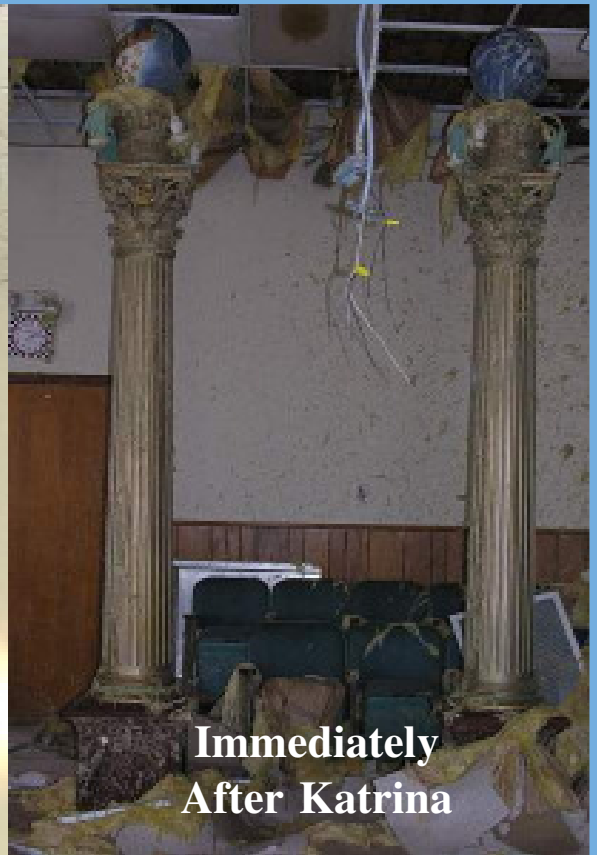


# Lodgeroom International Magazine

Volume 2 - Issue 3  
March 2007



**Before Katrina**



**Immediately  
After Katrina**



**Today**

brought to you by

Lodge Room UK



Lodge Room US



## Between The Pillars An Editorial ...By the Exercise of Brotherly Love... Renewal, Rebirth, Rededication



By R. Theron Dunn

Just over two years ago, Hurricane Katrina ripped thought the Gulf of Mexico, coming ashore in Louisiana. It was a Category Five Hurricane, that quickly diminished to

a tropical depression, but not before it killed many hundreds of people and caused million of dollars in property damage.

Among the victims of that hurricane were the brothers of Magnolia Lodge #120 in Biloxi, Mississippi. In my travels, I have had the opportunity to meet two brothers from that lodge, one, Br. Spencer Sergent, who is the Secretary of Riverside Lodge and was initiated, passed and raised there, and Wr. Jimmie Rodriguez, who is a past master of Magnolia #120.

After the hurricane passed through, the brethren gathered themselves up and returned to discover the damage that Katrina had wrought on thier lodge. The red brick building had survived, but the roof had been severely damaged, the windows of the third floor were gone, and the lodgeroom was destroyed.

The pillars, which were the heart of the lodge, a gilded gift from a brother, hand carved and donated to the lodge almost a hundred years ago, were also severely damaged. The cover of this issue shows those pillars before the hurricane, immediately after the hurricane, and the pillars as they are today, restored to their glory.

In the history, the storm damage, and the restoration of the lodge, one can find a metaphor for our ancient and honorable fraternity. We have weatherd many storms in four hundred years, and come out stronger after each.

This month, we share the history of this lodge and images of its restoration, so that



you can share the experience with them. And so it is with freemasonry, through the good and the bad, by sharing the work we draw strength and grow.

Last month, we talked about Prince Hall Freemasonry, its history, and about masonic recognition. Recognizing our Prince Hall brethren is one of the issues that not only divides us, but



unites us. Masonry talks about taking good men and making them better, and part of the way we make good men better is in working together toward common goals. As we struggle to do what is right, we are truly acting as masons.

The pillars are symbols of the duality of nature, the spirit and the material, which freemasonry helps us join, forming the trinity, or the divine monad of unity. As our brothers in Biloxi pulled themselves out of the wreckage of the storm, they came together to aid and assist each other. They came together through the lodge, even amidst the destruction they worked to rebuild the lodge.

Today, we see men coming to the lodges. They are seeking meaning, they are seeking to be part of something greater than themselves. They are seeking brotherhood. Freemasonry offers all those things, all we have to do is BE there for these men, as freemasonry was for us.

Together, we can restore the temple.



## Lodgeroom International Magazine

Cover:

**Magnolia Lodge #120  
Biloxi, Mississippi  
Before Katrina, After Katrina  
and the lodge today.**

**Published by:** William McElligott, P.M.,  
United Grand Lodge of England  
R. Theron Dunn,  
Grand Lodge of California F&AM

### 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.

In the February issue, we accidentally published an article on the Chamber of Reflection prior to receiving permission, and have since received permission from Wr.Br. Helio L. Da Costa Jr. Our sincere thanks for his understanding and kind permission.

Questions or Comments:

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# Ressurrection of a Lodge



By R. Theron Dunn

Hurricane Katrina wreaked havoc on the United States in 2005. Millions of dollars in direct damage, hundreds of lives lost, property destroyed and lives ruined. A category five hurricane, Katrina came ashore in Biloxi, Mississippi on August 29th, 2005 with sustained winds of 140 plus miles per hour.

Katrina drove a 25-foot wall of water over the

beaches of southern Mississippi and into the towns along U.S. Highway 90 Monday, after it came ashore at Buras, Louisiana, as a Category 4 hurricane. (View the video of waves claiming Mississippi shores -- 3:11)

Katrina destroyed "every one" of the casinos that raked in a half-million dollars per day to state coffers, Barbour said. And he said there was "enormous damage" to Belvoir, the Biloxi home of Confederate President Jefferson Davis, which survived Camille with little damage.

"There were 10- and 20-block areas where there was nothing -- not one home standing," he said.



## History of Magnolia Lodge Biloxi, MS. 1850-2006

### THE LODGE CHARTERED

Magnolia Lodge No. 120 was chartered by the Grand Lodge of the State of Mississippi on February 4, 1850, and has continued active since that date. At the time of the charter and establishment of the lodge at Biloxi, the town of its domicile was a small fishing village with shell roads and frame buildings, but a citizenship with determination and stability.

The State of Mississippi was then comparatively young and Harrison County had been established less than a decade.

Masonry in Mississippi at that time, however, was in the expansion period, along with other activities of the young and growing State. Charles Scott was the Grand Master of the

Grand Lodge for the 1850, and during his year of service 19 new lodges were chartered in the State, being numbered from 106 to 124, inclusive, thus showing a rapid growth and expansion in the state. Since Masons have manifested a sustained interest in the liberal education for the masses of the people, this excerpt from the annual address of Grand Master Scott in the year 1851 is interesting:

*"A spirit of improvement is abroad in the land. The political and moral worlds are in agitation. Literature and Science have taken up their march and wonderful are the developments of the age. The governments of the earth are awakened to a lively and practical sense of the importance and value of mental culture. Austria, Russia, Germany, France, England and many of the United States have embarked on the magnanimous*



The building in the foreground was the...

Many of the state's waterfront casinos are along U.S. Highway 90, which was underwater Tuesday.

Eastbound lanes of Interstate 10 between Gulfport and Biloxi were also impassable because of debris dumped on the road by the storm. One of the properties damaged in this disaster was that of Magnolia Lodge #120 in Biloxi, Mississippi. This lodge is known for many things, and one of the distinguishing elements of Magnolia lodge are its pillars. Hand carved by Brother T.J. Rossell a skilled craftsman engaged in the woodworking business. The officers pillars, the altar, and the

brazen pillars were all built by him in 1902. Brother Joe Dowling who was employed by Rossel at the time personally assisted in their construction.

Their original staining and bronzing were done by Brother Ed. Suter, one of the most skilled men in that line that Biloxi has ever produced.

The Brazen Pillars are especially beautiful, and we believe them to be the most ornate and attractive of many in the state., and are distinctive of the brotherly love and affection that pervades



East Side of the building



North side of the building

Continued on Page 24 - Ressurrection

Continued on Page 26 - History

# Pythagorean Tradition and Freemasonry

By Maurizio Nicosia

Rare are those inhabitants of oriental Sicily aware that their genetic code continues to be Greek; likewise few are those, within the Masonic body, aware that mind and heart of freemasonry is still of a Pythagorean nature. In the viaticum that freemasonry shows to the initiated, Pythagorean is the beginning, or the rational base of knowledge <sup>1</sup> and Pythagorean as well is the destination, which in the metarational overcoming of the duality, of space and time, and therefore of what exists between life and death, has its own point of arrival <sup>2</sup>.

The same origin also has what connects heart and mind, the sense of measure that the Pythagorean tradition prescribes in thinking, feeling, and acting <sup>3</sup>. Just like whoever could see what today remains from ancient Greece in modern Sicily, that is to say ruins of temples amongst unauthorized modern buildings, it is likewise easy to ascertain what of effectively Pythagorean still remains in freemasonry of today.

But within some crucial symbols of the Masonic viaticum, like the pentalpha, whose conscience would seem by now to have been lost <sup>4</sup>, still intact and well within, the Pythagorean spirit do pulsates. The relationship between Pythagorism and freemasonry runs therefore on the thin thread of analogy, of the ideal and spiritual affinity founded on the persistence of an initiation that shows in the regeneration the conclusion of the viaticum. It will suffice to name Reghini <sup>5</sup> among those people that with better transparency solicited to practise the Pythagorean conclusion of the Masonic viaticum.

Each other relationship that is not of analogy and affinity, be it deep as it may, even if postulating filiations or derivations of different nature, should be cautiously set among the dreams, the wishes and the utopias, to an abysmal distance from the down-to-earth facts.

It would be first of all very arduous and deceptive to postulate the close continuity of the Pythagorean tradition upon times, at least of the initiatic Order kind, when sources like Cicero, Diogenes Laertius and Porphyrius <sup>6</sup>, to mention some authoritative examples of ancient age, already testify the fading of it.

The modern historiography still debates the matter of continuity of Pythagorism after the tragedy of Crotona <sup>7</sup>, but from the silence that winds the society in the Alexandrian age it is impossible to draw proofs and documents.

If however we mean for 'tradition' not much the documented "uninterrupted initiatic



transmission", but rather an historical transmission and revival of the Pythagorean rhizome, or even an initiatory teaching that transcends the erosion of time and his motion toward the forgetfulness in virtue of a conquered perennity, then it appears evident that the Pythagorean tradition is a karsic river that plunges and surfaces with rhapsodical flow in parallel with the Platonism, with which it shares the fortunes and often the identity <sup>8</sup>.

Wherever Pythagorism surfaces, like an oasis it buds a sapiential literature, sometimes even apocryphal <sup>9</sup>, in the shade of a re-composition of the disjecta membra that translates itself in

Continued on Page 31 - Pythagorean

## A Short History of Dispensationalism



By John Nelson Darby

Within Christian fundamentalism, millennialism, or a belief in a prophesied end times, can be divided into three streams:

- a-millennialism: a belief that Christ currently rules on earth, a belief that grew after Emperor Constantine gave his official sanction to the Christian faith;
- historicism: a belief—common until the nineteenth century—that the prophecies of Revelation are being worked out

slowly through history since the time of the Ascension; and

- futurism, or pre-millennialism: a belief that the drama of the book of Revelation refers to a brief period of time at the end of this age. Among pre-millennialists there is a further split between pre-tribulationists and post-tribulationists.

All these beliefs are founded on interpretations of Bible passages, with an emphasis on the Revelation of St. John the Divine and the prophecies of Daniel.

The earliest reference to a post-tribulation rapture is found in the General Epistle of Barnabas.<sup>1</sup> With subsequent writers, such as Daniel Whitby in 1703, promoting versions of post-millennialism, the rapture teaching was not developed by any except a few Roman Catholic theologians until the 1800s, or if it was, it's impact or influence is debatable.

Examples are easily found within early Protestant writings of a belief that the Pope was the embodiment and personification of the spirit of Antichrist, and that the Roman Church represented the Mother of Harlots of Rev. xvii. To combat this, Roman Catholic theologians developed an interpretation of prophetic interpretation—futurism—counter to that held within Protestantism.

Rather than viewing the drama of the book of Revelation spiritually and historically, they would consign it all to a brief period of time at the end of the age. As early as 1580, a Jesuit priest, Francisco de Ribera, in a book that was a mixture of a-millennialism, historicism and futurism, first taught that the events contained in the book of Revelation were to take place during the three and a half year reign of the Antichrist at the end of the age. Ribera appears to be responsible for this system of prophetic interpretation of which the secret rapture has now become an integral part.<sup>2</sup>

Manuel Lacunza Y Díaz (July 19, 1731 - June 17 1801) also wrote about prophecy from a futurist viewpoint in *The Coming of Messiah in Glory and Majesty*.<sup>3</sup> Completed in 1790, it was placed on the Vatican's Index of Forbidden Books in 1824. While the "pre-tribulation rapture" idea is not found here, Lacunza taught that Jesus returns not once, but twice, and at the "first stage" of His return He "raptures" His Church so they can escape the reign of the "future Antichrist."

Edward Irving (1792-1834), a leading figure of the Catholic Apostolic Church of England, and Minister of the Caledonian Church, Regent Square, translated Lacunza's book into English, publishing it in London in 1827. Although Irving disagreed with Lacunza's views, the futurist interpretation of prophecy—that much of the

Continued on Page 39 - Dispensationalism



# The Matthew Cooke Manuscript with Translation

by Bro. H.L. Haywood

Next to the Regius the oldest manuscript is that known as the Cooke. It was published by R. Spencer, London, 1861 and was edited by Mr. Matthew Cooke, hence the name. In the British Museum's catalogue it is listed as "Additional M.S. 23,198", and has been dated by Hughan at 1450 or thereabouts, an estimate in which most of the specialists have concurred. Dr. Begemann believed the document to have been "compiled and written in the southeastern portion of the western Midlands, say, in Gloucestershire or Oxfordshire, possibly also in southeast Worcestershire or southwest Warwickshire. The 'Book of Charges' which forms the second part of the document is certainly of the 14th century, the historical or first part, of quite the beginning of the 15th." (A.Q.C. IX, page 18)

The Cooke MS. was most certainly in the hands of Mr. George Payne, when in his second term as Grand Master in 1720 he compiled the "General Regulations", and which Anderson included in his own version of the "Constitutions" published in 1723. Anderson himself evidently made use of lines 901-960 of the MS.

The Lodge Quatuor Coronati reprinted the Cooke in facsimile in Vol. II of its *Antigrapha* in 1890, and included therewith a Commentary by George William Speth which is, in my own amateur opinion, an even more brilliant piece of work than Gould's Commentary on the Regius. Some of Speth's conclusions are of permanent value. I paraphrase his findings in my own words:

*The M.S. is a transcript of a yet older document and was written by a Mason. There were several versions of the Charges to a Mason in circulation at the time. The MS. is in two parts, the former of which is an attempt at a history of the Craft, the latter of which is a version of the Charges. Of this portion Speth writes that it is "far and away the earliest, best and purest version of the 'Old Charges' which we possess." The MS. mentions nine "articles", and these evidently were legal enforcements at the time; the nine "points" given were probably not legally binding but were morally so. "Congregations" of Masons were held here and there but no "General Assembly" (or*

*"Grand Lodge"); Grand Masters existed in fact but not in name and presided at one meeting of a congregation only. "Many of our present usages may be traced in their original form to this manuscript."*

Reprinted from an editorial by Bro. H.L. Haywood in the September 1923 edition of *The Builder*



### Additional notes

The following description of the original MS. may be interesting to many readers:—

It is written on vellum, is in a good state of preservation, and is protected by its original binding of two oak covers, at a former period secured by a clasp, the ends of which only remain. Its height is 4 3/8 inches, by 3 3/8 inches in width.

On the first folio, which is fastened down to the inside of the wood cover, are three portions of writing by modern hands. The first has been considerably obliterated, but the word "war" is still visible. The second, quite legible, is "William K." The third, in the neat hand of Sir Frederick

Madden, Knt., Keeper of the MSS. in the British Museum, shows how it came into the library of that institution by a memoranda stating it was "Purchd of Mrs. Caroline Baker, 14th Oct., 1859."

On fol. 2 is written, in a large bold hand, "Jno. Fenn, 1786," and engrossed across the leaf is "Printing in Germany, 1548. In England, 1471, Robert Crowe, MDCCLXXXI." There is also the British Museum press mark, "199g," in pencil. The verso fol. 2 is stamped with an impression of the Museum book mark.

On fol. 3 is the number of the MS., viz, 23,198, inscribed by the Museum officer whose duty it is to number the books. There is also, in the same bold hand as that of Jno. Fenn's name on fol. 2, "The Seven Sciences. Geometry. A History of Masonry. Its Articles, Points, &c."

The verso of fol. 3 is blank, and the MS. itself commences on fol. 4.

The book extends over 34 folios, i.e., 68 pages, and concludes on fol. 38, six lines down.

Fol. 39 again bears the Museum stamp, after which a leaf of the vellum has been cut out, or the side of a smaller leaf left, so that the binding threads should retain a firm hold. It has also been written upon, but the words are obliterated by rubbing; yet there are still sufficient marks left to enable any one to distinguish the name "William K." in a diamond-shaped border.

Fol. 39b. has some traces of writing, but they are wholly illegible, and the same holds good with regard to fol. 40, which latter is fastened down to the wooden cover at the end.

The History and Articles of Freemasonry are not put forward as entirely new to Freemasons. Various versions of them are to be found in our public libraries, and, during the last hundred and fifty years, in print. The Editor's friend, J.O. Halliwell, Esq., printed a Poem on Masonry, which has the same common features, and sets forth much of the same history; but until the present book appeared, there was no prose work of such undoubted antiquity, known to be in existence, on the subject. It is this special circumstance that called forth the present publication, and that the same might go out to the world as near as possible to the original, has been one of the chief reasons for introducing it in its existing form.

Excerpted from the preface to the original 1861 edition. A side by side comparison of the original and contemporary language starts on the next page.

### Original:

THonkyd be god  
our glorious  
ffadir and folunl  
der and former of heuen  
and of erthe and of all  
thygis that in hym is  
that he wolde fochelslaue of  
his glorius god hed for to  
make lso mony thyngis of d  
uers vertu for mankynd.  
ffor he mader all thyngis for  
to be abedient & lsoget to man  
ffor all thyngis that ben comel  
tible of hollslome nature he  
ordeyned hit for manys lslusty  
nalns. And all to be hath yif  
to man wittys and conylnlg  
of dylverls thyngys and craft  
tys by the whiche we may  
trauayle in this worlde to [20]  
gete lwith our lyuyg to make  
diuers thingys to goddis ple  
lslans and also for our elsle and  
profyt. The whiche thingis  
if I lslcholde reherisle hem hit  
wre to longe to telle and to  
wryte. Wherefor I woll leue.  
but I lslchall lslchew you lslome  
that is to lslay ho and in what  
wyse the lslciens of Gemetry  
firlsle be ganne and who lwerl  
the founders therof and of  
othur craftis mo as hit is no  
tid in lthel bybill and in othur lslories.  
How and in what ma  
ner lthlat this worthy  
lslciens of Gemetry be gan I  
wole tell you as I sayde bi  
fore. ye lslchall undirstonde  
lthat ltherl ben vilil lliberall lslciens  
by the whiche vilil all lslciens  
and craftis in the world were  
fyrslte founde. and in especiall  
for he is causer of all. lthat is to  
sey lthel lslciens of Gemetry of all  
other that be. the whiche vilil sci  
ens ben called thus. as for the  
firlsl lthat is called fundament  
of sciens his name is grammerl  
he techith a man rylgthfully to  
lslpeke and to wryte truly. The  
lslconde is rethorik. and he te  
chith a man to lslpeke formab  
ly and fayre. The thrid is  
dioleiclusl. and lthat lslciens techith  
a man to discerne the trowthe  
fro lthel fals and comenly it is  
tellig art or lsloph'stry. The fourth  
ys callid arlslmetryk lthel whiche  
techeth a man the craft of  
nowmbers for to rekyn and  
to make a counl of all thylge  
The fite Gemetry the whiche  
techith a man all the mettl

### Modern:

Thanked be God,  
our glorius  
father and found-  
er and former of Heaven  
and of earth and of all  
things that in him is,  
that he would vouchsafe, of  
his glorious God-head, for to  
make so many things of di  
vers virtue for mankind;  
for He made all things for  
to be obedient and subject to man,  
for all things that are comes  
tible of wholesome nature he  
ordained it for mans suste-  
nance. And also he hath given  
to man wits and cunning  
of divers things, and crafts,  
by the which we may  
travel in this world to  
get with our living to make  
divers things to God's plea-  
sure, and also for our ease and  
profit. The which things  
if I should rehearse them it  
were too long to tell, and to  
write. Wherefore I will leave (them),  
but I shall shew you some,  
that is to say how, and in what  
wise, the science of Geometry  
first began, and who were  
the founders thereof, and of  
other crafts more, as it is noted  
in the Bible and in other stories.  
How and in what man-  
ner that this worthy  
science of geometry began, I  
will tell you, as I said be-  
fore. Ye shall understand  
that there be 7 liberal sciences,  
by the which 7 all sciences  
and crafts, in the world, were  
first found, and in espwciall  
for he is causer of all, that is to  
say the science of geometry of all  
other that be, the which 7 sci-  
ences are called thus. As for the  
first, that is called [the] fundament  
of science, his name is grammar,  
he teacheth a man rightfully to  
speak and to write truly. The  
second is rhetoric, and he teach-  
eth a man to speak formab-  
ly and fair. The third is  
dialecticus, and that science teacheth  
a man to discern the truth  
from the false, and commonly it is  
called art or sophistry. The fourth  
is called arithmetic, the which  
teacheth a man the craft of  
numbers, for to reckon and  
to make account of all things.  
The fifth [is] geometry, the which  
teacheth a man all the metcon,

and melslurlsl and ponderatlohl  
of wylgltis of all mans craftl  
The. vi. is musikl that techith  
a man the craft of lslong in  
notys of voys and organ &  
trompe and harp and of all  
othur lplteynyng to hem. The  
vilil is alslronomy that techith  
man lthel cours of the lslonne  
and of lthel mounne and of othelr  
lslterrys & planetys of heuen.  
OWr entent is princi  
pally to trete of fyrst  
fundacion of lthel worthe lslcylens  
of Gemetry and we were  
lthel founders ltherl of as I seyde  
by fore there ben vilil lliberall  
lslcylens lthat is to lslay vilil lslciens or  
craftys that ben fre in hem  
selfe the whiche vilil. lyuen  
only by Gemetry. And Ge  
metry is as moche to lslay  
as the melslure of the erth  
Et sic dicitl a geo lgeel quilin lrl ter  
a latine & metrolnl quod lel  
menslura. Ulnal Gemetria. i.  
menslur terre uel terraruml.  
that is to lslay in englische that  
Gemetria is lslayd of geo lthat is  
in gru. erthe, and metrolnl lthat is  
to lslay melslure. And thus is lthisl  
nam of Gemetria comolpounyd  
as lslslayd the melslur of lthel erthe.

MERvile ye not that I  
slayd that all lslciens lyulel  
all only by the lslciens of Geme  
try. ffor there is none artificil-  
l all ne honcraft that is wrolgth  
by manys hond bot hit is  
wrolgth by Gemetry. and a  
notabull causle. for if a man  
worche lwith his hondis he wor  
chyth lwith somle malnner tole and  
ltherl is none instrumnt of mal-  
teriall thingis in this worlde  
but hit come of lthel kynde of  
erthe and to erthe hit wole  
turne a yen. and ther is nlonel  
instrumnt lthat is to lslay a tole  
to wirche lwith but hit hath  
some prololpnlracion more or lalslslle  
And some proporcion is melslure  
the tole or the instrumnt  
is erthe. And Gemetry is  
lslaid the melslure of erthel Wheelrel  
fore I may lslay lthat men lyuen  
all by Gemetry. ffor all  
men here in this worlde lyue  
by lthel labour of her hondys.  
MOny mo pbacionis I  
wole telle yow why lthat  
Gemetry is the lslciens lthat all re  
sonable mlein lyue by. but I

and measures, and ponderacion,  
of weights of all mans craft.  
The 6th is music, that teacheth  
a man the craft of song, in  
notes of voice and organ,  
and trumpet, and harp, and of all  
others pertaining to them. The  
7th is astronomy, that teacheth  
man the course of the sun,  
and of the moon, and of other  
stars and planets of heaven.  
Our intent is princi-  
pally to treat of [the] first  
foundation of the worthy science  
of geometry, and we were  
the foundes thereof, as I said  
before. There are 7 liberal  
sciences, that is to say, 7 sciences, or  
crafts, that are free in them-  
selves, the which 7 live  
only by geometry. And geo-  
metry is as much to say  
as the measure of the earth,  
"Et sic dicitur a geo ge quin R ter  
a latin et metron quod est  
mensura. Una Geometria in  
mensura terra vel terrarum,"  
that is to say in English, that  
gemetria is, I said, of geo that is  
in gru, earth, and metron, that is  
to say measure, and thus is this  
name of Gemetria comounded  
and is said [to be] the measure of the  
earth.  
Marvel ye not that I  
said, that all sciences live  
all only, by the science of geome-  
try, for there is none [of them] artifi-  
cial. No handicraft that is wrought  
by mans hand but it is  
wrought by geometry, and a  
notable cause, for if a man  
work with his hands he wor-  
keth with some manner [of] tool, and  
there is none instrument, of ma-  
terial things, in this world  
but it come[s] of the kind of  
earth, and to earth it will  
turn again, and there is none  
instrument, that is to say a tool  
to work with, but it hath  
some proportion, more or less.  
And proportion is measure,  
the tool, or the instrument,  
is earth. And geometry is  
said [to be] the measure of [the] earth.  
Where  
fore, I may say that men live  
all by geometry, for all  
men here in this world live  
by the labour of their hands.  
Many more probations I  
will tell you, why that  
geometry is the science that all rea-  
sonable men live by, but I

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leue hit at lthisl tyme for lthel lloge  
lprocelslsle of wrytyng. And now  
I wollpprecede forthelr on me ma  
ter. ye lslchall underlstonde lthatl  
amonge all lthel craftys of lthel  
worlde of mannes crafte  
malslonry hath the molste no  
tabilite and molste lparte of lthisl  
lsciens Gemetry as hit is  
notid and lseyd in lstoriall  
as in the bybyll and in the  
malslterl of lstories. And in poli/cronicon

a cronycle lprilnyd and in the  
lstories lthatl is named Beda  
De Imagine mlunldi & Isodolrusl  
ethomologiaruml. Methodius  
epus & martilrusl. And othelr  
meny mo lseyd lthatl malslonrly is  
principall of Gemetry as  
me thenkyth hit may well  
be lsayd for hit was lthel first  
that was foundon as hit is  
notid in the bybull in lthel first  
boke of Genesis in the iiiiil  
chapterl. And allslo all the doc  
tours aforlslayde acordeth ltherl to  
And lslulme of hem lseyth hit  
more openly and playnly  
rylgt as his lseithe in the by  
bull Genelslis

ADam is line linyalle  
lslone delslcendyng dounlel  
the viiil age of adam byfore  
noes flode ltherl was a malnl lthatl  
was clepyd lameth the  
whiche hadde ilil wyffes lthel  
on hyght ada & a nother  
lsllella by the fyrslt wyffe lthlat  
hyght ada lhel be gate ilil lslonys  
lthatl one hyght Jobel and the oltherl  
height juball. The elder lslone  
Jobell he was the fists malnl [170]  
lthatl elverl found gemetry and  
malslonry. and he made how  
lslis & namyd in lthel bybull  
Palterl habitanciluml in tentol-  
ris atquel pastoruml That is to  
lslay fader of men dwellyng  
in tentis lthatl is dwellyng  
howlslis. A. he was Cayin is  
malslterl malslon and golverlnor  
of all his werkys when  
he made lthel Cite of Enoch  
that was the firslte Cite  
that was the firslst Cite lthlat  
elverl was made and lthatl made  
Kayme Adam is lslone. lanld  
yaf to his owne lslone. Enoch  
and yaff the Cyte the nlamle  
of his lslone and kallyd hit  
Enoch. and now hit is  
callyd Effraym and ltherl walsl  
lsciens of Gemetry and ma  
slonry fyrslt occupied and  
clontrenyd for a lsciens and

leave it, at this time, for the long  
process of writing. And now  
I will proceed further on my matter.  
Ye shall understand that  
among all the crafts of the  
world, of man's craft,  
Masonry hath the most notabil-  
ity and most part of this  
science, geometry, as it is  
noted and said in history,  
as in the Bible, and in the  
master of history. And in [the]  
Policronicon  
a chronicle printed, and in the  
histories that is named Bede.  
"De Imagine Mundi;" et Isodorus  
"Ethomolegiarum." Methodius,  
Episcopus et Martiris, and others,  
many more, said that masonry is  
principal of geometry, as  
me thinketh it may well  
be said, for it was the first  
that was founded, as it is  
noted in the Bible, in the first  
book of Genesis in the 4th  
chapter; and also all the doc-  
tors aforesaid accordeth thereto,  
and some of them saith it  
more openly, and plainly,  
right as it saith in the Bi  
ble, Genesis.  
Adam's line lineal  
son, descending down  
the 7th age of Adam before  
Noah's flood, there was a man that  
was named Lamech the  
which had 2 wives, the  
one hight Adah, and another  
Zillah; by the first wife, that  
hight Adah, he begat 2 sons  
that one hight Jabal, and the other  
hight Jubal. The elder son,  
Jabal, he was the first man  
that ever found geometry and  
Masonry, and he made houses,  
and [is] named in the Bible  
"Pater habitancium in tento-  
ris atque pastorum," that is to  
say, father of men dwelling  
in tents, that is, dwelling  
houses. And he was Cain's  
master mason, and governor  
of all his works, when  
he made the city of Enoch,  
that was the first city;  
That was the first city that  
ever was made, and that made  
Cain, Adam's son, and  
gave to his own son Enoch,  
and gave the city the name  
of his son, and called it  
Enoch. And now it is  
called Ephraim, and there was  
[the] science of Geometry, and ma-  
sonry, first occupied, and  
contrenid, for a science and

for a crafte and lso we may  
lsey lthatl hit was cavlsle & flunl  
dacion of all craftys and  
lsciens. And allslo lthisl malnl  
Jobell was called Palterl  
Pastolruml  
The maslterl of lstories  
lslleith and beda de yma  
gyna mlunldi policronicon &  
other mo lseyth that he walsl  
lthel first that made delpercelslon  
of lond lthatl elverly man myght  
knowe his owne grounde  
and labourel thelrel on as for  
his owne. And also he de  
lpartid flockes of lslchepe lthatl  
elverly man myght knowe hysl  
owne lslchepe and lso we may  
lsey that he was the firslst  
founder of lthatl lsciens. And his  
brother Juball. or tuball  
was founder of mylslyke &  
lslong as pictogoras lseyth  
in policronycon and the  
lslame lseythel ylodoulrel in his  
ethemologilil in the viil boke  
there he lseythe that he was  
lthel firslst foundere of mylslyke  
and lslong and of organ &  
trompe and he founde lthlat  
lsciens by the lsloune of pon/deracion  
of his brotheris hamers lthatl  
was tubalcaym.  
Sothely as lthel bybull  
lseyth in the chapitre  
lthatl is to lsey the iiiiil of Genelsl'  
lthatl he lseyth lameth gate apon  
his other wiffe lthatl height lsllella  
a lslone & a doloulclterl lthel names of  
thleml were clepid tubalcaym  
lthatl was lthel lslone. & his doghter  
hight neema & as the poli  
cronycon lseyth lthatl lslome men  
lsey lthatl lslche was noes wyffe  
YE lslchullel underlstonde  
lthatl lthisl lslone tubalcaym  
was founder of lslmythis  
craft and oltherl craft of  
meteil lthatl is to lsey of eyron  
of braffe of golde & of lslilverl  
as lslome docturs lseyth & his  
lslysterl neema was fynder of  
welverlscraft. for by fore lthatl time  
was no cloth weuyn but  
they did spynne yerne and  
knytte hit & made hleml lsluchlel  
clothyng as they couthe  
but as lthel woman neema  
founde lthel craft of weuyng  
& ltherfore hit was kalled wo  
menys craft. and lthles iiiiil  
brotheryn aforeslayd had know  
lyche lthatl god wold take ven  
gans for lslynne oltherl by fyre

for a craft, and so we may  
say that it was [the] cause and foun-  
dation of all crafts, and  
sciences, and also this man,  
Jaball, was called "pater  
pastorum."  
The master of stories  
saith, and Bede, De Im-  
agine Mundi, {the} Policronicon, and  
other more say that he was  
the first that made depercession  
of land, that every man might  
know his own ground,  
and labour thereon, as for  
his own. And also he de-  
parted flocks of sheep, that  
every man might know his  
own sheep, and so we may  
say that he was the first  
founder of that science. And his  
brother Jubal, or Tubal,  
was [the] founder of music and  
song, as Pythagoras saith  
in [the] Policronicon and the  
same saith Isodore in his  
Ethemologies, in the 6th book,  
there he saith that he was  
the first founder of music,  
and song, and of organ and  
trumpet, and he found that  
science by the sound of pon-/deration  
of his brother's hammers, that  
was Tubal Cain.  
Soothly as the Bible  
saith in the chapter,  
that is to say, the 4th of Genesis,  
that he saith Lamech begot upon  
his other wife, that hight Zillah,  
a son and a daughter, the names of  
them were called Tubal Cain,  
that was the son, and his daughter [was]  
called Naamah, and as the Poli-  
cronicon saith, that some men  
say that she was Noah's wife:  
whether it be so, or no, we affirm/ it not.  
Ye shall understand  
that this son Tubal Cain  
was [the] founder of smiths'  
craft, and of other crafts of  
metal, that is to say, of iron,  
of brass, of gold, and of silver,  
as some doctors say, and his  
sister Naamah was finder of  
weavers-craft, for before that time  
was no cloth woven, but  
they did spin yarn and  
knit it, and made them such  
clothing as they could,  
but as the woman Naamah  
found the craft of weaving,  
and therefore it was called wo-  
men's craft, and these 3  
brethren, aforesaid, had know-  
ledge that God would take ven-  
geance for sin, either by fire,

