



Moving Back to Tradition

Articles:

What is it about the American "Traditional Observance" Lodges Anyway?

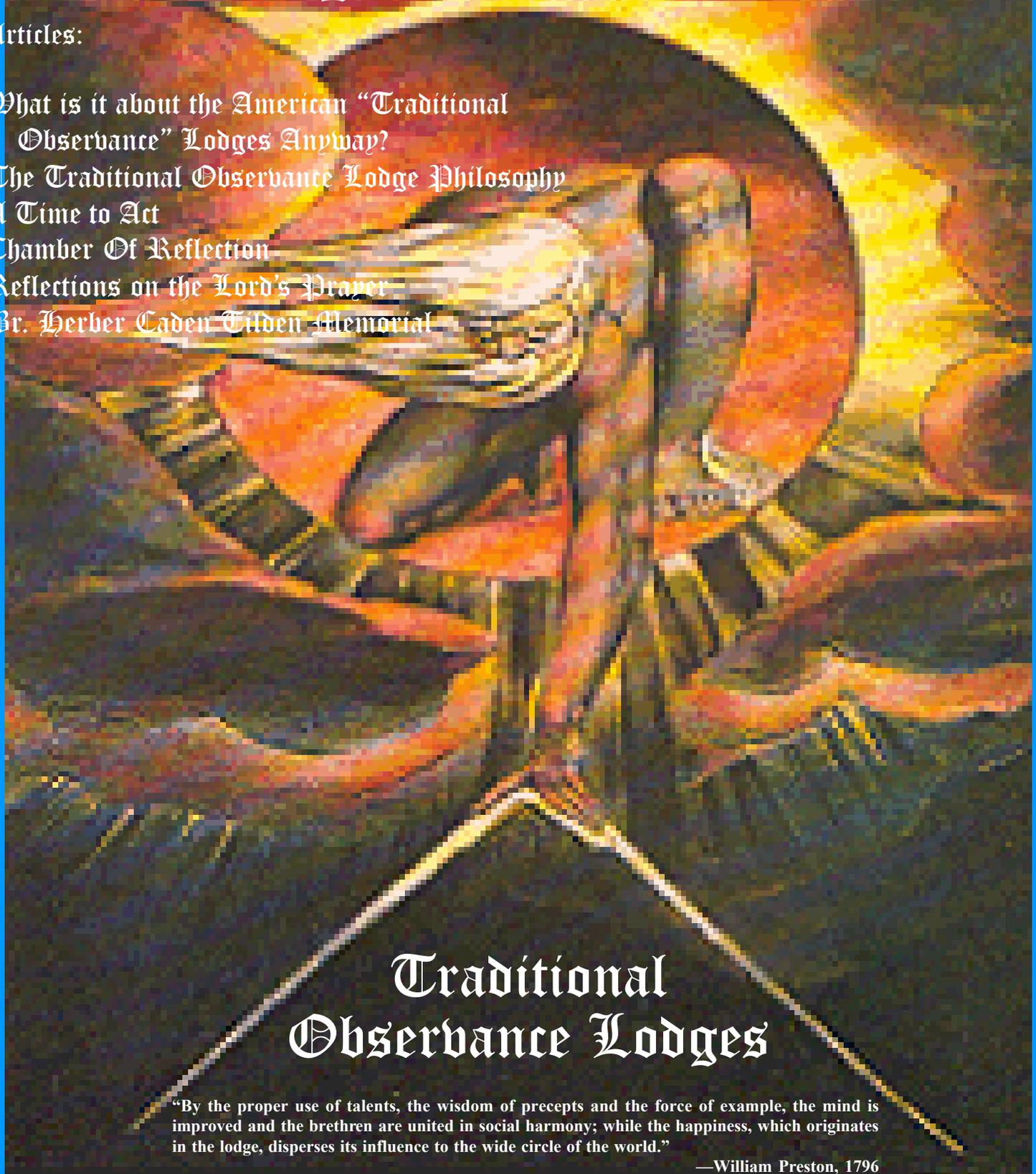
The Traditional Observance Lodge Philosophy

A Time to Act

Chamber Of Reflection

Reflections on the Lord's Prayer

Br. Herber Caden Tilden Memorial



Traditional Observance Lodges

"By the proper use of talents, the wisdom of precepts and the force of example, the mind is improved and the brethren are united in social harmony; while the happiness, which originates in the lodge, disperses its influence to the wide circle of the world."

—William Preston, 1796

brought to you by



What is it with the American “Traditional Observance” Lodge Movement Anyway?

“The Traditional Observance Lodge” is a relatively new term in Freemasonry. It refers to lodges that are similar to European Concept lodges in that they also incorporate higher dues, festive boards, a strict dress code, and higher standards of ritual, but differ in that they choose to follow a close observance of the traditional initiatic elements of Continental European Freemasonry.

This observance is characterized by a solemn approach to holding stated communications and conferring degrees, the use of the Chamber of Reflection as part of the initiation ceremony, longer time between degrees, and the requirement for candidates to present a paper before the lodge on the lessons of their degree prior to advancement.

Traditional Observance lodges have a traditional approach to Freemasonry, with an emphasis on the initiatic process and seeks to continuously maintain a Masonic Culture, Initiatic Focus and Traditional Structure, while promoting the traditional philosophical nature and study that was the hallmark of the craft.

The lodges maintain their high standards by working within guidelines recommended by the Masonic Restoration Foundation and within the context of their respective Grand Lodge regulations.

Masonic Culture

The lodges maintain a Masonic Culture, which means that all of their activities are in conformity with the highest worldwide Masonic standards and have a character of solemnity and circumspection from its members.

Every meeting must be a quality experience. The spiritual efficacy of Freemasonry must be recognize and all activities of the lodge should be Masonic in nature. The lodge should have convenient access to a Masonic library that is well stocked with a large selection of Masonic works.

An Agape (festive board) should be held following every meeting of the lodge. The attitudes of the members must be consistent with those of a Masonic lodge. The lodge must consider itself a private association and maintain a dignified public image.

There must be a Masonic dress code, not to exclude anyone, but to engender in the brethren the sense of solemnity that formal attire brings. Formal dress (white tie and tails) is recommended, but a minimum dark, conservative business suit is encouraged. White gloves should always be worn by the brethren.

Initiatic Focus

The lodges have an Initiatic Focus, which means that the brethren understand that striving to improve themselves in Masonry and assisting candidates and fellow brethren in doing the same is chief among their duties.

All ritual must be conducted in a solemn and serious manner. A Chamber of Reflection should be incorporated into the initiation ceremony. The Chain of Union ceremony should be used after closing each meeting.

The lodge should speak to the hearts of its members and respond to their needs. All efforts must be made to provide the most meaningful initiatic experience for candidates. Candidates for degrees must present a paper before the lodge; and attend a minimum of five meetings between degrees OR wait a minimum of five months prior to advancement. Candidates for affiliation should present a paper before the lodge prior to affiliation.

Traditional Structure

The lodges have a Traditional Structure, which refers to the understanding that Freemasonry is an initiatic institution that is dedicated to the preservation of traditional forms and meaningful human fellowship as a means of transmitting wisdom and improving society.

The size of the lodge should not exceed seventy-two brothers. If the lodge approaches this number it should consider splitting. The Master of the lodge must be the most suitable person for the position. The meeting place of the lodge should be architecturally significant and inviting. The interview process for candidates for degrees must be comprehensive and thorough. Dues must be sufficient to sustain an enriching Masonic program. \$200-\$400 recommended. If

allowed, the lodge should open on the First Degree of Masonry for stated communications.

The Masonic Restoration Foundation requires that Traditional Observance lodges fully adhere to their local Grand Lodge regulations. Due to the nature of the regulatory differences between Grand Jurisdictions it must be recognized that some of the above practices may not be able to be adopted in some jurisdictions and it is the duty of the lodges to ensure their compliance with all regulations. If certain practices are not allowed or are impractical for the lodge, alternatives can be discussed.

To find out more about the way Traditional Observance lodges do their Masonic work read “The Traditional Observance Lodge.”

Traditional Observance Lodges:

Academia Lodge No. 847
Oakland, CA

Guildhall Lodge No. 553
Stillwater, OK

Inner Quest Lodge, UD
Kansas City, KS

Lodge of the Nine Muses, UD
Baton Rouge, LA

Saint Paul Lodge Number Three
Saint Paul, MN

The following is a list of states where Traditional Observance lodges or other lodges focused on traditional Masonic practices may be formed in the near future.

