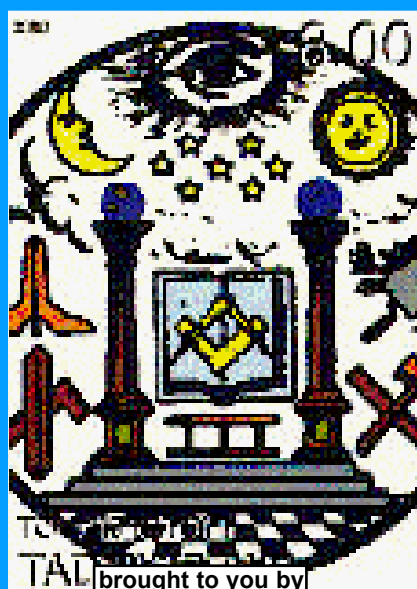
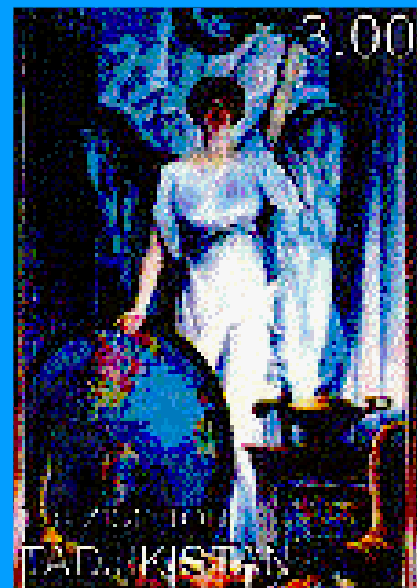


Being A Mason

Volume 1 - Issue 10
October 2006

The Lodgeroom International Magazine



Between The Pillars

An Editorial

Brotherly Love, Relief and Truth



By R. Theron Dunn

Brotherly Love

By the exercise of brotherly love, we are taught to regard the whole human species as one family. The high and the low, the rich and the poor, who, as created by one almighty parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, masonry unites men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

Awesome words. Impressive words. What do they mean, though in real life, in practice? More, HOW should we make them a part of our lives?

Brotherly love means our brethren in freemasonry ARE our brothers, we are family. *"We are taught to regard the whole human species as one family."*

As one family. We are to aid, support and protect each other. As family. We are to extend every courtesy to our brethren, extending an open hand. Not the closed hand of a fist, or the open hand of a slap.

As family. If one of our brethren falls, we are to whisper good counsel in their ear. As family, if a brother fails to correct his actions, we must ensure the welfare of the whole family. Sometimes this means masonic charges.

As family. We are extend charity to our brothers. Not just the charity of the purse, but the charity of kind consideration.

As family. When we disagree, we should do it as brothers. We do not need to make our brother wrong to be right. In fact, as family, *being right* should not be as important as maintaining our brotherly connection.

As family. We should support our brethren whether we agree with them or not. If not in their case, in their right and freedom to express their closely held opinion.

As family. We should ever think the best of our brother's intentions and actions: *"nor injure a brother in his person or good name, but give him due and timely notice of approaching danger."*

As family. *"we are taught to regard the whole*

human species as one family... who, as created by one almighty parent, and inhabitants of the same planet, are to aid, support and protect each other.

As family. Black, white, yellow, brown, or red. Christian, Buddhist, Muslim, Jew, or Hindu. Regardless of our differences, Freemasonry makes us one family, the brotherhood of man under the fatherhood of god.

As family. When a brother forgets these great truths, it is our duty to remind him. Our duty, not our choice. Racism is evil, as all men are brothers, and what ill we do to one brother, we do to ALL.

"All it takes for evil to succeed is for men of goodwill to do NOTHING"

Relief

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compensate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and establish our connections.

Relief is, of course, another concept of charity. As family, we are relieve the distresses of our brethren. As family, if a brother is in trouble, it is our duty to aid him and relieve his distress.

As family, we are all linked by the indissoluble chain of the sincere affection of brotherly love. As family. Is it our duty to soothe and sympathize, to be charitable and understanding.

As family. We are so restore peace, but also to maintain peace. Sometimes this means nodding at our brother's excess of zeal and holding the tongue that would upbraid him. As family, peace is a great aim. Peace sometimes means holding our peace when we would shout from the rooftops.

What do we do when these two tenets conflict, as inevitably they do?

Truth

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hnc, while influenced by this principle,

hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, as with heart and tongue, we join in promoting each others welfare and rejoicing is each others prosperity.

As family. Truth is the very least that we owe our brethren, for it is the very foundation of every virtue. As family. Truth, tempered by charity and relief is brotherly love.

As family. Truth is the coin we share between us. Truth is the chain which binds us. As family. Hypocrisy and deceit are unknown among us. this should be the goal of brotherly love and relief.

As family. We should remember these three tenets. Upon these is Freemasonry founded, and by their true exercise is forbidden racism, arguments, and discord.

How can these exist in a family?

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Next Month:

Philosophy Of Masonry, Pt. 1
By Johann Gottlieb Fichte

Orientations and Perambulations



By Wr. Giovanni Lombardo, P.M.

To orientate, or to orient, means to face or turn to the east, to the rising sun, thus receiving light and heat, that were, especially in ancient times, the primary source of energy. So, men used to orient themselves to face the east, the sun, in order to receive energy and then balance it inwardly.

According to the far eastern tradition, the universe was made essentially by *Yin* and *Yang*, the two principles of opposing energies and states balancing each other. Yin is the feminine principle, while Yang is the masculine one. They act as two poles, negative and positive, which must be considered rather more complementary than opposite.¹

They are the two poles of the Manifestation, earth and heaven, night and day, male and female and so on. They can be also considered as the main sources of any stream of energy – like electricity, for instance. *Yin* and *Yang* are in perennial dialectics and life is the relevant outcome, as we can see every day.

Duality is therefore a feature of the manifestation, while unity is that of the Immutable Being. The initiate strives to restore unity, symbolically starting from his earthly life. Hence the importance of catching the outer energy, balancing it with the inner one. To orient oneself properly is just one of the means through which this goal can be achieved.

On this subject, Bro. René Guénon writes:

“In the primordial age man was perfectly balanced in himself in terms of yin and yang. What is more, he was **yin** or passive in relation to the Principle alone, and yang or active in relation to the Cosmos, or the totality of manifested things. Hence he naturally turned to the North, which is yin, as the complementary to him.

By way of contrast, because of the spiritual degeneration occurring in the descending course of the cycle, the man of later ages became yin in relation to the Cosmos. He must therefore turn to the South, which is **yang**, to receive from it the influences of the principle complementary to the one which has become predominant inside

American freemasonry.

American Freemasons specialize in defeating domestic enemies of Brotherly Love, Truth and Equality. At least we once did. Now it seems as though masons forgot how to spot threats to Brotherly Love, Truth and Equality.

We are definitely not the same as our forefathers. American Freemasonry was founded on the belief that one’s own “Leaders/Title Seekers” was the first enemy of Brotherly Love, Truth and Equality. It was with this understanding under which the Constitution was written. It was understood that a nations own title seekers posed a bigger threat than multiple nations combined in war. This was understood because we had fled from a king.

How many American Freemasons were involved in framing the Constitution which forged a new nation? How many gave their fortunes and their very life’s blood to make sure this nation was birthed?

Our ancestors understood that “Leaders/Title Seekers” were not perfect. This is why they created a Brotherhood ran by the Brethren and their Lodges. They gave power to the masons of the Fraternity. Not just some masons, but all masons of this Fraternity.

They did this because they knew that “Leaders/Title Seekers” were a small group of masons who want control. They knew that “Leaders/Title Seekers” governing over masons would lie and deceive to keep Power and Titles. Our forefathers understood the fact that the Brethren had to be in control of the “Leaders/Title Seekers” to prevent the “Leaders/Title Seekers” from conspiring against the Brethren. The masons were given the power to prevent conspiracy.

Today, the masons would laugh at the word conspiracy. They would make a big joke about it as if only a lunatic would believe in conspiracies. Yet, it is the foundation of Masonry to realize that “Leaders/Title Seekers” can indeed conspire against it’s own members.

In masonry, it is the job of every Brother to prevent this from happening. Is anyone doing their job? If our “Leaders/Title Seekers” do something against us, it is our responsibility to do something about it.

Instead, the majority says it can’t happen here. Even though it is and has been and is happening here right now!

We as a whole have not done our job! We can not possibly expect the “Leaders/Title Seekers” to protect us from themselves. We were given power by our founding fathers, and we do nothing with it. We gave power back to the “Leaders/Title Seekers” and expected them to keep our personal interest in mind. It’s like giving a beer to an

Sounds of Silence



by Wr. J. Thomas Coste Jr., PM Rocky River # 703

“Our lives begin to end the day we become silent about things that matter.”

~ Martin Luther King, Jr.

Can you hear it too? What is that sound? The sound that has the ability to drive a man nuts. The sound of electricity buzzing in the lights. Yes, that is the sound of silence. A sound that has spread across this Fraternity like a disease. The sound of nothing and an absence of action to go with it. Silence, a sound foreign to masonry. A sound that is pleasing to kings and crippling to peasants.

For the rest of the Brotherhood, this is masonry’s own shock and awe, its silence. The days are gone when all the Brethren would look to see what the “Leaders/Title Seekers” were saying. No longer do they look to the “Leaders/Title Seekers”, simply because there is nothing to hear or see there. Masons sit silent while Masonic Justice is raped. Just when did masons lose their voice?

Silence is the sound of surrender. The sound of fear. Creating fear is the quickest way to achieve silence. Who benefits from the silence? Who would want to mute the mouths of young, honest

and dedicated masons? You ask yourself that question; don’t run around asking everyone else until you can answer it. It is not a trick question. It is a very simple question and has been answered by generations of the past.

