



## Masonic Formation

### Articles:

What is Masonic Formation?

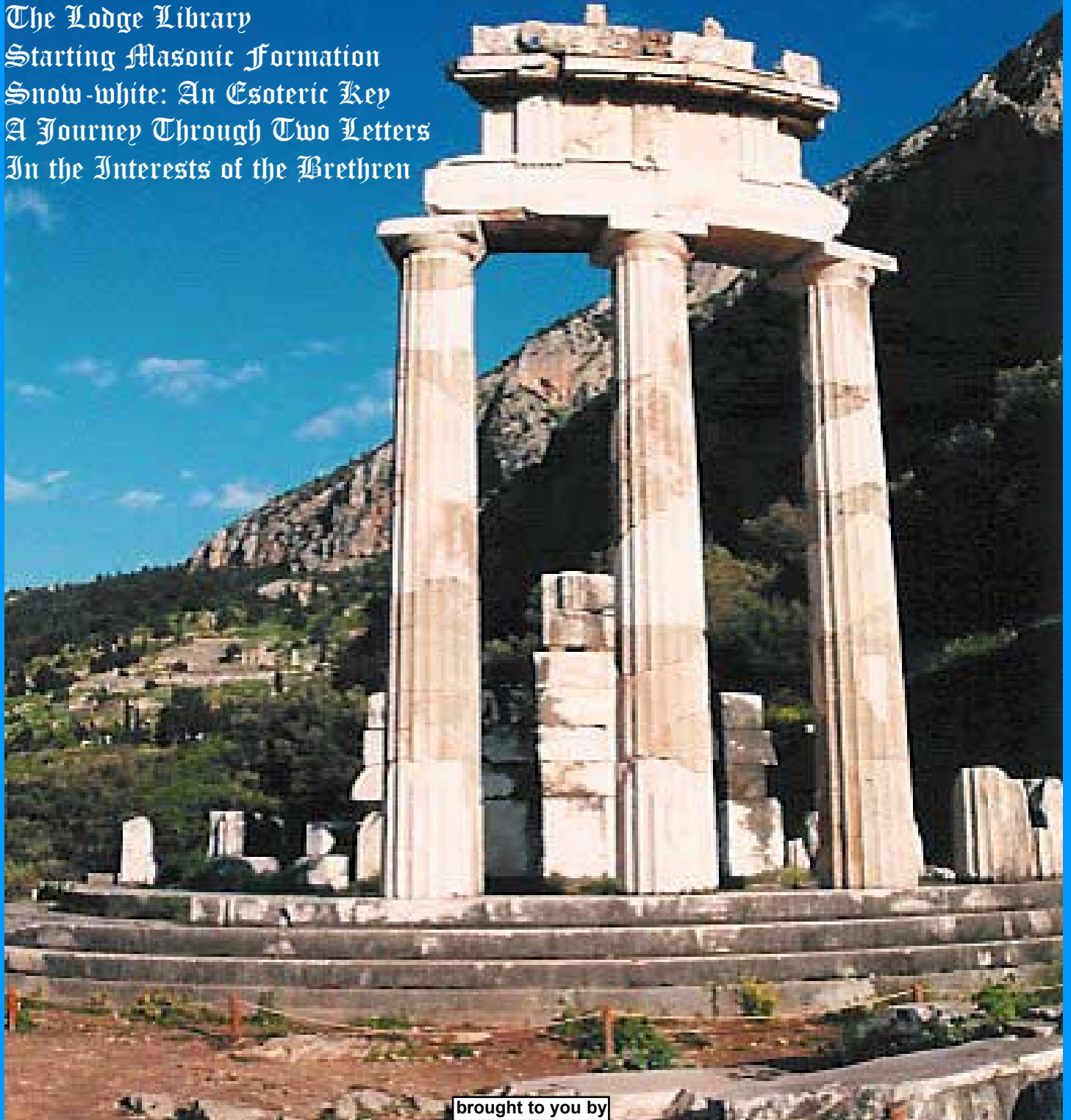
The Lodge Library

Starting Masonic Formation

Snow-white: An Esoteric Key

A Journey Through Two Letters

In the Interests of the Brethren



brought to you by

Lodge Room UK



Lodge Room US



# Between The Pillars An Editorial Masonic Formation



By R. Theron Dunn

As part of the over-arching theme of The Lodgeroom International Magazine, Rebuilding the Temple, we have looked at Traditional Observance Lodges (Jun 06) and Masonic Philosophy (Jul 06). In this issue, we will take a look at the efforts of the Grand Lodge of California's effort. The Grand Lodge of California has supported the Masonic Restoration Foundation's efforts to create Traditional Observance Lodges, and to date has now chartered two TO lodges and has a number of them in the formative stages (clubs and Under Dispensation).

What became apparent as the TO lodge movement has gone forward is the shortage of Masonic education going on in the lodges. A number of efforts have been undertaken over the years, with varying degrees of success to encourage Masonic Education. However, the lapse of time, the ruthless hand of ignorance have laid waste to many of these valuable monuments upon which the utmost exertions of human genius have been employed.

Ok, that may not be entirely fair, but the fact remains that many programs have been started with the best of intentions, only to fall by the wayside for one reason or another. Grand Master Doan (2004-2005) saw the need, saw what had been happening in the past, recognized the need not only in the existing brethren but in those as would be joining in the future, and knew something had to be done to address the problem.

Grand Master Doan tasked the Grand Secretary, Very Worshipful Dr. John L. Cooper, III to make recommendations as to how to address this challenge. A task force was formed by the Grand Secretary, and recommendations were presented to the executive committee and a report provided by the Grand Master at the 2005 Grand Communication. Grand Master Fredrick Sourcebal has committed to carry the program forward, as has the sitting Grand Lodge line, and funds have been allocated by the Masonic Homes Education Committee for this program.

At the recommendation of the task force, the name of the project was changed from the Masonic Education Task Force to the Masonic Formation Task Force. This seems a minor change, but after discussion, the task force realized Masonic Education had come to be associated with

a number of abortive attempts over the years, and to avoid the stigma of those attempts, the name of the task force and program would have to be changed to give the task force a chance to implement its programs and ideas.

A task force was chosen, rather than a grand lodge committee, to avoid bureaucratic pitfalls of committees, and to enable the task force to move forward more rapidly. The Grand Secretary reports directly to the Executive Committee on the progress and status of the Masonic Formation Task Force. Several meetings have been held and much progress has been made.

In this issue, I want to share with you my brothers what steps the Grand Lodge of California has undertaken, not to hold this Grand Lodge up as the be all and end all of the concept, but to show what ONE Grand Lodge is doing to address what I see as a very real problem that Masonry faces today. RELEVANCY.

When a man joins the fraternity today, he is choosing Masonry among the plethora of fraternal organizations available. He is doing so because he has heard or seen good in our fellowship, and value in its teachings. Men are busier these days than ever in the past, and have more groups, clubs, activities vying for their attention than ever before in *history*. Our value is these, it always has been, else the luminaries of our past would not have joined and so enthusiastically participated in the mysteries.

Yet today many men find lodges full of old, stodgy men, with not only *no* interest in the mysteries of freemasonry, but a positive antipathy toward these deeper mysteries. They often view esotericism with distrust or outright hostility, and consider the ritual to be the be all and end all of the lodge. I have seen some of our brothers post derisively of those of us that seek deeper meaning, claiming we are chasing moonbeams and will o' the wisps.

The truth is, if we do not offer what freemasonry claims, combined with good ritual, open discussions, philosophical study and of course good fellowship, interesting activities, and a chance to serve and learn, then we are, in my opinion, doomed as a fraternity. Is there a place for those brothers as have no use or interest in the philosophical mysteries? Absolutely!! Do we want to run them out? Not just no, but HELL NO. What we do want, however, is a return to the contemplative, studious side of freemasonry, the side that gave us, and interested such luminaries of

the past as Voltaire, Goethe, Washington, Franklin, Churchill, Houston, and many, many more.

So in this issue, we will take a look at the Masonic Formation Task Force, and I would invite you all, if you have any comments or suggestions, or if your Grand Lodge is doing something similar, please, write an article about it and submit it for publication. No one has the complete answer, but together we can all succeed.



## The Lodgeroom International Magazine

Cover: Temple at Delphi

Published by:  
William McElligott, P.M.  
R. Theron Dunn

### Disclaimer:

*While much of the material in this issue of The Lodgeroom International is taken from material provided by the Grand Lodge of the State of California, the authors, editors and publishers of this magazine do not represent themselves as speaking FOR the Grand Lodge. The material is presented for informational purposes only, and do not necessarily represent the position of the Grand Lodge.*

Contact/Submit: TLRINT@lodgeoomuk.com

Volume 1 - Issue 8 - August 2006

## Masonic Restoration

### Featured Articles

What is Masonic Formation?	3
by Wr. Giovanni Lombardo .....	3
The Lodge Library .....	3
Sustaining Masonic Formation .....	5
Starting Masonic Formation .....	5
Snow-White: An Esoteric Key	6
by Wr. Giovanni Lombardo .....	6
A Journey Through Two Letters	7
by Br. Jack Turpie, P.M. ....	7
In the Interests of the Brethren	7
by Br. Rudyard Kipling .....	7

### Regular Features

Between The Pillars .....	2
Crossword Puzzle by Lance Ten Eyck .....	15
Masonic Humor .....	25
Valuable Links to Masonic Works .....	25
Solution to Crossword Puzzle .....	25

Add me to the mailing list to receive the Lodgeroom International Magazine free:

[http://www.lodgeoomuk.net//phplists/public\\_html/lists/](http://www.lodgeoomuk.net//phplists/public_html/lists/)

# What is Masonic Formation?



By W. Giovanni Lombardo, P.M.  
Lemmi Lodge #400  
Grande Oriente D'Italia

The greatest patrimony of Freemasonry consists not only in rites and symbols, but also

in its members

The greatest patrimony of Freemasonry consists not only in rites and symbols, but also in its members. The Brethren guarantee the future of the Order as well as attaining its goal, that is, to ameliorate humankind, by assimilating and practicing the teachings that they have received in the lodge. Hence the need to form the Brethren, so to that their initiation finishes to be "virtual", thus becoming "effective".

The first task is to select the Candidates. I am aware that my Anglo-Saxon Brethren do not invite profanes to join, preferring to be asked. This is justified by the circumstance that people are quite familiar with Freemasonry, both its nature and its message, as they are commonly perceived.

This is the point to change. Freemasonry regrettably is intended as a social and charitable association. If it now wants to restore the traditional path, it has to change its message, thus speaking a different language which, by its nature, shall

be understood by a minority only. In this case, to select the Candidate shall assume primary importance: we must learn to "guard the West".

The perspective Candidate shall be pushed by the need of his inner improvement. His feature is to be a humble researcher. He must be sure about the existence of a superior entity, whichever the name, but doubtful about the way to reach it. He must be a humble researcher, a "heretic" in the etymological and noble meaning of the word: a man "able to choose". To act so, man has first to know, knowledge being the *a-priori* condition of any choice. To the three degrees of Craft, in fact, match as many duties, or layers of knowledge: of oneself, as Entered Apprentice; of the surrounding world, as Fellow of the Craft; of the transcendent, as Master Mason.

The Candidate's selection is therefore the main task of any old and wise Freemason.

Once the Candidate petitioned, there must be an adequate interval between his petition and initiation. In Italy—according to our statutes—it cannot be shorter than two months, but some lodges leave the Candidate outside for a longer period, from six up to twelve months. During this

Continued on Page 10 - Formation



Welcome to Masons online apparel  
All apparel is custom made to order and includes  
the reason emblems and your lodge name/number



are there.

## Prioritize Books that Members Don't Already Have

Many recent books on Freemasonry have attained a very wide distribution (such as the works of John J. Robinson). Don't spend your first \$100 buying the same books that most "reading Masons" already have. Instead, get the books that they've been meaning to read, but maybe haven't found yet.

## Care of New Books

Many people are unaware that it is very important to read a book within the first few years after it is printed, or else the glue will harden and break, sometimes snapping the book in half. This can happen to paperbacks and hardcover books. When a new book is first obtained, the librarian should place it on a table and open it firmly, every twenty pages or so, from front to back. Although this will make the book look a little used, it will prevent the book from "cracking" later ten years down the road.

## Care of Old Books

The proper conservation of old books is too involved to detail here. But here are some hints:

- If a book is in bad shape or if it is too valuable for general access, consider purchasing a reprint edition and putting the reprint on the shelf instead. Then the book can be repaired later if funds become available.
- If you have books rebound (only recommended if the book is truly unsalvageable otherwise), be sure it is done by a quality provider.

Continued on Page 10 - Library



# The Lodge Library

The Masonic Formation Committee is encouraged to take an active role in the development, maintenance and promotion of your lodge's library. A lodge need not have a special room set aside just for library use. The library could be housed in any place that can be secured from any groups that might rent your facilities.

Many lodges have nice libraries (either on display or sometimes in storage) which contain good Masonic books published between 1900 and 1970, but there has been a tendency for these collections to stagnate. There are several ways to grow the collection:

- Members of the MFC can seed the collection with copies of their favorite Masonic books.
- The MFC can ask lodge members and lodge widows if they have any Masonic books to donate.
- The lodge could allocate funds to bring the library up to date.

By its very existence, the library is an important reminder of the responsibility of every Mason to

interpret Masonry for himself. It represents an open door, a connection with the Masons of the past, a way to explore new ideas, and an expression of due respect for Masonic tradition.

The operation of a library doesn't have to be terribly complex. This section offers some basic knowledge to get you started.

## Quality over Quantity

Don't imagine that your library is poor if it only has 30 books, or that it's in top shape just because it has hundreds. The quality of the collection is all that matters. It's good to maintain a collection that is well-balanced between modern works and Masonic classics.

## Ensure Access

Be careful not just to collect books! Many lodge libraries have become little more than off-limits collections to which nobody but the Secretary has access. The only purpose your library has is education. There may be books that are too valuable or delicate to circulate. In that case, secure them but keep an accessible catalog of them so — just in case someone in the lodge really needs to consult the books — they will at least know that they

# The Lodgeroom International Book Store

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

## **The Builders - A Story and Study of Masonry**

**Joseph Fort Newton**

One of the all time Masonic classics. A study of the philosophy and history of Masonry. This work is available in searchable text PDF format. ISBN: 1-887560-51-3.

## **Freemasonry and Catholicism**

**Max Heindel**

Classic study by a respected esoteric writer of the early 1900's. This work is available in searchable text PDF format. ISBN: 1-887560-60-2

## **Humanum Genus**

**Pope Leo XIII**

The historic 1884 Encyclical Letter of Pope Leo XIII denouncing Freemasonry, most fraternal orders and considered to be a threat to democracy itself. This letter is followed by the famous answer by Albert Pike. Searchable text PDF format. ISBN: 1-887560-62-9

## **The Spirit of Masonry**

**William Hutchinson**

The classic 1775 Masonic study as revised by George Oliver. Searchable-text PDF format. ISBN: 1-887560-61-0

## **Webb's Freemason's Monitor**

**Thomas Smith Webb**

This most important work, compiled in 1865 by James Fenton, can be seen as the "father" of the U.S. craft lodge ritual. Searchable text PDF format. ISBN: 1-887560-57-2

## **The Dogma and History of Transcendental Magic**

**Eliphas Levi**

This is Eliphas Levi's (1810-1875) best-known book. This work arguably made Levi THE most influential writer on magic since the Renaissance. Originally issued in French, the English translator is A.E. Waite and it is doubtful that anyone else could have better captured the essence of Levi's work. The book is divided in two parts; the first is theoretical, the second practical. This is a fascinating and often debated work. Searchable text PDF format. ISBN: 1-887560-56-4

## **Duncan's Ritual of Freemasonry**

**Malcolm C. Duncan**

Guide to the Three Symbolic Degrees of the Ancient York Rite and to the Degrees of Mark Master, Past Master, Most Excellent Master, and the Royal Arch. Explained and interpreted by copious notes and numerous engravings. Bookmarked by chapters for ease of use. ISBN: 1-887560-46-7

## **Book of the Words**

**Albert Pike**

Pike's classic dictionary of the words used in the degrees of the Scottish Rite. Bookmarked by chapters for ease of use. ISBN: 1-887560-06-8

## **Lexicon of Freemasonry**

**by Albert Mackey**

A Definition of all its Communicable Terms, Notices of its History, Traditions, and Antiquities. 1869 Edition Bookmarked by chapters for ease of use. ISBN: 1-887560-03-3

## **Egyptian Book of the Dead**

The hieroglyphic transcript of the Papyrus of ANI, the translation into English and an introduction by E.A. Wallis Budge, late keeper of the Egyptian and Assyrian antiquities in the British Museum. The Papyrus of ANI

is the largest, most perfect and best illuminated of all the papyri containing copies of the Theban Recension of the Book of the Dead. Searchable Text PDF Format. Bookmarked by chapters for ease of use. ISBN: 1-887560-29-7

## **King James Bible and More**

The King James Version of the Holy Bible is one of the most important and popular Bible translations ever made in the English language. Although its language is now rather archaic, it was rather controversial in 1611 because it was a translation into the English spoken by the common people at the time. The King James Version is also one of the most popular Bibles used as "Masonic Bibles." This e-book edition includes the Old and New Testaments, the original 1611 introduction to the King James Version and two Masonic papers regarding the Bible as the VSL.

