain; and Deputy Grand Master.

The list of Oliver's Masonic writings is very long. He is the most prolific of Masonic authors and on the whole has had the widest influence. He began by publishing a number of Masonic sermons and then he turned his attention to the history and to the philosophy of the Craft.

### Now for the time:

The dominant philosophy everywhere when Oliver wrote was what is known as Romanticism. In England, which at this period was still primarily taken up with religious rather than with philosophical or scientific questions, romanticism was especially strong.

Oliver's philosophy of Masonry is characterized by three important points:

1. His theory of the relation of Masonry to religion;
2. His theory of Masonry as a tradition coming down to us from a pure state prior to the flood;
3. His theory of the essentially Christian nature of our institution.

Briefly stated Oliver's theory is this:

He held that Masonry was to be found as a body of tradition in the earliest periods of history as recorded in Scripture. This tradition, according to his enthusiastic speculations, was taught by Seth to his descendants and was practiced by them as a pure or primitive Masonry before the flood.

Thus it passed over to Noah and his descendants and at the dispersion of mankind was divided into pure Masonry and spurious Masonry. The pure Masonry passed through the patriarchs to Solomon and thence to the present institution.

On the other hand, the pure tradition was corrupted among the pagans and took the form of the mysteries and initiatory rites of antiquity. Accordingly, he held, we have in Masonry a traditional science of morality veiled in allegory and illustrated by symbols.

Oliver's answers to the three fundamental questions of Masonic philosophy.

1. What is the purpose of Masonry?

To Oliver, religion and science are the means through which we know God and his works.

2. How does Masonry seek to achieve its end?

Oliver would answer by preserving, handing down and interpreting a tradition of immemorial antiquity.

3. What are the fundamental principles by which Masonry is governed in achieving its task?

Oliver would say: the fundamental principles of Masonry are essentially the principles of religion and the basis of the moral world. But in Masonry they appear in a traditional form. Thus, for example, toleration in Masonry is a form of what in religion we call charity; universality in Masonry is a traditional form of what in religion we call love of one's neighbor.

### Albert Pike

Albert Pike was born in Boston, December 29, 1809. His parents were poor. He was educated in the public schools in Boston and it is interesting to know as a means of comparing those days with these that, although he passed the examinations for admission to Harvard College, he was unable to enter because in those days the requirement was that two years' tuition be paid in advance or secured by bond.

He became a schoolteacher and taught in country schools from 1825 to 1831. Like a hero in the movie "How the West Was Born", in 1831 he went west and joined a trading party from St. Louis to Santa Fe. He was involved in a duel but no one got hurt. On his return he settled at Van Buren in Arkansas where he opened a school.

In 1853 he moved to New Orleans where he practiced law up to 1857. Here he made a diligent thorough study of Roman law, the basis of the French law, which existed then, as it does now, in Louisiana. In 1857 he returned to Arkansas and afterward sat upon the supreme bench of that state.

Let's go back to the three fundamental questions of Masonic learning:

1. What is the purpose for which it exists?

To Pike, the immediate end is the pursuit of light. Hence the ultimate end is to lead us to the Absolute.

2. What is the relation of Masonry to other human institutions and particularly to the state and to religion?

To Pike, Masonry teaches us that there is but one Absolute and that everything short of that

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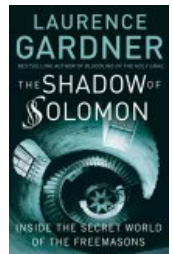
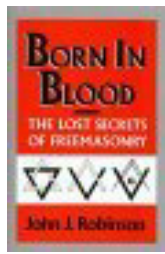
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## Philosophy

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Absolute is relative; just a manifestation, so that creeds and dogmas, political or religious, are only interpretations.

### 3. How does Masonry seek to reach these ends?

He would say by a system of allegories and of symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually. Masonry in Pike's view is nothing less than the whole history of human search for reality. And through it – through the mastery of it, according to Pike, we shall master the universe.

### Now to Fichte:

Johann Gottlieb Fichte, one of the great idealist philosophers of the end of the eighteenth and for part of the nineteenth century, was born at Rammenau in upper Lusatia (Ober Lausitz) May 19, 1762. Lusatia, a district between the Elbe and the Oder, was then a part of Saxony. In the settlement after the Napoleonic wars in 1815 it became part of Prussia.

Fichte had the best of education at the famous school at Pforta and at the Universities of Jena and Leipzig. After leaving the university he acted for a time as a private tutor and teacher in different families in Saxony, Zurich, and Leipzig and, for a time, in Warsaw.

After many ups and downs of fortune, he visited Kant at Konigsberg. To attract Kant's attention, he wrote an essay entitled "Essay Toward a Critique of all Revelation" in which he applied the principles of Kant's critical philosophy to investigation of the conditions under which religious belief was possible. Kant approved the essay and helped find a publisher. It was published anonymously in 1792 and was generally attributed to Kant.

Kant corrected the mistake, commended the essay, and the reputation of the author was established. In 1793, he became professor of philosophy at Jena and at once proved an outstanding teacher. During the next five years he published a number of books, which make up his system of philosophy.

In 1798, as editor of the Philosophical Journal, he received from a friend a paper on the "Development of the Idea of Religion" which he prefaced with a paper on "The Grounds of Our Belief in a Divine Government of the Universe" and printed in the Journal.

Theological ideas were rigid at that time, and a bitter controversy arose as a result of which Saxony and all the German states except Prussia suppressed the Journal. Fichte in 1799 resigned his professorship and went to Berlin. He lived in Berlin until 1806, except that he lectured at Erlangen in the summer

of 1805. While in Berlin he wrote some of his most important books. But in 1806, the French occupation drove him out, and he lectured for a time at Konigsberg and at Copenhagen.

He returned to Berlin in 1807 and on the founding of the University of Berlin (for which he had drawn up the plan) he was its first rector (1810-1812). In one of the epidemics of typhus which accompanied the Napoleonic Wars, he was taken with what was called hospital fever, and died on January 27, 1814—at the age of fifty-two.

Fichte was made a Mason in Zurich in 1793, the year in which he went to Jena as professor. But in Jena there had been no lodge since 1764, so he affiliated with the Gunther Lodge of the Standing Lion at Rudolfsstadt (in Thuringia, 18 miles from Jena) of which the reigning Prince was patron.

When he went to Berlin in 1799 he met Fessler, the Deputy Grand Master of the Grand Lodge Royal York of Friendship, in which he soon became active.

In 1802, Fichte, at Fessler's instance, wrote two lectures on the philosophy of Masonry, the manuscript of which he gave to Johann Karl Christian Fischer, the Master of the Inner Orient, who published them as "Letters to Constant" in 1802-1803.

The first lecture develops the idea of a separate society for general human development and so comes to the setting up of a theory of social harmony. The second lecture develops the form of Masonic instruction through myth and ritual for the purpose of making cultivated men for that society.