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or watir and they had grelerl  
 care how they myslt do to  
 lslaue lthel lslciens that lthley folunde  
 and lthley toke her conslallel  
 to gedyr & by all her witts  
 lthley lseyde lthatl were. iiii malnerl of  
 lstonn of lsluche lvertu lthatl lthel one  
 wolde nelverl brenne & lthatl lstoelne  
 is callyd marbyll. & lthatl oltherl stolnel  
 lthatl woll not lsllynke in walterl. &  
 lthatl stone is named laltrus. and  
 lslol lthley deuylslyed to wryte all  
 lthel lslciens lthatl lthley had ffounde in  
 this iiii lstonys if lthatl god wolde  
 take vengns by fyre lthatl lthel  
 marbyll lslcholde not brennel  
 And yf god lslende vengans  
 by walterlthatl lthle oltherl lslcholde not  
 droune. & so lthley prayed ltherl  
 elder brother jobell lthatl wold  
 make iiii. pillers of lthles. iiii  
 lstones lthatl is to lsey of marbylll  
 and of laltrus and lthatl he wold  
 write in the iiii. pylers alll  
 lthel lslciens & craftsl lthatl allll lthley  
 had founde. and lslol he did  
 and ltherlfor we may lsey lthatl  
 he was molslt colnnyng in  
 lslciens for he fyrslt bygan  
 & lperformed the end by for  
 noes flode.  
 KYndly knowyng of  
 lthatl vengans lthatl god  
 wolde lslend whether hit  
 lslcholde be bi fyre or by walterl  
 the bretherne hadde hit nol  
 by a malnerl of a lprophcy they  
 wylst lthatl god wold lslend one ltherl  
 of. and ltherl for thei wryten  
 helrel lslciens in lthel. iiii. pilers  
 of lstone. And lslulme men lsey  
 lthatl lthley wryten in lthel. lstonis  
 all lthle. viiii lslciens. but as  
 lthley in here mynde lthatl a ven  
 gans lslcholde come. And  
 to hit was lthatl god lslentd ven  
 gans lslol lthatl ltherl come lsluche  
 a flode lthatl allel lthel worl was  
 drowned. and allel men wlerl  
 dede ltherl in lslaue. viiii. lperlonis  
 And lthatl was noe and his  
 wyffe. and his iiii. sons &  
 here wyffes. of whiche. iiii  
 sones allll lthel world cam of.  
 and here namys were na  
 myd in this malnerl. Sem. Cam.  
 & Japhet. And lthisl flode was  
 kalled noes flode ffor he &  
 his children were lslaue ltherl  
 in. And afterl this flode many  
 yeres as lthel cronycle telleth  
 thes. iiii pillers were founde  
 & as lthel polycronicon lseyth lthatl  
 a grete clerke lthatl calledede putol-llgoras  
 flonde lthatl one and hermes lthel

or water, and they had greater  
 care how they might do to  
 save the sciences that they [had] found,  
 and they took their counsel  
 together and, by all their witts,  
 they said that [there] were 2 manner of  
 stone[s] of such virtue that the one  
 would never burn, and that stone  
 is called marble, and that the other stone  
 that will not sink in water and  
 that stone is named latres, and  
 so they devised to write all  
 the sciences that they had found in  
 these 2 stones, [so that] if that God would  
 take vengeance, by fire, that the  
 marble should not burn.  
 And if God sent vengeance,  
 by water, that the other should not  
 drown, and so they prayed their  
 elder brother Jabal that [he] would  
 make 2 pillars of these 2  
 stones, that is to say of marble  
 and of latres, and that he would  
 write in the 2 pillars all  
 the science[s], and crafts, that all they  
 had found, and so he did  
 and, therefore, we may say that  
 he was most cunning in  
 science, for he first began  
 and performed the before  
 Noah's flood.  
 Kindly knowing of  
 that vengeance, that God  
 would send, whether it  
 should be by fire, or by water,  
 the brethren had it not  
 by a manner of a prophecy, they  
 wist that God would send one there-  
 of, and therefore they wrote  
 their science[s] in the 2 pillars  
 of stone, and some men say  
 that they wrote in the stones  
 all the 7 science[s], but as  
 they [had] in their mind[s] that a ven-  
 geance should come. And  
 so it was that God sent ven-  
 geance so that there came such  
 a flood that all the world was  
 drowned, and all men were  
 dead therein, save 8 persons,  
 And that was Noah, and his  
 wife, and his three sons, and  
 their wives, of which 3  
 sons all the world came of,  
 and their names were na-  
 med in this manner, Shem, Ham,  
 and Japhet. And this flood was  
 called Noah's flood, for he, and  
 his children, were saved there-  
 in. And after this flood many  
 years, as the chronicle telleth,  
 these 2 pillars were found,  
 and as the Pilicronicon saith, that  
 a great clerk that [was] called Pythag-  
 oras  
 found that one, and Hermes, the

philosophre fonde lthatl other. &  
 thei tought forthe lthel lslciens lthatl  
 thei fonde ltherl y wryten.  
 Every cronycle and lslol  
 rial and meny other  
 clerkys and the bybull in lprinci  
 pall wittenes of the makynge  
 of the toure of babilon and hit  
 is wryten in lthel bibull Genelsis  
 Capterl lxl w lthatl Cam noes  
 lslone gate nembrothe and he  
 war a myghty man apon lthel  
 erthe and he war a strongel  
 man like a Gyant and he wlas  
 a grete Kyng. and the bygyn  
 yngel of his kyngdom was  
 trew kyngdoml of babilon and  
 arach. and archad. & talan &  
 the lond if lslennare. And this  
 same CamNemroth be gan lthel towre  
 of babilon and he taught and  
 he taught to his werkemwn lthel  
 crafte of malsluri and he had  
 lwtl hlyml mony malslonys mo lthllanl  
 lxl lthloulsland. and he louyd &  
 cherelesched them well. and hit  
 is wryten in policronicon and  
 in lthel maslerl of lstories and in  
 other lstories mo. and lthisl a part  
 wytnes bybull in the lslame  
 lxl. chapterl he lseyth lthatl a  
 lslure lthatl was nye kynne to  
 CamNembrothe yede owt of lthel londe  
 of  
 lslenare and he bylled the Cie  
 Nunyve and plateas and oltherl  
 mo lthlus he lseyth. De tra illa  
 & de lslennare egressus est alsulrel  
 & edificauit Nunyven & plal-  
 teas ciuiyatel & cale & Jesu qlolqlz  
 interl nunyven & hec lestl Ciuitals  
 magna.  
 Relslon wolde lthatl we lslchold  
 tell opunly how & in  
 what malnerl that lthel charges  
 of malsloncraft was fyrslt folun  
 dyd & ho yaf fyrslt lthel name  
 to hit of malslonri and ye  
 lslchyll know well lthatl hit told  
 and wryten in policronicon &  
 in methodus epliscopuls and marterl  
 lthatl alsur lthatl was a worthy lord  
 of lslennare lslende to nembroth  
 lthel kyng to lslende hlyml malslons  
 and workemen of craft lthatl myght  
 helpe hym to make his Cite  
 lthatl he was in wyll to make.  
 And nembroth lslende hlyml lxxxl  
 C. of masons. And whan lthley  
 lslcholde go & lslende hleml forth. he  
 callyd hem by for hlyml and lslayed  
 to hem ye molslt go to my co  
 lsllyn alsure to helpe hlyml to bilde

philosopher, found that other, and  
 they taught forth the sciences that  
 they found therein written.  
 Every chronicle, and his-  
 tory, and many other  
 clerks, and the Bible in princi-  
 pal, witnesses of the making  
 of the tower of Babel, and it  
 is written in the Bible, Genesis  
 Chapter x., how that Ham, Noah's  
 son begot Nimrod, and he  
 waxed a mighty man upon the  
 earth, and he waxed a strong  
 man, like a giant, and he was  
 a great king. And the begin-  
 ning of his kingdom was [that of the]  
 true kingdom of Babylon, and  
 Arach, and Archad, and Calan, and  
 the land of Sennare. And this  
 same Nimrod began the tower  
 of Babylon . . . and  
 he taught to his workmen the  
 craft of measures, and he had  
 with him many masons, more than  
 40 thousand. And he loved and  
 cherished them well. And it  
 is written in [the] Policronicon, and  
 in the master of stories, and in  
 other stories more, and this in part  
 witnesseth [the] Bible, in the same  
 x. chapter [of Genesis,] where he saith  
 that A-  
 sur, that was nigh [of] kin to  
 Nimrod, [and] went out of the land of  
 Senare and he built the city [of]  
 Nineveh, and Plateas, and other  
 more, this he saith "de tra illa  
 et de Sennare egressus est Asur,  
 et edificavit Nineven et Plateas  
 civitatum et Cale et Jesu quoque,  
 inter Nineven et hoec est Civitas  
 magna."  
 Reason would that we should  
 tell openly how, and in  
 what manner, that the charges  
 of mason-craft was first found-  
 ed and who gave first the name  
 of it of masonry. And ye  
 shall know well that it [is] told  
 and written in [the] Policronicon and  
 in Methodius episcopus and Martyrus  
 that Asure, that was a worthy lord  
 of Sennare, sent to Nimrod  
 the king, to send him masons  
 and workmen of craft that might  
 help him to make his city  
 that he was in will to make.  
 And Nimrod sent him 30 [380]  
 hundred of masons. And when they  
 should go and [he should] send them  
 forth he  
 called them before him and said  
 to them—"Ye must go to my cou-  
 sin Asur, to help him to build

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a cyte but loke lthatl ye be well  
 goluernyd and I lsciall yeue  
 yov a charge lprofitable for  
 you & me.  
 WHen ye come to lthatl lord  
 loke lthatl ye be trewe to  
 hym lyke as ye wolde be to  
 me. and truly do your labour  
 and craft and takyt relsionl-  
 abull your mede ltherlfor as ye  
 may delserue and allslo lthatl ye  
 loue to gedyr as ye were  
 brethleryn and holde to gedyr  
 truly. & he lthatl hath most clonllynlg  
 teche hit to hys felaw and  
 louke ye goluerlne you ayenlsl  
 your lord and a monge  
 your selfe. lthatl I may haue  
 worchyppe and thonke for  
 me lslendyng and techyng  
 you the crafte. and lthey relsl/ceyuyd  
 the charge of hlyml lthatl was here  
 mailslterl and here lorde. and  
 wente forthe to alsure. &  
 bilde the cite of nunyve in  
 lthel countrlie of plateas and oltherl  
 Cites mo lthatl men call cale  
 and Jesen lthatl is a gret Cite  
 bi twene Cale and nunyve  
 And in this malnerl lthel craft  
 of malslonry was fyrslst lprefer  
 ryd & chargyd hit for a lscilenl.  
 ELders lthatl welre bi for us  
 of malslons had telsle  
 charges wryten to hem as  
 we haue now in our char  
 gys of lthel lstory of Enclidnis  
 as we haue lseyn hem writlen  
 in latyn & in Frelslnche bothe  
 but ho lthatl Enclyd come to gel-

metry relsion wolde we  
 lslcholde telle yow as hit is  
 notid in the hybull & in other  
 lstories. In lxiil Capitllorl Genelsl  
 he tellyth how lthatl abrahaml com to  
 the lond of Canan and owre  
 lord aperyd to hlyml and lseyd I  
 lsciall geue this lond to lthli  
 lslced. but ltherl lsllyl a grete hungerl  
 in lthatl lond. And abraham toke  
 lslara his wiff lwith him and  
 yed in to Egypte in pylgrel-l  
 mage whyle lthel hunger du  
 red he wolde hyde ltherl. And A  
 brahaml as lthel cronycull lseyth  
 he was a wylsle man and a  
 grete clerke. And covthe all  
 lthelvilil lsciens. and taughte  
 the egypeyans lthel lsciens of  
 Gemetry. And this worthy  
 clerke Enclidnis was his  
 clerke and lerned of hym.  
 And he yaue lthel fyrslte name  
 of Gemetry all be lthatl hit  
 was ocupied bifor hit had

a city; but look [to it] that ye be well  
 governed, and I shall give  
 you a charge profitable for  
 you and me.  
 When ye come to that lord  
 look that ye be true to  
 him like as ye would be to  
 me, and truly do your labour  
 and craft, and take reason-  
 able your meed therefore as ye  
 may deserve, and also that ye  
 love together as ye were  
 brethren, and hold together  
 truly; and he that hath most cunning  
 teach it to his fellow; and  
 look ye govern you against  
 your lord and among  
 yourselves, that I may have  
 worship and thanks for  
 my sending, and teaching,  
 you the craft.” and they re-/ceived  
 the charge of him that was their  
 master and their lord, and  
 went forth to Asur, and  
 built the city of Ninevah, in  
 the country of Plateas, and other  
 cities more that men call Cale  
 and Jesen, that is a great city  
 between Cale and Nineveh.  
 And in this manner the craft  
 of masonry was first prefer-  
 red and charged it for a science.  
 Elders that were before us,  
 of masons, had these  
 charges written to them as  
 we have now in our char-  
 ges of the story of Euclid,  
 as we have seen them written  
 in Latin and in French both;  
 but how that Euclid came to [the  
 knowledge of]  
 geometry reason would we  
 should tell you as it is  
 noted in the Bible and in other  
 stories. In the twelfth chapter of Genesis  
 he tellyth how that Abraham came to  
 the Land of Canaan, and our  
 Lord appeared to him and said, I  
 shall give this land to thy  
 seed; but there fell a great hunger  
 in that land, and Abraham took  
 Sarah, his wife, with him and  
 went into Egypt in pilgrim-  
 age, [and] while the hunger [en]dur-  
 ed he would bide there. And A-  
 braham, as the chronicle saith,  
 he was a wise man and a  
 great clerk, and couthe all  
 the 7 science[s] and taught  
 the Egyptians the science of  
 geometry. And thid worthy  
 clerk, Euclid, was his  
 clerk and learned of him.  
 And he gave the first name  
 of geometry, all be that it  
 was ocupied before it had

no name of gemetry. But  
 hit is lseyd of ylodour Ethe  
 mologialruml in lthel v. boke. Ethe  
 mologialruml Caplitolol p’ mo. lseyth  
 lthatl Enclyd was on of lthel fyrslt  
 founders of Gemetry &  
 he yaue hit name. ffor linl  
 his tyme ther was a wa  
 ter in lthatl lond of Egypt lthatl  
 is callyd Nilo and hit flowid  
 lsol ferre in to lthel londe lthatl men  
 myght not dwelle ltherlin  
 THEN this worthi  
 clerke Enclide taught  
 hem to make grete wallys  
 and diches to holde owt lthel  
 watyr. and he by Gemet’  
 melslured lthel londe and delparl  
 tyd hit in dylverls lpartys. &  
 mad elverly man to clolsle his  
 awne lparlte lwith walles and  
 diches an lthelen hit be clamle  
 a plentuos clonluntre of all  
 malnerl of freute and of yonlgel  
 peple of men and women  
 that ltherl was lslso myche pepull  
 of yonge frute lthatl they couth’  
 not well lyue. And lthel lordys  
 of the countre drew hem to  
 gedyr and made a counsell  
 how they myght helpe her  
 childeryn lthatl had no lyfode  
 clomlpotent & abull for to fynldel  
 hem selfe and here childron  
 for lthley had lslso many. and  
 a mong hem all in counsell  
 was lthisl worthy clerke Encli  
 dnis and when he lslalwel lthlat  
 all they coulthle not btynge  
 a bout this mater. he lseyd  
 to hem woll ye take ylourl lslonlsl  
 in goluerlnnans & I lsciall tealhel  
 hen lsluche a sciens lthatl they  
 lsciall iyue ther by ljentel  
 manly vnder condicion lthatl  
 ye wyll be lslwore to me to  
 lperlfourme the goluerlnalnlsl lthatl  
 I lsciall lsette you too and  
 hem bothe and the kyng  
 of lthel londe and all lthel lordys  
 by one asslent graluntyd ltherl too.  
 REson wolde lthatl eluerly mlant  
 wolde graunte to lthatl  
 thyng lthatl were lprofitable to hlml  
 lself. and they toke here lslso  
 nys to enclide to goluerlne  
 hem at his owne wyll &  
 he taught to hem the craft  
 Masonry and yaf hit lthle  
 name of Gemetry by cavlsle  
 of lthel lpartying of lthel grounde lthatl  
 he had taught to lthel peple  
 in the time of lthel makyng  
 of lthel wallys and diches a  
 for lslayd to clawlsle out lthel

no name of geometry. But  
 it is said of Isodour, Ethe-  
 mologiarum, in the 5th booke Ethe-  
 mologiarum, capitulo primo, saith  
 that Euclid was one of the first  
 founders of geometry, and  
 he gave it [that] name, for in  
 his time that was a wa- [there]  
 ter in that land of Egypt that  
 is called [the] Nile, and it flowed  
 so far into the land that men  
 might not dwell therein.  
 Then this worthy  
 clerk, Euclid, taught  
 them to make great walls  
 and ditches to holde out the  
 water; and he, by geometry,  
 measured the land, and depar-  
 ted it in divers parts, and  
 made every man close his  
 own part with walls and  
 ditches, and then it became  
 a plenteous country of all  
 manner of fruit and of young  
 people, of men and women,  
 that there was so much people  
 of young fruit that they could  
 not well live. And the lords  
 of the country drew them [selves] to-  
 gether and made a council  
 how they might help their  
 children that had no livelihood,  
 competent and able, for to find  
 themselves and their children  
 for thy had so many. And  
 among them all in council  
 was this worthy clerk Euclid,  
 and when he saw that  
 all they could not bring  
 about this matter he said  
 to them-”Will ye take your sons  
 in governance, and I shall teach  
 them such science that they  
 shall live thereby gentle-  
 manly, under condition that  
 ye will be sworn to me to  
 perform the governance that  
 I shall set you to and  
 them both.” And the king  
 of the land and all the lords,  
 by one assent, granted thereto.  
 Reason would that every man  
 would grant to that  
 thing that were profitable to him-  
 self, and they took their sons  
 to Euclid to govern  
 them at his own will, and  
 he taught to them the craft,  
 Masonry, and gave it the  
 name of geometry, because  
 of the parting of the ground that  
 he had taught to the people,  
 in the time of the making  
 of the walls and diches a-  
 foresaid, to close out the

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watyr. & IIslodor Isleyth in his Ethemologies lthatl Enclide callith the craft Gemetrya And ltherl this worthy clerke yaf hit name and taught hitt the lordis lsonys of lthel londe lthatl he had in his techlinlg And he yaf hleml a charge lthatl they scholde calle here eche other ffeLOWE & no nother wise by cavslE lthatl they were all of one crafte & of one gentyll berthe bore & lordis' l lsonys. And also he lthatl welre most of clonllyng scholde be goluerlnour of lthel werke and scholde be callyd maislterl & other charges mo lthatl ben wryten in lthel boke of char gys. And lso they wrought lwithl lordys of lthel lond & made cities and tounys calstelis & templis and lordis placis. WHat tyme lthat lthel chil dren of lslrl dwellid linl egypte they lernyd lthel craft of masonry. And afturward lthey were dryuen ont of Egypte lthey come in to lthle lond of bihest and is now callyd ierleml and hit was ocupied & char gys y holde. And lthel maklynlg of lslalomonis tempull lthatl Kyng Dauid be gan. klynlg dauid louyd well malslons and he yaf hem rylglt nye as lthey be nowe. And at lthel making of lthel temple in lslalomonis tyme as hit is seyde in lthel bibull in lthel iilil boke of Regu in ltercio Regluml Caplitolo quinto. That Salomon had iilil. score thowlsland masons at his werke. And lthel kyngisl slone of Tyry was lhisl malslterl malsen. And other crony clos hit is lseyd & in olde bokys of malslony that Salomon clonlfirmid lthel char gys lthatl dauid has fadir had yeue to malslons. And lslalo mon hym lself taught hleml here maners byt lityll differans fro the maners that now ben ulsyd. And fro thens lthisl worthy lsciens was brought lin to fraunce And in to many oltherl regilonls SUMtyme ther wlasl a worthy kyng in ffrauns lthatl was clepyd Ca rolus lsl' clunduls lthatl ys to lsey Charlyls lthel lsecunde. And lthisl

water, and Isodore saith, in his Ethemologies, that Euclid calleth the craft geometry; and there was this worthy clerk gave it name, and taught it the lords' sons of the land that he had in his teaching. And he gave them a charge that they should call here each other fellow, and no other wise, because that they were all of one craft, and of one gentle birth born, and lords' sons. And also he that were most of cunning should be governor of the work, and should be called master, and other charges more that are written in the book of charges. And so they wrought with lords of the land, and made cities and towns, castles and temples, and lords' palaces. What time that the chil dren of Israel dwelt in Egypt they learned the craft of masonry. And afterward, [when] they were driven out of Egypt, they came into the land of behest, and is now called Jerusalem, and it was occupied and charges there hel. And the making of Solomon's temple that king David began. (King David loved well masons, and he gave them right nigh as they be now.) And at the making of the temple in Solomon's time as it is said in te Bible, in the 3rd book of Regum in tercio Regum capitolo quinto, that Solomon had 4 score thousand masons at his work. And the king's son, of Tyre, was his master Mason. And [in] other chronicles it is said, and in old books of masonry, that Solomon confirmed the charges that David, his father, had given to masons. And Solomon himself taught them there manners [with] but little [their ?] difference from the manners that now are used. And from thence this worthy science was brought into France and into many other regions Sometime there was a worthy king in France that was called Carolus secundus, that is to say, Charles the Second, and this

Charlyls was elyte kyng of ffrauns by the grace of god & by lynage also. And lslulmmE men lsey lthatl he was elite by fortune lthel whiche is fals as by cronycle he was of lthel kynges blode Royal. And lthisl slame kyng Charlyls was a malslon bi fro lthatl he was kyng. And afterl lthatl he was kyng he louyd malslons & cherlslchid them and yaf hem chargys and malnerlys at his deuilsE lthel whiche l sluml ben yet ulsed in fraunce and he ordeynyd that lthey lslcholde haue a lsemly onys in lthel yere and come and lspeke to gedyr and for to be reuled by malslterls & felows of thynges a mylssle. ANd lslloolne afterl lthatl come lseynt ad habell in to Englonde and he clonluertyd lseynt Albon to cristendome. And lseynt Albon lovyd well malslons and he yaf hem fyrslt helrel charges & maners fyrslt in Englonde. And he ordeyned clonluenyent to pay for lthel trauayle. And afterl lthatl was a worthy kynlgel in Englonde lthatl was callyd Athelstone and his yong est slone lovyd well the lsciens of Gemetry. and he wyslsl well lthatl hand craft had the practyke of lthe lsci ens of Gemetry to well as masons wherefore he drewe hym ltol clonl sell and ler nyd practyke of lthatl lsciens to his lslpeculatyf. For of lslpec ulatyfe he was a malslterl and he lovyd well ma slonry and malslons. And he bicome a mason hym lselfe. And he yaf hem chargesl and names as hit is now vsyd id Englonde. and in othere countries. And he ordnyed lthatl lthey lslschulde haue relslonabull pay. And purchalsed a fre patent of lthel klyng that they lslchoulde make a lslsembly whan thei lslawe rel lslonably tyme a clul to gedir to helrel counsellE of lthel whiche Charges manors & lslemble as is write and taught linl lthle boke of our charges wher for I leue hit at this tyme. GOOD men for this caulslE and lthisl manlerl malslony toke firslte begynl nylng. hit befyll lslumlytyme

Charles was elected king of France, by the grace of God and by lineage also. And some men say that he was elected by fortune, the which is false, as by [the] chronicle he was of the king's blood royal. And this same King, Charles, was a mason before that he was king, and after that he was king he loved Masons and cherished them, and gave them charges and manners at his device, [of] the which some are yet used in France; and he ordained that they should have [an] assembly once in the year, and come and speak together, and for to be reuled by masters and fellows of all things amiss. And soon after that came Saint Adhabell into England, and converted Saint Alban to Christianity. And Saint Alban loved well masons, and he gave them first their charges and manners first in England. And he ordained convenient [times] to pay for the travail. And after that was a worthy king in England that was called Athelstan, and his youngest son loved well the science of geometry, and he wist well that hand-craft had the practice of the science of geometry so well as masons, wherefore he drew him to council and learned [the] practice of that science to his speculative, for of speculative he was a master, and he loved well masonry and masons. And he became a mason himself, and he gave them charges and names as it is now used in England, and in other countries. And he ordained that they should have reasonable pay and purchased a free patent of the king that they should make [an] assembly when they saw a reasonable time and come together to their councillors of which charges, manners, and assembly, as it is written and taught in the book of our charges, wherefore I leave it at this time. Good men for this cause and this manner Masonry took [its] first beginning. It befel sometime[s]

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lthatl grete lordis had not lso grete polslls elslslions lthatl they myghte not a vauce here fre bigeton childeryn for lthey had so many. Therefore they toke counslell howe lthey mylgt here childeryn avallce and ordeyn hem onelslty to lyue. And lslende afterl wysle mailssters of lthel worthy lslci ens of Gemetry lthatl ltheyl thorou here wysldome lslchold ordeyn/ ne hem lsluml honelst lyuyng Then on of them lthatl had lthel name whiche was callyd Englet lthatl was most lslotell & wilsle founder ordeyned and art and callyd hit ma lslonry. and so lwithl his art honestly he tholgt lthel children of get lordis bi lthel pray er of lthel fathers and lthel fre will of here children. lthel wiche when thei taugt lwithl hie Cure bi a lslerteyn tylmel lthey were not all ilyke ab/tull for to take of lthel forslayde art Wherefore lthel forslayde mailslterl Englet ordeynet thei were pallslling of conyng lslchold be pallslling honoured. And ded to call lthel clonnyngelr mailslterl for to enforme lthel lalsllse of clonnyng malslterl of lthel wiche were callyd malslterl of no bilite of witte and clonnyng maundid lthatl thei lthatl were lalsllse

of witte lslchold not be callyd lslruanterl ner lsogett but felau ffor nobilite of here gentyll nlode. In this mainleir was lthel forslayde art begunne lln lthel lond of Egypte by lthel forslayde mailslterl Englat & so hit went fro lond to lond and fro klynlg dome to kyngdome afterl lthatl malny yeris in lthel tyme of kyng adhellstone wiche was lslum tyme kyng of Englonde bi his counllsllellerl and other grelterl lordys of lthel lond bi clomlyn alsllent for grete defavt y fennde amonngerl malslons lthlei ordeyned a certayne reule a mongys hom on tyme of lthel yere or in iilil yere as nede were to lthel kynlg and gret lordys of lthel londe and all lthel comente fro lprloynce to lprloynce and fro colulntre to colulntre clonlgacions lslcholde be made by mailslterl of all mailslterl malslons and felaus in the forslayd art. And lso at lsluche clonlgreacloins they lthatl be mad

that great lords had not so great possessions that they might not advance their free begotten children, for that had so many, therefore they took counsel how they might their children advance and ordain them honestly to live. And [they] sent after wise masters of the worthy science of geometry that they, through their wisdom, should ordain them some honest living. Then one of them, that had the name which was called Englet, that was most subtle and wise founder, ordained an art and called it Masonry, and so with his art, honestly, he taught the children of great lords, by the prayer of the fathers and the free-will of their children, the which when they [were] taught with high care, by a certain time, they were not all alike able for to take of the [a]foresaid art wherefore the [a]foresaid master, Englet, ordained [that] they [who] were passing of cunning should be passing honoured, and ded to call the cunninger master for to inform the less of cunning masters, of the which were called masters, of nobility of wit and cunning of that art. Nevertheless they commanded that they that were less of wit should not be called servant, nor subject, but fellow, for nobility of their gentle blood. In this manner was the [a]foresaid art begun in the land of Egypt, by the [a]foresaid master Englet, and so it went from land to land, and from kingdom to kingdom. After that, many years, in the time of King-Athelstan, which was some time king of England, by his councillors, and other greater lords of the land, by common assent, for great default found among masons, they ordained a certain rule amongst them: one time of the year, or in 3 years as need were to the king and great lords of the land, and all the comonalty, from province to province, and from country to country, congregations should be made, by masters, of all masters, Masons, and fellows in the [a]foresaid art, and so, at such congregations, they that be made

malslterl lslchold be examined of lthel articulsl afterl writen. & be ranslakyd whether thei be abull and kunnyngl to lthel lprl fyte of lthel lordys hem to serue and to lthel honour of lthel forslaid art and more oluerl they lslchulde receyue here charge lthatl they lslchuld well and trewly dilsllpende lthel goodys of here lordis and as well lthel lowllslt as lthel hielstl for they ben her lordys for lthel tyme of whom lhlei take here pay for here cervyce and for here trauayle. The firslte article ys this lthatl eluerly mailslterl of lthlis art lslchulde be wysllsle and trewe to lthel lord lthatl he lsleruyth dilsllpendyng his godis trule as he wolde his awne were dilsllpendyd. and not yefe more pay to no malslon than he wot he may dilsllerue afterl lthel derthe of korne & vytayl in lthel clolntry no fauour lwithl stonldylg for eluerly malnl to be rewardyd afterl his trauayle. The selcnd article is this lthatl eluerly mailslterl of lthlis art lslcholde be warned by fore to cum to his cogregaltl lthatl thei com dewly but yf thei may alsllslculslyd by lslume malnerl cause. But neluerl lslslsle if lthey be founde rebell at lsluche clonlgregacions or fauty in eny malnerl harme of here lordys and reprene of this art thei lslchulde not be exculslyd in no malnerle out take lperlell of dethe and thow they be in lperlyll of dethe they lscal warne lthel mailslterl lthatl is princypall of lthel gederyng of his delslslsle. lthel article is this lthatl no mailslterl take noprentes for lalsllse terme than vilil yer at lthel leslt. by causlel whi lsluche as ben lwithl lil lalsllse terme may not lproflitely come to his art. nor abull to serue truly his lorde to take as a mason lslchulde take. The iilil article is lthisl lthatl no mailslterl for no lprolyfte take no prentis for to be lernyd that is bore of bonde blode fore bi caulslle of his lorde to whom he is bonde woll takel hym as he well may fro his art & lede hym lwithl hlyml out of his logge or out of his place lthatl he worchyth in for his felaus lperlaunterl wold help hym and debte for hlyml. and thereoff mansllaughter mylgt rylsle hit is forbede. And also

masters should be examined, of the articles after written, and be ransacked whether they be able and cunning to the profit of the lords [having] them to serve and to the honour of the [a]foresaid art. And, moreover, they should receive their charge that they should well and truly dispense the goods of their lords, as well the lowest as the highest, for they be their lords, for the time, of whom they take their pay for their service and for their travail. The first Article is this,—That every master of this art should be wise and true to the lord that he serveth, dispensing his goods truly as he would his own were dispensed, and not give more pay to no mason than he wot he may deserve, after the dearth of corn and victual in the country, no favour withstanding, for every man to be rewarded after his travail. The second Article is this,—That every master of this art should be warned, before, to come to his congregation, that they come duly, but if they may [be] excused by some manner [of] cause. But, nevertheless, if they be found rebel[lious] at such congregations, or faulty in any manner [of] harm of their lords, and reproof of this art, they should not be excused in no manner [with]out taking peril of death, and though they be in peril of death, they shall warn the master that is principal of the gathering of his decease. The [third] Article is this,—That no master take no [ap]prentice for [a] less term than 7 year[s] at the least, because such as be within [a] less term may not, profitably, come to his art nor able to serve, truly, his lord [and] to take as a mason should take. The 4th Article is this,—That no master, for no profit, take no [ap]prentice, for to be learned, that is born of bond blood, for, because of his lord, to whom he is bond, will take him as he well may, from his art and lead him, with him, out of his lodge, or out of his place, that he worketh in, for his fellows, peradventure, would help him and debate for him, and thereof manslaughter might [a]rise, it is forbid[den.] And also