This e-book Bible is fully searchable providing a wonderful study Bible. ISBN: 1-887560-44-0

## **Brother of the Third Degree**

**Will L. Garver**

In this metaphysical classic, a young spiritual seeker during the time of Napoleon travels to Paris to enter the Masters' secret school. There he meets his soul mate, who is an initiate of a higher order. In his eagerness to make rapid progress he falls prey to the dark brotherhood. The Masters use this near deadly experience to further test and teach him as part of their ultimate plan. He and his true love learn to work together in service to the Masters and humanity. ISBN: 1-887560-43-2

## **Common Sense**

**Thomas Paine**

America's first best seller! Thomas Paine's "Common Sense" was the book that defined the American goals during the Revolutionary War. It provided the spark that was needed to turn an abortive revolt into a war for independence in the American colonies. PDF Format. ISBN: 1-887560-42-4

## **Illustrations of Masonry**

**William Morgan**

While anti-Masonry has existed for just about as long as Masonry has existed, the anti-Masonic activities in the US reached a fever point following the publishing of William Morgan's "Illustrations of Masonry." Morgan, who had been a Mason, wrote this work as an exposure of Freemasonry after becoming upset at not being received, for cause, into a body of Masons. Before the book was released, Morgan disappeared never to be seen again. Charges that Masons kidnapped and murdered Morgan were common by the anti-Masons, but never proven. As a result of the events surrounding the disappearance of Morgan and the publishing of this booklet, anti-Masonry grew to great heights in the US and nearly destroyed many Masonic bodies. The introduction provide useful information and a historical account of the Morgan affair. Searchable text format. ISBN: 1-887560-47-5

## **The Lost Keys of Freemasonry**

**Manly Palmer Hall**

Metaphysical/Masonic classic from Manly P. Hall. This is an insightful study of the deeper and esoteric aspects of Freemasonry. Wonderful work for Mason or non-Mason. Searchable-text PDF format. ISBN: 1-887560-54-8

## **Magnum Opus**

**Albert Pike**

In 1857, Albert Pike published his Scottish Rite rituals of the 4th to 32nd degrees. This is the classic Pike Rituals in photographic reproduction of

# Sustaining Masonic Formation

## Keep Your Goals in Mind

An important duty of the MFC which must not be overlooked is that it needs to grow to survive. Initially, an MFC might consist of a relatively small number of brethren who have the time and motivation to get it started, but ideally it would grow into a larger committee.

Ideal candidates for MFC membership as your continue to develop your programs will be:

- Members of the officer line, especially the Senior Warden. The Chaplain and the Marshall might also be ideal individuals to involve, since they have less demanding chairs but are still highly visible members in of the officer team.
- Any brother who has a significant interest in the meaning of Masonry.
- Any brother who is or has been an effective candidate's coach.
- Any brother who is a professional educator.
- New Master Masons who responded very enthusiastically to Masonic

Formation activities as they progressed through the degrees. One of the things every good leader considers a priority is the identification and grooming of his replacement. Be on the lookout for someone in your lodge who could eventually become a member of or lead the MFC. Continuity is very important if we are to truly fulfill our responsibilities to the next generation of Masons.

## Masonic Formation Study Groups

As pointed out earlier, a one-to-many Mentoring session allows the Mentor to maximize the investment of his preparation time. Holding a Masonic Formation Study Group allows for the group leader to prepare material for several people at once. Such a Study Group could be created by a lodge's existing Education Committee or, as we recommend, a certified Masonic Formation Committee. A Masonic Formation Study Group is not based on a classroom, "student/teacher" model. Instead, it's an open discussion of Masonic issues. Using an open and "Socratic" method, the Study Group *meets* "on the level." It is a meeting of peers, each one committed to come away from the meeting knowing more about Masonry and how to apply it to his life.

## Role of the Discussion Leader

The group's discussion leader is there to guide the flow of the conversation. Sometimes thing get off track, and his job is then to nudge the conversation back to the meaning of Masonry. Select the most appropriate leader from your lodge: he should be a well-informed Mason, a good listening, and an interesting and approachable person.

## The Right Setting

The setting for the group should be carefully planned, too. It may be ideal to hold such a meeting a lodge library, where ready access to any materials that might come up can be found. Avoid, if possible, holding a meeting like this is an otherwise empty large meeting hall. Keep the setting comfortable and casual. Several lodges have had great success holding these meetings in private residences instead of the lodge. This allows for a different, more personal atmosphere. Either way — at the lodge hall or in a residence — the group's meeting space must be *pleasant, undisturbed and private*.

## Meet Regularly and For a Set Duration

Meetings should be held at regular times every month, and should have clear starting and ending times. Since the discussion is open-ended, it is important to set an ending time and stick to it, so brethren don't feel like the Study Group is winding out of control and getting them home too late. The discussion leader should make a point to end the discussion at the set time, even if the conversation is still flowing. That will maintain the energy of the group over the long term. A two-hour meeting is recommended.

The most important thing for the Study Group to accomplish is giving the new Apprentices, Fellowcrafts and Master Masons a substantial, personal and ongoing exposure to the lessons of Masonry. In the group, they will learn first-hand that Masonry tolerates differences of opinion; that Masonry encourages serious reflection upon the content of our teachings; and that the lodge is there to assist them as they prepare their proficiency essays.

Once it is established with all the new members attending, the Study Group might also fill another need that we have neglected in our lodges: the ongoing and never-ending edification and enrichment of our Master Masons. As the new members talk about what they learned in the group and how much they enjoyed it, an increasing number of longtime members will want to start attending as well.

## A Example of a Study Group

Theoretical Lodge no. 67 3 started its Study Group shortly after two of its members returned from certification training in Masonic Formation. Working with the Master, they found a regular monthly meeting time that would not conflict with other lodge events. They elected to have the meeting two days prior to every Stated Meeting. They selected the Discussion Leader, who was one of

[Continued on Page 11 - Sustaining](#)

# Starting Masonic Formation

The intellectual and spiritual development we undertake in the lodge is one of the most important things that happens in Masonry. The *process* by which we change for the better from cowans, outside the portico through the lessons and influence of the lodge is called *Masonic Formation*. Masonic Formation is a rich and dynamic process involving every aspect of life.

Masonic formation is to Masonic Education as a book is to a single word. Education is but one-step, one single part of Masonic Formation. Phrases like "Masonic Education" bring to mind formal, academic-style learning, but Masonic Formation is an all-encompassing term — it includes everything that goes into making a man into a Mason, from his first steps in the lodge to his lifelong engagement with the teachings of the Craft. It is a process of fitting the rough ashlar of our imperfect being into a perfect ashlar fit for the divine temple ... a constant transformation through the use of Masonic symbols, rituals, and teachings on a journey of return to the center of our being.

Every Mason has experienced it. Every brother who has felt the impact of Freemasonry on the

way he thinks and lives his life has been a part of it. Masonic Formation flourishes naturally, due to the beauty and profound influence of the rituals themselves. Brother George Steinmetz, a respected interpreter of the degrees, once wrote, "At first I obtained very little benefit from Freemasonry. Hearing the degrees repeatedly conferred, many of the beautiful phrases of the ritual impressed themselves on my mind. Because of an inquisitive disposition I attained whatever progress I have made in Masonry." (*Freemasonry: Its Hidden Meaning*, p. 7)

As Brother Steinmetz points out, an individual Mason who is curious will eventually make progress just being exposed to Masonry's symbolism and dramas. What is important to realize is the process need not be random *or* passive. Times have changed since masonry went public in 1717, education has changed, how people live has changed, and the needs of our brothers have changed. Hence Masonic formation.

No Mason should be "on their own" in their

[Continued on Page 12 - Starting](#)

# Snow White And The Seven Dwarves: An Esoteric Key To Reading Br. Disney's Stories



By Giovanni Lombardo,  
PM  
Lemmi Lodge #400  
Grande Oriente D'Italia

Life is dream ~ Calderòn de la Barca

To dream is to live ~ Luigi Pirandello

When I learned that Walt Disney belonged to our Family, I confess I felt sense of amazement and joy: I had finally found the justification of the feeling of satisfaction which I experienced when I was boy - and which never disappeared - when I read his stories, whose characters I have always considered as true beings, real and near to me.

As an adult with my children, I have often seen his movies again, such movies I today consider real "pieces of architecture", it being accidental, and of secondary importance, the circumstance that they are disclosed in a 'mythical' language by the cartoon.

His most famous work is *Snow White and the seven Dwarfs*, but also the others, *Sleeping Beauty*, *Cinderella*, *Dumbo*, *Little Mermaid*, to quote only the most famous, are developed through a common thread conductor: the defeat of Evil and the triumph of Love. The protagonist achieves this aim through a real initiation, by entry in an esoteric community followed by self-transformation that brings him to a new, spiritual rebirth.



The story of Snow White is paradigmatic: the young woman is forced from the wicked step-mother to abandon the fatherly house, symbol of the values relevant to the life lived until then, and to find shelter in a dense and dark wood, reminding us of the Chamber of Reflection.

After overcoming a course of water, withstanding a gale of wind and defeating the fear aroused

by the vision of the eyes of the animals, phosphorescent eyes similar to flashing flames, the young woman comes near a hut the house of the dwarfs. I remember that in the German language hütte means both shelter and lodge, and this is not casual: let us reflect how many times in History the Masonic lodge was the last shelter for idealists, heretical or schismatic, disparate and desperate, all persecuted by the Powers that be.

Freemasonry generously opened the doors of its temples, always asking them where they wanted to go, rather than from where they came.

In this hut something seemingly trivial transpires, but it is really important: Snow-white wins over her fear of a new and probably hostile environment and explores it with her new friends, the animals of the wood, that she sees now, in the daylight, in a new dimension.

Si parva licet... I this episode reminds me the teaching of Plato, who stated the initiate must be, first of all, "desirous to know", and of Dante, who exalted the curiosity of Ulysses, who crosses the border of the unknown to satisfy his want of "virtue and knowledge." But it is not enough.

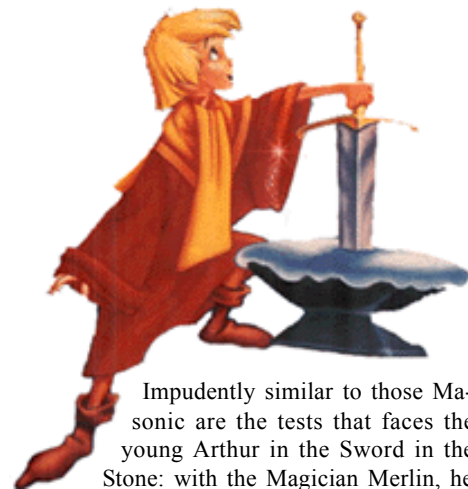
In a rush of generosity the young woman cleans the house of the dwarfs with the help of the little animals. I underline this episode because it exalts the value of the friendship among the different ones as well as the job in common. Br. Disney loved these themes, since they are present in all his works.



The story of the elephantine Dumbo is exemplary. It was mocked by his same similar because tormented by two abnormal, monstrous ears: a mouse - this beast is hated by the elephants - will reassure it and will give it the necessary courage to face the difficulties of the life. The figures from which the protagonist receives help are nearly al-

ways the humblest creatures, so to underline the everlasting antinomy between Being and Becoming: the values of the Manifestation are deeply different from those of the Being and who is 'last' in the one is often 'first' in the other.

The ability to accept the other, even different and therefore far from one's own paradigmatic models, to review one's own ideas, is a necessary precondition but yet not quite sufficient to achieve a catharsis. Man needs to overcome various tests, that recall the initiatory ones that every of us passed through before being proclaimed "brother."



Impudently similar to those Masonic are the tests that faces the young Arthur in the Sword in the Stone: with the Magician Merlin, he will be turned first into a squirrel, then in a fish, therefore in a bird. It will overcome so the tests of earth, of water and of air before facing the last, the most binding, that of the fire, namely. To throw the magic sword out of the stone in which it was aground. Many knights failed and he is therefore judged fool: but, sometimes, only a "sheer fool" can reach those heights which are instead forbidden to the conformist and pharisaic rationality.

The sword is an 'axial' symbol, the axis mundi, the plumb line which joints the manifold states of the Being, microcosm and macrocosm, but it is also a solar symbol because it reflects the Light: let me recall the scene of the fight between the prince and the dragon in *Sleeping Beauty*.

The fairies, three as the Pillars, have just freed the young prince from the fetters, so he can free Aurora from the sorcery of the witch. Trying to stop the young man the witch turns herself into a flaming dragon. For the psychoanalysts the reference is quite clear: "to win the dragon" equal to "to dig dark and deep jails to the vice", i. e. to fight in one's inner to free ego from the tensions and from the passions that anchor it to the materiality, causing frustrations and sufferings. The fairies can no longer actively help the prince, they aid him in a totemic form; nevertheless they offer him, before the fight, one "sword of truth" and one "shield of virtue". Just before the final strike the sword reflects a dazzling light, then,

Continued on Page 14 - Snow White

## A Journey Through Two Letters

### The Origins Of Lodges Cumberland Kilwinning No.217 & Doric Kilwinning No.68 Port Glasgow

By Bro. Jack Turpie P.M.  
P.M. Lodge Firth of Clyde, Gourrock, No.626.  
P.M. The Anchor Lodge of Research, No. 1814.  
Pr.M. St. Bernard Lodge of Research, No. 1817.  
Ron.Sub. P.G.M. P.G.L. of Renfrewshire West  
Paper delivered at the Masonic Symposium,  
Kirkcaldy, 7th May 2005

During the summer of 1998 I visited Mother Kilwinning on various occasions to examine their archive to see if I could trace the Petition for a Charter and any other documents relevant to a long dormant Greenock Lodge which I was researching. During one visit I came across an old envelope with the most beautiful copper-plate writing on front with the information; "PETITIONS FOR CHARTERS FROM MASONS IN PORT GLASGOW 1746 AND 1759." On opening the envelope I found two letters. As a diversion I thought I would have a quick look at them and then return to my main task.

After a quick read I realised I had in my hands, not only the two original letters of petition written about 250 years ago but also;

- 1) confirmation of thoughts long held by some in my Province, that prior to the Chartering of the two Lodges existing today there had been an earlier Lodge in Port Glasgow;
- 2) proof that the early relationships between the Brethren who founded the two Lodges existing today were not harmonious and could be said to be split by class and economic distinction;
- 3) a brief insight into the social and economic fabric of the town of Port Glasgow at that time but more importantly,
- 4) proof for the doubters as to our operative to speculative origins, that there was indeed a direct link in the evolution from operative to speculative Masonry and that while some Lodges were by this time purely speculative, others were still operative with a few non-operative Members.

It is my intention to consider the two letters separately and in chronological order. I will read each in their entirety, do likewise with the information regarding the granting of the Charters, then pick out what I consider to be the most relevant items to expand on. Following this I will try to summarize the contents of all sources to give an overall picture. For the information of anyone who may read this paper at a later date, I have spelled words as they appear in the originals.

The early minutes of both Lodges are missing although, a few years ago, I did have access to some extracts of the first Bye-Laws of Doric Kilwinning drafted before the Petition for Charter, which I shall refer to later. Nor was I able to obtain access to the minute books of Mother Kilwinning. (The details of the granting of the respective Charters were eventually unearthed in a copy of Wylie's "History Of Mother Lodge Kilwinning" of 1878.)

The first letter was written on one side of a single sheet of paper, which, as was the custom of the time, folded in such a way as to be its own envelope and the name and address appeared on what was the reverse side. The remains of a wax seal was evident, but insufficient to identify any initial or emblem.

The letter was addressed, "To Robert Molleson Esqr, Collector Excises at Air."

The letter read;

Worshipfull Master

We being infonned by our Brother Mr John Drummond officer of Excises that your Brotherly love extended so far as ever to procure a decree of Constitution from the Ancient Mother Lodge of Kilwinning in order that we your true Brethren may meet with authority. Wee therefore desire that with all expedition you may procure and send the same as promised and we shall make all due acknowledgements and discharge our duties as becometh in order to have all due regard paid us.

Whatever charges is due shalle be remitted to your order on demand by your Faithfull Brethren.

Port Glasgow John Hunter Mr.  
17th Jan 1746  
James Weir SW.3  
James Maine JW.  
John Drummond F .C.

Continued on Page 14 - Journey

## In the Interests of the Brethren

BY BRO. RUDYARD KIPLING

I was buying a canary in a birdshop when he first spoke to me and suggested that I should take a less highly coloured bird. "Colour's all in the feeding," said he. "Unless you know how to feed 'em, it goes. You'll excuse me, but canaries are one of my hobbies."

