

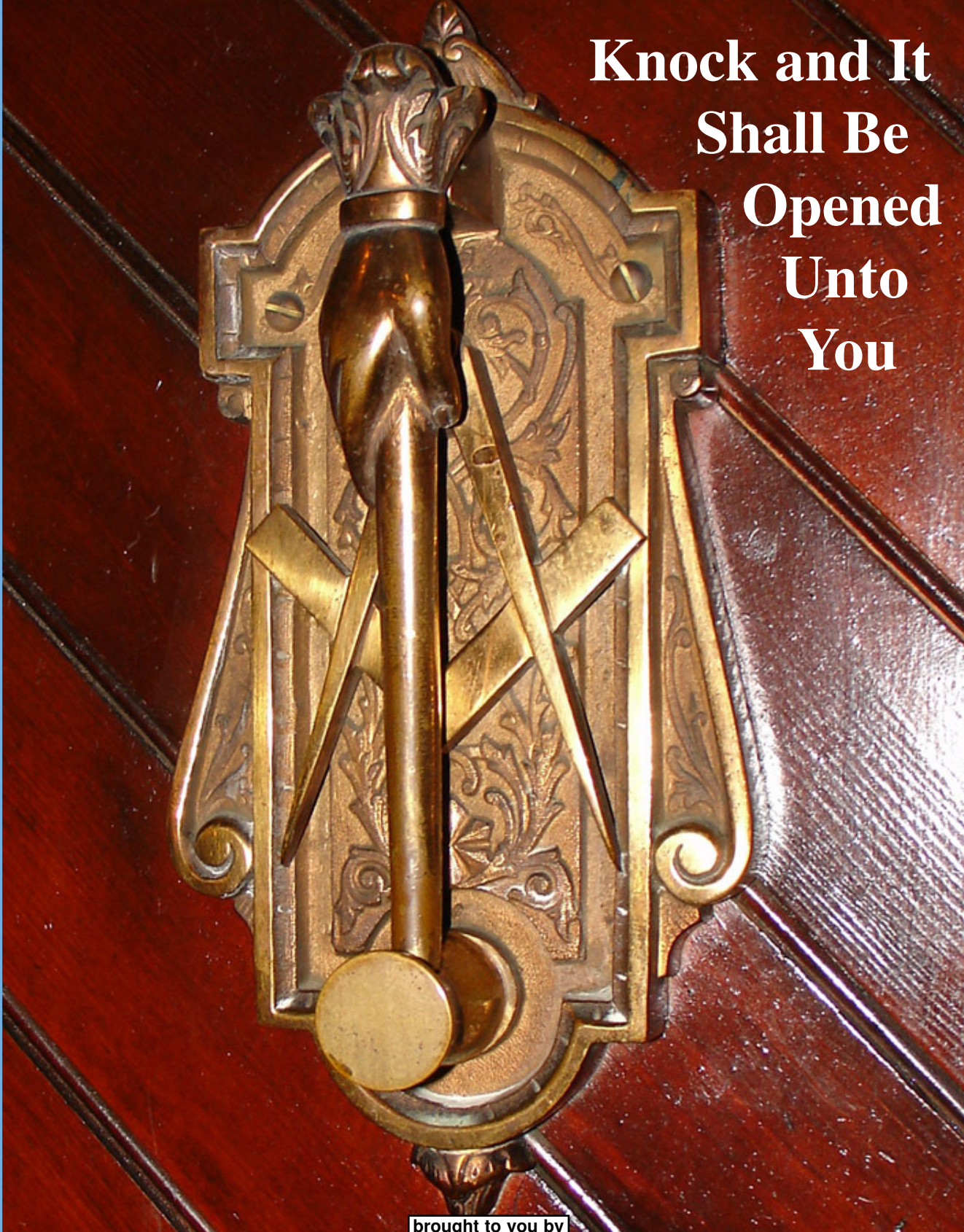


The Lodgeroom Magazine International

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Between The Pillars Guarding the West Gate

By R. Theron Dunn

We have all heard the expression, guarding the west gate. Usually this expression is combined with the notation that we should be “guarding the west gate more closely.”

Most of us agree that we are not guarding the west gate well enough. The question is, why?

In part, its to keep money flowing into the lodge and grand lodge to keep the lights on. In part, its because of fear that low numbers will see the end of freemasonry.

Its never wise to operate from fear. People do things from fear they would never do normally. This is especially bad for freemasonry as a whole.

Our society rests upon the principle of good men becoming better men through the influence of the pure principles of freemasonry. The key

words in this are “Good Men”.

Freemasonry is not a reformatory society, and is not a church. It is not a place for men of poor moral character to become acceptable men. Neither is freemasonry a place to make business contacts or political connections.

I recently saw a lodge that allowed a man past the west gates, THEN found out his personal character was less than sterling, as a result of the man’s activities on the internet and statements he made, a real investigation was undertaken.

The men were appalled at what they had allowed into their midst. To give these men full credit, they refused to pass the man to fellowcraft, and he eventually decided he wasn’t going to get what he wanted from the lodge and went away.

The result of not guarding the west gate carefully is men in our midst we would not trust with our families, our fortunes, or our sacred honor. Strangely, the fraternity often protects these men from the consequences of their poor character.

Men recognize that their brothers aren’t what they should be, but these men are their brothers, they have been initiated, passed and raised. What is a brother to do?

That particular problem is coming home to roost. I was the Junior Warden in a lodge where a past master was acting in a totally unmasonic manner.

For years the lodge had ignored the problem, but it came to a head. A Masonic trial was held, and the man was ejected from the fraternity.

This was very ugly. Today, as a result of not guarding the west gate, we have a number of brothers who have only their own interests at heart.

We see that in some of the problems facing masonry today. What are we going to do? Are we going to continue to hide our heads and not guard the west gate, or are we going to start actually guarding the west gate, and removing those men in our midst who should never have passed the west gate in the first place?



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Masonic Principles, Morals and Ethics



By R. Theron Dunn

Freemasonry teaches us we must walk uprightly before g-d and man, acting upon the square and on the level. In the first degree, we are reminded of those principles, as the foundation of a

Masonic life. They are the mission statement of the fraternity. This is the statement of what we are, what we stand for, and what we will and will not do.

Principles are like lighthouses. They are natural laws that cannot be broken. As Cecil B. deMille observed: "It is impossible for us to break the law. We can only break ourselves against the law."

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

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

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

Our principles are the foundation of our actions, they define us as men. The set of principles that we live by are the touchstones of our lives. Freemasonry offers a set of principles in the first degree, and expands on them in the following two degrees. The principles I am referring to are NOT esoteric, mysterious, or "religious" ideas. There is not one principle taught (in Freemasonry) unique to any specific faith or religion...

Masonic principles are a part of most every major enduring religion, as well as enduring social philosophies and ethical systems. They are self-evident and can easily be validated by any individual. It's almost as if these principles or natural laws are part of the human condition, part of the human consciousness, part of the human conscience.

They seem to exist in all human beings, regardless of social conditioning and loyalty to them, even

though they might be submerged or numbed by such conditions or disloyalty. These principles are, for instance:

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

Principles are the territory. Values are the maps. When we value correct principles, we have truth – a knowledge of things as they are. So, lets take a look at the principles as they are taught in the very first degree of masonry:

Temperance	Truth
Fortitude	Hope
Prudence	Faith
Justice	Charity
Integrity	Freedom
Silence	Fervency
Brotherly Love	Zeal
Relief	

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

breathe, they are *essential* to any human society.

One way to quickly grasp the self-evident nature of the principles is to simply consider the absurdity of attempting to live an effective life based on their opposites.

These fundamental principles, like all great fundamentals, are really self evident to all men who pause for just a moment to consider what they expect from their fellow men. They spring from what is the basis of divine law. To quote Hillel:

That which is hateful to you, do not do to your fellow. This is the whole of the law. The rest is commentary.

Therefore a little commentary: Freemasonry teaches us principles to inculcate in our morality, as our morality is rooted in those principles. As masons, we are enjoined to act upon the square, as the square is a symbol of morality. Lets look at what Merriam-Webster has to say about morality:

a. of or relating to principles of right and wrong in behavior : ethical <moral judgments> b: expressing or teaching a conception of right behavior <a moral poem> c: conforming to a standard of right behavior d: sanctioned by or operative on one's conscience or ethical judgment <a moral obligation> e: capable of right and wrong action <a moral agent>

Continued on Page 14 - Principles

Giuseppe Garibaldi



By Giovanni Lombardo

This year is the 200th anniversary of Garibaldi's birthday: he was born in Nizza, then belonging to Kingdom of Piedmont-Sardinia, on the 4th July. Every Italian knows the

story of his life, though few people are aware that he was an active mason, an interpreter of the conscience of Humanity.

Few men have done more than he did to unify Italy. If Giuseppe Mazzini was a prophet, a candid soul capable to dream of an idealistic country that could not exist, if not in his mind, Garibaldi was a builder: he was republican and socialist, indeed, but also realistic; therefore he had no fear to declare his loyalty to Vittorio Emanuele II, king of Piedmont, to ensure the successful unification and independence of the Nation.

After the Congress of Vienna, in 1815, Italy was a true patchwork. Northern Italy was part of the Austrian Empire, with the sole exception of the Kingdom of Piedmont-Sardinia. Central Italy

belonged mainly to the Pope, save for the grand duchy of Tuscany, governed by the Hapsburg-Lorraines; the duchy of Modena (d'Este family) and the duchy of Parma e Piacenza, which was given to Maria Luisa of Austria, former wife of Napoleon. Southern Italy, also known as the kingdom of the Two Sicilies, was governed by the Bourbons.

Italy fought three wars for its independence: in 1848, in 1859 and in 1866. Garibaldi played a central role in all of them.

Let's have a panoramic view to hid life. In 1824-33 Garibaldi lived as a sailor in the Mediterranean and Black Sea. In 1832 he received his master's certificate as a merchant captain. In 1833 he is in touch with Mazzini's patriotic organization, Young Italy, and visits its headquarters at Marseilles. In 1834, as a naval rating in the Piedmont's navy, he took part in a mutiny for the republican cause. Sentenced to death by default, he escaped to France, where he took casual jobs. In 1836 he sailed for Rio de Janeiro from Marseilles in a 200 ton brigantine.

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The Badge Of A Mason



THE LAMBSKIN APRON

It is not ornamental; its cost is not great,
 There are things far more useful, yet truly I state
 That of all my possessions none can compare
 With the White Leather Apron, that all Masons wear.
 As a young lad I wondered, just what it all meant,
 When Dad hustled around, and so much time was spent
 In shaving and dressing and looking just right.
 Until Mother would say, it's the Masons tonight.
 Sometimes Mother would say, "Dad what makes you go,
 Way up there tonight, through the sleet and snow;
 You see the same things each night of the year."
 And then Dad would say, "Yes, I know my dear;
 Each time I see the same things, it is true,
 Though they be old, they always seem new,
 For each hand that I clasp, each friend that I greet
 Seem just a little closer, each time that we meet.
 Years later I stood at that very same door,
 With good men and true, who had entered before,
 Kneeled at the Altar, and there I was taught.
 That Virtue and Honor can never be bought.
 That there on the level, men meet and abide.
 That wealth and position, is all cast aside.
 So Honor the Lambskin, and may it remain,
 Forever, untarnished, and free from all stain.
 So that when we are called to the Grand Architect's Love
 We will meet him up there, in that Grand Lodge above.

Submitted by R.W. Bro. Bronno Niemeyer.



Lodge Courtesies

SHORT TALK BULLETIN Vol. II, No. 8—August, 1924

Conventions are the rules which society makes for itself, without the force of law, by which its members live together with the least friction. It is not a sin to eat with one's knife or to keep one's hat on in the house; but these are "Not" good form, or good manners.

Masonry has developed its own conventions, by which its members act in Lodge and the Anteroom. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners.

As you Passed through the Third Degree you received instructions in the Ritual and the obligation. You were carefully taught those essential things which a man must know in order to be a Mason. But unless you belong to a most unusual Lodge, or had a most wise Brother for a mentor, it is doubtful if you were told much about these little niceties of Lodge conduct. You are supposed to attend your Lodge and learn by observation. Not all Brethren are observing, however. It is not uncommon to see some brother, old enough in Masonry to know better, crossing the lodge room between the Altar and the East (when lodge is open). He might have observed that his Brethren did not do it; but it is much more difficult to note the absence of an act than to take cognizance of something done.

Brethren do not pass between the Altar and the East in a Lodge that is open. It is a convention and there is no penalty for the infraction. It is a courtesy offered the Master. It is rooted in the theory that, as the Great Lights are necessary to shed their eternal light and wisdom upon the Master to govern the lodge with wisdom, this light should never be interrupted at any time; except, during the processions of an initiation and degree work; even for an instant.

Well-informed Brethren do not take a seat in the East without an invitation. All Brethren within a tiled room are equal; and the officers are the servants of the Brethren, and not their superiors. All seats, then, might be considered "Open" to all. But Masonry exacts long services of her officers; Past Masters have worked hard and long for the Lodge they love. The Master recognizes their devotion and their loyalty with a special word of welcome, and an invitation to a "Seat in the East" to any distinguished visitor, or some member the Master wishes especially to honor. If all in the Lodge helped themselves to seats in the East there would be no opportunity for the Master to offer that courtesy.

Brethren who respect the formalities of their Lodge will not enter it undressed; that is, without their apron, or while putting that apron on. The spectacle of a brother walking up to the Altar, tying the strings and adjusting his apron while the Master waits for his salute, is not a pretty one. A man who entered church putting on his collar and tying his necktie could hardly be arrested, but he would surely receive unflattering comment. The strangeness of the new badge of a Mason and unfamiliarity with its meaning cause many to forget that it is as important to a Mason in lodge as clean clothing, properly adjusted is to a man in the street.

The Worshipful Master in the East occupies the most exalted position within the gift of the lodge. A lodge which does not honor its Master, not because of what he himself may be, but on account of the honor given him, is lacking in Masonic courtesy. The position he occupies, not the man, must be given the utmost respect, if the traditions of the Fraternity are to be observed.

It is, therefore, to the Master, not to John Smith who happens to be the Master, that you offer a salute when you enter or retire from your lodge, or any lodge. Like any other salute, this may be done courteously and as if you meant it, or perfunctorily as if you did not care. The man who puts one

Continued on Page 16 - Courtesies

Madison Lodge



The Lodge Today

Building History

For several years prior to 1930, occasional entries are found in the minutes which indicate a desire of the Madison - Chatham area Masons to possess a home of their own, instead of renting accommodations in the buildings of others. As early as March 21, 1923, the Worshipful Master proposed the erection of a temple with funds to be subscribed by the members, and, by vote of the Lodge, appointed a "Committee on Grounds and Building" to consider the feasibility of the project, form plans, and report at a later date. On the second of the ensuing month of May the committee reported it had decided to recommend one of the following locations: (1) the northeast corner of Main Street and Greenwood Avenue, (2) the southeast corner of the same highways, and (3) the southwest corner of Main Street and Alexander Avenue; and the committee was there upon directed to secure an option on one or all of those properties.

On January 30, 1924 a special communication was called to receive the report of the committee. The



Ceiling Detail

Chairman stated that several meetings had been held, and that an option had been taken upon the Apgar property, at the corner of Main Street and Alexander Avenue - a plot measuring 200 by 200 feet - which option would expire on the first of the following April. Plans for the new building were being prepared and were nearly finished. It was thereupon decided to issue bonds, which members of the Lodge were solicited to buy, in order to finance the undertaking.

It was announced at the communication of April 30 that the plans for the Temple were completed, and that estimates for its erection would be at once obtained. On

June 4th, the Building Committee reported that, according to the estimates received, the structure would cost considerably more than anticipated, and the opinion of the Lodge was desired as to the advisability of proceeding further. After much discussion the Committee was instructed to continue its efforts to raise the needed funds.

On April 15, 1925, the matter was again brought up for consideration of the brethren. The Building Committee stated that the cost of the Temple and land would be 60% more than the bonds subscribed. After a prolonged discussion as to whether or not the project should be given up, the question was submitted to a vote, and the members present, by a vote of 33 to 21, decided to proceed with the enterprise.

In accordance with this decision, the Madison Masonic Holding Association, a corporation composed of some of the Past Masters of the Lodge, was organized to acquire the title to the property at the corner of Main Street and Alexander Avenue, and a determined effort was made to raise sufficient funds to erect the Temple. The effort, however, proved unsuccessful, and the Masons at length becoming convinced that the project was beyond their means, decided to abandon the plan and dispose of the land they had purchased. A resolution was accordingly passed on December 16, 1925, by which the Masonic Holding Association was authorized to sell the



The Altar looking East

property, and from the proceeds of the sale to reimburse the brethren for the donations they made; paying the balance into the Lodge's treasury. The Building Committee was thereupon discharged.

Agreeably to the terms of the above resolution, the Madison Masonic Holding Association conveyed the Mutual Land Company of Newark the major part of the property. With this transaction the plan of erecting a temple for Madison Lodge was definitely relinquished.

Early in 1930 the Presbyterian congregation of Madison decided to vacate its church edifices on East Main Street with the view of erecting a new meeting house in another part of the town, and the suggestion was made that the old church be purchased by Madison Lodge and altered into a temple. This plan appealed very strongly to the

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As A Prebretyrian Church

Membership Problem



By Br. Peter Taylor
WJW Lodge Albert, 448
1st Principal
Chapter Albert, 503

INTRODUCTION

Fraternal associations were born when man first awakened to his need of a friend. Thus mankind, in all ages, has had some form of secret fraternities adapted to his age and environment.

Masonry stands supreme among all fraternal organizations of men by the magnificence of its works, the holiness of its purpose, and the sublimity of its ideals. Recent decades have brought many changes at an increasing rate. Modern life has extended the world far beyond our expectations. A society where neighbors barely know each other is becoming the routine, and society has made it easier to live life without making roots. Social norms and success are measured by worldly possessions. Love of a car, big screen TV, a cottage, sporting events and shopping have replaced love and respect for each other, even the love of God.

The damage inflicted on our order by the stress of modern life stimulates us to search for ways to improve Masonry's performance as an organization. These facts are well acknowledged by the Grand Lodge, and Provincial Grand Lodges, even freemasonry in general. On the other hand, and as a young member who seeks knowledge in the craft, I have some suggestions that arise from my short timed observations:

We embrace the fact that Masonry is a school of morality as a prerequisite for admission to our fraternity. Whereby men, who are immoral, corrupt or who violate the laws of God, their country or their fellowman, cannot claim the protection, aid or assistance from their Masonic Lodge. Nor would they be admitted to the fraternity.

Each district should have a membership committee to look after their members and search for other members. This is far from being in the form of a solicitation. The role of such committee, with certain limits, should also look at their members' interests, not just at the Lodge level but also in society, be it personal or professional. Why should we do that? Promoting your own members will attract other successful people in their respective domains to the craft of Masonry.

We agree that our Lodge is a happy place, where men support each other strongly. For the younger member, still struggling with the demands of modern life, they should be afforded the opportunity to make Masonry an interesting and vital part of their lives, thus becoming an example for others to emulate.

The old and new members should appreciate that they are members of an association having for its object social, fraternal and charitable intercourse with mystic rituals and ceremonies. By the same token, the craft contributes to the entertainment, friendly recognition among strangers through visitations, and aid in time of distress.

How is this accomplished? With modern life and fast evolution we must learn to reasonably use the resources available and network to build a stronger brotherhood. Do we using our network channels at work, in society and at clubs to act as role models to attract new members? If we do then I believe we, as Masons, will be placed in a position of attracting new members, and at the same time maintaining our own membership.

The Problem

One of the greatest changes is that in the past, one man working 40 hours a week could raise a family. In society's current state, it takes two parents working a combined 80 hours a week to just barely get by, and by the end of the average day you're exhausted. People also used to stay with their jobs longer. Now it's common to keep in mind that you'll probably leave your job after a couple years, or even possibly get laid off. It's often hard to get through the day knowing you're valued. As a result,

many men in society have lost a sense of themselves and their role in their community. Masonry offers an alternative, however, with an ethical basis that most men can use and appreciate. Men have been barraged with political correctness, and a lot of our roles as men have been given negative connotations. This has definitely furthered our loss of our sense of identity. I'm not, however, completely sold on the idea that we're that much busier than generations gone past. It seems it has more to do with making a conscious decision to structure your life in such a way as to benefit society. I believe that one of our major challenges is simply keeping the office bearers we have.

Also our generation is beset by feelings of self-entitlement. There's a tendency to expect everything out of life without working for it. We need to learn to take the initiative again; stepping forward to pro-actively go after what we want in terms of social change and a better way of life

Cities today are much more crowded and a lot of people react by locking themselves up at home. People put more effort into business networking then towards networking to create a community of meaningful friendships. They're not out meeting people primarily to make friends, but more with the attitude of "what can you do for me." When they get home at the end of the day, they don't want to put further energy into their pseudo friends,

Continued on Page 21 - Membership

Giordano Bruno

Br. Roberto Paolillo

Giordano Bruno belongs equally to the human thought's history, as to the history of literature as to history *tout-court*. In a certain way he is the brilliant and eclectic philosopher, poet, literate *par excellence* of the Italian Renaissance.