California, Georgia, Indiana, Kentucky, Maine, Missouri, New Hampshire, New Jersey, New York, Oregon, Pennsylvania, South Carolina, Texas, and Utah

Supporting Lodges. The lodges listed below are not Traditional Observance lodges, but follow many similar practices and maintain high Masonic standards in their work.

Some of the lodges are relatively new while others are much older. The leadership of these lodges expresses support for the Masonic Restoration Foundation.

Benjamin B. French Lodge No. 15
Washington, DC

Caliburn Lodge No. 785
Cincinnati, OH

Independent Royal Arch Lodge No. 2
New York, NY

Lodge of Nine Muses No. 1776
Washington, DC

Lux Lodge No. 846
San Diego, CA

St. Albans Lodge No. 1455
College Station, TX

Vitruvian Lodge No. 767
Indianapolis, Indiana



The Traditional Observance Lodge Philosophy of Operation

By Dennis V. Chornenky
President, Masonic Restoration Foundation

While many Masons may have heard about European Concept lodges, which are themselves a relatively new concept in American Freemasonry, few have heard of the Traditional Observance lodge. Traditional Observance lodges are similar to European Concept lodges in that they also incorporate higher dues, festive boards, a strict dress code and higher standards of ritual, but differ in that they choose to follow a close observance of the traditional initiatic elements of Continental European and South American Freemasonry.

This observance is characterized by a solemn approach to holding stated communications and conferring degrees, the use of the Chamber of Reflection as part of the initiation ceremony, forming the Chain of Union after the meetings, longer time between degrees and the

requirement for candidates to present a paper before the lodge on the lessons of each degree prior to advancement. Traditional Observance lodges are also more likely to use the term Agape rather than Festive Board to describe the meal which follows the meetings. Agape is the ancient Greek word for "love," and in Freemasonry the term signifies a meal eaten in common by a congregation of Masons in token of Brotherly Love.

A nonprofit organization working to promote the study and understanding of traditional Freemasonry called the Masonic Restoration Foundation (MRF) provides education and support for Traditional Observance lodges in recognized jurisdictions. The MRF seeks to foster a network of lodges and individuals of strong spiritual and intellectual character that will help preserve the initiatic tradition within American Freemasonry for future generations.

Members of Traditional Observance lodges believe very strongly that the foremost purpose of Freemasonry is to provide an atmosphere where good men can unite together in a common pursuit of virtue in service to God. The "work" of a Traditional Observance lodge is not to review minutes or bills, or plan social or philanthropic activities, but rather to create an atmosphere where the members can learn the lessons of Freemasonry and how they can be inculcated into their daily lives.

This is referred to as Masonic Formation, which is the ever continuing process of spiritual and intellectual formation that all Freemasons must undergo in order to improve themselves in Masonry. This term differs from Masonic Education in that it refers to a process of growth concerned with much more than intellectual faculties. Masonic Formation is the process of fitting the rough ashlar of the imperfect being into the perfect ashlar fit for the divine temple. It is a constant transformation through the use of Masonic symbols, rituals, and teachings.

Everything that occurs in a Traditional Observance lodge is undertaken within this context. Success is viewed as effectively imparting the traditional teachings hidden within Masonic sym-

This observance is characterized by a solemn approach to holding stated communications and conferring degrees, the use of the Chamber of Reflection as part of the initiation ceremony, forming the Chain of Union after the meetings, longer time between degrees and the requirement for candidates to present a paper before the lodge on the lessons of each degree prior to advancement.

bols and the spiritual unification of the brethren in such a pursuit. Successful Traditional Observance lodges, though usually maintaining a small membership of less than 50 brothers, retain and engage their members with meaningful human fellowship, stimulating discourse and enriching programs.

Traditional Observance lodges endeavor to make Masonic teachings and philosophy accessible and interesting to the members and do not shy away from dealing with the spiritual issues and questions that many men begin to find more meaningful as they mature. The Traditional Observance lodge seeks to create an ambience where true learning can occur by taking the members inward to the core of their being rather than outward toward the profane elements of life.

A typical meeting of such a lodge may go as follows. The brethren, all properly dressed according to the dress code (at minimum black suit, white shirt and black tie), will arrive at the lodge hall, which will be dimly lit by candlelight, with classical music softly playing in the background. If there is a degree the brethren will maintain complete silence prior to the ceremony. Otherwise they will converse quietly over some light refreshments before entering the lodge room and being properly seated.

Once the lodge officers have ceremoniously marched in and the lodge formally opened, the

Worshipful Master will call for a period of silence, usually lasting several minutes. Following this the Master will call for the scheduled papers and pieces of music to be presented in an arranged order. During the meeting there will be no reading of the minutes or any administrative business of any sort (if allowed in the jurisdiction).

The music that is presented is usually of a contemplative nature and is viewed as an important component of every meeting as it contributes to the overall beauty and solemnity of the atmosphere. The music is also intended to acquaint the brethren with the spectrum of Masonic music composed during the 18th Century and to educate them on the profound history of the classical musical tradition and its relationship to the Masonic Mysteries.

The presentation of papers is viewed as an essential aspect of the life of the lodge and promotes the continued study of Masonic lessons

by the brethren. The topic of the papers must be relevant to the interests of the lodge and papers of a strictly historical or biographical nature are rarely entertained in the lodge room, though they may be presented during the Agape. Topics consid-

ered appropriate for the lodge room are symbolism, initiation, ritual, metaphysics, philosophy and art. These topics and their relationship to Masonry can be found in the context of the major world religions, esoteric movements such as Gnosticism, Hermeticism, Neoplatonism, Rosicrucianism, Kabbalah and many other Western and Eastern traditions.

Before closing the lodge the Worshipful Master will call for another period of silence. Once the lodge has been formally closed the brethren will gather around the altar for a ceremony known as the Chain of Union, which is meant to symbolize the common commitment to Masonic ideals and connection with other Masons from all over the world. The brethren will then retire to the Agape, which is usually a catered meal with formal toasts and where a discussion of the main paper presented earlier will take place.

In conclusion. Traditional Observance lodges give their members the opportunity to partake in a ritual and sociability that they cannot find anywhere else. Traditional Masonry allows brothers to move their minds from the mundane to the mystical, away from life's petty particulars to attention on its transcendent meaning. While Traditional Freemasonry may not appeal to everyone, it is proving to be a success in more and more jurisdictions around the United States.



The Lodgeroom International Store

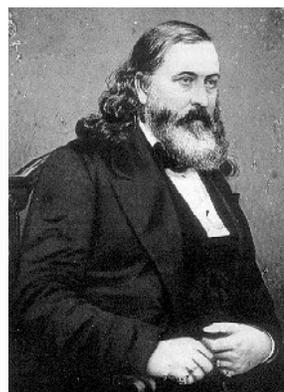
<http://www.lodgeroomuk.com/sales/>

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

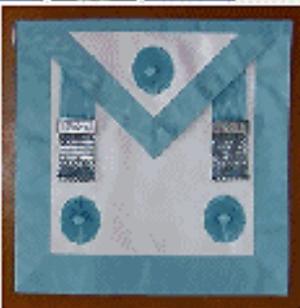
Please visit The Lodgeroom International Store for all your Masonic needs.



PayPal®



E-books available from most authors.



Lodgeroom International Magazine

Back issues:

- Issue 1 - January Issue 2 - February
- Issue 3 - March Issue 4 - April
- Issue 5 - May

If you would like the magazine connection delivered to you on the first of each month all email us at: admin@lodgeroomuk.com.



The Chamber of Reflection



By Wr. Br. Giovanni Lombardo, P.M.
Lemmi Lodge #400
Grande Oriente d'Italia

The Chamber of Reflection is one of Freemasonry's most alluring, thought provoking and truly esoteric symbols. The Ancient and Accepted Scottish Rite (AASR) prescribes the profane, before being initiated, should enter a special room which is called Chamber of Reflection (CoR) where they will contemplate why they have chosen to embark on the Masonic path, their life, their past, and their future.

The word "reflection" as employed in the Chamber of Reflection has its etymological meaning from the Latin *re-flectere*; to bend over, inwardly, so to explore one's own inner and discover the god that lies inside each of us. There he will examine himself, his motives and draw up his spiritual testament by answering the three great questions of human existence:

"What are your duties toward:

- A) the Supreme Being?
- B) Yourself?
- C) Humankind?"

The CoR echoes alchemy; and its furniture recalls many alchemical symbols. As there are many (especially in American Blue Lodges) who have not seen the CoR in use as part of an initiation we will begin with a discussion of the Alchemical symbology employed therein, before moving on to a description of the CoR and its usages of those alchemical symbols

First of all, despite what many may have read or been taught, Alchemy is not magic; it is a symbolic science and an art, which is a philosophical approach. This approach is quite different from the common philosophy, and can be summarized as: *Omnia ab uno et in unum omnia*, viz. "all is in one and one is in all".