Why two lectures on the philosophy of Masonry written originally for a lodge were changed to sixteen "Letters to Constant" – addressed to "an imaginary non-Mason," named Constant?

In those times, the limits of permissible public discussion of Masonic matters were not clear, [remember what happened to Krause ...] and the liberty of the individual Mason to interpret for himself was not generally conceded. Fischer in 1803 thought it wise that the two Masonic lectures be published under the form of letters addressed to a non-Mason by one who professed only to know what, on philosophical principles, Masonry ought to be. It is not known for certain why the recipient of the letters was called Constant.

Let's go back to the three fundamental questions of Masonic learning – one at the time:

#### 1. What is the nature and purpose of Masonry as an institution?

Masonic literature of the time did not discuss the question. Mostly derived from or elaborated on the basis of the Old Charges, it had to do with a largely mythical story of the transmission of the civilization from the biblical patriarchs and by

the Hebrews, the Phoenicians, the Greeks, and the Romans to the Middle Ages.

What was to be had from Preston's "Illustrations", from French discussions of the symbols, and from some pious discourses which had begun to appear, could not satisfy a philosopher.

Philosophical systems grow out of attempts to solve concrete problems of a time and place. The philosopher finds a satisfying solution and puts it in abstract, universal terms. Then he or his disciples make it or seek to make it a universal solvent, equal to all problems everywhere and in all times.

Accordingly, Fichte starts with the urgent concrete problem of Masonry in his time. It appeared to be hopelessly divided into systems and sects and rites.

In England, the schism of the self-styled Ancients had produced two Grand Lodges, each claiming to be the true successor of the Masonry which had come down from antiquity through the Middle Ages.

On the Continent, and Germany in particular, things were much worse with the pulling and hauling of rival sovereign bodies, the claims of self-constituted leaders to property in the high degrees and the downright peddling of them, had produced an even worse condition. Therefore it was necessary to go back to first principles and determine what Masonry could be and what it ought to be.

Fichte saw that he could get no satisfactory starting point from the literature of Masonry then in existence. The Old Charges and the mythical history of the transmission of civilization did not help. It was necessary to resort to reason. What in reason an immemorial universal brotherhood could do and should be doing?

In answering this question Fichte had before him the social, political, and economic condition of Europe, and in particular of Germany in his time – and his philosophical dream of an ideal of human perfection or, if you will, civilization.

What impressed him as a child growing up through adversity was the gulf between the cultivated, professional man, the less cultivated practical man of business, and the uncultivated man in the humbler walks of life, each, however wise in his calling and however virtuous, suspicious of the others, unappreciative of the others' purposes, and very likely intolerant of the others' plans and proposals. Thus there was in society the same unhappy cleavage, which he saw in the Masonry of the time.

He saw the same phenomenon also in the political order. The medieval academic ideal of political unity of Christendom had broken down in the sixteenth century and had been superseded by

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## Philosophy

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nationalism. Since that time Christendom had been torn by successive wars between nations seeking political hegemony, and, when Fichte wrote, the wars of the French Revolution and empire were still waging.

Society in Western Europe seemed hopelessly divided into states unable to work together except in fluctuating alliances and then not toward any common goal of humanity or of civilization but only toward political self-aggrandizement.

In Germany, not yet unified politically, but divided into more than two dozen states, in more or less constant strife with each other, the political condition of Europe was reflected in aggravated form.

A like phenomenon was appearing in the economic order. The organized society of the Middle Ages had broken down. The French Revolution had put an end to feudal society in France and it was spreading to central Europe. Economic freedom of the middle class was increasingly given this class political control.

The proletariat was emerging to class-consciousness and was making continually increasing demands. Thus there was emerging a class-organized society which has been a conspicuous feature of the economic order following industrialization, which has gone on everywhere since the end of the eighteenth century. States, classes, professions, and walks of life alike were suspicious of each other, intolerant of each other.

Society in Europe, which was culturally a unit and had inherited a universal tradition from the Middle Ages, was in chaos and in a condition of internal strife and conflict which stood in the way of the progress of civilization. Even the unity of the church, which had held men together to some extent during the Middle Ages, had disappeared at the Reformation, and sects and denominations were suspicious, and intolerant among themselves.

Thus Fichte looked at the problem presented by the condition of Masonry in his time as part of a problem of all humanity and sought a solution that would enable Masonry to meet or help meet a great need of mankind. Indeed, Fichte's Masonic philosophy is in a sense a part of a larger social and political philosophy in which it is now considered that he laid the foundation of much of the social philosophical thinking of today.

In those days, each man was trained for some profession or vocation and, as he perfected himself for the purposes of that profession or vocation, he narrowed his outlook upon the world and came to look upon his fellow men as it were through the visual filter of his profession.

Looking at other callings through these lenses, he became suspicious, prejudiced, and intolerant and so largely incapable of assisting in the maintaining and furthering of civilization.

There was need, therefore, of an organization in which men were to be given or led to an all-round development, instead of the one-sided vocational development, which they acquired in a society based on division of labor.

To Fichte then, the purpose of Masonry must be an all-round development of men; not merely as fellows in a calling, citizens of a state, members of a class or members of a denomination, but as men conscious of the duty to rise above suspicion, prejudice, and intolerance, and appreciate and work sympathetically with their fellowmen in every walk of life, of every political allegiance, and of every creed.

Says Roscoe Pound (in 1953...): Today when exaggerated nationalism and aggressive class consciousness are threatening to disrupt civilization, thinkers are approaching Fichte's position not from metaphysics, as he did, but from the standpoint of social psychology.

2. What is (and what should be) the relation of Masonry to other human institutions, especially to those directed toward similar ends— and what is its place in a rational scheme of human activities?

Fichte's conception of individual personality and its value led him to oppose any idea of merging or excluding the moral unit in the political or any other organization. Thus each of us may be in any number of groups or associations or relations and continue to be an efficient professional or man of business, a faithful worker, a loyal citizen, a devout churchman, and a Mason at the same time.

Masonry is not to supersede calling, government, or church; it is to supplement them. It is to help us be complete, well-rounded men as well as the efficient, patriotic, devout men which we are or should be outside of the Order.

As to the relation of Masonry to the church, we must remember that down to the Reformation and in parts of Europe much later, and down to the French Revolution, the church had vigorously repressed freedom of thought and free science and had by no means made for the development of man's personality to its highest unfolding.

The church, says Fichte, cannot make men devout. The man who is devout from fear or from hope of reward only professes devoutness. Devoutness is an internal condition, an enduring frame of mind, not a temporary product of coercion or cupidity of reward or emotional excitement.

Like the state, the church may be an agent of social control in restraining men's instinct of aggressive self-assertion. It can point out to men

their relation to the life to come and the duties they ought to be adhering to for the very and sole reason that they are duties.