He was born at Nola, near Naples, in 1584. His family was not wealthy, nevertheless they were affluent. His father, who was a gentleman and a fencing master was so compelled for Bruno to live a ecclesiastical life, he sent him to the convent of the Black Friars, at Naples, where he studied and then took the vows, changing his true name, Filippo, into Giordano.

He studied orthodox texts, such as the Bible, ecclesiastic histories and epitomes, but also Latin and Greek classics, as well as other works of Neo-Platonist and other naturalist and hermetic philosophers.

He had a strong character. He was thirsty for knowledge and truth, fond of philosophic research, sometimes aggressive and intolerant. He very soon could not stand the monastery's cultural restrictions and called into question the dogmas which were uncritically imposed upon him.

His extensive education and his open-minded

temperament pushed him to expand his horizons. He therefore began to travel across Europe. It was also said that he left the monastery because he had been involved in a criminal affaire – the murder of a monk – but there is no evidence of this statement.

He visited France, England and Germany, where it seems he was in contact with the Rose-Croix fraternity.

He joined Calvinism and was also attracted by Lutheranism: both deluded him.

In 1591 Bruno was tired, because of his continuous wandering, perhaps homesick. He contemplated returning to Italy. Venice would be an ideal destination, the cosmopolitan environment is the most favorable environment for his nonconformist ideas. He accepted the invitation of a Venetian noble, Mocenigo, who had heard about Bruno's extraordinary mnemonic skill and therefore was longing to gain economic advantages by his teachings.

His ineptitude to understand them made him nasty



Continued on Page 27 - Giordano



Tim Bryce On...

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"A Foot Soldier for Freemasonry"

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Alcohol In Lodges

"Never trust a person who doesn't have at least one known vice." - Bryce's Law

Alcohol has been a part of our Masonic culture for a lot longer than most Brothers realize. For example, for a long time we have used corn, wine and oil as part of our cornerstone ceremonies. We are also admonished to use them to nourish the needy, refresh the destitute and pour the oil of joy into the hearts of the afflicted. In North America, our revered Brother George Washington was a well known distiller of spirits. Most, if not all, Grand Lodges in North America allowed alcohol in the Lodge for quite some time, until Prohibition raised its ugly head from 1920-1933.

Grand Lodges followed suit and banned serving alcoholic beverages on Lodge property. But when the 18th Amendment was repealed, the Grand Lodges were slow to reintroduce alcohol in the Lodge. There are a handful in North America who readily accept it, but most do not permit it. (For jurisdictional rules, see Paul Bessel's web site, specifically: <http://bessel.org/liquor.htm>) But the notion that Masonic Lodges have prohibited alcohol since ancient times is simply fallacious.

To young people joining the fraternity, this is a bit of an eye-opener and you have to wonder what effect this has had on membership, attendance, and our ability to fund the Lodge. There are primarily two reasons for wanting alcohol in the Craft Lodge: first, to relax and

enjoy fellowship, such as over dinner or after a meeting, and; second, to allow third parties to rent our recreational halls for social activities, such as receptions, dinners, dances, etc.. thereby providing a revenue stream to support the Lodge.

I think it is safe to say that nobody wants alcohol in the Lodge room. Nor does anyone want to see another Brother intoxicated. This is why our Junior Wardens are admonished at time of installation to "carefully observe that none of the Craft be suffered to convert the

view the fraternity as a religion (which, as we all know, it most definitely is not).

2. Shriners & members of the Grotto who already permit alcohol in their establishments. Allowing alcohol in the Craft Lodge could be construed by the Shrine and the Grotto as establishing a competitive situation over membership.

The classic argument to refute alcohol in the Lodge has been that it would cause a dramatic increase in a Lodge's liability insurance and property tax. This is a dubious argument as it obviously has not had an adverse effect on the Shrine, the Grotto, the Grand Lodges who allow it, as well as other organizations, e.g., the Elks, and the Moose.

One cannot help but get the feeling there is a conspiracy to keep alcohol out of the Lodge. In particular, the younger generation simply doesn't understand the rationale for prohibiting it as it is perceived as costing us membership and revenue. Does alcohol represent the answer to all of our problems? Obviously not, but not allowing it is certainly hurting us more than it is helping us.



purposes of refreshment into intemperance and excess." Interestingly, even Grand Jurisdictions who do not allow alcohol in the Lodges still include this charge which is indicative of a bygone era.

From my point of view, there are two types of people who do not want alcohol in the Lodge:

1. Traditionalists - representing our older Brothers who tend to be teetotalers and

As for me, I see it as nothing more than an extreme case of hypocrisy. The reversal of our policy on alcohol prohibition has arisen on more than one occasion at Grand Communications. I find it rather amusing that the same people ranting against alcohol at the microphone, are the first ones at the bar immediately afterwards.

Keep the Faith!





Tim Bryce On...

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Should the Shrine Go It Alone?

"Necessity is the mother of invention." - George Farquhar

Recently I received a telephone call from a young Entered Apprentice regarding one of my articles. Basically he was looking for guidance in terms of expediting his learning of the Masonic catechism. He was pleasant on the phone and sounded sincere about his problem, which was simply learning the catechism under his busy work schedule. He also candidly confided that he was only joining the Masons so he could get to the Shrine, that he had no intention of ever going back to the Craft Lodge after his raising.

Over the last few years I have met many other people who felt this way, but this particular conversation struck a chord with me. Of course, I encouraged him to complete his catechism and support the local Lodge, but he got me thinking about the fraternity's relationship with the Shrine.

First, it says a lot about our identity; that Masons are painfully boring and participation in the Craft Lodge offers little value to young men. I am not suggesting this is correct or not, but it is the PERCEPTION a lot of people have. Instead, they view the Shrine as the philanthropy of choice offering the type of social camaraderie they are looking for, and unencumbered with a lot of ancient ritual. The Shrine is considered more contemporary and in-step with today's young adults.

Second, this type of person contributes nothing to the Craft Lodge other than his annual dues. But as membership and attendance at meetings continues to dwindle, Craft Lodges need active participating members, not just card-carrying members. Hard-core Craft Lodge Masons suggest we should free ourselves of these Shriner-Masons as they do not take their Masonic responsibilities seriously, but I know a lot of Craft Lodges who still needs their dues.

A few years ago, the Shrine changed its membership requirements. Instead of the prerequisite of first being a Scottish/York Rite Mason, they changed it to allow 3rd degree Masons into the Shrine. Whether this had a dramatic effect on Shrine membership is still being debated. However, it did have an adverse effect on the

Scottish & York Rites. Since then, there has been considerable discussion on creating a new class of Shriner, for non-Masons. This is still considered controversial in many circles. In the meantime, as membership in the Craft Lodges dwindles, so does the Shrine's.

Frankly, I don't know what the hubbub is all about. It seems rather obvious that Freemasonry and the Shrine have different agendas and serves different purposes. They may be compatible, but they are substantially



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® different nevertheless.

With this in mind, I question the validity of forcing a person to become a member of an institution they really have no interest in (the Masons), and thereby creating a type of Mason who will not represent the fraternity properly.

If the Shrine opened membership to non-Masons I think it would have the following effects:

1. It would force Freemasonry to stand on its own two feet, thereby causing us to refocus on what the fraternity is truly all about, and what we have to offer people.
2. It would increase membership in the Shrine in that people are no longer required to learn Masonic ritual.

I do not see this as a bad thing. Critics claim that over the years, the fraternity has been "watered down" and losing its direction. Its becoming harder and harder to refute this argument.

I also do not believe separating the Shrine from the Masons would result in a competitive situation

between the two, simply because they have totally different orientations. As I said, they are more complementary than they are competitive. But because of the dues income resulting from Shriner-Masons, Freemasonry would probably balk at severing direct ties to the Shrine. But it is not their call, it is the Shrine's.

The Shrine will not willfully sever its connection to Freemasonry. Instead, the economic reality of the situation will force their hand. For example, consider Florida where Masonic membership continues to decline at a rate of over a thousand members annually.

If this rate continues, Florida Shriners will no longer be able to support their temples and hospitals. As such, I predict the Shrine will be forced to sever its membership ties with Freemasonry within the next five to ten years.

Actually, I think it would occur sooner, but I am factoring in the political aspects into my prediction, as well as the "reactive" style of management as practiced by such organizations.

If Freemasonry is truly interested in maintaining its relationship with the Shrine, they could easily nip all of this in the bud by seriously addressing the membership issue. Unfortunately, they will continue to "Rearrange the deck chairs on the Titanic." Instead of addressing membership, the rulers of the fraternity are content pursuing trivialities, such as changing the name of the "Grand Organist" to "Grand Musician."

Only when the Shrine finally severs its ties will Freemasonry in North America answer the wake-up call which may be too late. Again, such organizations tend to practice "reactive" management as opposed to "proactive."

As to the Shrine going it alone; what other choice do they have? It is inevitable.

Keep the Faith!

To receive notices of Tim's writings, subscribe to his private Discussion Group at:

<http://groups.yahoo.com/group/timbryce/>

You can also "tune in" to Bro. Tim's audio podcasts at the "Lodgeroom International" (UK):

<http://podcast.lodgeroominternational.com/>

Freemasonry & Judaism

by Paul M. Bessel
(prepared July 1989, revised September 1995)



This paper was prepared to accompany presentations February 15, 1989, at Annandale Royal Arch Chapter No. 77; May 5, 1989, at Mt. Vernon Royal Arch Chapter No. 14; and July 11, 1989, at Henry Knox Field Lodge No. 349. It was revised for presentations September 5, at Skidmore Daylight Lodge No. 237; and October 2, 1995, at Elmer Timberman Lodge No. 54.

Alchemy The Secret Catalyst or the Alchemy of Secrets



by Bro.: Cora Burke F.C.:

Our Temples are remarkable places. All at once, they mirror the macrocosm of Creation, and the microcosm of our individual psyche. To speak with the well-known alchemist Hermes Trismegistus, who gave us the Emerald Tablet:

"It is true, certain, and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below: to accomplish the one wonderful work."

And what wonderful work it is: to take a rough hewn block of stone and shape it into something Beautiful, Good and True. To perfect our humanity to the glory of TGAOTU, to be conscious workers in his Grand Design, and become works of art adorning his Temple.

But as we are not operative, but Free and Accepted – or Speculative – Masons, we imbue the imagery of the stone and temple with moral significance, and on a deeper level still, the symbols of our Craft affect us in a way that is almost beyond verbal description. Immersed in the waters of esoteric knowledge that were poured into us as fledgling Masonic vessels, these symbols cause in us an unspeakable transformation – and that, perhaps, is the greatest Secret of all: the way in which the Craft affects each of us individually.

The peculiar objects of research of the Second Degree are the hidden mysteries of nature and science. My attention was drawn to the Royal Art of alchemy, forefather of modern chemistry, and progenitor of something perhaps more significant: spiritual alchemy; that which the famous psychoanalyst Carl Gustav Jung spent so many years deciphering. Jung saw undeniable connections between his profession and the ancient art of alchemy, and through his unceasing efforts he made much of the surviving alchemical corpus accessible to modern man.

It was from the alchemical mindset that I began to look at our Ceremonial with different eyes, and from that point of view I came to understand that Initiation acts as a catalyst to set off a series

The purpose of this paper is to provide a summary of information on the topic of this talk, plus a bibliography, for interested readers.

The books and articles cited in the bibliography were consulted in preparing this talk and paper. However, the opinions expressed are solely those of the author of this paper.

Introduction

My father, Martin Bessel, was a Freemason from 1946 until his death in 1977. He was brought up in a religious Jewish family and he was orthodox in following more of the traditional rules than most Jews in the United States. He was very proud to be Jewish, as well as a Mason and an American.

I was somewhat surprised, because I recall hearing rumors that Freemasonry required members to say or do things in accord with the Christian religion and that it was not really an American institution, but I knew my father would not belong to an organization that had these characteristics.

of internal alchemical reactions which we ourselves are to channel and collect in the vessel that is our life.

The raising to a higher state of awareness that can be brought about by Ceremonial would not lightly happen without the electrifying and life-bringing energies of the Divine — one might argue that it would not happen at all unless it be by Will of the Divine. I am, in that respect, reminded of the accepted scientific explanation of the origin of life: the primordial 'soup' stirred to life through electricity; lightning bolts.

Is Initiation a 'lightning bolt' to stir us to a higher life? I like to think it is. So can we consider our Ceremonial alchemically? I believe we can. An alchemical reaction requires a substance, a vessel, and a source of energy, and the combination of those has to be just right in order to achieve the desired result. Let us see if we can apply that symbolism to the Ceremony of Initiation:-

- **The substance has to be right** – our intentions; that desire for the Light having been first born in our hearts.
- **The vessel has to be right** — we ourselves; body, heart, mind, spirit and soul. Are we ready for it? Can we handle it? Are we truly willing to be transformed? Perhaps we also need to consider the greater vessel here: the Lodge. Is it right for us and are we right for it?
- **The Light(ning) has to be right** — and I use that 'right' with the greatest of reverence. It is always right; It knows our hearts and minds and knows whether we are ready and willing. It will be whatever we are ready and willing to receive and work with.

Initiation is the symbolic reenactment of the moment of Creation, aimed at the catalysation of personal evolution. Through it, we have been touched by that life-changing bolt of Divine Light, and have been enabled to live a life of higher consciousness; a sacred life. One very vital part of our alchemical makeup, however, is Free Will. It is up to us to use the tools we have been given and transform

Years later, on the tenth anniversary of my father's death, I was initiated into Freemasonry and am now an active member of several lodges, plus the Scottish and York Rites and the Shrine.⁽¹⁾ I am trying to learn more about Masonry, just as I continue to read about my heritage as a Jew and as an American. The reasons are the same, because I am proud to belong to each of these groups and to support the ideals for which they stand.

Jews and Freemasonry

Jews were actively involved in the beginnings of Freemasonry in America. There is evidence they were among those who established Masonry in 7 of the original 13 states: Rhode Island, New York, Pennsylvania, Maryland, Georgia, South Carolina, and Virginia.⁽²⁾

A Jewish Mason, Moses Michael Hays, helped introduce the Scottish Rite in America. Hays was also Deputy Inspector General of Masonry for

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Tolerance's Limits



By Fernando Savater
© El País

Tolerance is the civic disposition to coexist harmoniously with people of different creeds, even those opposite to our own ones, as well as with social habits or customs that we do not share. Tolerance is not mere indifference but implies in many cases, supporting what we dislike. To be tolerant does not prevent people from expressing reasoned criticism nor does it force others who think differently to be silent for fear of injury.

Tolerance is bidirectional, the price of not forbidding or preventing the conduct of one's neighbor has, as compensation, that this latter accepts objections or pranks of those who have different preferences. Of course, politeness recommends often moderation but this is a voluntary choice, not a legal bond. To be tolerant does not require universal submission... people must respect other human beings, not their opinions or behaviors.

Of course, tolerance requires a shared frame of institutions that must be respected by all: the one who denies them or harasses them is also denying his right to be tolerated. One of the supports of the tolerance is limiting what compromises it – that is, to denounce both the intolerance and the intolerable behavior – and to fight it democratically.

The Swedish writer Lars Gustafsson wrote:

“The tolerance of the intolerance produces intolerance. The intolerance of the intolerant produces tolerance”.

For example, to allow with legal subterfuges the electoral presence of political parties that support or excuse terrorism (as it happened in the Basque Country) is tantamount to guaranteeing and encouraging the intransigence of the violent ones, instead of discouraging it.

On the other hand, to enjoy the advantages that public tolerance imposes also on everyone is to give up private intolerance. The excess of susceptibility of certain organized groups as genuine lobbies is a new form of intolerance in name of a “tolerance” that does not admit adverse critiques.

Intolerants often turn the tables by turning the intolerance into a phobia by calling it something it isn't, for instance Islamophobia, Christianophobia, homophobia, Catalanophobia to thus deprecate the comments directed at them. This is a practice employed by totalitarian societies with great effect. Declare the dissidents or problematic people to be mentally ill to thus marginalize them.

In the religious area, tolerance is recognizing the right

of everyone to practice their religious faith, so long as this worship does not violate the civic laws (in case of collision, the law must always prevail) There is always the pull between the right to worship and the right of all to be safe in that practice.

No religious authority can aspire to turn itself into a court that judges what laws can be either accepted or refused. Society must be careful that religious observance is not allowed to become the arbiter of the Penal Code as in Sharia law.


Voltaire, Freud and Nietzsche are historical figures who were as involved in religious philosophy as St. Augustine or Cardinal Newman. The refusal of society to defend and protect by law any religious creed (backed by truth or reason or

simply faith) is itself intolerant.

To be tolerant does not mean to be weak, but rather to be strong and sure of one's own beliefs so to coexist without scandal or scare with any diversity, whenever it abides by the laws.

The opposite of tolerance is fanaticism, exemplified by the fanatic who will commit any crime, take on any action no matter how heinous. A fanatic tries to silence their own doubts by silencing opposing viewpoints with shackles of law and custom.

As Nietzsche said, “the fanaticism is the only willpower the weak can afford”. The most intolerant societies are those that in general easily crumble as soon as citizens begin to express dissent and thus break out of the established uniformity.

Translated and adapted by Giovanni Lombardo 

On Tolerance and Intolerance – One Mason's Perspective



By R. Theron Dunn

One of the principle teachings of Freemasonry is tolerance. We don't speak of it in lodge much, but it is inherent in the way a lodge operates, it is custom. The most “visible” evidence of tolerance in lodge is the unwritten custom of not allowing proselytizing or the discussion of politics.

The teachings on prudence, justice and temperance, though, it could be argued, are directly related to tolerance, as is brotherly love. But the most definitive discussion on tolerance can be found in *Morals and Dogma* by Wr. Br. Albert Pike, Sovereign Grand Commander of the Ancient and Accepted Scottish Rite, Southern Jurisdiction.

...it (toleration) inculcates in the strongest manner that great leading idea of the Ancient Art, that a belief in the one True God, and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason.

Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of all the people of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua. It sees the thumbscrews and the racks, the whip, the gallows, and the stake, the victims of Diocletian and Alva, the miserable

Covenanters, the Non-Conformists, Servetus burned, and the unoffending Quaker hung. It sees Cranmer hold his arm, now no longer erring, in the flame until the hand drops off in the consuming heat. It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenæus; and then in turn the sufferings of the wretched Pagans under the Christian Emperors, as of the Papists in Ireland and under Elizabeth and the bloated Henry. The Roman Virgin naked before the hungry lions; young Margaret Graham tied to a stake at low-water mark, and there left to drown, singing hymns to God until the savage waters broke over her head; and all that in all ages have suffered by hunger and nakedness, peril and prison, the rack, the stake, and the sword, - it sees them all, and shudders at the long roll of human atrocities. And it sees also the oppression still practiced in the name of religion - men shot in a Christian jail in Christian Italy for reading the Christian Bible; in almost every Christian State, laws forbidding freedom of speech on matters relating to Christianity; and the gallows reaching its arm over the pulpit.

No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical; and assert the right to persecute, if we would; and

Continued on Page 34 - Tolerance

Augustine's Apron and the Apron's Secret Flap



By George Brooks
High Twelve Lodge #317
Tampa, FL

I should immediately point out that I am, in no way, suggesting that St. Augustine or monks in general were Freemasons. Now that we have settled that matter, let us proceed.

St. Augustine, also known as Augustine of Hippo, was a monk who lived from 354 to 430 AD in the Roman port town of Hippo (which is now in Islamic Algeria). Chapter 32 of Book One of his "Treatise Against Two Letters of the Pelagians", is conventionally called "The Aprons Which Adam and Eve Wore."

In Chapter 32, Augustine discusses the men of his day who were called the Campestrati. The term "Campestrati" means the "Apron Men". The Campestrati were ascetic men of some sort that wore a short leather apron around their waist. Whether the Campestrati lived as hermits or in a community of other Campestrati, is not mentioned.

Augustine tells us that the Campestrati were named after an item of clothing called the "campestria" or "campestre". These are the Latin terms for a leather loin cloth that Roman athletes tied around the waist and which draped over the genital area during practice or events. The Romans, somewhat more



Mosaic of Gladiator

prudish than the Greeks (but only somewhat), used these leather aprons to afford a degree of modesty to the athletes and their audience.

While the modern reader might wonder whether these "aprons" described by Augustine were worn over or under their robes or other clothing, Augustine does tell us that the spiritual purpose of the apron was to symbolically represent the aprons worn by Adam and Eve; these aprons represented humanity's labor to defeat original sin by regaining innocence and maintaining purity. We know that an ascetic didn't become a mason by putting on an apron any more than a Roman athlete did. But some four centuries later we read about the campestre yet again!

In the 800's AD, another monk writes about the campestre. Rabanus Maurus Magnentius (also known as Hraban Maur) was a Benedictine monk who lived from 780 to 856 AD. He wrote, presumably to fellow Benedictines, that for reasons of chastity for themselves, AND for keeping God's word chaste, the campestre should be worn. He was rather emphatic about his brothers obligation to wear their campestre!

Does our trail of Campestre bread crumbs bring us closer to a fuller understanding of what we know as modern freemasonry? So far we have learned that an athletic loin cloth has become an item of clothing that symbolizes innocence and purity. Then we learn that centuries later the apron is being worn by a spiritual brotherhood, and for the very same purpose!