Other Societies, like Rome, Germany, Russia, France, and China were prime examples of where the masses were silent. As the past will prove, it is not an imaginary organization that benefits from the Brotherhoods silence. Indeed, it is the “Leaders/Title Seekers” of the fraternity that benefit from the silence.

Silence is Un-Masonic

A mason does not remain silent. It is in the blood of every mason to stand and protest that which is wrong. Ancient Craft Masonry was founded by rebels. Those same type of rebels populated American Freemasonry. Our ancestors were very rebellious against “Leaders/Title Seekers”.

It is that spirit of a rebel that defeated the armies of dictators. It is with that spirit that masonry would help win wars and defeat any enemy of Brotherly Love, Truth and Equality. War against “Leaders/Title Seekers” is no stranger to the American Freemasons. In fact, it is a speciality of

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Always on the Square

Author Unknown

“It matters not whate’er your lot
Or what your task may be,
One duty there remains for you,
One duty stands for me.
Be you a doctor skilled and wise,

Or do your work for wage,
A laborer upon the street,
An artist on the stage;
One glory still awaits for you,
One honor that is fair,

To have men say as you pass by:
‘That fellow’s on the square.’
“Ah, here’s a phrase that stands for much,
’Tis good old English, too;
It means that men have confidence
In everything you do.

It means that what you have you’ve earned
And that you’ve done your best,
And when you go to sleep at night
Untroubled you may rest.
It means that conscience is your guide,
And honor is your care;

There is no greater praise than this:
‘That fellow’s on the square.’
“And when I die I would not wish
A lengthy epitaph;
I do not want a headstone large,
Carved with fulsome chaff.

Pick out no single deed of mine,
If such a deed there be,
To ‘grave upon my monument,
For those who come to see.

Just this one phrase of all I choose,
To show my life was fair:
‘Here sleepeth now a fellow who
Was always on the square.’”



Attendance



By M.W. Carl Claudy, P.G.M.

“There are a lot of Masons in this old lodge tonight” began the Old Past Master. “See the new faces? Must be most two hundred. Pretty good attendance, what?”

“But is it a good attendance?” asked the Very New Mason. “Why, there must be six hundred members on the rolls. Seems a pity they can’t all get out to enjoy this kind of an evening, doesn’t it? Seems to me Masonry fails when she has so

many on the rolls who don’t come regularly to lodge.”

“I don’t agree with you!” answered the Old Past Master. “Masonry succeeds because she gets so many of her members to take an interest! True, she might...if she were a wizard... so interest every one of her devotees that all would crowd the lodge room every meeting might. Then, I think, there would be no use for Masonry, because the millennium would have come. But in place of being discouraged because only a third or a fourth of our members attend, I am always highly encouraged because so many do attend.

”You see, my brother, Masons are picked from the general body of men by two processes, and neither one of them works out for the very best interests of the Order. The first process is a man’s making up his mind he wants to be a Mason. If we could go to the best men and ask them, we would get a lot better men than we do, of course. Equally, of course, we would vastly injure the Order by making it seek the man instead of the man seek its gentle philosophy. I wouldn’t change that unwritten law for anything, but the fact remains that as the first selection of Masons is made by the profane, it isn’t always for the best interests of the Order.

“The second selective work is done by committee. Now in theory every one appointed on a committee to examine a member is a sort of cross between a criminal lawyer, an experienced

detective, a minister of the gospel, a super-perfect man, a well read Mason and an Abraham Lincoln for judgement!

“But as a matter of fact most committeemen are just average men like you and me, and we do our work on committees in just an average sort of way, with the result that many a self-selected candidate slips into our ranks who has no real reason for being there. The theory is that all men become Masons because of a veneration of our principles. The fact is that a lot become Masons because their brother is one, or their boss is one, or they want to wear a pin and be a secret society member, or they hope it will help them in business.

“They get into the lodge and find it quite different from what they expect. They learn that they can’t pass out business cards, that it doesn’t help them because the boss belongs, and that they don’t have to come to lodge to wear a pin. If they are the kind of men to whom Masonry doesn’t appeal because of her truth, her philosophy, her Light, her aid in living, they wander away. They become mere dues-payers, and often, stomach Masons, who come around for the feed or entertainment.

“Don’t let it distress you. It takes all sorts of people to make a world and it would be a very stupid place indeed if we were all alike. There is room in the world for the man who doesn’t care for Masonry. He has his part to play in the world

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Tranquility Lodge

Yes, Virginia, there is a lodge chartered on the moon

By Brother Don Sargent, Senior Deacon
Publicity Chairman
Tranquility Lodge No. 2000

The Grand Lodge of Texas has claimed Masonic jurisdiction over the moon. In 1969 Texas Mason Ed "Buzz" Aldrin carried a special deputation to the moon for his Grand Master. He then claimed the moon for Texas. Check it out at: www.tranquilitylodge2000.org/. Brothers can join the lodge at this website, though of course, there are no meetings held on the moon.

All Masons are invited to the next (local) meeting of Tranquility Lodge No. 2000. This meeting will be held in surrogate at Arlington Lodge No. 438 on October 21. If you want to attend, directions are available at: <http://www.arlingtonlodge.org/>. A tiled meeting will be held at 11:00 a.m. followed by a meal around 12:30 p.m.

The meal will be held in the special festive board style of Tranquility Lodge and the festive board is open to non-Masons.

During my involvement with Tranquility Lodge,

I have found that many of the Masons of Texas don't really know much about us. I hope that this situation will shortly be corrected and that many more of our Texan brothers will join the lodge. Here are a few important facts about us:

Tranquility Lodge was chartered by the Grand Lodge of Texas in the year 2000. We have quarterly meeting in various parts of the state. Currently we meet each October in the Dallas/Ft. Worth area, each January in the San Antonio area, each April in the Houston area, and each July in Waco. There are plans to expand this meeting schedule in the future.

Some people have heard about us as "that lodge that is supposed to meet on the Moon." Well, that's partially true. The Grand Lodge did set our meeting place as in or near the Sea of Tranquility on the Moon, but kindly allows us to meet in different parts of the state until it become practical for us to move to the location stated on our charter. We exist for some very good reasons. We want to promote the principles of our

Continued on Page 10 - Tranquility

Initiatic Affiliation

by Rene Guenon

MOST OF OUR CONTEMPORARIES, at least in the West, find certain matters so hard to understand that we are obliged to return to them repeatedly; and quite often these matters, which are at the root of all that is related to the traditional point of view in general or more especially to the esoteric and initiatic point of view in particular, are also of an order that ought normally to be regarded as rather elementary. Such for example is the question of the role and inherent efficacy of rites; and perhaps it is at least in part because of its rather close involvement with rites that the question of the need for initiatic affiliation seems to be in the same situation. Indeed, when one understands that initiation consists essentially in the transmission of a certain spiritual influence, and that this transmission can only be operated by means of a rite, which is precisely what effectuates the affiliation one to an organization that as its chief function conserves and communicates this influence, it does seem that there should no longer be any difficulty in this respect, for transmission and affiliation are fundamentally only the two inverse aspects of one and the same thing, according to whether it is envisaged as descending or ascending the initiatic 'chain'.

Recently, however, we have had occasion to ascertain that this difficulty exists even for some who in fact have such an affiliation; this may seem rather astonishing, but we doubtless see here one result of the 'speculative' diminishment that the organization to which they belong has undergone, for it is obvious that for anyone who confines himself to this single 'speculative' point of view, questions of this order, as well as all those that might properly be called 'technical', will only appear in a very indirect and distant perspective, and it is also clear that by this very fact their fundamental importance risks being more or less completely misunderstood. We might even say that such an example enables us to measure the distance separating, 'virtual' from 'effective' initiation; not of course that the former can be regarded as negligible, for quite the contrary, it is this that constitutes initiation properly speaking, the indispensable 'beginning' (*initium*) that carries with it the possibility of all later developments.

We have to recognize, especially under present conditions, it is very far indeed from this virtual initiation to the slightest hint of realization. However this may be, we think we have already sufficiently explained the need for initiatic affiliation,¹ but in the face of certain questions still being asked on this topic it will be useful to add a few points of detail to complement what we have already said.

We must first of all set aside the objection that

same might be tempted to draw from the fact that the neophyte in no way experiences the spiritual influence at the actual moment of its reception; to tell the truth, this case is quite comparable to that of certain rites of an exoteric order, such, for example, as the religious rites of ordination, where a spiritual influence is also transmitted, and, at least in a general way, is no longer experienced either—which does not prevent it from being truly present and conferring upon those who receive it certain aptitudes that they would not have possessed without it. But in the initiatic order, we must go further; in a way it would be contradictory for the neophyte to be aware of the transmitted influence, since with respect to this influence as well as by definition he is still in a purely potential and 'non-developed' state, whereas the capacity to experience it would on the contrary necessarily imply a certain degree of development or actualization; and this is why we have just said that one must begin with a virtual initiation. But in the exoteric domain there is in fact no disadvantage in not having any conscious awareness of the influence received, even indirectly and in its effects, since in this domain it is not a matter of obtaining an effective spiritual development as a result of the effected transmission.