At the same time Fichte warns us that religious militancy and intolerance (which should not be the primary function of churches) compounds the one-sidedness of men – the very condition from which Masonry had the task of delivering them. To be sure, Fichte does not identify Masonry with religion, as Oliver did.

As to morality, it will be remembered that Krause considered that the purpose of Masonry was to put the organization behind morals, as the church was an organization behind religion and government or the state an organization behind law.

Fichte holds that morality means the doing of one's well understood duty with absolute inner freedom, without any outside incentive, simply because it is his duty. Consequently, there is no specific Masonic morality, and morality needs no special organization behind it.

(3) What are (or what should be) the fundamental principles by which Masonry is governed in attaining the end it seeks?

Both from his knowledge of the institutions of antiquity and from the Old Charges, Fichte had learned that throughout recorded history there had been systems of secret instruction designed to perfect those who were inducted. These secret instructions, systems of mysteries or a brotherhood have supplied the deficiencies of the one-sided training in society.

Such instruction, he holds, can properly be given orally (in contrast with academic training which may use books or manuscripts), may be dogmatic, and imparted by myths, allegories and symbols.

Men of every walk of life, meeting on equality and associating in a common course of instruction and friendship can (by hearing the oral lectures over and over, by listening to and enacting the myths and symbols; by conversing as equals after the lodge is called from labor to refreshment) divest themselves of the one-sidedness they have received in the training for their special calling and become the all-round men, needed for attaining harmony in the social order, and for the civilized society Fichte had in mind.

## ON CLOSING

What I gave you this evening is by no means the entire Philosophy of Masonry as seen by Preston, Krause, Oliver, Pike or Fichte - nor the entire Masonic writings of Br. Pound. To do that it would take a long, very long time.

I just gave you a taste of it.

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## Philosophy

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Let me remind you that, as Entered Apprentices, you were exhorted to act by REASON, to cultivate HARMONY, to practice CHARITY, and to live in PEACE with all men.

As Fellowcrafts, you were prompted to extend your researches into the hidden mysteries of nature and science. That is The Philosophy of Masonry:

*In your search and pursuit of knowledge you may stumble upon questions and find no answers.*

Go to your older brethren – as M. Masons they were charged to give you assistance – They will.

Thank you for your patience.



## Reflections

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subliminal. It is government by manipulation of the consumers and by life style inducements. Basically, the shift from Machiavelli's logic to Bruno's consists in a recalibration of the image of man and how he functions in society.

From Machiavelli's brute force with an infinite potential for vice and virtue to Bruno's capacity for desires and infinity. The driving mechanism is the *Eros*, in all its variations, and its grasp on the rational and the imaginary mind. It is imagination that conquers the political throne, not force. And so the politician becomes the clockmaker of man's dreams and aspirations, of clubs, associations and social groups.

His aim is to create, identify, channel and guide the desires that spring from man's erotic nature. In addition to reflection, this system also has an "operating" element. It is here that the philosopher/politician takes on the roles of artist/magician. A modern leader takes command, but not in the rigid Machiavellian way nor in Gramsci's variation of party-prince. For Bruno, gaining and maintaining power is a "magical" operation (in the true sense of the word) because while the end is the same (having control of the situation) what changes is the means (persuasion).

Just like a lover casts a magic net around the object-subject of his love with gestures, words, services and gifts, so "society's magician" casts the net of his fantastic vision over the world to capture his "prey" by means of his consent. In Machiavelli's republican vision, the citizen is, at the most, a complacent subject, in Bruno's the citizen is a lover to be conquered and tied. Bruno calls this chain of operations "vincolare" (to win) and his

procedures are given the generic name for ties, that is "vincula".

Politics is not the Machiavellian science of command and power but the art to understand how to manipulate the mind of people and individuals. Bruno deals with the problem from the manipulator's point of view. He is the theoretician par excellence of modern politics.

Centuries later, it will be up to Sigmund Freud (in his famous work on mass psychology and analysis of the ego, 1921) to study the same psychological phenomena and the relation between power from the point of view of individuals (and not politicians) the masses and the individual.

While Machiavelli's Prince is the ancestor of the adventurer-politician, Bruno's magician is the prototype for the impersonal systems of mass media, self-censorship, global manipulation and brain trusts that fascinate and control the masses of western democracies. The magician's capacity to control citizens is in direct proportion to his knowledge of them and his ability to tap into what they desire the most. And this applies both to groups of citizens taken as a whole and to each individual citizen.

All of humanity filters through the love-*Eros* funnel, which is deemed stronger than the will. (It is in this sense that Bruno is Nietzsche and nihilism's strongest adversary because the love-*Eros* principle is a universal one that ties everything in the universe to everything in the universe and thus to its creator to whom everything is tied. The desire for power of Nietzsche's man finds fulfillment in the abyss into which he sinks due to a lack of support or ulterior goals.

Bruno's erotic man, however, is not lubricious or satanic. He can love wealth, sex, and power in its many forms, both erotically and voluptuously, but these dimensions, which – ultimately – are only marginal ones do not extinguish his drive. According to Bruno, everything leads back to love as the vital essence of the universe. What about jealousy?

It is the self-love of someone who does not tolerate superiority or quality in others. Modesty? It is love of honesty. Hate? It is the opposite of love. In neo-platonic terms, Bruno leads all forms of emotion, sentiment and humanity back to the *Eros*, the one and only *daemon magnus*. If all of this is but a variation on a single theme and everything leads back to the universal *Eros*, those who possess and understand it are capable of possessing and dominating everything in the world, even interpersonal and inter-subjective relationships. The *De vinculis in genere* lists, studies and interprets (from a magical and

interested point of view) every type of relationship possible between individuals and groups of individuals. Therefore, it is an encyclopedic catalogue, a practical manual – in fact, the manual – to achieve this superior form of knowledge that unites science and art in a supreme synthesis.

Bruno's magician is the well where all the subterranean rivers of the individual and social *Eros* come together in an infinite network of connections. In the US (the western democracy whose internal policies have applied and still apply the procedures described in Bruno's book) the search for power and its affirmation is made on the basis of consensus.

Man's *Eros*, imagination and faith are the three foundations of this detailed work of progressive connection. They are the three pillars upon which every day research institutes labor incessantly to monitor American social changes. Politicians and financiers view the outcomes of these studies as oracles and they use them to develop their strategies. In 1974, after the first serious tensions in the Middle East and the oil crisis, the Gallup Institute, after a poll, indicated that 56% of the American population held entertainers in greater esteem than politicians, perhaps because the latter are more willing to compromise than certain celluloid gunslingers.

If we revisit the US's history we will see that among the politicians that followed the poll we find as president the former actor Ronald Reagan and the current governor of California, Schwarzenegger, he too a former actor. Power moulds and re-moulds until it takes on the shape of the beloved or the lover because its reason for being is its survival, and widening towards erotic and spiritual satisfaction.