Since Rabanus lived in Fulda of Germany, we can safely conclude that those wearing the campestre were not otherwise naked (like some ascetics of early Christianity), but wore their campestre either over or under their robes. Since we find no illustrations of monks wearing short leather aprons over their robes we can safely reach another conclusion that the campestre was worn under the robe.

Where does this leave us? Again, I do not assert that Rabanus and his brothers were Freemasons. They were not. But I suggest that we are now able to make two reasonable deductions:

- 1) That the inspiration for this leather emblem of purity comes out of the more ascetic modes of the Christian church;
- 2) That this emblem of purity entered freemasonry, in roughly its familiar size and shape, as a campestre instead of some inadequate, and undocumented, form of bodily protection for stone cutters.

I say the "short mason's apron" is not documented because we find no illustration of medieval masons wearing any aprons, let alone inadequate half-sized aprons draped from the waist. It is only later on, during the Renaissance period, that we find masons with aprons and these are full-body aprons like those worn by other craftsman such as ironsmiths.



This "disconnect" between the dimensions of the apron and its purported origin from operative masons was awkwardly addressed in the early years of English freemasonry but only temporarily. For a while aristocratic Freemasons wore very large aprons in connection with their Masonic activities. See the URL below:

http://freemasonry.bcy.ca/biography/hogarth_w/night.html

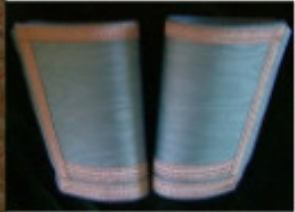
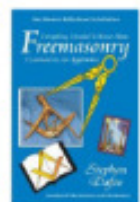
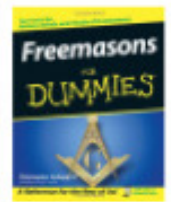
Continued on Page 35 - Aprons



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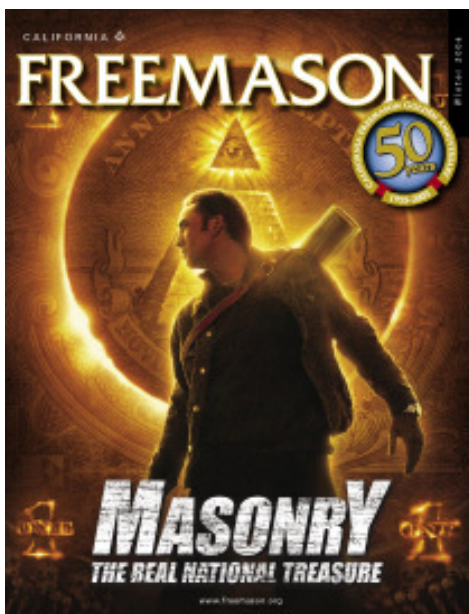
Man of the Year
 Honorable Robinson Wallace
 The United Grand Lodge of England
 Ancient and Accepted Scottish Rite of Freemasonry
 The Royal Household, U.K. & I.
The Honorable Robinson Wallace

Phylaxis Magazine

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

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

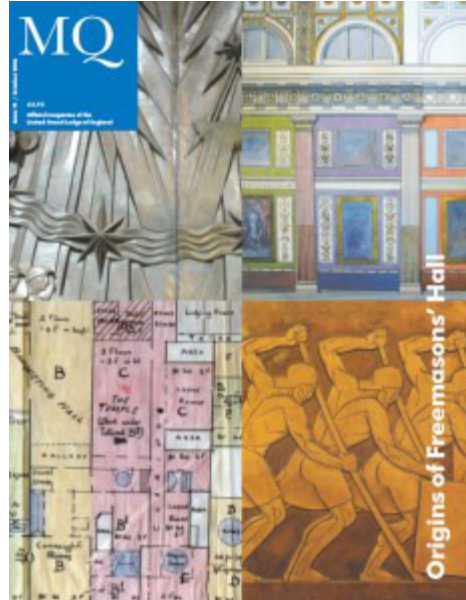
We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.



The California Freemason is published six times

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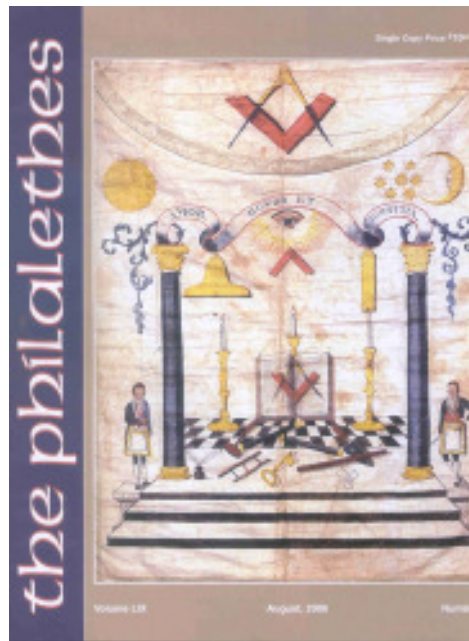
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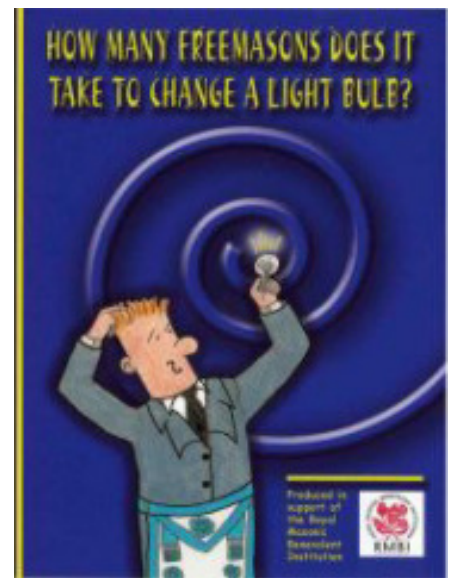


THE PHILAETHES

The International Masonic Research Society

The name of the Society is pronounced fill a [as in a-bate] lay thess with the accent on the third syllable - lay. It is derived from two Greek words, philos and alethes. It means lover of truth. The Philaethes Society was founded on October 1, 1928, by a group of Masonic Students. It was designed for Freemasons desirous of seeking and spreading Masonic light. In 1946 The Philaethes Magazine was established to publish articles by and for its members. And to this day publishes 6 times a year. The sole purpose of this Research Society is to act as a clearing house for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.

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Principles

Continued from Page 3

So, principles of right and wrong behavior define our morals. Inculcation of Masonic principles therefore informs our morals. By the inculcation of these principles, we improve our morals, or rather, reinforce our morals, and become better men.

I write *reinforce* our morals deliberately, because to become a mason, you must already be a good and upright man. There is nothing in freemasonry, hopefully, that does not already exist in your heart and conduct, hence the inference that a man is *first made a mason in his heart*. To become a mason, you must already BE one in your heart, life and conduct.

Initiation simply reteaches you, reinforces in you, those great moral principles that you have already learned from your parents and from, hopefully, society. Freemasons are, or should be, moral men, acting upon the level and the square, upright before god and man, circumscribing their desires and keeping their passions within dues bounds.

From morals proceeds, or ought to proceed, ethics. Again, from Merriam-Webster:

1 plural but sing or plural in constr : the discipline dealing with what is good and bad and with moral duty and obligation

2 a: a set of moral principles : a theory or system of moral values <the present-day materialistic ethic> <an old-fashioned work ethic> — often used in plural but singular or plural in construction <an elaborate ethics> <Christian ethics> b: plural but sing or plural in constr : the principles of conduct governing an individual or a group <professional ethics> c: a guiding philosophy d: a consciousness of moral importance <forge a conservation ethic>

3 plural : a set of moral issues or aspects (as rightness) <debated the ethics of human cloning>

From Principles proceeds morals and from a set of morals proceeds our ethics. Once again, the trinity, the triad which is really a monad, three sides of the same thing, each supporting and defining the other. The principles of freemasonry are much the same.

None of the principles stands alone, but works in conjunction, each supporting the other into a pleasing and unified whole. By the influence of brotherly love we are more charitable toward our brothers failings (and strengths). By being prudent, and speaking only that which is appropriate to be spoken (Maintaining silence), acting in a brotherly manner with charity, we avoid the pitfall of gossip.

An extended case can be made that acting on the

principles in all our lawful activities we will be moral and upright men, acting with ethics than none can reproach. In fact, it is quintessentially Masonic TO act by these principles, and do nothing that will cast a cloud upon our ancient and honorable fraternity.



Garibaldi

Continued from Page 3

In Brazil he meets his Brazilian born wife Anita who becomes his companion-in-arms and *heroine* of the *Risorgimento*.



“I picked up a forbidden fruit”, he wrote in his Memoirs. She was just as brave as Garibaldi often fighting side by side with her hero husband. She taught him to ride horses, and her husband taught her the military tactics.

As soldier, corsair, and naval captain, he fights for the break-away province of Rio Grande, in its attempt to free itself from the Brazilian Empire. In 1841 He tries his hand at various jobs-including cattle herder, trader, and schoolteacher at Montevideo, but the civil and placid life is not fit for him. So in 1842 he was put in command of the small Orientale (Uruguayan) fleet against Manuel de Rosas, the dictator of Argentina.

He also becomes commander of the newly formed Italian Legion at Montevideo. In 1846 he wins the “battle” of St. Antonio, after which a sword of honor is subscribed for him in Italy. In April 1848 he leads eighty of his legionaries back to Italy. In August he is in command of a volunteer unit at Milan against the Austrians, and survives two brisk engagements at Luino and Morrazzone. In February 1849, as an elected deputy in the Roman Assembly (after the flight of Pius IX), he proposed to create a Roman Republic. As a general of brigade, he beats off an attack by the French at the St. Pancrazio gate of Rome. In June he takes a principal part in defending Rome against further French attacks. In July he leads a few thousand men from Rome through central Italy to escape

from French and Austrian armies. After disbanding his men in San Marino, he is chased at sea and on land by the Austrians; his first wife, Anita, dies. The Pope put a huge bounty on his head but no Italian betrayed Garibaldi. In September, as soon as he arrives back in Piedmont’s territory, he is arrested and deported as an undesirable.

The “General” went to Morocco and then to New York, U.S.A., guest of Antonio Meucci. A monument still reminds his sojourn in that city.



From 1851 till 1857 he travels between America and Europe. In 1858 he is back in Italy, in Turin, to meet Count Cavour, the Piedmont’s Prime Minister, who wants him to organize a corps of volunteers, expecting another war against Austria. In April 1859, as a general in the Piedmont’s army, he forms this corps, the *Cacciatori delle Alpi*, and war begins. He takes Varese and Como, while the main Franco-Piedmont’s forces are fighting in the plain of Lombardy. After the armistice of Villafranca, when his project to march into the Papal States is overruled, he returns to civil life, for a short while, though.

In May 1860 he sets out with a thousand volunteers on a piratical raid against the forces of the Neapolitan Bourbons. After an engagement at Calatafimi, he captures Palermo, the capital of Sicily. There he received the 33rd degree of AASR. He wins the battle of Milazzo, near Messina, crosses the Straits of Messina, eluding the sizable Neapolitan navy. After a lightning campaign in Calabria, he captures Naples, the largest town in Italy, and makes himself “Dictator of the Two Sicilies.” After a big battle on the Volturno River, he holds plebiscites in Sicily and Naples, and then gives all southern Italy to Cavour, proclaiming Victor Emanuel as King of a united nation. On the

Continued on Next Page

26 October 1861 a historic meeting took place between Garibaldi and King Vittorio Emanuele: "I salute in Vittorio Emanuele the first King of Italy".



With these words Garibaldi delivered to the piedmontese King all of Southern Italy.

He returns to Caprera, which remains permanently his home. President Lincoln offers him a command in the American Civil War, but has to withdraw the offer after a storm of protest from the Vatican. In 1862 he begins agitating in Sicily for another march on Rome, obviously with some encouragement from the King and Rattazzi, the Prime Minister. (August) Seriously wounded in a clash with Italian troops at Aspromonte, in Calabria. (October) After being imprisoned, he is granted an amnesty by the King. In 1863 he resigns from parliament because of martial law being applied in Sicily.

In 1864 he went to Great Britain. The whole country shut down for three days when Garibaldi visited London in 1864. High and low received him except Queen Victoria and the royal family. Thousands of children lined the streets and they all chanted this little ditty: *We'll get a rope, And hang the Pope: So up with Garibaldi!*

In 1866 he leads another volunteer army in a new war against Austria, after which Venice is joined to Italy. In the next year he again takes on a march on Rome, but is beaten by papal and French forces at Mentana, and once again is arrested by the Italian government. In 1870 he joins republican France in the Franco-Prussian war, and is made commander of an army in the Vosges, which was never defeated by the Germans.

This is one of the most important years in history. After 1260 years, Rome ends to be governed by the Popes and becomes the Capital of the new united Italy. Pius IX declares himself infallible in the same year!

In 1879 he comes back to Rome in an attempt to organize the parliamentary opposition against Depretis, the Prime Minister. The Court of Appeal annuls his twenty-year-old marriage to the Marchesina Raimondi, so he can marry a third wife, Francesca Armosino, by whom he already has several children.

On the 2nd June 1882 Garibaldi dies in Caprera.

The man was surely generous, with no personal interest but to see Italy united and independent. He could have claimed for honors and privileges

for himself or for his descendants: he never did. Having given the Italian king the kingdom of Southern Italy, he went to Caprera taking a bag of seeds and nothing else. The judgment on the man is positive.

I am afraid, however, I cannot say the same about the Freemason. Garibaldi had a political idea of Freemasonry, which was for him, especially after 1860, a meeting place and a means of organization which he tried to make use of to carry out his own political and cultural plans.

Masonic organization - wrote Aldo Alessandro Mola - was thought of by Garibaldi as a network able to unite the otherwise scattered forces of the Italian renewal: from the inside, by forming new leaders able to look to the boundless horizons opened by progress in the sciences (medicine, chemistry, physics, anthropology etc.) rather than become small-minded through the petty struggles for power, and from the outside by placing those leaders in an intellectual circuit whose Pillars of Hercules, once Italy was unified, were a European federation, forming great ethnic-linguistic systems (Anglo-Saxon, Latin, Slavic etc.) and finally "worldwide" unity of humanity kept together in a brotherly way by productive ideals.

Garibaldi was initiated into Freemasonry in 1844, in "L'Asil de la Vertud" lodge in Montevideo, a clandestine lodge stemming from the Brazilian Freemasonry, which was not recognized by the most of the mainstream Grand Lodges. He regularized his position in 1844, joining "Les Amis de la Patrie" Lodge, under the obedience of Grand Orient de France. Garibaldi then attended the Masonic lodges of New York in 1850 and of London in 1853-54, meeting several supporters of democratic internationalism, imbued with socialist thoughts and a strong antipapal stand.



Only in June 1860, in the newly conquered Palermo, Garibaldi was raised to the grade of Master Mason and then in 1862 the Supreme Council of the Ancient and Accepted Scottish Rite, a meeting place for Italian Masons republican and radical ideals, gave him the title of Grand Master.

The Italian Grande Oriente, reconstituted in Turin in 1859 and initially dominated by members close to Cavour, gave, on the other hand, the role of Grand Master to Costantino Nigra and only the honorary title of "First Italian Freemason" to Garibaldi.

In that second half of 1862, the expedition for freeing Rome was being prepared, but it was to be interrupted on the twenty-ninth of August, when he was wounded in the thigh in the shooting exchange in Aspromonte. Garibaldi, accepting the role offered to him by the Sicilian Scottish obedience, displayed that, in that phase, he identified the Masonry with the national program and intended to use it as a means of organization and meeting point of the various democratic currents. It was not by chance that once arrived in Sicily, he attended the initiation of his son Menotti (the first of July) and he in person signed (on the third of July) the proposal of affiliation of all his general staff (Pietro Ripari, Giacinto Bruzzesi, Francesco Nullo, Giuseppe Guerzoni, Enrico Guastalla and others). In the long-term, once the fight for national independence was completed, the political plan of the Masonry was to identify itself with a wider and more ambitious aim, that of liberation and emancipation of all humanity.

It was the failure of the venture of August 1862 - remarked Aldo Alessandro Mola - that led Garibaldi to take up an intransigent anticlerical stand.

From that moment on, the General was more and more convinced of his adherence to the position of the Masonry, which was the main supporter in the peninsula of a stiff laicism and of war to the death against the Catholic Church. The political objective to free Rome from the papal dominion was obviously at one with the objective to give birth to a laic and democratic State, in which the temporal power of the Popes was only a memory. At the same time - as Fulvio Conti writes:

even inside the Grande Oriente d'Italia the democratic component stemming from Garibaldi started to consolidate its presence and impose its own political and ideological choices. It is not surprising therefore that the first real Italian Masonic Constituent Assembly, which was held in Florence in May 1864, with the participation of seventy-two delegates, finally managed to elect Garibaldi, with a great majority, as the new Grand Master.

As known, Garibaldi held this position for only

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few months. The clashes in act between the various Italian left-wing groups were too lively to let them to come together under the unifying leadership of Garibaldi as had happened in the recent past. The future Grand Master Ludovico Frapolli thought that to elect Garibaldi was a step back, respect to the plan he had very much at heart - to depoliticise the Masonry - a plan that aimed at setting up also in Italy an Anglo-Saxon model of Freemasonry which was not subject to political party problems.

It is already a fatality - Frapolli wrote to Mordini, commenting on the election of Garibaldi - that circumstances have forced us to choose, for Italy, a politician as Grand Master. An inconvenience that cannot be tolerated without admitting the role of Garibaldi as the banner of the people, the incarnate myth of humanitarianism, while in other respects if his name is accepted by all, it is because everyone presumes that the General is happy with this important role and he does not concern himself otherwise

Actually, Garibaldi, as has already been said, did not think at all that national political events should be separate from the Masonry, at least while Rome remained under the dominion of the Popes.

In 1872 Garibaldi relaunched with absolute clarity what was to become the main political plan of the last years of his life, and the ideal testament that he would leave to the post-Risorgimento Italian leftwing: *the idea* - as pointed out by Conti:

to gather into one common bundle all the democratic currents, all the forces working towards spreading the values of the laic culture, of freedom, of progress, of a reformism that accepted to move within the constitutional framework in force, without abandoning the prospects of more radical changes in the distant future.

Freemasonry, devoid of any ritualistic trimming (sic!) was to promote this plan and supply the ideological and organizing cohesive which it needed to be crowned with success.

In the last part of his life, his position and that of Freemasonry nearly overlapped. It is enough to remember his zeal in the ranks of the pacifist movement and the battle, with other Mason, to promote the setting up of arbitration panels at an international level to prevent resorting to war, or else his battles for universal suffrage, for women's emancipation, for the diffusion of compulsory laic free education, all themes that formed the common patrimony of the democratic Italian leftwing of Risorgimento and that the Masonry included in their own program and decided to support in many different ways. Garibaldi displayed noble thoughts, indeed, but quite far from any esoteric idea. In those days, Italian Freemasonry was sadly drinking the poisonous drink of the French Positivism.

In conclusion, Garibaldi fought many struggles to defend the weakest part of humankind. I think, however, this is not the "core business" of an initiatory society the main task of which is let any member to work on his rough ashlar, so the initiate can discover his divine origin.

Freemasonry, as such, points at principles, not at programs, since the former unite us while the latter divide us. Obviously any initiate may enter the lists to spread out his own political ideas, which however cannot be ascribed to an initiatory society, the feature of which is to work for the eternity, excluding any temporal contingencies.



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Courtesies

Continued from Page 4

finger to his hat brim when he speaks to a woman on the street compares poorly with his well-brought-up neighbor who lifts his hat. Taking the hat off is the modern remains of the ancient custom of knights who removed their helmets in the presence of those they felt their friends, and thus, before those they wished to honor by showing that they trusted them.

A man removes his hat before a woman to show his respect. Touching the brim is a perfunctory salute. Similarly, the salute to the Master is your renewed pledge of fealty and service, your public recognition before all men, or your obligation. It is performed before the Master and the Altar to show him your veneration for his authority, your respect for all that for which he stands. To offer your salute as if you were in hurry, too lazy to properly make it, or bored with its offering, is to be, Masonically, a boor.

A man in lodge is the servant of his Brethren, if he engages in any lodge activity. Servants stand in the presence of their superiors. therefore, no Mason sits while speaking, whether he addresses an officer or another brother. This does not refer to conversation on the benches during refreshment, but to discussion on the floor during a business meeting.

During the refreshment the Master relinquishes the gavel to the Junior Warden in the South, which becomes, for the time being, constructively the East. All that has been said about the respect due the Master in the East applies now to the Junior Warden in the South.

It is illegal to enter or leave the room during a ballot; it is discourteous to leave during a speech, or during a degree, except at the several natural periods which end one section and begin another.

Smoking is permitted in some lodge rooms during the business meeting. Alas, there are some which do not interdict it during a degree! You will, or course, be governed here by the custom of your own lodge, although it is to be hoped you will never lend the weight of your opinion toward establishing the custom of smoking during the solemn ceremonies of a degree. unless, indeed, you would like to smoke in church!

A courteous brother does not refuse a request made in the name of the lodge. There are three duties which devolve upon the membership which are too often "the other fellow's business." Every lodge at some time has a knock upon the door from some visiting brother. This requires the services of two brethren from the lodge in the examination committee. Some one has to do that work. To decline it, on any ground whatever, is discourteous to the Master, to whom you have said, in effect,

Continued on Next Page

"I don't want to do my share; let George do it. I just want to sit here and enjoy myself while other fellows do the work."