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for a nother causle of his art hit toke begynnynge of grete lordis children frely begetynl as hit is liseyd bi for. The v. article is thys lthat no malslterl yef more to his prentis in tyme of his prentisshode for no lprolphite to be take than he note well he may dilslslerue of lthel lorde lthatl he lserueth lnorl not lslo moche lthatl lthel lorde of lthel place lthatl he is taught linne may haue lslum lprolfyfe bi his tel-ly chynge. The viil. article is this lthatl no malslterl for no coue tylsle nelrl lprolfite take no plreln tis to teche lthatl is unperlyfte lthatl is to lsey havynge eny malym l for lthel wiche he may not trewely worche as hym ought for to do. The vilil. article is this lthatl np mailslterl be y founde wittingly or help or lprocure to be mayntelnerl & lslulssteynerl any comyn nylgtwal ker to robbe bi the wiche malnerl of nylgtwalkinlgl thei may not fulfyll lthel daylsl werke and traueyell thorow lthelclonldicion helrl felaus mylgt be made wrowthe. The viiilil article is this lthatl yf hit befall lthatl any malslon lthatl be lperlyfte and clonllyng come for to lseche werke and fynde any vnperlyft and vnkunynge worchynge lthel malslterl of lthel place lschall receyue lthel lperlyfte and do a wey lthel vnperlyfte to lthel lprolfite of his lord The ix. article is this lthatl no mailslterl lschall supplant a nother for hit is lseyd in lthel art of malslonry lthatl no man lscholde make ende lslo well of werke bigonne bi a nother to lthel lprolfite of his lorde as he bigan hit for to end hit bi his maters or to wholme he lscheweth his maters. This counsell ys made bi dyuers lordis & mailslterl of dyuers lprolvynce and diluerl clongregacions of malslonry and hit is to wyte lthatl who lthatl covetyth for to come to the lstate of lthatl forlsleyd art hit be hoveth hem fyrst lprilncypally to god and holy chyrche & all halowis and his maslterl and his felowis as his alwne brotheryn. The lseconde poynt he molst fulfyll his dayes werke truly lthatl he takyth for his pay. The. iiiiil. lpointl he can hele the counsell of his felowlsl in logge and in chambere

for another cause of his art, it took beginning of great lords' children, freely begotten, as it is said before. The 5th Article is this,—That no master give more to his [ap]prentice in time of his [ap]prenticehood, for no profit to be take[n], than he note[s] well he may deserve of the lord that he serveth, nor not so much that the lord, of the place that he is taught in, may have some profit of his teaching. The 6th Article is this,—That no master for no coveteousness, nor profit, take no [ap]prentice to teach that is imperfect, that is to say, having any maim for the which he may not truly work as he ought for to do. The 7th Article is this,—That no master be found wittingly, or help or procure, to be [a] maintainer and sustainer [of] any common night walker to rob, by the which manner of night-walking they may not fulfil their day's work and travail, [and] through the condition their fellows might be made wroth. The 8th Article is this,—That if it befall that any mason that be perfect, and cunning, come for to seek work and find an imperfect and uncunning working, the master of the place shall receive the perfect, and do away the imperfect, to the profit of his lord. The 9th Article is this,—That no master shall supplant another for it is said, in the art of masonry, that no man should make end so well of work begun by another, to the profit of his lord, as he [that] began it, for to end it by his matters, or to whom he sheweth his matters. This council is made by divers lords and masters of divers provinces and divers congregations of masonry and it is, to wit, that who that coveteth for to come to the state of the [a]foresaid art it behoveth them first, principally, to God and holy church, and all-halows, and his master and his fellows as his own brethren. The second Point,—He must fulfil his day's work truly that he taketh for his pay. The 3rd [Point].—That he can hele the counsel of his fellows in lodge, and in chamber,

and in eluerly place ltherl as malslonlsl beth. The iiiiil. poynt lthatl he be no dilslslsleyver of lthel forlsleyd art ne do no lpreiudice ne lslulssteyne none articles ayenlsl lthel art ne a yenlsl none of lthel art but he lschall lslulssteyne hit in all honovre in as moche as he may. The. v. poynt when he schall take his pay lthatl he take hit mekely as the tyme ys ordeynyd bi the mailslterl to be done and lthatl he fulfyll the accepacions of trauallye and of his relslt y ordeyned and lsette by lthel mailslterl. The. viil. poynt yf eny dilslcorde lschall be bitwene hym & his felows he lschall a bey hym mekely & be styllle at lthel byddyng of his malslterl or of lthel wardeyne of his malslterl in his malslterlsl absens to lthel holy day fol-lowynge and lthatl he accorde then at lthel dilslpocion of his felaus and not upon lthel werkeday for lettynge of here werke and lprolyfte of his lord The. viilil. poynt lthatl he covet not lthel wyfe ne lthel daughter of his malslterl noltherl of his felaws but yf hit be in mal-ltuge nor holde clonlcubines for dyllscord lthatl mylgt fall a monges them. The. viiilil poynt yf hit befall hym ffor to be wardeyne vndyr his malslterl lthatl he be trewe mene bitwene his malslterl & his felaws and lthatl he be belsly in the absence of his malslterl to lthel honor of his malslterl and lprolfit to lthel lorde lthatl he lserueth The. iX. poynt yf he be wylsler and lslotellere lthlan his felawe worchynge lwithl hym in his logge or in eny other place and he lperlslsleyue hit lthatl he lschold lefe the stone lthatl he worchyt al-lpon for defawte of clonllyng and can teche hym and a mende lthel lstone he lschall en/forme hym and helpe himl lthatl the more loue may encrelse among hleml and lthatl lthel werke of lthel lorde be not lolsl. Whan the malslterl and lthel felawes be for warned ben y come to lsluche clongregaclonlsl if nede be lthel Schereffe of lthel countre or the mayer of lthel Cyte or alderman of lthel townlel in wyche the clongregaclonlsl ys holdenl lschall be felaw and so ciat to lthel malslterl of the clongre

and in every place there as Masons be. The 4th Point,—That he be no deceiver of the [a]foresaid art, nor do no prejudice, nor sustain no articles, against the art, nor against none of the art, but he shall sustain it in all honour, inasmuch as he may. The 5th Point,—When he shall take his pay, that he take it meekly, as the time is ordained by the master to be done, and that he fulfil the acceptations of travail, and of rest, ordained and set by the master. The 6th Point,—If any discord shall be between him and his fellows he shall obey him meekly, and be still at the bidding of his master, or of the warden of his master, in his master's absence, to the holy-day following, and that he accord then at the disposition of his fellows, a not upon the work-day for letting of their work and profit of his lord. The 7th Point,—That he covet not the wife, not the daughter, of his masters, neither of his fellows, but if it be in marriage, nor hold concubines, for discord that might fall amongst them. The 8th Point,—If it befall him for to be warden under his master, that he be true mean between his master and his fellows, and that he be busy in the absence of his master to the honour of his master and profit of the lord that he serveth. The 9th Point,—If he be wiser, and subtler than his fellow working with him in his lodge, or any other place, and he perceive it that he should leave the stone that he worketh upon, for default of cunning, and can teach him and amend the stone, he shall in-form him and help him, that the more love may increase among them, and that the work of the lord be not lost. When the master and the fellows be forewarned [and] are come to such congregations, if nede be, the Sheriff of the Country, or the Mayor of the City, or Alderman of the Town, in which the congregations is holden, shall be fellow, and [as] sociate, to the master of the congre-

Continued on Next Page

gacion in helpe of hlyml ayenst re belles and vpberyng lthel rylygt of the reme. At lthel fyrst beglyn nying new men lthatl neluerl welrel charged bi fore beth charged in lthlis manere that lshold neuer be theuys nor lthleuys meynteners and lthatl lshuld tryuly fulfyll helrel dayes werke and truayle for helrel pay that lthley lshull take of here lord and trewe a counlt yeue to here felaus in thlynl gys lthatl be to be a countyd of hem and to here and hem loue as hem lselfe and they lshall be trew to the kyng of england and to the reme and that they kepe lwithl all ltherl mylgt and all the articles a for lslayd. Afterl that hit lshall be enqueryd if ony malslterl or felaw that is y warnyd haue y broke ony article be forlslayd the whiche if they haue done

gation, in help of him, against re-bells and [for the] up-bearing the right of the realm. At the first beginning new men, that never were charged before, be charged in this manner;—That [they] should never be thieves, nor thieves' maintainers, and that [they] should truly fulfil their day's work, and travail, for their pay that they shall take of their lord, and [a] true account give to their fellows, in things that be to be accounted of them, and to hear, and them love as themselves. And they shall be true to the King of England, and to the realm, and that they keep, with all their might, and all the Articles aforesaid. After that it shall be enquired if any master, or fellow, that is warned, have broke[n] any Article beforesaid, the which, if they have done,

hit schall be de termed ltherl. Therefore hit is to wyte if eny malslterl or felawe that is warnyd bifore to come to lsluche clonlgregaclonlns and be rebell and woll not come or els haue trelslpalslled a yenlslt any article beforlslayd if hit may be lprolyud he lshall forl-lslwere his malslonri and lshal no more vlsle his craft. Thehe may be founde worchynlge l he lshall lprillslon himl & take all his godys linl to lthel kynges hond tyll his lgralce be lgralntyd himl & y lslche wed for lthlis causle lprinciplally wherl lthles clonlgregatlonlns ben y ordeyned that as well the lowist as as the hieslt lshuld be well and trewely y lsleryud in his art biforelslayd thorow owt all the kyngdom of Englund. Amen lso mote hit be

it shall be determined there. Therefore, it is to wit, if any master, or fellow, that is warned before to come to such congregations and be rebell[ious], and will not come, or else have trespassed against any Article beforesaid, if it may be proved, he shall forswear his Masonry and shall no more use his craft; in which he may be found working, he shall [im]prison him and take all his goods into the king's hand till his grace be granted him and shewed. For this cause, principally, where these congregations ordained that as well the lowest, as the highest, should be well and truly served in his art, beforesaid, throughout all the kingdom of England. Amen: So Mote it be.



## Freemasonry and Rome

### Does the Roman Catholic Church Allow Her Members to Join Freemasonry?

The answer to the question, are Roman Catholics allowed to join Freemasonry, is not a simple one. Canon Law does not prohibit it but the Sacred Congregation for the Doctrine of the Faith does.1 . The solution to this dilemma is not within the sphere of Freemasonry. Freemasonry, not being a religion, continues to welcome all men who subscribe to a belief in a supreme being.

Rome on Freemasonry: 1738 Condemnation of the Society, Lodges, Conventicles of LIBERI MURATORI, or Freemasons, under pain of excommunication to be incurred ipso facto, and absolution from it being reserved for the Supreme Pontiff, except at point of death.

**Bull, In Eminenti, Pope Clement XII, April 28 1738.**

*1918 Those who join a Masonic sect or other societies of the same sort, which plot against the Church or against legitimate civil authority, incur ipso facto an excommunication simply reserved to the Holy See.*

**Canon 2335 of The Code of Canon Law, promulgated 27 May 1917; effective 19 May 1918. [1963 LoCCN: 63-22295]**

*1974 Many Bishops have asked this Sacred Congregation about the extent and interpretation of Canon 2335 of the Code of*

*Canon Law which prohibits Catholics 2 ., under pain of excommunication, to join masonic associations, or similar associations... Taking particular cases into consideration, it is essential to remember that the penal law has to be interpreted in a restrictive sense. For this reason one can certainly point out, and follow, the opinion of those writers who maintain that Canon 2335 affects only those Catholics who are members of associations which indeed conspire against the Church.*

**Cardinal Franjo Seper, Prefect of the Sacred Congregation for the Doctrine of the Faith. Correspondence to Cardinal John Krol 19 July, 1974.**

*1981 The Sacred Congregation for the Doctrine of the Faith, on 19th July 1974, wrote a letter to some Bishops' Conferences, for their attention only, concerning the interpretation of Can. 2335, which forbids Catholics under pain of excommunication from enrolling in the Masonic sect and other associations of the same type:*

*Most excellent sir, many Bishops have sought to know from this Congregation what the weight and interpretation of Can. 2335 is, which forbids under pain of excommunication Catholics from enrolling in Masonic associations and other*

*(associations) of the same sort.*

*In the course of a longer examination of this question, the Holy See has many times consulted Bishops' Conferences on matters of particular interest, in order to know better the nature of these associations and their present-day birth and also the opinion of the Bishops.*

*The great divergence of responses, however, which evidences different situations in each nation does not allow the Holy See to change the general legislation hitherto in force, which therefore remains in vigour until a new canon law from the competent Pontifical Commission of the Code of Canon Law for the recognition of public law comes into force.*

*But in considering particular cases we must keep before our eyes the fact that penal law is to undergo strict interpretation. Therefore the opinion can safely be taught and applied of those authors who hold that the aforementioned canon 2335 concerns only those Catholics who enrol in associations which really do plot against the Church.*

*However, the prohibition remains in all cases on clerics, religious and also members of secular instituted from enrolling in any masonic associations.*

Yours, connected in the Lord [etc.]

Because the above-cited letter, after being made public, made possible false and captious interpretations, this Congregation, without

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# Philosophia



by Wr. Giovanni Lombardo

In the cathedral of Notre Dame in Paris, France, there can be seen a bas-relief which is commonly known as Philosophia

It is possible the stonemasons were influenced by Boethius's *De consolatione philosophiæ*, which was written while he was imprisoned by Theodoric<sup>1</sup>. In fact, the bas-relief's image is close to the woman that Boethius describes in his philosophical essay:

*While I was thus mutely pondering within myself, and recording my sorrowful complainings with my pen, it seemed to me that there appeared above my head a woman of a countenance exceeding venerable. Her eyes were bright as fire, and of a more than human keenness; her complexion was lively, her vigour showed no trace of enfeeblement; and yet her years were right full, and she plainly seemed not of our age and time.*

*Her stature was difficult to judge. At one moment it exceeded not the common height, at another her forehead seemed to strike the sky; and whenever she raised her head higher, she began to pierce within the very heavens, and to baffle the eyes of them that looked upon her. Her garments were of an imperishable fabric, wrought with the finest threads and of the most delicate workmanship; and these, as her own lips afterwards assured me, she had herself woven with her own hands. The beauty of this vesture had been somewhat tarnished by age and neglect, and wore that dingy look which marble contracts from exposure. On the lower-most edge was inwoven the Greek letter: Π [Greek: P], on the topmost the letter: Θ [Greek: Th], and between the two were to be seen steps, like a staircase, from the lower to the upper letter. This robe, moreover, had been torn by the hands of violent persons, who had each snatched away what he could clutch.<sup>2</sup>*

We are aware that esotericism is not a doctrine, but rather a method, so I strove to take Masonic teachings out of the picture: here are my thoughts.

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In the bas-relief, the woman is sitting on a stone armchair. The stone alludes to the Nature's strength, firmness, which are the moral virtues of any profane who is seeking after Light.

She holds a book in her right hand and a staff, or a sceptre, in the left one. The right side is that of the reason, while the left one is that of the



sentiment, and we fully understand because the book is on the right side.

The staff, or the sceptre, is an 'axial' symbol, thus alluding to the axis mundi which ties up any creature to the Supreme Being. In a certain way it evokes the plumb, which is symbol of virtue and justice. It urges us to cultivate good feelings, to behave us at the highest levels of morality; the left side is therefore the proper one.

The staff pierces some clouds, that are seemingly hiding the heaven. In the past, man al-ways thought heaven is the siege of God. Ancient Greeks believed that Zeus and the other gods dwelled on the edge of mount Olympus, which clouds hid; in Jesus' speeches there are many references to the Kingdom of Heaven. The divine siege was put in the

loft, far from earth. In ancient Latin, heaven is *cælum*, because *cœlat*, i. e. it hides the house of God.

Another 'axial' symbol is the Hindu sutratma, that is, the rosary. In the Bhagavad-Gita man reads:

*"Everything rests upon Me, as pearls are strung on a thread."<sup>3</sup> Bro. Guénon comments upon it as follows: "It is Atma which, like a thread (sutra), penetrates and ties together all the worlds, while at the same time also being the 'breath' which, according to other texts, sustains them and keeps them in existence, and without which they could have any reality or exist in any way... Each world, or each state of existence, can be represented by a sphere through which the thread passes diametrically in such a way to form the axis joining the two poles of the sphere; thus, it can be seen that strictly speaking the axis of this world is only a portion of the axis of universal manifestation itself in its entirety, and it is in this way that the effective continuity of all states in-cluded in manifestation is established."<sup>4</sup>*

The staff therefore highlights the existing link between man and the Supreme Being, who can be known through Philosophia.

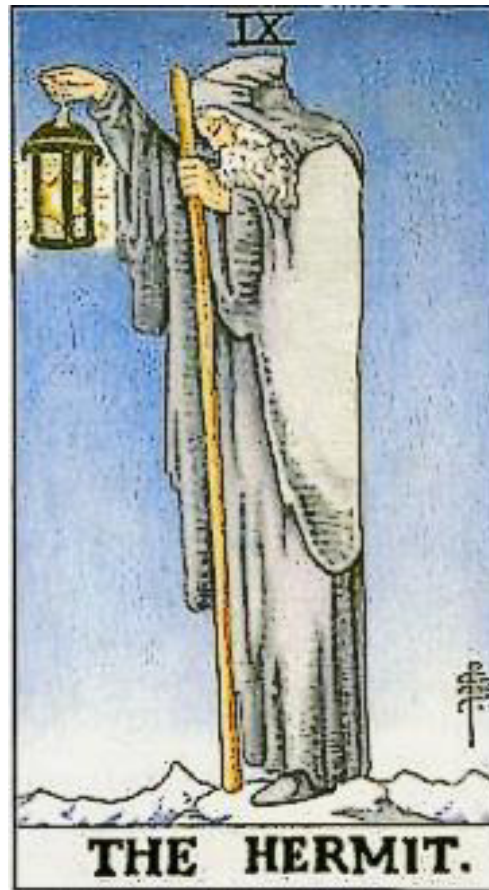
Incidentally, Middle Ages' idea of philosophy was different from the present one. This word embraced the whole secular knowledge, thus including the scientific one, but excluding the theol-ogy's domain. Man also thought knowledge was a means to gain wisdom, that is, the art of life.

\*\*\*

In the middle of the bas-relief there is a ladder with nine steps. If the book and the staff symbolize the goals that initiates have to gain, that is, knowledge of the immanent and of the trans-cendent, respectively, the ladder points at the means: man has to gain knowledge progressively, by layers (the steps), so it urges him to be perseverant.

Number nine is thoughtful. Comedy's Paradise is figured as being formed by nine heavens; nine are the angelic hierarchies;<sup>5</sup> in *Vita Nova* Dante affirms to have seen Beatrice for the first time when he was nine years old, and still after nine years for the second time.<sup>6</sup> Incidentally, let me recall that Dante was member of Fedeli d'Amore, an initiatory society then existing in Italy and France.

Beatrice is symbol of the philosophy. Dante therefore means that after nine years from his



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## Religious Leaders Speak: Why am I a Freemason?

Religious men of many faiths have spoken in favour of Freemasonry. These Christian leaders have been proud to claim membership in Freemasonry:

Rev. Charles T. Aikens, who served as President of the Lutheran Synod of Eastern Pennsylvania. Bishop James Freeman, the Episcopal Bishop of Washington, D.C., who first conceived and began construction of the National Cathedral.

Bishop William F. Anderson, one of the most important leaders of the Methodist Church.

Rev. Lansing Burrows, American Civil War hero and Secretary of the Southern Baptist Convention.

Rev. James C. Baker, who created the Wesley Foundation.

William R. White, who served as President of Baylor University, and was Secretary of the Sunday School Board, Southern Baptist Convention.

Rev. Hugh I. Evans, who served as national head of the Presbyterian Church.

The following quotations are a small selection of statements made by recognized religious leaders.

*I have had the privilege of being a member of many organizations, but none outside of my church has meant more to me than Masonry....*

*All masons obligate themselves to help, aid and assist the poor, the distressed, the widows and orphans. Nor is charity restricted to fellow masons only, but extended to all. It shares the common bonds of race as children of one great Creator, and seeks to unite men of every race, color, sect and opinion. Masonry practices the Golden Rule and seeks always to eliminate divisive forces which build walls between people."*

*It is no secret that Masons love and revere the Bible. Nor is it a secret that Masonry helped to preserve it in the darkest age of the church when infidelity sought to destroy it. The Bible meets Masons with its sacred message at every step of progress in its various degrees.*

Dr. James P. Wesberry  
Former Executive Director and Editor of the Southern Baptist Publication "Sunday"

Masonry... a fraternity blessed by God  
by Rev. Fr. Ranhilio C. Aquino

When I attended one of your ceremonies, I was

very pleased to see that "faith in God" plays a central role in your fraternity. I noted with great joy that in your ceremonies you give God's word a position of honor. This, for me, was certainly an encouraging sign. But, of course, the physical presence of the Bible in your ceremonies is not enough. What is more important is God's word in your lives, in your actions, in your decisions. This holds true for all men, including us priests; for we may be surrounded by the physical trappings of religion, but we could have very unreligious, unholy and uncharitable decisions and dispositions towards others. No, it is not enough to give the Bible the marks of honor and respect. It's by far more important to make the divine precepts it contains and the norms for checking the acceptability of our decisions and actions.

Next, I would like to make it exceedingly clear that, as far as the Catholic Church is concerned, it is not true that one religion is as good as another. That, my brothers and sisters, was exactly one of the fears the Church in the past had about Masonry, for to say that one religion is as good as another would be some sort of religious indifference. As a professor of Law, I myself

would advocate that sects be given equal status before the law.

But as far as we Catholics are concerned—and now I speak as a Catholic, what was clearly enunciated in the second Vatican Council as part of the dogmatic constitution of the Catholic Church is this: There subsist in the Roman Catholic Church the elements of the true church of Jesus Christ. This means, it is true that one religious sect is as good as any other. If we are sincere Catholics, then we must profess our faith that in the Catholic Church subsist the elements of the true Church of Jesus Christ. My third point is, Religion cannot and should never be a secondary issue. All other issues are, in fact, secondary to religion. Religion should be the primary governing and determinative issue.

But, my brothers and sisters, we cannot go back to the old days of bigotry towards others. It is, in fact unchristian to assume a position "I'm better than all the rest." It is, indeed, presumptuous to consider ourselves wise and all the rest dumb. Rather, in the face of the truth of Jesus Christ, we should have the humility that allows us to open to others, to dialogue with them, to be hospitable to them.

If the masonic fraternity is, above all, a fraternity that welcomes all men, well and good. If it is a

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## Why Freemasonry?

By R. Theron Dunn



Why Freemasonry? That is the questions that some O.F.F.ensive folks ask, just before going on to make ludicrous and outlandish claims against this ancient and honorable

fraternity.

The better question is: WHYNOT Freemasonry?

Freemasonry is a fraternity of honorable men, dedicated to g-d, country, family and society. We come together, in the sight of g-d, calling on Him to bless our actions and to keep us in brotherly love, and that every moral and social virtue cement us together.

What is Masonry, though? It is simply a fraternity of men with a faith in g-d... in that sense, it is a religious institution, in that it requires of all its adherents a faith in g-d. Pretty simple, yes?

Well, in truth, yes! There are always those that insist on seeing the glass half full, or seeing the worst in men, the worst in actions, the basest of intentions in the most noble of

men because of their own personal failings. It is the nay sayers, the ones that see the world through a glass darkly that cast aspersions on freemasonry.

Masons are honorable men that seek, in fraternal association with like minded men to improve themselves AND the society in which they exist. High minded words and intentions, to be sure, but how does Masonry achieve these goals?

There are several levels of answer to this question, but I will try to endeavor to explain what I see and what I understand from the fraternity, what it gives to me, as a way of answering that questions.

One of the issues that those opposed to Masonry raise is that Masonry has no particular set of ethics or morality, given that a part of our "mission statement" is that we take good men, and though the inculcation of the principles of Freemasonry, make them better men. So lets take a look at character and principles.

One the simplest level, masonry teaches us those great moral and social virtues that were instilled

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# Tim Bryce On...

By Wr. Tim Bryce, PM, MPS  
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"A Foot Soldier for Freemasonry"



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Mason, including:

Theodore Roosevelt  
Matinecock Lodge No. 806 F.& A.M.  
Oyster Bay, NY  
26th President (1901-1909)

William Howard Taft  
initiated Occasional Lodge  
Cincinnati, OH;  
affiliated Kilwinning Lodge No. 356 F.& A.M.,  
Cincinnati, OH  
27th President (1909-1913)

Warren G. Harding  
Marion Lodge No. 70 F.& A.M.  
Marion, OH  
29th President (1921 to 1923)

Franklin D. Roosevelt  
Holland Lodge No. 8 F.& A.M.  
New York, NY  
32nd President (1933-1945)

Harry S. Truman, PGM  
Belton Lodge No. 450 A.F.& A.M., MO  
33rd President (1945-1953)

Gerald R. Ford  
Malta Lodge No. 465 F.& A.M.  
Grand Rapids, MI  
38th President (1974-1977)

As I listened to the eulogies during Bro. Ford's funeral and the commentaries by newscasters, I heard him frequently described as "good and decent," "honorable," and a common man who rose to the occasion under extraordinary circumstances. Our Brother from Michigan was a man who faced the television cameras on more than one occasion and did what he believed was morally right, not necessarily what was politically correct. Such decisions ultimately cost him the 1976 presidential election but endeared him to a nation.

One has to wonder where he picked up these "good and decent" traits. Was it his church? The Boy Scouts? On the gridiron at the University of Michigan or in the Navy during World War II? As Masons, we like to believe we influenced his life and shaped his character as well. And hopefully we did.

Two things strike me with his passing though. First, there are no other Presidential candidates on the horizon with Masonic credentials. The last two were Sens. Robert Dole and Jack Kemp

## Masonic Renaissance

by W.: Tim Bryce, PM, MPS  
timb001@phmainstreet.com

"A Foot Soldier for Freemasonry"

"If there is anything constant in life, it is change."

- Bryce's Law

The word "Renaissance" is French for "rebirth" and refers to the intellectual and economic changes that occurred in Europe from the fourteenth through the sixteenth centuries. During this time, Europe emerged from the economic stagnation of the Middle Ages and experienced a time of financial growth. More importantly, the Renaissance was an age in which artistic, social, scientific, and political thought turned in new directions.

This is precisely what is beginning to happen in Freemasonry. Brothers from around the world are beginning to challenge our policies and procedures, master the basics of Freemasonry and prepare for tomorrow's light. I see such discourse as healthy and highly productive.

I've always been amazed by those Brothers who cannot think of Freemasonry beyond the four walls of their own Lodge. The concept of Lodges working together, Districts working together, or even whole Jurisdictions working together is a foreign concept to many Brothers. This disturbs me greatly as I believe Freemasonry should be a universal concept, but we are not quite there yet.

It is also no secret that we have our share of problems:

- Our membership is in decline.
- Our financial resources are dwindling
- Members are not well schooled in the tenets of our fraternity.
- Apathy grows.

Do we pretend that these problems do not exist and hope they will simply go away? They won't. Where is our resolve? As far as I'm concerned, there is nothing here that we cannot overcome given the right direction and support of each other. Communications, cooperation, and teamwork is vital for our success.

A new generation of Masons are emerging who have unbridled energy and are looking for new ways to improve the fraternity. It would be wrong if we turned a deaf ear to our younger Brothers and dismissed their ideas out-of-hand; we must learn to listen to them, for they are our future.

Let me give you an example, I know of a Craft Lodge in the U.S. Northwest that was founded by younger Masons who grew weary of the tired tedium and incessant politics of older Lodges. Consequently, they requested, and were subsequently granted, dispensation to start their own Lodge where they admirably follow Masonic ritual and decorum, but also provide a forum to enjoy Brotherhood.

The ranks of this new Lodge is swelling while membership in the older Lodges is dwindling. This tells me two things: change is inevitable, and; Freemasonry is still appealing to younger people for the same reasons as their predecessors, but they do not want to fall into a rut.

Like it or not, Masonic Renaissance has already begun. It was inevitable; it represents change which is a natural part of life. And frankly, it couldn't come soon enough as many Lodges are beginning to close their doors.

Keep the Faith!



## Alas, Brother Ford

by W.: Tim Bryce, PM, MPS  
timb001@phmainstreet.com  
Palm Harbor, Florida, USA

"A Foot Soldier for Freemasonry"



Bro. Gerald R. Ford  
38th President of the  
United States  
(1913-2006)

As you know, we lost Brother Gerald Ford last month. His passing represents a significant milestone in the history of Freemasonry as he was the last U.S. President

who was a Freemason. In addition to Bro. Ford, there were six U.S. Presidents in the 20th century who were raised to the sublime degree of Master

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# Tim Bryce On...

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*"A Foot Soldier for Freemasonry"*



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(who ran against Pres. Clinton in 1996). This suggests to me that the Masons are no longer considered a group with any influence or sway. If this is true, this represents a significant turning point in our fraternity.

The second point that disturbs me is that "good and decent" are no longer considered valued attributes for success in life. I do not believe the social fabric of the United States or elsewhere will permit a "good and decent" man to succeed anymore. Success now depends on political wrangling, as opposed to truth, dedication and integrity.

In other words, we are expected to behave like old ladies spreading gossip and innuendo instead of acting like men and Masons. We are now besieged with cowards who hide in the shadows and practice the art of character assassination.

I believe we have seen the end of politicians with moral fortitude as exemplified by Bro. Ford (for the country's sake, I hope I am wrong). On the surface, it doesn't appear the lack of honor and integrity has an adverse affect on a political resume anymore.

Perhaps the country simply doesn't care. To me, this moral decay represents danger signs of the passing of Freemasonry, not just Bro. Ford. Now is the time for Masons to renew their faith in the obligations and tenets of the fraternity, and show that "good and decent" are not irrelevant attributes.

We can only do this by example and demanding such from our leaders.

Keep the Faith!



## Are We Reading The Signs?

by Tim Bryce, PM, MPS  
Palm Harbor, FL, USA

*"If there is anything constant in life, it is change. - Bryce's Law"*

It is no secret that membership in Freemasonry is either stagnating or in decline in most jurisdictions. Some Grand Lodges pay attention to our membership numbers, others do not. But I contend there are other important indicators we should be paying attention to; namely,

membership and participation in the allied and appendent bodies of Freemasonry.

Attendance in our youth organizations (DeMolay, Rainbow, Job's Daughters) are deteriorating. In Florida for example, just 30 years ago we had vibrant youth organizations; today they are few and far between. The Order of the Eastern Star and clubs like the High Twelve are also diminishing. Their members are getting older, grayer, and are not being replaced by new people. The Scottish and York Rite bodies are still reeling from the Shrine's decision a few years ago to bypass these groups in order to join the Shrine. True, they have organized many one-day classes, but their numbers continue to drop. And even the Shrine is still experiencing membership problems; so much so, there are whisperings to negate the prerequisite of being a Mason to join the Shrine.

We could look at the decline of these fine organizations and blame it on bad management, and perhaps we would be right, but I believe the problem is more fundamental than this; that the real problem is our failure to adapt to changing times. Following World War II, Masonic institutions experienced considerable growth during the 1950's and 1960's, our "go-go" years. But our growth was arrested in the 1980's and began to decline thereafter. The "go-go" years may have been great for membership but I feel this is when the fraternity began to stagnate. We had our way so long that we didn't see any need for change and developed an attitude that nothing was wrong. In short, we became complacent. This attitude is probably the single biggest reason for the declining state of the fraternity today.

The reality is that the interests of people today have changed; they are not the same as back in the 1950's and 1960's. For example, I can't begin to tell you how many people have observed the dress and ceremonies of groups like DeMolay, Job's Daughters, Eastern Star, etc. and told me it was "old fashioned" and "cornball." They giggle and say the costumes and dress are something out of the 1940's, certainly not something they want to be associated with.

Their activities appear trivial if not totally meaningless. The point is, regardless of the noble intentions of these fine organizations, people perceive them as archaic. What is needed is a face lift. There is nothing wrong with the purpose and lessons inculcated by these institutions, but rather, it is the facade that needs to be updated. For example, are the capes worn by some of our

youth organizations really necessary? Couldn't something more contemporary be devised?

Advertisers have long understood the need for maintaining a contemporary image to sell products. This is why we have seen subtle changes over the years in familiar icons such as Aunt Jemimah, Betty Crocker, and the woman in the Columbia Pictures logo. Either get with the times or fall into obscurity.