Nowadays consensus is the democratic weapon that in this way allows for increasing development of the parts with reciprocal enjoyment and zero bloodshed. But much more could be said about this consensual "orgasm" between elected politicians and electoral body. As Wilhelm Reich pointed out in his work on mass psychology and Fascism, it is an orgasm that under the Nazi and Stalinist regimes became a collective trance.

To what degree this Bruno type of universal erotic coupling of both politics and society is democratic in content is still a matter of debate and reflection among the scholars of the London university, given their fear of dictatorial, totalitarian or even populist deviations in its application. These academics, and among them Dahrendorf, and the now deceased Eliade and his disciple Couliano, are just the latest scholars to consider the *De vinculis in genere* a masterpiece.

The first to recognize the importance of Bruno's text were the Rosicrucians, as indicated in the texts of P. Arnold and F. A. Yates on the movement's history.





## Formation

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a Master Mason. Only then he will be truly prepared to take his place as an integral part of the greater Temple of Humanity.

Today there are jurisdictions practicing portions of "Masonic Formation," while others have emphasize the intellectual aspects of Freemasonry. In many countries Masonry is not essentially an organization for the common man. The contribution that English-speaking Freemasonry has made in the past is its availability to all men. We do not seek to create a Freemasonry just for the elite or well-educated or intellectuals. Masonic Formation takes the best of "European-style Freemasonry" and makes it available to all. We firmly believe that every Mason, regardless of his academic attainment or his social background can truly exemplify Freemasonry in his own life. "Applied Masonry" teaches each Brother to take with him out of the lodge the great moral lessons that are inculcated within it.

We anticipate that Masonic Formation in California will permit the building of moral and spiritual leadership among all who enter our door of Freemasonry irrespective of race, creed, religion or economic status. This process can be adopted by those jurisdictions desiring to do so. We believe that "Applied Masonry" can bring all of humanity into a greater brotherhood of fraternalism and free thought based on relief and truth.



## Economics

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those "ethics".

Therefore, to say with Saint Thomas,

*...for the perfection of the community it is necessary that there be men dedicated to the useless life of contemplation.*

In our time, unfortunately, among the times mentioned, only disputes can dominate, since philosophical wisdom, besides being very rare and mixed up in cultural deformations of various types, is even more opposed in the name of the productivistic drive, structurally incapable of respecting what does not pertain to its project of domination. Its supporters, lagging behind, continue to impose it as the only medicine for our civilization, which really finds itself gravely ill because of it; they therefore well deserve the judgement facing the medical charlatan in an ancient comedy:

*...Your medicine only makes the disease worse.*

If a radical reform now becomes indispensable, it can only take off from concrete examples, formed from what are capable of bearing witness

in advance to those that at most do not yet prove to be visible, having need of waiting for the further precipitation of the events, it is worth saying, the deepening of the crisis of productivistic civilization.

*Reform must begin from itself. Lectures to others, magnificent articles that pretend to save the world [...] to think that all that can bring a solution is equivalent to being wrong [...] can neither speak nor think of transforming the world, if it does not begin with those closest to me. (R. Panikkar, Ecosophy)*

At the same time, it is true *that man cannot reach salvation, human fullness, as a person [...] if he does not fulfill himself in the polis.*

Individual and community represent here the microcosm and the macrocosm, the community is in a certain sense the projection of the individual, as Plato said, whose political proposals merit reconsideration.

True statecraft is not the technico-bureaucratic apparatus, turned to the direction of power and the existing, as is today happening everywhere, on the right, in the center, and on the left. The great politics, that is, the "royal" art of statecraft that Plato spoke of, which takes care of the polis in depth and not superficially, that is, according to the Idea, not according to the pragmatic calculation of the moment: but the times don't seem yet mature for such a rebirth of politics, it is necessary to be patient and in the meantime to prepare the earth and to seed, so that something more in the future, can germinate. While waiting, individual testimonies can count for much, they can spread better and more wisely collective behavior, for those the saying of Solon must not prove to be wasted: "We will not exchange our virtue with their riches".

The emergence of individuals capable of so much is possible where a gradual transformation of the level of conscience, oriented toward an expansion of vision and not of possession, is established: at such an end, it is essential to learn to surpass the attachment to the limiting forms, that is, to coarse objects (money, Gross National Product, more and more powerful technological means, superfluous, if not harmful, consumer goods ...) and the narrow (prestige, celebrity, sentimentalism, superficial moralism...); in this way making, one teaches itself more and more to control that desiring tension that incessantly pushes toward the things, transforming life in existential torment, since

*the desire too intense toward every thing excites the most intense fear of remaining deprived, and in such a way, our divine joy becomes weak and uncertain, like flames exposed to the wind» (Plutarch, Inner Serenity); furthermore, it is necessary to remember that «the sweetness and smile of life do not come from the outside». (Plutarch,*

*Virtue and Vision).*

In consequence of said expansion of consciousness, the agitated, fast, and obsessive psychic impulse becomes calmer; one learns to appreciate slowness, the rhythm that returns on itself, typical of the inviolate cosmological reality: and since *the men in the city, too eager for vanities or for disruptions, manifest insanity (Pindar), to attain this spiritual station it is today more than ever necessary to be based on that support that is given by avoiding as much as possible the noise of the city, just as H. D. Thoreau did<sup>1</sup>, and to seek relief and inspiration in wild nature<sup>2</sup>, or at least, not too convulsed by technological assault.*

*Believe in him who has experience of it: in the forests you will find more than what is just in books. The tree and the rocks will teach you that you cannot learn from teachers. (St. Bernard de Clairveau, Letter to Enrico Murdach)*

One then starts experiencing and tasting an existential lightness, previously unfamiliar, since mental energy, pressed continuously by artificial stimuli, typical of urban decay, was insidiously attracted toward centrifugal and heterogeneous goals; with the inevitable implications of confusion, anxiety, inner rupture. To live like that turned out to be perennially unstable, confused in the irregular flux of becoming, of consumerism, of desire: it was, that is, devoid of a "center", now instead it acquires gradually dignity, sedateness, pride, unshakable stability ... just as the majestic fir tree at the upper edge of the forest, solidly rooted in the welcoming ground, can conquer the harshness of the place that, steep and precipitous, can only appear inhospitable to the novice occasional traveler.

In all this we already have some suggestions of the typical condition of the ancient gods, because one is installed in a preliminary dimension respect for the achievement of absolute imperturbability dear to Julian and to other classical philosophers of the East and West, those who considered the *pax profunda*, the perfect "non-agitation" (that is the condition of transcendence in respect to arhythmic and clumsy transformation) as the inalienable peak to which the path of realization leads<sup>3</sup>.