A degree cannot properly be put on without the services of conductors. When you are assigned such a piece of work, it is not Masonic courtesy to refuse, for the same reasons given above. And if you are selected as a member of the Fellowcraft Team in the Master Mason degree, the only excuse for not accepting is that of physical disability. Like other matters herein spoken of, refusal here is not a Masonic offense. Neither is it a legal offense to drink from a finger bowl, seat yourself at the table before your hostess, or spit on your host's parlor floor! But the convention of good manners is what makes society pleasant, and Masonic good manners make lodge meetings pleasant.

One does not talk in church. God's House is not for social conversation; it is for worship and the learning of the lesson of the day. A good Mason does not talk during the conferring of a degree. The lodge room is then a Temple of the Great Architect of the Universe, with the brethren working therein doing their humble best to make better stones for His spiritual Temple. Good manners as well as reverence dictate silence and attention during the work; officers and degree workers cannot do their best if distracted by conversation, and the irreverence cannot help but be distressing to the candidates.

There is a special lodge courtesy to be observed in all debates to any motion. One speaks to the Master; the Master is the lodge. One does not turn one's back on him to address the lodge without permission from him. One stands to order when addressing the chair; customs differ in various jurisdictions as to the method of salute, but some salute should always be given when addressing the Master. The spectacle of two brethren on their feet at the same time, arguing over a motion, facing each other and ignoring the Master, is not one which any Master should permit. But it is also one which no Master should have to prevent!

Failure to obey the gavel at once is a grave discourtesy.

The Master is all powerful in the lodge. He can put or refuse to put any motion. He can rule any brother out of order on any subject at any time. He can say what he will, and what he will not, permit to be discussed. Brethren who think him unfair, arbitrary, unjust, or acting illegally have redress; the Grand Lodge can be appealed to on any such matter. But, in the lodge, the gavel, the emblem of authority, is supreme. When a brother is rapped down, he "Should" obey at once, without further discussion. It is very bad manners to do otherwise; indeed, it is close to the line between bad manners and a Masonic offense.

Failure to vote on a petition is so common in many jurisdictions that it may be considered stretching the list to include it under a heading of lodge

discourtesies. In smaller lodges the Master probably requires the satisfaction of the law which provides that all brethren present vote. In larger ones, where there is much business, and many petitions, he may, and often does, declare the ballot closed after having asked, "Have all Brethren voted?" Even though he knows quite well that some may not have voted.

This is not the place to discuss whether the Master is right or wrong in such an action. But the brother who does not vote, because he is too lazy, or too indifferent or for any other reason; is discourteous because he injures the ballot, its secrecy, its importance, and its value. Few brethren would be so thoughtless as to remain seated, or stand by their chairs, when a candidate is brought to light. Yet, indifference to one's part in this solemn ceremony is less bad manners than indifference to the ballot; the former injures only a ceremony; but the latter may injure the lodge, and by that injury, the fraternity!

It is a courtesy to the Master to advise him beforehand that you intend to offer thus and such a motion, or wish to offer thus and such a matter for discussion. You have the right to do it without apprising him in advance, just as he has the right to rule you out of order. But the Master may have plans of his own for that meeting, into which your proposed motion or discourse does not fit in. Therefore, it is a courtesy to him, to ask him

privately if you may be recognized for your purpose, and thus save him the disagreeable necessity of seeming arbitrary in a public refusal.

Lodge courtesies, like those of the profane world, are founded wholly in the Golden Rule. They oil the Masonic wheels and enable them to revolve without creaking. They smooth the path of all in the lodge, and prove to all and sundry the truth of the ritualistic explanation of that "More Noble and Glorious Purpose" to which we are taught to put the trowel!



Madison

Continued from Page 5

Presbyterians and to the Masons, and was adopted by unanimous vote of both organizations. The old church, a commodious and substantial brick structure, which had been erected in 1824, had so long remained a landmark of the vicinity that the congregation was most unwilling to demolish it, or to devote it to commercial use, and they welcomed the opportunity of selling it for Masonic proposes; while the Masons, on their part, were eager to buy, realizing that, although the plan of erecting a temple a few years before had failed because of lack of funds, they could doubtless subscribe sufficient money to purchase an existing building and to make the necessary alterations. A committee was at once appointed by the Lodge to meet with a committee of the Church for the conveyance of the property.

At a Lodge meeting held on February 19, 1930, the Committee reported that they had met several times with the Committee of the Church, and that the congregation, at its annual parish meeting on February 4, 1930, had unanimously voted to sell the property to the Lodge for the sum of \$20,000 on conditions which were considered very favorable. The committee added that the further sum of \$25,000 would probably be sufficient to cover the alterations.

The terms of the transfer, in part, as set forth in a joint resolution of the Church and the Lodge under date of February 19, 1930, provided that the Masons were to have immediate possession of the premises with the privilege of making alterations; the contract of sale operating in this respect as a lease covering a period of two years.

On the fourth of June it was announced in the Lodge that the title to the church property would pass on the next day, that the building contracts would soon be signed, and the alterations commenced, and the bids had been opened. On the eighteenth of the month it was reported that 165 pledges had been received, and the advisability of proceeding at once with the work of remodeling the church edifice was discussed at length; the Lodge deciding to proceed whenever, in the judgment of the Building Committee and the

Freemasons For Dummies
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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*. 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.

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 and a Past Master of his Lodge. Hodapp edits the Lodge newsletter and has written for the Grand Lodge magazine, the *Indiana Freemason*.

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Volume Of Sacred Law

Masonic Holding Association, it should be deemed expedient to do so. The architect retained for the drawing of the plans was George W. Backus, a prominent member of the craft, who held the office of Junior Grand Deacon in 1926, and Benyew D. Philhower, the Secretary of the Lodge, a leading carpenter and builder of Madison, received the contract for the work.



The Two Pillars and the Organ Pipes

At a communication held on November 19, 1930 the Worshipful Master, reporting the progress of the alterations in the old church, stated that the work thus far had been destructive, but that the before



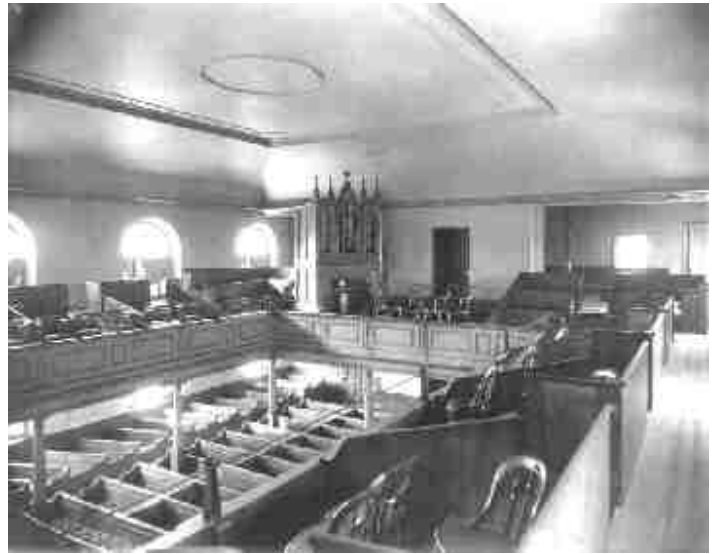
Original Pews. Note the Organ Pipes on the balcony. When the building was converted to a Lodge, the first floor became the dining area, and the balcony became the lodgeroom and a second floor

the next communication, constructive work would be commenced. On the third of December it was announced in the Lodge that the girders for the Temple would be set on the following day, and that the work of construction would begin. The year closed with the alterations well under way.

On June 17, 1931 it was resolved to move the Lodge on the 25th of that month from its location at Nos. 91 and 93 Main Street to the new Masonic Temple, and the Secretary was instructed to communicate with the Grand Lodge for the observance of the necessary formalities. A special meeting held on June 24, 1931 for the purpose of initiating Emmet D. Fowler, was the last gathering in the old room which the Lodge had occupied since 1912.

The former church which is now the Masonic Temple is a substantial building of brick, having a slate roof and a frame of the most solid and enduring construction. There is a well founded tradition, — or rather a positive belief, — among the people of Madison, that the bricks of which the edifice was built were manufactured in a field lying on the north side of the present Brittin Street east of Alexander Avenue, and that a small body of water, called Reynold's Pond, now existing at that place, fills the excavation formed in the process of brick-making. This pond is fed only by springs and surface drainage, but it always contains water, even in time of drought.

So deeply were the Presbyterians attached to the old meetinghouse that they insisted, at the time of the sale, that the Masons should make no changes in its outside appearance, except such as absolute necessity might demand; and the exterior accordingly remains unaltered, aside from the construction of a fire escape, and the addition of a rear



extension of brick which contains the heating plant and kitchen. the interior, however, was completely remodeled, the principal alteration being the construction of a second story on the level of the gallery. On the first floor a large part of the auditorium was converted into an assembly hall,



adjoining which are the library and the ladies' room, while the second story contains the lodge-room, anteroom and preparation room. The lodge-room measures approximately 50 X 56 feet, and is furnished with three rows of seats at each side, standing upon platforms of three levels. Many of the seats formerly used by the church were retained, and some of them were placed around the walls of the assembly hall on the first story, while others were installed in the lodge-room to augment the settees brought from the former home of the Lodge at No. 91 Main Street. Hardwood floors were laid over the century-old boards, the walls were replastered and tastefully stippled, and

Continued on Next Page



Facing the East



Historical Marker



Facing the West



The South

new doors and trim were provided. In a word, there is nothing in the interior appearance of the building to suggest its age, except the original ceiling in the present lodge-room, which was retained for its artistic effect. The entire work was planned and executed in a manner which was highly satisfactory to the Masons, and reflected the greatest credit upon the architect and the contractor.

The circular orifice in the front of the tower was filled with a new window of stained glass bearing the emblem of the Fraternity, so arranged as to be electrically illuminated at night, this window being the gift of Mrs. Benyew D. Philhower, the wife of the Secretary of the Lodge. Upon the wall of the vestibule was affixed a memorial tablet of bronze, measuring 18 by 26 inches, the gift of Brother Carroll B. Merritt, which bears the following inscription:

“THE CORNER STONE OF THIS BUILDING WAS LAID MAY 18, 1824 AND THE BUILDING WAS DEDICATED BY THE FIRST PRESBYTERIAN CHURCH TO THE SERVICE OF GOD MAY 18, 1825 AND WAS SO USED BY ITS CONGREGATION UNTIL ENTRUSTED TO MADISON LODGE No. 93 F. AND A.M. FOR LIKE USE FIRST LODGE COMMUNICATION HELD HERE SEPTEMBER 12, 1931.”

The new Temple was dedicated at a special communication which was called for the purpose on September 12, 1931 and was attended by about two hundred and seventy members and their guests. Thirty officers of the Grand Lodge were in attendance, among them being the Grand

Continued on Next Page

Master, three Past Grand Masters, the Deputy Grand Master, Junior Grand Warden, Grand Secretary, Deputy Grand Secretary, Grand Marshal, Grand Sword Bearer, Grand Pursuivant, Grand Historian, Grand Organist, Grand Tyler, and ten District Deputy Grand Masters. The address of dedication was delivered by M.W.W. Stanley Naughtright, the Grand Master.

The preceding was for the most part taken from "History of Madison Lodge No. 93 of FREE and ACCEPTED MASONS, Madison New Jersey" compiled by Ambrose E. Vanderpoel Copyright 1934

Madison Lodge No. 93, F. & A.M.
170 Main Street
Madison, New Jersey 07940



Pictured: Past Grand Master of Freemasonry for the State of New Jersey Raymond J. Vanden Berghe, Sr. and Recipient Roger Kramp from BSA Troop No.25 and Madison Masonic Lodge July 10, 2007

Scout Honored in Madison Masonic Lodge

Madison Masonic Lodge No.93 is pleased to announce that on Wednesday June 27, 2007 assist Scoutmaster Roger Kramp of Scout Troop No.25 and member of Madison Masonic Lodge No.93. Was the recipient of Daniel Carter Beard Masonic Scouter Award.

The award was presented Roger Kramp who is currently active in Scout Troop No.25 as the assist Scoutmaster and has displayed outstanding dedication to the Scouting program. He has exemplifying the Scout Law and Masonic virtues; recruiting Scouting volunteers;

strengthening the relationship between Freemasonry and Scouting in Madison. The Freemasons have long been a strong supporter of the Boy Scouts of America by supporting the development of Scouting units, serving as volunteers, and assisting their Masonic lodges in forming and sponsoring Scout units. The relationship between individual Masons and Scouting, which has existed since the founding of Scouting in America, has resulted in great benefits for both Freemasonry and Scouting .

The creation of the Daniel Carter Beard Masonic Scouter Award was announced in June 2001. It was created as a national Masonic Scouter award and is administered by the Grand Lodge of Pennsylvania as a service to all other regular Grand Lodges.

The Daniel Carter Beard Masonic Scouter Award is an honor due to members of the Masonic Lodge who act as role models and provide dedicated service to the young men in the BSA. The Daniel Carter Beard Masonic Award not only supports the Masonic relationship through the man who brought Scouting to America, but proclaims the integrity of the recipient who is honored by receiving the award.

Freemasonry's relationship with the Boy Scouts started with a Freemason named Daniel Carter Beard. Beard was made a Mason in Mariner's

Lodge No. 67, New York City, NY, and later affiliated with Cornucopia Lodge 563, Flushing, NY. In the late 1800's he founded a male youth program called the "Society of the Sons of Daniel Boone." By 1905, the program had become "The Boy Pioneers." The man who would create the first "Boy Scouts," and be known as its founder, was Lord Robert Baden-Powell of Great Britain. Lord Baden-Powell, who was not a Mason, read of Beard's program, and based on his own military experience, developed what is known as the "Boy Scouts." In 1910, the Boy Scout program came to America when Beard merged his organization



into the "Boy Scouts of America" and became its first National Commissioner.

Beard, known affectionately as "Uncle Dan" by millions of Boy Scouts, worked tirelessly to create the Scouting Program that exists today. He developed the elements of the Scout badge and the Scout uniform, and wrote and illustrated various early publications of the Boy Scouts of America. Beard exemplified the Masonic ideals throughout the Scouting program.

To learn more about Daniel Carter Beard or Madison Masonic Lodge please check us out on the web at:

<http://www.MadisonLodge93.com>



Membership

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nor do they want to branch out and continue further “networking”. Also, in past years, people were forced to be adults at a much earlier age, taking on responsibilities of raising and supporting a family. Nowadays, it is not uncommon for a couple to live together without getting married. Essentially, the focus on the family has shifted.

Our generation hasn't been challenged with a great social struggle, like other generations. We haven't really experienced a war, a depression or a social upheaval. As a result we've got a generation looking for meaning, but don't quite know where to find it, or how to enact it.

We have children in schools, and a culture that has been taught “it's not illegal unless you get caught”... and even then you probably still won't get in trouble. Currently it is the norm that children and young adults are ‘taught’ that the things the Freemasons stand for aren't cool. We need to rediscover how having an ethical ground is favorable, and something as simple as knowing your neighbor and making true friends is beneficial.

Perhaps two factions of Freemasonry will develop. One will advocate making it easier to draw in and retain members. The second faction will want to retain the tradition and keep our process pure, not catering to the ideology of the MTV generation. It will be easy to accept people into the organization only to then make them work hard; that will ultimately result in driving them away. We must not dilute our lessons and tradition to attract office bearers who won't stay with the organization.

What stands us apart is our philosophical and ethical basis? We need to shift our focus, and better understand what we can do as members. In so doing we can invest our energies in our fellow members. That is one of the things that need to be emphasized not by just a few members of each Lodge, but by every member. Essentially, we need to teach members how to mentor and be mentored; to appreciate the effort put into mentoring a fellow officer while wanting to reciprocate that effort.

I once heard it best described as “Freemasonry is my line in the sand.” That description fully points to the fact that our fraternal order stands for so much more than just the idea of “making good men better”. It offers an ethical and moral foundation on which we can stand and further our growth. Masonry made a promise to me to make me a better man; that through joining I would have a better appreciation of history, of my community and of myself. Becoming a Mason has allowed me to see through different eyes. The things we often take for granted, Masonry exalts. Through joining the Freemasons, I not only develop my leadership abilities, but to also foster a level of collaboration among a wide range of people allowing us all to work well together, whether it



Coming This Fall

Nobly Born
An Illustrated History of the Knights Templar
By Stephen Dafoe

In *Nobly Born*, author Stephen Dafoe presents the fascinating story of the Knights Templar in pictures and prose. He examines not only the history of the Order, but the history of the complex world in which they operated...

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The secrets of the Christian Agency
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"The Knights Templar were probably the single most important influence in the ultimate development of the world we inhabit today."
So stated the authors Alan Butler and Stephen Dafoe in their much-acclaimed work, *The Warriors and the Bankers*. But where did they come from, these mysterious white-robed knights of Christ, and were they simply a reflection of early twelfth-century Christian thinking? This is a question that Butler and Dafoe set out to answer in the discovery they make are going to cause a dramatic re-examination of the whole period relating to the First Crusade and the beyond.

The Warriors and the Bankers
A History of the Knights Templar, 1119-1312 to the present
By Alan Butler and Stephen Dafoe

In *The Warriors and the Bankers*, the research and writing team of Alan Butler and Stephen Dafoe bring their combined experiences to bear on the question asked for hundreds of years. What became of the Knights Templar? Arrested in 1312, dissolved in 1312 and recast in 1314, the Templars have been the subject of many theories concerning their possible survival. This book examines these theories against new evidence and information. Additionally the authors put forth, for the first time, a completely NEW theory that has caught the ears, eyes and attention of many readers.

be in the Lodge, or in my interactions at work. That collaboration helps to encourage and foster a sense of community.

The Craft is having grave organizational problems. Not problems with its fundamental teachings of morality and ethics, but with its functioning as a voluntary association. The “organizational culture” that 21st century Freemasonry has inherited was formed some 50 to 75 years ago when fraternal and community organizations were the social norm. So many men wanted to join our fraternity that we unintentionally imposed a horrendous superstructure on a very elegant organization. For example, the effort required to become RWM in many jurisdictions serves no rational organizational purpose. We support traditions for no other reason than they are traditions. (See the Ritual)

Fraternal organizations in the UK hit an all time high of hundreds of thousands by the year 1900. Why did these organizations do so well? The answer possibly lies in the fact that these organizations gave a benefit to their members. Examples of which are life and medical insurance to members. After the turn of the 20th century, trade unions started to grow. These unions were able to get benefits for workers. Unfortunately, for fraternal organizations, the benefits that were given by companies caused the fraternal benefits to have little or no value to the working man. For example in the USA, the Odd Fellow membership has dropped by 90% over this century. The need to join organization like the Odd Fellows and give money to employers for benefits obtained through work does not make sense to the average man. The Odd Fellows have not changed to meet this

change in needs.

Freemasonry increased until the 1950s because it fulfilled the need for fraternity and the feeling of Brotherhood. Freemasonry has no benefits beyond Brotherhood (well no advertised benefit). After that time men have found fraternity elsewhere. With the loss of prestige of the Fraternity, professional men have turned to Golf / Country Clubs to find the fraternal relations they want.

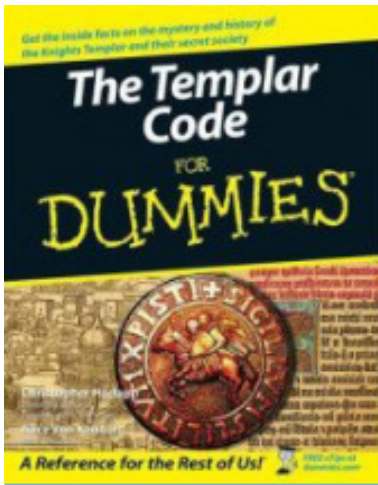
Freemasonry must give a benefit to membership beyond Brotherhood and Fraternity. To those who say no to this statement consider this: Why has membership been dropping since 1950s? Why are 85% of our members happier in front of their TVs then coming to Lodge? Why won't your sons and grandsons join? Why there are more sons and grandsons of Masons than there are Masons?

The Approach

Voltaire said “I know of no great man, save he who renders service to his fellows” and Mohamed said “The world had come to an end, when man will not help man”. If greatness is measured by service then is Masonry great? No greater thrill is possible to man's spirit than to stand before God and man and say, “I am a Mason!” Although Masonry in this country is a privilege, by being socially active with no restrictions, and being able to declare himself a Mason, I am wondering if this freedom of speech, that makes this privilege so possible, is what is not allowing people to appreciate what Masonry is, as they should? Is our openness acting as a sword with two edges, whereby good candidates find it very easy to join and then do not join? (Because Wonder is the mother of Wisdom, by default of our openness we are not offering anything to ask about!) The other edge could be that Masonry is recognized solely as a charitable organization rather than a fraternity. Men might not be interested to join because we, as Masons, do not advertise for our privileges. Many men already contribute much to charitable organizations and may not see a need for Freemasonry.