On the other hand, it is an altogether different matter when it is a question of initiation, and hence the interior work of the initiate, for ultimately the effects of this work should be felt, and this is

precisely what constitutes the passage to effective initiation, at whatever degree it may be envisaged. This is at least what ought to take place normally if the initiation is to yield the results rightly expected from it. It is true that in most cases initiation remains forever virtual, which amounts to saying that the abovementioned effects remain in a latent state indefinitely; but if this is the case, it is nonetheless an anomaly from a strictly initiatic point of view, and due only to certain contingent circumstances.²

As, for instance, an initiate's insufficient qualifications (that is, the limitation of those possibilities which he bears within himself, and far which nothing external can make up), or again the state of imperfection or degeneration to which certain initiatic organizations are reduced at the present time, and which prevents them from furnishing sufficient support for the attainment of effective initiation, so that even the existence of such an initiation is unsuspected by those who might otherwise be qualified for it, although these organizations do remain capable of conferring a virtual initiation, that is, of assuring the initial transmission of a spiritual influence to those who possess the minimum of the indispensable qualifications.

Incidentally, and before passing to another aspect of the question, we should add that, as we have

Continued on Page 10 - Initiatic

Hero Quietly Did The Right Thing Postal Service Issues Stamp Honoring Diplomat Who Saved Jews

WASHINGTON, May 30, 2006

"The story tells itself — basically, one should stand up to evil ... When so many others are working hard to kill you, one man can be strong enough to do what is the right thing to do."

Holocaust survivor Elly Sherman

(CBS) Hiram Bingham IV was U.S. vice consul in Marseilles, France, as Hitler began leaving his imprint across Europe. Even though he wasn't supposed to, he issued thousands of U.S. visas to Jews, allowing them to escape.

It wasn't good for his career.

But Bingham knew what he thought was right. And he did it. Quietly, but his actions nonetheless did not go unnoticed.

The visas issued without permission in 1940 got Bingham bounced from his job in 1941 and derailed what had been a promising career track in diplomacy for Bingham, who came from a prominent family: a father who was a senator and

governor, a Tiffany heiress mother, and a grandfather and great-grandfather who were the first missionaries to Hawaii.

CBS News correspondent Wyatt Andrews reports Bingham said little about what he had done and his own family did not realize the scope of things until after his death in 1988, when they found the records he'd kept — hidden in the house.

Bingham's heroism was recognized posthumously in 2002, and Tuesday, a dream came true for his children as the U.S. Postal Service unveiled a stamp in Bingham's honor.

Elly Sherman, who was lined up with her family and other Jews outside the U.S. consulate in Marseilles, where they were saved by Bingham, doesn't need a stamp to jog her memory.

"My mother kept this document," said Sherman, pointing to the long-ago paperwork that allowed her family to flee as the Nazis marched forward into France.

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THE SYMBOLISM OF SOLOMON'S TEMPLE.

CHAPTER XII

From: The Symbolism of Freemasonry Illustrating and Explaining Its Science and Philosophy, its Legends, Myths, and Symbols. Editon 1882



by ALBERT G. MACKEY, M. D.

I have said that the operative art is symbolized - that is to say, used as a symbol - in the speculative science. Let us now inquire, as the subject of the present essay, how this is done in reference to a system of symbolism dependent for its

construction on types and figures derived from the temple of Solomon, and which we hence call the "Temple Symbolism of Freemasonry."

Bearing in mind that speculative Masonry dates its origin from the building of King Solomon's temple by Jewish and Tyrian artisans, *) the first important fact that attracts the attention is, that the operative masons at Jerusalem were engaged in the construction of an earthly and material temple, to be dedicated to the service and worship of God - a house in which Jehovah was to dwell visibly by his Shekinah, and whence he was, by the¹ Urim and Thummim, to send forth his oracles for the government and direction of his chosen people.

Now, the operative art having, for us, ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity - where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion is to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish temple.

This spiritualizing of the temple of Solomon is the first, the most prominent kind most pervading of all the symbolic instructions of Freemasonry. It is the link that binds the operative and speculative divisions of the order. It is this which gives it its religious character. Take from Freemasonry its dependence on the temple, leave out of its ritual all reference to that sacred edifice, and to the legends connected with it, and the system itself must at once decay and die, or at best remain only as some fossilized bone, imperfectly to show the nature of the living body to which it once belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress towards

spiritual elevation. As soon as a nation emerged, in the world's progress, out of Fetishism, or the worship of visible objects, - the most degraded form of idolatry, - its people began to establish a priesthood and to erect temples. ²

The Scandinavians, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual and the objects of their polytheistic worship, all were possessed of priests and temples. The Jews first constructed their tabernacle, or portable temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which is now the subject of our contemplation. The mosque of the Mohammedan and the church or the chapel of the Christian are but embodiments of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the material temple to a science of symbolism would be an easy, and by no means a novel task, to both the Jewish and the Tyrian mind. Doubtless, at its original conception, the idea was rude and unembellished, to be perfected and polished only by future aggregations of succeeding intellects. And yet no biblical scholar will venture to deny that there was, in the mode of building, and in all the circumstances connected with the construction of King Solomon's temple, an apparent design to establish a foundation for symbolism. ³

Theologians have always given a spiritual application to the temple of Solomon, referring it to the mysteries of the Christian dispensation. For this, consult all the biblical commentators. But I may particularly mention, on this subject, Bunyan's "Solomon's Temple Spiritualized," and a rare work in folio, by Samuel Lee, Fellow of Wadham College, Oxford, published at London in 1659, and entitled "Orbis Miraculum, or the Temple of Solomon portrayed by Scripture Light." A copy of this scarce work, which treats very learnedly of "the spiritual mysteries of the gospel veiled under the temple," I have lately been, by good fortune, enabled to add to my library.

I propose now to illustrate, by a few examples, the method in which the speculative Masons have appropriated this design of King Solomon to their own use. To construct his earthly temple, the operative mason followed the architectural

designs laid down on the Trestleboard, or tracing-board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

The trestle-board becomes, therefore, one of our elementary symbols. For in the Masonic ritual the speculative Mason is reminded that, as the operative artist erects his temporal building, in accordance with the rules and designs laid down on the trestle-board of the master workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the grand Architect of the universe, in those great books of nature and revelation, which constitute the spiritual trestle-board of every Freemason.

The trestle-board is, then, the symbol of the natural and moral law. Like every other symbol of the order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unfaltering integrity to that explanation

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Masonic Advice



by Jeff Peace

1. Don't get lost or confused in the allegory. It is a veil designed to conceal not to reveal.
2. The rituals from the 1730's illustrate the clearest and most direct path.
3. Remember that it is a Peculiar System of Morality Veiled in Allegory and Illustrated by Symbols.
4. Always keep in mind that it was designed to be progressive and develop along side human understanding.
5. There are three levels of symbolism. Don't assume anything based on a superficial understanding.
6. The Word can be discovered with only the Three Symbolic Degrees.
7. The Constitutions of 1723 are more than what they appear.
8. Time and language represent barriers to you that did not exist 300 years ago.
9. Roses with thorns are more valuable than G's.
10. The North is literally Dark.

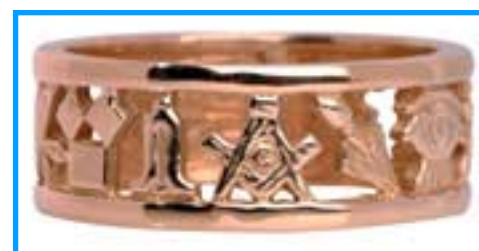


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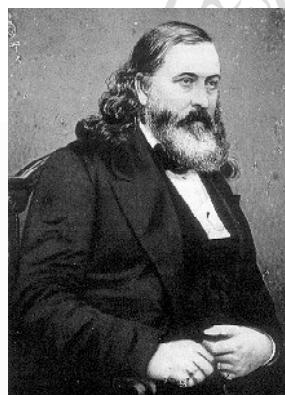
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Orientation

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him, and to restore as much as possible the equilibrium between **yin** and **yang**.

*The first of these two orientations can be called 'polar', in contrast to the second, which is 'solar'. In the first, man faces towards the Pole Star; North, or 'pinnacle of heaven', with the east to his right and the west to his left. In the second case he faces towards the Sun at the meridian, with the East to his left and the West to his right. Here we have the explanation for an apparent anomaly in the Far-Eastern tradition which can be very disconcerting for those who are not aware of its cause."*²

Of course, when we speak of left and right, we must consider these terms vary, depending on the prospective we are considering. Usually, left and right are those of the observer. So, for example, in the Kabbalistic diagram showing the 'sephirothic tree', the right pillar and the left pillar are respectively to one's right and to one's left looking at the diagram.

In the western tradition, the right side is favourable. In old Greek *dexios*, from the Latin *dexter*, meaning 'skilled' or able to act well. The English 'right' evokes the Plumb of the Great Architect and Justice. To the contrary *laevus*, left, is joint to the Greek *laios*, which means "bent toward earth," and therefore the evocation of 'cripple' or 'wounded'.

Before we go on to the next concept, we should look at the scalene triangle, which will be important. A scalene triangle is a triangle with a different length on each side. The word scalene comes from the Greek *skalénos*, which means unequal and tortuous, and so evokes the concept of deviousness.

In China, in ancient times left was considered the preeminent side: "In matters that are favorable (or of good omen) the left is placed uppermost, but in affairs that are ill-omened, the right"³. There was a change thereafter, probably in correspondence of a change of dynasty. In any case, whichever orientation is adopted – polar or solar, so to have East respectively to the right side or to the left one – East is invariably the most important side, it being considered the source of light.

The foregoing explains the reason why in Masonic symbolism the Lodge is not supposed to have any windows or light in the North (this being the side that never directly receives solar light), a place that is Masonically in darkness. There is, however, light in the East, South and West, which correspond to the three 'stations' of the Sun, and of the three principle officers of the lodge, the Worshipful Master, the Senior and Junior Wardens.

Actually, the Worshipful Master seats at East, but in the Operatives' tradition the Solomon's throne was put at West, so to face the 'rising sun'. I could not find any explanation for this inversion. Maybe the Worshipful Master, so doing, intended to receive the light and the energy of the sun, as a container, to later avail himself of these gifts during the construction of the edifice.