Alchemy is a science dealing with material things aiming to a spiritual goal, for spirit and matter are but two opposite expressions or poles of the eternal. In truth, there is no difference between matter and spirit, as Cartesius taught, no separation between body and soul. Reality is the emanation of the One, whom we indirectly know through Nature. Even the word we use to describe everything, "Universe", stems from Latin *universus*, "turned toward one".

Taking this concept to its next logical step we must therefore understand: All things in the universe are interrelated. Antoine Faivre called this the "doctrine of correspondences". This means that every thing can, to a greater or lesser extent,

influence, or be influenced by, every other thing. This is because Nature is a living entity, dynamic, multilevel, and multivalent and at all points interrelated.

This is particularly obvious in *Spagyria*, or Vegetal Alchemy. Spagyric products win the test of the monochromatic light of sodium, refracting such frequencies of light which assumes the form of a spiralling ray (think of a strand of the DNA molecule). This spiralling ray of light under sodium monochromatic light does not happen to chemically obtained medicines. Another feature of the spagyric products is their everlasting life, if they have been kept in safe custody, in a wooden box and far from light.

Alchemy is also a transmutative science. Transmutation is the change or conversion of both the agent-subject and the matter-object into something new and different. To transmute means that there is a modification of the subject in its very being, i. e. ontologically. Nonetheless, it is also a spiritual science, since the alchemist aims to create a living creature, thus repeating a cosmogony. In other words, he endeavors through alchemy to imitate the creative principle inherent in God.

This is the biggest difference between alchemy and ordinary chemistry. The task of the alchemist is not to recombine atoms and molecules, but, rather, to purify matter. This goal cannot be reached *but* by the sheer power of the mind by one who has already purified himself.

Franz Hartmann wrote: "Alchemy, in its highest aspect, deals with the spiritual regeneration of man and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of God in the same sense that a seed becomes a plant by the aid of the Four Elements and the action of the invisible Fifth Element (the Quintessence or Life Force)."

Aurum nostrum non est aurum vulgi, Our gold is not the common gold, said ancient alchemists, thus alluding to their own purification. They called those who merely sought after material power and riches "puffers". The gold of alchemy was simply hastened perfection, inner and outer, the divinization of matter and man.

Purifying both man and matter implicates a process of death-rebirth. As Alchemy put matter in the *crucibulum*—an earthenware pot on burning fire, to separate the metals' various parts—*solve*, divide — and then to recombine them into a new

substance — *coagula*, unite — so Freemasonry requires the neophyte be shut up in the CoR and purified of profanity's scum before being introduced in the Temple, purified and ready for light.

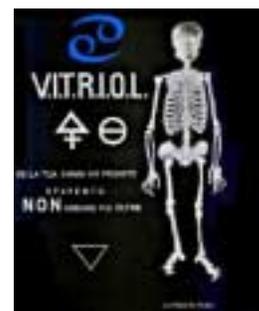
The profane is placed in the CoR, with various symbols of life and change. Upon the walls are written many phrases, designed to create serious and melancholy reflection, to engender in the profane thoughts of his place in nature, before God and man. Let us examine them closer.

* * *

In the CoR begins first symbolic journey of the Candidate, the journey into the earth, a traditional symbol employed in the initiatic tradition, symbolizing, as it does, the return to the beginning of life, to the womb. It is a narrow chamber, built according to the ratio 1:2, which is the same ratio as we find in the Temple of Solomon, and many temples from history.

At first sight, the cavern symbolizes the womb and the process of gestation of the profane that is going to abandon his old being to be reborn to a new life, in the same way as the chrysalis has to die, so that the butterfly can exist. To reinforce the concept of the return to the beginning, to the womb, and to demonstrate the candidate is in darkness prior to being brought to a new light in the lodge, the floor, walls and ceiling of the CoR are painted an opaque black.

* * *



On the North wall (from which begins the symbolic first journey) — are painted the zodiacal sign of the Cancer the Crab (which represents Solstice in summer, and is blue in color), a human Skeleton, the acrostic V.I.T.R.I.O.L., the

alchemical symbols of Sulphur and Salt, and an Oil-lamp.

V.I.T.R.I.O.L. means

Visita Interiora Terrae Rectificandoque Invenies Occultum Lapidem

Visit the interior of the earth, and, rectifying, purifying it, you will find the hidden stone. Some other read *Visita Interiora Tua...*, visit your own interior or soul, but the meaning is the same. At this stage, in fact, the Recipient identifies himself with matter, thus earth; the (Masonic) spirituality is still far from him.

Continued on Next Page - Chamber

Chamber

Continued from Previous Page

He must go down in the deepest of his soul, to know himself firstly: *Know Thyself*. The skeleton symbolizes the bare man, alone with himself, without any psychological defences. To know oneself, that is, to be aware of one's own true essence, is however not enough: the Candidate, or "Man of Wish", has to correct his flaws. Later he must become "Man of Will", and in doing so, he will find the treasure which has been hidden inside himself, namely, the Inner Master — or God — which lies within each man.

The task is not simple: man needs courage. This is the reason for the warning we find on the wall. Man needs courage and strength. This does not mean have no fear — only fools have no fear for fear is a great teacher when properly harnessed — but rather, to have enough strength to go beyond it.

Salt and Sulphur are symbols of matter and spirit respectively. Since the Initiate's task consists in balancing them through Mercury, it is expedient he does so from the beginning, when he is in the Chamber of Reflection.

There we find only symbolic references to Mercury, which otherwise would be absent. Mercury represents the intelligence, the communication. The god Mercury has a pair of wings onto his feet; he is the gods' messenger. In Alchemy, it is associated to Air and Water.

Painted on the wall is the following sentence:

**IF YOUR SOUL IS FRIGHTENED
DO NOT CONTINUE**

Below this is the hermetic symbol of Water, for every gestation needs water. Water also symbolizes man's emotional part.

The Candidate is left in total solitude, for at this point, he cannot profit by any outside help, he must work on his inner self by himself and suffer purification by separation: *Pathémata Mathémata*, suffering is teaching, said the ancient Greeks.

The candidate enters via the West, and on this wall is painted the zodiacal sign of Libra the scale of balance (Equinox in autumn, yellow color) and the following sentence:

**IF CURIOSITY BROUGHT YOU HERE:
LEAVE!**

Below this is the hermetic symbol of Air. This element means intelligence; it refers itself to mind and any intellectual activity, therefore knowledge. It may appear strange, therefore, the negative reference to curiosity, this being the first



of humankind. "A man who leaves home to mend himself and others is a philosopher; but he who goes from country to country, guided by the blind impulse of curiosity, is a vagabond", wrote Oliver Goldsmith.

The inner Temple must be balanced with the outer one. Balance references Libra and thence to the Equinox. Equinox stems from Latin: *æquinox*, that is, the night is equal to the day; they last the same time, being absolutely balanced.

The South wall is painted with the zodiacal sign of Capricorn, the Ram (Solstice in winter, green color), a Scythe, which refers to Saturn, the Lord of Time, and the Hourglass. There is also a little Window with a Mirror (the Mirror can also be covered by a tent or curtain). Also on the wall is the hermetic symbol for Earth.

Painted on the wall is the following sentence:

**IF YOU CARE ABOUT HUMAN
DISTINCTIONS: GO OUT!**

On the table are set an Inkwell made of crystal containing China black ink with a (Goose) Quill Pen, a Candle; 3 little Bowls (made of wood or clay) containing Salt, Sulphur and Sand; a piece of stale Bread; a Pitcher of water; a human Skull and crossbones. The table is rectangular and 72 cm high and painted in opaque black, it is set against the wall; the candleholder is 22 cm. high.

Symbols that have been painted here are mainly those of time. The hourglass reminds us that human life is ephemeral, subject to death, which is symbolized by the scythe. This latter, however, is also symbols of Universal Justice, for "as we sow, so shall we reap".

The mirror alludes to our inner selves, our spirits and to self examination. It is often covered by a tent, curtains, or a window, so as to implicitly invite the Candidate to open it and to see his image reflected in it. This alludes to a deeply

esoteric teaching: Man's worst enemy is often himself, and also that we should seek within.

When Buddha fought against the cobra, the latter suddenly took on the semblance of the former. This taught us that while we often blame our brother over the mote in his eye, unaware of the beam which sticks out our own. It is from this perspective man must read the warning on this wall.