Not by chance, also in the Bible is prescribed:

*Be still, and know that I am God. Psalms 46:10)*

That which is valid for the individual, is valid for the whole: the chaotic society is characterized by the senseless productivistic agitation, which well suits the judgment of Plutarch:

*The senseless despise and neglect even the goods of which they have because in their minds they are perennially leaning toward*

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## Economics

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*the future.» (Inner Serenity)*

Such a society lacks stability and harmony, and reproduces necessarily (that is by essence and not by accident) conflict, exploitation, dissatisfaction, sadness... a collective composed and led by nutty and psychically unstable individuals, will never be able to be reorganized artificially through pretentious sociopolitical megaprograms that, possibly in good faith, propose in the abstract ideals of peace, of ethical character, of solidarity, which do not correspond adequately to personal realizations<sup>4</sup>, even of the promoters of such programs... Only persons of inner peace, capable of autonomy in respect to the domain of the socially dominant megamachine, can ripen, in the suitable place, the seeds for a community capable of harmony and reciprocity, operating day after day for its appearing not in the dreariness of noisy political offices, but in the discrete propriety of testimony, since the example has an extraordinary force, that of the final cause that attracts rather than forces, as Plutarch well knew, who wrote, not by chance, the Parallel Lives.

To conclude with the greatest simplicity:

*When so many small men in so many small places make some small things, they change the face of the world. (Traditional Proverb)*

## Notes

1- «I think that I cannot preserve my health and spirits, unless I spend four hours a day at least - and it is commonly more than that- sauntering through the woods and over the hills and fields, absolutely free from all worldly engagements.» (H. D. Thoreau, Walking).

*A township where one primitive forest waves above while another primitive forest rots below -such a town is fitted to raise not only corn and potatoes, but poets and philosophers for the coming ages.*

2- A Naess has praised at the right moment the experience of “living in a hut” with these words:

*In the Scandinavian countries, the energetic awareness is developed at the end of infancy through the tradition of friluftsliv, that is of life in contact with nature. After having spent some time in a hut, the return to a life in which the energy is used in the usual way, the fact that so much wealth is borne without joy, the incredible waste of which it is the object, have always a strong emotional impact. The tradition of life in the hut is one of the ecosophical elements more effective in permanent watchfulness against the destructive behavior of modern life.» (Ecosophy).*

Obviously, such experiences not only educate for moderation in the field of consumers more than a thousand sermons: more in general, and consequently, contribute a make appear that contemplative sensibility to which Saint Bernard also alludes in the cited Letter to Murdach and in others.

3- Just as the Absolute is indicated in the religious and philosophical texts as complete, self-sufficient, non-dependent, in the same way the person and the community will seek to bring to act the qualities capable of imitating such “fullness” of being, with the quiet that follows from it: “All at once the wind stopped, and it was dead-calm, without a breath of wind: a God put the waves to sleep” (Odyssey)

The proximity to interior peace and to the contemplative state, or anyway the preparation for it, demands certain constants in individual and community life, that follow the line leading from “the limiting that which is the cause of abnormal psychic motives”, in the name of the suitability of the cosmic rhythms, images of the time of eternity, supratemporal, as the ancients said. From here they descend the discipline of desire, of passions, of consumption, the praise of independence, of self-sufficiency, of the serene slowness free from agitation and of the ordered and stable economy, not suitable for profit, but to the common good.

4- [...] Who governs must first acquire control over himself, to make straight his own spirit [...] who is unseemly can not give composure, who does not have order inside of himself cannot give it to others.» (Plutarch, Who governs must have paideia)

The line from Euripides is also of value here:

*You act the doctor of others, and you are covered with sores*



## Supper

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*This great unconcealed truth is ready to be spread off and there will be a new Era grounded on the feminine principle, which has been so far denied by the official Christianity; a clear evidence of this truth is contained in the Last Supper, in which Leonardo painted a woman, not a man, that is Mary Magdalene instead of John, with some features which are coherent with the displayed truth.*

Leonardo painted it in 1479, on request of the Duke of Milan and of the Dominican friars. According to secret doctrines, Leonardo became Grand Master of the Priory few years later. In the centre, leftwards, we see Jesus, John or Mary Magdalene, Peter and Jesus.

The figure of John/Mary Magdalene (figs. 2 & 5) is feminine, but however orthodox: traditionally John is depicted as an adolescent, his traits are sometimes epebic; in other pictures, painted either by Leonardo or by other artists, man can see images of male saints – the young John Baptist, for instance – or even of Jesus that were depicted with an even more feminine features; in those times the difference between masculine and feminine was to be perceived more in qualitative terms rather than in pictorial ones and androgyny was somehow accepted; I add that the Dominican friars – who later made a beard to be added on to John’s face and his dress’s colors to be changed – would have never accepted a clearly female’s figure, above all if man could have thought that she was Mary Magdalene; they paid great attention to the orthodoxy and likely examined the painter’s work in progress. We can conclude that Leonardo strictly abode by the historical canon.



Fig. 2

According to occult truths, the empty space between Jesus and John/Mary recalls either the letter “V”, so the womb, or the letter “M”, which stands for Mary Magdalene, or the Pythagorean Theorem. I omit even more fanciful interpretations, according to which man could find the Divine Comedy’s map as well as that of either Babylon or Jerusalem. In the Renaissance’s paintings and in baroque ones man can easily see circles, triangles, stars and so on, since they strengthen the formal and harmonic perfection.

Their existence is due to the painter’s creativity, quite far from esoteric reasons: John is far from Jesus in conformity to the gospel, for when Peter invited him to ask for the traitor’s name, he stood up, leaving Jesus on whom he was previously leaning (see the sketch, fig. 4).

Furthermore, man has to notice that in those times people didn’t eat sitting at tables, but on carpets and pillows, so that only the picture’s Disciple’s position matches the gospel’s text: “Leaning back against Jesus, he asked him, Lord, who is it?”.

As a consequence thereof Leonardo created an empty, dense space between Jesus and John; their clothes’ colors are complementary. This, however, does not necessarily imply a marriage, man can

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## Supper

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rather argue a similarity, a spiritual closeness; the red color – of two different shades, John's clothes are brighter, so to set up a hierarchy of Light and Strength – evokes the wine, which is not yet on the table, where man finds only empty cups...

In Dan Brown's book, Peter threatens Mary Magdalene because he hates her and fears that she could reveal what Jesus secretly told her; in his right arm he holds a knife. The arm is twisted unnaturally but nevertheless is that of Peter, not of others, like some interpreters mistakenly think. In accordance with the traditional iconography, the fisherman-knife's blade is curved, exactly as it was described in the gospel.

Whom is Peter threatening, then? The traitor, whose name is going to be revealed. To affirm that he is threatening John/Mary Magdalene is a straining; surely Peter does not lay his hand on John's shoulder in a reassuring manner, contrary to what Opus Dei's papers write against Dan Brown's book; the gesture is surely queer – as many others in Leonardo's works – but man cannot interpret it as a threat to John's throat: fingers behind the index finger are in fact relaxed; the last restoration of the painting, in '80 years, clearly showed that Peter's thumb had been changed and corrected many times (see fig. 5), so to appear bent and smoothed in the final version.