Unfortunately, this is what is happening to our allied and appendant bodies; they need to either reinvent their image or fall behind. And Blue Lodges, representing the bedrock of Freemasonry, better be paying attention to all of this as well, less they face the same fate.

I don't know why, but the old-guard of the fraternity resists any form of change. Perhaps it is a sign of senility. Nonetheless, changes are in the offing if the fraternity and its satellite organizations are to survive. But the younger members are growing weary of fighting with the old-guard over changes.

So much so, there is a clever movement underfoot not to even to try to change existing lodges but, instead, to create totally new Lodges who are unencumbered by change and chart a new and imaginative course for Freemasonry. Understandably, these new Lodges are attracting the younger members.

So much so, that the older Lodges are withering and dying on the vine. It is unfortunate that such an approach is necessary, but the reality is that our older members tend to resist any form of change, leaving no other choice for our younger members.

Frankly, I cannot argue with the logic of this move.

Bottom-line: We either evolve or face extinction.

Keep the Faith



## FIGHTING CITY HALL

Part I

*"If anything in life is constant, it is change."*  
- Bryce's Law

"You can't fight city hall" has been a part of our





## Tim Bryce On...

By Wr. Tim Bryce, PM, MPS  
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*"A Foot Soldier for Freemasonry"*



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vernacular for many years. Basically, it is an admission that it is futile to fight the powers in charge, consequently people resign themselves to either live within the system or move on. Unfortunately, a lot of people are moving on in Freemasonry. As a small example, I recently received an e-mail from a young Mason who is resigning from the fraternity. I asked him why he was leaving and he enumerated four reasons:

- \* I just grew tired of the same routine.
- \* Some treated me like I didn't have anything to contribute; like an idiot.
- \* I couldn't support the next 2-3 people coming into the Master's chair.
- \* There is no meat to the Masonic organization any longer.

This typifies the frustration younger Masons are feeling about the current state of the fraternity. As a result, we are witnessing polarization in the Lodge room and elsewhere; Old-Guard versus New-Guard, Lodge versus Lodge, District versus District, Grand Jurisdiction versus Grand Jurisdiction. I saw this same phenomenon occurring in the computer field during the 1980's with the proliferation of PC's. During this time, the old-guard maintained the mainframe computers while the young-guard was infatuated with the new technology. The sad thing was that both parties served a vital purpose, but neither party had any use for the other. Inevitably, the new-guard ultimately won out as the old-guard eventually retired. This left a void in technical expertise for the mainframes and companies floundered.

This same phenomenon is occurring in the fraternity as younger members feel powerless against the current regimes in Blue Lodges and Grand Lodges. Whereas the old-guard is content with the status quo, younger members are looking for more substance and fellowship in the fraternity. And the two parties are not working together. The major difference here though is that Freemasonry is a volunteer organization and one becomes a member for life. Consequently, the old-guard maintains a stranglehold on the fraternity. This does not sit well with the younger members who are now looking for further light through other venues.

In my article, "Are We Reading the Signs?" I described how some younger members are starting new Lodges that are unencumbered with an old-guard mentality. The ritual work of these new Lodges is excellent, they just spend less time "reading the bills" and more time on fellowship.

As a result, younger members are flocking to the new Lodges, leaving the older Lodges to die on the vine.

As another example, consider The Rite of the Rose Cross of Gold which was started three years ago as another venue for Masons to practice their craft and enjoy some fellowship. According to Rose Cross organizers, the group was organized with the permission of the Grand Lodge of Georgia. As part of their membership requirements, a person had to be a Master Mason and a member of both the Scottish and York Rites (this was done to appease all of the various parties involved). Unfortunately, something went awry over time; the Grand Lodge requested a list of their members and, from it, unceremoniously expelled all of its members from the fraternity without the benefit of a Masonic trial. To this day, organizers are at a loss as to why their membership was expelled, but this did not deter the members who subsequently went on to establish The United Grand Lodge of America of Accepted Free-Masons (UGLoFA) on December 27th, 2005.

If you read the web pages of the Rose Cross and UGLoFA you have to wonder what all the hubbub was about. On the surface it appears their intent is noble and their activities harmless. Further, there is no mention of their activities on the Grand Lodge of Georgia web site. Nonetheless, the Rose Cross continued their activities without the support of the Grand Lodge of Georgia. So much so, they started additional chapters in Georgia and Alabama. Organizers claim the Grand Lodge is continuing their policy of expelling members joining these new chapters (also without Masonic trial). Now, the Grand Master of Alabama is becoming concerned with their activities and is questioning why there is a problem in Georgia.

According to a Rose Cross organizer, "We are offering a high quality organization that provides excellent Masonic education and fun social activities. All we are doing is giving the people what they want."

I'm not taking sides on the issue in this article, but am merely noting the phenomenon. Frankly, we shouldn't be surprised by this activity as it represents a classic example of the growing rift emerging between the old-guard and the young-guard. One can only wonder if we will see more of this in the near future.

As Masons, we are taught that if we do not like the current system, we should work from within

to improve it. Unfortunately, legislation is often torpedoed before it even gets to a vote. If it doesn't conform to the current policies, it is often stonewalled or sabotaged before it gets to the floor. There are even stories of character assassination of authors of proposed legislation. This is unsettling to younger Masons who, instead, are opting to change the fraternity not from within, but from without. The Rose Cross episode is but one example of this.

These are strange and awkward times for Freemasonry. We now live in an era of highly charged politics where distrust, contempt, back stabbing, and a lack of cooperation is the norm as opposed to the exception. This leads to such things as censorship and political machines with agendas. For an institution that is theoretically devoid of politics, it is political wrangling that is disrupting the harmony and moral fabric of the fraternity.

When I joined the fraternity, I was taught that every Brother was allowed to have their say, right or wrong, and allow the Craft to decide. Unfortunately, this does not appear to be the case. And frankly, we shouldn't be surprised by all of this as man is a political animal by nature. What is disturbing is the rift that is ensuing. Regardless of our age, I always naively believed we were all on the same team.

Today, Grand Lodges are demanding blind faith in the judgment of its officers. They recognize that most people are unthinking and prefer to be told what to do and how to vote. Such abdication of the thinking process naturally results in a Theory X dictatorial form of management which several Grand jurisdictions are currently experiencing. Blind faith is fine if you do not care, but unacceptable if you do. True, we should respect our leaders, but I do not believe Freemasonry should prohibit free-thought or free-expression.

Further, people do not want to sit in Lodge if there is going to be constant bickering and back-biting. Life is hectic enough without adding another level of contention. People want to leave such problems behind. If they cannot find harmony in their fortress of solitude, the Lodge, they simply will not attend anymore (and many are doing just that).

It is very disheartening to describe a scenario where young and old Masons are at odds with each other. The old-guard should mentor the new, but be smart enough not to resist change simply because "that's the way we have done it for



# Tim Bryce On...

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years." Change is a natural part of life; change is constant. But change for the sake of change is ridiculous. There has to be an intelligent reason for implementing change. And this can only happen if we are allowed to discuss matters openly, rationally, and respectfully. It would seem on the surface that censoring our younger Masons is a smart stalling tactic. In reality, it accelerates the change process by bringing the subject to a boiling point. Let us all hope that cooler heads prevail on both sides and Freemasonry survives well into the future.

Down in Florida, the Department of Motor Vehicles offers license plates to "Save the Manatees, Whales, Wild Dolphins, Sea Turtles, Florida Panther, etc." Let us hope we will never need a "Save the Masons" plate.

Keep the Faith.

## Part II

*"Pessimist: The optimist who didn't arrive."*  
- Bro. Samuel Clemens (Mark Twain)  
Polar Star Lodge No. 79 A.F.& A.M.,  
St. Louis, MO

In my last article entitled, Fighting City Hall, I'd one Brother drop me a note that I was too pessimistic; that I was describing the rift between the old-guard and the young-guard with broad strokes. He contended the problems I was describing was geographical in nature and unique to "Dixie" (the southern United States). While I admit I talked in generalities with a couple of specific examples, I received numerous e-mails from Brothers around the world who supported my argument. No, I do not believe the problem is unique to Dixie but, rather, a universal problem facing all jurisdictions.

The following is a sampling of the e-mails I received. The identities of the authors have been omitted to protect their anonymity.

### FROM MANITOBA

I enjoyed your "Fighting City Hall" article. A similar situation occurred in Manitoba recently when the Grand Lodge library was being renovated. The Grand Librarian was relieved after trying to bring our antiquated library up to date. The changes he was trying to implement were considered too radical.

I have contacts in England and they tell me the same thing is going on there - Lodges are forming underground regardless of permission from Grand

Lodge! Imagine that!

### FROM WASHINGTON STATE

While our Grand Lodge is very much a forward thinking organization, some of our Blue Lodges, Scottish and York Rite, and Shrines all suffer from one or more of the maladies brought forward in your article.

### FROM CONNECTICUT

There is an old saying that you catch more flies with sugar than with vinegar. Sounds like some Masons are up against a well entrenched group of men who like the climate at the top of the mountain and most likely will pick their successors. But there are forward looking men in the crowd as well.

I'm now speaking from personal experience, and giving wise council. Be a diplomat, lead them in the direction you want them to go, and let them take the credit, feed their ego if that is what it takes. Rivalry only hurts our craft. Abe Lincoln may have said it first, "A house divided can not stand." A Johnny Reb by the name of Allen Roberts also used those words.

### FROM NEW BRUNSWICK

We are going through a similar situation here in New Brunswick. A real power struggle between the Grand Master and wannabe power brokers who brag they can elect or deny an office to anybody they choose. There is a movement underfoot to keep the Deputy Grand Master from reaching the Grand East and they're trying every dirty trick in the book.

City Hall can be taken on. City Hall can be forced to obey the rules the same as everyone else. It just needs someone to have the intestinal fortitude to take them on.

### FROM DIXIE (THE SOUTH)

I have been reading your recent articles with much interest. Our fraternity has contributed so much to freedom and change within our society. It is distressing that it now seems to have adopted some of the methods it has resisted throughout history. Sad to say but the future does not look bright.

### FROM NEW MEXICO

One of the things I discovered as a Past Master of my lodge in Albuquerque was that you can have

fun in lodge and keep all the tenants of Masonry intact. Once you start having fun, the grouches either leave or start enjoying lodge. I shut one old grouch up when my Chaplin called and said he had been driving over eight hours direct from Denver Colorado (440 miles) and still had to drive home to change clothes to attend lodge and, therefore, would be a little late.

This would have resulted in him driving another 70 miles. 35 miles past the lodge and then 35 miles back, then an additional 35 miles home after lodge. He said he was in shorts and flip flops. I told him to just stop by the lodge, no matter how he was dressed. He attended and wore the Chaplain's robe. The old grouch complained to me how the Chaplain was dressed and I told the grouch that I would rather have the man and his heart in lodge, than to have his cold fancy suit in lodge. Sometimes you need to bend to the wind like a tree as opposed to breaking a limb off by being too rigid.

### FROM DIXIE (THE SOUTH)

I don't know if I fit in with the old guard and know I don't fit in with the new ones. I'm 49 years old and been a Mason for 27 years.

I've not attended lodge in my hometown in years. When I first transferred down here, I attended every meeting. Still, I was treated like an outsider and had no fellowship at all. Same ole, same ole. Eat a snack (alone), open lodge, read the minutes, bills, take up a collection, close lodge and go home.

No one has ever called me or had any contact with me. Frankly, they couldn't care less if I attended the meetings or not. I'm not one of the homegrown nor influential men at the lodge.

My wife asked my why I keep paying my dues every year but don't go to lodge. She was really disappointed when not one single Lodge nor a Brother Mason even give us any info to relocate to their area. Much less an offer to help.

We are still planning on relocating to the mountains this spring. I will go to the nearest lodge wherever we move and just hope that I fit in and people will receive me with a warm welcome and not a cold shoulder like they have here.

### FROM OHIO

I just finished reading your article, "Fighting City





# Tim Bryce On...

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Hall." First, you had a good analogy between the mainframe and PC mentality. Where I work, that battle rages on. Anyway, getting to the subject at hand, it is a very nasty battle but one that must be ended. Ours is an organization based very deeply in tradition. That is what makes it so appealing in many respects. However, we can keep our identity while adjusting to the changing times.

I joined DeMolay in 1972. I joined Masonry in 1978. I was a junior officer for two years before I left the line and discontinued attending due to the pompous attitudes and demanding manner of our predecessors. I would not leave the fraternity due to my belief and commitment to it. This was not always the case with some members. I simply waited until a time when I felt the attitudes were better. I served as Worshipful Master in the 1990's. Being in my 30's, I still did not get the respect of some of the older Past Masters that the office should dictate.

I have subsequently served as a District Education Officer and District Deputy Grand Master. The Past Masters who were troublesome to me and other youthful Masters have moved on. Some have moved out of the state. Some have demitted to more accommodating Lodges for their "needs." Others just quit coming. Those of us who remain use these members as an example of how not to treat the younger members. Unkind as it seems, we must use them as a benchmark to understand what will work and, more importantly, what is detrimental. We now have a very good flow of young members and a young line. We are trying to set the example that everyone is vital and no thought or idea is unwelcome.

## FROM DIXIE (THE SOUTH)

I am a new secretary at my Lodge, where we have had our share of "that's the way we have always done it" and where various agendas have been carried out in the ten years since I became a Mason. We will see a bit of this in the next few months as we debate legislation to come up at Grand Lodge, and various factions battle it out. You are right about the statements against individuals – we saw that in the Grand Master's election two or three years ago.

All Lodges face problems of retention, especially of young members and while we have 430 or so members, we have the same problem at our Lodge. Our expenses continue to rise.

I look forward to more of your writing. It is good,

and it is needed.

## FROM CONNECTICUT

I fully agree with the statements about the "old guard." I was raised a Master Mason in my Lodge in the early 1990's and became Tyler shortly thereafter. I remained at that post for nine years. While I was a member of this Lodge, I saw several ways that we could have made ourselves more visible and ways of gaining new members. However, the "old guard" didn't want to make any changes. After awhile I gave up and obtained a dual membership with another Lodge. After a year, I dropped my membership with my mother Lodge. My current Lodge is very active in town and continues to grow. I'm proud to be a member, knowing they are open to new ideas and in working closely with the community.

## FROM DIXIE (THE SOUTH)

I remember a situation a couple of years ago where our Lodge was notified of a Brother from New York who was dying of brain cancer. His daughter contacted the Lodge and told the Master that he wished he could sit in Lodge one last time before passing. Our Worshipful Master contacted the Brother's home Lodge and received an e-mail from the Secretary who extended fraternal greetings to the Brother and a brief report on the Lodge's activities. The Master then took two other Lodge Brothers to visit the dying Brother at his home (he was bedridden).

To his credit, the Master went to the Brother, closed the bedroom door for privacy, and opened Lodge. Although the Brother was very sick, he perked up noticeably. The Master read the note from his home Lodge, talked with the Brother and asked if he had a message for his home Lodge (which the Master dutifully conveyed). The attending Brothers then closed the Lodge, thanked the daughter (who was outside), and left.

Two weeks later the Brother passed away. Shortly thereafter, the Master received a note from the daughter thanking him for visiting her father and commented that although she didn't know what the group had done, her father's disposition had picked up as a result of the visit. She was grateful for the group's efforts.

When the Worshipful Master reported the visit in Lodge, many of the old guard were appalled that the Master had opened a Lodge without dispensation from the Grand Lodge, that it was most irregular. I don't know, I saw it as a very

kind and Masonic act. I just wish I had gone with the Master.

## FROM NEW JERSEY

I've been away from our Lodge for several years. I never felt welcome. I came in as my friend was Worshipful Master. I was full of ideas to bring some life into the Lodge. Well, there was a lot of political nonsense. It wrecked the agenda of my friend as Master. I stopped attending Lodge. While a realist, I felt that too many Brothers were not acting like the Masonic ideal.

## FROM DIXIE (THE SOUTH)

I've been a Master Mason for over 27 years and almost resigned because of being ignored and made to feel unwelcome.

The one time that I've asked the lodge for any help was when I wrote to dozens of different lodges from Georgia to Pennsylvania and everywhere in-between, only asking general questions about their area because we were thinking of relocating. A few lodges responded but I never heard anything else from them. I also wrote to many individual Brothers, but I did not get a reply.

When we first moved here, I attended lodge every time it was open. During lodge, the policemen would all sit together, longtime friends would sit together, most of the time, I sat alone.

## EPILOGUE

In my article "True Masonry", I differentiated how Brothers interpret Freemasonry; some see it as a noble society based on Brotherly love and affection, and there are others who see it as nothing more than a club governed by rules and regulations. True, rules and regulations are needed in any organization to maintain order but there are those who would sacrifice the spirit by which this great fraternity was created to serve a particular political agenda. Make no mistake, the rift between young and old in Freemasonry is about control and who possesses the correct interpretation of Freemasonry.

Some say I am being too pessimistic about the fraternity. Frankly, I think I am a realist who is smart enough to know you cannot treat a patient unless he knows he is sick. No, I am most definitely not a pessimist. To paraphrase Bro. Clemens, "I am an optimist who hasn't arrived."

Keep the Faith.





# Lodgeroom International Store

<http://www.lodgeroomuk.com/sales/>

Below is a small sampling of the extensive variety of Masonic items available at the Lodgeroom International Store. In addition to regalia in Craft, Royal Arch, Provincial and Rose Croix, we also offer a large selection of gifts, lodge room supplies, and printed materials, from rituals and administrative manuals to research to fiction.

Please visit The LodgeroomInternational Store for all your Masonic needs.

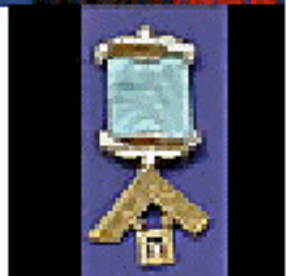
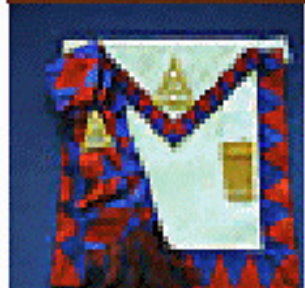
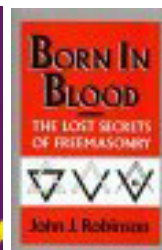
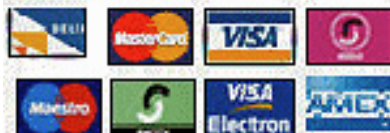


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## Featured Magazine of the Month



*The Working Tools* is published monthly by Corsig Publishing & Cory Sigler, It is not affiliated with any Grand Lodge. Letters or inquiries should be directed to Cory Sigler, Editor, at E-mail: Cor-sig3@yahoo.com

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### THE WORKING TOOLS MASONIC MAGAZINE

The Independent Masonic Magazine – Bringing the best information to  
Mason's worldwide.

Issue 13, January 2007

# HAPPY 1<sup>ST</sup> BIRTHDAY



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|--|--|
| 1- Masonry in the News   | Lance  |
| 2- Essay- "The Crafts real problem"                                  | 8- Masonic Publications- GL of Quebec "The Rough Ashlar" |
| 3- Knights Templar's   | 9- Short Talk Bulletin- The Color Blue                   |
| 4- Famous Mason- Sir Christopher Wren                                | 10- Bugsport   |
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# THE WORKING TOOLS MASONIC MAGAZINE





# Other Masonic Publications of Interest



**Man of the Year**  
Robinson Wallace  
The United Grand Lodge of England  
Award and Honorary British Title of Freemasonry  
The Royal Antiquarian, 1782, 181

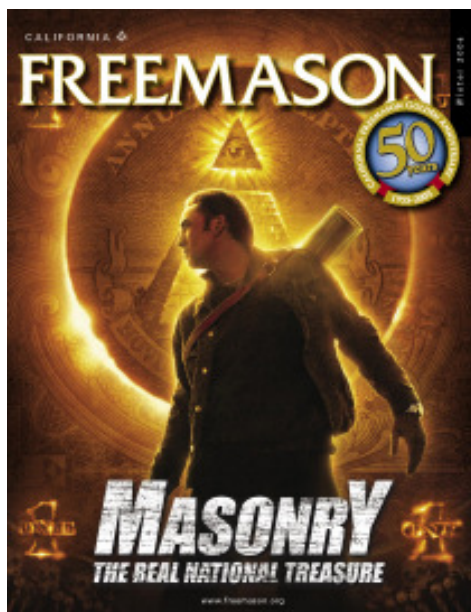
**The Honorable Robinson Wallace**

### 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.

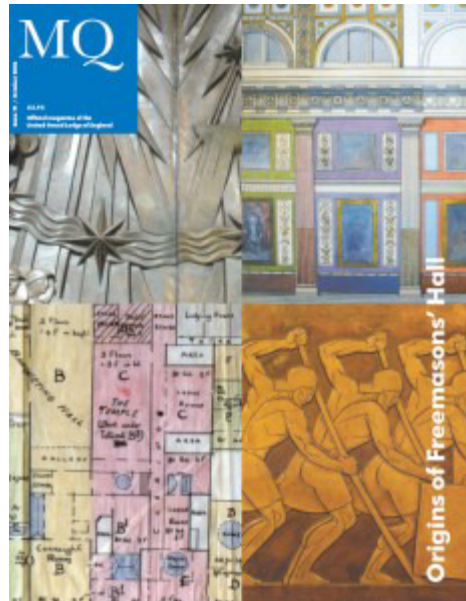
We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.



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/)

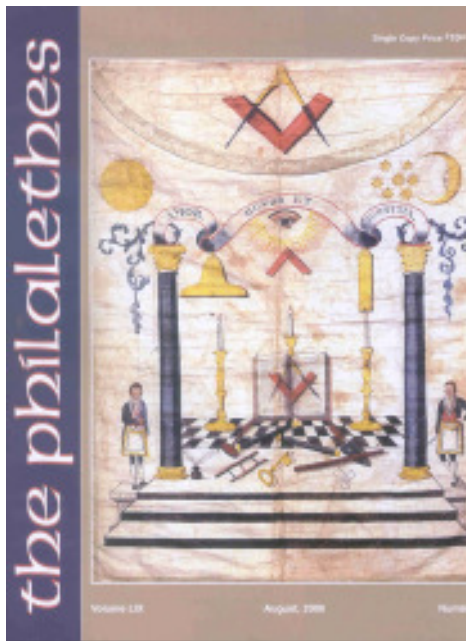


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### THE PHILAETHES

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



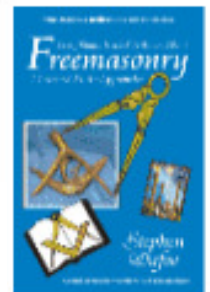
and for its members. And to this day publishes 6 times a year. The sole purpose of this Research Society is to act as a clearing house for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.

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>

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## Ressurrection

Continued from Page 3

the lodge.

The following photo essay includes pictures that were taken by the brothers in Magnolia Lodge. We will start with images of the lodge building and lodgeroom taken in the days following Katrina's arrival.



Photo by W. J. Monk

The Altar and the VSL



Photo by W. J. Monk

The East



Photo by W. J. Monk

The West



The North



Picture by W. J. Monk

The South

Continued onNext Page



## Ressurrection

Continued from Page 3



Photo by Ray Macias

North Side of the Building



East Side of the Building Looking at the Third Floor



**Freemasonry:** Its not about me changing *them*, Its about me changing *me*.

## History

Continued from Page 3

*enterprise of public instruction."*

The charter members were: Robert Southerland, Daniel Goss, John Brown, Wiley C. Edwards, T. N. Gregory, — Bacot, W. G. Kendal, W. H. Morris, and J. W. Cleary.

But from this small beginning MAGNOLIA LODGE joined the healthy stride and at the end of the first year of activity, reported a membership of 22. They were:

- W. H. Cleaveland, W.M.
- Daniel Goss, S.W.
- J. L. Henley, J.W.
- Steven Fatherel, S.D.
- Geo. Reeves, J. D.
- John B. Pradat and T. Louis E. Pradat, Sec'y
- Geo. C. Morgan, S.& T.
- John Brown, W. C.

and brothers: J. Foretich, F. C. Edwards, G. Gengoness, J. Desportes, E. Pradat, R. Seal, John W. Laurie, C. J. Adams, M. J. Howard, Benj. Ferrel, Lemuel Thompson, J. W. Farnal, A. W. Ramsey.

We hardly deem it advisable to undertake to comment individually on these early Masons at Biloxi, but to one familiar with land titles in this city and familiar with the establishment of the early families here the list at once impresses him that who early took up the work of MAGNOLIA LODGE were land owners and builders of Biloxi.

### The First Decade

Unfortunately the early history of the Lodge, so far as reflected by minutes, is forever lost due to fires which destroyed the records. We have even been unable to find the first meeting place of the Lodge. Therefore, we must content ourselves with that evidence we can glean from the bare returns made to the Grand Lodge of the State of Mississippi each year, and it resolves itself largely into the meaning of names in the history of Biloxi. The membership increased from its 22 at the end of the first year to 61 in the year 1860. On the roster of the year 1861, we find names who were truly patriarchs of Biloxi. Among them we find Desportes, Balius, Elder, Lundry, Haven Krohn, Meaut, Quave, Ramsey, Reeves Seemore, Scarborough, Bradford, Taylor, and others. These families were prominent in the early development of both the city of Biloxi, and Harrison County.

### The Civil War Period

The meager reports for the war period show that from 1860 to 1866 the membership of the Lodge

dropped from 61 members, down to 25, and the return shows three blank spaces in the list of officers for the Lodge that year, thus giving mute testimony of the disintegrating influence of that tragic period of the war between the States and showing without question that the Masons as citizens took their share of the burden and suffered their share of the consequences.

The list of Biloxi Masons lost in that war unfortunately is not available to us. We feel that quotation at this point from the Grand Master, W. S. Patton's address in 1966 will convey a true picture of the status of masonry as a whole in the State at that time and Biloxi appears to have been an average lodge, we think it is the best evidence of the frame of mind, the courage and determination of the members of this Lodge at that period:

*"The scenes of the struggle can never be erased from the memory of those who witnessed them.*

*The grief of the widow and orphans, parents and friends, the towns and homes laid in ruins, the blighted prospects of so many thousands reduced from affluence to poverty, the desolate fields, and above all the many helpless women and children made homeless, and thrown upon the charity of a cold unthinking world.*

*The age in which we live has great reason to expect much from us, and it is our duty as Mason to use all means in our power in allaying all sectional strife, and to bring about that peace and harmony characteristic of our order which promotes brotherly love and charity to all men."*

### The Darkest Days

By the year 1875 the membership had climbed back to 36 in number and the list of officers of the Lodge at the time certainly shows that the Lodge was then back on a sound footing. The officers that year were men who were outstanding in the growth of the City of Biloxi from the Civil War period up to the turn of the century.

We still have no record, however, of the detailed activity of the Lodge during this period. Old timers say that about the year 1887 the Lodge apparently reached a rather low ebb and the withdrawal of the charter was threatened. The newly elected Master of the Lodge, Lyman Holley along with Louis Holley, John Hahn, John Morrison, Dr. Pelez, Caleb Burton, John Bradford and possibly a few others got together and made a determined stand to turn the tide.

Dr. Perez and Caleb Burton went around with a lantern and got several members out of bed and finally got a quorum together. They acted on the

applications of several masons who had moved into the community, among whom were W. A. White.

Among the local men initiated about that time were Lopez, Dukate, Meaut, G. Edward Park and others. This seemed to be a turning point that brought the Lodge from its lowest ebb in its entire history. These men all became active Masons and meant a great deal to the growth of the Lodge.

### The First Lodge Hall Built

Soon after receiving its Charter the Lodge undertook to secure a permanent home, and on April 12, 1851, Gaspard Didier deeded to the Masons of Magnolia Lodge of the State of



Mississippi, acting through their principal officers, Henry Cleveland, Worshipful Master; Daniel Goos, Senior Warden; John Henley, Junior Warden; Louis Pradat, Secretary, and John Pradat, Treasurer, a parcel of land in Biloxi, seventy-six feet front on Washington Street, eighty feet front on Main Street,

bounded South by Washington Street and West by Main Street. The deed is recorded in Book 5 at page 513 of the deed records of Harrison County.

A few years later, with the aid of a loan from Benjamin Holley on May 2, 1854, they erected a frame, two story building, which served as their home until they sold on February 27, 1889. It later was torn down and the Methodist Church was erected there about 1908 and served as the home of that congregation until 1948. It is now a furniture store.

### Building the Present Temple

About 1905 the membership, with the experience of the several fires behind them and the inconvenience of moving about, determined to erect a permanent home. For several years they had talked about building. Finally they appointed a committee to select a lot or site.

T. H. Gleason and Buck Chinn were chosen from the Lodge they select the lot or site and then to report. The committee reported that three lots were available. One was the lot on Lameuse Street where the Elks Club now stands. The other was a vacant lot at the northeast corner of Fayard and Howard Avenue, and the third was the site of the present building.

They selected the present site at Main and Howard Avenue. At that time it had a small bakery on the lot which brought \$10.00 rent per month and the Lodge went along several years with that little rental and such money as it could get from the members in dues and finally paid for the lot.

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## History

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Finally at one meeting Brother McIntyre said, "What's the use to keep talking, let's build." The suggestion met with a determined response from the membership. They decided to erect a building for about \$17,000.00.

They got the bonds, most of them being subscribed, and bids were asked. But the best bid by contract obtainable for the completion of the walls and roof and the Lodge room was \$23,000.00. The other bids were much higher. They finally decided to build the building with the cooperation of the members and the use of labor by the day.

They appointed a building committee, consisting of Lyman Bradford, L. R. Bowen, W. K. M. Dukate and William Gorenflo. T. H. Gleason was appointed chairman and to supervise the construction.

Giles Harkness, a member of the Lodge, who at the time was engaged in building work and handled the construction, suggested that, regardless of what else was done, a good foundation should be laid. So approximately \$5,000.00 of the money was spent on the foundation of the Building. It is deep and wide and permanent.

Getting the bonds subscribed and getting them paid for were two different things, so the work progressed as they were able to get cash for the bonds from the members and others who had subscribed for them. With constant effort, however, they were able to progress at quite regular working time. A day to day progress report on the building in handwriting of Bro. Gleason is in the possession of the Lodge and is an interesting commentary on the building problems.

Two years were consumed in the construction of the building, many members of the Lodge giving liberally of their time, as well as their means, in order to complete it.

### The Grand Lodge Lays the Corner Stone

The corner stone was laid on June 24 1911 with an elaborate ceremony by J.S. Brooks, Grand Master, and J.W. Hicks, Grand Lecturer, and members of the Lodge serving as proteam grand officers.

The news item carried in the Biloxi Herald gives the full account:

*"The cornerstone of the Masonic Temple, which is to be erected at the corner of Main Street and Howard Avenue, which was laid Saturday when the Mississippi Grand Lodge convened here, with Grand Master Dr. S. Brooks, of Lola, Mississippi, as Master of Ceremonies with the following acting members of the Grand Lodge:*

*H.T. Howard, Deputy Grand Master; L.R. Bowen, Senior Warden; W.G. Grayson, Junior Warden; J.L. Jondan, Chaplain, J.W. Hicks, Grand Lecturer; H.J. Meaut, Grand Secretary; William Gorenflo, Grand Treasurer; E.L. Suter, Senior Deacon; O.G. Swetman, S.D.; J.C. Tyler, J.D.; Joseph W. Ott, J.D.; S.E. Cowan and W.W. Syfan, Stewards; General S. W. Ferguson, Grand Marshal; P. Yurgensen, Grand Sword Bearer; G.A. Harkness, Grand Architect; F. Colmer, Bearer of the Holy Writings; W. K. M. Dukate, Bearer of the Book of Constitution; George W. O'neal, Bearer of Oil; Fred Dorhauer, Bearer of Wine; J.J. Lemon, Bearer of Corn; W.W. Robeson, Bearer of Salt, H.V. Lizana, Tyler.*

*Dr. J.S. Brooks was introduced by General S. W. Ferguson. After a prayer by Rev. J.L. Jordan, the Biloxi Herald Band, which furnished music for the occasion, played "Nearer My God To Thee," and this was followed by a song "How Firm a Foundation.*

*The following data and documents were placed in the cornerstone:*

*The scriptures; a list of the officers for the current year; a list of the names of those comprising the acting grand lodge; roll of building Lodge; roll of Coast Commandery*

*No. 19, Knights Templar; roll of Biloxi Chapter, of Alexander council, and the order of the Eastern Star; a list of the deputy grand masters; a copy of the Biloxi Herald and copy of the Biloxi Advertiser; a coin of the realm. The trowel was then presented to Dr. Brooks, the Grand Master. The symbolical ceremony attending the placing of the corn, wine, oil and salt on the cornerstone was gone through. The corn representing nourishment; the oil, joy; the wine, refreshment; and the salt, consecration.*

*The implements of the craft were then placed in the hands of the acting architect, G.A. Harkness, after which Judge T. H. Gleason, who is Worshipful Master, spoke on Masonry, telling in beautiful language of its lofty aims, its idealistic purposes and its good works.*

*General S. W. Ferguson spoke briefly on the purpose and work of Masonry.*

*There followed then a magnificent banquet in the building opposite, which was thrown open for the occasion. A tempting array of the choicest viands had been prepared by the ladies of the Order of the Eastern Star and the local and visiting Masons were soon enjoying the bounteous repast which had been prepared for them by the ladies and many were the words of praise spoken thereof. Besides the Grand Master, Dr. Brooks, there were a number of visiting Masons from Coast and other points."*

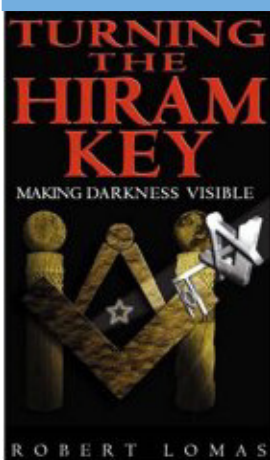
### The Temple Completed

Like all who labor long and well at a commendable task, their thought and energy are put into the job to be done and no thought is giving to the reward. The effort was so great and the sacrifice of the membership was such in building that when the job was actually done they did not even give it enough thought to note on the minutes the actual date of moving into to the new building.