Human distinctions are an obstacle to creating and keeping true brotherhood. Unfortunately, they exist even in Freemasonry. The Rejection of candidates for either on religious or racial grounds is still a plague, an unbearable shame for an institution which strives to be "universal".

Within our ranks are men who long for sashes and collars, thinking that if they can wear them they will be more important, more glamorous than those who cannot. This is a childish, unworthy, small and unmasonic goal, one which displays immaturity, inner poverty and little else.

The China black ink and the goose quill recall the vegetal reign and the animal one, respectively, again, alchemical balance, and is present for the candidate to use in answering the questions.

Sand is present to highlight the sterile room, as if it would protect the Candidate from any external influence. Salt and Sulphur are symbols of matter and spirit respectively and their physical presence echoes and amplifies the symbols on the wall.

Bread and water are the simplest food for everybody. There is a clear reference to simplicity, as we can also see in the Fool, one of the Tarots' Major Arcanes. The Fool, like the Candidate, is a man undertaking a journey; his packsaddle is small because he has taken the few



essential things. At his heels, an impulse — the dog biting at his leg — pushes him onwards. The staff in his hand is seen blossoming, meaning that he is about to gain new riches, not material riches, but spiritual for the journey of the Fool is the spiritual journey of change and growth.

Bread is a symbol of transmutation (death) gained through hard work: *Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit...* (John: XII, 24). Bread also symbolizes the "Great Work" to be done by the Candi-

Continued on Page 14 - Chamber

Masonic Restoration: A Time To Act

Dennis V. Chornenky
President, Masonic Restoration Foundation

American Freemasonry is at an important crossroads. As the membership continues to become smaller and the forces of chaos continue to gain on our heels, we must take a fresh look at ourselves and ask where we're going and why. We must overcome the many temptations that would lead us down the wrong path and summon the courage to do the right thing.

The Masonic Restoration Foundation (MRF) has recently been recognized at the Conference of Grand Masters of North America. We have been charged to continue to develop resources for Masons, lodges and Grand Lodges to ensure a bright future for our fraternity. We will work hard to fulfill our mission, but there are many forces that jeopardize the fraternity's future that we will have to overcome.

There are many in the Craft who believe that our traditions, rituals and symbols have become unnecessary in today's world. They believe that Freemasonry has become outdated and is not attractive to the average modern man. To solve this problem of our image they advocate reducing or eliminating membership requirements, ritual and philosophical instruction. They say that to become more attractive to the busy man of today we must make the institution more open, easier to join and less demanding of his time and energy.

There are others yet, who say that it is not Masonry that needs to change, but society. In today's fast-paced world there is just no place for an institution like Freemasonry, they reason. They have seen many big schemes tried and failed and they have concluded that little can be done. Better to do nothing than accelerate the deterioration of Masonic traditions through radical schemes, they say.

Both groups mean well, but their disagreements often leave us paralyzed and both miss the point for our existence. While such circumstances couldn't come at a worse time, there is, thankfully, a quickly growing third trend in American Masonry. A trend where the need for legitimate change is recognized, and the importance of tradition still respected and revered. This third trend is largely represented by active, younger and more professional Masons, connected through the internet and highly supportive of the MRF mission.

The Masonic Restoration Foundation will endeavor to become a unifying force in American Masonry and we urge as many brothers as possible to join with us. In building harmony within our Craft we must acknowledge the value of Free-

masonry and its intended role in our lives and our society.

Most men must realize that any organization reflects the society from which it draws its members. And Freemasonry, as any traditional order, must be adaptable enough to ensure its survival in an ever changing society, without losing its value to that society. In our case, providing initiatic experience and life-long growth and learning is our unique value. In recognizing our value, we must constantly find new ways to engage our society and challenge it to reach its highest moral potential.

Any association of men can come together to provide charity or education, but only initiatic societies such as Freemasonry can offer knowledge of the mysteries of our spiritual heritage and purpose on Earth. Freemasonry enjoins men of all religious and political orientations to find ways to work together peacefully and cheerfully in building a better future for everyone. Consider the strife and political polarization in our own country and ask if there has ever been a time when the wisdom of Masonic teachings was more needed.

At the Masonic Restoration Foundation we believe that education is key to improving our world. This is why all of our work has been focused on developing effective processes of education at local, state and national levels.

The public image of American Freemasonry is

poor and indeed must change, but expensive ad campaigns will do little to make our members live their lives as Masons. Simply saying, or even shouting, that our members exemplify Masonic ideals in their lives, won't make it so.

We believe that one of the main reasons that we fail at retaining the great majority of our new members is the lack of educational processes in our lodges for so many years. If Masonic lodges wish to retain their members, they must develop ways to engage them, challenge them and prepare them to go back out into the world and do good. This is the only way they will feel that they have gained something from Masonry and the only way that we can live up to our purpose.

We often hear of the importance of applying Masonic teachings in our daily lives. But how can anyone apply teachings without first understanding them?

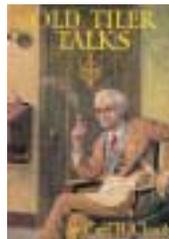
To ensure that Masons study and understand Masonic teachings the Masonic Restoration Foundation is busy developing and implementing various initiatives on a nationwide basis. Traditional Observance lodges at the local level and Masonic Formation programs at the jurisdictional level can provide some of the most meaningful processes for intellectual and moral growth.

The Foundation Council has just recently voted to open the Masonic Restoration Foundation to membership. Signing up is easy through our website (www.masonicrestoration.com) and we hope that you and as many brothers as possible will unite with us in our work. Together, we can ensure that as American Freemasonry becomes smaller, it will also become much stronger!



Why Symbolism?

By Carl Claudy



"I am puzzled" began the new Master Mason, "over a matter on which I have vainly sought light among my brethren. None gives me a satisfactory answer. We are taught that Masonry teaches through symbols; I want to know why. Why do we not put our truths into plain words? Why do we employ one thing to stand for another thing? Wouldn't Masonry be stronger and better if it was plain instead of 'veiling in allegory' its principles and ethics?"

"Like so many questions which can be answered regarding Masonry," answered the Old Past Master, "this one may have several answers, all correct."

"Well, what is your answer?" demanded the new Master Mason.

"You will surely admit without argument," answered the Old Past Master, "that man is a triple nature; he is physical, mental and spiritual. He has a body, and senses which bring him into contact with, and translate the meanings of, the physical world of earth, air, fire and water, which is about him. He has a brain and a mind, by which he reasons and understands about the matters physical which he is surrounded. And he has a "Something Beyond"; you may call it Soul, or Heart, or Spirit, or Imagination as you will, but it is something which is allied to, rather than a part of, reason, and which is connected with the physical side of life only through its sensory contacts."

"Your soul or spirit, my brother, comprehends a language which the brain does not understand. The keenest of minds have striven to make this mystic language plain to reason, without success. If you hear music which brings tears to your eyes and grief or joy to your heart, you are responding

Continued on Page 12 - Symbolism

The Lodgeroom International Book Store

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

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

Morals and Dogma

Albert Pike

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

10,000 Famous Freemasons

William Denslow

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

The Secret Teachings of All Ages

Manly Palmer Hall

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

Encyclopedia of Freemasonry

Albert Mackey

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

Lester's Look to the East

Ralph Lester

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

Manual of the Lodge

Albert Mackey

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

Rosicrucian Manifestos

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

Aesop's Fables

Translated by Rev. George Fyler Townsend

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

Zanoni: A Rosicrucian Tale

Sir Edward Bulwer Lytton

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

Masonic Manual

Robert Macoy

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

Symbolism of Freemasonry

Albert Mackey

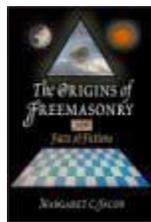
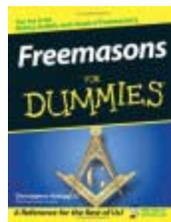
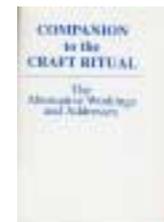
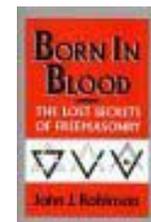
Contents: An Introduction to Symbolism; Origin and Progress of Freemasonry; Noachidae; Primitive Freemasonry; Spurious Freemasonry; Ancient Mysteries; Dionysiac Artificers; Union of Speculative and Operative Freemasonry at the Temple of Solomon; and much more. 1869 Edition

Philosophy of Freemasonry

George Oliver

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

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



Reflections On The Lord's Prayer



by Wr. Br. Giovanni Lombardo
Translation by
Br. Stuart Jan Clark

The language spoken by Jesus was Aramaic. Nevertheless the gospels are all written in Greek and only afterwards translated into Latin in the Vetus Itala, then re-examined by Saint Jerome, the author of the famous Vulgata. Therefore, for the exegesis of the texts it's necessary first of all to make reference to the Greek text. For this task the work of Mathew (1), the most complete and officially accepted by the catholic liturgy was consulted, which was reproduced in the by-lingual edition by Merk (2).