* * *

Another issue directly related to orientation is the direction of ritual circumambulation. The direction determines whether the orientation is 'polar' or 'solar' (using these words in the sense in which we used them above). A diagram will help us to understand this matter better.

Figure 1 shows the direction in which the stars

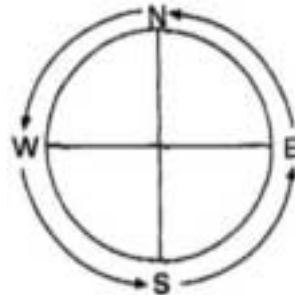


Figure 1

appear to orbit the pole when man faces the North; Figure 2 shows the direction of the apparent movement of the sun for an observer facing South.

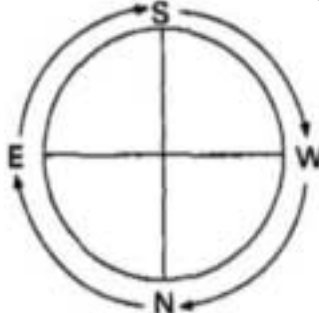


Figure 2

In the first case, the perambulation is performed keeping the centre to one's left, thus counter clockwise, called "widdershin" in Middle Low German, a word which literally means "to go against". In figure 2, the perambulation is performed keeping the centre of the lodge on one's right (called "pradakshina" in Sanskrit and "deosil" in Gaelic), and is a clockwise movement.

This second modality is the one adopted chiefly in the Hindu and Tibetan traditions, while the former is found mainly in the near eastern and western tradition. Bro. Guénon noted "it is perhaps not without interest to point out that the direction of these circumambulations proceeding respectively from left to right and from right to left also corresponds to the direction of the script in the sacred languages of these same traditional

forms. In the present form of Masonry, the direction of the 'circumambulations' is 'solar'; but it seems on the contrary to have been 'polar' in the ancient 'operative' ritual"⁴.

Bound up with this difference of the ritual circumambulation is the question of whether the walker should start out with the right or left foot. According to Bro. Guénon, it is "obvious that the foot which has to be put forward first will be the one opposite to the side facing in towards the centre of the circumambulation;" that is, starting off on the right foot in the case of figure 1 traveling counter-clockwise, and with the left in the case of figure 2, traveling clockwise.

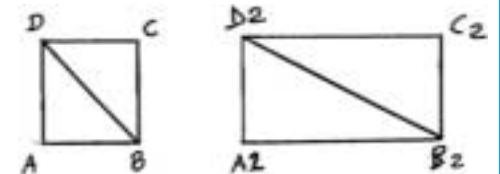
This tradition seems to be generally the case, even when it is not strictly speaking a question of circumambulation as such. It is more likely simply an indication of the predominance of either the 'polar' or the 'solar' perspective. In other words, whether the ritual is to start with the left and travels counter-clockwise or with the left and travel clockwise, the unwritten tradition of the culture.

This predominance may be associated with a particular traditional form, or it can sometimes even vary at different periods in the span of existence of one and the same tradition."⁵ One can see many examples of this in how one is supposed to approach the altar, starting with the left foot in Western and near eastern tradition, and with the right in far eastern traditions. It can also be seen in military rank and file marching, where in the west, soldiers always start off with the left foot, a deeply ingrained and really unnoticed behavior.

* * *

The last – and complementary question – is whether Brethren have to square the Temple when they walk inside it. In my opinion they should, for the following reasons.

The Temple's shape is a rectangle, built in 1:2 ratio. If we trace the diagonal, we obtain two right triangles. From the Pythagorean Theorem, we know that in any right triangle, the square of the length of the hypotenuse (the side of a right



Conversely, the metric value of the hypotenuse shall be equal to its square root. In the first figure, assuming 1 as length of each side, it shall be one, in the second figure it shall be square root 5 ($1^2+2^2=1+4=5$), which is equal to 2,2360. This number corresponds to the proportion with which

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Orientation

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the various parts of the human body develop in man's phase of growth. By squaring the Temple we are therefore reminded of this reality, thus strengthening the idea of progressive growth at intellectual, moral and spiritual level.

Orientation, perambulation and squaring are therefore just three phases of the same process. In order to catch energy, to balance it inwardly in respect of the 'centre' and eventually to use it for the harmonic construction of our Temple, the beauty of which will recall us the true splendour of Truth.

- 1 See *Chain of Union*, in this Review, issue 7, July 2006
- 2 René Guénon, *The Great Triad*, Quinta Essentia, Cambridge 1991 p. 51
- 3 *Tao Te Ching*, chapter 31.
- 4 René Guénon, *The Solstitial Doors*, in *Symbols of Sacred Science*, footnote 5, Sophia Perennis, Hillsdale NY, 1991.
- 5 René Guénon, *The Great Triad*, cit. p. 56



Silence

Continued from Page 3

alcoholic and expecting him not to drink.

Our founding fathers did not create a perfect system. The system they created works with two parts. "Leaders/Title Seekers" and Brothers. What they did not realize is that the Brothers would stop keeping the "Leaders/Title Seekers" in order.

They thought amendments would be used to better the constitution, but didn't realize amendments would be used to limit the individual Lodges. They did not plan for elected brethren to lie to the brothers and those brothers allowing it.

They did not think you all would stand back while our own young Brothers struggle and get beat up, and be expected to support any Grand Lodge Function. The founding fathers did not plan for the silence of the Brethren.

If the current "Leaders/Title Seekers" would have been there in 1776 and tried to introduce a "Young Brothers Silence Act" they would have been hung in the streets, you can believe that!

Our system becomes more and more corrupt with each new "Leaders/Title Seekers". The lies get bigger. None of the last group of "Leaders/Title Seekers" would have been worthy in the beginning days.

They have done nothing but help destroy masonry. They have lied to the masons. They have lied to your face and walked away smiling. We the brethren have been seduced into allowing our "Leaders/Title Seekers" to stay drunk on Titles

and Power, taking us from the greatest Fraternity to the weakest.

We supposedly elected these "Leaders/Title Seekers". Is it a little strange that everything masonry was taught to watch for has been allowed by those that have been warned?

The brothers of masonry are not innocent at all. We have the power to keep our "Leaders/Title Seekers" in order. We have the power and the right (and responsibility!) to place and remove anyone in elected office.

We, the brethren, are supposed to control of the game. Yet, we allow them to do as they will. The masons who sit in silence are as guilty as the masons who do the deeds.

Blue Lodges are getting raped every which way they turn. This was once a fraternity that could not keep silent. There was a time when we made sure masons were heard.

Unions were very Masonic, in the past anyway. Even if you are not pro union, you have to admit, it is Masonic in nature. Unions at the upper levels have become nothing more than a business for profit.

They have been taking the money of their members for years. At one time Unions were all about doing what it had to do to get the point across. Now, it's all about money. How is it that our unions sit back while Americans are losing wages, benefits and even jobs?

Since when did the working class become afraid of standing up? The strange thing is, most union members claim to be democrat and vote democrat. They praise Clinton for being such a great president. They refuse to look at the fact that Clinton signed NAFTA into action. How is that for union? How is it that Americans fail to see the power being stolen from their hands?

You can't just wait for a "Leaders/Title Seekers" to decide it is enough. That's not going to happen. Are we waiting for somebody honest to be elected a "Leaders/Title Seekers"?

Listen, it is not going to happen!! We have to *make* them be honest. If we want results, it will take action on our part. We have to take to the streets with our grievances. Petitions will not get us anywhere. Apologies will not fix anything. We have to take action, the time is Now!

"Leaders/Title Seekers" can not get elected without masons. That is something our founding fathers knew. It is something masonry has forgotten. While you sit their in silence and wait for somebody else to do something about it, you lose more power. Stand up and be ready to fight! Are we masons?

But the sound of silence is so loud...

We have no rights and no power. We have become

weak. The rest of the brethren wait in anticipation to see what we will do. Nothing?

Recently I was "admonished", briefly for standing up for myself and Brethren. I am no criminal, and I have no record. The alleged accusations did not stick. But what happened?

I spoke up at Grand Lodge for "The Other Lodge," and was "accused" of maybe fraudulently registering and asked to maybe step down. That was not about to stop me from defending myself and Brothers.

I used my right to speech to defend myself and also used my right not to speak to defend myself. Using my rights and quoting code, answering questions honestly, but because they were not what they hoped to hear, it was called "Your In Trouble Buddy".

This of course was just a scare tactic. They hoped by siccing a Past Master on me, I would fear them and say what they wanted to hear or step down. The problem is, I don't scare too easily. Fear is used to enslave masons.

I will not be a slave to the "Leaders/Title Seekers". I am sure this has worked on many other masons in this particular district. They did not count on the will of myself. Masons who know me told me how it was nuts for me to do such a thing. I don't think so, if exercising my rights is crazy, I don't want to be sane!

My case is irrelevant and really nobody's business, so why would I bring it up? Because I refuse to be silent. I refuse and if the rest of the Brethren would refuse to be silent, we would get something done.

There are many who think like me and act like me, but only a few who speak like me. The silence is much too loud. Masonry needs to realize what made us a great Brotherhood.

It's not the Ritual that we force in order to compete with other Groups or distractions. It is not the Jewelry/Titles. It is not the Temples. It is the will. It is the Universal Brotherhood. It is the belief that if your distressed and worthy, relief really is there. It is the ability to think for yourself. It is the guts to speak up.

The world once respected masonry for what it was. A fraternity who would jump to help others, and a brotherhood of masons who would not allow anyone to tread on their Brotherly Love, Truth and Equality, foreign or domestic. We were known as the greatest Fraternity because of our Brotherly Love, Truth and Equality and defense of it. When we become a Fraternity of slaves to fear, there is nothing to admire!