He passed out before I could thank him. He was a middle-aged man with gray hair and a short dark beard, rather like a Sealyham terrier in silver spectacles. For some reason his face and his voice stayed in my mind so distinctly that, months later, when I jostled against him on a platform crowded with an Angling Club going to the Thames, I recognized, turned and nodded.

"I took your advice about the canary," I said.

"Did you? Good!" he replied heartily over the rod-case on his shoulder, and was parted from me by the crowd.

A year ago I turned into a tobacconist's to have a badly stopped pipe cleaned out.

"Well! Well! And how did the canary do?" said the man behind the counter. We shook hands, and "What's your name?" we both asked together.

His name was Lewis Holroyd Burges, of "Burgess and Son," as I might have seen above the door - but Son had been killed in Egypt. His beard was blacker and his hair whiter than it had been, and the eyes were sunk a little.

"Well! Well! To think," said he, "of one man in all these millions turning up in this curious way, when there's so many who don't turn up at all - eh?" (It was then he told me of Son Lewis's death and why the boy had been christened Lewis.) "There's not much left for middle-aged people just at present. Even one's hobbies -" he broke off for a breath. "We used to fish together. And the same with canaries! We used to breed 'em for colour-deep orange was our speciality. That's why I spoke to you, if you remember, but I've sold all my birds. Well! Well! And now we must locate your trouble."

He bent over my erring pipe and dealt with it skilfully as a surgeon. A soldier came in, said something in an undertone, received a reply, and went out.

"Many of my clients are soldiers nowadays, and a number of 'em belong to the Craft," said Mr.

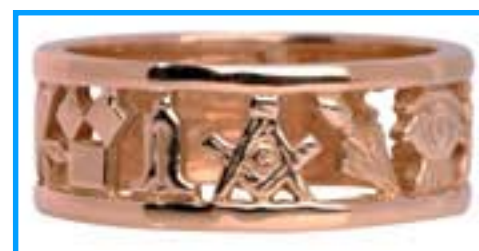
Continued on Page 19 - Journey

# The Lodgeroom International Store

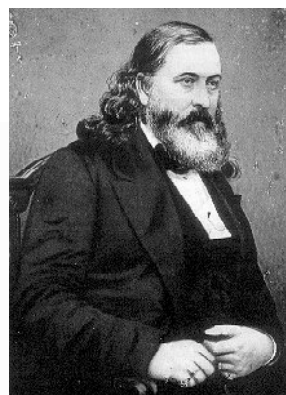
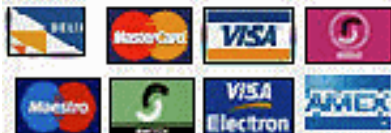
<http://www.lodgeroomuk.com/sales/>

Below is a small sampling of the extensive variety of Masonic items available at the Lodgeroom International Store. In addition to regalia in Carft, 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.



PayPal®



E-books available from most authors.



## Lodgeroom International Magazine

Click here for Back issues:

If you would like the magazine connection delivered to you on the first of each month click the following link:

[http://www.lodgeroomuk.net//phplists/public\\_html/lists/](http://www.lodgeroomuk.net//phplists/public_html/lists/)





# The Lodgeroom International Book Store

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

the original. The entire collection is available on one CD. Bookmarked by degrees for ease of use. This collection is a *must* for any fan of the early Pike rituals or the AASR. ISBN: 1-887560-33-5.

## Morals and Dogma

### Albert Pike

Here is a GREAT tool for anyone interested in the Scottish Rite. Albert Pike's Masonic classic Morals and Dogma in searchable text PDF format on a convenient CD-ROM. With this CD, every word in this Pike classic is at your fingertips and bookmarked by chapters for ease of use. ISBN: 1-887560-19-X

## 10,000 Famous Freemasons

### William Denslow

This very rare and long out of print biographical work is a must for any Mason with a desire for Masonic research. In print, this hard to find collection can sell for hundreds of dollars used. Bookmarked by chapters for ease of use. ISBN: 1-887560-31-9

## The Secret Teachings of All Ages

### Manly Palmer Hall

Simply put, this is the most fascinating and complete occult book ever published. It represents a lifetime of research into the mythology, symbolism, and magical practices of countless cultures. From the secrets of Isis to the teachings of mystic Christianity, nearly every occult dogma imaginable is represented here. On CD in PDF searchable text format. Bookmarked by chapters for ease of use. Note: This e-book edition does not contain the color plates as in the original print version of this work. ISBN: 1-887560-09-2

## Encyclopedia of Freemasonry

### Albert Mackey

Volumes 1 & 2. The author's purpose in composing this work was to collect materials for a work which would furnish every Freemason who might consult its pages, the means of acquiring a knowledge of all matters connected with the science, the philosophy, and the history of this Order. 1924 Revised Edition. ISBN: 1-887560-01-7

## Lester's Look to the East

### Ralph Lester

A complete work of the EA, FC, and MM degrees, with their ceremonies and lectures. Also includes the Constitution and By-laws of the Lodge and installation of officers. PDF Format. Bookmarked by chapters for ease of use. ISBN: 1-887560-48-3

## Manual of the Lodge

### Albert Mackey

Monitorial Instructions in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason arranged in accordance with the American System of Lectures: To which are added the Ceremonies of the Order Past Master, Relating to Installations, Dedications, Consecrations, Laying of Corner-Stones, etc. 1870 Edition. Bookmarked by chapters for ease of use. ISBN: 1-887560-13-0

## Rosicrucian Manifestos

The Rosicrucian Manifestos are documents issued in the sixteenth century that announce the Rosicrucian movement to the world. Includes Fama Fraternitatis, Confessio Fraternitatis, Chymical Wedding, Secret Symbols of the Rosicrucians, Laws of the Fraternity of the Rosy Cross and more. PDF Searchable Text Format. Bookmarked by chapters for ease of use. ISBN: 1-887560-38-6

## Aesop's Fables

### Translated by Rev. George Fyler Townsend

Throughout history fables have been a popular method of giving instruction. Fables contain a short narrative that seeks to illustrate a hidden message. Generally, fables use animals or objects as part of the narrative yet the message is designed to apply to humans. By doing this, the fabulist is not perceived as the teacher and this reduces any bias the listeners might have against the person. The most famous of these teachers would be Aesop who most date around 620 B.C. Many fables are attributed to Aesop, but it's unclear how many he actually wrote; indeed, his historical existence as a person is under question. regardless of the actual author, these fables provide a most valuable source of life lessons for all. ISBN: 1-887560-39-4

## Zanoni: A Rosicrucian Tale

### Sir Edward Bulwer Lytton

This book, written in 1842, is one of the finest examples of Spiritual Fiction. Divided in seven sections, the fourth, entitled, "The Dweller of the Threshold" is an extremely profound expression of profound occult facts and experiences said to be recognized as true by anyone possessing spiritual insight. ISBN: 1-887560-12-2

## Masonic Manual

### Robert Macoy

The Masonic Manual, a companion for the initiated; containing the rituals of Freemasonry, embraced in the degrees of the lodge, chapter and encampment embellished with upwards of three hundred engravings. ISBN: 1-887560-49-1

## Symbolism of Freemasonry

### Albert Mackey

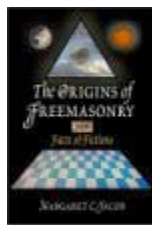
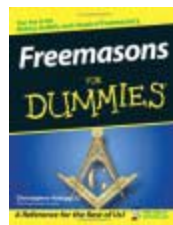
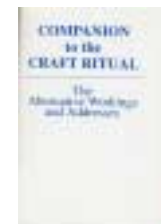
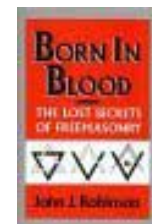
Contents: An Introduction to Symbolism; Origin and Progress of Freemasonry; Noachidae; Primitive Freemasonry; Spurious Freemasonry; Ancient Mysteries; Dionysiac Artificers; Union of Speculative and Operative Freemasonry at the Temple of Solomon; and much more. 1869 Edition

## Philosophy of Freemasonry

### George Oliver

The theocratic philosophy of freemasonry, in twelve lectures: on its speculative, operative, and spurious branches. ISBN: 1-887560-16-5

These books and many more are available through Lodgeroom @ Amazon.com



## Formation

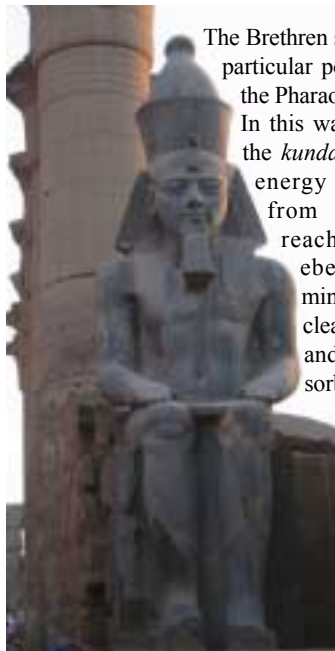
Continued from Page 3

elapse of time the Petitioner should ponder his decision, dedicating part of his time to self-examination and introspection.

On his initiation, the profane is an Entered Apprentice. Silence is the feature of this degree. He cannot speak for any reason at all. I think that silence is the greatest gift for a newbie. So doing, he his forced to pay attention to what it is said and to think over it, learning to separate wheat from chaff.

Lodges usually conduct business in the first degree, so anybody can take part in. Attending the meeting is a duty for everybody; absences have to be justified either previously or the next following meeting.

The Brethren's work consists in presenting a paper of either esoteric or philosophical nature, to read and to discuss it. Brethren should strive to read and to understand the ritual as well as the meaning of the symbols which appear in their respective degree. Sometimes man can discuss an exoteric subject, about a social problem, for instance: after all, exoterism and esoterism are two faces of the same coin and any aspect of the life can be approached in an esoteric manner. The discussion must be conducted with politeness and order: the Brother shall hold his speech staying "at order", so that he cannot gesticulate. Expressions such as "let me differ" or "I do not agree" are banned. Each Brother can disclose his ideas, even if they are different from one another's one, but there is no need to underline such a difference: the Brethren shall recognize it.



The Brethren shall assume a particular posture, that of the Pharaoh (see figure). In this way they excite the *kundalini*, the vital energy that origins from the coccyx reaching the cerebellum. Their mind is therefore cleaner than ever and ready to absorb what is said by the others.

The interval between degrees is usually one year, said rule to be interpreted

with prudence and wisdom.

A lodge should be compound by no more than fifty Brethren. For various reasons. The discus-

sion cannot be monopole of some Brethren; to the contrary each of them has to feel free to intervene, EAs excluded, of course. Time is however a tyrant, so the meeting cannot last more than a reasonable period, usually two hours. If the lodge is too numerous, it happens that some Brethren refrain to intervene, in order to spare time, and this is a pity, indeed. A smaller group prevents these inconveniences, apart from the circumstance that certain discussions can be enjoyed within a harmonious group only.

Each Brother, especially each Officer, must consider himself as an irreplaceable part of the lodge, and this does not happen if a Brother thinks that somebody else can do his work: this circumstance encourages absences.

Last, but not the least, Brethren must become friends: they have to share not only thoughts, but also feelings. Bro. Goethe wrote: *Attitudinal education is Freemasonry's most distinguished task. Only with our attitudes can we bring together people of differing opinions; opinions which, as human beings, keep us apart.*

Freemasonry is a particular school: we are, at the same time, apprentices and masters. Man learns from everybody. There are no blackboards, no classrooms. Above all, no programmes. The Masonic journey is more similar to a sea voyage, with no compass but one's own conscience, rather than to a travel by railway.

Man is sure to start, not to arrive. Masters teach by giving their example, rather than through their literary knowledge. The knowledge which initiates long for cannot be found in the books: it is the knowledge of the supreme reality, the Great Architect, who his hidden within ourselves that have been created "in His image".

To know is therefore to be. Mauna Ujjayi wrote:<sup>1</sup>

*The initiatory work can be fruitful if it is done with engagement and dedication, love and devotion (bhakti) towards our Being, the inner Self, that God that remains silent since it is wrapped in the darkness of the ignorance (avidya), in the veil of the prejudgment and the presumption, in the mantle of the attachments, of the illusions (maya) that weight down, slow down and often prevent the way towards the light. The realization begins to give its yields progressively, while man is working on his own transformation, facing the more difficult fight that the man has ever fought: that against his passions, against his conflict ego.*

A very hard work, to be done in silence and secrecy, within our inner. The attachments of the profane life, the desire of money, the ambitions and the prejudices must be kept under strict control and possibly rejected during the journey.

The charity is useless to transmute oneself. It dema-

gogically cleans our conscience, but has no effect on the inner transformation. Charity and other pious actions is the natural by-product of the man who realized himself, that is free from the neuroses, that has gone beyond the appearances.

Who has caught self-conscience he actually works for his transmutation, in total respect of the Tradition; he will then be brought beyond the time and the space, till to the Supreme Knowledge...

Even if the initiation is practiced in a community, it is nevertheless a unique, ineffable experience. Man has to live it directly, in person. Nobody could rationally describe it, even by approximate words, as said Plato. Nobody can be our substitute for the solution of the *Eternal Mystery*.

1 *Sé Metafisica Realizzativa*, Rivista di Studi Tradizionali, Estate 2004



## Library

Continued from Page 3

- Inspect older books for loose pages (totally loose or soon-to-be loose).

Consider photocopying the loose pages and putting the copies in the book. Keep a file of any such cases so nothing is lost.

### Don't Forget Video Content

Documentaries on Freemasonry and other video material which is of interest of members of the Craft is readily available on DVD and video tape. Consider obtaining some of these for the library.

### Keep the Collection Organized

The librarian should keep a record of what the library contains and manage how the library's resources are used. Keep these records up to date, and be sure they are *accessible* to those who would like to use the library. However, be careful not to overdo it — there may be no need to build a professional-quality library catalog. Such a project might start out fun, but get bogged down in the execution. Instead, develop a manageable system that can be maintained fairly easily. Make sure there are at least two people who know the system inside and out. Be open to feedback from the lodge regarding this issue, as well.

### Storage is Important

Broken-down, inadequate or mismatched shelves can make your library seem dilapidated even if the books it contains are excellent. Some lodges have beautiful shelves already. If bookshelves do not exist, consider inexpensive self-assembly units. Narrow ones (2 -5 inches wide) are best. Wide shelves (30 inches or more) will sag notice-

Continued on Next Page - Library

## Library

Continued from Previous Page

ably soon after they are filled.

Every lodge has 6x14 inches of free floor space somewhere, and a tall (ceiling-height) bookcase with that footprint can hold hundreds of books. Don't worry about those who say there is no room for a library.

### Starting from Scratch

Most lodges have had libraries at one time — there might be one that's in storage. Regardless, if you must start from scratch, each member of the MFC should volunteer to seed the library with two or three high quality books. Then, the MFC should approach the lodge with a proposal to purchase an additional 10-0 books with lodge funds.

Know your lodge, and ask for an amount that is likely to be approved. At the same time, make a request to the brethren for donations of any Masonic books they might have that they don't want. Be sure to put this request in the lodge newsletter also, because lodge widows may also have Masonic materials that they wish to donate.

When buying books, remember that the Southern California Research Lodge sells over a hundred Masonic books at a substantial discount.

### Write a Library Information Sheet

Compose a one or two-page sheet of information about your library, clearly marked "take one," and keep a stack of these on or next to the library shelves. This sheet should contain:

- Library rules and procedures
- Donation procedures and list of desired books
- Library history or credits
- Information on other nearby Masonic libraries

This sheet should also be distributed at any members-only Masonic Formation activities, such as discussion groups or lectures about Masonic symbolism or history. Be sure every Entered Apprentice receives one.

### Keep the Lodge Informed

Let the lodge know what's new in the library during the stated meeting Masonic Formation Committee report, and highlight new acquisitions in the lodge newsletter. It's all part of fostering a culture of Masonic Formation.

### Religious Bias

Remember that Masonry is, according to the Deacon's lecture of the Fellowcraft degree, "interwoven with religion." Masonry isn't hostile to a Christian finding Christian meaning in the de-

grees, or a Muslim finding Islamic meaning in the degrees. However, it is contrary to Masonic tradition to teach one's fellow Masons that "Masonry teaches Christianity," or so on.

Much like the Masonry of the 1700s, Freemasonry today possesses a rich spiritual diversity within its membership, and we must continue to honor our centuries-old commitment to religious neutrality.

### Where to Get More Information

#### Research Lodges and Other Societies

Southern California Research Lodge The SCRL is perhaps best-known for its wonderful program whereby they supply a free copy of Allen E. Roberts' book *The Craft and Its Symbols* to any California Entered Apprentice. Members receive a monthly newsletter, and the SCRL sells a wide selection of Masonic books at a considerable discount.

<http://www.calodges.org/scrl/>

#### El Camino Research Lodge

<http://www.calodges.org/ecrl/>

#### Northern California Research Lodge

<http://www.calodges.org/nclrl/>

#### Scottish Rite Research Society

The SRRS covers more than just the Scottish Rite. Most of the articles they publish will be of interest to any Mason. All members receive a hardbound copy of its annual journal, *Heredom*. It is probably the finest Masonic periodical published in the United States.