* * *

From an initial observation, it can be seen that the Lord's prayer is made up of two parts. The first contains the identification of divinity, its essence and its actions in this world; the second pertains to the relationship that lies between man and his behavioral methods.

Our father thou art in heaven, begins by invoking God, by following the substantive form of the adjective "our", that is "of all of us". The use of the adjectives is extremely significant, because it underlines the universal communion between all creatures. This interpretation is reinforced by the following preposition in the plural form: "thou art in heaven", or, better, in the "skies" (3).

Why? Even those not directly involved in astrology, as with the undersigned, have come across the use of this terminology in other occasions. I remember that in the Divine Comedy, the structure of heaven is formed by nine spheres, or "skies", that take the name of the already known planets, together with the "sky" of the Sun, the Moon and that of the Fixed Stars; all these skies are contained in the Primum Mobile, that pulls them in motion; in the end the Empire.

In traditional astrology the planets and the stars are considered not only for themselves, but what they stand for and the roles they play for man and the environment; indicating the "skies" we therefore intend to make reference to that harmonizing factor, present in the divinity of every aspect of the creation, considered unitarily, opens up a theophany: coeli enarrant gloriam Dei, sings the Psalmist (4), that is nature, the world and the entire universe praise the glory of God, of which they are an emanation. It would be superficial to identify this concept as "pantheism", I believe instead that it is more precise to define it as "pantheism", pan en theo', all is in God.

Hallowed be thy name, thy kingdom come, thy will be done. If the Latin translation leaves us somewhat perplexed, the Italian one, even more

so. The form of the verb used in the Vulgata is the exhortatory subjunctive, where in Greek the passive aorist imperative form is used. The aorist tense (past tense) - aoristos chronos - indicates action taken place in an undefined period of time; the word "aorist" etymologically signifies "without limits", a-orizein. A particular form for this tense, used to indicate an action extra temporal, is that of the "gnomic" aorist, from ghnome, sentence: it was used to confer authority to a given subject, indicating a truth or a standard, legal or of life. The Greek language is very rich in overtones, which often renders the use of periphrasis in translation, as the students well know. All this signifies that the actions to which the prayer refers, don't necessarily have to happen in the future, but rather that they've already been carried out once and for all in an eternal timeless dimension, in the time without time!

The Italian translation "thy will be done" is ab-

solutely misleading, here it seems nearly as if it were the job of the preacher to operate and cooperate for this goal. The Latin term fieri as with the Greek term ghignomai principally mean "to be", "to be born", "to become", "to end". Furthermore in the Greek text the verbal action is expressed in the singular second person form: or rather, the subject that has carried out an action, therefore in this context the same Father to whom we refer, can be understood with the intention that He wanted that his name be hallowed, his kingdom to come and his will to be done!

As in heaven as on earth. This time "sky" is singular, in contrast to "earth" in order to highlight the concept of verticality, the plumb line of the Great Architect, the sutratma of the Hindi tradition, the "axial" symbol of the manifestation which unites the variform expressions of the Being and temporarily converges them to the Superior Principle, from which they have come and to which they will harmoniously re-converge.

Continued on Page 15 - Prayer



Sovereign Grand Commander Passes On

Sovereign Grand Commander of the AASR-NMJ, Illustrious Walter E. Webber, 33, has passed away after a struggle with cancer. He died early Saturday evening, at home with his family at his bedside.

The family has requested a memorial service to be held at The National Heritage Museum. At this time the schedule is to have the service on Sunday, April 30, 2006.

In lieu of flowers that family has asked that donations be made in Walter's name to:

**32nd Degree Masonic Learning
Centers for Children
C/O Supreme Council
PO Box 519
Lexington, MA 02173-0519**

A good friend reminded me of a quote from this fine brother, from not all that long ago. It is terribly unfortunate that a leader with such a clear vision has been taken from us.

"Freemasonry needs to be as relevant in today's society as it was in yesterday's society. No one can argue that the basic tenets of Masonry – brotherly love, relief, and truth – are needed more today than they were in yesterday's world.

Indeed the headlines from the past decade of sexual escapades, corruption, materialistic excesses and corporate greed might read quite differently if the influence of Freemasonry were more prevalent.

We, my brothers, have been poor salesmen for Freemasonry and Scottish Rite Masonry. The public perception today is that we are a secret organization comprised of old men who may be interested in their communities but who are irrelevant at best. Most people, however, do not have a negative image of Freemasonry. They simply are not aware of our system of values or our good works.

We read that the younger generation has a need to belong, a desire to understand their religious heritage, a yearning to know their God, and a return to basic moral values. Is that a song that Masons understand? Oh, yes!

The larger question is, do we have the will, the energy and the imagination to respond?"

Walter Webber, SGC, in *The Northern Light*, February 2004



Br. Heber Cady Tilden

1906 Volunteer Red Cross Worker Murdered by Citizens Patrol On April 22, 1906



By James S. Dierke, P.M., Lodge Historian
Phoenix Lodge, No. 144 F & A.M.

After the catastrophic April 18, 1906 earthquake, one of the first citizens to volunteer his services to the Red Cross Society was Mr. Heber Tilden, a prominent merchant and a man of great popularity because of his kindly disposition. He worked night and day with his large automobile, carrying invalids to places of shelter from the storm then raging.

On the evening of April 22 he tore himself away from this work for the purpose of visiting his own family in the neighborhood of San Mateo, a few miles from San Francisco. He used his automobile for this purpose, and was accompanied by Acting Lieutenant Seamans of the Signal Corps.

After leaving his family he and Seamans returned to San Francisco, reaching Twenty-fourth and Guerrero streets about midnight. A large Red Cross flag was flying from his car at the time, and Tilden was acting as his own chauffeur. At



this point some men in civilian clothing called "halt," but as the machine drew nearer and they observed the flag it was permitted to pass.

During and after the fire, several men organized what was known as a "Citizens' patrol" of watchmen, and they were armed with rifles and pistols. On May 26 the Mayor ordered the patrol to disband. At Twenty-second street three other men called out "halt," but Tilden, believing that they would see his flag as he drew nearer, paid no attention to the command and passed on. Someone on the corner then began firing a revolver and Seamans responded, emptying his revolver. While Seamans was firing, Tilden fell forward, mortally wounded, and Seamans was also wounded. The machine was stopped and the men on the corner hurried up to it and then learned the result of the shooting.

Three of these men were arrested and charged with murder. Their names were Edward Boynton, Vance Malcolm and G. W. Simmons. It was shown that they were members of the so-called "Citizens' Police," an organization formed for the purpose of assisting the police, but having no authority as peace officers. Their preliminary examination was held before Judge Shortall, who on May 24 held them to answer before the Superior Court.

Clarence Dobie, Master of Oriental Lodge, No. 144, Free and Accepted Masons having heard of the murder of Brother Tilden organized a group of the brethren and liberated the body of Brother Tilden from the temporary city morgue and took the body to the South San Francisco Masonic Lodge, (now the Opera House on 3rd Street.) Brother Tilden's body had been scheduled to be burned along with the other bodies of those who were killed in the earthquake and only the quick action of Clarence Dobie saved his body from the flames. With the Assistance of the Worshipful Master McDonald of Francis Drake Lodge, which met at the South San Francisco Masonic Temple, the members of Oriental Lodge and several members of Francis Drake Lodge performed a Masonic Funeral Service for Brother Tilden. He was buried at Cypress Lawn Cemetery with full Masonic Honors on Sunday, April 29th, 1906. Brother Tilden left a wife and three sons. His grand children and their families still reside in San Francisco. On September 20 the trials of Boynton and Simmons began before Superior Judge Cook. Mayor E. E. Schmitz testified that he issued an order on April 18 for all guardians of the peace to kill thieves or persons committing any serious crime.