The current members in our Lodges are the backbone of the Craft and subsequently all aspects of Freemasonry. These are the Brethren who are the Masters, Wardens, Secretaries, Deacons, organizers, etc., and they are the ones we should look after. We must, figuratively use the Mason's trowel and spread the “cement of Brotherly Love” which binds us into one strong bond of Brothers. It is here that the great spin-off of Brotherly Love, Relief and Truth, which is TOLERANCE, should come into play. Surely, we as members of the greatest fraternal organization in the world can work out our differences, equipped as we are with the tenets of Freemasonry. If a Brother should leave Freemasonry for any reason, it is more difficult to get him to return to the Lodge than it is to introduce a new brother into Freemasonry. So let us look after

Continued on Next Page



The Templar Code for Dummies By Wr. Chris Hodapp

On Sale Now

Templar Code For Dummies was just released in June. It is an introductory book to the Templars, that comes at the subject from a slightly different angle than most such books. We introduce the Crusades and the circumstances that gave birth to the Templar Order. We cover their rise and fall, and look with detail at the charges against them after their arrest, in light of what evidence has survived - or been discovered since. We look into the many theories of their flight and survival after the French trials.

Then, the book shifts gears and looks at the alleged Masonic connections to the Templars, especially the many Scottish tales linking them together, along with some of the patently ridiculous claims made over the years. Finally, the last 20% of the book specifically looks at the Templar references made or alleged in The Da Vinci Code, along with where some of those claims originated. For those folks who never heard of the Knights Templar until Dan Brown's book, we cover the Grail myths and where Dan Brown's Grail claims (along with his bizarre manufacturing of Church history) came from. All wrapped up in a title only a marketing department could love.

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

each other and 'practice what we preach'.

IDEAS

The Temple

Utilize the skills and talents of your members! Most Lodges and Temples have men from all walks of life who are just waiting to be asked to share their abilities and interests with Masonry. Brothers with computer skills would be pleased to help with a newsletter. Those who love to cook are just waiting to be asked to prepare their specialty. Other Brethren would be perfectly willing to paint, fix a door, a window, repair the steps or track down an electrical problem-if you would only ask them.

Clean up, paint up, and fix up your Masonic building. Make your Temple or Lodge as attractive as possible, inside and out. We are still the largest and most respected fraternal organization in the world. Let's make sure our "fraternal home" reflects that reputation. Make certain that visitors and guests are impressed by our surroundings.

Sponsoring

Many "new" ideas are being tried in Lodges and Grand Lodges to increase membership, but there is one main thing that individual Lodges must do to attract members, either new masons or affiliations: **The Lodge must be interesting.** A Lodge with dead meetings is just dead. The Lodge will attract new members through initiation and affiliation because of the enjoyment experienced by its members.

Nevertheless, there is a great way to get new men into the Lodge if the Lodge is already interesting and fun. These prospective members somehow must be placed physically in the Lodge building, either through an open activity where friends of masons are invited to attend or, even better, through participation of their relatives in Masonic activities.

When a friend sees the fun at a Lodge activity, he will get an impression that will be great for attracting

him to membership. But when a man sees his relatives, particularly younger members of his family, (daughter or son perhaps), living a great life and having good friends in a wholesome environment, he is sold on Masonry. And often more important, his wife is sold on Masonry.

Sponsoring more than one youth organization may be too much for one Lodge to handle. The Lodge could pick a youth activity and truly work with it and for it. The more participation of Lodge members in the organization the more likely it is to attract new young members. Youth groups never suffer from too many adults participating, only from too few.

And get these teenagers involved in other Lodge activities. They can be servers at dinners or have a special place at Lodge fundraisers to sell tickets etc. They could even see spin-offs by using the Lodge for their own fundraising. Have their awards evenings on the same night as Lodge night and make it an official, but open, Lodge meeting. Get those non-Masonic moms, dads, aunts and uncles etc. into the Lodge.

Once you have the man in the Lodge, you can show him how much fun and enjoyment it is, but once you have his young family members in the Lodge, he already knows how great it is.

Getting new members

One of the first elements that must be addressed is the problem of bringing new men into the fraternity. With the restrictions as interpreted in the Masonic ritual shows, we cannot ask a man to join with us, it can only be hinted. A new interpretation of this restriction should be developed that will permit our asking one whom we feel is qualified to be a member of the order to be asked to become a Mason. If we can see in our hearts that this is the problem that restricts us from growing and remaining a force for good, then it must be changed. Because we say that a man must first be made a Mason in his heart, we have interpreted this to mean that we cannot ask but must wait to have a man made a Mason in his heart and he must do the asking. If we, as

individuals, feel that a man is of the character and type that we want as a member of our Lodge, why can't we suggest to him that he could become a Mason and believe that he would find kindred souls among the fellowship of your Lodge. Require him to think about it, to ponder and ask questions, to discuss with others including his wife and family, of the rightness of his becoming a member of the Masonic fraternity. Let him become a Mason in his heart - after he has been asked to consider membership in your Lodge.

This kind of approach to the problem of bringing in new members could become a great help in the furtherance of the health and well being of the Lodge. It is recognized that each Lodge needs a driving force for it to be successful, and that there are a large number of potential masons who are not aware how to become masons. Each of us must know of at least one good man out there?

Retaining members

One of the most important problems we face is the retention of our present membership. Why are we not retaining our members, keeping them interested and attending their Lodges and participating in the Lodge's programs? This is the most important area of renewal that we could consider. How often do any of the office bearers who are responsible for the health of the Lodge, visit or at least call absent brothers? Being in touch with all members of the Lodge should be essential. Personal visits, letters and/or phone calls can be of infinite value to the Lodge. It would seem that this should be a responsibility of the Master and Wardens, particularly the Wardens, so that they can get to know the members of the Lodge. Older Masons, who cannot drive at night, should be able to be picked up and brought to Lodge so that they can retain their interest.

Younger Masons need other 'recreational' activities at Harmonies, and to relax after the meeting. It is no longer acceptable to these young men to sit in a smoke filled room and the only entertainment is alcoholic beverages and idle gossip in select corners of the bar!

Continued on Next Page

A clear and comprehensive program that is geared to the interest of all men is imperative and should be the reason why the personal touch with the members is important to be sure that all are well acquainted with the program and given a chance to be active. Gleanings from successful programs that are going on in different Lodges around the country are an easy way to find a program or programs that a Lodge could use. There are no copy rights on any program that is being used by any particular Lodge. We are free to copy any that we feel would be good for our own Lodge and which would be of interest to our membership.

The Ritual

Ritual is a necessary part of the Masonic life. It cannot be ignored, but we can make some differences in rendering the ritual A Lodge should have teams of members that are interested in ritual and be prepared and ready to perform their part of ritual. Not just the office bearers holding a particular position, but a ritualist can be called on to take part whenever a degree is to be performed. The Lodge office bearers would have to be able to open and close their Lodge and the Master and Wardens should be prepared to conduct meetings and to activate the programs that the Lodge is currently working toward. It would always be the Master of the Lodge that would conduct the meetings and he could do whatever part of the ritual he wished to perform in the degrees. It is still his Lodge.

There should be no 'underlying' requirement that before installation a RWM must memorize all of the ritual for the three degrees. This is a wonderful skill and a useful tool for any Master to possess, but it is not the be-all and end-all of Masonic management. Our new office bearers, as they progress through the "line," learn some subtle lessons. As valuable as leadership or charity or fellowship or family activities or communications are, you're 'tested' on only one thing: parroting of the ritual. And if you fail the test, the punishment is the death penalty -you will not become a successful Master of your Lodge!

Maybe Brethren have not returned to the Lodge because he has been hurt by the fact that they have not been able to master a portion of the Ritual. Brethren not all of us are ritualists, but we may be useful in another part of this multifaceted organization of ours. Learning the ritual and performing great workings is beautiful and must be encouraged. Let the brethren who have the ability to learn, do so. We must not force a brother to learn the ritual, as we will only make him disillusioned and he will leave. Remember, a passage well read is just as good as one recited, because it is for the benefit of the candidate and NOT critical Past Masters in the East.

Communicate

Let us tell the world what we are doing and what

Hear Ye - Hear Ye



Now that I've got your eye!

My name is Lance Ten Eyck. I'm a Master Mason in Wadsworth Lodge #417 In Albany, New York - USA. I'm collecting Firing Glasses AKA Masonic Cannons From all over the world and I hope You can help. I'm looking for donations or to trade Masonic Cannons. If it's a trade I'll trade two of my Firing Glasses for two of yours.



When the time comes that I am called from labor, they along with my library will go to my lodge and Temple.

My email address: greateast100@aol.com

Thank you for your time and I do hope you'll help me build this collection as a sign of our Brotherhood.

Thank you brothers!

part we play in the daily life of our community. A member of the Lodge could be designated as the liaison with the local newspapers, radio stations or TV stations or any other method of getting out the word. There is no reason why we cannot tell the world that Mr. Toby A. Mason has made application to our Lodge and that he is looking forward to becoming a part of this great and world's oldest fraternity.

He will be receiving his degrees in our Lodge on a specific date and invite all Masons to come and participate in this important occasion. An announcement of upcoming programs or charitable events or dates for the community blood donor etc., or whatever the Lodge is sponsoring, should be included in the duties of the communications officer of the Lodge. How else do we tell our community that we are here and are an organization operating for the good of all?

Brethren, who are active in the community at large, whilst not always acting with Masonry in the forefront, should be seen as being Masons. They are simply good men, doing good things, who happen to be Masons as well. Perhaps eventually the penny will drop?

Being seen to be happy in and out of the Lodge, the outside world see this and want to be part of it and by being happy, our candidates will want to

stay and be part of this wonderful way of life.

The Double-edged Swords

You can't raise the dues!

The dues structure of Freemasonry at the turn of the 20th century created a prestige for the organization. The common man could not afford to become a Mason. Freemasonry had an image of limited membership. With this image men, sought out to join. But Masonic Lodges adopted the policy of a static dues structure. By employing this method of never raising dues, obtaining membership became easy and many "common" men started joining.

The Lodges have built their financial strength on a steady flow of new members. Grand Lodges over the years have refused to raise initiation rates on the fear that new applicants might be discouraged. Lodges are also afraid to raise their dues. They fear that they will lose members. Freemasonry now costs approximately a quarter of the cost of buying a local newspaper for a year! What would you rather give up or pay more for?

Currently Freemasonry is not bringing in the new applicants as was enjoyed in the past. Lodges have used the money brought in from new applicants to finance their operating budgets. Today Lodges are discovering that they must break into their permanent funds to supplement their yearly operating expenses. Lodges are starting to do less for their membership. Members were accustomed to having cheap or free dinners and social activities. Now that Lodges have to charge more for the dinners and social activities, the membership does not attend as they used to. The members are not interested and certainly not committed anymore in the activities of the Lodge when they have to pay for them.

Why not raise the dues and start providing activities that the members want? Let's take a Lodge of 100 members paying £25 per year in dues. This equates to a £2,500 operating budget for the Lodge. Of this money a certain amount required for dues and cost of doing business (notices, postage etc.). Let's raise the dues to £100 per year. What a radical idea! We will probably lose half our membership. Ok. 50 members at £100 per year equates to £5,000 per year, a gain of £2,500. The expenses of the Lodge should drop 50% per year. With 100 members at £25 per year we had £2,500, and of course more expense per year to spend on our membership. With dues at £100 per year and 50 members we have a greater proportion of that £5,000 per year to spend on our membership. Obviously if we raise our dues in this hypothetical Lodge we will have more resources to meet our members' needs and expectations. So why not raise the dues!

Make it easier for prospective candidates to pay their initiation costs. Why can't systems be set up for payment by credit card or debit card? Most

Continued on Next Page

The Lodgeroom International Bookstore

If it's Masonic, we probably have it, either in printed format, or from our large selection of digital books in PDF format. Whether its for Reference, like Morals and Dogma by Albert Pike or the Encyclopedia of Freemasonry by Albert Mackey, we have it.

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

young men these days use this method for nearly all of their purchases. Credit cards give the opportunity to spread the cost, which may even make it less of a burden to increase initiation fees. Use direct debit or standing orders for the collection of test fees. It is easy to set up and keep track of and reduces the Treasurer and Secretary's work. Once a member is paying this way it will become a fixture that might be 'inconvenient' to cancel if he were to drift away from the Lodge for whatever reason! At least that keeps the money coming in and, not least, the member in good standing.

Are there too many Lodges?

Are amalgamations the answer? If the Charter is retained, Lodges could then split again if numbers grow. Direction from Grand Lodge would be necessary if this is to work, and uniting several small Lodges under the banner of a completely new Lodge should be investigated. Small Lodges, say with 20 or fewer members, should be approached by the Province, to enquire as to what is best for the Lodge. However, small Lodges are not necessarily weak or unhappy Lodges.

A contrary view to the above is that there are not too many Lodges, although this might be the view of Lodges who have few members. Market forces should be allowed to take their course. Amalgamations are not the answer; the amalgamation of two Lodges with elderly Brethren only produces one Lodge with elderly Brethren.

Brethren continuing to hold office for too long

All office bearers should be made aware that their appointment is for one year only in the first instance. There is a belief that five years, or even perhaps three or four years, should, if possible, be the maximum for holding office. Younger Masons seeing a Brother holding office for a number of years may consider that holding office will be of no benefit to him at all!

However, it should be worth considering that there are too few volunteers for the "time consuming" offices, such as Secretary, and it is better to have

a willing member, even if that person stays in office for a long time. This is particularly true of small Lodges, which have fewer members to call upon. Also, the complexities of Secretary and Treasurer take more than five years to master.

As PMs get older, they either move away or prefer not to get involved. This leaves a smaller number of PMs who can hold office; hence, they have to remain in office for longer than five years. It could be that there are too many offices?

Increasing average age of members

As it is a fact of life that men are living longer, and as maturity is an important feature within Masonry, the rising age of the membership is a positive step. The calibre of a Candidate is more important than age; attitude and enthusiasm are important.

In certain areas it may be worth examining the possibility that starting the meetings later could be beneficial if Masonry is to attract younger men. It is increasingly difficult for younger members to get time from work. Younger Masons have many demands on their time, including family and leisure pursuits. Senior Brethren, who might be out of touch with modern working life, should adopt a more relaxed attitude to younger Brethren.

Lodges that hold only a small number of meetings a year, and that running costs are generally low, the subscriptions and the costs of joining are high. The cost per meeting is much higher than that of Lodges meeting every week! Perhaps Grand Lodge (GL) and PGL should consider this when imposing dues that increase the costs.

Involving younger members at an early stage could be one way of maintaining interest. Younger Masons are likely to recruit others of their age. Those Lodges who have a link with scouts, school associations, etc, where younger men meet, may find they can attract membership.

Length of meetings and after proceedings

The Brethren that have left because of one or more reasons, perhaps were bored with Lodge and Lodge proceedings, etc., long business meetings, long and overheated discussions over a subject which should and could be handled by Standing Committees.

It is true that if a man must endure ritual if he wants it done right and well. Badly done ritual discourages everyone. The problem with Lodges today is that ritual has encompassed 90+% of the Lodge. By ritual include the business of the Lodge. The reason for this is that we repeat the business over and over. It is always the same (with some very minor aberrations). If you look at your Lodge minutes from 50 years ago, they will read similarly to your minutes of today. We have been doing the same thing over and over for over 250 years! They must be kept to a minimum. Business minutes are exactly that! No more than a brief account should be read out aloud, further detail, of course, can be

recorded if a member needs more information.

If men like ritual so much then why do we get such poor attendance at meetings? The conclusion is that after you have seen the degree done once, most men don't want or need to see it again. The degree work must be kept to a minimum and long or complex charges kept for minutes and business nights where groups of young masons can receive them. (See the Ritual and LOI)

Lack of "after care" for new members

Having a mentor appears from a quarter of responses to be a good idea. In certain Provinces mentors are in place and are given guidance from the Province. Proposers and Seconders must be made more aware of their responsibilities, but all members need to play their part. A difficulty arises when the Proposer does not attend regularly or is new to Masonry himself. 'A more expert Brother' in some Lodges could be encouraged to take on the role of mentor. An Initiates' evening with partners held at various centres to meet the Provincial Grand Master (PGM), his deputy or his representative was one suggestion for involving younger Masons early on.

We must educate the new brethren and make them feel welcome at our Harmonies, not let him stand by himself while we "yack" away in small groups. That is why we must have activities out side and we can learn to know each other better informally.

Pomp and circumstance is really important to people today?

As the UK became an urbanized country the need for pomp and circumstance decreased. In the 19th and early 20th century when the UK was rural with some large cities, formality was very popular. After the 1950's with the invention of the suburbs and urbanization, formality decreased. In the Masonic Lodges we still like to wear formal dress and suits. The black tie event is not popular today.

Men would like to take off the tie and coat when they go to Lodge. Even in churches men are removing the ties and coats. The **need** for formal clothing has become somewhat limited to very formal occasions. Why does Freemasonry insist on 'forcing' its members to wear clothing that they do not normally wear? Think about it. Would your membership come to more meetings if they could dress informally?

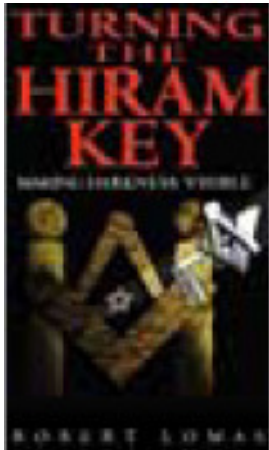
Men who wear coats and ties at work all day want to remove these clothes and be relaxed. Wearing the tie and coat makes the professional feel that he is still at work. The factory worker has to put on the tie and coat to come to Lodge. This man does not see the need to look like his manager. Therefore, he resists this situation. Let's change the need for formal clothing in our Masonic Lodges! Some areas have begun to make this change. The "stuffy" look of the

Continued on Next Page

Turning the Hiram Key

By Robert Lomas

Only \$31.00



The Real Secrets of Freemasonry? Robert Lomas (co-author of The Hiram Key) has finally tackled the big unanswered questions about The Brotherhood.

What is the purpose of Freemasonry? What do Masons gain from working its Rituals? Can anybody benefit from the Spiritual Teachings of 'The Craft'. Are Masonic rituals simple moral plays designed to encourage people to behave well? Are they a secret tradition preserved from a long lost civilization? Are they meaningless formalities? ...Or do they serve some deeper purpose?

In this ground-breaking work Lomas describes his personal journey through the mystical rituals of Freemasonry.

To order this book, go to:

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

Lodge must go. Let's change to the needs of the 21st century man!

Lack of information / communication

This is mostly likely not an issue in the Lodges themselves. However, the circulation of the minutes may be a good idea and can keep the Brethren who cannot attend informed of events and proceedings and in touch with the Lodge. This may result in some members who have moved away, remaining as members.

A good Secretary will keep the members informed, sending PGL circulars with the minutes, or handing them out on the evening.

Some Brethren may not get the chance to meet

Grand or Provincial office bearers; perhaps visiting Brethren should be encouraged to visit as Grand or Provincial office bearers in order to become more evident to all Lodges and Brethren? Members of Lodges who are also Grand or Provincial office bearers should be encouraged to wear the regalia of their Grand or Provincial office from time to time to impress upon young Masons!

Increased use of social functions

The social side of Masonry is very important. These range from Ladies Nights, Burns' Nights, etc. and are for Masons and non-Masons. The "maisonettes", the wives and partners of members could go out for a meal on the night of meetings and join Brethren in the bar afterwards. Consider that the Ladies regularly dine at Installation or at Christmas/quarterly. The wives can perhaps take a more active part in our Harmonies. A joint event with other Lodges or Concordant organization could be considered. Remember that wives partners and family have all had good ideas throughout history and should be listened to. Try implementing some of them and perhaps other wives and partners etc. may become more interested

In some Lodges there has been difficulty getting support for the functions that have been organized, especially when trying to hold a Ladies Evening. Also, other social events have been tried and are found not to be successful and money was lost. The age of the members, the size of the Lodge and the distance they would have to travel makes these events difficult.

Good organizational skills are required and not all Social event organizers possess these skills. Most organizers of this type are either volunteers or more likely the only person left available to take the job on! Importantly, the objective must be to show good value for money and not just 'how cheap can we do it!'

We must make Freemasonry enjoyable. It is at these social events that a prospective candidate can be introduced to the brethren. This way we can make Freemasonry more enjoyable and attract the PAST back into the fold.

Encouragement of inter-Lodge visiting

Consider a reward or 'trophy' for Lodges visiting other Lodges in the Province or in the cities that carry the most number of Brethren with them. The trophy could be passed to the current champion are and awarded, say, at one of the Provincial meetings.

Historically it was of great interest and benefit to young Masons to visit other Lodges, particularly with experienced Brethren, as a way of helping with their Masonic education and to introduce them to the wider world of Freemasonry. Nowadays it has become common place for those who are

attending their Lodge to do just that and only that! We must recognize that visiting other Lodges will send the message to younger Masons that the fraternity of Brotherhood is still a live and kicking if we would only get out there and discover it!

Lodges of Instruction / Masonic Education

Not all Lodges operate a Lodge of Instruction. Combining LOIs have been tried successfully in the United States and in England, but the disadvantages in Scotland are obvious due to the variability of our ritual. Perhaps the PGL kept a register of LOIs, others might consider visiting. Members moving into an area might find it useful to start visiting through the LOI. Centres could consider creating LOIs for smaller Lodges.