It was early in the year 1913 however, for it is noted that at the November 4, 1912 meeting Bro. Gleason, chairman of the Temple Committee reported that the first and Lodge Room floors were near completion, and on the first floor two of the stores were rented. He reported again at the December meeting that he had paid out to date the sum of \$13,364.20 and had sold \$17,000 worth of bonds and thought the committee would be about \$1,200 short.

But at the February 1913 meeting we find the glorious note that the Worshipful Master, O.G. Swetman, desired to have the "Builder of our Temple" give a talk on the subject of the Temple and requested Bro. Bowen to present the builder Bro. Gleason to the East, where he was met by Brother H.T. Howard, Past Grand Master, who

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## History

### Continued from Previous Page

with a few well chosen words presented Brother Gleason with a handsome watch from the members of Magnolia Lodge. Bro. Gleason responded and expressed his appreciation of the confidence and esteem and the token from the members of Magnolia Lodge.

So they were finally in the Temple, with the first and third floors completed, but with the second floor only roughly partitioned into three rooms and hall. The third floor as then constituted had two lodge rooms, kitchen, dining hall and reception rooms.

### Furniture of the Lodge

The Officers stations and other furniture of the Lodge has an interesting history in that they were not purchased from Paraphernalia House but were wrought in the City of Biloxi, as individual creative work by Brother T.J. Rossell a skilled craftsman engaged in the woodworking business.

The officers pillars, the altar, and the brazen pillars were all built by him in 1902, soon after the last fire, and have been in continuous use by the Lodge since that time. Brother Joe Dowling who was employed by Rossell at the time personally assisted in their construction.

Their original staining and bronzing were done by Brother Ed. Suter, one of the most skilled men in that line that Biloxi has ever produced.

The Brazen Pillars are especially beautiful, and we believe them to be the most ornate and attractive of many in the state.

The five matched officers chairs were also produced in 1902 through Brother J.C. Clower, who was engaged in the furniture business in the city of Biloxi.

### Interest in Schools - Cornerstones Laid

A most significant event in the life and growth of any city is the provision of schools and plans for the education of its citizenship. Magnolia Lodge was able to participate in this notable event in the City of Biloxi in 1898, in a most dramatic way, when William Gorenflo, W.K.M. Dukate, Laz Lopez, and Harry Howard, leading citizens of the city at that time, and active members of the Masonic Lodge, Harry T. Howard being the then Master, donated three public schools to the City. A resolution of the City Council invited Magnolia Lodge, and the Grand Lodge of Mississippi to lay the cornerstones of these buildings, and the invitation was accepted.

The following day December 7, 1898 the Biloxi Daily Herald carried a fine account of the occasion, and we are indebted to Mr. Eugene P. Wilkes, its present publisher, for the permeation

to use it. The story follows:

*Yesterday was a day that should be long-lived in memory of Biloxi and its people, for it marked a certain progress in the educational advancement of the city. With all the impressiveness of the mysterious Masonic ceremony the cornerstones of the new school buildings were laid, and a completeness of a rapid stride in the progress of the city was known.*

*To an unthinking or simply curious person, the day and the ceremonies were not up to standard of circus parade, but to those looking forward to a realization of the material advancement of the community, they were fraught with meaning, for it demonstrated with unwavering certainty, two things, that our people are in earnest in their interest in and desire for the proper education of their children, and that there are generous, public spirited citizens, who are willing to go give of their bounty, in a way that means something, and something that forces itself into the prosperity and means something, and something that forces itself into the prosperity and substantial growth, not only of the community and State, but to the welfare and continuity of the Nation.*

*Grand Master Ex. Gov. J.M. Stone, who was to conduct the ceremonies did not arrive until 10:45 on the morning train, and for this reason there was a delay in the commencement of the exercise, but start was made about 12 o'clock and the procession, consisting of all the pupils of the public schools in line with their teachers, and each grade marked by a beautiful banner, began the march to the West End School. The line of march was out Howard Avenue, and the sight of quite 500 children from girls and boys almost grown in physical development down to the lisping tots, to whom a complete knowledge of the alphabet and numbers was a wonderful achievement, was inspiring -not the stirring of blood, like the tramp of conquering armies, with flying banners and rolling drums, but an appeal to the gentleness and Christian part of the beings, that temper and subdue the innate savagery that sometimes seizes hold of us and runs riot - that inspiration that sanctifies and builds up the altar of home, and influences us to show the best of our being.*

*The West End school building is a beautiful modern structure, complete in every detail, both as to architectural design and continuous usefulness. This building was given by Mr. and Mrs. L. Lopez, and even when it has served its purpose and crumbled into dust of ages it will be an ever living monument to one on Biloxi's best citizens and his noble wife.*

*From West End the procession moved on to Back Bay, where is a structure that will be a mark maker in the life of every child who lives to pass from careless childhood to the responsibilities of age, and no child who crosses the threshold of that building will forget the names of the noble men who, without price, gave to them the schoolhouse that memory will ever keep in form - WM. Gorenflo and W.K.M. Dukate.*

*From Back Bay the march back to the Howard building was short, but none of the interest had been lost. This building was the gift of H.T. Howard, who has always responded, and generously and often, without the asking to the needs of Biloxi, and wherever it may be, there is no city that has been more thought of or more profusely donated to than has Biloxi, and the name Harry Howard, as he is lovingly called, should be transmitted from generation to generation as one of Biloxi's most faithful friends and noble citizens. This school building is beautifully and centrally located, and is constructed to meet every demand for comfort and convenience.*

*After this cornerstone had been laid, the ceremonies were concluded, and marching to their hall, the Masons, who had conducted the ceremonies, disbanded. Ex. Gov. Stone was accompanied by Hon. J.L. Power, the grand secretary of the Masons. The day was beautiful and the ceremony was in every respect imposing, instructive and appreciated. All went well and work was good.*

### The Grand Master Makes Mason at Sight

This incident of unusual interest occurred as recalled personally by Brother L.R. Bowen who related it at the 90th anniversary meeting. In the year 1898 a number of the officers of the Grand Lodge were in Biloxi for a Masonic occasion and the local committee, as part of the entertainment, tendered the visitors a boat ride to Ship Island.

The boat, the *Julius Elbert*, was furnished by Brother L. Lopez, and the visitors and host boarded the boat with picnic lunch and went to Ship Island. The harbor at time was filled with a number of ships engaged in transporting lumber.

The numerous sail boats were an interesting sight but the large ocean steamers were unusual to the visitors, for many of them had not had opportunities to see them. Brother Bowen, a licensed pilot, was acquainted with the captains of the boats and obtained permission from Capt. George Maddrell of a steamer from Liverpool to let the visitors go on the boat and inspect it.

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## History

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The opportunity to thus invite the Masons aboard seemed to furnish Maddrell a great deal of pleasure and he greeted the Grand Master, as he boarded the boat, saying, "Gentleman, you are welcome to the ship. I am sorry I cannot greet you as brothers. It is my misfortune, but not my fault."

He then showed the visitors over the boat, invited them to his own cabin and extended them every courtesy. After they had completed the round and spent a pleasant half hour or more on the ship, brother Spinks, the Grand Master, turned to Captain Maddrell and remarked, "Did I understand you to say that your not being able to greet us as brothers was your misfortune, but not your fault?"

He replied, "yes, I was reared in England and early became a seafaring man and obtained my license when I was barely twenty-one and have had charge of ships since that time and have not been in port at any time long enough to make application."

Brother Spinks replied, "I will accept that as an application," the mate on the vessel was a Mason and close acquaintance of the Captain for a long time and furnished satisfactory evidence concerning him. Immediately a Master Mason lodge was arranged in the cabin, proper lights and working tools being readily accessible on the ship and the Entered Apprentice and Fellow Craft degrees were conferred during the forenoon and the Master Mason degree in the afternoon. Capt. Maddrell was so elated at his opportunity to become a Mason that he come into Biloxi that night with the party and made application for membership and due course his name was enrolled as a Mason of Magnolia Lodge.

Capt. Bowen told that he had cards from many ports of the world. Thus it is seen by this incident that Magnolia Lodge has had a traveling member going to the far corners of the earth.

This event is officially recorded in the address of Grand Master J. L. Spinks at 1896 convocation of the Grand Lodge.

### Magnolia Lodge to Host Meetings of Grand Lodge of Mississippi

1897- The seventy-ninth Annual Communication of the Grand Lodge of Mississippi was held in the City Hall at Biloxi, on Thursday, February 11th, A.D. 1897. It was called to order at 11 a.m. with M.W. Grand Master James F. McCol presiding.

The proceedings of that year reveal that a pleasant and harmonious session was held. A paragraph from the Grand Master's address to the meeting is interesting:

*"The thanks are due the Brethren of Biloxi*

*for their hospitality to the Grand Lodge.*

*This town is the oldest town in the State built by white people. This town has been regarded as the El Dorado of the Western Hemisphere, a golden region supposed to surpass all others in the richness of its varied productions. Here was the first fortification erected by the French on the soil of Mississippi, and being the seat of Colonial Government, the seat of French power and sovereignty in the state, as represented by Royal Governors and Viceregents, through whom the King of France spoke to his subjects in this far-a-way quarter of the world."*

### 1903 Annual Grand Communication

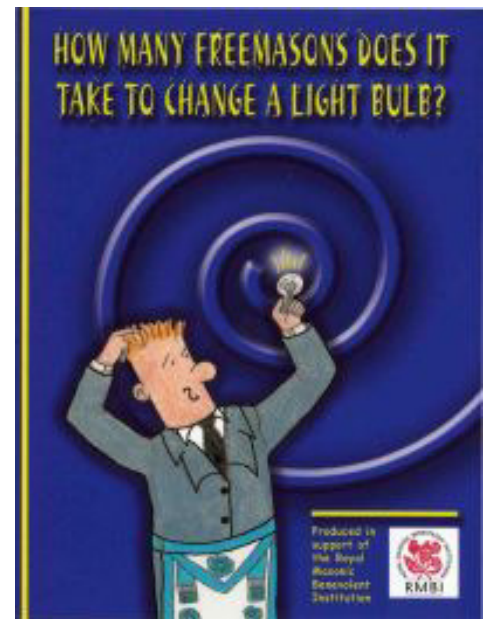
The Grand Lodge came to Biloxi, again on Feb. 19, 1903, to hold its 85th Annual Communication. Magnolia's own members Harry T. Howard concluded his year as Grand Master at that meeting, and in his address expressed his great pleasure in having the session in his home town.

His detailed report for the year showed he had been very active during the year, traveling 8,059 miles in visiting Subordinate Lodges, laying cornerstones and dedicating Masonic Temples in Mississippi. He relates with pleasure his official visit to his home Lodge Magnolia 120, and his installing Bro. L.R. Bowen as Grand Marshall of the Grand Lodge.

*We note that Bro. E.J. Bowers, a prominent coast attorney, who later served a long and distinguished term in Congress from this District, was a member of his Law Committee. Evidently fearful of a shortage of accommodations Bro. Howard, in his address thanked Brother Niles, the then Federal Judge, for postponing the February term of the Federal Court in Biloxi until the week following the Grand Lodge Meeting.*

*He also mentions the assistance of Bro. J.H. Neville in the matter. At the close of the meeting the following resolution was unanimously adopted by a rising vote: "Resolved that the officers and members of this Grand Lodge present their grateful acknowledgments to our retiring Grand Master Harry T. Howard, the members of Magnolia Lodge, and the citizens of Biloxi generally, for the kindness, courtesy and generous hospitality extended to us during the entire session of this very pleasant Grand Communication.*

*That the thanks of the Grand Lodge be and are hereby extended our most obliging and liberal Brother Dukate, for the use of his splendid Theater Building as a place of meeting during our stay in this pretty little sea coast city. And that the thanks of this Grand Lodge be and are hereby tendered Most Worshipful Grand Master Harry T. Howard,*



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*for the amiable, efficient and impartial manner in which he has conducted the duties of his high office during the past year.*

The officers of Magnolia Lodge at the time of this meeting were:

L.R. Bowen, Master; J.C. Bradford, S. Warden; G.W. Grayson, J. Warden; T.P. Dunion, Treasurer; H.J. Meaut, Secretary; and R.B. Harrison, Tyler.

### 1950 Annual Grand Communication

We rejoice in having the Grand Lodge with us again in February, 1950, the year of the 100th Anniversary of Magnolia Lodge.

### The Decade of The 1950s.

The Decade began with the Korean Conflict in its height. The impact to the Lodge was a heavy influx of military personnel in need of both entering the Masonic Temple and advancing through the degrees. Even after hostilities ceased the demands on the Lodge officers continued at a heavy workload.

Each Worshipful Master conducted an aggressive program with able assistance from his staff and

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## History

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many others in the Lodge. The results were a significant increase in membership.

We also made considerable changes to the Masonic building. We installed an elevator, remodeled the kitchen and dining room and purchased new office equipment.

Magnolia Lodge began the decade with a new W.M., Elliott Foretich, and a full slate of officers. Under his leadership, he promoted the celebration of the 100th anniversary of the Lodge.

In October, 1958 the Lodge held a past Master and Old Timers' Night. A gift was presented to Bro. James Dowling, age 88; the oldest Lodge member present. Gift was also given to Bro. W. H. Bending of Gulfport Lodge. He was also 88 and one of the best-known Mason on the Gulf Coast. Donald E. Riddle received a gift as the youngest Mason present ( 23 years old ).

G.W. Scarborough was elected a W.M. and began his leadership in January 1959. In a report submitted to the Mississippi Grand Lodge in September, it stated that our total membership as of August 1959 was 669 members. The year

ended with a very heavy workload of degree work in the Lodge.

### The Decade of The 1960s

Throughout the decade Magnolia Lodge increased membership to over 700 and later decreased its membership with the establishment of Fellowship Lodge No. 630. This was a period of time associated with the Vietnam War and Keesler AFB played a major role training Airman for duty in it.

Two hurricanes, Betsy in 1965 and Camille in 1969, struck the Gulf Coast and both damaged the Lodge and damaged the city considerably.

In 1966 the Masonic Library was organized and formed. For the next several years many Masons and dependents of Masons contributed books and funds to maintain the Library.

A great ceremony took place in March of 1968 when Magnolia Lodge officers and brothers participated in laying the corner stone in the new courthouse in Biloxi. We have documents archived there.

It was a very active 10 years. A great many peoples lives were changed because of their personal involvement in Masonry. There were good times and there were sad times. The Temple sustained much damage and in between hurricanes considerable effort by brothers and contractors kept the building in shape.

In August 1960, the Grand Master from Pascagoula, Eli J. Smith, spoke and explored the building of a new Lodge in Vancleave, MS.

A motion was made and carried to contribute funds for the new Lodge building for Ezell Lodge No. 426.

At the close of the year (1961), the W.M. submitted a detailed report of events and other considerations. However, several facts and ideas need to be stated. First, by the end of the year the membership had grown to 714. Never before had the Lodge exceeded 700. In conjunction with the larger membership, the W.M. expressed the idea of dividing Magnolia Lodge by establishing another Lodge in the area.

The most significant happening in 1963 was the forming of the Fellowship Lodge No. 630 in Biloxi. The leadership believed it in the best interests of all members if two Lodges would divide the present membership to serve each half more efficiently. In May the Grand Master James J. Brown

signed the certificate forming the Fellowship Lodge No. 630.

The Lodge work began in 1968 in earnest under the leadership of the W.M. Russell Lunstrum. In October Bro. Lunstrum received orders o deeply overseas and trus could not complete his term. He was presented a P.M. apron and lapel pin. A testimonial was read about his accomplishment as W.M.. Since it was so late in the year the decision was made not to elect a fill-in for the W.M..

### The Decade Of The 1970s

The decade began with the Country still involved in the Vietnam War. Our W.M. was reelected after serving in the war in 1968. On a patriotic note we provided every school in Biloxi with a copy the The Declaration of Independence in 1976.

Hurricane Frederick struck in September of 1979. Fortunately, only slight damage happened to the building and there was no report of major assistance to our members.

We filled the decade with activaties. We remained united through the end of the Vietnam War, assisted other Masons in their needs and provided recognition to Masons and their families with proper rites and ceremony.

### The Decade Of The 1980s

Robert D. Nielsen became W.M. for 1985. Work began in the Lodge as expected.

Hurricane Elena struck the coast on 2 September, it caused severe damage to both the inside and outside of the Temple. Most of the damage inside was caused by water. Outside, 23 windows, the roof and water tower for the A/C were severely damaged. Repairs began immediately.

As an outgoing gesture to the W.M., the Lodge made Robert D. Nielsen a life time member for his dedication and extensive work on repairing the Lodge from damage caused by Hurricane Elena. Life memberships were grated also to Lodge brothers Lunstrum and Blackmom for devotion and labor to the Lodge.

### The Decade Of The 1990s

The decade of the 90s contained period of growth for the membership of the Magnolia Lodge as well as devastation when hurricane George struck a devastating blow that the temple required extensive repairs. Restoration continued for many months during the next year and into the year 2000.

The Lodge elected to have the 150th Anniversary on 18 March 2000. ( This date would be change to April or later.) Guests and speakers will be invited. The G.M. will be the last person to speak. We also are inviting The Mayors of Biloxi and D?berville, The City Counsels and the Board of Supervisors

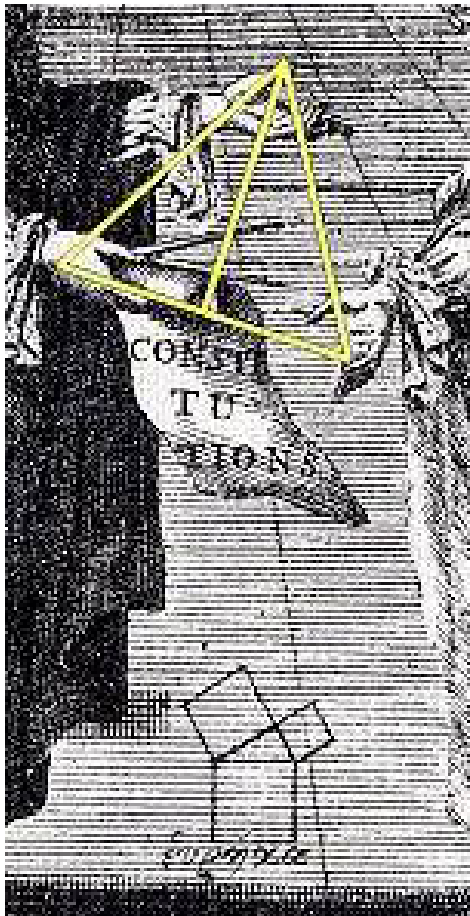


## Pythagorean

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biographical and historical memories, or in apologies.

To Rome first of all, with Nigidius Figulus<sup>10</sup>, the Pythagorean friend of Cicero. Then with the



students of Plotinus, Porphyrius and Jamblicus, who graft the branch of Pythagorean gold upon the fertile stem of platonism<sup>11</sup>. Eventually with Apollonius of Tiana, the thaumaturge.

In the imperial age the tonalities of Pythagorism tilt toward magic and hidden chromaticisms<sup>12</sup>, and it would sometimes suffice to be labelled as a “mathematician” for being banished from the eternal city<sup>13</sup>.

A matrimony, that which happened between ‘exact’ and ‘hidden’ sciences, that will constitute the fulcrum of the philosophia naturalis and will continue to exist until relatively recent times.

Another crucial breakthrough of the Renaissance: the Pythagorean spring gushes out of the confluence of the trade traditions which filtered from the architectural yard, with the philological and sapiential recovery of the Greek and Latin sources.

While the architects ponder on the harmonic proportions<sup>14</sup> to be used for tuning-up the buildings to the universe, Pico della Mirandola does not fail, in his nine hundred thesis, to

develop fourteen of them secundum Mathematicam Pythagorae, and in the Heptaplus he suggests a new graft of the branch of Pythagorean gold on the Jewish wisdom<sup>15</sup>, a graft that will be lovely nurtured by his principal student of Christian cabbala, Johannes Reuchlin<sup>16</sup>.

1 If therefore Rome is decisive in the conjunctio of Pythagoras and Plato, and in their mysterica fermentation, a new and fertile equation between Pythagorism and cabbala settles with Reuchlin also if it reverses the relationship of it attributing the supremacy to the doctrine of the sefirot<sup>17</sup>. It is in this crucible that number and geometry again arrive to maturation as hieroglyphics of the universe, as cosmograms, sacred languages and universal law at the same time: the cosmonomia.

1 Rome and the Renaissance: these therefore are by and forth, the joints of the Pythagorean tradition of utmost importance in the genesis and development of speculative freemasonry, that from the very operative masonry inherited some legacies, the principal of which being the rigorous cult of geometry as the invisible setting of sacred and civic buildings, always celebrated in the normative documents.

Not being able at the present time to draw at the point of compass the harmonic skeleton of architecture of the West, which however is often only a sign, albeit quite strong, and not always certain proof of a conscience of the Pythagorean tradition, it is worthwhile to turn the eye to the sources, and in first place to the ‘constitutions’ of masonry.

First of all the Poema Regius<sup>18</sup>, that doesn’t affect the fifth century and seems to ignore the existence of Pythagoras. Euclides replaces it: in form of prosthesis and of substitute, it embodies the biographical silhouette of the philosopher of Samo. It would seem, then, testimony of a removal or of a disappearing, yet it is a text of paramount importance, identifying freemasonry with geometry since the beginning<sup>19</sup>.

In place of the easy smiles that the legendary story of the Regius Poem could arise, one of his conclusive points is to be meditated, guarded within the section dedicated to the Art of the Quatuor Coronati:

*Gemetre the seventh syens hyt ysse, that con deperte falshed from trewth the ywys  
These bene the syens seven, whose useth hem wel, he may han heven*<sup>20</sup>

While in the Carmick manuscript<sup>21</sup>, and in the twelfth degree of the Rite of Perfection, to make but a few examples, geometry is usually depicted as the “art of the measurement of surfaces,”<sup>22</sup> the Regius attributes to geometry the power of separating false from truth with certainty, celebrating it as the discipline of the judgment.

The liberal arts reveal themselves as the seven steps<sup>23</sup> of Jacob’s staircase, crowned by the

geometry, the seventh of them, since more elevated than any other.

And this staircase that rises by degrees eventually escapes to every measurement quite through the geometry. Without the sense of measure how can we be able to understand the incommensurable? In the Regius, the rational base of the Pythagorean viaticum as well as his metarational end, finds both hinge and threshold within the geometry.

At the “origin of all the liberal arts” is, in the Vth century Cooke manuscript<sup>24</sup> the geometry: the call is meant, as in the Regius, to dignify the science of constructions through a historical mythical fabric that takes root in the Bible, and identifies therefore in Iubal, one of the children of Cain, the “first mann bat euer found gemetry and masonry.”<sup>25</sup>

The role of Pythagoras is essential: the descendants of Adam raised two columns, fearing that the anger of God would cancel the human race and the aboriginal wisdom with a cataclysm, and on those same columns they engraved all sciences. After the deluge Pythagoras finds one of the two columns and Hermes the other, “and they taught the sciences that found written onto them.”<sup>26</sup>

The legendary theme of the two columns of the wisdom, that has travelled along at least as much as the salomonic columns of the Masonic temple, has the function of guaranteeing the continuity of the transmission: the original wisdom has not suffered censure with the deluge.

If in fact the base of the liberal arts is to be considered subsequent to the confusion of the languages that God generated after the attempt of climbing the sky with the tower of Babel, this would not represent anything sacred and could not allow “of having the sky,” like the Regius warns.

The principal and most known source of this legend is Josephus Flavius<sup>27</sup>. But the Cooke manuscript is the only text that, in the same way as the Egyptian Mysteries of Jamblicus<sup>28</sup>, narrates of the two primordial columns and assigns to Pythagoras<sup>29</sup> the nodal role of discoverer and custodian of the original wisdom, thought side by side with Hermes: signal as eloquent as ever of the magistral role that the philosopher of Samo had taken within the Masonic craft.

Naturally the two columns of wisdom had somehow to be inserted in the historical and mythical part of the 1723 Constitutions, a portion which has certainly been written by Anderson<sup>30</sup>.

Although the Cooke manuscript has served him as a canvas<sup>31</sup>, Anderson relegates the legendary episode in the footnotes, and without mentioning Pythagoras at all<sup>32</sup>, to whom he would seem to

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## Pythagorean

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destine the certainly more marginal role of “author of the 47th proposition of the first book of Euclides,” better known as the theorem of Pythagoras.

Also in this case, however, an attentive reading is worthwhile: “The sublime Pythagoras revealed itself author of the 47<sup>a</sup> proposition of Euclides’ First Book, which if properly applied it constitutes the base of the sacred, civil and military Masonry”.<sup>33</sup>

The theorem of Pythagoras has been presented like the foundation stone of all Masonry, and I don’t believe that in this case Anderson exclusively refers to architecture. A literally central role is in fact reserved to the Pythagorean theorem within the opening frontispiece of the Constitutions: it is situated between the two protagonists, the duke of Montagu and the duke of Wharton, just under the roll of the constitutions that the former deliver to the latter, and in the precise role of foundation, lined up to the floor of architecture that frames the scene<sup>34</sup>.

The axiality and the parallelism that in the andersonian frontispiece tie the Pythagorean triangle par excellence to the constitutions of masonry have a common vertex in the term ‘right’, which in the English language designates both the law, the rule, the canon, the equity and therefore the justice, as well as, naturally, the right-angled triangle.

For a British subject of the beginning of the XVIII century the nearest association is possibly with the Bill of rights, the paper of laws and liberties approved in 1689. But in the English of the time we will also find uses of the term which, slipping on homophony, refer together to rectitude, justice and the right-angled triangle, also to the rite.

And singularly the nearest examples to the time of the andersonian Constitutions lead to the Pythagorean sphere<sup>35</sup>, that is to the Orphic rites, as mentioned in a history of philosophy of 1687, and to Numa Pompilius, persistently associated to Pythagoras by Cicero and by other authors.

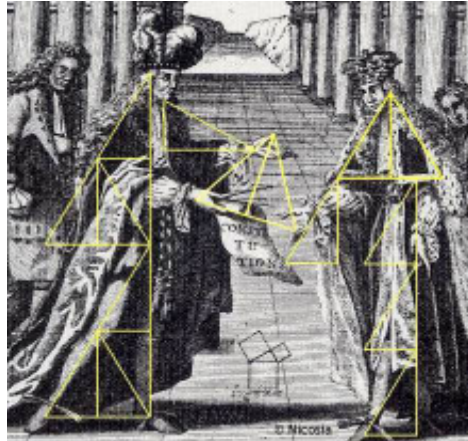
This analogy brings therefore to the rectitude: whatever is proportion and harmony within the metaphysical and cosmogonical sphere it becomes, like I said already with a neologism, cosmonomy or universal law, and therefore it fully concerns also the justice as the regulatory principle of ethics and social moral: everything is One.

The concurrence dated at least from the times of Aristotle, that certainly while “Pythagorising” in writing the Nicomachean Ethic declared that “the justice is the most important of the virtues. Besides it is perfect because he who possesses it can practice the virtue also toward the others” (V, 1) and “the right is something of proportion”

(V, 3).

Inigo Jones himself, an architect of the XVII century celebrated by Anderson as “Grand Master Mason,” and tenacious supporter of a Aristotelian conception of the art being at the service of ethics, closely associated harmony, proportion and justice: “Eurhythmics is the tempering of the proportion applied to ye matter as Equiti is to Justice.”<sup>36</sup>

Porphirius and Jamblicus as well insisted on the equation between harmony and justice: it is



indeed to them that the connection between the right-angled triangle and the justice is to be ascribed.

In his Pythagorean life Jamblicus explains that Pythagoras, “wanting to show that the justice, limited, equal and commensurable, also dominates on the unequal, incommensurable and boundless, and wanting at the same time to indicate how justice is to be practiced, said that justice resembles of that figure that alone in geometry has boundless possibilities of composition in forms which though being uneven amongst themselves can admit a single demonstration procedure for their squared surfaces.”<sup>37</sup>

The justice thus finds a geometric correspondent with the right-angled triangles, and most properly in that triangle whose catheti are in the three quarters relation: Pythagoras, says Jamblicus, “used to represent the political constitutions with three lines combined in such a manner that they should touch each other at the extremities: one of the identified angles was a right angle, a line was with the other in the relationship of 4:3, the other line had five unities. If we consider the relationships in which these lines and their squares stay between them, we could delineate the picture of the excellent political constitution.”<sup>38</sup>

The justice, in the initiatic Platonist Pythagorean way, it is the individual and social incarnation of the laws of the cosmos, the attainment of the mastery of oneself in the harmonic accord with the universe: the reached mastery.<sup>39</sup>

The right-angled triangle 3-4-5 thus synthesizes

the political constitutions but, to judge from a ritual published in the same year (1723) of the andersonian Constitutions the right-angled triangle is taken as a model, always according to a comunitarian Pythagorean conception that derives from Jamblicus<sup>40</sup>, also for the harmonic relationship that must feed a “right and perfect” Lodge:

What makes a just and perfect Lodge? A Master, two Wardens, four Fellows, five Apprentices, with Square, Compass, and Common Gudge<sup>41</sup>

Enough being the fact that adding the two Wardens to the Master we obtain the relationship 3-4-5. This is the context that gives sense to a catechistic passage within the 12° degree of the 1783 Rite of Perfection, in which the judgment, that was only briefly mentioned in the definition of geometry of the Regius Poem, comes overwhelmingly back upon the right-angled triangle. After have asked the candidate to the degree of Grand Master Architect what is the geometry and why geometry is a hinge for Freemasons, he is asked whether also the trigonometry is a hinge for masons:

A.: Yes, Grd M.r Arch.t; that Science is indispensable for the preceding .. the discovery of this art we owe to Pythagoras ... trigonometry is rather an attribute belonging to the great Arch.t of the universe than a mason, and will make him tremble, when he thinks that the great Arc.t of the universe will Judge him by the same problem of Pythagoras.

All our actions, put in Signs, will form a Triangle of which 2 sides only will present themselves to our Conscience, viz.t the Good and Evil. But the great Arch.t of the universe will alone find the Top by opening the angles of our hearts which is only known to him.<sup>42</sup>

It doesn’t come as a surprise that Mackey, mindful of the authority of foundation as assigned to the right-angled triangle and to the justice within the Masonic viaticum by the andersonian Constitutions, would present the justice as the “corner stone on which alone the mason can expect “to erect a superstructure alike honorable to himself and to the fraternity.”<sup>43</sup> He knew well that the lodge of the 31st degree of the Scottish Rite, being decorated like a supreme court, is crowned in the east with the Aristotelian principles, “justitia” and “equitas,” together with the Pythagorean tetractys.<sup>44</sup>

The subtended and allusive Pythagorean filigree of the symbolic freemasonry will appear on the surface in all evidence as a consequence of the publication of the catechisms in Masonry dissected<sup>45</sup>: to the insinuations launched by Prichard<sup>46</sup> in 1730 the Grand Lodge of London<sup>47</sup> will answer in the same year with A Defence of Masonry, an anonymous text aimed at

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## Pythagorean

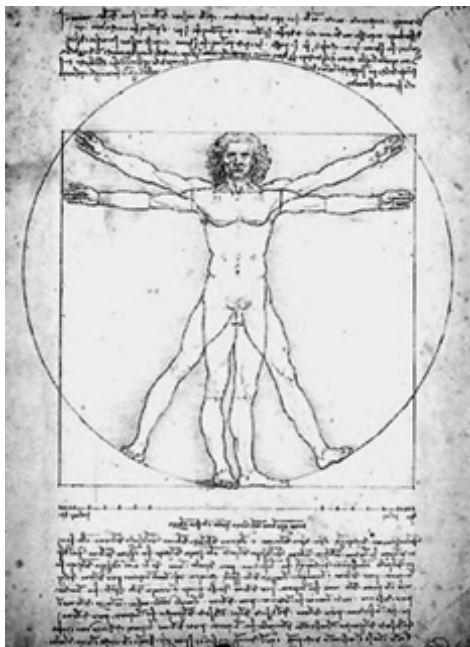
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demonstrating the “conformity between the rites and the principles of Freemasonry with the many uses and ceremonies of the Ancient”<sup>48</sup> and in which it is often underlined the relationship with the ancient society: “Free-Masonry, as published by the Dissector, is very nearly allied to the old Pythagorean Disciple; from whence I am persuaded it may in some Circumstances very justly claim its Descent.”<sup>49</sup>

The principal points of contact between the Pythagorean society and freemasonry are, according to the anonymous author, the solemn oath of observing silence<sup>50</sup>, the communication through signs and words, and what “the Dissector calls the four principles of freemasonry, or point, line, surface and solid,”<sup>51</sup> being these the arithmetic tetraktys geometrically transposed.