Boynton testified that he had been detailed at Twenty-second and Guerrero streets, and that he had received orders to halt all persons and ascertain the nature of their business. He also stated that he was under the impression that martial law had been declared. He testified further as follows:

Continued on Next Page - Tilden



Left to Right: Wr. Jim Dierke, PM, Phoenix Lodge Historian; Mr. Bruce Burtch, Marketing Director of Research for the American Red Cross; Mr. Calvin Tilden, Grandson of Heber C. Tilden; Wr. Adam G Kendall, P.M., Master of Phoenix Lodge No. 144

Tilden

Continued from Previous Page

“At about midnight two men came along on foot, and upon halting them I learned that they were fellow guards named Malcolm and Simmons. At that instant I observed an automobile coming down Guerrero street at a high rate of speed, and I also noticed that the driver ignored the command to halt given by my fellow guards two blocks away. Believing that the machine had been stolen I cried ‘halt,’ but as the chauffeur only increased his speed, I fired a shot in the air as they passed. A man in the machine began firing. So in self-defense I fired directly toward the machine, emptying my revolver, Simmons also fired one shot from his rifle.”

Judge Cook’s instructions to the jury were in part as follows:

“This is in many respects an extraordinary case, arising under extraordinary conditions.

“I charge you as a matter of law that at the time in question, martial law did not prevail. The State law was supreme and mere proclamations could not make laws.

“No soldier or police had any right to stop citizens without legal cause, and ignorance of the law is no excuse.



Br. Tilden’s Living Family at the Graveside Remembrance

“But the Penal Code expressly excepts from among persons capable of committing crime, those who commit an act or omission under a mistake of fact that disproves criminal intent.

“It is a matter of history that the entire community believed that martial law prevailed during the great fire.

“Therefore, if the defendants honestly believed and the circumstances were such as to lead them to believe that they were acting under martial law, and the evidence proves that mistake removes any criminal intent, then the defendants were incapable of committing this alleged crime.

“The question to be decided is: Did the defendants honestly believe at the time of the firing of the shots that the automobile was stolen and that

they were preventing the further commission of a felony? If so they were justified under the law.”

After a few moments’ deliberation the jury returned a verdict of not guilty, and on motion of the District Attorney, the charge against Malcolm was also dismissed.

In the year 2000, Oriental Lodge No. 144, Free and Accepted Masons changed its name to Phoenix



Wt. Adam Kendall, Master of Phoenix Lodge addresses the crowd at the Plaque Dedication

Lodge No. 144. Its membership includes many prominent men who worked and lived in San Francisco during the past 140 years. In commemoration of the one hundredth anniversary of the untimely death of Brother Tilden, Phoenix Lodge, No. 144 will be placing a plaque at the corner of 22nd and Guerrero in honor of this unsung hero who worked unselfishly for the citizens of San Francisco during this great disaster as its first mobile Red Cross Worker.



Symbolism

Continued from Page 8

to a language your brain does not understand and cannot explain. It is not with your brain that you love your mother, your child or your wife; it is “Something Beyond”; and the language with which that love is spoken and understood is not the language of the tongue.”

“A symbol is a word in that language. Translate that symbol into words which appeal only to the mind, and the spirit of the word is lost. Words appeal to the mind; meanings not expressed in words appeal to the spirit.”

“All that there is in Freemasonry, which can be set down in words on a page, leaves out completely the spirit of the Order. If we depended on words, or ideas alone, the fraternity would not make a universal appeal to all men, since no man has it given to him to appeal to the minds of all other men. But Freemasonry expresses truths which are universal; it expresses them in a universal language, universally understood by all men without words. That language is the language of the symbol, and the symbol is universally understood because it is the means of communication between spirits, souls, hearts.”

“Indeed, when we say of Masonry that it is ‘uni-

versal,’ we mean literally; it is of the universe, not merely of the world. If it were possible for an inhabitant of Mars to make and use a telescope which would enable him to see plainly a square mile of the surface of the earth, and if we knew it, and desired by drawing upon that square mile a symbol, to communicate with the inhabitants of Mars, we would choose, undoubtedly, one with as many meanings as possible; one which had a material, a mental and a spiritual meaning. Such a symbol would be the triangle, the square or the circle. Our supposed Martian might respond with a complementary symbol; if we showed him a triangle, he might reply with the 47th problem of Euclid; if we showed him a circle, he might set down 3.141659 (the number by which a diameter multiplied, becomes a circumference). We would find in a symbol a language with which to begin communication, even with all the universe!”

“Naturally then, we employ symbols here for heart to speak to heart. Call it soul, mind, spirit, what you will, imagination is its collection of senses. So we must appeal to the imagination when speaking a truth which is neither mental or physical, and the symbol is the means by which one imagination speaks to another. Nothing else will do; no words can be as effective (unless they are themselves symbols), no teachings expressed in language can be as easily taught or learned by the heart as those which come via the symbol through the imagination.”

“Take from Freemasonry its symbols and you have but the husk; the kernel is gone. He who hears but the words of Freemasonry misses its meaning entirely.”

“The symbol has many interpretations. These do not contradict each other; they amplify each other. Thus, the square is a symbol of perfection, of rectitude of conduct, of honor and honesty, of good work. These are all different, and yet allied. The square is not a symbol of wrong, or evil, or meanness or disease! Ten different men may read ten different meanings into a square, and yet each meaning fits with, and belongs to, the other meanings.”

“Now ten men have ten different kinds of hearts. Not all have the same power of imagination. They do not all have the same ability to comprehend. So each gets from a symbol what he can. He uses his imagination. He translates to his soul as much of the truth as he is able to make part of him. This the ten cannot do with truths expressed in words. ‘Twice two is equal to four’ is a truth which must be accepted all at once, as a complete exposition, or not at all. He who can understand but the ‘twice’ or the ‘equal’ or the ‘four’ has no conception of what is being said. But ten men can read ten progressive, different, correct and beautiful meanings into the trowel, and each be right as far as he goes. The man who sees it merely as an instrument which helps to bind, has

Continued on Page 14 - Symbolism

The Lodgeroom International Book Store

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

The Builders - A Story and Study of Masonry

Joseph Fort Newton

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

Freemasonry and Catholicism

Max Heindel

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

Humanum Genus

Pope Leo XIII

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

The Spirit of Masonry

William Hutchinson

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

Webb's Freemason's Monitor

Thomas Smith Webb

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

The Dogma and History of Transcendental Magic

Eliphas Levi

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

Duncan's Ritual of Freemasonry

Malcolm C. Duncan

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

Book of the Words

Albert Pike

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

Lexicon of Freemasonry

by Albert Mackey

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

Egyptian Book of the Dead

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

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

King James Bible and More

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

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

Brother of the Third Degree

Will L. Garver

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

Common Sense

Thomas Paine

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

Illustrations of Masonry

William Morgan

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

The Lost Keys of Freemasonry

Manly Palmer Hall

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

Magnum Opus

Albert Pike

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

Symbolism

Continued from Page 12

a part of the meaning. He who finds it a link with operative Masons has another part. The man who sees it as a symbol of man's relationship to Deity, because with it he (spiritually) does the Master's work, has another meaning. All these meanings are right; when all men know all the meanings the need of Masonry will have passed away."

"To sum up, the reason we must use symbols is because only by them can we speak the language of the spirit, each to each, and because they form an elastic language, which each man reads for himself according to his ability. Symbolism is the only language which is that elastic, and the only one by which the spirit can be touched. To suggest that Masonry use any other would be as revolutionary as to remove her Altars, meet in the public square or elect by a majority vote!"

"In other words, Masonry without symbols would not be Masonry; it would be but dogmatic and not very erudite philosophy, of which the world is full as it is, and none of which ever satisfies the heart!"



Chamber

Continued from Page 7

date before being initiated and, above all, afterwards, to subdue his passions — symbolized by Water — and to sublimate them to higher plans of the Being.

The Human Skull symbolizes the highest part of the human body: every and all alchemic operation brings its effects into it. Next to the skull are crossed thigh bones, which in Egyptian mythology, were the siege of *Ka*. *Ka* was considered to be the essential ingredient or dimension that differentiated a living person from a dead one. Difficult to directly translate, it is possibly one of the most concise interpretations is "life force" or "sustenance". The *ka* is represented in hieroglyphs by a pair of arms pointing upwards.

In modern, scientific terms, *Ka* might be compared to DNA. Alchemy aimed to transmute it through appropriate operations and to sublimate the bodily essence in harmony with mental faculties. Furthermore, the crossed bones might be interpret as a reference to coitus, which is to be meant as *conjunctio oppositorum*, uniting what is opposite, to go beyond duality and restore unity.

The symbols contained on the table should be interpreted in light of the table itself. The table is 72 cm tall and the candleholder 22 cm., numbers which have deeper meaning in themselves. Hebrew Cabalists describe the seventy-two names of God.