Be careful not to push Masonic Education the candidates' throat. It is like being forced to go to Sunday school (when you were a child). If you force a man to learn Freemasonry this way he will resist it, learn to hate it, and avoid it at all costs. It's not necessary to become fully conversant in the ritual or the precepts of Freemasonry in a short time. It takes years to learn and appreciate all kinds of information about Freemasonry. If you push Masonic Education incorrectly into the Lodges you will destroy your already poor attendance. No one wants to be lectured to.

Why can't we make Masonic Education a lifetime experience? Do not expect to cram all of the teachings of Freemasonry into the 2 or so months it takes to get the three degrees. Make learning fun to do. Create opportunities to teach Masonic Education in a fun setting. Let's work to make our members want to learn more. It worked when you were going to school, it will work here.

Create A Grand / Provincial Grand Lodge Business Plan

The following is an extract from the business plan created by the Grand Lodge of New Brunswick, whose membership has declined by 67% in the last 10 years. It would seem logical to have this sort of guidance and vision from Grand Lodge or even Provincial Grand Lodge, thus given Daughter Lodges, (and of course other concordant bodies), targets and goals to aim at.

Create a business plan with clear and unambiguous statements concerned with the following:

Purpose

EG: To improve life by improving the men who live it while never losing sight of the need to preserve the past, serve the present and prepare for the future.

Vision Statement of the Grand / Provincial Grand Lodge

Continued on Next Page

EG: To create a strong and viable Fraternity made up of men who practice the principles of Freemasonry, who have a strong desire for self-improvement, thus making a positive difference in the quality of life in the area.

Mission Statement of the Grand / Provincial Grand Lodge

To provide a strong and visible leadership to the Masons of the area, by developing and initiating programs which will enhance leadership, knowledge, member satisfaction, communication and cohesion among the constituent Lodges and Provinces of Grand Lodge. We will strive to maintain our status as the Fraternity of choice for men in our area. We will continue to actively promote and preserve Brotherly Love, Relief, Truth, morality and friendship among our membership.

Goals of the Grand / Provincial Grand Lodge

- To reverse the decline in membership.
- To increase the desire among Masons to be active, productive and innovative.
- To operate the Grand / Provincial Grand Lodge in a financially responsible manner, delivering quality programs at a reasonable cost.
- To develop and deliver the training and development programs required by our future leaders.
- To encourage and preserve active communications among all components of the Grand Lodge.
- To be active in the Public's education about Freemasonry to overcome the ill effects of malicious rumors and hurtful innuendo aimed at our reputation in the world at large and Scotland in particular.
- To actively promote youth groups, (Scouts, Boys Brigade, Girl Guides, football...)
- To build and maintain solid relations with the several Concordant Bodies and to lend such assistance as is possible to encourage their health and welfare.
- To continue to support the efforts of the Masonic Charities.

FINALLY

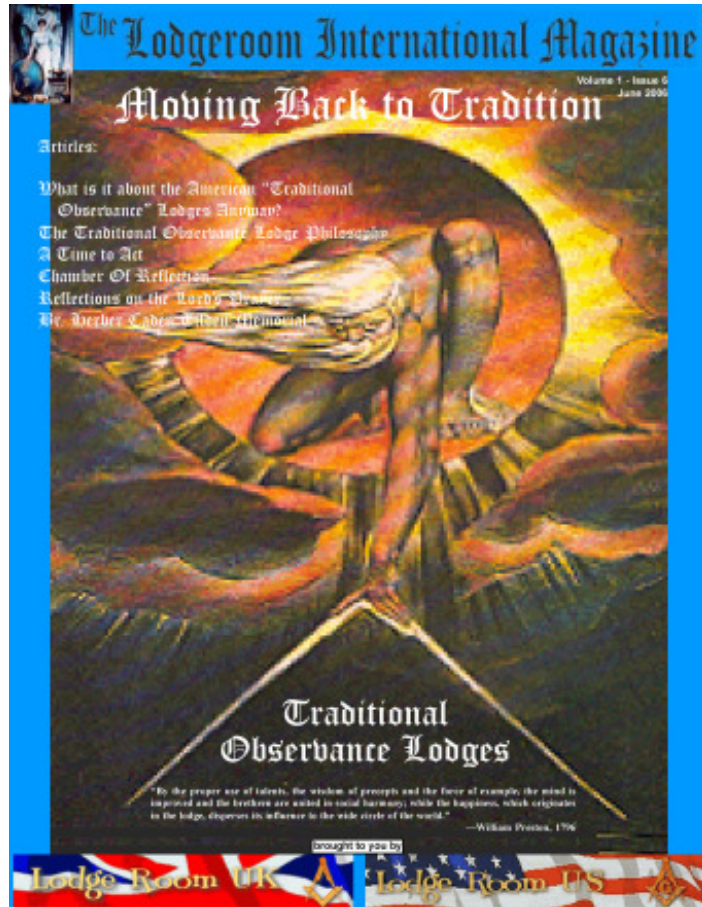
Finally, from a historical perspective, after natural or man-induced devastations such as tornadoes or wars, people do not stay down. They get up, they clean up, and they rebuild and with the membership issue I believe we should and will do the same. As a brotherhood we must continually examine our organization.

Look at what is good and what can we improve on. We are still and given the ideals that Freemasonry is based upon, we must always be the largest and strongest fraternity in existence. We must lean on each other and work together!



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Giordano

Continued from Page 6

and vengeful. So he reported the philosopher to the Inquisition; Bruno was imprisoned and recalled to Rome. Bruno was interrogated and tortured. With vigor he defended himself but very soon understood that every defense was useless. He was requested to recant but he refused and was therefore condemned to death while all his works were to be destroyed.

At his trial he listened to the verdict on his knees, then stood up and said: *"Perhaps you, my judges, pronounce this sentence against me with greater fear than I receive it."* A month or so later he was brought to the Campo de' Fiori, a central Roman market square, his tongue in a gag, tied to a pole naked and burned at the stake, on February 17, 1600.

* * *

Man can set apart Bruno's philosophy as "pantheistic" and place it in the background of two great events: the Copernican revolution and the Reformation. It develops along a thread, that is, the infinity of the world, of its unity and animation, according to a cosmological idea which was opposite to Aristotle's and Ptolemy's theories.

The universe is neither finite nor divided, but infinite and united: *All is one*.

The fundamental principles of the universe are two: matter, the passive principle; and the soul, the active principle. Both represent two aspects of a single substance, two indistinguishable powers of a single principle, in which they are reconciled and united, and in which their differences are annulled, according to the principle of coincidence of opposites.

The soul of the universe is conceived of as intelligent, the ordinator of the world itself, the interior force of everything. Such a force is not transcendent, but immanent; it adheres in things. It is God, conceived of as *Natura naturans*, producing all and ordaining all to its end; it is infinite. The world, the work of *Natura naturans*, is *Natura naturata*, which, as the effect of an infinite cause, is also infinite.

Individual souls (and not only the human soul, but the soul of every individual essence, since for Bruno everything is animate) are the passing shades of the eternal becoming of the world. Bruno calls them monads. Birth is the individuation of the infinite in the finite; death points out the return of the finite to the infinite.

Therefore faith in reason and rationality (these ideas shall later become patrimony of the Enlightenment and, afterwards, of the Hegelian idealism: what is real is rational and *vice versa*); faith in the man since he is able to know the world's infinite essence, in so far he shares it.



So the abandon of metaphysics, which Bruno thought is a barrier which prevents man to realize the universe's infinite totality. His scientific theory relies on rationality, not on any authoritarian dogmatism.

He admired Copernicus, who worked to go beyond the prejudices of the époque, although, Bruno thinks, he did not grab the deepest meaning of his discoveries, being mathematician rather than philosopher. Bruno did not agree on Copernicus's theory on the asters' movement, which Copernicus credited to their spherical shape; he liked better an animistic explanation, that is, asters move to perpetuate life in themselves, by exposing all their parts to the sun.

Cosmology is the innovative nucleus of the Philosopher's thought, but there are also other sides from which man can study and interpret Bruno's philosophy, such as Hermeticism, the Art of Memory and the Magic; the English scholar Frances Yates has showed it perspicuously.

I cannot deepen these subjects here, but I will hint that these perspectives refer to the magical hermetic religion, which Bruno embraced plainly since he believed it to be "natural". He thought that such a religion – opposite to Christianity – was a remedy against wars, religious persecutions and other misfortunes which bothered Europe in those times. He admired the Egyptian priests who could transfer cosmic powers into their statues, so striving to be in touch with Nature's divine life.

Last, but not the least, let me recall that Bruno paid great attention to civil virtues, especially during the last period of his life, since he thought they were helpful to know the Principle by intuition, and to the work, as well, which let man carry on the Nature's art, subduing matter to mind.

* * *

Bruno's love for reason as well as his deep loathing against dogmatism and his coherence with his ideas – which he paid with his life – induced Masonic scholars to search after likenesses between Bruno's thoughts and the Masonic principles. From the historical view there is no confirmation, only hints.

We can say that he heard about Freemasonry for the first time in England, in the early 1600's. Elias Ashmole wrote in his diary that he was initiated at Warrington in 1646, that is, nearly after half a century since the Philosopher's death. We can say the same about the Rose-Croix fraternity which was allegedly set up in 1614 by pastor Andreae.

We know there is a liaison between Freemasonry and the Medieval guilds, although we have few documents to prove it. Frances Yates thinks that Bruno's ideas might have come across the Rose-Croix's ones, thus affecting the early speculative Freemasonry. I will therefore examine Bruno's ideas to search after any affinity between them and Freemasonry's ones.

Here are my remarks:

- 1) Bruno's fight against Aristotelians, who first accepted uncritically, then imposed Aristotle's theories, matches up the Masonic refusal of any dogmas, whichever they come from.
- 2) The Philosopher exalts the search after truth in one of his works, namely *Gli Eroici Furori*. (The Heroic Frenzies). For the "frenzy", that is the hero searching after truth, virtue is not renunciation or asceticism but "heroic furor"—that is, the joyous consciousness of one's own excellence and of one's own participation in the life of the universe.
- 3) There is a clear hint to equality and brotherhood, Masonic principles, in *The Expulsion of the Triumphant Beast*, where man reads "The law, in front of which all men are equal and the powerful ones must abide by, was ordered to fulfill humankind's communion... let the powerful men be helped by the weak ones, who in turn must not be oppressed... do not let violence trample on reason, let the rich help the poor; men have to exalt any virtues and studies which are useful for the common welfare and contempt those men who are scrooge and greed."
- 4) The work. It is superfluous to remind that is of basic importance for Freemasonry. In *The Expulsion of the Triumphant Beast* Bruno praises work and blames idleness; he harshly condemns the golden age and any earthly paradise, as well; he exalts the setting up the civilization which gradually makes man to get rid of his

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bestial scum when “by emulation of divine acts, under spiritual influences, men stimulated their mind, developed factories, discovered arts; from the deepest human intelligence new, wonderful inventions are coming”.

- 5) Freedom and tolerance, Freemasons’ sacred values. Bruno’s life and death, which I put at the beginning of my “piece of architecture”, are more eloquent than any learned quotation, which I therefore omit. I am however confident my Brethren shall forgive me.



Judaism

Continued from Page 9

North America in 1768, and Grand Master of Massachusetts from 1788 to 1792. Paul Revere served under him as Deputy Grand Master. There were several other Jews who held the title of Deputy Inspector General of Masonry in the late 1700’s: Solomon Bush in Pennsylvania, Joseph Myers in Maryland and later in South Carolina, and Abraham Forst of Philadelphia in Virginia in 1781. Another Jewish Grand Master was Moses Seixas in Rhode Island from 1791 until 1800. There were many other American Jewish Masons in early American history, including one in George Washington’s original Fredericksburg Lodge.⁽³⁾

Jewish Masons played an important part in the American Revolution, with 24 of them serving as officers in George Washington’s army.⁽⁴⁾ In addition, several helped finance the American cause, including Haym Salomon, a Philadelphia Jewish Mason who, with others, contributed and raised money for the American war effort and loaned money to Jefferson, Madison, Lee, and others for their personal expenses. Salomon was imprisoned by the British and died in his 40’s bankrupt and with penniless heirs.⁽⁵⁾

There is evidence that Jews, including Rabbis, continued to be involved in the Masonic movement in the United States throughout our history. There have been at least 51 Jewish American Grand Masters, including 2 in Virginia — Solomon Jacobs in 1810-1812 and Seymour Jonas Levy in 1975.⁽⁶⁾ Today there are many Jews active in Masonry in America and other countries. Israel has about 60 Masonic lodges with 3,000 members.⁽⁷⁾

Jews had also been involved to a small extent in the formation of modern Freemasonry in the early 1700’s in England. Until then Jews were not permitted to participate in many of the ordinary activities of life. The Enlightenment concept of the universality of all people brought about a society where people’s religious beliefs did not affect their rights as citizens. Jews were gradually permitted to exercise the rights of citizenship and to pursue their lives as they wished. Judaism as a religion was also affected by the Enlightenment, with the development of Reform Judaism which

teaches a continuing belief in the fundamental concepts of the religion without requiring compliance with all the strict rules of observance.⁽⁸⁾

Many Jews viewed joining Freemasonry as part of their “emancipation” from the old legal and social exclusions. Modern Masonry was as much a product of the Enlightenment as the emancipation of Jews. Many society leaders were Freemasons and if Jews could join this fraternity that would be a sign of their acceptance. They could also use the opportunities presented by their participation in a social organization with Christians to prove the two could prosper by their association. Freemasonry’s philosophy of the brotherhood of all people indicated Masonry would accept Jews as members.⁽⁹⁾

There are many common themes and ideals in Masonic and Jewish rituals, symbols, and words.

Judaism’s most basic teaching is to believe in God who created everything in our existence and who gave us laws to follow, including the requirements to act honorably and kindly toward everyone. Belief in God, prayer, immortality of the soul, charity, and acting respectfully to all people are essential elements of Freemasonry as well as Judaism, and of course other religions too.

Judaism teaches that God’s law is contained in the Torah, which is the Jewish Bible and the first 5 books of all Bibles. Jews are taught that the Torah is the eternal law given to us by God who has said it is complete, will never be changed even by God, and can never be altered by any mortal.⁽¹⁰⁾ This can be compared with the statement in the Masonic charges that it is not in the power of any man or body of men to make innovations in the body of Masonry.⁽¹¹⁾ In both cases this may sound unduly rigid, but in both cases it is only the fundamentals



that remain unchanged. Masonry and Judaism, as well as other religions and statements of ethical standards, teach that we must discipline ourselves and keep our passions in check. We follow rituals in synagogues and in Masonic lodges to help us develop this ability.

There are many other similarities between the best aspects of Freemasonry and Judaism. Some are on the highest level, such as belief in God and ethical behavior toward all people, and some are as mundane as the tradition of having food after completion of the rituals.

Shortly after the birth of all Jewish men, they are circumcised in a family celebration as a sign of the covenant between God and our ancestor Abraham. Thirteen years later Jewish males have a ceremony called a Bar Mitzvah which consists of learning to

recite prayers and Bible portions in Hebrew and to participate in Jewish rituals, and after which we are considered to have all the rights and duties of Jewish men. Masonry similarly establishes a bond with new initiates that is raised to a higher level after the prospective Mason has learned the ritual needed to participate fully in Masonry.

Both Judaism and Masonry give the greatest respect and support for freedom of individuals. Judaism teaches that everyone is capable of good or evil and attempts to help us use our free will to choose the righteous path.⁽¹²⁾ Masonry teaches that those who are morally fit can find “light” in Masonry if they desire it of their own free will. The concept of exercising free will to accept the law and atone for past transgressions is what Rosh Hashanah and Yom Kippur are about. Jews believe the ten days at the start of our new year are to be used to atone for past sins and resolve to try harder to avoid sin in the future. Similarly, Freemasonry teaches that all men should strive to improve themselves morally and rid themselves of all prejudices.

Light is an important symbol in both Freemasonry and Judaism.⁽¹³⁾ One of the Jewish holidays is Chanukah, called the Festival of Lights, commemorating the victory of the Jewish people over those who had made the practice of our religion a crime punishable by death around 165 B.C.E. (B.C.E. stands for Before Common Era, and is used in the Jewish religion as the equivalent of B.C.). Light is also an important symbol in Masonry, representing the Divine spirit, religious freedom, and rededication of the Temple in Jerusalem and of the spiritual Temple within each of us.⁽¹⁴⁾

One of the fundamental symbols of Masonry is the Temple of Solomon, which also figured as the central part of the Jewish religion. King Solomon, one of the greatest figures in Jewish history, is also one of the most important figures in Masonic rituals, and the majority of that ritual is based on stories about the building of Solomon’s Temple.

Both Judaism and Masonry also teach support for authorities and the duties of authorities toward those over whom they exercise power. Jews are taught to respect and obey parents and rabbis, just as Masonry teaches the authority and the duties of those who have been elected to leadership positions in our fraternity.

Finally, there is a positive effort in both Judaism and Masonry to encourage learning. This has led to the large numbers of Jews who have had distinguished careers in science and other professions, and it also explains part of the reason for the continuity of Masonry and Judaism for centuries. Those who encourage scholarship insure the perpetuation of their ideals.

While there are many common aspects of Judaism and Freemasonry, it also should be recognized that because of the history of centuries of attempts to

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force Jews to convert to Christianity, they can be uncomfortable about being asked to say Christian prayers or otherwise indicate non-Jewish beliefs. Some parts of Masonry use New Testament prayers, references to Saints, the cross as a religious symbol (although it is stated that the cross is being used as a symbol of religion in general rather than the Christian religion), and at least one Masonic organization requires aspiring members to swear to support the Christian faith. Jews can deal with these references to other religions by remaining quiet or not participating in those parts of Masonry. I do not want to overemphasize these matters, though, since they are outweighed by the deepest meanings of Freemasonry — the universality of all people.

Historical Disputes within Freemasonry about Jews

Masonry did not always welcome Jews. Although a Jew, Edward Rose, became a Mason in a London lodge in 1732, this event apparently excited attention and led to other lodges debating whether they should permit Jewish members. Eventually, significant numbers of Jews joined English Masonry where they were apparently welcomed.⁽¹⁵⁾

The French Revolution and Napoleonic wars carried the ideals of the Enlightenment throughout Europe, including the legal emancipation of Jews and the separation of the Church from the State. French Masonic lodges, and those in different countries

affiliated with the French Grand Orient during the Napoleonic occupations, admitted Jews without restrictions.⁽¹⁶⁾ In 1869 a Jew was Grand Master of the Scottish Rite in Paris.⁽¹⁷⁾ However, later in the 1800's French society became more anti-Semitic, culminating in the Dreyfus affair where a French army officer was unjustly accused of treason, mainly because he was a Jew, and French Masonry unfortunately also became more anti-Jewish. Today, some parts of French Masonry hold that religion is a personal subject not to be inquired into.⁽¹⁸⁾ In Scandinavia, Masonry is officially Christian and does not accept Jewish members.⁽¹⁹⁾

It is probably not surprising that the country with the longest history of anti-Semitic prejudice in Freemasonry, as well as in society, is Germany. Most lodges there did not permit Jews to be members, and they questioned visiting Masonic brethren about their religion at the doors of their lodges and barred Jews even if they were Masons in good standing in other countries. This caused lodges in England, the Netherlands, and the United States to protest but they did not retaliate against visiting German Masons.⁽²⁰⁾

Even in Germany there were some differences in attitudes. There were three Grand Lodges in Berlin plus some in other cities, and some German lodges were affiliated with Grand Lodges in other countries. Therefore, some German lodges had policies prohibiting Jewish Masons, while others accepted Jewish members or at least permitted

them to visit. Some German lodges allowed Jews with resources to become Masons in other countries and then return to become official "permanent visitors" in the German lodges that barred them as members.⁽²¹⁾

German officials feared secret societies as potential sources of subversion, so the Prussian government became involved in Masonry as a means to watch and control it. The future Kaiser Wilhelm I was the patron of the three Berlin Grand Lodges for many years, and he decided that Jews would only be permitted if there was unanimous agreement. Since one of the Grand Lodges was known to be adamant against accepting Jews, this forced the others who wanted to be more tolerant to maintain anti-Jewish policies.⁽²²⁾

In Russia, Freemasonry was also suppressed because of the belief it might be used to support political activity against the Czarist regime, at the same time that Jews were prevented from obtaining rights of citizenship in that country.

Various claims were made by those who wanted to keep Jews out of Masonry. Some said Masonry was a Christian institution and Jews could not become members unless they converted. Some said only Christians could possess the good character necessary to achieve Masonic ideals.

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The advertisement features a central banner with the text "Lodge Room UK" and "Lodge Room US" flanking a Masonic symbol. Below this is the main title "Lodgeroom International Store" in a large, red, serif font, with the tagline "If its masonic and you want it, we have it for you!" underneath. The background is a detailed illustration of a grand, classical-style doorway with columns and a pediment. In the foreground, several figures in historical or Masonic attire are gathered around a globe. The store's offerings are displayed in the center, including a gold watch chain, a ring, a pocket watch, a pair of crossed swords, a blue sash, a gold chain, a book titled "Beyond the Craft", a book titled "American Freemasonry", a pair of white gloves, and several Masonic aprons. At the bottom left, there is a "PayPal" logo and icons for credit cards: Mastercard, Visa, and American Express. At the bottom center, the website address "http://www.lodgeroomuk.com/sales/" is written in blue text.