In addition, members receive the Society's informative quarterly newsletter, *The Plumbline*, as well as a free bonus book or other gift once per year. Membership is \$30 annually.

Scottish Rite Research Society  
1733 16th Street, NW  
Washington, DC 0009-3103

<http://www.srmason-sj.org/web/srrs.htm>

#### Philaethes

The purpose of Philaethes 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.

Membership is \$40 annually, and includes a highly-regarded bimonthly magazine focusing on Masonic history.

<http://www.freemasonry.org/psoc/>

## Sustaining

Continued from Page 5

the certified MFC members. They also included the Candidate's Coach from the beginning, although he hadn't been certified and wasn't sure yet how he fit in to the new Masonic Formation efforts.

The lodge had two Apprentices and three Fellowcrafts in process. For the first meeting, the MFC decided to hold an Entered Apprentice meeting so that all five could attend. The Worshipful Master of the lodge sent a personal invitation by mail to the new brethren, informing them of the meeting date and letting them know that it was his wish that they attend. The lodge was told of the meeting, and a few brethren who seemed likely to make good contributions of the discussion were especially invited to attend.

The meeting began at 7:30 p. m. in the lodge's library. The books were normally displayed in a locked glass bookcase and rarely read: they opened the bookcase door as a symbolic indication of the intentions of the group. The Discussion Leader arranged the chairs in a circle near the books. He placed a single gavel in the center of the table to signify that it was a first degree discussion group. When the brethren arrived, the Discussion Leader opened the meeting with a short prayer (see below), which he gave to the newest Entered Apprentice to read. Everyone sat down.

The Discussion Leader said, "Tonight we're discussing the first degree in some depth. I know that we have members here from every degree. But you know, we're all Entered Apprentices. In Masonry, we don't give up a degree when we take the next one — we add it to the degrees that came before. So tonight we are all meeting as Entered Apprentices, and I've placed a single gavel in the center of the table to remind us that it's a first degree meeting. If this was a Fellowcraft or Master Mason meeting, there would be two or three gavels there. Let's remember, brethren, to confine our comments and questions to the first degree."

To spark the conversation, the Discussion Leader used the *Basic Education for Entered Apprentices* manual produced by Grand Lodge. Soon, the brethren were having a good discussion about the various symbols in the first degree. Very good points were raised, and the Discussion Leader said, "I'm glad that you newer brothers are hearing this, because it's important to know that each one of us has to figure out what Masonry means to us. There are no pat answers, and opinions vary. The important thing is having an opinion, and making Masonry something that you can *apply in your life*."

Alex, who had been an Apprentice for about six months, had been making slow progress on his proficiency essays, but it's not because of a lack

[Continued on Next Page - Sustaining](#)



## Sustaining

Continued from Previous Page

of interest. He just wasn't sure if what he was writing was good. The Discussion Leader knew this and asked him to bring what he had written so far. Alex showed up with his draft answers for the first two questions, and the Discussion Leader asked him to read it. It only took a couple of minutes.

The brethren were very encouraging — in fact, Alex raised some important issues that sparked new discussions. Alex's mood was soon very different: instead of unsure and a little "stuck," he felt affirmed and energized to finish his proficiency. He knew he had a valuable ally in this group.

About halfway through the meeting, one of the brethren, a Master Mason who pretty much attended every lodge event, went off on a tangent about the lodge building — something about how one of the guys almost started a fire in the kitchen once. Soon the whole group (except for the new EAs and FCs) was discussing the tangent, but it did not have anything to do with the meaning of the degrees. The Discussion Leader brought the discussion back to the right topic.

At the end of the meeting, some great points were being made. One of the new brethren had asked about King Solomon's Temple. He didn't know what the Temple was. Instead of just telling him he'd learn about it in a later degree, the Discussion Leader said, "You'll learn more about the Masonic interpretation of Solomon's Temple as you progress in Masonry. There is some basic information about this subject, and the Bible contains two different accounts of the building of the temple.

You know, we're at a disadvantage today as Masons, because when Masonry started, these are things that everyone took for granted. I'm not saying everyone was an expert on this topic, but people basically knew about the temple and why it was built, and there's no reason you can't, even as an Apprentice, read a little about that. Maybe you can work this into your proficiency essays, if the subject especially interests you?"

Unfortunately, it was now 9:30, the announced ending time. The Discussion Leader sensed that everyone was ready to talk for another half hour, but he said, "I can't believe it, but it's 9:30 already and we have to stop. But I will see all of you next month. Thank you very much for coming."

Every two months, the Masonic Formation Committee gave a short report about the activities of the Study Group to the lodge at the Stated Meeting. After about nine months, significant "buzz" about the Study Group caused interest to spread among the general membership of Theoretical Lodge.

A newly-raised Master Mason who had been at-

tending the Study Group since his first degree said that he was eager to keep the process going. He had never known a Masonry that *didn't* study its symbolism — it was normal to him, an expected and important part of attending lodge.

The Masonic Formation Committee met and decided to make a second Study Group just for Master Masons. One of them, an MFC-certified member who had been attending the Study Group regularly, offered to lead the first and second degree Study Group. The experienced discussion leader took on the new Master Mason Study Group.

A Masonic Formation Study Group Opening Prayer.

Freemasonry teaches that no important undertaking should commence without a prayer. A Masonic lodge does not even pay its bills without an opening prayer. The Masonic Formation Study Group represents one of our greatest and more serious efforts in Masonry, the exploration of Masonic ideals and teachings.

As such, each meeting should open with a prayer. Here is a suggested prayer that was written by one of the first study groups:

*Great Architect of the Universe, in Thy name we have assembled and in Thy name we desire to proceed in all our doings. We humbly beseech Thee to strengthen us in our studies, that we may be brought from darkness to light, from light to greater light, and onward to a light greater still, that we may the better be enabled to transmit the traditions of Freemasonry faithfully to future generations. Amen.*

The prayer serves as an important marker: it ends talk about mundane matters and focuses the group on the task at hand. It is also a good teaching moment. The Mentor in charge of the study group should ask a random attendee to say the invocation. This is a way to let even the "youngest Entered Apprentice" know that he is a respected part of the group and that his input as well as his questions are welcomed and needed.

### Ideas and Activities for Study Groups

- Assist candidates with their memory work. If done in the Study Group, it should be done at the beginning, with a single run-through.
- Select two members who know the memory work, and have one examine and one answer, while the new brethren follow along in their ciphers. Don't take up more than half an hour on this, or else it may be perceived as bogging down the group. Be prepared to *answer questions* that the candidates have about unusual phrases in the memory work.
- Assist candidates with their Proficiency Essays. Have them share their drafts in the Study Group, get feedback, let them revise

if appropriate, and then have them present their essays to the lodge.

- View and discuss Masonically-related video material.
- Consider sending out a short article for the brethren to read a week prior to the meeting.



## Starting

Continued from Page 5

growth. One of the lessons of Freemasonry from the first degree is to aid and assist a ... worthy brother, so far as we can do so. The third degree also teaches us to whisper good counsel and to stretch forth a helping hand. Masonic formation is a more formal method, supported by the lodge, to add value to the lessons, by providing access to meaningful assistance from brethren with greater knowledge and experience in Freemasonry.

We sometimes take for granted the idea of our brethren *finding* the answers on their own. For some of us, that is how we learned about masonry, others were fortunate enough to have a lodge with knowledgeable brethren, willing to share and teach and help mold us. For some, Masonic forums, books, and lodge meetings are enough. Others need more help, and as brother masons, we need to offer more.

Even brothers who can learn on their own need the aid and support of their Masonic brothers, as many of the lessons of masonry cannot be written down. They are secret... even from those of us that know them. How strange is that? We know the answers, but fellowship, friendship, kind words, moral support cannot be put into words, and these are quintessential Masonic virtues!

They come from just being there, mentoring, either formally or informally.

### What It Means To Be A Mentor

In the work of Masonic Formation, mentoring is the ongoing act of providing brethren with quality information about the rituals and symbolism of Freemasonry, and helping them to explore the meaning of the Craft in the context of their own lives. It is helping a brother become a mason.

Mentorship can work as a one-to-one relationship, or as one-to-many, as each participant feels would work best. There are benefits to both approaches. One-to-one Mentorship provides the closest working relationship with each candidate and allows for personalized direction. Recalling the old tradition of "mouth to ear," this model has a long and honored history in Freemasonry. One-to-many Mentorship allows for group learning and lets the Mentor get more mileage from

Continued on Next Page - Starting

## Starting

Continued from Previous Page

his preparation time. Both approaches have value, and Masonic Formation is really a combination of these techniques.

### The Responsibilities of a Mentor

Mentoring is a serious responsibility. A mentor should understand the expectations clearly because not every brother can offer the time or ability to mentor. Some are good at one to one mentoring, some are good at one to many (the best example of this is Masonic education during open lodge), and some few are good at both (treasure these brothers, they are gold!)

Among the responsibilities of a mentor are:

- To maintain regular contact with the brethren you are Mentoring
- To be well-informed on the rituals, symbolism and history of Freemasonry, and if the mentoring brother does not know, to find out.
- Most importantly, to know where to find answers to questions that can't be answered right away and a willingness to say: "I don't know, but I will find out."
- Keeping the lodge and the Worshipful Master informed about all Masonic Formation activities.
- To be willing to adapt efforts based on the unique needs of the lodge.
- Ensuring the brethren of the lodge are enjoying the meaningful engagement they need to keep growing as Masons.

Regular contact is absolutely critical. It helps brethren maintain their momentum and interest, and it keeps the ideas flowing. One to many mentoring often takes the form of group meetings outside of lodge for the purpose of discussion and learning.

These Masonic Formation meetings should be a regularly-scheduled lodge events, listed on the lodge calendar. Choosing an easy-to-remember date (like "first Monday of the month") will help boost attendance and cohesion.

Another part of regular contact is contact between meetings. This seems obvious, but sometimes the most obvious things... aren't: A Mentor should let people know how they can be contacted with questions without waiting for the next meeting. Email is an important tool. An "email list," which sends each message to everyone subscribed on the list, is another approach. The main point is, whether by email or telephone, to keep everyone feeling "in the loop" and involved.

A mentor should take the time and effort to be well-informed about the history of Freemasonry, the rituals and their symbolism. A Mentor does

not need to be a "professor," but he should be someone who has a good handle on these topics. He must know the *basic* history, he must know what the ritual says about each Masonic symbol, he should know about the "little things" in the ritual brethren are bound to ask about.

Every Mentor must start by becoming well-versed in the contents of the Grand Lodge's formation manuals for each degree, and of course, the best Mentors are always exploring and learning new things. Most Mentors find that Mentoring inspires them to expand their Masonic knowledge. One thing all teachers say is they learn more with each class they teach, and this is no less true of Freemasonry.

Of course, *nobody* can know everything about Masonry. The purpose of mentoring is not to be the know it all, the only source, but to be A source, and to lend a helping hand to brothers that, like the mentor, want to learn more. The mentor is learning WITH a brother as much as teaching.

### Masonic Study Groups

A Masonic study group can make a great difference to the lodge. Not all brethren are qualified or able, or willing, to lead a study group. If the lodge has a Masonic Formation committee, one or more brothers should be chosen, and regularly scheduled education groups should be formed. Some things to consider:

- How to set up a Masonic Formation Study Group
- How to get the most out of the sessions so they remain focused and do not turn into simple bull sessions, which, while interesting, will not achieve the goal of education.
- How to help candidates prepare their proficiencies in a way that will enrich their Masonic experience.
- How to avoid common problems

Many lodges already have a Masonic Education Committee (MEC). The brethren who serve on this committee are probably already great Mentors and Coaches. What must be kept in mind is Masonic Formation is more than "just" education. The focus should be on the whole process of becoming a Mason — not just the "book knowledge," but the interior changes that happen when we allow Masonry's effects to be felt on us at every level.

It is even possible to set up an informal Masonic study within the lodge without making it a committee. However, since there are significant benefits associated with having a full Masonic Formation Committee, we encourage informal groups to move, if possible, in the direction of certification.

### How Masonic Formation Is Different?

Masonic Formation is different from traditional Masonic Education in the following major ways:

- While traditional Masonic Education has focused mainly on candidate education, ongoing member education, or sometimes both, Masonic Formation is designed to offer guidance, resources and information to potential applicants, candidates, lodge membership and even to general public as may be needed by the lodge or district.
- In California, each member of the Masonic Formation Committee must be certified by the Grand Lodge (with the exception of the Worshipful Master, who is a de facto member of all committees). A mason is certified by attending Masonic Formation Certification classes held in various parts of the state on an annual basis. Each member's certification lasts three years and then must be renewed.

### Roles of A Masonic Formation Committee

Because of their integral role in the new Mason's experience, members of MFC should consider every stage of a man's Masonic journey as a suitable area for their efforts. This may include:

- Providing information to potential applicants and other non-Masons.
- Assisting with the investigation of the applicant.
- Meeting with the applicant after his election but prior to initiation.
- Maintaining regular conduct with degree candidates.
- Instructing the candidate in his written and oral proficiencies.
- Providing an ongoing program for the benefit of Master Masons.
- Promoting a general culture of Masonic Formation within the lodge.

### Promoting A Masonic Formation Culture

Let's look at that last point, because it really embodies all of the others. Masonic Formation goes far beyond simply teaching new members their proficiencies. It addresses a desire within our lodges for an ongoing experience of Masonic growth. Simply put, the Masonic Formation Committee's larger purpose is to improve, revitalize and continually improve all of the currently disparate efforts that exist within in the lodge to deepen the Masonic wisdom of the membership.

Many tools that bear directly on this may already exist in your lodge, but they have likely never been used deliberately together in a coordinated way: your library, your newsletter, candidate coaching sessions, short educational talks, etc. Without coordination, these efforts with inevitably be somewhat episodic and incomplete. Your MFC is charged to bring new life into existing resources and to develop new directions for the enrichment of the Masonic experience of every-

Continued on Next Page - Starting

## Starting

Continued from Previous Page

one in your lodge.

In addition to working with the candidates, it is appropriate and desired that the MFC will:

- Maintain or assist with the maintenance of the lodge library.
- Provide stimulating articles for the lodge newsletter and/or website.
- Hold Masonic information events for the public and handle public relations.
- Offer high-quality Masonic Formation opportunities for Master Masons.

## Developing And Sustaining The Committee

An important duty of the MFC which must not be overlooked is that it needs to grow to survive. Initially, an MFC might consist of a relatively small number of brethren who have the time and motivation to get it started, but ideally it would grow into a larger committee.

Ideal candidates for MFC membership as your continue to develop your programs will be:

- Members of the officer line, especially the Senior Warden. The Chaplain and the Marshall might also be ideal individuals to involve, since they have less demanding chairs but are still highly visible members in of the officer team.
- Any brother who has a significant interest in the meaning of Masonry.
- Any brother who is or has been an effective candidate's coach.
- Any brother who is a professional educator.
- New Master Masons who respond enthusiastically to Masonic Formation activities as they progress through the degrees.

One of the things every good leader considers a priority is the identification and grooming of his replacement. Continuity is very important if we are to truly fulfill our responsibilities to the next generation of Masons.



## Snow White

Continued from Page 6

once the dragon is killed, it exhausts its role and so finishes to shine. It is now just a simple object, with no value. Personally I recognized in this scene an urging to consider the 'metals' for what they are: a tool, a help for the man, of which however he should get rid if he realizes that they obstacle his spiritual growth.

Do you remember the "Sermon on the Plain"? "Blessed are the poor in spirit, for theirs is the

kingdom of heaven". But what does this mean "poor in spirit"? Does it mean a lack of spirituality? Not at all, otherwise they could not gain the kingdom of heaven.

I notice that in the Greek text the locution "in spirit" is translated to pneumati, which is dative-ablative, the case matching to the complement of efficient cause. I believe then man should translate: blessed those people that deliberately opted for the simplicity, that privileged "to be" rather than "to have", and still, that if called to high rank positions, shall work for bettering their subordinates.



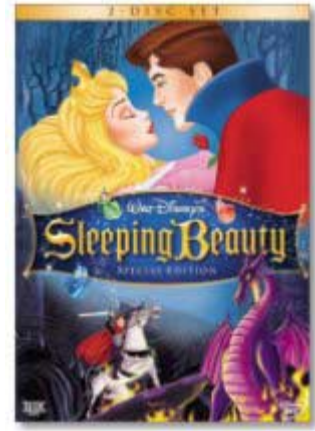
This theme is clearly developed in the Little Mermaid. The old King of the Sea was forced to give the witch his golden trident - symbol of the royalty, of the power tied up to the wisdom, to the light - thus sparing the life of her daughter, who had been previously captured by the witch.

In that instant all the sea creatures are turned into worms. After the death of the witch, killed by the prince Erik, the human being who loved Ariel, the trident falls at the feet of the old king who grasps it. In that moment all the sea creatures find the old feature again.