The Essenians, another example of affinity with the Masonic viaticum according to the author of *A Defence of Masonry*, are presented like “a sort of Pythagoreans” of the Jewish world, while no occasion is lost for underlining of how the initiated to the Essenic sect should have professed of pursuing the justice.<sup>52</sup>

*A Defence of Masonry* boasts a rich and documented bibliography on the Pythagorism: from the *Stromata* of Clemens Alexandrinus to the *Life of Pythagoras* of Diogenes Laertius, and above all Porphyrius and Jamblicus, with their meaningful sentences on justice. Bibliography that will become a constant point of reference, thanks to the publication of this work inside the andersonian Constitutions of 1738, for the elaboration of the high degrees and of the Masonic essays on the Pythagorism.<sup>53</sup> And decisive it is, in this important work, the sapient reading of the Hiram legend, written on the pattern already utilized for the Virgil’s Golden bough.



But Pythagorism is not exclusive patrimony for the freemasonry of Anderson times, and for not mentioning the environment in which Pythagorism develops<sup>54</sup>, fertile of publications, relationships and characters, let’s remain within the entourage of the still young Grand Lodge of London.

The Andersonian frontispiece shows a picture of Desaguliers, intimate friend of Newton, member of the Royal Society, and propagator of Newton’s doctrines<sup>55</sup>, while the duke of Montagu himself was member of a society of physical studies. And



a neatly Newtonian breath blows upon the overture of the andersonian history<sup>56</sup>.

Isaac Newton, charged with deism and wrongfully associated to mechanism, intended to present his work of theorist and researcher as a return to the most genuine Pythagorism<sup>57</sup>. The fundamental turn of the modern physics, as made by Newton in his *Principia mathematica*, corresponds to an explicit attempt of rediscovering the esoteric appearance of the Pythagorean cosmology, as hidden under the “vulgar discourses” of the music of the spheres.

The most unusual aspect emerged from the Newton biography of Westfall is that the great “philosophus naturae,” as he used to define himself, though in fact that the fundamental knowledge of the world, the so-called *prisca sapientia*, had already been revealed by God to the first men and engraved upon two pillars, which were rediscovered after the universal flood by Pythagoras and Hermes Trismegistus, whom englobed that truth in their own esoteric philosophies<sup>58</sup>.

After the Cooke manuscript, Newton is the second and the last, for what I know, to associate Pythagoras and Hermes to the columns of wisdom: perhaps his friend Desaguliers was the one to tell him of that unusual story from the Masonic Cooke manuscript. Perhaps, who knows, he showed it to Desaguliers. And all this definitely tells us that certainly we should enquire more about the relationship between symbolic freemasonry and the Royal Society.

For the moment we could limit ourselves to ascertain that for Newton his law of universal gravitation was not anything else other than the most authentic rebirth of Pythagorism, and that certainly he was not the only one to perceive in it

the unity of science and knowledge, of politics, ethics, and religion, the exoteric and esoteric dimension: the initiation. And he showed it with the silence, Pythagorean indeed, with which he wrapped the decades of his alchemical studies.

In these years the two physicians Witten and Graham Green had developed the strings theory: within the quarks, that is to say in the infinitely small, some strings vibrates, each of which emits a particular vibration, like a sound, analogous to a B flat minor or to F sharp minor. If the theory could find confirmation beyond the mathematical model, as Graham Green comments, this would confirm the Pythagorean theory of the harmony of the spheres. Once more the new frontiers of science discover the pulsating perpetuity of Pythagorism. In short: the universe has a Pythagorean heart, just like freemasonry. I sincerely hope that us as well will know how to rediscover it.

## References

1. From the *Carmina Aurea*: “In all your occupations, do lose the habit to act without thinking first”. “Do, thus, what will not harm you, and think well before acting” (*Versi Aurei*, Rome 1991, pp. 33 – 36).
2. Again from *Carmina Aurea*: “And thus, having left the body, you will ascend to the free ether. You will be an immortal god, incorruptible, invulnerable” (ib., p. 36), a sentence which makes open reference to the way as indicated in Hiram’s legend. Reuchlin clearly has the *Carmina Aurea* in mind when so writes: “to which other end does the Cabbalist, that is to say Pythagoras, aims if not to reconstitute as gods the souls of men?” (J. Reuchlin, *De arte cabalistica* (1516), Venice 1995, p. 139). For what concerns the relationship between Pythagorism and cabbala in Reuchlin also see notes 16 and 17. For the pythagorean viaticum also see M. Nicosia, *The Strength of Light, or the Via Regia*, in [www.zen-it.com/Lfortezzen.htm](http://www.zen-it.com/Lfortezzen.htm).
- 3 Still from *Carmina Aurea*: “Measure of every thing is the perfection” (ib., p. 34). The rational foundation of knowledge and the sense of measure are “pythagorically” fostered by Pico della Mirandola in his *De hominis dignitate*: “Let’s consult the great sage Pythagoras also ... he will first of all command to us of not to be sitted upon the bushel, that is to say of not depriving us of that rational sense with which the soul measures, judges and examines every thing ...”.
- 4 While in the XVII century masonry the importance of the Pentalpha is testified by the Moray seal, chosed as “mason mark” after his 1641 initiation in the Edinburgh Lodge (R. Stevenson, *The Origin of Freemasonry*, Cambridge University Press 1998 5, p. 168 and following) a clear example of the loosing of its pythagorean meaning is the reading of the *Encyclopedia of Freemasonry*, or of the Mackey’s *A Lexicon of Freemasonry*, wherein no mention is to be

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## Pythagorean

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found of the essential pythagorean significance of the pentalfa. After having warned the reader that the blazing star is not to be confused with the five-pointed star, though both pentagonal, of the former he writes that it is symbol of the "Divine Providence", which today, "whithin the English ritual is emblem of prudence" and represents the sun (A. G. Mackey, Encyclopedia of Freemasonry, 1, ad vocem). Of the latter, or "five-pointed star" he recalls the connection with the Master's degree and the five points of Brotherhood, and precises that "no explanation of it is given in our lectures" (that is to say the texts used for Masonic instruction; A. G. Mackey, A Lexicon of Freemasonry, 1869, ad vocem).

Concerning the relation of the pentagonal blazing star dith the divive providence, that may appear quite peculiar at first sight, a strange pythagorising "interface" is the following: Pico della Mirandola in his Conclusiones nongentae, and particularly within the Conclusiones secundum Mathematicam Pythagorae, numero XIX, mysteriously enumerates: "Qui I, II, III, IV, V, XII, ordines cognouerit, prouidentiae distributionem execte tenebit" ("Who will know the 1, 2, 3, 4, 5, 12 succession will precisely hold the providence distribution"). It is possible that this Thesis be at the origin of the moral reading of the pentalfa: in the pythagorean tradition 12 is a pentagonal number just like 5.

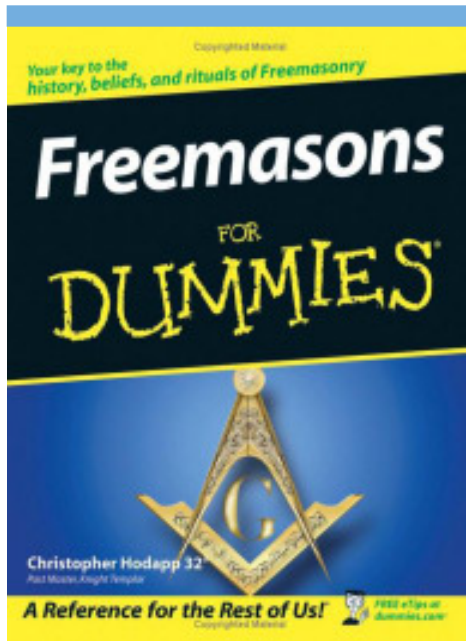
5. His studies, though somewhat hold as far as historiography and philology are concerned, exactly describe the experience which crowns the initiatic viaticum and represent the exception which confirms the present situation. See A. Reghini, Le parole sacre e di passo dei primi tra gradi e il massimo mistero massonico: studio critico ed iniziatico, Todi, c. 1922, Atanòr, above all at chapter V; id., Considerazioni sul rituale dell'apprendista libero muratore, containing

- a note of the life and the masonic activity of the author, by Giulio Parise, Genova, 1978, Phoenix; id., Paganesimo, pitagorismo, massoneria, by the Pythagorean Association, Furnari, 1986; id., Numeri Sacri nella tradizione pitagorica massonica, Roma 1947.
6. Cicero, in the translation to the platonist Timeo, while remembering the extinction of the ancient schola, introduces his friend Nigidius Figulus as the restorator of the pythagorean discipline in Rome: "denique sic iudico, post illos nobiles Pythagoreos, quorum disciplina extincta est quodam modo, cum aliquot saecula in Italia Siciliaque viguisset, hunc extilisse, qui illum renovaret" (I, 1). Diogene Laerzio mentions the "last Pythagoreans" that Aristosseno managed to get acquainted with before their disappearance (Diogenes Laertius, Vitae, VIII, 46). And Porphyrius as well, though he poses himself amongst the "pythagorising" Platonists, is quite certain: "After that the Pythagoreans were struck by such a catastrophe (the tragic occurrence of Croton), also their philosophy became extinct" (Porphyrius, De vita Pythagorica, 57).
- 7 Here the different opinions vary widely. Some authors believe that there is not nor there could be any continuity, while other maintain that continuity has been assured by mean of small communities. W. Burkert, for example, affirms that "the permanence of communities practicing the pythagorean cult.... Is by all means not assured in Hellenistic times", (Hellenistische Pseudopythagorica, in "Philologus", 105, 1961, pp. 16-43), while H. Dörries maintains exactly the contrary (Pythagoreismus in Realencyclopädie, XXIV, 1963, p. 269: "The thesis according to which Pythagorism continued to survive within small communities..... is based upon well grounded reasons").
8. The process of "pythagorising" Platonism, or of assimilation of Pythagorism finds one of its protagonist in Jamblicus: while in Alexandria he came into contact with NeoPythagorism, centered upon the mystic

of numbers of Nicomachus of Cerasa, who wrote an Introduction to Arithmetic. And about this same work Jamblicus says "we discover, as a matter of fact, that Nicomachus, in his Arithmetic Technics all teaches about this theory according to Pythagoras though" (Jamblicus, On the Introduction to Nicomachus arithmetic, 4).

9. Even the Golden Verses, that have been attributed to Pythagoras and had great fortunes at all times, have been written, according to Pico, by Philolaos: "those golden poems that are to be found around do not belong to Pythagoras as commonly believed by even the most learned scholars but to Philolaos instead" (Pico della Mirandola, Heptaplus, Italian trans. Of E. Garin, Arktos, s.l., s.d., p. 3). In the 5th century, therefore, the golden verses were still attributed to Pythagoras, though Ierocle of Alexandria said, in his Comment, that "They are not the memorable words of a single individual, but rather the doctrine of the entire pythagorean body". The period of editing of the golden verses is very uncertain, and can be placed between the IV bc and the IV ac.
10. Apuleius and Cicero, amongst other, testify about Nigidius Figulus. The former remembers him as a "magician" and a diviner ( "Equally, Fabius, having lost 500 dinars, went to consult Nigidius; some little boys, spellbound from Nigidius himself, pointed out to him the place in which the purse with a part of those moneys was buries and in which way all the remaining money had been scattered; one of those dinars was in the possession of the philosopher Marcus Cato also; Catone himself admitted of having received it from his servant, amongst the offers for the treasure of Apollo," Apuleius, Apologia, 42). For Cicero see note 6. Cfr. also A. Della Casa, Nigidio Figulo, Rome 1962.
- The Roman Pythagorism would deserve a specific treatment. Being now enough to

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Christopher Hodapp (Indianapolis, IN) is a Mason who has travelled extensively reporting on Masonic practices in Great Britain, France, and elsewhere. He is currently a Past Master and a Master of his Lodge. Hodapp edits the Lodge newsletter and has written for the Grand Lodge magazine, the Indiana Freemason.

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remember that to stimulate the recovery of the Pythagorism in the ciceronian times much contributed the italic character of the society and the relationships of Rome with Crotona, not to mention the close affinity between ethics and stoic and Pythagoric cosmology. We don't have substantial testimonies on Nigidius Figulus, but it is possible to hypothesize that, if a society was constituted, that same society extended or transferred itself to Pompeii perhaps quite because of the persecutions, a place in which a monumental trace has remained within a mosaic of the Insula I. Unfortunately I have not been able until now to conclude the study that would show the unusual tangency of masonic symbols with the pythagorean 'triple triangle', a emblem of recognition for the society and symbol of health, that is to say of regeneration.

11. Both Porphyrius and Jamblicus will write a biography of Pythagoras, decisive both for the coming pythagorean surfacings. Porphyrius, defined "famous philosopher" by Augustine of Ippona (De civitate Dei, XIX, 22), was a disciple of Plotinus as well as the publisher for his Enneadi. Eusebius remembers his familiarity with the platonist and pythagorean texts: "from those, this allegorical interpretation of the mysteries of the Greek begun, and he applied the same method to the writings of the Hebrews" (Historia Ecclesiastica, VI, 19, 8). Synthetic and clear in his pages was the pythagorean journey: "To free and liberate our intellect ... once the intellect is so purified ... it rose by degrees to the contemplation of the eternal entities ... always of the same form" (Porphyrius, De vita Pythagorica, 45-47). Jamblicus wants to complete by mean of his biography, the program of pythagorising Platonism, conceived and lived as the true and legitimate heir of the sacred fire of the schola italica. Exactly corresponding to Porphyrius, is the testimony of Jamblicus on

the essence of the pythagorean practice: "once the mind is purified ... the assignment is set of inspiring and participating it with anything healthy and divine so that it wouldn't lose heart at the time of separating it from the body, neither it would dissuade the look for the extraordinary splendor, when it has been driven toward the incorporeal entities, nor could it address itself to the passions that nail and tighten the soul to the body" (Jamblicus, De vita Pythagorica, 228).

12. In the Roman tradition a tendency is visible to qualify as pythagorean anything that presents the least connection with arithmology, magic, foretelling practices, occultism, superstition" (B. Centrone, Introduzione ai Pitagorici, Bari, p. 164).

As a proof of the persistence within modern ages of the alliance between mathematics and hidden sciences, that is of what Ficino and Pico would have called philosophia naturalis, it is here enough mentioning the case of Francesco Piccolomini (1520-1604), that was fellow student in Padova with the future Sixtus V, and for whom mathematics and physics are but two of the four parts of magic, together with cabbala and demonology. Cfr. F. Secret, Les Kabbalistes Chrétiens de la Renaissance, Milan 1985, p. 314.

13. Under Tiberius a senatus consultum banned in 16AD magi et mathematici. Cfr. U. Lugli, La magia a Roma, Genoa 1989, p. 34. Meaningful is Philostratos as well, Life of Apollonius of Tiana, 4, 35 and following: "Nero didn't allow that philosophy was practiced ... more than once the mantle of the philosopher had been drawn into court..."
14. The harmonic proportions, discovered according to tradition by the same Pythagoras, are founded upon the three consonances inherent in the first four numbers. In the pythagorean platonist discipline, that involves metaphysical and cosmogonical implications. The diapason, or 1:2, shows the relationship between the immovable principle or "deus absconditus" and the "endless dyad," or between the One and the manifold. In it are implicit already the other two consonances and therefore it constitutes the perfect harmony according to Philolaus (6:12= 6:8 + 8:12 or 6:9 + 9:12). In the diapente, or 2:3, the matter, or female archetype, is correlated to three, an apparent principle corresponding to the nous, or intellectus, and to the masculine archetype. In the diatessaron, or 3:4, the apparent principle is in harmony with the "formed" matter, the form enters into relationship with the solid. The three consonances therefore describe in their geometric and musical development the emanation that from the One proceeds to the manifold.

15. The graft, as sprung out of the cabalistic interest of Pico, is founded upon the passages of Numenius concerning "Plato Attic Moses" and of the "Pythagorean Ermippus," whom "testifies that Pythagoras many things transferred in his own philosophy from the Moses law" (Pico Della Mirandola, Heptaplus, op. cit., p. 3). Ermippus, perhaps the first to affirm that the doctrine of Pythagoras would derive from "Traci and

Hebrews," was quoted by Josephus Flavius who reinforced the same concept: "it is truthful affirmation that Pythagoras drew greatly from the Jewish laws for his philosophy" (Josephus Flavius, The Works of Flavius Josephus, vol. 4, Baker Book House, 1983, p. 174).

It is evident that Pico has drawn the information from Josephus Flavius, even if he prefers to make it coming from a presumed pythagorean source. The Heptaplus has the objective to demonstrate the priority of the Jewish tradition, drawn from Genesis, and the unity of the traditions. Pico's De hominis dignitate proposes an ars numerandi as a philosophical sapiential method that finds its principle in the cabbala, analogous to the pythagorean Platonical philosophy: "It will seem to you of hearing Pythagoras and Plato."

16. Johannes Reuchlin (Kapnion in Greek), German humanist (Pforzheim 1455- Bad Liebenzell 1522). Came to Italy in 1498 as envoy of the prince elector of the Palatinate. He taught Greek and Jewish to Ingolstadt and Tübingen and founded the studies of Jewish in Germany, printing two manuals as well (1506 and 1518). Together with Erasmus he is the main representative of humanism in Germany. As a Catholic priest, adversary of the Reform, he was well renown for his polemic against the anti-semitic Jew J. Pfefferkorn, which became the biggest polemic between humanists and late scholastics from whence the Epistolae obscurorum virorum, a satirical pamphlet against the late scholastic of the Dominicans where born.

His principal cabalistical works are the De arte cabalistica, and the De verbo mirifico. The first turns the De pace fidei of Cusano in a esoteric key, a work intended to show the unity of the three monotheistic Mediterranean traditions. Thus the three protagonists of the De arte cabalistica represents a cabalist, a pythagorean, and a Islamic "exoterist" whose knowledge result, in the course of the dialogue, as having the same principle and foundation. On Reuchlin and the Christian cabbala also see F. Secret, Les Kabbalistes Chrétiens de la Renaissance, Milan 1985, ch. IV. The translation in Italian is at [www.zen-it.com/Reuchlin.htm](http://www.zen-it.com/Reuchlin.htm).

On the fortune of Reuchlin in England, and therefore his possible influences on the recovery of Pythagorism, it will be here worthwhile to give some indications. John Dee possessed all the books on the querelle with the Dominicans in which Reuchlin was involved, and that is: Georgij Benigni defensio Joh. Reuchlin, 4°. col. 1518, Jacob Hochstraten apology, seu libri duo contra dialogum Benigni pro Reuchlino scriptum, 4°. Col. 1518, Acta judiciorum inter Jacobum Hochstraten & Joh. Reuchlin, 4°. Hagenaë. Thom. Anselm. 1518 (Cfr. John Dee's Library Catalogue, ed. by J. Roberts & A. G. Watson, The London Bibliographical Society, 1990). But beyond John Dee, whose interest for the cabbala is well known, and to which we owe the pythagorising Hieroglyphic



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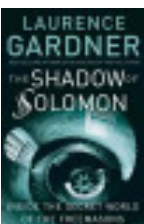
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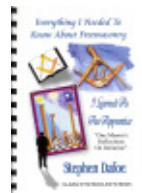
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Monad, Reuchlin was quite known to other characters of Renaissance England. First and foremost to Thomas More, whose admiration for Reuchlin was such that he would define him in his correspondence "beloved" E. Surtz, Thomas More's Friendship With John Fisher, in "Moreana," N. 15, 1967).

But Reuchlin was a model also amongst the Aristotelians: the Aristotelianism of Everard Digby tilted toward a "mystical theology" deeply indebted to the cabalistic texts of the German (Revival of Aristotelianism in the 16th, in the Cambridge history of English and American Literature, Cambridge, England: University Press, 1907-21). And it is through Mythomystes of Henry Reynolds, 1632, that Pico and Reuchlin found an English voice (Jacobean and Caroline Criticism, *ibid.*).

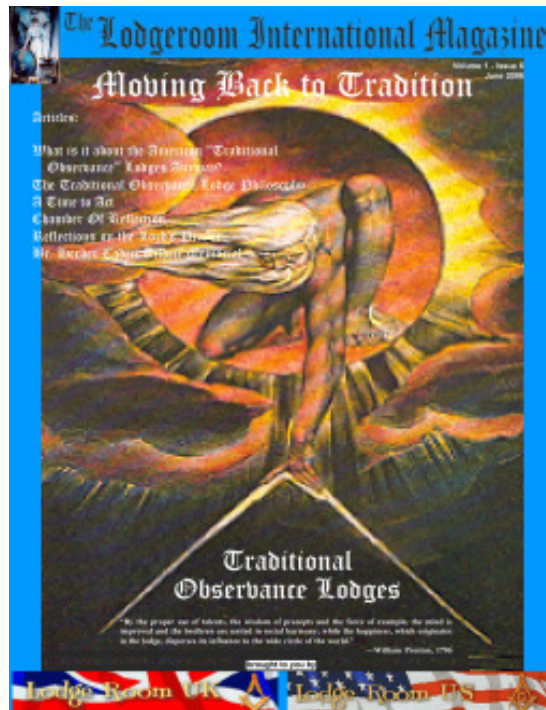
1. Reuchlin, on the base of Pico's Heptaplus – that indicates the origin of Pythagorism in the Moses law– and in the sources used by Pico himself, that is Ermippus of Smirne and Josephus Flavius, makes the Pythagorism originating from the Jewish cabbala: "Pythagoras ... did not receive from the Greek the excellence of his doctrine, but from the same Jews. And therefore he could be correctly called Cabalist also if ... he changed the name of Cabbala ... in the Greek name of philosophy" (J. Reuchlin, *De arte cabalistica*, Venice 1995, p. 70).

Scholem, a great scholar of cabbala, indicates in the Pythagorism and in the Platonism the origin of the cabbala: the sephirotic tree derives from "neopythagorean and stoic influences" (G. Scholem, *Kabbalah*, Jerusalem 1974, ed. It. la cabala, Rome 1992, p. 34); the same happens for the Sefer Yezirah, whose author "strove to make jewish" those which were "non Jewish" speculations (*ibid.*, p. 35); as for the birth of the Jewish cabbala, Scholem places it in Provence between 1150 and 1200: "the Jewish versions of the neoplatonic theories of the logos and of the divine Will, of the emanation and of the soul, had the effect of a powerful stimulus" (*ibid.*, p. 51); even more precisely Scholem expressed himself a little after: "the cabbala, in his historical meaning, could be defined as the product of the interpenetration of the Jewish gnosticism and the neoplatonism" (*ibid.*, p. 52).

18. The most remote masonic document is called Regius because is contained in the Royal Library of England, today preserved in the British Museum. It is said also Halliwell Ms. because in 1840 James O. Halliwell discovered its masonic character and published it for the first time. In precedence it had been listed as "A Poem of Moral Duties." To this Ms. is usually attributed a date around 1390. The integral text in Italian, accompanied by a brief presentation, can be consulted in "Rivista Massonica," August 1973, N. 6, pp. 325 and following, or in [zen-it.com/regius.htm](http://zen-it.com/regius.htm). The transcription in modern English is in [www.zen-it.com/regiusen.htm](http://www.zen-it.com/regiusen.htm). The original version, in Chauser English, is to be found in [nymasons.org/regius\\_unt.html](http://nymasons.org/regius_unt.html).

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19. This is the beginning: "Hic incipiunt Constituciones artis geometrie secundum Euclidem," or "Here begin the constitutions of the art of Geometry according to Euclid," whom founded "This craft of geometry in Egypt land", where "he taught."
20. Not only the description of the geometry is amazing in the Regius: "Rhetoric measureth with ornate speech among, ... Arithmetic sheweth one thing that is another".
21. The Carmick manuscript is originated around 1727 and is preserved at the Grand Lodge of Pennsylvania. Henry S. Borneman described it with care and furnished an exact transcript of it in Early Freemasonry in Pennsylvania.
22. As in the twelfth degree of the Rite of Perfection, the "Grand Master Architect," in H. A. Francken, Francken Manuscript 1783, s.l. s.d., Kessinger, ISBN 1-56459-365-7, p. 110, in which however it is said that the geometry measures surfaces, "but no solids."
23. The seven steps staircase crowns as well the 24th degree of the Rite of Perfection, but the relationship with the seven liberal arts has disappeared. In the more recent rituals of the 30th degree of the Ancient and Accepted Scottish Rite, corresponding to the 24th degree of the Rite of perfection, the septenary of the

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- liberal arts has been reintroduced. For a reading of this degree in the more recent rituals see M. Bizzari, The Scottish Rite's Staircase of Mysteries of the 30th degree, in [www.zen-it.com/scalaxxen.htm](http://www.zen-it.com/scalaxxen.htm).
24. The Cooke manuscript had been compiled in the first 30 years of the 15th century in ancient English and translated for the first time in Italian in E. Bonvicini, *Massoneria antica*, Rome 1989, pp. 167-174. The pages 156-166 contains both the original version and that done in modern English. Probably still in use by the English Craft of the 17th century, it contains a normative part divided into nine articles and nine points preceded by a mythical narration of the origins of masonry, a structure that served as canvas to Pastor Anderson for his 1723 Constitutions. Cfr. also R. F. Gould, *The Concise History of Freemasonry*, 1920 2, p. 139.
  25. The first city mentioned in the Bible is "Enoch", built by the homonym son of Cain. Iubal is the "father of all the performers of lyre and flute" (Gn, 4, 17-21). the exchange could not be made by chance, and vice versa creates a conjunction, as with the pythagorean manner, of music and 'sciences of the number', that is geometry and architecture.
  26. This is the passage: "after this flode many yeres as be cronyclere tekketh thes ij pillars were founde & as be polycronicon seyth bat a grete clerke bat called pictogoras fonde bat one and hermes be philisophre fonde bat other & thei tought for the be sciens bat thei fonde ber y-written." (after many years from the Deluge, as the Chronicle narrates, these two pillars were found again and, as the Polycronicon puts it, a great scholar called Pythagoras found one and Hermes, the philosopher, found the other and they taught the sciences that found written onto them).
  27. In the Josephus Flavius narration are however the children of Seth those to erect the two columns, and not the children of Cain: "they were the inventors of the particular kind of wisdom that concerns the celestial bodies and their order. And not to loose their inventions before they could be fairly known, according to the prediction of Adam by which the world must be destroyed a first time from the fire and a second time from the violence and from the mass of the water, they built two pillars: one of bricks and the other of stone. They engraved their discoveries on both, so that if the pillar of bricks may be destroyed by the flood, that of stone may remain." (Josephus Flavius, *Antiquitates...*, I, 2, 8). Josephus adds that the pillars were still to be seen in the land of Siria.
  28. In the version of Jamblicus the columns are "hermetic" and both Pythagoras and Plato, naturally, draws from them their wisdom: "The Egyptian writers, since they thought that everything had been invented by Hermes, they devoted to him their books. In fact Hermes is the god of the wisdom and of the word. Pythagoras, Plato, Democritus, Eudossus and many others approached the Egyptian priests. Their dogmas are to be found amongst the

Assyrians, the Egyptians and on the columns devoted to Hermes. Pythagoras and Plato became initiated to the philosophy studying on the columns of Hermes, in Egypt; the columns of Hermes in fact, are full of wisdom." (Jamblicus, *De Mysteriis Aegyptiorum, Chaldaeorum et Assyriorum*, translation from the Latin version of M. Ficino, 1946, p. 15).

- Also in the Cooke Ms Egypt plays a capital role in the transmission of the masonic science: "In this way the aforesaid Art, as initiated in the Land of Egypt, was propagated from Land to Land, from Kingdom to Kingdom." Very probable therefore that the Cooke ms. was directly influenced by Jamblicus's *De Mysteriis* ..., or indirectly, through an intermediary source that I have not traced yet.
29. The theme of the columns of wisdom is referred to by Zoroaster ("Zoroaster, said the founder of the science of the stars in Babylon, has apparently raised 14 pillars, of which 7 of bronze and 7 of bricks, on which he had engraved the liberal arts, so that to preserve them for the use of the posterity in the eventuality of another flood") or to Hermes (al-Idris 1099-1166, who composed his *Geography* while at the Norman court in Sicily in 1154, who so reports: "In Achimin (Panopoli) a building is to be found called al-Berba, that had been built by the glorious Hermes before the deluge. He foresaw, by virtue of his art, that the world would have been destroyed by a catastrophe, ... And therefore at first he raised walls of terrestrial matter ... Afterward however he erected a building from the hardest stone, so as to make provision for the preservation of all the sciences which are useful to man, and said: "in case a catastrophe of water occurs, the buildings of soil will fall, but these will stay and preserve the science from destruction." When the deluge occurred, everything happened like Hermes had foreseen"). Cfr. J. Lindsay, *The Origins of Alchemy in graecoroman Egypt*, London 1970, ed. it. *Le origini dell'alchimia nell'Egitto greco-romano*, Rome 1984 pp. 120-21.