Others said Masonry has Christian symbols and prayers but Jews could become Masons if they simply complied with requirements such as swearing on the Christian Gospels and eating pork at Masonic meals (eating of pig products is prohibited by Jewish law), without having to convert. However, there was also an argument that if a Jew voluntarily complied with Christian practices he showed he was contemptuous of his own religion and had a bad character, and was thus unworthy to be a Mason.⁽²³⁾

Another argument was that Jews preferred to be in their own social groups. It was said they should not try to push their way into Masonic lodges where they were not wanted, would be uncomfortable, and would make others uncomfortable by their presence. Some Jews did join lodges that were primarily Jewish and the B'nai B'rith organization in its early days had a ritual parallel to Freemasonry.

Finally, there were the rawest anti-Semitic arguments. Some of those who wanted to keep Jews out of Masonry said the Jewish religion was inherently evil, or that Jews were racially and genetically evil and could never be permitted in Masonry even if they converted.⁽²⁴⁾

Some supporters of Jews in Masonry urged Jews to be patient and wait years for a time when they would eventually be accepted. Jews were advised to abide by quotas and try to hide their presence in lodges. These things may sound ridiculous or horribly racist, but similar arguments are sometimes heard even now as grounds for discrimination against certain people.

There is one story of courage in Masonry that is important enough to single out. The Royal York Lodge in Berlin had been a liberal lodge in the early 1870's but later it went along with the increasing anti-Semitism of those times. When Dr. Hermann Settegast was Master of the lodge in 1890 he proposed that anyone objecting to admission of new lodge candidates should be required to state that he was not objecting because of the candidate's religion. When this proposal was rejected, Dr. Settegast resigned and founded a new Mother Lodge in Berlin with a membership about half Jewish and half Christian. Dr. Settegast's action caused a furor in Masonry. While the three other Berlin Grand Lodges and the German government fought it, Dr. Settegast's new lodge continued.⁽²⁵⁾

In general, Freemasonry's attitudes toward Jews mirrors those of the rest of society. Jews became more acceptable from the late 1700's until the 1870's. From that time on, anti-Semitism increased in many countries. This also occurred in Freemasonry, but by then Judaism and Masonry were being jointly attacked.

Attacks on Freemasonry and Jews Together

Freemasons and Jews always had critics. Eventually the bigots realized they could promote their ideas by tying Masons and Jews together as

objects of hatred.

Critics said Freemasonry and Judaism were dedicated to undermining the institutions of existing society, including Christianity and the State, and pointed to the secrecy associated with both as proof of their evil intentions. Masons and Jews were said to be involved in, or benefited from, radical efforts such as the American, French, and Russian revolutions. Masonry and Judaism promoted free will of men, contrary to efforts of those who sought to insure that people had the "correct" thoughts. (This is why the Roman Catholic Papacy has expressed its antagonism toward Freemasonry so

The ultimate form of this hatred was the sinister "Protocols of the Elders of Zion", which originated in Russia and received wide circulation after it was translated into German in the 1920's. Some bigots claimed this document was a transcript of a meeting of Jewish leaders plotting world domination in partnership with Freemasons.⁽²⁷⁾ Although this document was not even a clever hoax, its influence was unbelievably widespread and long-lasting in whipping up hatred against Jews and Masons by many, including Henry Ford in the United States during his long anti-Jewish campaign in the 1920's and 1930's.⁽²⁸⁾

It was a short step from this to the ideology of the Nazis. Hitler attacked Masons as well as Jews, and after taking control of Germany and other European countries Nazis used the slogan "All Masons Jews — all Jews Masons", and persecuted Masons, Jews, and others. The Soviet Union and other totalitarian regimes have consistently attacked Freemasonry, because they cannot tolerate an organization whose basic ideals are freedom of individuals, tolerance and generosity toward all people, and equality of people of all races, religions, and beliefs.⁽²⁹⁾

Dictatorships have regularly attacked and persecuted Masons and Jews, and these attacks on Masons and Jews together are not all in the past. Recently a group called the "Islamic Resistance Movement - Palestine" said that Freemasonry and other "Zionist-affiliated" organizations are about to be liquidated.⁽³⁰⁾

As usual, there is one country that has the longest and most sustained tradition of tolerance — the United States. With few exceptions, this country has been the haven for people with different ideas, religions, and beliefs. Freemasonry in the United States has been accepted and influential, although there is also a history of antagonism toward Masonry here throughout our history and especially during the 1830's.⁽³¹⁾ Also, Jews generally found a haven of peace and acceptance in America, although again with some history of persecution. Abraham Lincoln said our country would be a shining light for the whole world.⁽³²⁾ Its attitudes toward Freemasonry and Jews have generally met that standard.

Conclusion

Freemasonry and Judaism have been subjected to attacks and persecution. Both, plus all others of good will, must continuously be alert and prepared to defend against prejudicial attacks.

At the same time, we should candidly recognize that sometimes differences have existed even among those with similar goals, and we should emphasize these common ideals and aspirations.

The fundamental tenets of Freemasonry and Judaism are similar. We should promote the great goals of the dignity of all people through the free will of men who demonstrate their strength of

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frequently and strongly since 1738,⁽²⁶⁾ and why some in other religions also oppose Freemasonry.) Gradually the charge was made that Freemasons and Jews were both evil and they were purposely supporting each others' radical schemes.

Ironically, Masons and Jews were also sometimes accused of being too reactionary. Aristocrats often belonged to Masonic lodges, and some German Masons promoted the return of the Kaiser after World War I brought about a republic. Also, some Jews still dressed and acted in the same conservative ways as their ancestors in the middle ages and thus kept themselves apart from modern society. Increasingly Jews and Freemasons were accused of being disloyal to their countries, keeping strange secrets, and designing to take over the world.

character.⁽³³⁾ This is what Masonry, Judaism, and the United States stand for, and this helps me understand why my father was proud of his heritage as a Jew, a Mason, and an American.

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Notes:

1. The author of this paper is a member of the following Masonic lodges and appendant bodies, among others: Alexandria-Washington Lodge No. 22; A. Douglas Smith Lodge of Research No. 1949; Mt. Vernon Royal Arch Chapter No. 14; Alexandria Scottish Rite bodies; and Kena Temple, A.A.O.N.M.S.; all in Virginia; and Zeredatha Lodge No. 483 in Brooklyn, New York, where my father was raised a Master Mason on March 4, 1946.
2. The Jews and Freemasons in the United States before 1810; and Encyclopedia Judaica, “Freemasons”, page 124.
3. Same as previous note.
4. “Jewish Masons in the American Revolution”, The Oklahoma Mason, Dec. 1924, page 10.
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8. Jews and Freemasons in Europe 1723-1939.
9. Same as previous note.
10. See, for example, Judaism and Christianity, page 81.
11. But see the discussion of “Landmarks” of Freemasonry in Coil’s Masonic Encyclopedia, page 359, 364-365, citing Pike’s opinion of Mackey’s Landmarks and concluding with several reasons why there should be no such thing as unchangeable landmarks in Freemasonry.
12. See, for example, Judaism and Christianity, pages 41-45.
13. See, for example, the Bible, Proverbs, 6:23, “...the commandment is a lamp; and the law is light...”
14. “Enlightenment of Light”, by David Kruger in The New Age, December 1988, pg 5-7.
15. Encyclopedia Judaica, “Freemasons”, pg 122.
16. Jews and Freemasons in Europe, page 56.
17. Encyclopedia Judaica, “Freemasons”, page 123.

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Masonic Humor

18. See Coil's Masonic Encyclopedia, "France", page 260.
19. Same as previous note, page 515.
20. The source for this and the following paragraphs concerning the relationship of Jews and Freemasonry is Jews and Freemasons in Europe 1723-1939, pages 89, 104, 109-111, and elsewhere in that very comprehensive book on this subject.
21. Jews and Freemasons in Europe, page 136.
22. Same as previous note, page 103.
23. Same as previous note, page 76.
24. Same as previous note, pages 146-147.
25. Same as previous note, pages 166-167.
26. The Mythology of the Secret Societies, pages 68 and 83.
27. Warrant for Genocide, a comprehensive history and description of the "Protocols".
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31. The Anti-Masonic Party in the United States 1826-1843, by William Preston Vaughn presents a very good account of the organized anti-Masonic movement and political party in the U.S.
32. Abraham Lincoln: The Man Behind the Myths, by Stephen B. Oates, pages 57, 60, citing Collected Works of Lincoln, by Roy Basler, 2:276.
33. The Virginia Masonic Constitutions state: "Whosoever...desires to be a Mason...is to believe firmly in the Eternal God...leaving such brother to his own private judgment as to particular modes and forms...by whatever religious names and persuasions." See Methodical Digest and Virginia Textbook, pages 5-6.

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29 Lines to Make You Smile

1. My husband and I divorced over religious differences. He thought he was God and I didn't.
2. I don't suffer from insanity; I enjoy every minute of it.
3. Some people are alive only because it's illegal to kill them.
4. I used to have a handle on life, but it broke.
5. Don't take life too seriously; No one gets out alive.
6. You're just jealous because the voices only talk to me
7. Beauty is in the eye of the beer holder.
8. Earth is the insane asylum for the universe.
9. I'm not a complete idiot — Some parts are just missing.
10. Out of my mind. Back in five minutes.
11. NyQuil, the stuffy, sneezy, why-the-heck-is-the-room-spinning medicine.
12. God must love stupid people; He made so many.
13. The gene pool could use a little chlorine.
14. Consciousness: That annoying time between naps.
15. Ever stop to think, and forget to start again?
16. Being "over the hill" is much better than being under it!
17. Wrinkled Was Not One of the Things I Wanted to Be When I Grew up.
18. Procrastinate Now!
19. I Have a Degree in Liberal Arts; Do You Want Fries With That?
20. A hangover is the wrath of grapes.
21. A journey of a thousand miles begins with a cash advance
22. Stupidity is not a handicap. Park elsewhere!
23. They call it PMS because Mad Cow Disease was already taken.
24. He who dies with the most toys is nonetheless DEAD.
25. A picture is worth a thousand words, but it uses up three thousand times the memory.
26. Ham and eggs...A day's work for a chicken, a lifetime commitment for a pig.
27. The trouble with life is there's no background music.
28. The original point and click interface was a Smith & Wesson.
29. I smile because I don't know what the hell is going on.

One Liners

1. A little boy went up to his father and asked: "Dad, where did all of my intelligence come from?" The father replied. "Well son, you must have got it from your mother, because I still have mine"
2. "Mr. Clark, I have reviewed this case very carefully," the divorce court Judge said, "And I've decided to give your wife \$775

a week, "That's very fair, your honor," the husband said. "And every now and then I'll try to send her a few bucks myself."

3. A doctor examined a woman, took the husband aside, and said, "I don't like the looks of your wife at all." "Me neither doc," said the husband. "But she's a great cook and really good with the kids."
4. An old man goes to the Wizard to ask him if he can remove a curse he has been living with for the last 40 years. The Wizard says, "Maybe, but you will have to tell me the exact words that were used to put the curse on you The old man says without hesitation, "I now pronounce you man and wife."
5. Two Reasons Why It's So Hard To Solve A Redneck Murder: 1. All the DNA is the same. 2. There are no dental records.
6. A blonde calls Delta Airlines and asks, "Can you tell me how long it'll take to fly from San Francisco to New York City?"
7. The agent replies, "Just a minute.." "Thank you," the she says, and hangs up
8. The investigation of Martha Stewart continues. Her recipe for chicken casserole is quite efficient. First you boil the chicken in water. And then you dump the stock.
9. This guy has been sitting in a bar all night, staring at a blonde wearing the tightest pants he's ever seen. Finally his curiosity gets the best of him, so he walks over and asks, "How do you get into those pants?" The young woman looks him over and replies, "Well, you could start by buying me a drink."
10. Moe: "My wife got me to believe in religion." Joe: "Really?" Moe: "Yeah. Until I married her I didn't believe in hell."
11. A man is recovering from surgery when a nurse asks him how he is feeling. "I'm O. K. but I didn't like the four-letter-word the doctor used in surgery," he answered. "What did he say," asked the nurse. "OOPS!"
12. While shopping for vacation clothes, my husband and I passed a display of bathing suits. It had been at least ten years and twenty pounds since I had even considered buying a bathing suit, so I sought my husband's advice. "What do you think?" I asked. "Should I get a bikini or an all-in-one?" "Better get a bikini," he replied. "You'd never get it all in one."



Alchemy

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our rough ashlar into perfect ashlar.

But let us return to the Temple, and its alchemical significance.

The Temple, once tyled, is a vessel in its own right. It is like the alchemist's well-sealed vessel, and contains all the right substances required to redeem the Divine Spirit which is trapped in the *prima materia*, the base material of humanity – it is all geared up for the fulfilment of our Order's motto: *Ordo ab Chao* – from chaos, order. The Temple, with all its symbols and adornments, is an amplification of our psyche, its Officers representing the 7 alchemical stages which lead from the spiritual lead to the spiritual gold:-

1. **Calcination:** a thermal treatment process applied to ores and other solid materials in order to bring about a thermal decomposition, phase transition, or removal of a volatile fraction;
2. **Dissolution:** the process of dissolving a substance into a solvent to yield a solution;
3. **Separation:** a process used to transform a mixture of substances into two or more compositionally-distinct products;
4. **Conjunction:** the bringing together in union of two complementary opposites;
5. **Fermentation:** the chemical breakdown of a substance by microorganisms, typically involving the giving off of heat and the occurrence of effervescence — the escape of gas from an aqueous solution .
6. **Distillation:** a method of separating chemical substances based on differences in their volatilities; and
7. **Coagulation:** the process by which a liquid changes to a thickened, insoluble state by chemical reaction.

The OG represents a stage of transition – it is he who first challenges the Candidate; he who is armed with drawn sword to keep off all cowans and intruders to Freemasonry. He represents the passage from outer to inner world.

Next the candidate must pass the IG, before being dissolved into the body of a Lodge, just, perfect and regular.

The next phase is represented by the JD – a guide and messenger, representative of the mercurial spirit. At rest, the JD is separated from the SD, but in motion, he moves in conjunction with him. Like the JD and SD, separation and conjunction go hand in hand.

The WJW represents the first stage in a further separation, namely that into body on the one hand, and soul & spirit on the other. It is a first step towards the release of the spirit from its material bonds. The WSW represents the next step in that process, namely the distillation of the spirit from

the soul-spirit compound achieved at the previous stage. The RWM, finally, represents the Philosopher's Stone – a spirit freed from its material fetters, in sacred union with its maker.

The Mystic Charge of the 1° tells us that:

*“Freemasonry, as a survival of the Ancient Mysteries, is intended to quicken evolution in its Initiates. The true Mysteries still exist, and Freemasonry is an unconscious witness to their existence in the past, for in its ritual, now so little understood, there are traces of the old Initiations ...”*¹

Is it coincidental then, that Freemasonry shares a designation with Alchemy, namely that of “the Royal Art”? I do not think it is.

Both share the concept of a stone – the perfect ashlar and the Philosopher's Stone. Both speak of secrets hard to attain, or indeed ‘that which was lost’, and both are concerned with discovering or retrieving the secrets. And those secrets are *absolutely crucial* to the quickened evolution Freemasonry seeks to bring about in its Initiates.

Carl Jung offers an explanation in his “Psychology & Alchemy”:

*“Isolation by a secret results as a rule in an animation of the psychic atmosphere, as a substitute for loss of contact with other people. It causes an activation of the unconscious, and this produces something similar to the illusions and hallucinations that beset lonely wanderers in the desert, seafarers, and saints. The mechanism of these phenomena can best be explained in terms of energy. Our normal relations to objects in the world at large are maintained by a certain expenditure of energy. If the relation to the object is cut off there is a “retention” of energy, which then creates an equivalent substitute.”*²

Or to paraphrase it, the act of keeping a secret redirects formerly outbound energy, now stopped by the isolating effect of the secret, back into the Unconscious – and that is where the major psycho-alchemical transformations take place. So the old adage that is not the secrets that matter, but the act of keeping them, certainly rings true.

If we recall for a moment my likening the Temple to an alchemical vessel we can perhaps gain a better understanding of what Jung postulates. Inside that vessel is the Candidate; the base metal for our alchemical transmutation. Up until the moment of his Obligation he can still back out; the door remains proverbially open to him. But once he has taken his Obligation, the vessel is sealed.

The secrets have an outward appearance of practicality, i.e. they form our means of recognition, however recall that it is not the secret that matter, but the act of keeping them.

Eventually they will unlock knowledge that was always present within us, laying dormant, waiting for its activation. The secrets of the degree then act as catalyst. They relate to a substance already present in our psycho-alchemical mixture, which has not yet become activated. That will happen when heat is applied in the form of the penalties.

We may wonder why the disclosure of a word, a grip or a sign should warrant such severe penalties as we have sworn to accept upon the violation of our Obligations. We may even lull ourselves into a false sense of security in this respect, after all the penalties are “only” symbolic, are they not?

Indeed they are, but let there be no mistake about the significance of the symbolism of the penalties. In the First Degree the penalty is that of ..., in the Second Degree that of ... Now make a mental leap to the Ancient Mysteries we derive our Craft from, and the allusion the Mystic Charge of the First Degree makes to the Egyptian Book of the Dead.

It is commonly known that before embalming their dead, the Egyptians removed the vital organs from the body, only to inter them with the body in so called Canopic Jars. However, as they considered the heart the seat of the soul, they left that inside the body. In the Underworld, they knew, the deceased would have to present his heart to Ma'at, to be weighed and balanced with her feather of Divine Justice. Anyone who failed that test lost all hope of resurrection.

Bearing in mind the penalty of the Second Degree, how would we pass that test? And how would we speak in our defence, following the execution of the penalty of the First Degree?

Even the seemingly innocuous “more effective penalty of being branded a wilfully perjured individual” would fail Ma'at's test as she will only pass the just and upright, of strict morals and sound judgment.

Still: why such severe penalties for disclosing “meaningless” secrets – the real secrets happen within, do they not?

Let us go back in time. We engaged in this process of transformation *of our own free will and accord*, after first having been made a Mason in our hearts. *The tongue of good report* had been heard in our favor — our voice had been deemed “true” — and with God's help we steadfastly progressed, as we promised to. We promised to act like a true and faithful Craftsman, perfecting our rough ashlar. We undertook to become better people, to find Divinity within ourselves; to reach that *point from which no man can err* – and by breaking our vows, by disclosing the secrets, we wilfully removed the necessary catalyst for our quickened evolution and threw ourselves back into the gripping hold of material life.

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We cast ourselves out of the Garden of Eden, and wilfully condemned ourselves to life without grace. For he who violates his Oath is *branded as a wilfully perjured individual, void of all moral worth* – just like Cain, who bore the mark of his crime after having slain his brother.

Are we our brother's keeper? Are we the guardian of our Higher Self?

Of course we are; we alone are responsible for our lives, for our words, thoughts, actions and lack thereof. So when we violate our Oath, like Cain we become unworthy of that Higher Life we seek. We are held accountable for our words and actions, and the consequences are severe – the more so because we were forewarned.

We human beings are fallible. As long as our will is not wielded in the spirit of service, we will not know true love, true harmony nor true peace. Now service comes in many guises, but the one thing that is required to make it 'work'; to enable it to become the transforming substance through which we may achieve true Enlightenment is total and selfless surrender to the Divine Will.

It is that moment where we say "Thy Will be done" and for the first time in our life we truly understand what those words mean. It is that moment where we consciously offer ourselves up as an instrument in the Grand Design, and when we are blown off our feet when we know that offer has been accepted.

From that moment on we are vessels for the Divine Will, and the Divine Love issues forth from us like wine from a glass of water.

The ancient alchemist understood that. True alchemy was never a business or a career, but a genuine *opus* to be achieved by quiet, self-sacrificing work.

The object of alchemy was to release the mercurial spirit that inhabited the base metal from its material fetters and through a long and arduous process of exposure to heat, solvents and corrosive substances aid its attainment to perfection. That the alchemist himself unconsciously went through a similar process on a psychological level was absolutely crucial to that process, for it was through the projections of events taking place in his unconscious that he understood the actual chemical processes unfolding before his eyes.

Our understanding of the world is different. From the art of alchemy the science of chemistry developed, and we understand that the temporary insanity that so often beset the alchemist working with lead did not result from daemons within the base metal, but from the toxic vapors that arose from exposing lead to various substances.

Related to that different understanding is the move from operative to speculative understanding. For alchemy that happened in

the late 16th, early 17th century, when the divide into science and art, chemistry and philosophy, became ever more pronounced.

Just as we attach symbolic rather than operative significance to our working tools, modern day alchemists relate to the base metals and alchemical processes on a symbolic level. And there we strike an interesting parallel, for the purposes and methods of speculative Masonry and spiritual alchemy are actually very similar, as indeed are the labor and reward in both disciplines.