I think that the hidden teaching of this episode is the following: the Light, meant also as royal power, must not be delivered to unworthy people, and of this we should remember in all the occasions of the life, also and especially in the 'profane' ones. Eventually the king himself, at first so mistrustful toward human beings, will turn into woman his daughter and grant her in bride to the prince, reminding us that to love a creature doesn't mean to hold it endlessly tied up to oneself, but to favour the harmonious development of his personality so that it can choose in full conscience and knowledge.

A last consideration, on the magick. The matter would deserve a deep study, but this topic doesn't allow it. I will confine myself, therefore, to a brief hint on the theme, hoping the following reflections are of stimulus to deepen it.

From the Latin magis - more - magus is, in esoteric circle, he who works to transform the inner, and not who uses some secret powers of the Nature to turn canes into snakes, thus arousing admiration among the disbelievers, as Simon Magus did. For the alchemists, the change of the lead in gold was essentially symbolic: in reality they



aimed at another metamorphosis, well more binding but so much more fruitful: the revealing the divine that is within us.

Who achieves this transformation gains the archetypical Beauty. So Little Mermaid or Snow-white feels a new joy, never felt before, while the Beauty surrounds her, while Grimilde, the wicked queen that, blinded by the envy, had prepared the poisoned apple, is forced to lose her own external beauty and to become an old deformed and disgusting witch with no certainty to perform her crime.

We are so come at the end of the film and, with it, of our reflections. We must still briefly examine the theme of the transformation, or better, specifically, of the rebirth, eloquently described in Snow-white.

The young woman, deeply sleeping, therefore in condition of profanity, is abandoned in a coffin of crystal and gold, alchemical symbols, respectively, of purity and of eternity. Dwarfs and beasts cry over her, in common pain.

The Prince will awake her again, with a kiss of True Love, then they will go to 'east' where hacks a construction, confused among the clouds, not well-defined and therefore 'defective', but which attracts every spectator, wondering him by its splendour of Light.

I Si parva licet componere magnis (Virgilius, Georgics, iv, 176). If man can compare small things to greater ones



## Journey

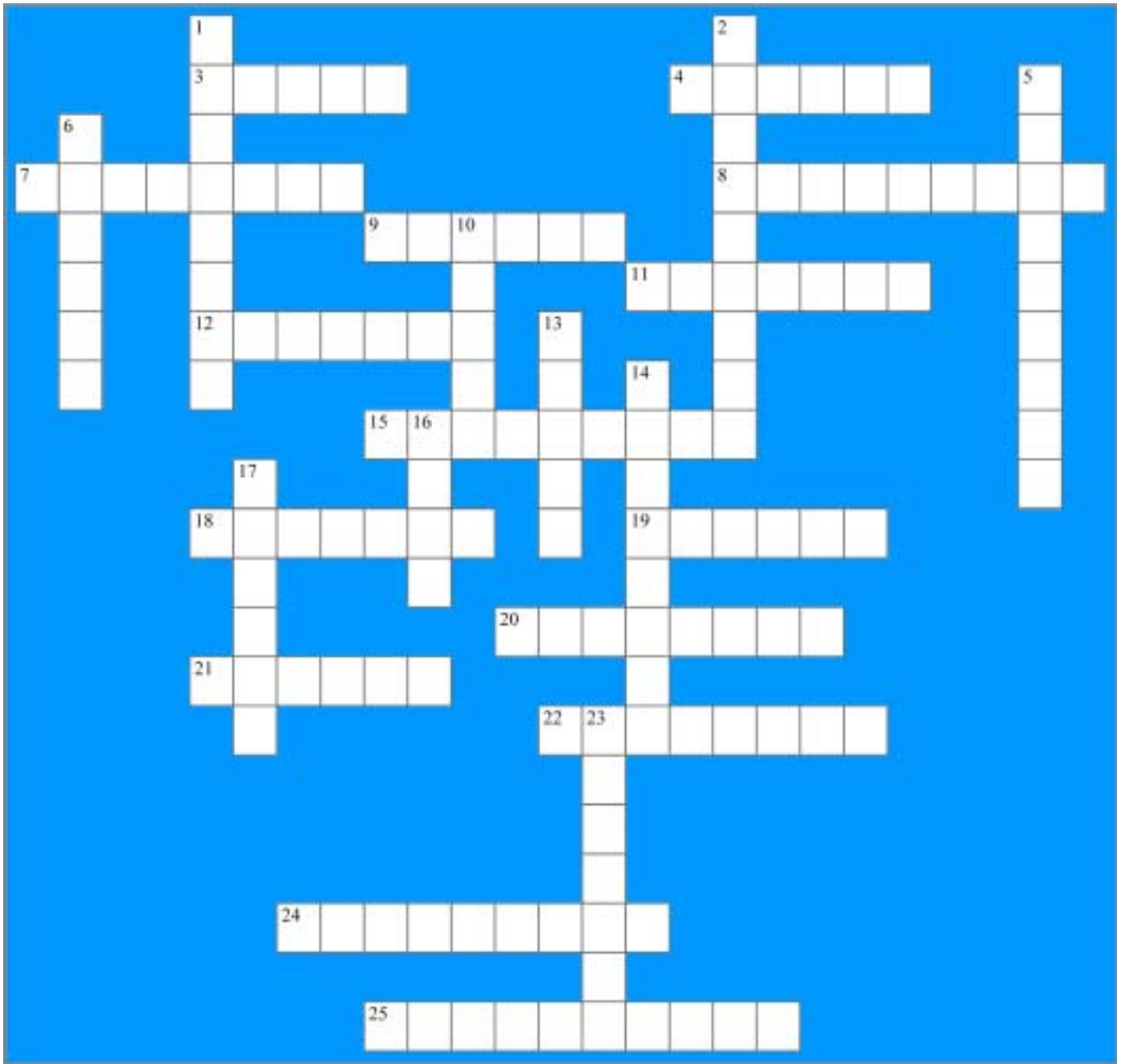
Continued from Page 7

Jas Fullerton F .C.  
Alex Walkers F .C.  
F. Walker F.C.  
Wylie's History records; Kilwinning 4th February 1746

Which day a competent number of the Lodge

Continued on Page 16 - Journey

# A Buidler's Puzzle



**Across**

- 3. To impress, as on the mind; to absorb.
- 4. Something obviously true; that which is universally accepted without question.
- 7. The topmost stone in building, signifying a completed building.
- 8. One who has been adopted.
- 9. Signifies or represents some truth, idea or fact, but is not itself the thing it represents.
- 11. A non-Mason
- 12. A notification from the Master to appear.
- 15. From Latin, meaning "one who is clothed in white."
- 18. A belt worn diagonally across the body from one shoulder over the breast to the hip.
- 19. Alarms

- 20. A story told to illustrate a principle.
- 21. Brotherly love binds Freemasons of all countries, races, creeds in one common brotherhood.
- 22. A recognition or countersign
- 24. The old name for a cornerstone.
- 25. The term used for initiation in Scottish lodges.

**Down**

- 1. Physical or mental anguish
- 2. The ten commandments
- 5. Instructions of Freemasonry.
- 6. The name of a degree in many Masonic rites.
- 10. Comes from the Latin magister

- meaning "head" or the French meaning "a buidlier in stone."
- 13. A proclamation of decess issued by a sovereign have the force of a law.
- 14. Symbolizing a state of ignorance before light (knowledge) is received.
- 16. The literal meaning is "his father."
- 17. A floor cloth on which the emblems of a degree are illustrated for instructing candidates.
- 23. The movement of a candidate, going thoughthe degree according to his proficiency.

Answers on page 23

## Journey

Continued from Page 14

convened took into their consideration a letter from several gentlemen at Port Glasgow to the following purpose;

The Brethren now assembled unanimously agree to grant to the above gentlemen the decreet desired, the tenor whereof follows; We, Alexander, Earl of Eglintoun, present Master of the Mother Lodge Kilwinning having taken into our consideration the request of several gentlemen Masons at Port Glasgow in the County of Renfrew praying for authority to be formed into a regular society: Being well advised of their moral character and of their inclination to promote the good of Masonry, we with the consent of our Deputies, Wardens and other officers do by this instrument constitute and erect them into a regular Lodge by the name of Cumberland Kilwinning and we grant them all power and privileges which now or in any time past have been legally enjoyed by any other Lodge of our creating. The same to be always holden of us and our successors in office upon the payment of one Mark Scots money at the anniversary meeting of the Mother Lodge in the month of December and upon the attendance of one of their members at the said meeting the same be required in absence of the Right Honourable and Right Worshipful Master.

Signed by Will. Nimmo, Secretary.

Brethren, the first question is, why was the letter addressed to Robert Molleson and who was Robert Molleson? Molleson does not appear on any records available to me as ever having been the Master of Mother Kilwinning, nor as far as I can find out did he hold any position of authority in that Lodge. He did however gain rapid elevation in the Craft. On 1st April 1735, he started the day as an existing Entered Apprentice<sup>4</sup>

of Mother Kilwinning, was then Passed and Raised and appointed Senior Warden of Lodge Glasgow Kilwinning No.4, which was founded the same day, 1st April 1735. Molleson was one of five Brethren Passed and Raised that day. He was designated as "supervisor in Glasgow." He went on to become The Provincial Grand Master of The Western Provinces, which comprised Argyll, Clydesdale, Ayr, Dumbarton, Renfrew and Stirling. He held that office from 1747 the year after the granting of Cumberland Kilwinning's Charter and held the position until 1769, a period of 22 years. Some would argue that as the Right Worshipful Master of Mother Kilwinning was for many years also the Provincial Grand Master of Ayrshire, Molleson must have been Master of that Lodge, but that situation did not commence until 1807, 60 years after his appointment.

The answer to why it was addressed to Molleson lies in the Charter petition; "We being informed

by our Brother, Mr John Drummond officer of Excises that your Brotherly love extended so far as ever to procure a decree of constitution". Here Brother Drummond using his professional (they were both in the Excise) as well as Masonic friendship has apparently contacted Molleson informally and paved the way to making the Charter a formality. That the Charter was expected to be a formality is, I think, shown in the words, "with all expedition you may procure and send the same as promised." An earlier dialogue between Drummond and Molleson has obviously culminated in a promise that on receipt of the petition a Charter would be issued. The application has then as a matter of course been sent to Molleson, the contact, rather than the Lodge Secretary.

Who was John Drummond? He was quite an active Freemason coming from a family which included amongst others Bro. Alexander Drummond, who was the first ever Provincial Grand Master and was Provincial Grand Master of of the Western Provinces immediately before Molleson. Alexander was also Master of Lodge Greenock Kilwinning. John, the eldest son of Bro. George Drummond (Six times Lord Provost of Edinburgh and also Grand Master Mason from 1752 to 1753), was a member of Lodge Greenock Kilwinning (now No. XII) and a member of Lodge Drummond Kilwinning From Greenock formed for the members of Greenock Kilwinning residing in Edinburgh. The petition goes on to say; "in order that we your true Brethren may meet with authority". This is no group of Brethren getting together<sup>5</sup> to form a Lodge: this is a declaration of existing Members to regularise an existing Lodge under the authority of a governing body and so gain acceptance and recognition in the Masonic world. I would also ask about the phrase "true Brethren". I think it refers to a statement of loyalty. The petition goes on; "in order to have all due regard paid us". This again indicates an existing Lodge seeking recognition. It concludes, "your faithfull Brethren".

They already exist!

So, Brethren, the Lodge we know today as Cumberland Kilwinning would appear to be a Lodge in Port Glasgow, existing before the request for a Charter. I would now refer to details recorded in the granting of the Charter; there is reference to "gentlemen" and "gentlemen Masons", I will pick up on that later. What I also found to be of interest was the fact while the Charter designates the name of the Lodge as Cumberland Kilwinning, nowhere on the petition does any mention of that or any name appear. Was it a name assigned by Mother Kilwinning, or did the existing Lodge operate under the name The Cumberland Lodge, this being passed on in the earlier dialogue between Drummond and Molleson, the "Kilwinning" being added as a matter of course to all Lodges when Mother Lodge granted a Charter? My final

enigma refers to the Past Master board of Cumberland Kilwinning. The first Master is shown as John Hunter, 1747 and not 1746 when the Lodge was Chartered, with him shown on the petition as the Master. Was the Lodge formally Consecrated the following year? There are no further Masters shown until 1781, a gap of 34 years due to the minutes being missing.

Before leaving this letter for the time being, I would say this one, the earlier, was the easiest to read, being in a writing style akin to that in use today. It was written in a well educated hand and from comparison with signatures could well have been written by either John Hunter the Master, or by Drummond himself.

The second letter was a different story in more ways than one. Despite having been written some 13 years after the former, it was in an older copper-plate style where words finished with a flourish which contained more than one character, letter "F" and "S" looked the same, the copper-plate was a scrawl in places, spelling and grammar were not of today's style or standards. The letter, which was considerably longer than the former, started off in a nice fine hand, either the scribe tired as he went along or more than one person was involved in the writing of the letter for, as it went on it became more difficult to read and interpret. Overall the author(s) appeared not to be as literate as the scribe of the first letter. This is perhaps not surprising in view of what was about to unfold!

The letter was addressed "To The Ancient & Hon:ble Master & Wardens of the Lodge of Kilwinning 1759"

Port Glasgow Janry 23 1759

To the Honourable Master & Wardens of the Ancient Lodge of Kilwinning

We your humble petitioners having taken it into our consideration of the many unregular steps, that has been in entering off persons as Brethren, who was not worthy to receive that secret of Masonry. We therefore having taken it into our serious consideration have designed to enter into a body on purpose to put a stope to these abominations, so much hated by every honest hearted Mason, we therefore the Operatives of Port Glasgow with some others as projectors in this our design, suppose we are at a distance from our Regular Lodges and are settled here as residentors is at a stand what to do as there is a Lodge latley erected here which Lodge there is not one operative mason in itt and as there meeting each month is so expensive along with there third Quarterly Accounts is so high that we who are for the most part tradesmen in generall cannot subsist in these meetings as some of us joind to other Charitable Corporations and would will-

Continued on Next Page - Journey



## Journey

Continued from Previous Page

ingly do in this affair what lys in our power. Not to detriment ourselves therefor we your petitioners do humbly crave your aid and assistance by giving us a right from you to us so as we may become one of your children. We therefore hope you will lose no time in granting these our request which is the earnest desire of your petitioners who shall allwise pray for your Ancient and Noble Lodge that it may be kept alwise pure for a light to shine alaround and to the endless ages of posterity and your petitioners shall ever pray.

Alexander Mark  
Jas Pollock  
Thomas Lorimer  
William Allan  
James Gallagher (or Gillespie) 7  
James Auld (or Ainslie)

(All signatures demonstrated a very low level of literacy; indeed the last two are barely legible and are open to interpretation.)

The petition was endorsed :- Charter granted on 24 Jan 1759 (There was no such endorsement on the petition from Cumberland Kilwinning)

Brethren, what was happening in Port Glasgow? Portions of the petition are open to more than one interpretation!

Wylie's History records;

Kilwinning 24th January 1759

Which day a petition having been granted by certain qualified Masons at Port Glasgow praying for a decret of Constitution from our ancient Mother Lodge of Kilwinning that they may meet with authority and erect themselves into a Regular Society the Brethem present unanimously upon paying the usual dues grant the desired petition. The tenor of the Charter follows:-

We, Claud Thomson Esq, Collector of Taxes Deputy Master of the Mother Lodge of Kilwinning (The Right Honourable Alexander, Earl of Eglinton being absent) having taken into consideration the request of certain operative Masons at Port Glasgow in the Shire of Renfrew praying our authority to be formed into a regular society: Being well assured of their moral character and of their inclination to promote the good of Masonry, we, with consent of our Wardens and other Brethren do constitute and erect them into a regular Lodge by the name of Dorick Port Glasgow Kilwinning Lodge for operatives and other Brethren who join therewith and we grant them all powers and privileges which now are or in any time past have been legally enjoyed by any other Lodge of our creating. The same to be always holden of our Worshipful Grand Master

of the Mother Lodge of Kilwinning and his successors in office upon the yearly payment of one merk Scots money at the anniversary meeting of the Mother Lodge in December and upon the attendance of one of their members at said meeting if required.

Given at Kilwinning the 24th January 1759

The Dorick Brethren having paid a guinea into the box for the above Charter, the Deputy Master and Brethren of Kilwinning Lodge, having in consideration of their being an operative Lodge remitted them a guinea of the ordinary dues.<sup>8</sup>

Let us examine the letter of petition; "... having taken it into our consideration of the many unregular steps, that has been in entering of persons as Brethren ..."; we cannot ascertain from the petition what the "unregular steps" were, nor who was taking them. Was it the new Cumberland Kilwinning, another Lodge, or a group of unqualified Masons acting without any authority? "... who was not worthy to receive that secret of Masonry ..."; why were they not worthy? Was it that they were not of sound moral character or in an operative sense they were not sufficiently skilled, or otherwise qualified, or indeed they were speculative with no operative skills or knowledge? "... having taken it into our serious consideration to enter into a body put a stope to these abominations ..."; here is a wish and intent to form a new Lodge to practice regular Masonry. "... so much hated by every honest hearted Mason ..."; whatever was happening appears to have been sufficiently alien and abhorrent to the petitioners to warrant discussion and resultant opinion. "... the Operatives of Port Glasgow with some others as projectors in this design ..."; who were the "some others" who were with the operatives in wishing to form a new Lodge? If not operative they can only have been non-operative or speculative!