It is hazardous to see any threats, which the purchasers would likely have refused. Such a circumstance is well known to art-historians that widely debated it. Only an inattentive observer can therefore draw different conclusions.

Would the painting loose any symbolic, spiritual,

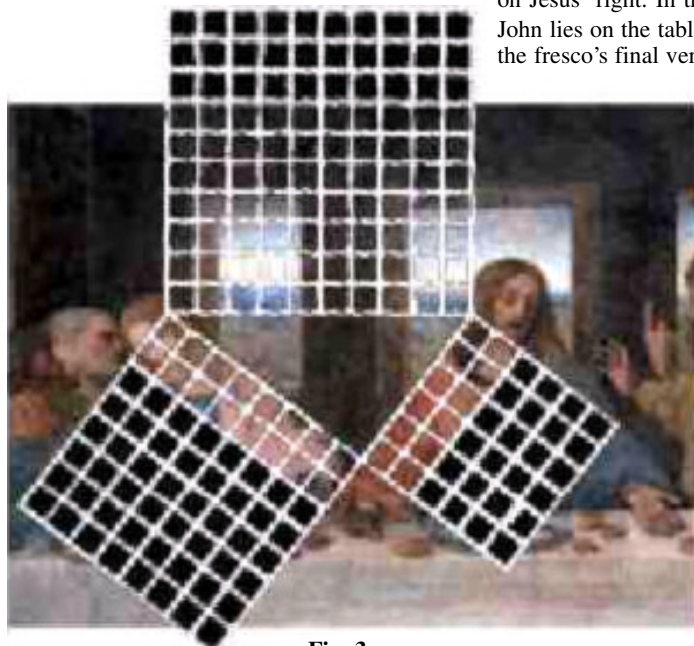


Fig. 3

esoteric meaning if man denied these truths that allegedly lie under the surface? Are there no other concealed meanings? No other signs, that we should strive to search for, coherently with the idea of Truth, which is dissected and horrible, indeed, but at least true, as I have already said?

Man could easily carry out his theories, claiming that they are extraordinary truths, if he really believed that there are no questions whatsoever either about Mary and John, or that there was a group, within the primitive church, which was different from Peter's one, or that Jesus told some secret teachings, or that some dogmas were established by Paul, since gospels contain no evidence of them, Jesus' divinity and salvation by exclusive mean of him included. Who creates these truths plays in the hands of his enemy.

Let us look for a simpler truth. We shall find something hidden, which man cannot immediately comprehend but which is not, however, concealed in the esoteric fog: it is centered on John's figure.

Leonardo focused the treason instead of the Eucharist. This choice – which was quite hard to be explained to the purchasers – let Leonardo highlight the characters' psychological dynamics relative to Jesus' words. Above all, John is the main character, while Peter and the Disciples' ensemble are in background.

Furthermore, there is another particularity, of basic importance: in almost all Suppers which were painted in former times – namely by Giotto, Ghirlandaio and Andrea del Castagno – Peter is on Jesus' right. In the Windsor's sketch (fig. 4) John lies on the table but he is on Jesus' left. In the fresco's final version he is on his right side!

Only two figures react serenely to the dramatic situation, thus showing a deeper spirituality: namely Jesus and John.

Their vision is a very high one; the others are still chained to the human world and to the psychology. Peter, being anxious to know the traitor's name, is compelled to ask it through John; the others have a violent, indignant reaction; maybe each of them fears that the traitor's name could match his own.

Peter, the first Pope, is in the background; man should examine his face and his sight by the physiognomy – the science that let us know the man's character and his soul's tendencies through his face's features – which was well known to old Greeks and very common among the Renaissance's painters: Leonardo himself wrote a treaty, which is no more in existence. Peter's twisted arm may be interpreted as a devious attack brought forth by the Church against its enemies.

Furthermore, Judas' and Peter's heads are too close, as if Leonardo wished to point out a certain similarity between these two figures: if man inclines Judas' face backwards, on a horizontal axis, he will see that it surprisingly overlays that of Peter, partially though. I think that Leonardo deliberately put Judas in the shade so to divert the purchasers' attention from the ambiguous features of Peter's face, which cannot be focused, either, since it was tilted.

We already said that is a straining to interpret Peter's left hand's gesture as a threat. Some



Fig. 4

people wish to see an extraordinary fact but they are unaware of what is instead evident, that is, John/Mary's figure is really attached to Peter's one: evidence of hat are their faces, so close to each other.

Physiognomy is helpful: man can see the elusive features of Peter's double-dealing as well the sharp ones of his aggressiveness – see Peter's profile in fig. 5 – but nobody can explain the reason for which aggressiveness is directed to Mary. Why not to John, the dearest? He was disciple of John Baptist far before of Jesus; he was so different from Peter; he is still an example for who looks for another church, not at all temporal but rather spiritual.

John makes the difference; he longs for gnosis and inner salvation which cannot be delegated to a Saviour who saves us and our world, for and on behalf of ourselves. Peter's index finger lightly but precisely points at John's throat, the Word's place, the Vishuddha chakra, which is associated

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## Supper

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with the faculty of higher discrimination, between choosing what is right and wrong, and it is associated with creativity and self-expression. The gesture of pointing at is delicate, quite opposite to the face's hardness: how could Leonardo explain all these oddities to the friars? Of which irony did he avail himself?

We cannot exactly know what Leonardo really thought about Peter, John, Mary Magdalene and Jesus, as well as about another church. Man has to accept that some history's doors are closed for ever, unless man resorts fanciful theories.