The Second Degree teaches that the highest ideal in life is to serve, and alludes to the hope of reward that sweetens labor. For the contemporary alchemist the labor is the painstaking perfection of the Self through self-induced psychological processes that involve the surrender of the Ego and wilful and conscious efforts to raise from the Unconscious that which inhibits our spiritual elevation. His reward is wholeness through the union of complementary opposites – a supreme state of being; an attaining to divinity, so aptly phrased in our closing ceremony of the 2^o:

*"Then, Brn., let us remember that, as He is the centre of His Universe, so is His reproduction of Himself the centre of ourselves, the Inner Ruler immortal, and that our whole nature must be conformed to That whereby it lives."*³

Our labor is the way in which we perfect ourselves and through that render ourselves more extensively serviceable to humanity in an effort to aid the perfection of its task in the Grand Design. The reward of that selfless surrender is Enlightenment through our gradual perambulation into the Divine Love of TGAOTU. And in that the two disciplines simultaneously reach the point from which no man can err, albeit through different perambulations.

Ultimately both teach that through service alone may we attain to Love, and that through selfless surrender alone may our genuine desire of that Love be actuated. And that, perhaps, is a secret more significant than any of those passed on – a secret which carries no meaning until it is found within.

- 1 Lauderdale Ritual, Mystic Charge, 1^o
- 2 CGJ Psychology & Alchemy, 57:49
- 3 Lauderdale Ritual, Ceremony of Closing, 2^o



Tolerance

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claim our toleration of it as a merit. The Mason's creed goes further than that. No man, it holds, has any right in any way to, interfere with the religious belief of another.

It appears that, in Wr. Pike's opinion, we are called upon as Masons to demonstrate more than simple

toleration. But, what does that mean?

Merriam-Webster defines To Tolerate as:

... to endure, to put up with; akin to Old English tholian to bear, Latin tollere to lift up, latus carried (suppletive past participle of ferre), Greek tlenai to bear
 1 : to exhibit physiological tolerance for (as a drug)
 2 a : to suffer to be or to be done without prohibition, hindrance, or contradiction b : to put up with

To endure... to put up with... to suffer it to be done without prohibition... so, in essence, to simply tolerate something is to endure it in silence. That is brotherly?

But what is the next level? If we go beyond simple toleration, where are we? Acceptance? Well, that certainly seems correct, so let's examine acceptance for a moment.

Merriam-Webster defines to Accept as:

1 a : to receive willingly <accept a gift> b : to be able or designed to take or hold (something applied or added) <a surface that will not accept ink>
 2 : to give admittance or approval to <accept her as one of the group>
 3 a : to endure without protest or reaction <accept poor living conditions> b : to regard as proper, normal, or inevitable <the idea is widely accepted> c : to recognize as true : BELIEVE <refused to accept the explanation>
 4 a : to make a favorable response to <accept an offer> b : to agree to undertake (a responsibility) <accept a job>
 5 : to assume an obligation to pay; also : to take in payment <we don't accept personal checks>
 6 : to receive (a legislative report) officially intransitive senses : to receive favorably something offered

To give admittance or approval to... endure without protest or reaction... neither separately is the correct Masonic position, but together, these two might suffice. Two brothers may vehemently disagree on a subject, but if each brother accepts the other's **right** to that opinion and the brother's **right** to believe differently, then we are closer to the Masonic ideal.

This is not to say that we must each accept the others POSITION, for we do have right to our own thoughts, and it could be argued that it is quintessentially Masonic for brothers to work out for themselves that which is right, fit, mete and proper. It is, however, entirely unmasonic to try to suppress a brother for having a differing opinion. It is wrong to go out and try to change a brother's

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opinion, or to convert him.

Discussion of issues and the exchange of positions, while it may seem contradictory, is not intolerant of non accepting, for it is by the exchange of ideas and thoughts that we all grow. However, pushing your onto a brother is intolerant... for instance, the prohibition against proselytizing in lodge is quintessentially a Masonic virtue, for if a brother is interested in your position on religion, he will ask... outside of lodge.

But the whole issue of religion and tolerance is a thorny one. I recently made the point to a brother that preaching to someone, going door to door, bracing them in the workplace or in the street, or sending "missionaries" to another country is, on its face, intolerant. Masonically, it is intolerant, for it is a failure to accept the other person's beliefs (or lack thereof), and a pushing of one person's opinion onto another.

If group A sends people door to door to "share" their version of faith, those folks going door to door are intruding (literally trespassing) to push their views, and are, by definition, being intolerant of the views held by the people they are intruding upon. If a group sends people to another country to "feed and clothe the poor", and of course, share their faith with them, those people are being intolerant of the beliefs and customs of the people they are feeding and clothing.

If they were truly interested in just feeding and clothing, they wouldn't take as many holy books with them as potatoes...

The difference between *mere toleration* and acceptance of another's right to his views is a simple matter of intent. If you go to a man and ask him his opinion on a subject, be it religion or politics or the shape of the clouds in the sky *with the intent of sharing with him your own view* then you are not being tolerant of his views.

This is an extreme interpretation to make a point, but it is no less true for that. Some feel it is the nature of their religion, the call of their faith, to share with everyone the nature of that faith. Wonderful, however, doing that is a manifest demonstration of intolerance... done with the best of intentions.

Another example of this is the War Between the North and the South here in the United States in the 1860's. Examples abound of Masons on each side of the war, stopping to hold joint funeral services for fallen brothers, to hold out a Masonic lodge from being burned or looted, to give shelter or forbearance to a brother... **during a shooting war.** THAT was true Masonry.

Today, we see a definite lack of tolerance in the lodge. There are issues that have come up, changes in process and procedures of varying natures. As usual, there is one group championing the change, and as usual, there is a group the opposes the change,

and there is always they third group that really don't care and just want to get to the coffee and donuts.

Under true Masonic tolerance, we would accept each other's right to have the opinion(s) and move on. Unfortunately, we see one side or the other trying to shut up the dissenters. There are claims of divisiveness, "Masonic Civil War", splitting the craft etc etc as rhetoric to stop one side from holding their own opinions.

Masonic teaching would have us accept the other opinion, and the each other's right to have those opinions, and seek common ground, but that is not happening. Instead, we see retrenchment, and, frankly, resentment. The issue doesn't matter, there are several of them facing us today. The Masonic way would be to work together instead of trying to win at all costs. As one man wrote, it is better to have half a pie than no pie at all... that is acceptance.

Masonically, it is not about winning, or shouldn't be... oh, we have elections, and we have moderated debate in lodge over issues, decorous and brotherly... mostly. Then we vote, and the vote should end the discussion... but it often turns into more than that after the election is done.

So, what is Masonic tolerance? In reality, it *should* be, in this mason's opinion about brothers seeking how best to work and *best agree*. It should be about accepting our brothers for who they are and what their faith is, and how we can best learn to be better men before g-d and our fellow men.

No man truly obeys the Masonic law who merely tolerates those whose opinions are opposed to his own.



Aprons

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Masonic illustrator, William Hogarth, depicts Sir Thomas de Veil (Worshipful Master) and Bro. Montgomerie (in Tyler regalia) walking down a street after a lodge meeting, still wearing their ornamented aprons which extended almost down to their ankles! And yet, still there is no part of the apron that would provide an operative mason with upper body protection. Certainly the upper body of a mason would need the same, if not more, protection than the lower parts. I have never read a suggestion that operative masons rested heavy blocks in their laps while sitting! In the illustrated frontispiece of the CONSTITUTIONS OF THE FREE MASONS by Anderson

(1723 edition), we can see a man holding an armful large aprons (bottom of column).

<http://freemasonry.bcy.ca/history/anderson/frontispiece.html>

But, again, in this illustration the aprons are not the full-body type.

In 1961, Brother F.R. Worts wrote an article, "The Apron and its Symbolism" (in the publication, *Ars Quatuor Coronatorum: Transactions of the Quatuor Coronati Lodge #2076, London, Vol LXXIV*, pp. 133-137). <http://freemasonry.bcy.ca/aqc/apron.html>

Even in this learned article we read a vigorous attempt to reconcile the modern short apron with the actual full length aprons that were eventually worn by operative masons. He writes:

"There can be no doubt that the Masonic apron has been developed from the apron worn by operative masons in the middle ages. The few examples surviving show that the operative apron was fashioned from the skin of an animal, most probably a sheep. It was large enough to cover the wearer from chest to ankles, and its fall [drape] was held by a leathern thong which passed round the neck..... The use of this rough apron continued for many centuries ; the woven apron used by modern masons is comparatively late; it came into use in the eighteenth century."

The writer's description of operative masons is quite clear. What isn't clear is why he thinks there is no doubt about the source of the Mason's apron. There is CONSIDERABLE doubt! There are three principle reasons: (1) there does not seem to be a widespread use of even large aprons by medieval masons, (2) the aprons that were eventually used

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Carrying An Armful of Aprons

were full-body aprons, and (3) operative aprons did not have a flap.

The apron does not appear to be authentically related to the operative masons in any obvious way. Thus we are left with the increasing likelihood that the aprons of modern Freemasons were inspired by aprons of a preexisting ascetic tradition based on the campestre and its identical symbolic meaning of innocence and purity! We know that a community of non-Masonic brothers wore them as late as the mid-800's AD. If we move forward in time, where did these apron-wearing Campestrati disappear to? Where did these purity-minded spiritualists go? And how is it that the very same kind of clothing associated, then as today, with innocence and purity, became the over-clothing for the masons of the 1700's?

To get closer to this mysterious point of transition, let us approach from the opposite direction; let's start from 1700 AD and move backwards. Let's move to a time before various English lodges made their existence public as full born and fully speculative lodges. When did operative masons coalesce into speculative lodges?

We know from the diary of Elias Ashmole (an alchemist and prominent politician) that in 1646 he was made a speculative mason at a lodge in Warrington, Lancashire. If we assume that this lodge had been admitting speculatives for at least a decade before then, we might tentatively establish the 1630's as a benchmark for the beginning of speculative masonry. Some would say even earlier, but that topic is for another article.

Prior to the 1700's, when Freemasons walked about the streets with huge aprons, what should we conclude about the apparel of the prominent men of speculative masonry? Were these the aprons used before speculative lodges became public?

Lodges met in taverns public enough that symbols chalked onto the floor had to be washed down. Does it seem likely that a dozen or more fine gentlemen would arrive at a tavern lodge carrying their large leather aprons rolled up under their arms? It's conceivable, but not likely. This would not be the most prudent way to maintain a low profile.

During those days prior to the 1700's, I would want to maintain the appearance of a close-knit club or association of men who were accustomed to keeping their various political or commercial affairs private. Asking brothers to carry their aprons was not only tempting fate, it wasn't even necessary. Why? If I were master of a lodge I would simply ask my brothers to arrive ALREADY wearing aprons ... UNDER their clothing! This is, in fact, how the monkish leather aprons were worn for centuries even when there was no actual reason for a monk to hide his devotion to chastity.

Some may object that this is a radical innovation.

But if one were to suggest an innovation, it should be the idea of wearing the campestre OVER one's cloths. This was not how it was worn to represent innocence.

Indeed, the perfect time for an innovation would be when magnificent and aristocratic aprons were suddenly worn which could only be worn over the clothing! For the purpose of this article, let us suppose masons prior to the 1700's did wear their aprons under their clothing.

Once the mason arrived, how would the apron be used or worn? Would the Tyler ask everyone to pull away their elaborate apparel to take off their apron and put it outside their clothing? This is conceivable but hardly probable. At the very least, putting the leather apron back under the clothes would be a rather awkward, if not an unseemly, operation!

I suggest that there was a very subtle solution to this problem which would also recommend the answer to yet another mystery of the apron: why does the Masonic apron have a flap?

Many lodges use this flap to mark new masons who have not yet achieved the 3rd degree. To mark junior status, the apron of the mason is flipped upwards into a peak. Is this the original purpose of the flap? Or is this practice something that modern masons did when the original purpose was no longer necessary?

A more subtle practice for masons entering the lodge would be to discretely indicate the presence of an apron by pulling the flap up over the top of his waist or belt so that the tyler may see it. Once admitted into the lodge, the flap could then be easily returned to its hidden state.

If our ancient brethren had to suddenly flee from the tavern hall, or if by some unavoidable circumstances the tyled door was breeched (intentionally or not), it would be far more feasible to maintain a normal appearance than if everyone was actually wearing fine aprons over their other garb! But let's put aside the "secret flap" hypothesis for now.

Let us return to the earlier question of just when the monastic campestre transitioned to Masonic brotherhoods. Do we think the prominent men of the 1600's, with their bold and sometimes controversial ideas, were responsible for bringing the innovation of the campestre into Masonic lodges? I think most readers would agree that this is not very likely.

Putting the issue of the flap aside, how would the campestre of brother monks find its way into the meetings of operative brother masons? It is unlikely that the prominent men of the 1600's were the ones to introduce the innovation.

It is much more likely that the campestre was

introduced during more, shall we say, superstitious times when operative guilds in general had more religious inclinations. If this is true, then we are left to look for the time when brotherhoods of ascetic celibates might have introduced the apron to non-celibate brotherhoods.

If the campestre was not really about protecting the clothing of operative masons, then the apron could have been adopted by other religiously oriented guilds - - even those who would have found the short leather apron actually useful - like goldsmiths for example.

Yet, as far as we know, only the masons adopted this symbol. This hints at a rather singular or onetime event that facilitated the transition of the monk's apron to the mason's apron. Prior to this transition point, there may have been cowans and Freemasons-without-aprons. Or perhaps the introduction of the apron signals the rise of the Freemasons by which all others became known as cowans! There is every reason to think that the earliest cowans ALSO worked in a fraternities of their peers. Not everyone would become a true Freemason over night.


Initially, there would have been a small community of these more disciplined and more devoted operative masons. Employers would find them more honest and more upright in their diligence. And over time there would be increasing interest by cowans to join the ranks of these most excellent operative masons, the Freemasons and share the responsibilities and privileges of this more exceptional brand of brotherhood. Whole lodges of cowans might be swallowed up by the campestre-wearing operatives.

CONCLUSIONS:

Of all the deductions and speculations explored above, the one conclusion that I think is sufficiently demonstrated is that the short apron of the mason is derived from the Christian emblem of purity that was anciently called the campestre - a short leather apron hung from the waist.

We have plenty of evidence for the existence and function of the campestre . In contrast, we have no evidence at all that masons wore half aprons of any kind - neither operative or speculative. Having reached this rather well defended conclusion, the next phase of investigation must develop an explanation for when the campestre crossed from a celibate brotherhood to a non-celibate brotherhood.

To answer that question would be to unveil the mystery of exactly how speculative freemasonry came to exist prior to the raising of Elias Ashmole in 1646.

Fraternally submitted: By Brother George Brooks GBrooks9@TampaBay.RR.com 

A MAN AND HIS DOG

By Catherine Moore, 3/28/2007

"Watch out! You nearly broad-sided that car!" My father yelled at me. "Can't you do anything right?" Those words hurt worse than blows. I turned my head toward the elderly man in the seat beside me, daring me to challenge him. A lump rose in my throat as I averted my eyes. I wasn't prepared for another battle.

"I saw the car, Dad. Please don't yell at me when I'm driving." My voice was measured and steady, sounding far calmer than I really felt. Dad glared at me, then turned away and settled back.

At home I left Dad in front of the television and went outside. To collect my thoughts. Dark, heavy clouds hung in the air with a promise of rain. The rumble of distant thunder seemed to echo my inner turmoil. What could I do about him?

Dad had been a lumberjack in Washington and Oregon. He had enjoyed being outdoors and had reveled in pitting his strength against the forces of nature. He had entered grueling lumberjack competitions, and had placed often. The shelves in his house were filled with trophies that attested to his prowess.

The years marched on relentlessly. The first time he couldn't lift a heavy log, he joked about it; but later that same day I saw him outside alone, straining to lift it. He became irritable whenever anyone teased him about his advancing age, or when he couldn't do something he had done as a younger man.

Four days after his sixty-seventh birthday, he had a heart attack. An ambulance sped him to the hospital while a paramedic administered CPR to keep blood and oxygen flowing.

At the hospital, Dad was rushed into an operating room. He was lucky; he survived. But something inside Dad died. His zest for life was gone. He obstinately refused to follow doctors orders. Suggestions and offers of help were turned aside with sarcasm and insults. The number of visitors thinned, then finally stopped altogether. Dad was left alone.

My husband, Rick, and I asked Dad to come live with us on our small farm. We hoped the fresh air and rustic atmosphere would help him adjust. Within a week after he moved in, I regretted the invitation. It seemed nothing was satisfactory. He criticized everything I did. I became frustrated and moody. Soon I was taking my pent-up anger out on Rick. We began to bicker and argue.

Alarmed, Rick sought out our pastor and explained the situation. The clergyman set up weekly counseling appointments for us. At the close of each session he prayed, asking God to soothe Dad's troubled mind. But, the months wore on and God was silent.

A raindrop struck my cheek. I looked up into the gray sky. Somewhere up there was "God." Although I believe

a Supreme Being had created the universe, I had difficulty believing that God cared about the tiny human beings on this earth. I was tired of waiting for a God who did not answer.

Something had to be done and it was up to me to do it. The next day I sat down with the phone book and methodically called each of the mental health clinics listed in the Yellow Pages. I explained my problem in vain to each of the sympathetic voices that answered.

Just when I was giving up hope, one of the voices suddenly exclaimed, "I just read something that might help you! Let me go get the article." I listened as she read. The article described a remarkable study done at a nursing home. All of the patients were under treatment for chronic depression. Yet their attitudes had improved dramatically when they were given responsibility for a dog.

I drove to the animal shelter that afternoon. After I filled out a questionnaire, a uniformed officer led me to the kennels. The odor of disinfectant stung my nostrils as I moved down the row of pens. Each contained five to seven dogs. Long-haired dogs, curly-haired dogs, black dogs, spotted dogs - all jumped up, trying to reach me. I studied each one but rejected one after the other for various reasons, too big, too small, too much hair. As I neared the last pen a dog in the shadows of the far corner struggled to his feet, walked to the front of the run and sat down. It was a pointer, one of the dog world's aristocrats. But this was a caricature of the breed.

Years had etched his face and muzzle with shades of gray. His hipbones jutted out in lopsided triangles. But it was his eyes that caught and held my attention. Calm and clear, they beheld me unwaveringly. I pointed to the dog. "Can you tell me about him?" The officer looked, then shook his head in puzzlement. "He's a funny one ~ Appeared out of nowhere and sat in front of the gate. We brought him in, figuring someone would be right down to claim him. That was two weeks ago and we've heard nothing. His time is up tomorrow." He gestured helplessly.

As the words sank in I turned to the man in horror. "You mean you're going to kill him?" "Ma'am," he said gently, "that's our policy. We don't have room for every unclaimed dog."

I looked at the pointer again. The calm brown eyes awaited my decision. "I'll take him," I said. I drove home with the dog on the front seat beside me. When I reached the house I honked the horn twice. I was helping my prize out of the car when Dad shuffled onto the front porch.

"Ta-da! Look what I got for you, Dad!" I said excitedly. Dad looked, then wrinkled his face in disgust. "If I had wanted a dog I would have gotten one. And I would have picked out a better specimen than that bag of bones. Keep it! I don't want it." Dad waved his arm scornfully and turned back toward the house.

Anger rose inside me. It squeezed together my throat muscles and pounded into my temples. "You'd better get used to him, Dad. He's staying!" Dad ignored me. "Did you hear me, Dad?" I screamed!!!!

At those words Dad whirled angrily, his hands clenched at his sides, his eyes narrowed and blazing with hate. We stood glaring at each other like duelists, when suddenly the pointer pulled free from my grasp. He wobbled toward my dad and sat down in front of him. Then slowly, carefully, he raised his paw. Dad's lower jaw trembled as he stared at the uplifted paw. Confusion replaced the anger in his eyes. The pointer waited patiently. Then Dad was on his knees hugging the animal.

It was the beginning of a warm and intimate friendship. Dad named the pointer Cheyenne. Together he and Cheyenne explored the community. They spent long hours walking down dusty lanes. They spent reflective moments on the banks of streams, angling for tasty trout. They even started to attend Sunday services together, Dad sitting in a pew and Cheyenne lying quietly at his feet.

Dad and Cheyenne were inseparable throughout the next three years. Dad's bitterness faded, and he and Cheyenne made many friends. Then late one night I was startled to feel Cheyenne's cold nose burrowing through our bed covers. He had never before come into our bedroom at night.

I woke Rick, put on my robe and ran into my father's room. Dad lay in his bed, his face serene; but his spirit had left quietly sometime during the night.

Two days later my shock and grief deepened when I discovered Cheyenne lying dead beside Dad's bed. I wrapped his still form in the rag rug he had slept on. As Rick and I buried him near a favorite fishing hole, I silently thanked the dog for the help he had given me in restoring Dad's peace of mind.

The morning of Dad's funeral dawned overcast and dreary. This day looks like the way I feel, I thought, as I walked down the aisle to the pews reserved for family. I was surprised to see the many friends Dad and Cheyenne had made filling the church.

The pastor began his eulogy. It was a tribute to both Dad and the dog who had changed his life. And then the pastor turned to Hebrews 13:2. "Be not forgetful to entertain strangers..." "I've often thanked God for sending that angel," he said.

For me, the past dropped into place, completing a puzzle that I had not seen before: the sympathetic voice that had just read the right article ~ Cheyenne's unexpected appearance at the animal shelter ~ His calm acceptance and complete devotion to my father ~ and the proximity of their deaths. And suddenly I understood..

I knew that God had answered my prayers after all. As masons, we should remember the stone that was rejected and later found needful.