So here we have a predominantly operative group wishing to form a Lodge which would also include speculatives. "... we are at a distance from our Regular Lodges and are settled here as residentors ..."; given the itinerant nature of the operative Mason in the 18th Century, this would appear to mean the petitioners, "at a distance from our regular Lodges", are not native to the area, but are incomers who have "... settled here as residentors ...". "... is at a stand ..."; this would indicate not just temporary "residentors", but here to stay. This appears to indicate the arrival of a work-force who have arrived from an area where Masonry was practiced in a "regular" manner, do not like what they have found in Port Glasgow and are of a mind to put matters to rights. Or should it read, "... is at a stand what to do ..."; are they indicating things are unlikely to change and what can they do about it? "... there is a Lodge latley erected here ..."; what Lodge? Is it Cumberland Kilwinning which was Chartered 13 years previously, or does "latley"

indicate a more recent Lodge, the one responsible for the "abominations"? In view of the next phrase, I consider it was Cumberland Kilwinning which was being referred to. "... there is not one oprative mason in it ..."; here is a telling statement: there is obviously an expectation in the minds of the petitioners that Lodges should comprise both operative and speculative Masons. Remember the statements in the granting of the Charter to Cumberland Kilwinning—"... gentlemen Masons ..." and "... gentlemen at Port Glasgow ..." no indication of operatives there, unlike the Charter for Doric Kilwinning which we will come to later. "... there meeting each month is so expensive third Quarterly Accounts is so high that we cannot subsist in these meetings ..."; here the operatives cannot join with the speculatives for financial reasons. Were the fees always high and found that way by our operatives, or were they set artificially high to enable the "gentlemen" keep the working classes out? Was this one of the "abominations" referred to? "... we who are the most part tradesmen ..."; again this mix of operative and non-operative which the petitioners considered to be the norm. "... as some of us joint to other Charitable Corporations ..."; a sheer necessity then, as now, to look to your welfare. Did they join the other Charitable Corporations because Cumberland Kilwinning had priced them out, or were they already tied to others and could not afford them and Cumberland Kilwinning? The natural expectation at this period in history is that you would come under the umbrella of the appropriate Trade Guild or Corporation, in this instance for our petitioners, the Lodge! Again some as we have seen were not operative Masons. Did the Members of Cumberland Kilwinning consider they were not entitled to membership and the financial protection of the Lodge? "... willingly do in this affair what lys in our power ..."; give us the authority and we will regularise the situation. "... not to detriment ourselves ... by giving us a right from you to us ..."; we don't want to put ourselves in the wrong by trying to regularise the situation without due authority, we are asking you for that authority.

I would now refer to the signatories of this petition. There is an enigma when comparing the names to the list of Past Masters of the Doric Lodge. Nowhere do any of the signatories appear as ever having been in the Chair of the Lodge after the granting of the Charter! Who were they? Remember the mixture of operative and nonoperative; were the operatives set up as a front for a group wishing to start another Lodge but with the existence of a speculative Lodge thought they may not be successful? Look again at the period in Scottish history. The 1745 Rebellion was over, but there were still Jacobite groups hoping another would come along and the Young Pretender would assume the Throne of Scotland. There are many theories and much speculation

Continued on Next Page - Journey

## Journey

Continued from Page 14

even today about the relationship in Scotland and on the Continent, between individual Masons, Lodges and the Jacobite cause. Given the “gentlemanly”<sup>10</sup> composition and Loyalist based name of Cumberland Kilwinning, could Doric Kilwinning have been started as an organisation for Jacobite sympathisers? I mention this, not as a “red-herring”, but as a possibility. When I joined the Craft over 30 years ago there were suggestions of Jacobite conspiracy and sympathy whenever Freemasonry in Port Glasgow was discussed. In his history of Greenock, the Rev. James Dow stated that in the years 1750 to 1760, as an aftermath of the 1745 Rebellion, so many Highland tradesmen arrived in this area, greatly swelling the population that more Gaelic than English was heard for a time, so Jacobite sympathies cannot be ruled out. This is I consider is also borne out in the name of the Lodge, “Doric.” While nowadays most would associate it with Doric the order in architecture, do not forget, and I use a Dictionary definition here, Doric is also a name for the rustic Scots language. The “homeland” of the Doric dialect being the Aberdeen area, did this group of incomers come from the North East of Scotland? Let us look briefly at the Charter;

“... certain qualified Masons ...”and “... certain Operative Masons”; compare with Cumberland Kilwinning Charter, “gentlemen “. “... for operatives and other Brethren who join therewith ...”; it was obviously the intention this be Chartered as an Operative Lodge, with the facility for non-operatives to be admitted; another proof of the evolution from Operative , through mixed, to purely speculative Lodges. The post-script to the granting of the Charter reads; “The Dorick Brethren having paid a guinea into the box for the above Charter ... in consideration of there being an operative Lodge remitted them a guinea of the ordinary dues ...”. The name of the Lodge on the Charter was “Dorick Port Glasgow Kilwinning Lodge “. As with Cumberland Kilwinning, where did the name come from? It does not appear on the letter of petition! I will hazard an explanation shortly.

At the beginning of this paper I said there was belief of an earlier Lodge in Port Glasgow. Was this the Lodge which became Cumberland Kilwinning? Was it an even earlier Lodge, either operative or speculative responsible for the “abominations,” giving rise to Cumberland Kilwinning calling themselves, “... we your true Brethren”? My belief is there was only one “earlier Lodge” in Port Glasgow, that which became Cumberland Kilwinning and had been a self constituted occasional Lodge operating without a Charter. There was also the possibility of an organisation, I hesitate to call it a Lodge, which was failing to regulate the operative trade as it should. This is only a possibility and I con-

sider it unlikely. At this period in time there were strict roles governing the operative Masons trade everywhere, with some local variations. What was the Lodge with “... not one operative mason ...”? I believe it was Cumberland Kilwinning, which was by design an exclusive gentlemen’s Lodge for speculatives.

Assuming the complaints in the petition were directed at one Lodge only, “Cumberland Kilwinning”, the entire document could be interpreted as follows; Bearing in mind the “unregular steps”, “abominations” and “persons not worthy to receive that secret of Masonry”, it can be read that the gentlemen of Cumberland Kilwinning had set themselves up as an exclusive Lodge with fees pitched to keep the operatives out and, bearing in mind the local “Jacobite Tradition“, also to keep out Port Glasgow’s version of the “Highland Host” and would only admit gentlemen speculative Masons, a practice considered by the operatives as admitting men with no operative knowledge who were therefore “not worthy”.

However, the petition from Doric Kilwinning can also be interpreted as being in two parts. The first referring to the operative organisation in town and the second to the complaint about being priced out by Cumberland Kilwinning. I mentioned at the beginning of the paper the extracts I obtained of the :first minutes of Doric Kilwinning. This stated the oldest Lodge records were hand written Bye-Laws dated 17th December 1758 some 38 days before the petition was written on 23rd January 1759. Bearing in mind the “unregular steps”, “abominations” and “persons not worthy to receive that secret of masonry”, the first part of the petition can be put in a different context when comparing to the Bye-Laws of 17th December 1758.

The preface to the Bye-Laws reads;

“Which day it was unanimously agreed amongst the operative masons and the others for putting a stop unto all unregular entrie of masons as it has been a little unbecoming by drinking and balling (shouting?) and giving it to some that is not worthy to receive that secret.”

Part of Article VIII reads;

“That no member of this our lodge shall from this time forth allow himself to be consernt with any person who is a back dirk and doth not belong to a regular lodge but hold him to be a usurper.” (The phrase “back dirk” caused me some confusion until a12 couple of years ago when I read a Masonic research paper which referred to a “Back - Dirk” or as we would call it a back stabber or unworthy person.)

Part of Article XI reads;

“That no brother in this lodge shall be witness to

any clandestine entrie within fifteen miles of this our lodge “

From this it appears the first part of the petition could be a complaint that operatives have been entered in an unbecoming manner accompanied by much drinking and shouting. Not with the dignity and ceremony becoming of the trade. Masons have been working with unworthy persons who do not belong to a regular lodge. (What we would call cowans?) No operative mason can be entered in any lodge within 15 miles of this lodge (Quite a common stipulation in all areas in these days although the distance would vary) and no Port Glasgow mason can attend such an entry. Thus we have entering with much drinking and noise, consorting with cowans and attending clandestine meetings. Were these the complaints raised in the first part of the petition? Who was supposed to regulate the operative mason trade in Port Glasgow? In the absence of any evidence to the contrary and in view of the second list of complaints in the petition, it is my opinion the Cumberland Kilwinning Lodge were responsible for regulating the operative mason trade but were neglecting their duties or, with evolution of working practices within society, employer/employee relationships had become more akin to what we recognize today but were alien to the incomers from a traditional rural area where the old charges and customs were still law!

Let us refer back to the original letters of petition. The letter from the Lodge known as Cumberland Kilwinning, was dated 17th January 1746 and the Charter was granted on 4th February 1746, a period of 19 days. This despite the fact Molleson had apparently already paved the way and the Charter issue was a formality .Given winter weather and transport difficulties on rough roads, such a delay is to be expected and 19 days seems reasonable including time to remit the required fee. Where does that leave us with the letter from the Lodge known as Doric Kilwinning? Their letter was dated 23rd January 1759 and the Charter was granted the following day 24th January 1759 without as far as we know, anyone having paved the way. Given January weather and the state of roads and modes of transport in the mid 1700’s, I submit it would not have been possible for a carrier to travel from Port Glasgow to Kilwinning in one day! I13 have referred to a One Inch Ordnance Survey Map and consider the distance crosscountry in these days would have been at least 26 miles most of it hilly with streams and rivers to cross and following old tracks or drove roads. The coast road would be about 40 miles, and although maybe more passable, still a formidable journey in the 1700’s.

To get travel problems into perspective let us go forward 119 years, to 1878 when my Mother Lodge, Firth of Clyde, Gourrock. No.626 applied for their Charter. Part of their application read,

Continued on Next Page - Journey

## Journey

Continued from Page 14

!! The nearest Lodge to Gourock is held in Greenock, a distance of over three and a half miles the tramway car service is not at all suitable and in winter specially is unserviceable and in many cases be exposed to the most inclement weather. There were of course no tramcars in the mid 1700's, so progress on even more inferior rural roads would be almost impossible in some winter conditions. The History of Lodge St. John, Kilwinning, Largs, No.173, records that in 1826 The Grand Lodge of Scotland because of transport problems were going to split Ayrshire into two Provinces, East and West. As part of this re-organization, which never took place, they moved the Largs Lodge (along with the Lodge in Beith) to the newly formed Provincial Grand Lodge of Renfrewshire West, because travel in Ayrshire was so difficult and Provincial would have problems visiting them! Provincial Grand Lodge of Ayrshire at this time would have equated with Mother Kilwinning as this was after the return of MK0 to Grand Lodge. The distance from Kilwinning to Largs was 15 miles! The only problem was Grand Lodge failed to tell either Largs, Beith, Kilwinning or Renfrewshire West and eventually after a rather heated dialogue the situation was reversed. The petition for Doric Kilwinning appears to have been transported and considered in one day in mid-winter? Most unlikely!

It is my belief the petition was only written after a group of representative Brethern had travelled earlier to Mother Kilwinning bearing a copy of their proposed Bye-laws dated 17th December 1758 before the granting of the Charter, expressed their complaints and concerns to her officers and put their case for the formation of a second and Operative Lodge in Port Glasgow to regulate the Operative trade. After agreeing the formation of the Lodge in principle, the petition would have been drafted, perhaps by someone from Mother Kilwinning, (there is no way any of the signatories were sufficiently literate to have written the letter) and signed by the 14 representatives. This would account for why the names on the petition do not appear on the Past Masters Board, none of the Office Bearers were present! It would also account for how the name of the Lodge appeared on the Charter when it did not do so on the petition. It was named during the discussions. It would also explain why the postscript to the granting of the Charter can give details of payment and remission of fees. The fee had been brought with them and paid right away, hence the immediate issue of the Charter when the petition was written. These Brethren had also framed Bye Laws in advance of the petition, essential today, but apparently not at this period in Masonic development. Why had they done so? Here we have a perfect example of stating a problem in the petition and providing the solution by way of the Bye-Laws in advance. To my mind, to

be presented and discussed in person at Kilwinning.

Today the Brethren of Lodge Cumberland Kilwinning claim Doric Kilwinning is no more than a Lodge formed by breakaway Brethren who could not afford the fees and other expenses of Membership levied by the Cumberland Lodge, these including the expense of constructing their own Temple less than two years earlier in 1757. Given the reasons stated in Lodge Doric's petition it seems to me unlikely anyone would go to the lengths of fabricating such a story if the only complaint was that of cost. It is my contention the dissident members of the Cumberland Lodge, unhappy with the personal financial commitment, seeing the recently arrived Operative Brethren petitioning for a new Lodge jumped ship, joined the petitioners and then hijacked the Lodge after the Charter was granted hence the reason, despite the Petition and Charter for an Operative Lodge, it never worked as such. This would also account for the fact none of the Petitioners' names ever appeared on the Past Masters board.

Despite the seemingly non-Masonic relationship between both Lodges in their early stages, I am delighted to say that the Lodges are currently flourishing, each in their own Temple, less than a mile apart in the town of Port Glasgow. They are working together in close accord and with that love and harmony which should at all times characterise Freemasons, and do so in the Province of Renfrewshire West, under the authority of The Grand Lodge of Scotland. Gentlemen and Brethren, I hope that today you have enjoyed accompanying me on my journey through two letters.15

**ADDENDUM:** (Details below were not included in the presentation at Kirkcaldy)

LODGE CUMBERLAND KILWINNING  
No.217



## Interest

Continued from Page 7

Burges. "It breaks my heart to give them the tobaccos they ask for. On the other hand, not one man in five thousand has a tobacco palate. Preference, yes. Palate, no. Here's your pipe. It deserves better treatment than it's had. There's a procedure, a ritual, in all things. Any time you're passing by again, I assure you, you will be most welcome. I've one or two odds and ends that may interest you."

I left the shop with me rarest of all feelings on me - that sensation which is only youth's right - that I had made a friend. A little distance from the door I was accosted by a wounded man who asked for "Burgess." The place seemed to be known in the neighbourhood.

I found my way to it again, and often after that, but it was not till my third visit that I discovered Mr. Burges held a half interest in Ackman and Permit's, the great cigar importers, which had come to him through an uncle whose children now lived almost in the Cromwell Road, and said that uncle had been on the Stock Exchange.

"I'm a shopkeeper by instinct," said Mr. Burges. "I like the ritual of handling things. The shop has always done us well. I like to do well by the shop."

It had been established by his grandfather in 1827, but the fittings and appointments were at least half a century older. The brown and red tobacco and snuff jars, with Crowns, Garters, and names of forgotten mixtures in gold leaf, the polished "Oronoque" tobacco barrels on which favoured customers sat, the cherry-black mahogany counter, the delicately moulded shelves, the reeded cigar-cabinets, the German-silver mounted scales, and the Dutch brass roll and cake-cutter were things to covet.

"They aren't so bad," he admitted. "That large Bristol jar hasn't any duplicate to my knowledge. Those eight snuff-jars on the third shelf - they're Dollin's ware; he used to work for Wimble in Seventeen-Forty - they're absolutely unique. Is there any one in the trade now could tell you what Romano's Hollande' was? Or 'Scholten's,' or 'John's Lane'? Here's a snuff-mull of George the First's time; and here's a Louis Quinze - what am I talking of? Treize, Treize, of course - grater for making bran-snuff. They were regular tools of the shop in my grandfather's day. And who on earth to leave 'em to outside the British Museum now, I can't think!"

His pipes - I wish this were a tale for virtuosi - his amazing pipes were kept in the parlour, and this gave me the privilege of making his wife's acquaintance. One morning, as I was looking covetously at a jaracanda-wood "cigarro" - not cigar - cabinet with silver lock-plates and drawer-knobs of Spanish work, a wounded Canadian came into the shop and disturbed our happy little committee.

"Say," he began loudly, "are you the right place?"

"Who sent you?" Mr. Burges demanded.

"A man from Messines. But that ain't the point! I've got no certificates, nor papers-nothin', you understand. I left Lodge owin' 'em seventeen dollars back dues. But this man at Messities told me it wouldn't make any odds here."

"It doesn't," said Mr. Burges. "We meet tonight at 7 p.m."

The man's face fell a yard. "Hell!" said he. "But

Continued on Next Page - Interest

## Interest

Continued from Previous Page

I'm in hospital - I can't get leave."

"And Tuesdays and Fridays at 3 p.m.," Mr. Burges added promptly. "You'll have to be proved, of course."