But Bernardus Trevisanus seems to polemize with all those that associated Pythagoras to Hermes in the recovery of the aboriginal wisdom, once more correlated to the liberal

- arts: "this Hermes was the one of whom in the Bible is written that after the deluge entered the valley of Hebron and there he found seven tables of marble-stone, and in each of them there was printed one of the seven Liberal Arts in principles; these tables were engraved before the deluge by the Sages of that period. They knew that the deluge would have come on all earth and that everything would have perished in it, and to make the Arts survive they carved them unto those marmoreal stones. Only the said Hermes found these Tables that are the foundation of all Arts and Sciences, and he was before the ancient law. ..." (B. Trevisanus, *Filosofia dei metalli*, in R. and S. Piccolini, *Biblioteca alchemica*, 1990, p. 20).
30. It is the conclusion of the deep analysis of L. Vibert, *PM Quatuor Coronati*: "the genesis of the entire work appears thus to be what had originally been designed as a history, that had been undertaken by Anderson on his own account; and that this history was written during the period in which Montagu was in charge, and was ... approved by the Grand Lodge" (L. Vibert, *Introduzione*, in J. Anderson, *Le costituzioni dei liberi muratori 1723*, Foggia 1991, p. 47).
  31. George Payne, Grand Master in 1718 and in 1720, when he installed the Duke of Montagu that followed him, he exhibited the Cooke manuscript, whose principal similar families of manuscripts are the Plot, Grand Lodge, Sloane, Roberts and Spencer. Anderson had at least a copy of it in vision.
  32. In the second note, on the children of Set: "certain vestige of the antiquity testifies that one of them, the devoted Enoch (that didn't die but had been elevated alive in sky), prophesied the conflagration of the Final Judgment (as told by St. Judas) as well as the Universal Deluge for the punishment of the world. On this latter he built his two large Columns (although some authors attribute it to Set), one of stone and the other of bricks, engraving then the Liberal Sciences, etc. The column of stone stayed in Siria up to the time of the Emperor Vespasian" (J. Anderson, *Le costituzioni dei liberi muratori 1723*, translation in Italian edited by G. Lombardo, Cosenza 2000, p. 5). The reference to Siria clarifies that the source of Anderson is *Antiquitates...* of Josephus Flavius: see note 27.
  33. J. Anderson, quoted work, Italian translation edited by G Lombardo, Cosenza 2000, p. 14. In note a short and not at all usual biography: "Pythagoras visited Egypt in the year of the death of Thales, and sojourning there amongst the priests for 22 years became experienced in Geometry and in the Egyptian sciences, till when he was imprisoned by Cambise king of Persia and sent to Babylon, where he had assiduous contacts with the Chaldean Magi and the Babylonian Hebrews scholars, from whom he acquired extraordinary knowledge that made it famous in Greece and in Italy, where afterward he reached full splendor and died when Mordecai was Prime Minister of state of Ahasuerus king of Persia, ten years before that the Temple of Zerubbabel was

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- finished.”
- It is necessary to point out that while G. Lombardo, translator of the Brenner edition, reports the “foundation of masonry” to the theorem of Pythagoras, in the translation signed by Gamberini the “foundation” is instead referred to the first book of Euclides (J. Anderson, *Le costituzioni dei liberi muratori* 1723, Foggia 1991). Consulted on the matter, Lombardo has confirmed to me that in the linguistic framework of Anderson the reference is indeed to the Pythagorean theorem, and not to the book of Euclides.
34. It is here to be added that the hands of the dukes form an equilateral triangle. The Constitutions therefore are situated between the equilateral triangle and the right-angled one, that is between heavens and earth, as emanations of the divine laws. The equilateral triangle and his half have been used as compositive forms for the frontispiece, and certainly for the principal figures. The height of the two dukes is equal to four triangles. The inclination of the leg and of the hair of the duke of Montagu, of the left side of the mantle and of the arm of the duke of Wharton correspond to the angle of 30°, that is of the right-angled triangle equal to half of the equilateral (that I will call Ö3). The position assumed by the legs of the duke of Montagu is equal to four forms Ö3, while the position of his successor is for evident reasons of deference reduced to a single form only. On the same form has been built the triangulation of the face of the duke of Montagu and of his arm. The roll of the Constitutions coincides with the height of the equilateral triangle, while the compass that the duke of Montagu hands to the duke of Wharton points out the median of the opposite side. As a matter of fact, we may conclude, the behavior of the two dukes are to be considered as conforming to the rectitude as summarized in the right-angled triangle Ö3: they are the right rectors of the Craft, according to the law.
35. The use of ‘right’ in the sense of ‘rite’ is attested by the Oxford, around the VIII Century, in Stanley Hist. Philos. (1687) 405/1: “Being initiated into the Orphick Solemnities, the Priest telling him, that they who were initiated into those Rights” and in Prior Carm. Sec. 36: “Numa the Rights of strict Religion knew;” (1700). Interesting are as well the ulterior semantic inflections in the field of architecture (1705 Addison Italy 390: “What Miracles of Architecture they would have left us, had they only been instructed in the right way”) and above all of the literature, in the *Lost Paradise* (1667 Milton P.L. ix. 352: “But God left free the Will, for what obeys Reason, is free, and Reason he made right”).
36. It is an annotation to the side of the nichomachean ethics (note to Vitruvius, LIV, introduction), quoted in A. Ceruti Fusco, Inigo Jones Vitruvius britannicus, Rimini 1985, p. 428.
37. Jamblicus, *De vita Pythagorica*, XXX 179-180.
38. *Ibid.*, 130-132. “Principle of the justice is therefore -Jamblicus concludes- the social community, the equality and a strict union in such a manner that everybody feels equally as they would form one single body and a single soul ...” (*ibid.*, 187). Also Reuchlin synthesizes the political constitutions in the triangle: “If you don’t think that it would be possible to find the best part of these doctrines amongst the disciples of Pythagoras, Then I could reduce everything to mathematical proportions: in fact 1 and 2 through a first progression make 3, and here is the state, 3 times 3 makes 9, and here is the divinity, 3 times 4 makes 12 and this is the private life ... Therefore the state is a triangle, the private life a square” (J. Reuchlin, *De arte cabalistica*, work mentioned, p. 136). On the lines of Jamblicus, Mackey certainly expresses himself when he affirms, in the chapter on Pythagoras that “The right angle was an emblem of morality and justice.” Jamblicus is in fact quoted, together with Porphyrius, to support other points of the same chapter (A. G. Mackey, *A Lexicon of Freemasonry*, work mentioned, ad vocem).
39. The teaching comes down directly from Porphyrius, for whom the justice is the supreme virtue and the supreme harmony, that aims to the equilibrium between the other virtues and sees that no one prevail in an unilateral way. The justice is the heroic viaticum: “Nor however indiscriminately said api all the souls that go toward the generation, but only those that should conduct a life according to justice and, after having accomplished the deeds pleased to gods, return again” (Porphyrius, *De Antro Nimpharum*, Milan 1974, XIX).
40. “Principle of justice is therefore the social community, the equality and a strict union in such a manner that everybody feels equally as they would form a single body and a single soul” (Jamblicus, *De vita Pythagorica*, XXX, 167).
41. *A Mason’s Examination*, published 11-13 April 1723 in *The Flying-Post* or *Post-Master*, now collated in *Early Masonic Catechisms*, edited by Carr, 1963, p. 73.
42. H. A. Francken, *Francken Manuscript* 1783, work mentioned, p. 110.
43. A. G. Mackey, *A Lexicon of Freemasonry*, work mentioned, ad vocem. Mackey had been conferred the 33° degree of the Scottish Rite.
44. “The Lodge, styled a Supreme Tribunal, is hung in white. There are ten gilded columns, and the words “Justitia” and “Equitas” in the East, as well as the Tetractys of Pythagoras” (C. T. McClenachan, 33°, *The Book Of The Ancient And Accepted Scottish Rite Of Freemasonry: Containing Instructions In All The Degrees, From The Third To The Thirty-Third, And Last Degree Of The Rite*, New York, 1914, Macoy Publishing and Masonic Supply Company). In the *Rituals of the Supreme Scottish Council of 1804* the tetractys is not mentioned. It appears in A. Pike, *Magnum Opus*, 1857, p. XXXI, 1.
45. S. Prichard, *Masonry Dissected* being a Universal and Genuine description of all its Branches from the Original to this Present Time. As it it delivered in the Constituted Regular Lodges both in City and Country ... , London 1730, printed for J. Wilford.
46. Prichard insinuates that we are dealing with an imposture: “but if after the Admission into the Secrets of Masonry, any new Brother should dislike their Proceedings, and reflect upon himself for being so easily cajoled out of his Money ...”; “of all the Impositions that have apper’d amongst Mankind, none are ridiculous as the Mistery of Masonry ...” (S. Prichard, *Masonry Dissected* ..., in *Early Masonic Catechisms*, work mentioned, pages 160 and 170).
47. *A Defence of Masonry*, Occasion’d by a Pamphlet called *Masonry Dissected*. Printed for J. Roberts, MDCCXXXII. The text was publicized in the *Daily Post* of December 15 1730, while it shows the year 1731 on the frontispiece (Cfr. the reproduction in *AQC XXVI*, p. 240 and foll.). Gould attributed it to Martin Clare, that prepared a discourse concerning Prichard, as mentioned in the 1733 minutes of the Lodge 73 of Lincoln (R. F. Gould, *The Concise History of Freemasonry*, 1920, p. 218). But Wonnacot has shown that the identification of the discourse of Martin Clare with the *Defence of Masonry* is not to be taken for granted (*AQC XXVIII*, pp. 80-86). That *A Defence of Masonry* was to be considered the “official” answer to Prichard is shown by its appearance within the andersonian Constitutions of 1738. In the same year the same document is included as well in *Smith’s Pocket Companion for Free-Masons*.
48. *Ibid.*, chap. IV, p. 219.
49. *A Defence of Masonry*, in *Early Masonic Catechisms*, work mentioned, p. 216.
50. The Pythagorean silence will be one of the leit-motiv of the masonic literature on the society. Among the so many cases, the nearest to 1730 is Ahiman Rezon: “Thus, in the school of Pythagoras, we find it was a rule that every novitiate was to be silent for a time, and refrain from speaking, unless when a question was asked; to the end that the valuable secrets which he had to communicate might be the better preserved and valued.”
51. *Ibid.*, p. 217. In the note it is mentioned the comment of Proclus to Euclides, which become known in England through the preface of John Dee to Euclides (*Mathematical Preface*, in *The Elements of Geometrie of the most auncient Philosopher Euclide of Megara*, London 1570). Peter French has signalled “curious similarities between the Constitutions of the Freemasons by James Anderson and the *Mathematicall Preface* of John Dee. (P. French, *John Dee. The world of an Elizabethan Magus*, 1987, Ark edition, p. 161 in note).
52. *A Defence of Masonry*, in *Early Masonic Catechisms*, work mentioned, p. 218: “But before he (The initiate to the Essenians society, note of the author) was receiv’d as an establish’d Member, he was first to bind himself by solemn Obligation and Professions, to do Justice...”; the cursive printing is contained in the original text. The information on the importance of Justice among the Essenians, whose chief was styled “Master of

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## Pythagorean

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- Justice,” derive from Bell. Jud., 2, VIII, by Josephus Flavius: “these men conduct the same style of life that among the Greek has been ordered by Pythagoras.”
53. The correlation postulated in *A Defence of Masonry* will be resumed and capsized: Oliver will dare to affirm with boldness that Pythagoras was “initiated in the Jewish system of Freemasonry” (Landmarks, vol. II, p. 412) and Mackey, with similar boldness follows it: “Pythagoras derived much if not all of the knowledge and the ceremonies with which he clothed the esoteric school of his philosophy” from the Essenians (A. G. Mackey, *A Lexicon of Freemasonry*, 1869 ad vocem Antiquity of Masonry). In Mackey, *Encyclopedia of Freemasonry* instead, precedent to the Lexicon, Pythagoras is not quoted. On the base of these presumed and bold correlations that emphasize Josephus Flavius (see note 15) a rich seam of fiction-masonry, today very profitable, has been produced: *The Hiram’s key*, a best-seller constructed by happily transforming legends and masonic myths in a pseudo-historical story, by trying to exaggeration the boldness of Oliver and Mackey, and happily tell tales of masonic rituals compiled by Christ and the Essenes.
54. Some more news are necessarily to be added here. Among the English Platonists, Henry More certainly followed the pythagorising line of Platonism, and had some influence on the young Newton (see note 58). We would also need to investigate upon Thomas Tryon, to whom Alex Gordon devoted in 1871 a biography by the eloquent title of: *A Pythagorean of the Seventeenth century*. I suppose that may be worthwhile reading Tryon’s 1691 *The Way to Health*, that evidently deals with the *salus* or pythagorean *yegeia*, being this the goal of the initiatory mystical exaltation. In 1657 an English edition of the comment of Hierocles to the golden Verses is published: *J. Hall (of Gray’s Inn), Hierocles upon the Golden Verses of Pythagoras ...* Englished by J. H., 1657. Translation in English of Cocchi’s essay on the Pythagorean Food: *The Pythagorean diet, of vegetables only, conducive to the preservation of health, and the cure of diseases*. A discourse delivered at Florence, in the month of August, 1743 by Antonio Cocchi, ... Translated from the Italian. London, printed for R. Dodsley, and sold by M. Cooper, 1745. Five years later, Cocchi’s essay would be translated in French, at Geneva. Antonio Cocchi was initiated in the Florentine Lodge of the English on August 4, 1732: he is the first Italian whose initiation to masonry has been documented (Cfr. C. Francovich, *Storia della Massoneria in Italia dalle origini alla Rivoluzione Francese*. Florence, 1974). He was the personal physician of Theophilus Hastings, count of Huntingdon. In the ‘40 he will be in London.
55. “Dr. Desaguliers, who later became its secretary for a long period of years, was the “father of the Grand Lodge System” and was one of Sir Isaac Newton’s closest friends. A

Lodge largely composed of Royal Society members met in a room belonging to the Royal Society Club in London. At a time when preachers thundered against these scientists, when newspapers thundered against them, street crowds hooted at them, and neither Oxford nor Cambridge would admit science courses, Masonic Lodges invited Royal Society members in for lectures, many of which were accompanied by scientific demonstrations...” (H. L. Haywood, Supplement to Mackey’s *Encyclopedia of Freemasonry*, Richmond, Virginia 1966, Macoy Publishing, p. 1363).

As a experimenter of the Royal Society, Desaguliers had the crucial role of popularizer of the newtonian theories, and in 1734 published a course of experimental philosophy often republished thereafter (J. T. Desaguliers, *A Course of Experimental Philosophy*, London, 1734. 2 vols. pp. Xii+ 463. XV+ 568. 78 plates). It is less known that Desaguliers had a meaningful role at the origins of the industrial revolution: with Daniel Niblet and William Vreem he obtained by King George “exclusivity” in 1720 for a patent of a steam engine (Heating by Steam for various Manufacturing Purposes, patent no. 420 of 1720). Extremely meaningful is the allegorical poem in which the pastor presents the newtonian system as a “model of government”: J. T. Desaguliers, *The Newtonian System of the World, the Best Model of Government, an Allegorical Poem*. Westminster: Printed by A. Campbell for J. Roberts, 1728.

Still to him we owe the introduction to newtonian philosophy (J. T. Desaguliers, *Introduction to Sir Isaac Newton’s philosophy*) and the English translation of Gravesande’s introduction to the newtonian philosophy (Mathematical elements of natural philosophy confirmed by experiments: or an introduction to Sir Isaac Newton’s philosophy, written in Latin by William James’s Gravesande; translated into English by J. T. Desaguliers). He translated as well texts of hydrostatics (Mariotte Edme., *The Motion Of Water And Other Fluids: Being a Treatise of Hydrostaticks*, Translated by J. T. Desaguliers) and of “mechanics of the fire” of the French author Gauger. His machines are to be found at the museum of Physics of the University of Coimbra and one of them, the “Tribometer,” can also be admired at the cabinet of physics of the “Sapienza” University in Rome.

56. It is enough reading the first lines for realizing it: “Adam, progenitor of the all of us, created as a image of God, the Great Architect of the Universe, must have had the Liberal Sciences, particularly the Geometry, inscribed in his heart; the principles of the latter, in fact, will be still from the Fall in the same hearts of his descendants, and with the passage of time will be organized in duly manner according to the method of the propositions, in conformity to the laws of the proportion drawn from the observation of the Mechanics. Accordingly, the mechanical Arts have offered to the scholars the possibility of synthesizing the elements of Geometry into a Method, noble Science that, distilled in this way, represent

the foundation of all other Arts (particularly of the Masonry and Architecture) and the rule that establishes canons and applications.”

With references to the principles of geometry, so as to the propositions and finally to the observation of the mechanics, these elements were to be considered by the readers of that period, akin to the newtonian *Principia mathematica*, as articulated by propositions, and to the mechanical developments that from those derived.

57. Cfr. E. Garin, *Rinascite e Rivoluzioni. Movimenti Culturali dal XIV al XVIII secolo*, Bari 1975 (and 1992), p. XIV.

58. Quoted from P. Odifreddi, *Pitagora, la matematica dell’armonia*, in “*La Stampa*” 7 May 1998, now collated in id., *Il computer di Dio*, Turin 2000. Odifreddi has suggested to me the Westfall as a source. Pythagoras is mentioned by Newton in the general scholium to the eighth proposition of the *Principia mathematica* of 1686. While mentioning it, he makes reference as sources to Cicero, Anaxagoras, Tales and above all to the sixth chant of the *Aeneid*, well known for the descent to the shades and the golden bough. Only that in the sixth chant Pythagoras is not mentioned. It is difficult to think that a material error has occurred, especially when the quotations are so circumstantial. In reality Newton “pythagorically” reads the virgilian descent to the Shades and the whole *Aeneid*, and that would explain the insisted correlation between the chant of the golden bough and the Hiramite legend contained in *A Defence of masonry*: a further signal of the newtonianism of the English masonry of the origins.

In the notes to the scholium, as translated into English in 1729 by Andrew Motte, the passage reads as follows: “This was the opinion of the Ancients. So Pythagoras, in Cicer. *De Nat. Deer. Lib. I. Thales, Anaxagoras, Virgil, Georg. Lib. Iv. Ver. 220*; and *Aeneid lib. vi. ver. 721. Philo Alleger*, at the beginning of lib. I. Aratus, in his *Phaenom.* at the beginning.” Newton had met, while reading the keplerian *Harmonia mundi* (16



fascinating revival of Pythagorism.

## Dispensationalism

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endtimes scenario was yet to come—appears to have been gaining popularity within Christian communities at this time.

John Nelson Darby (November 18, 1800 - April 29, 1882) developed and organized futurism into a system of prophetic teaching called dispensationalism and is claimed to have originated the secret rapture theory wherein Christ will remove his true believers from this world without warning. While Darby, an influential figure, if not founder, of the original Plymouth Brethren,<sup>4</sup> was an early proponent of a pre-tribulation rapture doctrine, the influence on his views by Margaret Macdonald (b. 1815, Port-Glasgow, Scotland) is

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controversial.<sup>5</sup> An objective reading of Miss Macdonald's vision does not appear to reveal any reference to a pre-tribulation rapture.

It is known that Darby knew Miss Macdonald, and her family,<sup>6</sup> and had visited them. He had stayed with them for three days at or around the time of Margaret's revelation.<sup>7</sup>

Congregationalist preacher Cyrus Ingerson Scofield (1843-1921), influenced by Darby and the Plymouth Brethren, wrote *The Scofield Reference Bible*, a widely distributed and influential text that promoted the teaching of the Secret Rapture, gaining it wide acceptance.<sup>8</sup>

Who first taught the pre-tribulation rapture is not a question easily answered. Southern Baptist evangelist, John L. Bray, recently wrote: "Now I have the Photostat copies of a book published in Philadelphia, Pennsylvania, in 1788 but written in 1742-1744 in England, which taught the pretribulation rapture before Lacunza."<sup>9</sup> A number of authors, notably Grant Jeffrey,<sup>10</sup> have published citations of several pre-Macdonald sources describing a raptured Church and teaching the pretribulation rapture—some written as early as the second century.

Claims that Ribera's writings influenced Lacunza, Lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D. L. Moody, and Moody influenced the Pentecostal Movement have also been the topic of much discussion. Because the writings of these men did not always agree on specifics, and because individual commentators have had their own beliefs, the actual history of dispensationalism and its many streams continues to be a controversial subject.<sup>11</sup>

## References

1. Barnabas 13:3-6, 9: "(3) And in the beginning of the creation he makes mention of the sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and rested the seventh day, and sanctified it. (4) Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. (5) For with him one day is as a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore children, in six days, that is, in six thousand years, that all things shall be accomplished. (6) And what is that he saith, And he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon and

the stars; and he shall gloriously rest in that seventh day. -snip- (9) Lastly he saith unto them; Your new moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world." *Lost Books of the Bible*. World Bible Publishing, 1926. Alpha House. pp. 160-61

2. Francisco de Ribera (1537-1591), Francisci Riberae presbyteri Societatis Iesu, et sacrae theologiae doctoris, In librum duodecim Prophetarum commentarij : sensum eorundem prophetarum historicum, & moralem, persaepe etiam allegoricum complectentes ; cum qvator copiosis indicibvs. Romae. : Ex typographia Iacobi Tornerij., M.D.XC. 2v ; 40 ; Francisci Riberae ... in librum duodecim Prophetarum commentarij, etc. Salmanticae : Excudebat G Foquel, 1587. 2 vol. ; fol. ; Francisci Riberae Villacastinensis presbyteri Societatis Iesu, doctorisq[ue] theologi in sacram b. Ioannis Apostoli, & Euangelistae Apocalypsin commentarij : Cum quinq[ue] indicibus ... His adiuncti sunt quinq[ue] libri de Templo, & de ijs quae ad Templum pertine[n]t, ad multorum locorum, tam Apocalypsis, quam reliquorum librorum intelligentiam cum primis vtiles. Salmanticae : Excudebat Petrus Lassus., M.D. XCI. 2v in one, [8], 333, [41], 222, [34] p ; fol.
3. Manuel Lacunza Y Díaz, *The Coming of Messiah in glory and majesty*. By Juan Josafat Ben-Ezra. Translated from the Spanish, with a preliminary discourse by E. Irving. (A critique of the work composed by Juan Josafat Ben-Ezra, entitled "the Coming of Messiah in glory and majesty," by M. R. P. Fr. Paul, of the Conception, of the Order of the Barefooted Carmelites.). London : Thames Ditton [printed] : L. B. Seeley & Son, 1827. 2 vol. ; 8o.
4. *The Brethren movement had its beginning in Dublin in 1825*.
5. See Dave MacPherson, *The incredible cover-up : the true story on the pre-trib rapture*. Rev. and combined ed. Plainfield, N.J. : Logos International, c1975. xiii, 162 p., [2] leaves of plates : ill. ; 21 cm.
6. See the Fry manuscript. The "Fry Collection" of letters and tracts exists among Christian Brethren on the Isle of Wight, and is composed of material from the personal effects of Benjamin Wills Newton, a young Oxford don who was involved in the foundation of the Plymouth meeting in 1832 and who was its leading figure in the period leading up to the schism of 1845 in which he and Darby were the main protagonists. Mr. A. C. Fry was a member of the Open Brethren. Cited in "The Origins and Early Development of the Plymouth Brethren." Peter L. Embley Cheltenham : St. Paul's College, August 1966. [bruederbewegung.de/pdf/embley.pdf](http://bruederbewegung.de/pdf/embley.pdf).
7. He left a record of his opinion of them in *The Collected Writings of J. N. Darby*, Darby, John Nelson. Edited by William Kelly. London : G Morrish, [1867-1900?] 34 vol. ; 8o. vol. 6: 448-450.
8. C. I. Scofield, *The Scofield Reference Bible : the Holy Bible, containing the Old and New Testaments : Authorized Version, with a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, and index : to which are added helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs / edited by C.I. Scofield*. New York : Oxford University Press, American Branch ; London : Henry Frowde, 1909. 1362, [12] leaves of plates : 15 col. maps, col. plan ; 21cm. Includes indexes.
9. John L. Bray, *Matthew 24 fulfilled*. Lakeland, Fla. : J. L. Bray, 1996. 304 p : ill., maps ; 22 cm. Includes bibliographical references (p. 286-293) *Matthew twenty-four fulfilled*. Pages 294-304 blank for notes. Also see: *The Pre-Tribulation Rapture Teaching and The Origin of the Pre-Trib Rapture*. Cited on [raptureready.com/rr-margaret-mcdonald.html](http://raptureready.com/rr-margaret-mcdonald.html), 2004/03/19.
10. Grant R. Jeffrey, *The signature of God : astonishing Biblical discoveries* London : Marshall Pickering, 1998, xi, 275 p ; 22 cm ; Final warning Eugene, Or. : Harvest House, c1996. 508 p. : ill. ; 18 cm.
11. For citations that Margaret Macdonald was the originator of the concept, see Dave MacPherson (b. c. 1933), *Scholars Weigh My Research*, in which he claims to have debunked the Darby origins of pre-tribulationism. Also by Dave MacPherson: *The Unbelievable Pre-Trib Origin*. Heart of America Bible Society, 1973 ; *The Late Great Pre-Trib Rapture*. Heart of America Bible Society, 1974 ; *The incredible cover-up : the true story on the pre-trib rapture*. Rev. and combined ed. Plainfield, N.J. : Logos International, c1975. xiii, 162 p., [2] plates : ill. ; 21 cm. ; *The great rapture hoax*. Fletcher, N.C. : New Puritan Library, c1983. 210 p. ; 21 cm. ; *Rapture?* New Puritan Library, 1987 ; *The Rapture Plot*. Millennium III Publishers, 1994 ; *The Three R's: Rapture, Revisionism, Robbery*. P.O.S.T., 1998.

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## Dispensationalism

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Francis Nigel Lee: "Dave MacPherson, in his various books, has made a major contribution toward vindicating Historic Christian Eschatology. The 1830 innovations of the disturbed Margaret Macdonald documented by MacPherson—in part or in whole—immediately spread to Edward Irving and his followers, then to J. N. Darby and Plymouth Brethrenism, and were later popularized by the dispensationalistic Scofield Reference Bible, by Classic Pentecostalism, and by latter-day pretribulationists like J. F. Walvoord and Hal Lindsey." J. Gordon Melton (editor): "According to the best scholarship available, the pretribulation, premillennial eschatology originated among members of the Catholic Apostolic Church as a result of a vision and revelation to Margaret MacDonald. See Dave MacPherson, *The Unbelievable Pre-Trib Origin.*" (Encyclopedia Of American Religions, 1978).

Cf.: Roy A. Huebner, *Precious Truths Revived and Defended Through J. N. Darby*, Vol. 1. Present Truth Publishers, 1991: claims that Darby first began to believe in the pre-tribulation rapture and develop his dispensational thinking while convalescing from a riding accident during December 1826 and January 1827, providing evidence that Darby was not influenced by Margaret Macdonald, Lacunza, Edward Irving, or any of the Irvingites.

Max S. Weremchuk, John Nelson Darby: *A Biography*. Loizeaux Brothers, 1992: "Having read MacPherson's book I find it impossible to make a just comparison between what Miss MacDonal 'prophesied' and what Darby taught. It appears that the wish was the father of the idea." (p. 242).



## Rome

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prejudice to any future revision of the CIC, confirms and declares the following:

- 1) The canonical rules, insofar as they pertain to the question under consideration, are in no way changed, and therefore retain their full force.
- 2) Consequently, neither the excommunication nor the other penalties provided are abrogated.
- 3) *The elements in the above-mentioned*

*letter which concern the interpretation of the canon in question are to be accepted (as was the intention of the Sacred Congregation) only as an appeal to general principles for interpreting penal laws for the resolution of cases involving individual people which can fall under the judgment of the Ordinary of the place. But it was not the intention of the Sacred Congregation that the ability be demanded from the Episcopal Conferences of publicly bringing forth judgment of a general character on the nature of masonic associations which involves derogations from the aforementioned rules.*

Rome, from the Office of the Sacred Congregation for the Doctrine of the Faith, Feb. 17, 1981<sup>3</sup>

*1983 One who joins an association which plots against the Church is to be punished with a just penalty; one who promotes or moderates such an association, however, is to be punished with an interdict.*

Canon 1374 of The Code of Canon Law; effective 27 November 1983. This replaced Canon 2335 of the 1917 codification.

*1983 While the former excommunication of Catholics who joined Masonic societies has not been repeated in this Code, a sanction can be imposed on those who join associations that work against the Church, and an interdict can be placed on those who promote or run such groups. Whether Masons fall within these strictures must now be determined by authorities within the particular churches.*

Commentary to The Code of Canon Law; 27 November 1983.

*1983 It has been asked whether there has been any change in the Church's decision in regard to Masonic associations since the new Code of Canon Law does not mention them expressly, unlike the previous code.*

*This sacred congregation is in a position to reply that this circumstance is due to an editorial criterion which was followed also in the case of other associations likewise unmentioned inasmuch as they are contained in wider categories.*

*Therefore, the Church's negative judgment in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and, therefore, membership in them remains forbidden. The faithful, who enroll in Masonic associations are in a state of grave sin and may not receive Holy Communion.*

*It is not within the competence of local ecclesiastical authorities to give a judgment*

*on the nature of Masonic associations which would imply a derogation from what has been decided above, and this in line with the declaration of the sacred congregation issued Feb. 17, 1981.*<sup>4</sup>

*In an audience granted to the undersigned cardinal prefect, the Supreme Pontiff John Paul II approved and ordered the publication of this declaration which had been decided in an ordinary meeting of this sacred congregation.*

Rome, from the Office of the Sacred Congregation for the Doctrine of the Faith, Nov. 26, 1983 English translation from Latin. Joseph Cardinal Ratzinger, Prefect. Father Jerome Hamer, O.P., Titular Archbishop of Lorum, Secretary." Declaration of the Sacred Congregation for the Doctrine of the Faith"; 26 November 1983.<sup>5</sup>

2000 Below is the text of a letter from the Office of the Archdiocesan Tribunal, Archdiocese of Los Angeles, dated September 15, 2000, to the Masonic Service Bureau of North America:

*Thank you for your inquiry of September 11, 2000 directed to Cardinal Mahoney, on whose behalf I am replying. The question is "whether a practicing Catholic may join a Masonic Lodge."*

*Unfortunately, the matter is too complex for a straightforward "yes" or "no" answer. But at least for Catholics in the United States, I believe the answer is probably yes. Permit me to explain this qualified response.*

*Your letter states that a member's "allegiance to one God is all we require." To the extent that this is an accurate statement of the organization's beliefs and teachings, and that its activities are humanitarian and charitable in nature, there is no reason to prevent a practicing Catholic from joining.*

*Past history, of course, has muddied the waters because earlier church law (prior to November 27, 1983) specifically named Masonic groups as a forbidden society (canon 2335, 1917 Code). The dialogues between Catholic and Masonic representatives in the years since the Second Vatican Council were generally very positive and yet did not resolve questions or concerns raised in certain parts of the world.*

*As a result, the Congregation for the Doctrine of the Faith in Rome issued a statement one day before the new Code of Canon Law took effect (November 26, 1983), in which it held that since Masonic principles were still contrary to the teachings of the*

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Rome

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*Church, Catholics would commit a grave sin in belonging to Masonic associations and so could not receive Holy Communion.*

*Because this declaration has not been superseded by any further official statements, the question keeps recurring about its interpretation and application. There is no agreement among the experts in church law who have considered the matter. Consequently one can only judge the individual circumstances in light of the principles that clearly do apply. These principles are set forth in canons 1374 and 1364 of the 1983 Code, which forbid a Catholic from joining "an association which plots against the Church" and impose penalties for heresy under certain conditions.*

*If "a particular Masonic lodge truly promoted heretical teaching or conspired against the interests of the Church" (Ronny E. Jenkins, "The Evolution of the Church's Prohibition Against Catholic Membership in Freemasonry," The Jurist, 56 (1996), pg 735,) then a Catholic would be bound to avoid membership.*

*The reason, then, I answer 'probably yes' is because I am unaware of any ideology or practice by the local lodges that challenges or subverts the doctrine and interests of the Catholic Church. In the previous paragraph, I have cited the article which best presents the current state of the question. The 1974 newspaper clipping that you enclosed with your letter probably refers to a letter written by Cardinal Seper, then in charge of the same doctrinal congregation mentioned above, which was addressed to certain bishops. In this letter one can see the movement at that time from a blanket prohibition to the application of a case-by-case judgment whether a group did in fact conspire against the Church. The history of the development of the Church's current law suggests that this case-by-case approach is what canon 1374 on forbidden associations intends.*

*Please forgive this lengthy reply, but a shorter one would not do justice to those inquirers who are aware that the matter is still controversial. I thank you for giving me the opportunity to learn more about it myself, and I close by asking God's blessing on your well-known endeavors to relieve human suffering and assist the needy.*

Rev. Thomas C. Anslow, C.M., J.C.L. Judicial Vicar ~ Posted by Gene Goldman into alt.freemasonry on September 15, 2001.

Freemasonry on Rome 1991. Bearing in mind ...the absence of mention of Freemasonry in the

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1983 codification of canon law it would appear that...a Catholic may join regular freemasonry but ought to consult his bishop, through his parish priest, not for permission to join but to ascertain the nature of the jurisdiction concerned.<sup>6</sup>

*Although the Code of Canon Law does not specifically prohibit a Catholic from joining a masonic association, Cardinal Ratzinger continues in his opposition. This has led to such situations as Archbishop Legaspi of Cacaes, the conservative President of the Catholic Bishops' Conference of the Philippines, echoing Cardinal Ratzinger in his March 1990 draft of "Guidelines on Membership in Free Masonic Association" while in the same period Archbishop Talamayan of Tuguegarao is noted as giving the address at a lodge installation meeting and inviting freemasons to visit him. Note that some eighty percent of the freemasons in the Philippines are Roman Catholic. There are many examples of prominent Catholics associated with the Craft, too many to mention here.*

Refences

1. The Sacred Congregation for the Doctrine of the Faith is the title of the Vatican department which in 1965, under Pope Paul VI, took the place of the Holy Office which had itself been established in 1908 in succession to the Inquisition. The severe tribunal is said to have claimed its last victim in 1813 and it had been suppressed as such in Spain in 1834. Thereafter its functions were restricted to such matters as the detection of heresy

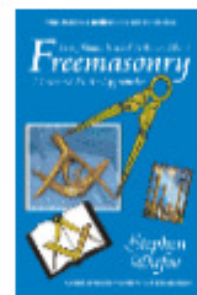
2. References to Catholics and the Church are to Roman Catholics and the Church of Rome. While the Orthodox Catholic Churches, in the main, also condemn Freemasonry, several of the smaller Catholic Churches such as the Old Catholic Church have no official opinion on Freemasonry
3. Latin text appended at [freemasonry.bcy.ca/anti-masonry/declarations.html](http://freemasonry.bcy.ca/anti-masonry/declarations.html)
4. Declaration on Masonic Associations *Quaesitum est*
5. Cf.: AAS 73 (1981) pp240-241.
6. *The Church of Rome and Freemasonry*, a paper presented in Quatuor Coronati Lodge No. 2076 by Bro. Will Read on May 9, 1991. The Quatuor Coronati Lodge was founded in 1884 with the objective of developing "for brethren everywhere an interest in research; to encourage study of the many facets of Freemasonry... (and)... to attract the attention and to enlist the cooperation of masonic scholars in all parts of the world." (Transactions of the Quatuor Coronati Lodge No. 2076; Volume 104 for the year 1991: ISBN 0 907655 21 1.)