By reading the Bible, they came across a unique

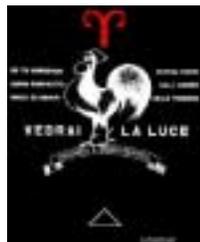
phenomenon in the whole *Torah*: three consecutive verses, each of them having seventy-two letters. They are Exodus: 14, 19-21 and describe the culminant phase of parting the Red Sea. Seventy-two is the numerical value of the Hebrew word: *Chesed*, Love, and in fact the help of God on the occasion of the parting of the Red Sea and the salvation of the Hebrews must be considered as an act of Love. By combining such letters, they got seventy-two names which match so many faculties of the Almighty.

Twenty-two are the letters of the Hebrew alphabet. Like Egyptians, Jews knew the power of the word. *Ma-kehru*, the right voice, was how the Egyptian priest was known. This was the priest who was able to modulate his voice in such a way as to emit vibrations which would excite a specific "faculty" of the One, thus getting His aid in any specific circumstance of his earthly life.

What is important is not what is said, but, rather, how it is said. By the way, this still happens today by reciting the Psalms in Latin, since Saint Jerome paid great attention to preserve this faculty of speech when he wrote the *Vulgata*.

In conclusion, the Candidate gets the following teaching from a careful examination and contemplation of the symbols on this wall: man can rely on God's love and get His help on condition that he is able to speak to Him: The *quaerite et invenietis* [seek, and ye shall find] of the Gospel is therefore no vain saying.

* * *



The East wall is emblazoned with the zodiacal sign of the Aries, the Ram (Equinox in spring, red color), a Rooster crowing, and the following:

(Left side of the Observer)

**IF YOU PERSIST IN, YOU SHALL BE
PURIFIED FROM THE ELEMENTS**

(Right side of the Observer)

**YOU SHALL COME OUT FROM THE
ABYSS OF THE DARKNESS**

(In the middle)

YOU SHALL SEE THE LIGHT

Under the Rooster, in a flag, are the words:

VIGILANCE AND PERSEVERANCE

Below all the other symbols are the hermetic symbol for Fire.

Let's consider the two sentences, starting from the one on the left side.

Alchemists thought the four natural Elements from

which all other proceeded were Water (Hydrogen) – Air (Azoth) – Fire (Oxygen) – Earth (Carbon) corresponded to the four qualities: Humid – Hot – Dry – Cold, and to the four Temperaments: Sanguine – Biliious – Nervous – Lymphatic.

Every man is a mixture of four elements, such a mixture being his feature or nature. However, some elements are stronger in one man than the others. For instance, Air being related to the "mental". It is therefore possible he who has it in an overriding quantity can go astray, led by fanciful thoughts. What the candidate needs to learn is if he perseveres in walking the inner path, he will learn how to balance the elements, to get rid of the worst aspects of each of them — to smooth his rough ashlar — thus harmonizing his personality, and his life. One again, balance between the material and the spiritual.

The second sentence clearly alludes to the psychological "process of individuation". Abyss, from Greek *abyssos*, literally "bottomless", in psychology means the "collective unconscious", the values of a group which man has unconsciously absorbed during his early life. Through the process of individuation he will find his own values, that make him an individual, that is, a unique entity, which can no more be divided — Latin: *in-divisus* — an integrated personality, master of his life and of his destiny.

It is a process of self realization during which one integrates those contents of the psyche that have the ability to become conscious. It is a search for totality and a balance between them that creates the integrated personality, one not tending one way or the other. If the Candidate learns the lessons taught in the CoR, he shall see the Light, that is, God. He shall "know" Him, becoming one within the One.

The song of the Rooster announces the rebirth of the sun, or the return of the great light also symbolically announces the Candidate's "resurrection" or rebirth from the womb. The Rooster's crowing recommends vigilance and perseverance, symbolized by the long vigil through the night for the rebirth of the sun which the Rooster holds daily. Vigilance means to watch oneself with patience, to avoid arrogance for good results — if any — so gained; perseverance is the continuation of the journey on the inner path: research and learning are endless, indeed.

Attached to the wall, by a shelf, there is an oil-lamp, which will enlighten the room as long as the Candidate is in it. Electrical light should never be used. The hermetic philosophers only used an oil-lamp with an asbestos wick. It is easy to use and gives a uniform heat. This is the fire they have been hiding so much and nobody openly mentioned. On the plane of Spiritual Alchemy, the Fire is made up by the Prayer: *Ora et Labora*, pray and work. The word "laboratory" echoes the

Continued on Next Page - Chamber

Chamber

Continued from Previous Page

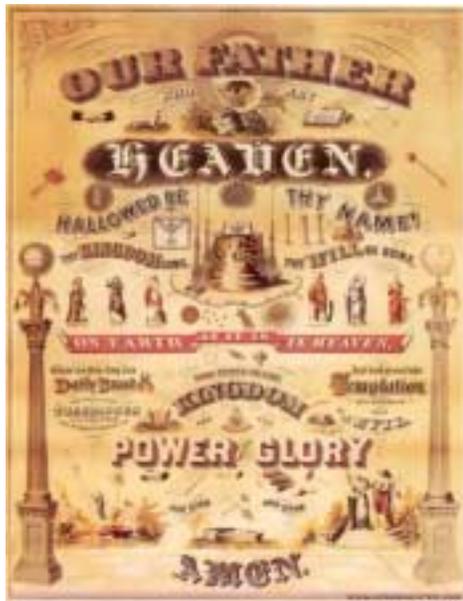
Benedictine motto.

The Tyler shall watch the Candidate through the peephole to ascertain when he has completed his will and answers to the questions. When this is done, the Marshal shall bring his testament to the Worshipful Master, who will read it for the final approval by the Brethren. Once this is received, the Candidate shall be duly prepared (bare left foot, right knee, chest) a cable-tow on his neck and introduced in the Temple: the ceremony of initiation then begins.



Prayer

Continued from Page 10



Give us this day our daily bread. In the Latin text of Mathew, the adjective "daily" is not used, but rather supersubstantialem, that is "over and above the substance", therefore spiritually; in the Greek text epiouision, past participle of epeimi, meaning "to turn up", "to arrive", in this context "daily"; but also epeimi, which means literally: "above: epi - the being: eimi". The adverb semeron means "today", "every day", thus totally expressing the idea of daily. I'll venture upon the following translation of: give us our spiritual nourishment, as being very different from loaf. Maybe though, both translations are correct: it all depends on the spiritual evolution of those who ask.

Forgive us our debts as we forgive our debtors. Also with this point, there is something to say. First of all the translation of "we forgive" as with the Latin dimittimus is wrong: in the Greek text it is cited as afékamen which is the verb form of the present perfect tense: therefore we must translate as "we have forgiven". We must not forget that Jesus in fact was a Jew and as such had a strong sense of justice: you cannot ask for yourself more than you have already given to others.

But is that all? I believe that we can add something else.

First of all, the substantive of eleimata was precisely translated as "debts", but it could also have highlighted "obligations". An "Obligation" is that which "binds us" (ob-ligo). There is a difference, in that debt being a consequence of an obligation. "Forgive" is the translation of afes, which literally means "take far away; remove". Quite correctly then, Arnold Bittlinger proposes a psychoanalytic interpretation: take away all that binds us (negative), one from each other, that is the bitterness that corrodes from within us, making us live badly and make us waste energy (5).

It's a well known concept to Buddhists who teach the value of meditation, which serves to purge to mind from negativity which causes us frustration and suffering. Furthermore, recent studies in the medical field have demonstrated the link that exists between the illnesses of the "soul" and tumors, due to the internal corrosion provoked by the former alters the biological renewal process of the cells that remain exposed to the risk of tumor degeneration. In this sense, to forgive appears as something different to that proposed by the oppressively politically correct: you can forgive, you can remove the "bond", without opening the jail's doors to those who have not given any proof of sin for the past and of repentance for the future.

And lead us not into temptation, but deliver us from evil. This translation also leaves us unsatisfied, if not completely puzzled. We will never be able to understand how the greatest expression of love can cruelly play with us, his imperfect creatures, tempting us to see if we are taken aback and maybe rejoicing. From a similar divinity, we don't even feel the need.

In reality, peirasmon signifies "test"; the verb peirazo means "put to the test". The test is conceptually different from temptation, in that there is no push towards evil; Job was put to the test, Eve was instead tempted by the serpent; the subject put to the test always conserves the right to choose between good and evil, without receiving requests in one way or another.