"Guess I can get by that, all right," was the cheery reply. "Toosday, then."

He limped off, beaming.

"Who might that be?" I asked.

"I don't know any more than you do - except he must be a Brother. London's full of Masons now. Well! Well! We must all do what we can these days. If you come to tea this evening, I'll take you on to Lodge afterward. It's a Lodge of Instruction."

"Delighted. Which is your Lodge?" I said, for up till then he had not given me its name.

"'Faith and Works 5837' - the third Saturday of every month. Our Lodge of Instruction meets nominally every Thursday, but we sit oftener than that now because there are so many Visiting Brethren in town." Here another customer entered, and I went away much interested in the range of Brother Burgess hobbies.

At tea-time he was dressed as for Church, and with gold pince-nez in lieu of the silver spectacles. I blessed my stars that I had thought to change into decent clothes.

"Yes, we owe that much to the Craft," he assented. "All Ritual is fortifying. Ritual's a natural necessity for mankind. The more things are upset, the more they fly to it. I abhor slovenly Ritual anywhere. By the way, would you mind assisting at the examinations, if there are many Visiting Brothers tonight? You'll find some of 'em very rusty but - it's the Spirit, not the Letter, that giveth life. The question of Visiting Brethren is an important one. There are so many of them in London now, you see; and so few places where they can meet."

"You dear thing!" said Mrs. Burges, and handed him his locket and initialed apron-case.

"Our Lodge is only just round the corner," he went on. "You mustn't be too critical of our apertenances. The place was a garage once."

As far as I could make out in the humiliating darkness, we wandered up a mews and into a

courtyard. Mr. Burges piloted me, murmuring apologies for everything in advance.

"You mustn't expect-" he was still saying when we stumbled up a porch and entered a carefully decorated anteroom hung round with masonic prints. I noticed Peter Gilkes and Barton Wilson, fathers of "Emulation" working, in the place of honour; Kneller's Christopher Wren; Dunkerley, with his own Fitz-George book-plate below and the bend sinister on the Royal Arms; Hogarth's caricature of Wilkes, also his disreputable "Night," and a beautifully framed set of Grand Masters, from Anthony Sayer down.

"Are these another of your hobbies?" I asked.

"Not this time," Mr. Burges smiled. "We have to thank Brother Lemming for them." He introduced me to the senior partner of Lemming and Orton, whose dirty little shop is hard to find, but whose

Coast," he said. "It belonged to a Military Lodge there in 1794. You can see the inscription."

"If it's a fair question-" I began, how much—"

"It stood us," said Brother Lemming, his thumbs in his waistcoat pockets, "an appreciable sum of money when we built it in 1906, even with what Brother Anstruther-he was our contractor - cheated himself out of. By the way, that block there is pure Carrara, he tells me. I don't understand marbles myself. Since the war I expect we've put in - oh, quite another little sum. Now we'll go to the examination-room and take on the Brethren."

He led me back, not to the anteroom, but a convenient chamber flanked with what looked like confessional-boxes (I found out later that was what they had been when first picked up for a song near Oswestry). A few men in uniform were waiting at the far end. "That's only the head of the procession. The rest are in the anteroom," said an officer of the Lodge.

Brother Burges assigned me my discreet box, saying: "Don't be surprised. They come all shapes."

"Shaped' was not a bad description, for my first penitent was all head-bandages-escaped from an Officers' Hospital, Pentonville way. He asked me in profane Scots how I expected a man with only six teeth and half a lower lip to speak to any purpose, and we compromised on signs.

The next - a New Zealander from Taranaki - reversed the

process, for he was one-armed, and that in a sling. I mistrusted an enormous Sergeant-Major of Heavy Artillery, who struck me as much too glib, so I sent him on to Brother Lemming in the next box, who discovered he was a Past District Grand Officer. My last man nearly broke me down altogether. Everything seemed to have gone from him.

"I don't blame yer," he gulped at last. "I wouldn't pass my own self on my answers, but I give yer my word that so far as I've had any religion, it's been all the religion I've had. For God's sake, let me sit in Lodge again, Brother."

When the examinations were ended, a Lodge Officer came round with our aprons - no tinsel or silver-gilt confections, but heavily-corded silk with tassels and - where a man could prove he was entitled to them - levels, of decent plate. Some one in front of me tightened the belt on a stiffly silent person in civil clothes with discharge



words and cheques in the matter of prints are widely circulated.

"The frames are the best part of said Brother Lemming after my compliments. "There are some more in the Lodge Room. Come and look. We've got the big Desaguliers there that nearly went to Iowa."

I had never seen a Lodge Room better fitted. From mosaicked floor to appropriate ceiling, from curtain to pillar, implements to seats, seats to lights, and little carved music-loft at one end, every detail was perfect in particular kind and general design. I said what I thought many times over.

"I told you I was a Ritualist," said Mr. Burges. "Look at those carved corn-sheaves and grapes on the back of these Warden's chairs. That's the old tradition-before Masonic furnishers spoiled it. I picked up that pair in Stepney ten years ago-the same time I got the gavel." It was of old, yellowed ivory, cut all in one piece out of some tremendous tusk. "That came from the Cold

Continued on Next Page - Interest

## Interest

Continued from Page 14

badge. “Strewth! This is comfort again,” I heard him say. The companion nodded. The man went on suddenly: “Here! What’re you doing? Leave off! You promised not to! Chuck it!” and dabbed at his companion’s streaming eyes.

“Let him leak,” said an Australian signaler. “Can’t you see how happy the beggar is?”

It appeared that the silent Brother was a “shell-shocker” whom Brother Lemming had passed, on the guarantee of his friend and - what moved Lemming more - the threat that, were he refused, he would have fits from pure disappointment. So the “shocker” wept happily and silently among Brethren evidently accustomed to these displays.

We fell in, two by two, according to tradition, fifty of us at least, and we played into Lodge by the harmonium, which I discovered was in reality an organ of repute. It took time to settle us down, for ten or twelve were cripples and had to be helped into long and easy-chairs. I sat between a one-footed R.A.M.C. Corporal and a Captain of Territorials, who, he told me, had “had a brawl” with a bomb, which had bent him in two directions. “But that’s first-class Bach the organist is giving us now,” he said delightedly. “I’d like to know him. I used to be a piano-thumper of sorts.”

“I’ll introduce you after Lodge,” said one of the regular Brethren behind us - a fat, torpedo-bearded man, who turned out to be the local Doctor. “After all, there’s nobody to touch Bach, is there?” Those two plunged at once into musical talk, which to outsiders is as fascinating as trigonometry.

“Now a Lodge of Instruction is mainly a parade-ground for Ritual. It cannot initiate or confer degrees, but is limited to rehearsals and lectures. Worshipful Brother Burges, resplendent in Solomon’s Chair (I found out later where that, too, had been picked up), briefly told the Visiting Brethren how welcome they were and always would be, and asked them to vote what ceremony should be rendered for their instruction.

When the decision was announced he wanted to know whether any Visiting Brothers would take the duties of any Lodge Officers. They protested bashfully that they were too rusty. “The very reason why,” said Brother Burges, while the organ Bached softly. My musical Captain sighed and wriggled in his chair.

“One moment, Worshipful Sir.” The fat Doctor rose. “We have here a musician for whom place and opportunity are needed. Only,” he went on colloquially, “those organ-loft steps are a bit steep.”

“How much,” said Brother Burges, with the so-

lemnity of an initiation, “does our Brother weigh?”

“Very little over eight stone,” said the Brother. “Weighed this momin’, sir.”

The Past District Grand Officer, who was also Battery Sergeant-Major, waddled across, lifted the slight weight in his arms and bore it to the loft, where, the regular organist pumping, it played joyously as a soul caught up to Heaven by surprise.

When the visitors had been coaxed to supply the necessary officers, a ceremony was rehearsed. Brother Burges forbade the regular members to prompt. The visitors had to work entirely by themselves, but, on the Battery Sergeant-Major taking a hand, he was ruled out as of too exalted rank. They floundered badly after that support was withdrawn.

The one-footed R.A.M.C. on my right chuckled.

“D’you like it?” said the Doctor to him.

“Do I? It’s Heaven to me, sittin’ in Lodge again. It’s all comin’ back now, watching their mistakes. I haven’t much religion, but all I had I learned in Lodge.” Recognizing me, he flushed a little as one does when one says a thing twice over in another’s hearing. “Yes, ‘veiled in all’gory and illustrated by symbols’ - the Fatherhood of God, an’ the Brotherhood of Man, an’ what more in Hell do you want? ... Look at ‘em!” He broke off, giggling. “See! See! They’ve tied the whole thing into knots. I could ha’ done better myself - my one foot in France. Yes, I should think they ought to do it over again!”

The new organist covered the little confusion that had arisen with what sounded like the wings of angels.

When the amateurs, rather red and hot, had finished, they demanded an exhibition-working of their bungled ceremony by Regular Brethren of the Lodge. Then I realized for the first time what word-and-gesture-perfect Ritual can be brought to mean. We all applauded, the one-footed Cor-

Continued on Next Page - Interest

## Freemasons For Dummies by Chris Hodapp

Only: **£12.99** **\$23.00 (USD)**  
**Euro 19.20**

To order, Go to

<http://mason-defender.net/recommend.htm>

At last, a plain-English guide to Freemasonry - the secret society that’s reportedly at the centre of Dan Brown’s forthcoming novel *The Solomon Key*.

With Freemasonry featured prominently in *The Da Vinci Code* as well as the hit movie *National Treasure*, it’s no wonder that more and more people are curious about this ancient organization, and interest is sure to intensify when Dan Brown’s new blockbuster appears.

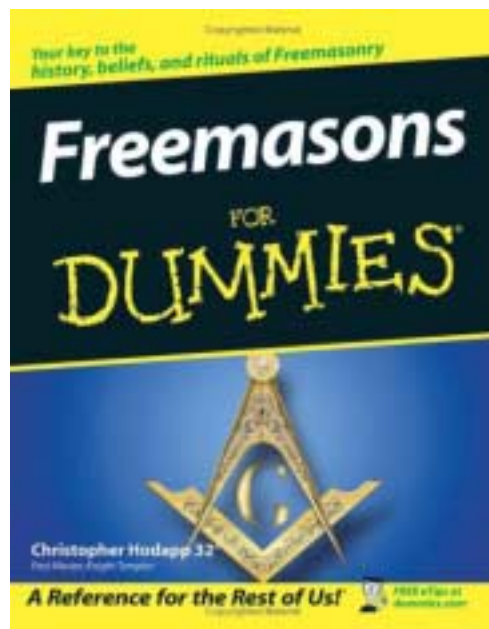
This eye-opening guide demystifies Freemasonry, explaining the organization’s origins in medieval Europe, its philosophy and purpose, and, of course, the elaborate rituals, secret signs, and cryptic symbols that set Freemasonry apart from other fraternal orders.

The book profiles famous Freemasons throughout history including many of America’s Founding Fathers, as well as prominent politicians and business leaders and offers a balanced assessment of the many controversies and conspiracy theories that continue to swirl around Freemasonry. For anyone who wants an evenhanded overview of Freemasonry’s past, present, and future, this guide is the key.

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*.

Paperback 368 pages  
ISBN: 0764597965

Author: Christopher Hodapp  
Lewis Masonic Order code: L97965



## Interest

Continued from Previous Page

poral most of all. It was a revelation.

"We are rather proud of our working, and this is an audience worth playing up to," the Doctor said.

Next the Master delivered a little lecture on the meanings of some pictured symbols and diagrams. His theme was a well-worn one, but his deep holding voice made it fresh.

"Marvelous how these old copybook headings persist," the Doctor said.

"That's all right!" the one-footed man spoke cautiously out of the side of his mouth like a boy in form. "But they're the kind of copybook headin's we shall find burnin' round our bunk in Hell. Believe me-ee! I've broke enough of 'em to know Now, h'sh!" He leaned forward, drinking it all in.

Presently Brother Burges touched on a point which had given rise to some diversity of Ritual. He asked for information. "Well, in Jamaica, Worshipful Sir," a Visiting Brother began, and explained how they worked that detail in his parts. Another and another joined in from different quarters of the Lodge (and the world), and when they were warmed the Doctor sidled softly round the walls and, over our shoulders, passed us cigarettes.

"A shocking innovation," he said as he returned to the captain-musician's vacant seat on my left. "But men can't really talk without tobacco, and we're only a Lodge of Instruction."

"An' I've learned more in one evenin' here than ten years.' The one-footed man turned round for an instant from a dark sour-looking Yeoman in spurs who was laying down the law on Dutch Ritual. The blue haze and the talk increased, while the organ from the loft blessed us all.

"But this is delightful," said I to the Doctor. "How did it all happen?"

"Brother Burges started it. He used to talk to the men who dropped into his shop when the war began. He told us sleepy old chaps in Lodge that what men wanted more than anything else was Lodges where they could sit-just sit and be happy like we are now. He was right, too. He generally is. We're learning things in the War. A man's lodge means move to him than people imagine. As our friend on your right said just now, very

often Masonry's the only practical creed we've ever listened to since we were children. Platitudes or no platitudes, it squares with what everybody knows ought to be done." He sighed. "And if this war hasn't brought home the Brotherhood of Man to us all, I'm a-a Hun!"

"How did you get your visitors?" I went on.

"Oh I told a few fellows in hospital near here, at Burges's suggestion, that we had a Lodge of Instruction and they'd be welcome. And they came, And they told their friends. And they came! That was two years ago - and now we've Lodge of Instruction two nights a week, and a matinee nearly every Tuesday and Friday for the men who can't get evening-leave. Yes, it's all very curi-



ous. I'd no notion what the Craft meant - and means - till this war."

"Nor I till this evening," I replied.

"Yet it's quite natural if you think. Here's London - all England - packed with the Craft from all over the world, and nowhere for them to go. Why, our weekly visiting attendance for the last four months averaged just under a hundred and forty. Divide by four - call it thirty-five Visiting Brethren a time. Our record's seventy-one, but we have packed in as many as eighty-four at banquets. You can see for yourself what a potty little hole we are!"

"Banquets, too!" I cried. "It must cost like all sin. May the Visiting Brethren-"

The Doctor laughed. "No, a Visiting Brother may not."

"But when a man has had an evening like this he wants to-"

"That's what they all say. That makes our difficulty. They do exactly what you were going to sug-

gest, and they're offended if we don't take it."

"Don't you?" I asked.

"My dear man - what does it come to? They can't all stay to banquet. Say one hundred suppers a week - fifteen quid - sixty a month - seven hundred and twenty a year. How much are Lemming and Orton worth? And Ellis and McKnight - that long thin man over yonder - the provision dealers?"

How much d'you suppose could Burges write a cheque for and not feel? 'Tisn't as if he had to save for any one now. And the same with Anstruther. I assure you we have no scruple in calling on the Visiting Brethren when we want anything. We couldn't do the work otherwise. Have you noticed how the Lodge is kept- brasswork, jewels, furniture and so on?"

"I have indeed," I said. "It's like a ship. You could eat your dinner off the floor."

"Well, come here on a by-day and you'll often find half a dozen Brethren, with eight legs between 'em, polishing and ronuking and sweeping everything they can get at. I cured a shell-shocker this spring by giving him our jewels to look after. He pretty well polished the numbers off them, but - it kept him from fighting the Huns in his sleep.

And when we need Masters to take our duties - two matinees a week is rather a tax - we've the choice of P.M.'s from all over the world. The Dominions are much keener on Ritual than an average English Lodge. Besides that- Oh, we're going to adjourn. Listen to the greetings. They'll be interesting."

The crack of the great gavel brought us to our feet, after some surging and plunging among the cripples. Then the Battery Sergeant-Major, in a trained voice, delivered hearty and fraternal greetings to "Faith and Works" from his tropical District and Lodge.

The others followed, without order, in every tone between a grunt and a squeak. I heard "Hauraki," "Inyan-ga-Umbezi," "Aloha," "Southern Lights" (from somewhere Puntas Arenas way), "Lodge of Rough Ashlars" (and that Newfoundland Brother looked it), two or three "Stars" of something or other, half a dozen cardinal virtues, variously arranged, hailing from Klondyke to Kalgoorlie, one Military Lodge on one of the fronts, thrown in with a severe Scots burr by my friend of the head-bandages, and the rest as mixed as the Empire itself.

Continued on Next Page - Interest

## Interest

Continued from Previous Page

Just at the end there was a little stir. The silent Brother had begun to make noises; his companion tried to soothe him.

“Let him be! Let him be!” the Doctor called professionally. The man jerked and mouthed, and at last mumbled something unintelligible even to his friend, but a small, dark P.M. pushed forward importantly.

“It is all right,” he said. “He wants to say,” he spat out some yard-long Welsh name, adding, “That means Pembroke Docks, Worshipful Sir. We haf good Masons in Wales, too.” The silent man nodded approval.