If we remain silent, nobody will know anything

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Silence

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is wrong.

"In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist.

Then they came for the Jews, and I didn't speak up because I wasn't a Jew.

Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist.

Then they came for the Catholics, and I didn't speak up because I was a Protestant.

Then they came for me, and by that time no one was left to speak up." ~ Martin Niemoller

* * *

"...If all men had always obeyed with all their hearts, the mild and gentle teachings of Masonry, that world would always have been a paradise; while Intolerance and Persecution make of it a hell.

For this is the Masonic creed: BELIEVE, in God's infinite benevolence, wisdom and justice; HOPE, for the final triumph of good over evil, and for the Perfect Harmony as the final result of all the concords and discords of the Universe; and be CHARITABLE, as God is, towards the unfaith, the errors, the follies and the faults of men; for all are one great Brotherhood."

Albert Pike, The Meaning of Masonry, 1858

J. Thomas Coste Jr.

Rocky River # 703 PM

Halcyon # 498 Plural member, Ritual Director

Cunningham Chapter # 187 King

Cleveland Council # 36

Forest City Commandery # 40 (remitted my dues)

32d degree Valley of Cleveland Scottish Rite

Al Koran Shrine

Krazy Kops parade unit

GL of Ohio

The inspiration for this piece came from Larry

Steele, a Brother in God

http://www.geocities.com/lsteele_95/

Attendance

Continued from Page 4

as well as the man to whom Masonry makes great appeal. Do not condemn him because he has become a member of the fraternity and found it not to his liking. At least there is something in his heart which was not there before.

"And let me tell you something, my brother. There are many, many men who become Masons, in the sense that they join a lodge and pay dues, although

they never attend, who do good Masonic work. There is Filby, for instance. Filby has been a member of this lodge twenty years and has never been in it, to my knowledge, since the day he was raised. I don't know why. I rather think he was frightened, and showed it, and has been afraid of being laughed at, now that he knows there was nothing to be frightened about. But there was never need for money that Filby didn't contribute; there was never a committee appointed to work on the Masonic Home that Filby didn't head. There was never any work to be done outside the lodge that Filby didn't try to help do it. He is a good Mason, even if he doesn't attend lodge.

"And there are lots of young men who join the fraternity and neglect their lodge in early years, who turn their hearts towards it in later years; boys who are too fond of girls and dances and good times to spend a moment in serious thought while they are just in the puppy age, who grow up finally to become thoughtful men, turning their hearts toward the noble teachings of this fraternity and becoming most ardent lodge members and attenders.

"Oh, no, my brother, never weep because we have but a portion of our membership at a meeting. Be glad we have so many; be happy that those who come, come so regularly and enthusiastically, be proud that there is such a large number of men content to sit through the same degrees year after year to learn what they can, let sink deeper the hidden beauties of the story, absorb a little more of that secret doctrine which lies behind the words of the ritual.

"Masonry is not for yesterday, for today, for tomorrow alone. She is for all the ages to come. The Temple Not Build With Hands cannot be built alone by you and me, nor in a day, nor yet a century. And remember that the stone rejected by the builder was finally found the most necessary of them all. Perhaps the man who doesn't come now to lodge may be the most earnest and powerful Mason of tomorrow. Only the Great Architect knows. Masonry is His work. Be content to let it be done His way."

Tranquility

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fraternity, as do all lodges. Additionally, we desire to improve the wellbeing of children, to provide charitable assistance to worthwhile endeavors, and to have good fellowship with our members and guests.

If you are interested in joining Tranquility Lodge, please go to the following web address: <http://tl2k.org/joining.htm>. If you don't know a member of Tranquility Lodge, don't worry! Send the completed form to me (Don Sargent, 165 CR 509, Nacogdoches, TX 75961) and I'll get everything handled for you. Better yet, come to the meeting at Arlington Lodge and give it to me personally.

If you have interest in having a short program about Tranquility Lodge, have you're WM contact me, and I will work on arranging a speaker. My e-mail address is dcargent@cox.net and my telephone number is 936-564-7248. Additionally, a great deal of information can be found our web site at <http://tl2k.org/>. If you have any questions, please feel free to contact me. I look forward to working with you and meeting you at the upcoming meeting on October 21 at Arlington Lodge.

Initiatic

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already expressly noted, this transmission does not and cannot have anything 'magical' about it for the very reason that it is essentially a matter of a spiritual influence, whereas everything of a magical order is concerned exclusively with the manipulation of psychic influences. Even if it happens that the spiritual influence is accompanied secondarily by certain psychic influences, this changes nothing, for it amounts to no more than a purely accidental result, due only to the correspondence that always necessarily obtains between different orders of reality; in all cases, initiatic rites do not act on or by means of these psychic influences, but stem solely from spiritual influences, and precisely insofar as they are initiatic, could not have any *raison d'être* outside of the latter. The same is also true moreover in the exoteric domain concerning religious rites;³ and regarding these as well as initiatic rites, whatever differences there may be between spiritual influences, either in themselves or with respect to the various ends to which they are directed, it is still properly a matter of spiritual influences. This suffices to show that they have nothing in common with magic, which is only a secondary traditional science of an altogether contingent and even of a very inferior order, and which is, we repeat, entirely foreign to everything that has to do with the spiritual domain.

We now come to what seems the most important point, one that touches most closely on the very root of the question, which, seen from this angle, might be formulated thus: nothing can be separated from the Principle, for if it were it would truly be without existence or reality, even in the smallest degree; how then can one speak of an affiliation, whatever may be the intermediaries by which it is effected, for ultimately this could only be conceived of as a link to the Principle itself, which, to take the word in its literal meaning, seems to imply the reestablishment of a link that had been broken?

A question of this type is quite similar to another that has also been asked: Why do we need to make an effort to attain Deliverance, since the 'Self' (Atmâ) is immutable and remains always the same, and could not in any way be modified or affected

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Initiatic

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by anything whatsoever? Those who raise such questions show that they have stopped at a much too exclusively theoretical and thereby one-sided view of things, or else that they have confused two points of view which, however, are clearly distinct, although complementary to each other in a certain sense—the principal point of view and that of manifested beings.

Assuredly, from the metaphysical point of view one could if need be confine oneself to the principal aspect only and as it were neglect all the rest; but the properly initiatic point of view, on the contrary, must start from conditions that are those of manifested beings here and now, and more precisely, of human individuals as such, the very conditions, that is, from which it would have them liberate themselves. Thus it must necessarily take into consideration, and this is what distinguishes this point of view from that of pure meta-physics, what might be called a 'state of fact', and in some way link it to the principal order.

To avoid any ambiguity on this point we should say this: it is evident that in the Principle nothing could ever be subject to change, and so it is not the 'Self' that must be liberated, since it is never 'conditioned' or subject to any limitation, but rather the 'ego', and it can only be liberated by dissipating the illusion that makes it seem separate from the 'Self'. Similarly, it is not really the link with the Principle that must be reestablished, since it always exists and cannot cease to exist,⁴ but for the manifested being, it is the effective consciousness of this link that has to be realized; and, in view of the present condition of humanity, there are no other possible means for this than those provided by initiation.

Hence one can understand that the necessity for an initiatic affiliation is not one of principle but only of fact, though one that is nonetheless rigorously indispensable in our present state and which we are consequently obliged to take as a starting-point. Besides, for the men of primordial times initiation would have been useless and even inconceivable, since spiritual development in all its degrees was accomplished among them in an altogether natural and spontaneous way by reason of their proximity to the Principle. As a result of the 'descent' that has occurred since then, in conformity with the inevitable process of all cosmic manifestation, the conditions of the cyclic period in which we find ourselves at present are altogether different, and this is why the restoration of the possibilities of the primordial state is the first of the goals that initiation sets for itself.⁵

It is therefore in taking account of these conditions such as they are in fact that we must affirm the necessity of an initiatic affiliation, and not in a general way and without further qualification as to the conditions of the age or, even more, of the world concerned, in this connection we would call

attention more especially to what we have said elsewhere about the possibility that living beings might be born of themselves, without parents.⁶ This 'spontaneous generation' is indeed a possibility in principle. We can very well conceive a world where it would actually be so; but this is not an actual possibility in our world, at least, to be more precise, in its present state.

It is the same for the attainment of certain spiritual states, which moreover is also a kind of 'birth',⁷ and this comparison seems both the most exact and the best suited to help us understand what is involved. In the same order of ideas, we will also say this: in the present state of our world, the earth is unable to produce a plant of itself spontaneously, except from a seed deriving necessarily from a pre-existing plant.⁸

Nevertheless the former case must have obtained at one time, for otherwise there could have been no beginning, although at present this possibility is no longer among those susceptible of manifestation. In the conditions in which we now in fact exist, no one can reap without first having sown, and this is just as true spiritually as it is materially; now, the seed that must be planted in our being in order to make possible our subsequent spiritual development is precisely the influence which, in a state of virtuality and 'envelopment' exactly comparable to that of a plant seed,⁹ is communicated to us by initiation.¹⁰

At this point it will be profitable to point out an error of which several examples have turned up recently: some people believe affiliation with an initiatic organization is in some way merely a first step 'toward' initiation. This would only be true on condition we clearly specify this is the case with effective initiation. The people in question do not make any distinction between virtual initiation and effective initiation, and perhaps do not even have the faintest notion of such a distinction, which, however, is of the greatest importance. One might even say, it is altogether essential. Besides, it is quite possible they have been more or less influenced by certain conceptions of occultist or Theosophist provenance concerning the 'great initiates' and other things of this kind, which are assuredly apt to cause or maintain many confusions.