Leonardo did not love the Roman Catholic

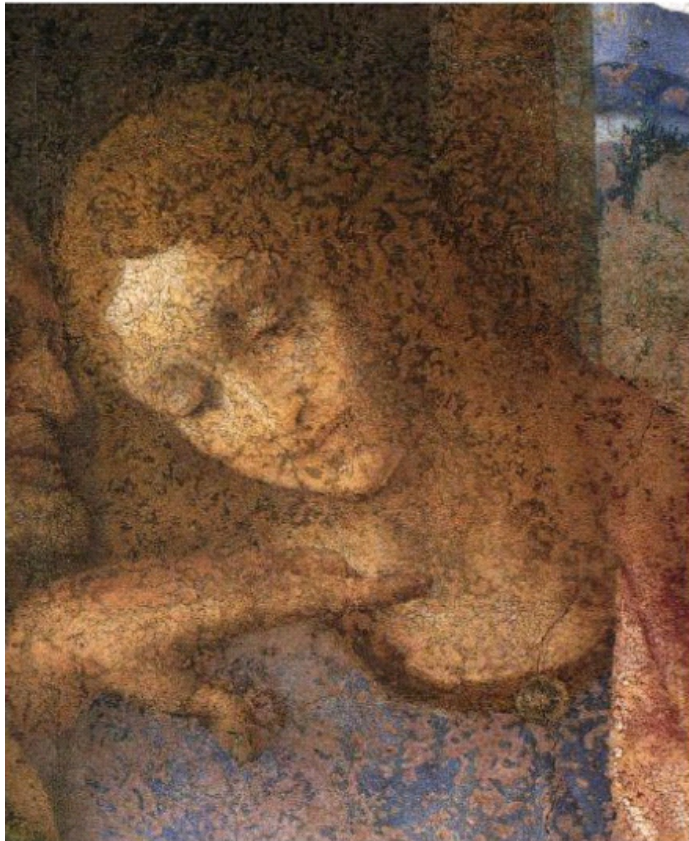


Fig. 5

Church, in his diaries he hugely scoffed at it. Surely, he was an initiate, in the same way as every member of artistic guilds in Middle Ages and in the early Renaissance.

Sri Aurobindo affirmed that he was a Leonardo's reincarnation: looking at Leonardo's self-portrait and Aurobindo's photo which Cartier Bresson shot in 1950 man can find astonishing similarities, as well as if man compares their calligraphies.

Of course, we are unaware of the depth of Leonardo's esoteric doctrine: about this there exists only a fanciful literature, which exaggerates and does never catch the essential kernel.

What do we know, today, about John, either Baptist or Evangelist? Can we grab the message that Leonardo entrusted to the picture, and also

to somewhere else?

We don't know too much about that. We are conscious that there is something else, which is still in the mist; while searching for the truth, we must walk a path which is quite different from that which was shown by Clemens archbishop of Alexandria, when he suppressed a doubtful passage of Mark's Gospel, in the early years of the third century C. E..

He wrote: "For even if they<sup>2</sup> should say something true, one who loves the truth should not, even so, agree with them.... Now of the things they keep saying about the divinely inspired Gospel of Mark... even if they do contain some true elements, [these] are not reported truly.... Not all true things are to be said to all men..."<sup>3</sup>

Should anybody notice that we are really unaware of John's diversity, of the role which he played in the most intimate circle of Jesus – but which would be his secret knowledge? – I would respond that we do not need such a knowledge, this being the premise and not the object of our research.

The evangelical texts and a little knowledge of western religious and initiatory paths are quite enough to guess John's archetypal and symbolic meaning. For this purpose man needs neither amazing discoveries nor astonishing revelations.

For a long time we know that the passage concerning Peter's primacy and the keys of the Heavens' kingdom<sup>4</sup> was not contained in ancient manuscripts. Some

theologians paid a lot for their intellectual honesty.

Let us leave the Supper in the refectory's darkness. Be it an artistic representation either of a fact or of other possible truths about Jesus, John and the other Disciples, the fresco's story will take us to those images of Truth – in broad sense – with which this paper started.

Time and men assaulted it: the former, by its destructiveness; the latter by pictorial adjustments so that it results as it is now. Its material support is fragile: tempera on mixed plaster, which Leonardo himself chose to have a pictorial accuracy which would be otherwise impossible. Some light and shade effects are irremediably lost; the pictorial matter collapsed; some color's shades

vanished due to the last restoration. Today the painting may be observed for a very short time by few people, who will see a truth of images and matter which is dying, appears fragmented, incomplete, maybe horrible... but nevertheless still splendid for who is able to look for it with open mind and pure heart.

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2. The Carpocratians [ED.]
3. Clemens Alexandrinus, Letter to Theodore (<http://skeptically.org/newtestament/id5.html>)
4. Matthew 18:18



## Handcrafted Stainless Steel Masonic Rings Only \$99 + S&H



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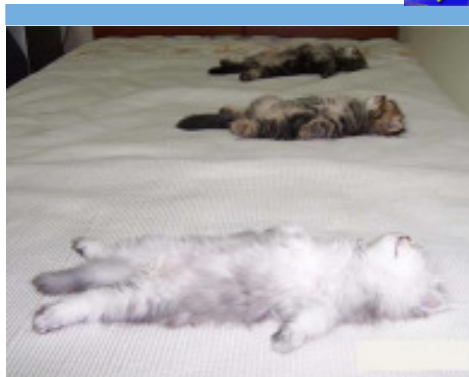
# Masonic Humor

## Things that Make you go: Hmmm

1. Apples, not caffeine, are more efficient at waking you up in the morning.
2. Alfred Hitchcock did not have a belly button.
3. A pack-a-day smoker will lose approximately 2 teeth every 10 years.
4. People do not get sick from cold weather; it's from being indoors a lot more.
5. When you sneeze, all bodily functions stop, even your heart!
6. Only 7 per cent of the population are lefties.
7. 40 people are sent to the hospital for dog bites every minute.
8. Babies are born without knee caps. They don't appear until they are 2-6 years old.
9. The average person over fifty will have spent 5 years waiting in lines.
10. The toothbrush was invented in 1498.
11. The average housefly lives for one month.
12. 40,000 Americans are injured by toilets each year.
13. A coat hanger is 44 inches long when straightened.
14. The average computer user blinks 7 times a minute.
15. Your feet are bigger in the afternoon than the rest of the day.
16. Most of us have eaten a spider in our sleep.
17. The REAL reason an ostrich sticks its head in the sand is to search for water.
18. The only 2 animals that can see behind themselves without turning their heads are the Rabbit and the Parrot.
19. John Travolta turned down the starring roles in "An Officer and a Gentleman" and "Tootsie".
20. Michael Jackson owns the rights to the

South Carolina State anthem.

21. In most television commercials advertising milk, a mixture of white paint and a little thinner is used instead of real milk.
22. Prince Charles and Prince William NEVER travel on the same airplane, just in case there is a crash.
23. The first Harley Davidson motorcycle built in 1903 used a tomato can for a carburetor.
24. Most hospitals make money by selling the umbilical cords cut from women who give birth. They are reused in vein transplant surgery.
25. Humphrey Bogart was related to Princess Diana. They were 7th cousins.
26. If coloring weren't added to Coca-Cola, it would be Green.
27. In most television shows that have ice cream, you are really looking at mashed potatoes as real ice cream melts too fast under the hot lights.



Tough Degree night at the lodge...



### TECHNOLOGY

For Country Folk

 Log On When the stove is hot	 Log Off Coolie to close	 Master Haven't we got on?
 Download Glibbe the download off the truck	 Mega hearts When you get heart of green the forest	 Piggy Bank What do you want to see too much money?
 RAM That ain't thing what splits the wood	 Hard Drive Olibe home in the winter time	 Windows What to what when its cold outside
 Screen What to what when its black by screen	 Byte You can't jump it's ok	 Chip Mordive for the TV
 Micro-Chip What's in the bottom of the mouse bag	 Maven What do do the key fields	 Dot Matrix Don't come near when she call instead to Don Matrix
 Laptop What the 5 the eggs	 Keyboard What ya' doing the cheap back keys	 Software There that plastic for to in bricks
 Mouse What was the grain in the bars	 Mouse Pad That's just happen talk for when the mouse bar	

## Valuable Links To Masonic Works

If you have any links to Masonic works, please send them to us and we will publish them here every month.