“Yes,” said the Doctor, quite unmoved. “It happens that way sometimes. Hesperie panta fereis, isn’t it? The Star brings ‘em all home. I must get a note of that fellow’s case after Lodge. I know you don’t care for music,” he went on, “but I’m afraid you’ll have to put up with a little more. It’s a paraphrase from Micah. Our organist arranged it. We sing it antiphonally, as a sort of dismissal.”

Even I could appreciate what followed. The singing seemed confined to half a dozen trained voices answering each other till the last line, when the full Lodge came in. I give it as I heard it:

“We have showed thee, O Man,  
What is good.  
What doth the Lord require of us?  
Or Consciences’ self desire of us?  
But to do justly  
And to love mercy  
And to walk humbly with our God  
As every Mason should.”

Then we were played and sung out to the quaint tune of the “Entered Apprentices’ Song.” I noticed that the regular Brethren of the Lodge did not begin to take off their regalia till the lines:

“Great Kings, Dukes and Lords  
Have laid down their swords.”

They moved into the ante-room, now set for the Banquet, on the verse

‘Antiquity’s pride  
We have on our side,  
Which maketh men just in their station.’

The Brother (a big-boned clergyman) that I found myself next to at table told me the custom was ‘a fond thing vainly invented’ on the strength of some old legend. He laid down that Masonry should be regarded as an ‘intellectual abstraction.’ An Officer of Engineers disagreed with him, and told us how in Flanders, a year before, some



ten or twelve Brethren held Lodge in what was left of a Church. Save for the Emblems of Mortality and plenty of rough ashlars, there was no furniture.

‘I warrant you weren’t a bit the worse for that,’ said the Clergyman. ‘The idea should be enough without trappings.’

‘But it wasn’t,’ said the other. ‘We took a lot of trouble to make our regalia out of camouflage-stuff that we’d pinched, and we manufactured our jewels from old metal. I’ve got the set now. It kept us happy for weeks.’

‘Ye were absolutely irregular an’ unauthorised. Whaur was your Warrant?’ said the Brother from the Military Lodge. ‘Grand Lodge ought to take steps against—’

‘If Grand Lodge had any sense,’ a private three places up our table broke in, ‘it ’ud warrant travelling Lodges at the front and attach first-class lecturers to ’em.’

‘Wad ye confer degrees promiscuously?’ said the scandalised Scot.

‘Every time a man asked, of course. You’d have half the Army in.’

The speaker played with the idea for a little while, and proved that, on the lowest scale of fees, Grand Lodge would get huge revenues.

‘I believe,’ said the Engineer Officer thoughtfully, ‘I could design a complete travelling Lodge outfit under forty pounds weight.’

‘Ye’re wrong. I’ll prove it. We’ve tried ourselves,’ said the Military Lodge man; and they went at it together across the table, each with his own notebook.

The ‘Banquet’ was simplicity itself. Many of us ate in haste so as to get back to barracks or hospitals, but now and again a Brother came in from the outer darkness to fill a chair and empty a plate. These were Brethren who had been there before and needed no examination.

One man lurched in—helmet, Flanders mud, accoutrements and all—fresh from the leave-train.

‘Got two hours to wait for my train,’ he explained. ‘I remembered your night, though. My God, this is good!’

‘What is your train and from what station?’ said the Clergyman precisely. ‘Very well. What will you have to eat?’

‘Anything. Everything. I’ve thrown up a month’s rations in the Channel.’

He stoked himself for ten minutes without a word. Then, without a word, his face fell forward. The Clergyman had him by one already limp arm and steered him to a couch, where he dropped and snored. No one took the trouble to turn round.

‘Is that usual too?’ I asked.

‘Why not?’ said the Clergyman. ‘I’m on duty tonight to wake them for their trains. They do not respect the Cloth on those occasions.’ He turned his broad back on me and continued his discussion with a Brother from Aberdeen by way of Mitylene where, in the intervals of mine-sweeping, he had evolved a complete theory of the Revelation of St. John the Divine in the Island of Patmos.

I fell into the hands of a Sergeant-Instructor of Machine Guns—by profession a designer of ladies’ dresses. He told me that Englishwomen as a class ‘lose on their corsets what they make on their clothes,’ and that ‘Satan himself can’t save a woman who wears thirty-shilling corsets under a thirty-guinea costume.’ Here, to my grief, he was buttonholed by a zealous Lieutenant of his own branch, and became a Sergeant again all in one click.

I drifted back and forth, studying the prints on the walls and the Masonic collection in the cases, while I listened to the inconceivable talk all round me. Little by little the company thinned, till at last there were only a dozen or so of us left. We

Continued on Next Page - Interest

## Interest

Continued from Previous Page

gathered at the end of a table near the fire, the night-bird from Flanders trumpeting lustily into the hollow of his helmet, which some one had tipped over his face.

‘And how did it go with you?’ said the Doctor.

‘It was like a new world,’ I answered.

‘That’s what it is really.’ Brother Burges returned the gold pince-nez to their case and reshipped his silver spectacles. ‘Or that’s what it might be made with a little trouble. When I think of the possibilities of the Craft at this juncture I wonder—’ He stared into the fire.

‘I wonder, too,’ said the Sergeant-Major slowly, ‘but—on the whole—I’m inclined to agree with you. We could do much with Masonry.’

‘As an aid—as an aid—not as a substitute for Religion,’ the Clergyman snapped.

‘Oh, Lord! Can’t we give Religion a rest for a bit?’ the Doctor muttered. ‘It hasn’t done so—I beg your pardon all round.’

The Clergyman was bristling. ‘Kamerad!’ the wise Sergeant-Major went on, both hands up. ‘Certainly not as a substitute for a creed, but as an average plan of life. What I’ve seen at the front makes me sure of it.’

Brother Burges came out of his muse. ‘There ought to be a dozen—twenty—other Lodges in London every night; conferring degrees too, as well as instruction. Why shouldn’t the young men join? They practise what we’re always preaching. Well! Well! We must all do what we can. What’s the use of old Masons if they can’t give a little help along their own lines?’

‘Exactly,’ said the Sergeant-Major, turning on the Doctor. ‘And what’s the darn use of a Brother if he isn’t allowed to help?’

‘Have it your own way then,’ said the Doctor testily. He had evidently been approached before. He took something the Sergeant-Major handed to him and pocketed it with a nod. ‘I was wrong,’ he said to me, ‘when I boasted of our independence. They get round us sometimes. This,’ he slapped his pocket, ‘will give a banquet on Tuesday. We don’t usually feed at matinees. It will be a surprise. By the way, try another sandwich. The ham are best.’ He pushed me a plate.

‘They are,’ I said. ‘I’ve only had five or six. I’ve been looking for them.’

‘Glad you like them,’ said Brother Lemming. ‘Fed him myself, cured him myself—at my little place in Berkshire. His name was Charlemagne.

By the way, Doc, am I to keep another one for next month?’

‘Of course,’ said the Doctor with his mouth full. ‘A little fatter than this chap, please. And don’t forget your promise about the pickled nasturtiums. They’re appreciated.’ Brother Lemming nodded above the pipe he had lit as we began a second supper. Suddenly the Clergyman, after a glance at the clock, scooped up half-a-dozen sandwiches from under my nose, put them into an oiled paper bag, and advanced cautiously towards the sleeper on the couch.

‘They wake rough sometimes,’ said the Doctor. ‘Nerves, y’know.’ The Clergyman tip-toed directly behind the man’s head, and at arm’s length rapped on the dome of the helmet. The man woke in one vivid streak, as the Clergyman stepped back, and grabbed for a rifle that was not there.

‘You’ve barely half an hour to catch your train.’ The Clergyman passed him the sandwiches. ‘Come along.’

‘You’re uncommonly kind and I’m very grateful,’ said the man, wriggling into his stiff straps. He followed his guide into the darkness after saluting.

‘Who’s that?’ said Lemming.

‘Can’t say,’ the Doctor returned indifferently. ‘He’s been here before. He’s evidently a P.M. of sorts.’

‘Well! Well!’ said Brother Burges, whose eyelids were drooping. ‘We must all do what we can. Isn’t it almost time to lock up?’

‘I wonder,’ said I, as we helped each other into our coats, ‘what would happen if Grand Lodge knew about all this.’

‘About what?’ Lemming turned on me quickly.

‘A Lodge of Instruction open three nights and two afternoons a week—and running a lodging-house as well. It’s all very nice, but it doesn’t strike me somehow as regulation.’

‘The point hasn’t been raised yet,’ said Lemming. ‘We’ll settle it after the war. Meantime we shall go on.’

‘There ought to be scores of them,’ Brother Burges repeated as we went out of the door. ‘All London’s full of the Craft, and no places for them to meet in. Think of the possibilities of it! Think what could have been done by Masonry through Masonry for all the world. I hope I’m not censorious, but it sometimes crosses my mind that Grand Lodge may have thrown away its chance in the war almost as much as the Church has.’

‘Lucky for you the Padre is taking that chap to King’s Cross,’ said Brother Lemming, ‘or he’d be down your throat. What really troubles him is our legal position under Masonic Law. I think he’ll inform on us one of these days. Well, good night, all.’ The Doctor and Lemming turned off together.

‘Yes,’ said Brother Burges, slipping his arm into mine. ‘Almost as much as the Church has. But perhaps I’m too much of a Ritualist.’

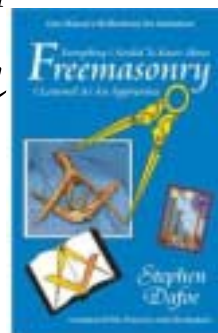
I said nothing. I was speculating how soon I could steal a march on the Clergyman and inform against ‘Faith and Works No. 5837 E.C.’



## Everything I Needed to Know About Freemasonry I Learned As An Apprentice

Stephen  
Dafoe

\$15<sup>00</sup>



There are many lessons of vast importance contained in the Entered Apprentice Degree of Freemasonry. These lessons are so important to the author of this book that he has been so bold as to

title the book, *Everything I Needed to Know About Freemasonry; I Learned as an apprentice.*

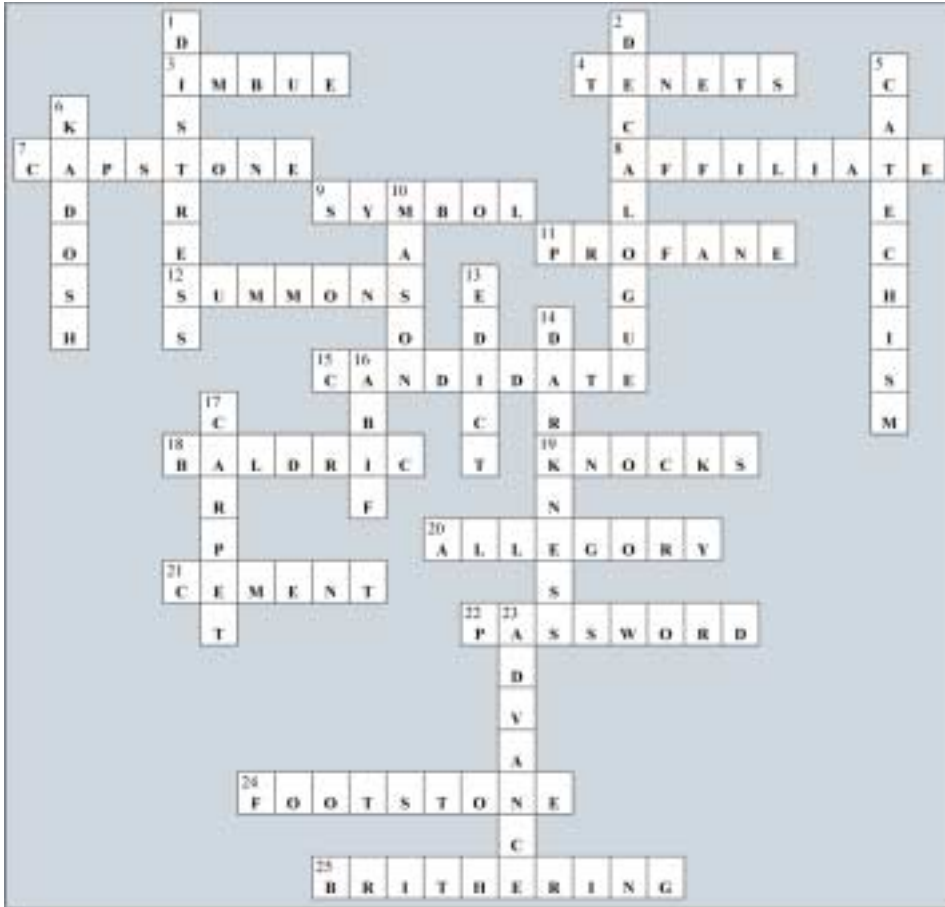
Worshipful Brother Stephen Dafoe is not a Freemason who takes his craft lightly. He is often fond of saying, “*We do not need more men in Masonry, but more Masonry in men.*” Every page of this book reflects that expression. The book is one man’s reflection on the lessons learned in that first degree and is a thorough examination of the philosophy taught with each step, pace and gesture. In so doing, Dafoe has not created a dry account of the first degree, but rather a book that will inspire all Freemasons to get back to the basics.

**To order this or any book in this magazine, Click this link or go to:**

<http://mason-defender.net/recommend.htm>



## A Builder's Puzzle - Answers



## Valuable Links To Masonic Works

The Lodgeroom maintains a library of PDF documents for your use. If you have any links to masonic works, please send them to us and we will publish them here every month. This is a clickable link to our library .

Ahimon Rezon  
 Ancient Charges  
 Book of the Ancient & Accepted Scottish Rite of Freemasonry (1884)  
 Book of the Words by Albert Pike  
 The Builder Magazine 1915 - 1930  
 Ceremonial Explanation of the Entered Apprentice Degree  
 Ceremonial Explanation of the Fellowcraft Degree  
 Concise History of Freemasonry  
 The Craftsman and Freemason's Guide; Cornelius Moore; 1851  
 David vs. Goliath?  
 The Dionysian Artificers  
 English Speculative Freemasonry  
 Focusing on What Matters Most  
 General Regulations Of Freemasonry

The History of Freemasonry; James William Mitchell; 186?  
 Illustrations of Masonry, By One Of The Fraternity, Who Has Devoted Thirty Years To The Subject; Captain William Morgan; 1826, 1851  
 Initiation, Mystery and Salvation  
 Is It True What They Say About Freemasonry?  
 Landmarks and Old Charges  
 The Lights and Shadows of Freemasonry; Rob Morris; 1852  
 The Lost Keys Of Freemasonry by Manly P. Hall  
 Masonry and Religion  
 The Masonic Manual, A Pocket Companion For The Initiated; Robert Macoy; 1867  
 Masonry CAPT. WILLIAM. MORGAN'S  
 The Meaning Of Masonry by W.L. Wilmshurst

## Masonic Humor

### Domain Name Fun

You have to be careful when you register a domain name! It's sometimes hard to figure out what words are embedded in it if you don't capitalize things well in your advertising:

Site: [GoAHoe.com](http://GoAHoe.com)  
 Is really: [GoTahoe.com](http://GoTahoe.com)  
 The Lake Tahoe Visitors Bureau

Site: [TheRapistFinder.com](http://TheRapistFinder.com)  
 Is really: [TherapistFinder.com](http://TherapistFinder.com)  
 Its a directory of therapists

Site: [ExpertSexChange.net](http://ExpertSexChange.net)  
 Is really: [ExpertsExchange.net](http://ExpertsExchange.net)  
 They are data base experts

Site: [WhorePresents.com](http://WhorePresents.com)  
 Is really: [WhoRepresents.com](http://WhoRepresents.com)  
 Its a directory of agents and who they represent

Site: [PowerGenitalia.com](http://PowerGenitalia.com)  
 Is really: [PowergenItalia.com](http://PowergenItalia.com)  
 This is the Italian power company

Site: [MolestationNursery.com](http://MolestationNursery.com)  
 Is really: [MoleStationNursery.com](http://MoleStationNursery.com)  
 its a a plant nursery in Mole Station, Australia and last, but certainly by no means least...

Site: [DollarSexChange.com](http://DollarSexChange.com)  
 Is really: [DollarsExchange.com](http://DollarsExchange.com)  
 Its a currency trading site



Misrepresentation of Freemasonry  
 Morals and Dogma by Albert Pike  
 More Light  
 My Ideal Mason  
 Mysticism of The Royal Arch  
 Opinions on Speculative Masonry; James Creighton Odiorne; 1830  
 The Principles of Masonic Law; Albert Gallatin Mackey; 1858  
 The Regius Manuscript  
 Richardson's Monitor of Free-Masonry; Jabez Richardson; 1860  
 The Secret Teachings Of All Ages by Manly P. Hall  
 The Symbolism of Freemasonry; Albert Gallatin Mackey; 1869  
 Symbols  
 Tales of a Masonic Life; Rob Morris; 1860  
 The Taxil Confessions  
 The Theocratic Philosophy of Freemasonry, In Twelve Lectures; George Oliver; 1866  
 The Truth About Freemasonry  
 The Virginia Text Book; John Dove; 1866  
 Webb's Freemason's Monitor; Thomas Webb Smith; 1865