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## Philosophia

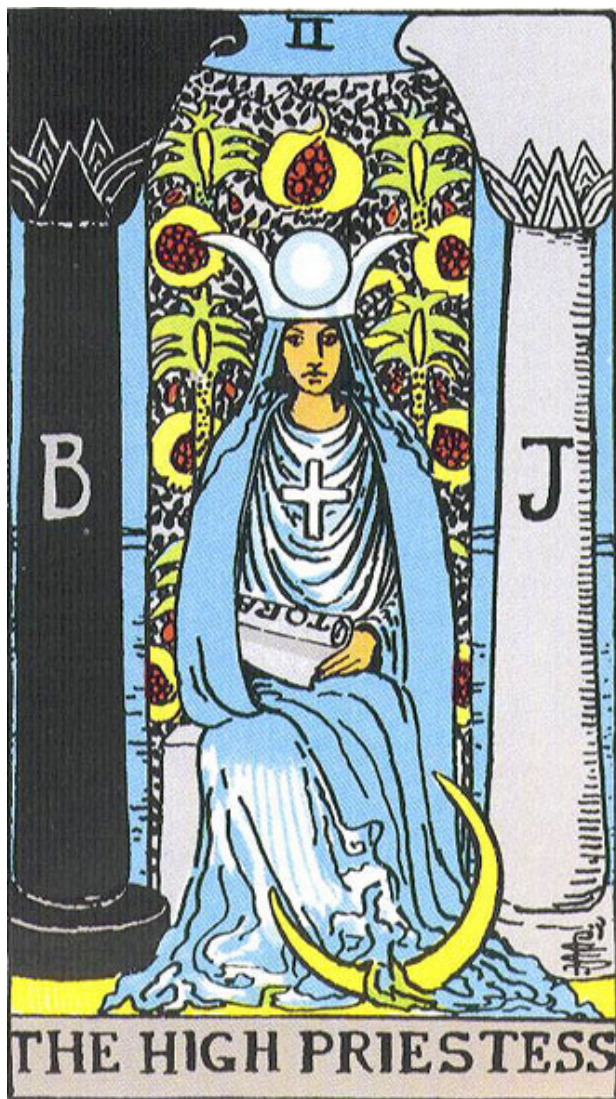
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initiation he has reached a certain level, or “degree”, relevant to the knowledge or even to the wisdom: the so-called “Little Mysteries”; after next nine years, the Poet completed his initiatory path, gaining the “Great Mysteries”, relevant to metaphysics. Oddly, Italian literary critics refuse this in-terpretation, thus inducing students to believe Dante was a precocious Latin lover!

The Tarots’ ninth Atouts is the Hermit: an old man who walks in the night, keeping a staff in his left hand and a lamp in the right one.

The Hermit is a card of introspection and analysis. This is not a time for socializing; the card suggests, instead, a wish for peace and solitude. Nor is it a time for action, discussion or decisions. It is a time to think, organize, ruminate, take stock. There may be feelings of frustration and discontent during this time of withdrawal. But such times lead to enlightenment, illumination, clarity. The Hermit represents a wise, inspirational person, friend, teacher, therapist: a true ‘master mason’, we might say, who can shine a light on things that were previously mysterious and confusing.

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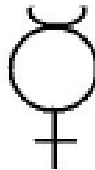
There is also another picture on which I would like to draw your attention. It is the 2<sup>nd</sup> Atouts of the Major Arcanes, the High Priestess, as depicted in the Waite-Smith version.

The Masonic influence is clear, although the context – and the meaning – of the card is different from the Philosophia’s one. Anyway I found astonishing likenesses between the pictures, so one can infer that they deliver the same message.

The High Priestess sits between Boaz and Jachin, the Masonic pillars. At her feet there is the crescent. In Hermeticism, the moon is relative either to mind, if it is waxing, or to sex if it is waning.

The moon is at her feet: she has full control of her emotions. A cross is embroidered on her suit, amid her chest, thus stressing the heart as symbol of the centre.<sup>8</sup>

Her crown has two visors, that are alike the horns of a ram. This is an important feature. We know that in alchemy mercury symbolizes the mental activity, the communication, the intelligence. There are two signs which refer to it, as displayed below.



The former points at the “vulgar mercury”, that is, the ‘mental’ – the crescent is on to the circumference; the latter, instead, is symbol of the “philosophical mercury” – the crescent being replaced by two horns.



By this term alchemists pointed at the mental activity of the Adept who casts out his thoughts for the benefit of humankind. As an example, see the statue of Moses, by Michelangelo, in St. Peter’s.

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By studying the symbol of Philosophia, I gained the following understanding: Freemasonry’s aim consists essentially in reaching balance. We are taught to balance feelings and thoughts, as we are reminded also by Boethius. His woman stays between  $\Theta$  theoria, and  $\Upsilon$  praxis, that is, between



“contemplation” – this being the true meaning of the Greek word – and “action”.

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## Philosophia

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In The Freemason Bro. Eugen Lennhof wrote that Freemasonry neither is, nor cannot be the Holy Grail's knights' monastery. It is a society set up by men for other men. Freemasons are essentially builders, Golden Builders, as pointed out by Tobias Churton in his homonymous book. We read in the introduction:

So who are these 'Golden Builders'? The title is taken from Blake's extraordinary poem and prophecy, Jerusalem (1804). Blake's 'Golden Builders' are building the city of Golgonooza, built from sacrifice of self (Golgotha)<sup>10</sup> and the basic stuff and substance (ooze) that is visible life.

I am aware there will be always some people that will judge it not enough and therefore will be longing for reaching lofty heights. For me, however, it's quite much.

### References

1. Anicius Manlius Severinus Boethius. Roman statesman and philosopher, often styled "the last of the Romans", regarded by tradition as a Christian martyr, born at Rome in 480; was executed at Pavia in 524 or 525. Descended from a consular family, he was left an orphan at an early age and was educated by the pious and noble-minded Symmachus, whose daughter, Rusticana, he married. As early as 507 he was known as a learned man, and as such was entrusted by King Theodoric with several important missions. He enjoyed the confidence of the king, and as a patrician of Rome was looked up to by the representatives of the Roman nobility. When, however, his enemies accused him of disloyalty to the Ostrogothic king, alleging that he plotted to restore "Roman liberty", and added the accusation of "sacrilege" (the practice of astrology), neither his noble birth nor his great popularity availed him. He was cast into prison, condemned unheard, and executed by order of Theodoric. During his imprisonment, he reflected on the instability of the favour of princes and the inconstancy of the devotion of his friends. These reflections suggested to him the theme of his best-known philosophical work, the *De Consolatione Philosophiae*, Consolation of Philosophy.
2. Translated into English prose and verse by H.R. James, M.A., Ch. Ch. Oxford, Gutenberg Project.
3. *Bhagavad-Gîtâ* VII, 7
4. R. Guénon, *The Chain of worlds*, in *Symbols of Sacred Science*, Sophia Perennis, Hillsdale, New York 2004, p. 355
5. The treatise *De Coelesti Hierarchia*, which is ascribed to St. Denis the

Areopagite, and which exercised so strong an influence upon the Scholastics, treats at great length of the hierarchies and orders of the angels. They are divided into three ternaries: Angels, Archangels, Virtues; Powers, Principalities, Dominations; Throne, Cherubim and Seraphim.

6. *Vita Nova* I and II
7. T. Darel, *Vers l'Unité*, July-August and September-October 1926, quoted by R. Guénon in *Heart and Brain, in Symbols of the Sacred Science*, p. 407
8. cf. G. Lombardo, *The Cross*, Lodge Room International Magazine, issue 09 2006
9. T. Churton, *The Golden Builders*, Boston 2005, p.xiv
10. Masonically, to smooth the rough ashlar



## Why

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fraternity by which character is built and moral fiber strengthened, then it can only be a fraternity blessed by God. If its members take their religious duties with utmost seriousness and if, through its light, they make religion the pole star of their actions, the criterion of their decisions and the standard by which their choices and options are resolved, then Masonry can be a fraternity blessed by God.

*"In a day of mistrust, suspicion, discrimination, separation and even hatred, Freemasonry removes the distance between men. Friendship, morality, and brotherly love are the hallmarks of our relationships. There is a basic integrity in the Fraternity so often lacking in many of life's relationships.... Let me quickly and emphatically say that Freemasonry is not and has never been a religion; however, Freemasonry has always been a friend and ally of religion. In 50 years as a minister and as a Mason, I have found no conflict between my masonic beliefs and the Christian faith."*

*"My Masonic activities have never interfered with my loyalty to and my love for my Church. Quite the contrary, my loyalty to my Church has been strengthened by my Masonic ties. Good Masons are good Churchmen."*

*"Let no one say you cannot be a Christian and a Mason at the same time. I know too many who are both and proud to be both."*

*But we are proud, as Masons, that members of all faiths have found value in the*

*fraternity. Rabbi Seymour Atlas, holder of some of the highest Masonic honors, writes of what he finds in Masonry: "I was brought up in a religious home, a son of a Rabbi with seven generations of Rabbis preceding me ... I am proud to be a Mason who believes in the dignity of God's children and opposes hatred and bigotry, and stands for truth, justice, kindness, integrity and righteousness for all."*

Bishop Carl J. Sanders  
United Methodist Church

### Why I am a Freemason

By The Reverend Louis R. Gant, 33  
District Superintendent  
The United Methodist Church

"Are you a Mason?" The question was asked by the Master of the local lodge. We were about to do a funeral service together. The answer was easy: "Yes." That same question has been asked, and the same answer given many times in my ministry. Until recently no one ever asked, "Why?" That is a bit harder to answer. But let me try... It was in a little East Texas town that I first encountered a man who called himself a "freemason."

As I observed his behavior in the community, it was evident to me that he had something and knew something that I wanted to have and know. There was a behavior that seemed to supplement his religious faith. As we talked, it was soon clear that I wanted to become a part of that group of men who called themselves "Masons." There are some things that I don't remember about that night I took that first step toward a rich and rewarding experience that has enhanced my life. But there are some things that I will never forget. There was a foundation of trust...trust in God as the One to whom I could look for support and counsel...trust in a Brother who could lead me in my blindness to the light of understanding. I discovered the reality of prayer as the place to begin before undertaking any task. So I began the journey that through the years was to lead me to a new understanding of myself, my fellow human beings and God.

On that journey I discovered that I was not searching for some particular religious creed that would set me apart from other people. I was in fact discovering some great principles that would enable me to live life at its very best. Principles like faith... hope... charity... wisdom... beauty... truth. I would discover that there is a universal love and respect for all persons of all religious creeds and beliefs. My Masonry would let me stand with my Brothers as an equal no matter what their theology or religious beliefs. While Masonry has never been a religion for me, it has set before me some very high moral and ethical standards that have supported my religious

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beliefs. It has also confirmed my duty to “feed the hungry, clothe the naked, and support the widows and orphans.”

While it is impressive to know the extent of Masonry’s charitable organizations and agencies that work for healing and health (some say we spend over \$1 million a day), it is much more impressive to see a child walk, or a child see, or a child be nursed back to health from a severe burn. Most would not have been able to receive such help had it not been for the benevolent concern of some masons. So I saw duty acted out in deeds.

As I remember those early days working in the lodge, I remember the care and support of those fellow lodge members. They made me feel that I was someone special about whom they really cared. Across the years as I have moved to different churches (some United Methodist ministers move a lot), and visited in different lodges in different places, that same feeling of support and Brotherhood has been there.

Because of my position in the Church and membership in the lodge, I have always felt wanted and accepted. That’s a very special feeling! While this great Country of ours has felt the impact of leaders who have been masons, much of what Masonry represents is seen in those men who have lived the principles of Freemasonry in their respective communities. On my journey I have met some of them. One of them was Ben LeNorman, whose honesty was known and respected. He was an example to the youth of the little town where he lived. That example brought many a young man to knock on Masonry’s door.

Another was Don Davis, whose compassion for those who were hurting was unsurpassed. He would give of his time and money so that a crippled child might have dignity and health. He was willing to reach out to help anyone who might be hurting. No time was too valuable to give. No distance was too far to fly or drive. No effort was too great to make. When he heard the cry for help, he was ready to respond.

These were good men who were better men because they were masons. Neither of them will have their names in the books of history, but they will always be remembered by those whose lives they touched. And the best thing is that you know these men. Their names may be different, but they are a part of every lodge and live in every corner of this great land of ours. They are those who believe that Masonry is not something to commit to memory, it is something to live. You never hear it in their boasting...you see it in their living.

So the question “Why are you a Mason?” can be answered. It has allowed me to grow personally...to serve my God...and to reach out in

concern to my fellow human beings. It has supported my personal faith and work as a churchman. Let no one say you cannot be a Christian and a Mason at the same time. I know too many who are both and proud to be both. Ben was...Don was...I am. I will always be glad that one day in a little East Texas town....

## What Freemasonry means to me

By The Reverend Dr. Norman Vincent Peale, 33

I recently received a letter in which the writer asked: “Why are you a fre emason?” The question caused me to think and reaffirm my feelings about Masonry. At first I thought about my own forebears. My grandfather was a mason for 50 years, my father for 50 years, and I have been a mason for 60 years. This means that my tie with Freemasonry extends back to 1869 when my grandfather joined the masons. My feelings on my first entrance into a masonic lodge are very clear in memory. I was a young man and it was a great thrill to kneel before the altar of the lodge to become a freemason. This must have been the same feeling my father and grandfather experienced before me.

And it must also have been identical to the one that many great leaders of America and the world felt as they became masons. Prominent among this select group are George Washington, Harry Truman, and 12 other Presidents as well as countless statesmen and benefactors of humanity. So I found myself thinking: “What does Freemasonry mean to me?”

Of course masons say that Freemasonry actually begins in each individual mason’s heart. I take this to mean a response to brotherhood and the highest ideals. I recall the story of a man who came to me once and said: “I see that you are a freemason. So am I.”

As we talked, he told me of an experience he had years ago. It seems that he joined the masonic fraternity shortly after he became 21 years old. When he was stationed in the military, he decided to attend various lodge meetings. On his first visit to a lodge in a strange city, he was a bit nervous. One thought was constantly in his mind; could he pass the examination to show that he was a mason?

As the committee was carefully examining his credentials, one of the members looked him squarely in the eye and said: “Obviously you know the ritual, so you can enter our lodge as a Brother Mason. But I have one more question. Where were you made a mason?” With that he told the young visitor to think about it because when he knew the answer the examiner would not have to hear it. He would see it in his eyes.

My friend told me that after a couple of minutes a big smile came to his face and he looked at the examiner, who said: “That’s right, in your heart.” “Through masonic teachings, good men

practice love and charity. As a fraternity they spend millions of dollars...” Freemasonry is not a religion though, in my experience, masons have predominately been religious men and, for the most part, of the Christian faith.

Through Freemasonry, however, I have had opportunity to break bread with good men of other than my own Christian faith. Freemasonry does not promote any one religious creed.

All masons believe in the Deity without reservation. However, Masonry makes no demands as to how a member thinks of the Great Architect of the Universe. Freemasonry is, for all its members, a supplement to good living which has enhanced the lives of millions who have entered its doors. Though it is not a religion, as such, it supplements faith in God the Creator. It is supporting of morality and virtue. Freemasonry has no dogma or theology. It offers no sacraments. It teaches that it is important for every man to have a religion of his own choice and to be faithful to it in thought and action.

As a result, men of different religions meet in fellowship and brotherhood under the fatherhood of God. I think that a good Mason is made even more faithful to the tenets of his faith by his membership in the lodge.

Freemasonry is much more than a social organization. Through masonic teachings, good men practice love and charity. As a Fraternity they spend millions of dollars to support hospitals, childhood language disorders clinics, and research into problems that plague man’s physical and mental being. Whenever I visit a masonic hospital, of which there are many, my eyes fill with tears. As I see a youngster, who could not walk, now able to get from one end of the corridor to the other with the aid of an artificial leg, I am thrilled. For a young person to have the opportunity to become whole and productive is to me exciting and wonderful. And this opportunity is given at no cost to his or her family or the state.

Living is beautiful but sometimes life can be harsh and cruel. Whenever or wherever people are in need masons are there to help. From large undertakings to the smallest of needs, masons are always there, caring and serving. I have always been interested as to why masons devote so much time to their Fraternity. A good answer to this question came from a Grand Master who once told me that he enjoys his involvement because it gives him another dimension to living.

The same answer is echoed by Brethren as they meet in lodge rooms from one end of our Country to the other and around the world. Many of my best friends, associates, and fellow Christians are Freemasons and good churchmen as well. In my travels at home and abroad a goodly number of Freemasons notice my masonic ring, which I

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always wear. With pride they say: "I, too, am a Freemason." To me, Freemasonry is one form of dedication to God and service to humanity. I too was a Freemason in my heart and so I will remain. I am proud of my involvement. I am proud to walk in fraternal fellowship with my Brethren.

\* \* \*

*Why am I a Freemason? Simply because I am proud to be a man who wants to keep the moral standards of life at high level and leave something behind so others will benefit. Only as I, personally, become better, can I help others to do the same. "I was brought up in a religious home, a son of a Rabbi with seven generations of Rabbis preceding me; and yet with this religious background, I felt I could still derive much from and give much to this Fraternity for the good and welfare of mankind...."*

*My experience has shown me that masons are for the most part religious men. I am proud to be a Mason and proud to be a part of an organization that is devoted to helping widows and orphans primarily, and also those who are in need without question or embarrassment.... I am proud to be a Mason who believes in the dignity of God's children and opposes hatred and bigotry, and stands for truth, justice, kindness, integrity and righteousness for all."*

Rabbi Seymour Atlas

*"Of course, he would be naive indeed who would declare that what Masonry meant to him it would necessarily mean to every other Mason. The author does not know it all, or anywhere near the all of Masonry; his book might well be called 'What Masonry Means To Me'."*

*"However, he claims to possess no 'authority' because of such studies; if he is right in his conclusions, they are completely valid to him alone."*

*"I AND I ALONE, am responsible for my own interpretations of masonic teachings. Masonry does not proclaim any particular techniques whereby the Builder shall construct his spiritual edifice."*

*"The writer knows that the masonic reader should not and will not take what he has said 'on authority';...."*

Lyn Perkins, Masonic writer

*"One of the usual errors regarding Masonry and religion is the confusion on the part of many non-Masons and a few masons that*

*Masonry is a religion."*

LeRoy C. Brandt, Ph.D., Pastor  
Reformed Church  
Delmar, New York

*"I like the statement which I have heard and read many times, 'Masonry is religious but Masonry is not a religion.' Much of the criticism of Masonry has come because some of the masons have not understood this statement. A few of the Craft have tried to make it a religion and it was never meant to be such. For example, we are not supposed to admit to our degrees men who are not already GOOD men. Masonry seeks to make GOOD men BETTER,"*

John W. Dowdy, D.D., Pastor  
First Baptist Church  
Guthrie, Oklahoma

*"A mason is a man who professes a faith in God. As a man of faith, he uses the tools of moral and ethical truths to serve mankind. A mason binds himself to like-minded men in a brotherhood that transcends all religious, ethnic, social, cultural, and educational differences.*

*"In fellowship with his Brothers, a Mason finds ways in which to serve his God, his family, his fellowman, and his country. A Mason is dedicated. He recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor. A Mason is such a man."*

Rev. Jim Billbrey, Ph.D.  
ULC Congregation 60641

These quotes were posted into the newsgroup, alt.freemasonry, by Bro. Eugene Goldman in 1999, or excerpted from "Conscience and the Craft, Questions on Religion and Freemasonry,": Jim Tresner, Ph.D., 33°, American Masonic Review. Winter 1992, Vol. 2, No. 1.



## Freemasonry

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in us by our parents: Brotherly Love, Relief, Truth, Honor, Integrity, Charity, Faith, Family... in a word, morals. But we KNOW these lessons upon entering Masonry, else we would not be candidates to join!

*Principles are like lighthouses. They are natural laws that cannot be broken. As Cecil B. deMille observed:*

*It is impossible for us to break the law. We*

*can only break ourselves against the law.*

*The principles I am referring to are NOT esoteric, mysterious, or "religious" ideas. There is not one principle taught (in Freemasonry) that is unique to any specific faith or religion... These principles are a part of most every major enduring religion, as well as enduring social philosophies and ethical systems.*

*They are self-evident and can easily be validated by any individual. It's almost as if these principles or natural laws are part of the human condition, part of the human consciousness, part of the human conscience. They seem to exist in all human beings, regardless of social conditioning and loyalty to them, even though they might be submerged or numbed by such conditions or disloyalty.*

For instance:

- Fairness
- Integrity
- Honesty
- Human dignity
- Service
- Quality
- Excellence
- Potential
- Growth (personal and spiritual)
- Patience
- Nurturance (brotherhood), and
- Encouragement

*Principles are not practices. A practice is a specific activity or action. A practice that works in one circumstance will not necessarily work in another, as parents who have tried to raise a second child exactly like they did the first can readily attest.*

*While practices are situationally specific, principles are DEEP, fundamental truths that have universal application. They apply to individuals, to marriages, to families, to private and public organizations of every kind. When these truths are internalized into habits, they empower people to create a wide variety of practices to deal with different situations.*

*Principles are the territory. Values are the maps. When we value correct principles, we have truth – a knowledge of things as they are.*

**~ The Seven Habits of Highly Effective People ~ by Stephen R. Covey**

And here is the fundamental misunderstanding that fanatical religious zealots who dislike Freemasonry have: Freemasonry is not a religion, it is a fraternal association that cleaves to basic

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principles of human existence. The principles enumerated above are fundamental to human life, regardless of where or how the humans live, or what understanding they have of g-d.

These principles are like air, they are essential. One way to quickly grasp the self-evident nature of the principles is to simply consider the absurdity of attempting to live an effective life based on their opposites. No one is suggesting that is the case, not even the Antimasonic fanatics suggest Freemasonry is opposed to these basic principles.

Freemasonry accepts all good men with a faith in g-d, however the MAN defines his understanding of the deity. Freemasonry does not accept or reject any religion, that is not the purpose of Freemasonry. The PURPOSE is to take good men, remind them of the fundamental principles of life, and show them a way to inculcate those principles actively in their lives.

So what does masonry teach us? Well, through allegory and symbols, masonry encourages a man to contemplate on these social virtues. A man in the first degree is encouraged to keep silent on that which should not be spoken of to a non mason. What is it that we should not speak? Simple secrets, matters that a determined person could find in any library and spread all over the internet. So what purpose is served in keeping secret that which is already public?

In a word, honor. Honor is a black and white thing, you either are or are not an honorable man. At its simplest, honor is keeping your word, no matter how easy it is to break it, no matter that the secret you keep is a well known one. Honor is that gift a man gives himself... integrity when no one is looking but the man himself.

This theme is a constant within Masonry, in each degree, even as we build on this simple(!) concept into more complex concepts of the other degrees. If a man does not honor himself, how can he honor G-D or his family, or his society? No, in truth, honor and integrity are the foundation stones of masonry, upon which a moral edifice may be erected.

Being a Mason, you are charged never to do anything that would bring dishonor to our honorable and ancient institution. That sounds simple, but if compasses such things as not speeding, even when no one is looking, not cheating, when no one could possibly know, telling the truth, even when it hurts.

Being a Mason means endeavoring in all your doings to bring honor to the fraternity, by acting in such an upright manner that no hint or stain of immorality could attach to you or your actions. It means treating everyone equally, morally and honestly.

Being a mason is more than just moral lessons, though. Masonry teaches a man to act with justice, temperance, fortitude, and prudence. It teaches a man to be tolerant of the opinions and thoughts of others... part of our obligation are not to injure a brother in his person or good name.

Masonry teaches us to be better men by modeling behavior. We set a standard of behavior for ourselves, a standard that we strive to achieve, circumscribing our desires, passions, prejudices within reasonable bounds, toward our brothers, our society and ourselves.

Masonic charity is a founding principle of the fraternity. Not just to each other, but to society, and all men in need. Through the Shrine organizations and other activities, Masonry, though not Acharity, donates over \$750 MILLION per year... raised among ourselves. We are charitable, though not a charity.

By being conscious of BEING Masons, and by modeling the behavior of other good men, we can become better men. By a faith in g-d, and an awareness of the standards of behaviors that He calls for in His volume of sacred writings, we become better men.

Masonry is also about having fun. We work together, we celebrate together, and when a brother is called home, he mourn together.

Masonry is about fellowship, and having a home anywhere in the world that you go and a friend to extend a helping hand if you need one.

Masonry is men in action with a faith in G-d, a love of country and family, with big hearts.

For myself, I am a fifth generation Mason (at least). My family fled Ireland during the potato famine. They settled in Canada, since we could not get into the United States at that time, living there for ten years until we could legally immigrate into the United States in Oklahoma. My grandfather moved to California prior to the outbreak of WWII, and joined Monrovia Lodge in 1944.

I grew up surrounded by Masons, good, honorable men all, and, after putting off joining for years because I was just "too busy", my grandfather, James Wesley Dunn, died. And I was not yet a Mason. Attending his Masonic service in his lodge, I decided to stop waiting. Six months later, I was initiated in Live Oak Lodge #61 in Oakland, California, and have not regretted a moment since.

The best men I have ever met are Masons. Why Freemasonry? Because it is the best men and the most worthy group I have ever had the privledge and honor to associate with.

So help me G-d.

## Masonic Humor

### Ways to Maintain A Healthy Level Of Insanity .



1. At Lunch Time, Sit In Your Parked Car With Sunglasses on and point a Hair Dryer At Passing Cars. See If They Slow Down.
2. Page Yourself Over The Intercom. Don't Disguise Your Voice.
3. Every Time Someone Asks You To Do Something, Ask If They Want Fries with that.
4. Put Your Garbage Can On Your Desk And Label It "In."
5. Put Decaf In The Coffee Maker For 3 Weeks . Once Everyone has Gotten Over Their Caffeine Addictions, Switch to Espresso.
6. In The Memo Field Of All Your Checks, Write " For Smuggling Diamonds"
7. Finish All Your sentences with "In Accordance With The Prophecy."
8. Don't use any punctuation
9. As Often As Possible, Skip Rather Than Walk.
10. Order a Diet Water whenever you go out to eat, with a serious face.
11. Specify That Your Drive-through Order Is "To Go."
12. Sing Along At The Opera.
13. Go To A Poetry Recital And Ask Why The Poems Don't Rhyme?
14. Put Mosquito Netting Around Your Work Area And Play tropical Sounds All Day.
15. Five Days In Advance, Tell Your Friends You Can't Attend Their Party Because You're Not In The Mood.
16. Have Your Co-workers Address You By Your Wrestling Name, Rock Bottom.
17. When The Money Comes Out The ATM, Scream "I Won!, I Won!"
18. When Leaving The Zoo, Start Running Towards The Parking lot, Yelling "Run For Your Lives, They're Loose!!!"
19. Tell Your Children Over Dinner. "Due To The Economy, We Are Going To Have To Let One Of You Go."





## 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.

Ahimon Rezon	Masonry and Religion
Ancient Charges	The Masonic Manual, A Pocket Companion For
Book of the Ancient & Accepted Scottish Rite of	The Initiated; Robert Macoy; 1867
Freemasonry (1884)	Masonry CAPT. WILLIAM. MORGAN'S
Book of the Words by Albert Pike	The Meaning Of Masonry by W.L. Wilmshurst
The Builder Magazine 1915 - 1930	Misrepresentation of Freemasonry
Ceremonial Explanation of the Entered	Morals and Dogma by Albert Pike
Apprentice Degree	More Light
Ceremonial Explanation of the Fellowcraft	My Ideal Mason
Degree	Mysticism of The Royal Arch
Concise History of Freemasonry	Opinions on Speculative Masonry; James Creigh-
The Craftsman and Freemason's Guide; Corne-	ton Odiorne; 1830
lius Moore; 1851	The Principles of Masonic Law; Albert Gallatin
David vs. Goliath?	Mackey; 1858
The Dionysian Artificers	The Regius Manuscript
English Speculative Freemasonry	Richardson's Monitor of Free-Masonry; Jabez
Focusing on What Matters Most	Richardson; 1860
General Regulations Of Freemasonry	The Secret Teachings Of All Ages by Manly P.
The History of Freemasonry; James William	Hall
Mitchell; 186?	The Symbolism of Freemasonry; Albert Gallatin
Illustrations of Masonry, By One Of The Frater-	Mackey; 1869
nity, Who Has Devoted Thirty Years To The	Symbols
Subject; Captain William Morgan; 1826,	Tales of a Masonic Life; Rob Morris; 1860
1851	The Taxil Confessions
Initiation, Mystery and Salvation	The Theocratic Philosophy of Freemasonry, In
Is It True What They Say About Freemasonry?	Twelve Lectures; George Oliver; 1866
Landmarks and Old Charges	The Truth About Freemasonry
The Lights and Shadows of Freemasonry; Rob	The Virginia Text Book; John Dove; 1866
Morris; 1852	Webb's Freemason's Monitor; Thomas Webb
The Lost Keys Of Freemasonry by Manly P. Hall	Smith; 1865

[From Sports Illustrated, By Rick Reilly]

## Marathon Father and Son

I try to be a good father. Give my kids mulligans. Work nights to pay For their text messaging. Take them to swimsuit shoots.

But compared with Dick Hoyt, I suck.

Eighty-five times he's pushed his disabled son, Rick, 26.2 miles in Marathons. Eight times he's not only pushed him 26.2 miles in a Wheelchair but also towed him 2.4 miles in a dinghy while swimming and Pedaled him 112 miles in a seat on the handlebars—all in the same day.

Dick's also pulled him cross-country skiing, taken him on his back Mountain climbing and once hauled him across the U.S. On a bike. Makes Taking your son bowling look a little lame, right?

And what has Rick done for his father? Not much—except save his life.

This love story began in Winchester, Mass., 43 years ago, when Rick Was strangled by the umbilical cord during birth, leaving him Brain-damaged and unable to control his limbs.

"He'll be a vegetable the rest of his life;" Dick

says doctors told him And his wife, Judy, when Rick was nine months old. "Put him in an Institution."

But the Hoyts weren't buying it. They noticed the way Rick's eyes Followed them around the room. When Rick was 11 they took him to the Engineering department at Tufts University and asked if there was Anything to help the boy communicate. "No way," Dick says he was told. "There's nothing going on in his brain."

"Tell him a joke," Dick countered. They did. Rick laughed. Turns out a Lot was going on in his brain. Rugged up with a computer that allowed Him to control the cursor by touching a switch with the side of his Head, Rick was finally able to communicate. First words? "Go Bruins!" And after a high school classmate was paralyzed in an accident and the School organized a charity run for him, Rick pecked out, "Dad, I want To do that."

Yeah, right. How was Dick, a self-described "porker" who never ran More than a mile at a time, going to push his son five miles? Still, he Tried. "Then it was me who was handicapped," Dick says. "I was sore For two weeks."

That day changed Rick's life. "Dad," he typed, "when we were running, It felt like I wasn't disabled anymore!"

And that sentence changed Dick's life. He became obsessed with giving Rick that feeling as often as he could. He got into such hard-belly Shape that he and Rick were ready to try the 1979 Boston Marathon.

"No way," Dick was told by a race official. The Hoyts weren't quite a Single runner, and they weren't quite a wheelchair competitor. For a few Years Dick and Rick just joined the massive field and ran anyway, then They found a way to get into the race Officially: In 1983 they ran another marathon so fast they made the Qualifying time for Boston the following year.

Then somebody said, "Hey, Dick, why not a triathlon?" How's a guy who never learned to swim and hadn't ridden a bike since he Was six going to haul his 110-pound kid through a triathlon? Still, Dick Tried.

Now they've done 212 triathlons, including four grueling 15-hour Ironmans in Hawaii. It must be a buzzkill to be a 25-year-old stud Getting passed by an old guy towing a grown man in a dinghy, don't you Think?

Hey, Dick, why not see how you'd do on your own? "No way," he says. Dick does it purely for "the awesome feeling" he gets seeing Rick with A cantaloupe smile as they run, swim and ride together. This year, at ages 65 and 43, Dick and Rick finished their 24th Boston Marathon, in 5,083rd place out of more than 20,000 starters. Their best Time? Two hours, 40 minutes in 1992—only 35 minutes off the world Record, which, in case you don't keep track of these things, happens to Be held by a guy who was not pushing another man in a wheelchair at the Time.

"No question about it," Rick types. "My dad is the Father of the Century." And Dick got something else out of all this too. Two years ago he had a Mild heart attack during a race. Doctors found that one of his arteries Was 95% clogged. "If you hadn't been in such great shape," One doctor told him, "you probably would've died 15 years ago." So, in a way, Dick and Rick saved each other's life.

Rick, who has his own apartment (he gets home care) and works in Boston, and Dick, retired from the military and living in Holland, Mass., always find ways to be together. They give speeches around the country and compete in some backbreaking race every weekend, including this Father's Day.

That night, Rick will buy his dad dinner, but the thing he really wants to give him is a gift he can never buy.

"The thing I'd most like," Rick types, "is that my dad sit in the chair and I push him once."