In any case, such people obviously forget initiation is derived from *initium*, a word properly meaning 'entrance' and 'beginning'. It is the entrance into a way that will be traversed thereafter, or again the beginning of a new existence in the course of which possibilities of another order will be developed, possibilities beyond the narrow confines of the ordinary life. Understood in its strictest and most precise sense, initiation is in reality nothing other than the initial transmission of a spiritual influence in its seed state, or in other words, initiatic affiliation itself.

Recently, another question concerning initiatic affiliation has been raised, but to correctly assess

its scope we should first of all say that it particularly concerns cases where initiation is obtained outside the ordinary and normal channels.¹¹ It must be clearly understood: such cases are never anything but exceptional, and they occur when certain circumstances render normal transmission impossible, since their *raison d'être* is precisely to substitute in some measure for that transmission.

We say 'in some measure' because such a thing can only happen with individuals possessing qualifications far beyond the ordinary and aspirations strong enough to in a way attract to themselves the spiritual influence they would not find if left to their own devices. Also, because for such individuals it is even rarer still, for lack of the assistance provided by constant contact with a traditional organization. The results obtained through such an initiation are anything but fragmentary and incomplete.

This cannot be insisted on too much, and yet to speak of such a possibility is nevertheless perhaps still not entirely without danger, if only because too many people have a tendency to entertain illusions in this regard. Let an event occur in their lives a little extraordinary, or so it seems to them, but is really rather commonplace, and they interpret it as a sign that they have received this exceptional initiation!

Present-day Westerners in particular are all too easily tempted to seize upon the flimsiest pretext of this kind in order to dispense with a regular affiliation. This is why we are quite justified in insisting that as long as this latter is not in fact impossible to obtain, one should not expect to receive any other kind of initiation apart from it.

Another very important point is this: even in such a case, affiliation with an initiatic 'chain' and the transmission of a spiritual influence is always involved. Whatever may otherwise be the means or modalities, which no doubt can differ greatly from what they are in normal cases. They may, for example, imply an activity outside of the ordinary conditions of time and place. At any rate, there is necessarily a real contact, which assuredly has nothing in common with 'visions' or reveries that arise only from the imagination.¹²

In certain well-known cases, such as that of Jacob Boehme, to which we have alluded elsewhere,¹³ this contact was established by an reappearance thereafter; whoever this personage may have been,¹⁴ what we have here is a perfectly 'positive' fact, and not simply a more or less vague and ambiguous 'sign' to be interpreted as one likes. It is must be understood an individual initiated by such means may not have any clear awareness of the true nature of what he has received or to what he has thus been affiliated. What is more, lacking 'instructions' that could enable him to gain some idea, however imprecise, on all of this, he himself may be quite incapable of explaining the matter.

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Magnum Opus

Albert Pike

In 1857, Albert Pike published his Scottish Rite rituals of the 4th to 32nd

Initiatic

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He may not even have heard of initiation, the word and the thing itself being totally unknown in his milieu, but this is basically of small concern and obviously does not in any way affect the reality of that initiation itself, provided we understand that this kind of initiation presents certain inevitable disadvantages with respect to normal initiation.¹⁵

Having said this, we now came to the question alluded to previously, for these few remarks enable us to answer it more easily: is it not possible that certain books, of which the contents are of an initiatic order, can, for particularly qualified individuals who study them with the requisite frame of mind, serve by themselves as vehicles for the transmission of a spiritual influence, so that in such an instance their reading would suffice, without there being any need for direct contact with a traditional 'chain', to confer on them an initiation of the type mentioned above?

The impossibility of an initiation through books is yet again a point we thought we had sufficiently explained elsewhere, and we must admit that we had not anticipated that the reading of any books whatsoever could be envisaged as constituting one of those exceptional ways that sometimes replace the ordinary means of initiation. Besides, even outside of those particular and special cases where it is properly a matter of the transmission of an initiatic influence, there is here something clearly opposed to the fact that an oral transmission is always and everywhere considered a necessary condition of true traditional teaching, so much so that putting this teaching in writing can never dispense with it,¹⁶ and this because, to be really valid, its transmission implies the communicating of a 'vital' element as it were, for which books could not serve as a vehicle.¹⁷ But what is perhaps most astonishing is that this question was raised in connection with a passage about 'bookish' studies (a passage in which we thought that matters were explained with sufficient clarity to preclude any misunderstanding), where we indicated that precisely those books having an initiatic content were apt to give rise to such misunderstandings;¹⁸ and as it would not seem useless to return to this topic and to explain more completely what we had wanted to say.

It is obvious that there are many different ways of reading one and the same book, and that the results will vary accordingly; in the case of a tradition's sacred scriptures, for example, a person who is profane in the most complete sense of the word, such as the modern 'critic', will view it only as 'literature; from which he will only be able to derive that kind of exclusively verbal knowledge which constitutes pure and simple erudition, without the addition of any real comprehension of even the most exterior kind, since he does not know and does not even ask whether what he is reading is the expression of a truth; and this is the kind of knowledge that can be qualified as 'bookish' in

the strictest sense of the term. Anyone affiliated to the tradition in question, even if he knows only its exoteric side, will already see something altogether different in its scriptures, although his comprehension may still be limited to the literal sense alone; but what he finds there will be incomparably more valuable for him than any erudition, and this remains equally true for those at the lowest level, who, through an incapacity to understand doctrinal truths, regard them simply as rules of conduct which at least enable them to participate in the tradition to the extent of their possibilities.

And yet someone like the theologian who aims at assimilating the exoterism of the doctrine as completely as possible and is thus situated at a very much higher level, is still only concerned with the literal sense, and may not even suspect the existence of other more profound meanings—in short, those of esoterism—whereas on the contrary someone having no more than a theoretical grasp of esoterism will, with the help of certain commentaries or otherwise, be able to begin to perceive the plurality of meanings contained in the sacred texts, and hence be in a position to discern the 'spirit' hidden beneath the 'letter'; his comprehension therefore will be of a much more profound and lofty order than that which is aspired to by the most learned and accomplished of the exoterists. The study of such texts can then form an important part of the doctrinal preparation that normally must precede all realization; but if the one devoting himself to this does not also receive an initiation, he will always be left with an exclusively theoretical knowledge, no matter what predisposition he brings to it, which no amount of study will of itself enable him to surpass.

If instead of the sacred scriptures we consider certain writings of a properly initiatic character, as for example those of Shankarâchârya or Muhyi 'd-Din ibn al-'Arabi, we could, except on one point, say almost exactly the same thing, and so, to take one instance, the only gain that an orientalist could derive from reading them would be to know that such an author (indeed, they are for him 'authors' and nothing more) has said such or such a thing; furthermore if he wishes to express this material in his own words rather than resting content to repeat it verbatim by a simple act of memory, there is the greatest risk that he will deform it, since he has not assimilated its real meaning to any degree. This only differs from what we mentioned earlier in that there is no longer any reason to consider the case of the exoterist since these writings relate to the esoteric domain alone and as such are entirely beyond his competence; were he truly able to understand them, he would by that very fact already have crossed the boundary separating exoterism from esoterism, and then we would in fact be in the presence of a 'theoretical' esoterist, of whom we could only repeat unaltered what we have already said on this subject.

Nothing remains now but to focus on one last difference, which however is not the least

important from our present point of view: this is the difference between the reading of one and the same book by both the 'theoretical' esoterist just mentioned (who, we will suppose, has not yet received any initiation) and by someone who already possesses an initiatic affiliation. The latter will naturally see in it things of the same order as the former, though perhaps more completely, and above all they will appear to him in a different light as it were; moreover, it goes without saying that as long as his is only a virtual initiation, he can do no more than simply pursue, to a more profound degree, a doctrinal preparation that had remained incomplete until then; but it is altogether different once he enters into the way of realization. For him the content of the book is then properly no more than a support for meditation, in the sense one might call 'ritual', and in exactly the same way as the various kinds of symbols he uses to assist and sustain his inner work; surely it would be inconceivable for traditional writings, which by their very nature are necessarily symbolic in the strictest sense of this term, not to play such a role as well.

Beyond the 'letter', which has now as it were disappeared for him, he will truly see nothing but the 'spirit', and thus possibilities altogether different from those inherent in a simple theoretical understanding will be as open to him as when he meditates by concentrating on a mantra or a ritual yantra. But if this is so, it is only, we repeat, by virtue of the initiation received, which constitutes the necessary condition without which, whatever qualifications an individual might otherwise possess, there cannot be the slightest beginning of realization—which in short amounts simply to saying that every effective initiation necessarily presupposes a virtual initiation. And we can add further that if it happens that someone meditating on an initiatic piece of writing really enters into contact by its means with an influence emanating from the author thereof (which is in fact possible if the writing originates in a traditional form, and especially from the particular 'chain' to which he himself is attached), this too, far from taking the place of an initiatic affiliation, can on the contrary never be anything but a consequence of a prior affiliation.

However we look at it, there can be absolutely no initiation through books, but only, under certain circumstances, an initiatic use of books, which is obviously something altogether different. We hope that this time we have sufficiently stressed this point so that not even the slightest ambiguity remains, and that no one will continue to think that there might be something here which lends itself, even if only under exceptional circumstances, to dispensing with the need for an initiatic affiliation.