These are clickable Links.

**Ahimon Rezon**

**Ancient Charges**

**Book of the Ancient & Accepted Scottish Rite of Freemasonry (1884)**

**Book of the Words by Albert Pike**

**The Builder Magazine 1915 - 1930**

**Ceremonial Explanation of the Entered Apprentice Degree**

**Ceremonial Explanation of the Fellowcraft Degree**

**Concise History of Freemasonry**

**The Craftsman and Freemason's Guide; Cornelius Moore; 1851**

**David vs. Goliath?**

**The Dionysian Artificers**

**English Speculative Freemasonry**

**Focusing on What Matters Most**

**General Regulations Of Freemasonry**

**The History of Freemasonry; James William Mitchell; 186?**

**Illustrations of Masonry, By One Of The Fraternity, Who Has Devoted Thirty Years To The Subject; Captain William Morgan; 1826, 1851**

**Initiation, Mystery and Salvation**

**Is It True What They Say About Freemasonry?**

**Landmarks and Old Charges**

**The Lights and Shadows of Freemasonry; Rob Morris; 1852**

**The Lost Keys Of Freemasonry by Manly P. Hall**

**Masonry and Religion**

**The Masonic Manual, A Pocket Companion For The Initiated; Robert Macoy; 1867**

**Masonry CAPT. WILLIAM. MORGAN'S**

**The Meaning Of Masonry by W.L. Wilmshurst**

**Misrepresentation of Freemasonry**

**Morals and Dogma by Albert Pike**

**More Light**

**My Ideal Mason**

**Mysticism of The Royal Arch**

**Opinions on Speculative Masonry; James Creighton Odiorne; 1830**

**The Principles of Masonic Law; Albert Gallatin Mackey; 1858**

**The Regius Manuscript**

**Richardson's Monitor of Free-Masonry; Jabez Richardson; 1860**

**The Secret Teachings Of All Ages by Manly P. Hall**

**The Symbolism of Freemasonry; Albert Gallatin Mackey; 1869**

**Symbols**

**Tales of a Masonic Life; Rob Morris; 1860**

**The Taxil Confessions**

**The Theocratic Philosophy of Freemasonry, In Twelve Lectures; George Oliver; 1866**

**The Truth About Freemasonry**

**The Virginia Text Book; John Dove; 1866**

**Webb's Freemason's Monitor; Thomas Webb Smith; 1865**



# The Last Word: The Teacup



Ah, this is much better, I thought. But, after I cooled he picked me up and he brushed and painted me all over. The fumes were horrible. I thought I would gag. Oh, please; "Stop it, Stop it!" I cried. He only shook his head and said "Not yet".

Then suddenly he put me back in to the oven. Only it was not like the first one. This was twice as hot and I just knew I would suffocate! I begged. I pleaded. I screamed. I cried. I was convinced I would never make it. I was ready

There was a couple who used to go England to shop in a beautiful antique store. This trip was to celebrate their 25th wedding anniversary. They both liked antiques and pottery, especially teacups.

Spotting an exceptional cup, they asked "May we see that? We've never seen a cup quite so beautiful." As the lady handed it to them, suddenly the teacup spoke to the couple;

"You don't understand." It said, "I have not always been a teacup. There was a time when I was just a lump of red clay. My master took me and rolled me, pounded and patted me over and over and I yelled out, "Don't do that. I don't like it! Let me alone!", but he only smiled, and gently said; "Not yet!!"

Then. WHAM! I was placed on a spinning wheel and suddenly I was spun around and around and around. "Stop it! I'm getting so dizzy! I'm going to be sick!", I screamed. But the master only nodded and said quietly "Not yet."

He spun, poked and prodded and bent me out of shape to suit himself and then... he put me in the oven.

I never felt such heat! I yelled and knocked and pounded at the door. "Help! Get me out of here!"

I could see him through the opening and I could read his lips as he shook his head from side to side and again said, "Not yet".

When I thought I couldn't bear it another minute, the door opened. He carefully took me out and put me on the shelf, and I began to cool. Oh, that felt so good!

to give up.

Just then the door opened and he took me out and again placed me on the shelf, where I cooled and waited and waited, wondering what's he going to do to me next? An hour later he handed me a mirror and said "Look at yourself." And I did.

I said, "That's not me, that couldn't be me. It's beautiful! I'm beautiful!"



Quietly he spoke "I want you to remember", then he said, "I know it hurt to be rolled and pounded and patted, but had I just left you alone, you'd have dried up. I know it made you dizzy to spin around on the wheel, but if I had stopped, you would have crumbled.

I know it hurt and it was hot and disagreeable in the oven, but if I hadn't put you there, you would have cracked. I know the fumes were bad when I brushed and painted you all over, but if I hadn't done that, you never would have hardened.

You would not have had any color in your life. If I hadn't put you back in the second oven, you wouldn't have survived for long because the

hardness would not have held. Now you are a finished product. Now you are what I had in mind when I first began with you."

The moral of this story is this:

God knows what He's doing with each of us. He is the potter, and we are His clay. He will mould us and make us, and expose us to just enough pressures of just the right kinds that we may be made into a flawless piece of work, to fulfill His good, pleasing and perfect will.

So when life seems hard, and you are being pounded and patted and pushed almost beyond endurance; when your world seems to be spinning out of control; when you feel like you are in a fiery furnace of trials; when life seems to "stink", try this....

Brew a cup of your favorite tea, in your prettiest tea cup, sit down and think on this story and then have a little talk with the Potter. "In the end, it is important to remember that we cannot become what we need to be by remaining what we are."



## Lodgeroom International Announcements

### In our March Issue:

- Ressurrection of a Lodge - A Photo Essay the Pythagorean Tradition and Masonry
- A Short History of Dispensationalism
- The Matthew Cooke (Regius) Manuscript (with Translation)
- Freemasonry and Rome
- Freemasonry in Russia
- Grand Lodge of Russia
- Tim Bryce On...
  - Masonic Renaissance ..... 16
  - Alas, Br. Ford ..... 16
  - Are We Reading the Signs? ..... 17

### In our April Issue:

#### Non-traditional Masonry Worldwide

- United Grand Lodge of America
- An Interview with the Grand Master of the UGLA Aaron Peevey
- The Regular Grand Lodge of England
- The Prince Hall National Grand Lodge
- Le Droit Humaine
- The Regular Grand Lodge of Italy
- Report on the National Committee on Recognition