The "evil" of which we speak is only metaphysic? Or it is not even that state of being "tired of living", imposed from our daily existence that can make us think that we have been abandoned by the Lord to our destiny? The doubt is legitimate: in the Apocalypse the eschatological battles are preceded by catastrophic events such as war, plague, famine etc., that touch human conditions. You can't even exclude that the mind of Jewish Jesus was subconsciously weighed down by the memories of the humiliation effected on his people in Egypt, by the suffering of the Babylonian exile; obviously nothing in comparison with Shoah which came about after nearly two thousand years. Even without adding these

facts, we know however that life offers countless examples of tests that on the long run, can compromise and make our psychophysical irreparable. Therefore it would have been suffice that these tests had been spared from us, or at least if sufficient support to overcome them had been given, if not in the body, at least in the mind.

As initiates, it is exactly this I believe we should ask to the Great Architect. Conscious that our being is part of a universal being, we must pray to find the necessary strength within ourselves in order to avoid losing this awareness, to always be supported by the good will to carry-on, even if three thousand obstacles and even more threats bar our way on the long, painful but always conscious and fruitful walk towards the radiant Temple that encloses the eternal values of harmony and universal love.

(1) Mt. 6, 9-13 (2) A. Merk S. J., Novum testamentum graece et latine, ed. X, Roma 1984 (3) In Greek ourano's means both "sky" and "heaven". The former is however more appropriate. (4) Ps. 89, 6. In English: And the heavens shall praise thy wonders, o Lord (5) A. Bittlinger, Padrenostro, Red ed.[google]



**NOW: Handcrafted
Stainless Steel
Masonic Rings
Only \$99 + S&H**



View our catalog of handcrafted rings at
<http://lodgeroomus.sell-buy.net/cart>

Masonic Humor Tools Defined

DRILL PRESS: A tall upright machine useful for suddenly snatching flat metal bar stock out of your hands so that it smacks you in the chest and flings your beer across the room, splattering it against that freshly-stained heirloom piece you were drying.

WIRE WHEEL: Cleans paint off bolts and then throws them somewhere under the workbench with the speed of light. Also removes fingerprints and hard-earned guitar calluses from fingers in about the time it takes you to say, "Ouch...."

ELECTRIC HAND DRILL: Normally used for spinning pop rivets in their holes until you die of old age.

PLIERS: Used to round off bolt heads. Sometimes used in the creation of blood-blisters.

HACKSAW: One of a family of cutting tools built on the Ouija board principle. It transforms human energy into a crooked, unpredictable motion, and the more you attempt to influence its course, the more dismal your future becomes.

WISE-GRIPS: Generally used after pliers to further round off bolt heads. If nothing else is available, they can also be used to transfer intense welding heat to the palm of your hand.

OXYACETYLENE TORCH: Used almost entirely for lighting various flammable objects in your shop on fire. Also handy for igniting the grease inside the wheel hub you want the bearing race out of.

WHITWORTH SOCKETS: Once used for working on older British cars and motorcycles, they are now used mainly for impersonating that 9/16 or 1/2 socket you've been searching for the last 15 minutes.

HYDRAULIC FLOOR JACK: Used for lowering an automobile to the ground after you have installed your new brake shoes, trapping the jack handle firmly under the bumper.

EIGHT-FOOT LONG DOUGLAS FIR 2x4: Used for levering an automobile upward off of a trapped hydraulic jack handle.

TWEEZERS: A tool for removing wood splinters and wire wheel wires from your hands.

E-Z OUT BOLT AND STUD EXTRACTOR: A tool ten times harder than any known drill bit that snaps off in bolt holes you couldn't use anyway.

TWO-TON ENGINE HOIST: A tool for testing the tensile strength on everything you forgot to

disconnect before lifting the engine.

CRAFTSMAN 1/2 x 16-INCH SCREWDRIVER: A large prybar that inexplicably has an accurately machined screwdriver tip on the end opposite the handle.

TROUBLE LIGHT: The home mechanic's own tanning booth. Sometimes called a drop light, it is a good source of vitamin D, "the sunshine vitamin," which is not otherwise found under cars at night. Health benefits aside, it's main purpose is to consume 40-watt light bulbs at about the same rate that 105-mm howitzer shells might be used during, say, the first few hours of the Battle of the Bulge. More often dark than light, its name is somewhat misleading.

PHILLIPS SCREWDRIVER: Normally used to stab the vacuum seals under lids and for opening old-style paper-and-tin oil cans and splashing oil on your shirt; but can also be used, as the name implies, to strip out Phillips screw heads.

AIR COMPRESSOR: A machine that takes energy produced in a coal-burning power plant 200 miles away and transforms it into compressed air that travels by hose to a Chicago Pneumatic impact wrench that grips rusty bolts which were

last over tightened 50 years ago by someone at Ford, and neatly rounds off their heads.

PRY BAR: A tool used to crumple the metal surrounding that clip or bracket you needed to remove in order to replace a 50 cent part.

HOSE CUTTER: A tool used to cut hoses so they are too short to use for their intended purpose.

HAMMER: Originally employed as a weapon of war, the hammer nowadays is used as a kind of divining rod to locate the most expensive parts not far from the object we are trying to hit.

MECHANIC'S KNIFE: Used to open and slice through the contents of cardboard cartons delivered to your front door; works particularly well on contents such as seats, vinyl records, liquids in plastic bottles, collector magazines, refund checks, and rubber or plastic parts. Especially useful for slicing work clothes, but only while in use.

DAMMIT TOOL: Any handy tool that you grab and throw across the garage while yelling "DAMMIT" at the top of your lungs. It is also the next tool that you will need.



Freemasons For Dummies by Chris Hodapp

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

To order, Go to

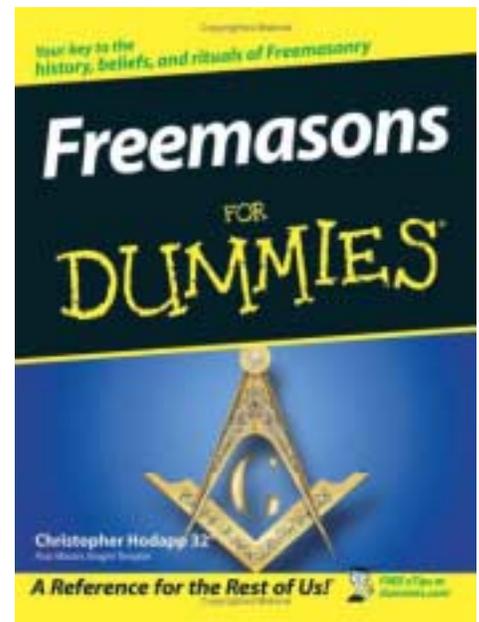
<http://mason-defender.net/recommend.htm>

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

With Freemasonry featured prominently in *The Da Vinci Code* as well as the hit movie *National Treasure*, it's no wonder that more and more people are curious about this ancient organization, and interest is sure to intensify when Dan Brown's new blockbuster appears. This eye-opening guide demystifies Freemasonry, explaining the organization's origins in medieval Europe, its philosophy and purpose, and, of course, the elaborate rituals, secret signs, and cryptic symbols that set Freemasonry apart from other fraternal orders. The book profiles famous Freemasons throughout history including many of America's Founding Fathers, as well as prominent politicians and business leaders and offers a balanced assessment of the many controversies and conspiracy theories that continue to swirl around Freemasonry. For anyone who wants an evenhanded overview of Freemasonry's past, present, and future, this guide is the key.

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

Paperback 368 pages
ISBN: 0764597965



Author: Christopher Hodapp
Lewis Masonic Order code: L97965

Valuable Links To Masonic Works

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

These are clickable Links.

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

The Last Word

The Difference Between Being Rich and Being Poor



One day, the father of a very wealthy family took his son on a trip to the country with the express purpose of showing him how poor people live. They spent a couple of days and nights on the farm of what would be considered a very poor family.

On the return from their trip, the father asked his son, "How was the trip?"

"It was great, Dad."

"Did you see how poor people live?" the father asked his son.

"Oh yeah."

"So, tell me, what did you learn from the trip?" asked the father.

"I saw that we have one dog and they had four. We have a pool that reaches to the middle of our garden and they have a creek that has no end.

"We have imported lanterns in our garden and they have the stars at night. Our patio reaches to the front yard and they have the whole horizon.

"We have a small piece of land to live on and they have fields that go beyond our sight. We have servants who serve us, but they serve others. We buy our food, but they grow theirs. We have walls around our property to protect us, they have friends to protect them."

The boy's father was speechless.

Then his son added, "Thanks, Dad, for showing me how poor we are."

Isn't perspective a wonderful thing? Makes you wonder what would happen if we all gave thanks for everything we have, instead of worrying about what we don't have.

Appreciate every single thing you have, especially your family and friends!