References

- 1 See *Perspectives on Initiation*, especially

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- chaps. 5 and 8
- 2 One could say in a general way moreover that in the conditions of an age like ours it is almost always the truly normal case that from the traditional point of view appears as the exception.
 - 3 It goes without saying that the same holds true for exoteric rites in traditions other than those clothed in a religious form; if we speak more particularly of religious rites here, it is because, in this domain, they represent the most generally known case in the West.
 - 4 This link is basically none other than the *Sūtrātma* of the Hindu tradition, which we have mentioned in other studies.
 - 5 On initiation considered in connection with the 'lesser mysteries' as enabling the accomplishment of a 're-ascend' of the cycle by successive stages back to the primordial state, cf. *Perspectives on Initiation*, chap. 40.
 - 6 *Perspectives on Initiation*, chap. 4.
 - 7 In this regard there is hardly need to recall everything we have said elsewhere on initiation considered as a 'second birth'; moreover, this manner of envisaging things is common to all traditional forms without exception.
 - 8 Let us point out, without being able to stress the point just now, that this is not unrelated to the grains of wheat of Eleusis, or, in Masonry, to the password of the grade of Companion; the initiatic application is moreover obviously closely related to the idea of 'spiritual posterity'!. In this respect it is perhaps not without interest to note also that the word 'neophyte' means literally 'new plant'.
 - 9 It is not that the spiritual influence in itself can ever be in a state of potentiality, but that the neophyte receives it in a manner somehow proportioned to his own state.
 - 10 We could even add that, by reason of the correspondence that obtains between the cosmic order and the human order, there can be between the two terms of comparison that we have just indicated not just a similarity, but a much closer and more direct relationship, of such a nature as to justify it even more completely; and from this we can begin to see that the biblical text in which fallen man is represented as condemned to being no longer able to harvest anything from the soil without hard labor (Gen. 3a7-19) may well correspond to a truth, even in its most literal sense.
 - 11 The explanatory note added to a passage of *Pages dédiées à Mercure d'Abdul-Hadi (Études Traditionnelles, August 1946, pp 318-9)* and reproduced in the appendix to the present volume refers to these cases.
 - 12 It should be kept in mind further that when questions of an initiatic order are involved one cannot be too distrustful of the imagination; whatever has to do only with 'psychological' or 'subjective illusions is completely worthless

in this respect, and should not be allowed to intervene in any way or to any degree.

- 13 *Perspectives on Initiation*, chap. 10.
- 14 It may have been an instance, though certainly not necessarily so, of the appearance assumed by an 'adept' acting, as we were just saying, outside of the ordinary conditions of time and place. To better understand possibilities of this order, cf. *Perspectives on Initiation*, chap. 42.
- 15 Among other consequences, these disadvantages often give the initiate, especially as regards his manner of expression, a certain exterior resemblance to the mystics, which may even cause him to be taken as such by those who do not go to the heart of things, as was precisely the case with Jacob Boehme.
- 16 In a book the content itself, as a body of words and sentences expressing certain ideas, is therefore not the only thing that really matters from the traditional point of view.
- 17 It might be objected that according to some accounts referring especially to the Rosicrucian tradition, certain books were charged with influences by the authors themselves, which is indeed possible for a book as well as for any other object; but even admitting the reality of this fact, it could in any case only be a question of specific copies especially prepared to that end; moreover, each of these copies would have been destined exclusively for a given disciple, to whom it was directly entrusted, not to take the place of an initiation, which that disciple would have already received, but solely to furnish him with more effective help when, in the course of his personal work, he would use the content of the book as a support for meditation.
- 18 *Perspectives on Initiation*, chap. 34.

anything to offend them?" "

But Bingham kept writing visa after visa, saving life after life. Among the many he saved were artist Marc Chagall, philosopher Hannah Arendt — and hundreds of Elly Shermans.

The lesson of that day, says Sherman, is one which will continue to be passed on to the children and grandchildren in her own family.

"The story tells itself — basically, one should stand up to evil," she says. "When so many others are working hard to kill you, one man can be strong enough to do what is the right thing to do ... God, it is so wonderful!"

It's also a reminder. Sometimes the most effective acts of courage unfold in ways unseen.



Symbol

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which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament, or the Koran. Masonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is, that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be preserved, and, in some rational way, interpreted, that it peremptorily excludes the Atheist from its communion, because, believing in no Supreme Being, no divine Architect, he must necessarily be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

But the operative mason required materials wherewith to construct his temple. There was, for instance, the rough ashlar - the stone in its rude and natural state - unformed and unpolished, as it had been lying in the quarries of Tyre from the foundation of the earth. This stone was to be hewed and squared, to be fitted and adjusted, by simple, but appropriate implements, until it became a perfect ashlar, or well-finished stone, ready to take its destined place in the building.

Here, then, again, in these materials do we find other elementary symbols. The rough and unpolished stone is a symbol of man's natural state - ignorant, uncultivated, and, as the Roman historian expresses it, "groveling to the earth, like the beasts of the field, and obedient to every sordid appetite;"²⁴ but when education has exerted its salutary influences in expanding his intellect, in restraining his hitherto unruly passions, and purifying his life, he is then represented by the perfect ashlar, or finished stone, which, under the skilful hands of the workman, has been smoothed,

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Hero

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Sherman's family, at the time the visas were issued, had already received an order to report to a concentration camp within two days.

And it was those two days which were the last two days that Hiram Bingham was still the vice consul in Marseilles - handing out visas to people who were not supposed to get them.

They weren't supposed to because in 1940 it wasn't American policy to use visas to rescue Jews in danger because of the Nazis.

In comments recorded by his granddaughter, Bingham recalled being ordered to stop.

"My boss," Bingham recalled, "said 'The Germans are going to win the war. Why should we do



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and squared, and fitted for its appropriate place in the building.

Here an interesting circumstance in the history of the preparation of these materials has been seized and beautifully appropriated by our symbolic science. We learn from the account of the temple, contained in the First Book of Kings, that "The house, when it was in building, was built of stone, made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building." ⁵

Now, this mode of construction, undoubtedly adopted to avoid confusion and discord among so many thousand workmen, +) has been selected as an elementary symbol of concord and harmony - virtues

which are not more essential to the preservation and perpetuity of our own society than they are to that of every human association.

The perfect ashlar, therefore, - the stone thus fitted for its appropriate position in the temple, - becomes not only a symbol of human perfection (in itself, of course, only a comparative term), but also, when we refer to the mode in which it was prepared, of that species of perfection which results from the concord and union of men in society. It is, in fact, a symbol of the social character of the institution.

There are other elementary symbols, to which I may hereafter have occasion to reveal; the three, however, already described, - the rough ashlar, the perfect ashlar, and the trestle-board, - and which, from their importance, have received the name of "jewels," will be sufficient to give some idea of the nature of what may be called the "symbolic alphabet" of Masonry. Let us now proceed to a brief consideration of the method in which this alphabet of the science is applied to the more elevated and abstruser portions of the system, and which, as the temple constitutes its most important type, I have chosen to call the "Temple Symbolism of Masonry."

Both Scripture and tradition inform us that, at the building of King Solomon's temple, the masons were divided into different classes, each engaged in different tasks. We learn, from the Second Book of Chronicles, that these classes were the hearers of burdens, the hewers of stones, and the overseers, called by the old Masonic

writers the Ish sabal, the Ish chotzeb, and the Menatzchim. Now, without pretending to say that the modern institution has preserved precisely the same system of regulations as that which was observed at the temple, we shall certainly find a similarity in these divisions to the Apprentices, Fellow Crafts and Master Masons of our own day. At all events, the three divisions made by King Solomon, in the workmen at Jerusalem, have been adopted as the types of the three degrees now practiced in speculative Masonry; and as such we are, therefore, to consider them. The mode in which these three divisions of workmen labored in constructing the temple, has been beautifully



symbolized in speculative Masonry, and constitutes an important and interesting part of temple symbolism.

Thus we know, from our own experience among modern workmen, who still pursue the same method, as well as from the traditions of the order, that the implements used in the quarries were few and simple, the work there requiring necessarily, indeed, but two tools, namely, the twenty-four inch gauge, or two foot rule, and the common gavel, or stone-cutter's hammer. With the former implement, the operative mason took the necessary dimensions of the stone he was about to prepare, and with the latter, by repeated blows, skillfully applied, he broke off every unnecessary protuberance, and rendered it smooth and square, and fit to take its place in the building.

And thus, in the first degree of speculative Masonry, the Entered Apprentice receives these simple implements, as the emblematic working tools of his profession, with their appropriate symbolical instruction. To the operative mason their mechanical and practical use alone is signified, and nothing more of value does their presence convey to his mind. To the speculative Mason the sight of them is suggestive of far nobler and sublimer thoughts; they teach him to measure, not stones, but time; not to smooth and polish the marble for the builder's use, but to purify and cleanse his heart from every vice and imperfection that would render it unfit for a place in the spiritual temple of his body.

In the symbolic alphabet of Freemasonry,

therefore, the twenty-four inch gauge is a symbol of time well employed; the common gavel, of the purification of the heart.

Here we may pause for a moment to refer to one of the coincidences between Freemasonry and those Mysteries *) which formed so important a part of the ancient religions,⁶ and which coincidences have led the writers on this subject to the formation of a well-supported theory that there was a common connection between them. The coincidence to which I at present allude is this: in all these Mysteries - the incipient ceremony of initiation - the first step taken by the candidate was a lustration or purification. The aspirant was not permitted to enter the sacred vestibule, or take any part in the secret formula of initiation, until, by water or by fire, he was emblematically purified from the corruptions of the world which he was about to leave behind.

I need not, after this, do more than suggest the similarity of this formula, in principle, to a corresponding one in Freemasonry, where the first symbols presented to the apprentice are those which inculcate a purification of the heart, of which the purification of the body in the ancient Mysteries was symbolic.

We no longer use the bath or the fountain, because in our philosophical system the symbolization is more abstract, if I may use the term; but we present the aspirant with the lamb-skin apron, the gauge, and the gavel, as symbols of a spiritual purification. The design is the same, but the mode in which it is accomplished is different.

Let us now resume the connected series of temple symbolism.

At the building, of the temple, the stones having been thus prepared by the workmen of the lowest degree (the Apprentices, as we now call them, the aspirants of the ancient Mysteries), we are informed that they were transported to the site of the edifice on Mount Moriah, and were there placed in the hands of another class of workmen, who are now technically called the Fellow Crafts, and who correspond to the Mysteries, or those who had received the second degree of the ancient Mysteries. At this stage of the operative work more extensive and important labors were to be performed, and accordingly a greater amount of skill and knowledge was required of those to whom these labors were entrusted. The stones, having been prepared by the Apprentices *) (for

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hereafter, in speaking of the workmen of the temple, I shall use the equivalent appellations of the more modern Masons), were now to be deposited in their destined places in the building, and the massive walls were to be erected. For these purposes implements of a higher and more complicated character than the gauge and gavel were necessary. The square was required to fit the joints with sufficient accuracy, the level to run the courses in a horizontal line, and the plumb to erect the whole with due regard to perfect perpendicularity. This portion of the labor finds its symbolism in the second degree of the speculative science, and in applying this symbolism we still continue to refer to the idea of erecting a spiritual temple in the heart.

The necessary preparations, then, having been made in the first degree, the lessons having been received by which the aspirant is taught to commence the labor of life with the purification of the heart, as a Fellow Craft he continues the task by cultivating those virtues which give form and impression to the character, as well adapted stones give shape and stability to the building. And hence the "working tools" of the Fellow Craft are referred, in their symbolic application, to those virtues. In the alphabet of symbolism, we find the square, the level, and the plumb appropriated to this second degree. The square is a symbol denoting morality. It teaches us to apply the unerring principles of moral science to every action of our lives, to see that all the motives and results of our conduct shall coincide with the dictates of divine justice, and that all our thoughts, words, and deeds shall harmoniously conspire, like the well-adjusted and rightly squared joints of an edifice, to produce a smooth, unbroken life of virtue.

The plumb is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the speculative Mason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity. *)

The level, the last of the three working tools of the operative craftsman, is a symbol of equality of station. Not that equality of civil or social position which is to be⁸ found only in the vain dreams of the anarchist or the Utopian, but that great moral and physical equality which affects the whole human race as the children of one common Father, who causes his sun to shine and his rain to fall on all alike, and who has so

appointed the universal lot of humanity, that death, the leveler of all human greatness, is made to visit with equal pace the prince's palace and the peasant's hut. *)

Here, then, we have three more signs or hieroglyphics added to our alphabet of symbolism. Others there are in this degree, but the belong to a higher grade of interpretation, and cannot be appropriately discussed in an essay on temple symbolism only.

We now reach the third degree, the Master Masons of the modern science, and the Epopts, or beholders of the sacred things in the ancient Mysteries.

In the third degree the symbolic allusions to the temple of Solomon, and the implements of Masonry employed in its construction, are extended and fully completed. At the building of that edifice, we have already seen that one class of the workmen was employed in the preparation of the materials, while another was engaged in placing those materials in their proper position. But there was a third and higher class, - the master workmen, - whose duty it was to superintend the two other classes, and to see that the stones were not only duly prepared, but that the most exact accuracy had been observed in giving to them their true juxtaposition in the edifice. It was then only that the last and finishing labor was performed, and the cement was applied by these skilful workmen, to secure the materials in their appropriate places, and to unite the building in one enduring and connected mass. Hence the trowel, we are informed, was the most important, though of course not the only, implement in use among the master builders. They did not permit this last, indelible operation to be performed by any hands less skilful than their own. They required that the craftsmen should prove the correctness of their work by the square, level, and plumb, and test, by these unerring instruments, the accuracy of their joints; and, when satisfied of the just arrangement of every part, the cement, which was to give an unchangeable union to the whole, was then applied by themselves.

Hence, in speculative Masonry, the trowel has been assigned to the third degree as its proper implement, and the symbolic meaning which accompanies it has a strict and beautiful reference to the purposes for which it was used in the ancient temple; for as it was there employed "to spread the cement which united the building in one common mass," so is it selected as the symbol of brotherly love - that cement whose object is to unite our mystic association in one sacred and harmonious band of brethren.



Here, then, we perceive the first, or, as I have already called it, the elementary form of our symbolism - the adaptation of the terms, and implements, and processes of an operative art to a speculative science. The temple is now completed. The stones having been hewed, squared, and numbered in the quarries by the apprentices, - having been properly adjusted by the craftsmen, and finally secured in their appropriate places, with the strongest and purest cement, by the master builders, - the temple of King Solomon presented, in its finished condition, so noble an appearance of sublimity and grandeur as to well deserve to be selected, as it has been, for the type or symbol of that immortal temple of the body, to which Christ significantly and symbolically alluded when he said, "Destroy this temple, and in three days I will raise it up."

This idea of representing the interior and spiritual man by a material temple is so apposite in all its parts as to have occurred on more than one occasion to the first teachers of Christianity. Christ himself repeatedly alludes to it in other passages, and the eloquent and figurative St. Paul beatifically extends the idea in one of his Epistles to the Corinthians, in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same Epistle, he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And Dr. Adam Clarke, while commenting on this latter passage, makes the very allusions which have been the topic of discussion in the present essay. "As truly," says he, "as the living God dwelt in the Mosaic tabernacle and in the temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the temple and all its utensils were holy, separated from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and should be employed in the service of God alone."

The idea, therefore, of making the temple a symbol of the body, is not exclusively Masonic; but the mode of treating the symbolism by a reference to the particular temple of Solomon, and to the operative art engaged in its construction, is peculiar to Freemasonry. It is this which isolates it from all other similar associations. Having many things in common with the secret societies and religious Mysteries of antiquity, in this "temple symbolism" it differs from them all.

References:

1. This proposition I ask to be conceded; the evidences of its truth are, however, abundant, were it necessary to produce them. The craft, generally, will, I presume, assent to it.

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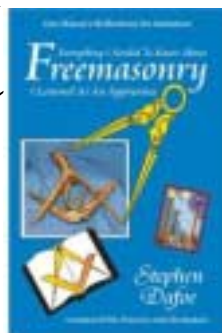
2. "The groves were God's first temples.
Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them - ere he
framed The lofty vault, to gather and roll
back the sound of anthems -
in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication." - BRYANT.
3. Veluti pecora, quae natura finxit prona et
obedientia ventri. - SALLUST, Bell. Catil. i.
4. I Kings vi. 7.
In further illustration of the wisdom of these
temple contrivances, it may be mentioned that,
by marks placed upon the materials which had
been thus prepared at a distance, the individual
production of every craftsman was easily
ascertained, and the means were provided of
rewarding merit and punishing indolence.
5. "Each of the pagan gods had (besides the public
and open) a secret worship paid unto him; to
which none were admitted but those who had
been selected by preparatory ceremonies, called
Initiation. This secret worship was termed the
Mysteries." - WARBURTON, Div. Leg. I. i. p.
189.
6. It must be remarked, however, that many of the
Fellow Crafts were also stone-cutters in the
mountains, chotzeb bahor, and, with their nicer
implements, more accurately adjusted the stones
which had been imperfectly prepared by the
apprentices; This fact does, not at all affect the
character of the symbolism we are describing.
The due preparation of the materials, the symbol
of purification, was necessarily continued in all
the degrees. The task of purification never ceases.
7. The classical reader will here be reminded of
that beautiful passage of Horace, commencing
with "Justum et tenacem propositi virum." - Lib.
iii. od. 3.
8. "Pallida mors aequo pulsat pede pauperum
tabernas Regumque turres."- HOR. lib. i. od. 4.
It is worth noticing that the verb natzach, from
which the title of the menatzchim (the overseers
or Master Masons in the ancient temple), is
derived, signifies also in Hebrew to be perfected,
to be completed. The third degree is the
perfection of the symbolism of the temple, and
its lessons lead us to the completion of life. In
like manner the Mysteries, says Christie, "were
termed, perfections, because they were supposed
to induce a perfectness of life. Those who were
purified by them were styled , and , that is,
brought to perfection." - Observations on
Ouvaroff's Essay on the Eleusinian Mysteries,
p. 183.



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The Hall in the Garden

The headquarters of English Freemasonry have been located in Great Queen Street since the last quarter of the eighteenth century. This book, written by staff at the Library Museum of Freemasonry and drawing on its extensive collections, tells the story of the various buildings on the site and, by looking at the social history of the area of London around Great Queen Street, explores how Freemasonry adapted its buildings to the cities changing history.

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Quo Vadis - by: Simon Fernie

Are you looking for an all-in-one guide to the basics of Freemasonry? Look no further – this title is filled with chapters covering all the basic Masonic subjects and can be read in any order, each chapter detailed enough to be of use but short enough to read with ease. Offering insights into the nature of symbolism and some interesting pointers on the three Craft degrees there are short chapters devoted to each. Also includes some very interesting articles on Masonic history, a perfect introduction for the reader new to the subject; and just to wet the appetite, a basic outline of the areas concerning the Royal Arch.

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The Warriors and the Bankers



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 1307, dissolved in 1312 and executed by 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. The ultimate conclusion is that the Templars did survive, virtually intact and that in a very direct sense, they may still be one of the most potent forces at work in the world at the start of the new Millennium. *The Warriors and the Bankers* is eminently readable and is intended for both the serious student of Templarism or simply the interested observer.

by: Alan Butler and Stephen Dafoe

Publisher: Lewis Masonic

Product code: L0576

ISBN: 0853182523

Price: £9.99 \$18.95

Masonic Humor

A Good Pun is it's Own Re-word

- 1 Energizer Bunny arrested - charged with battery.
- 2 A pessimist's blood type is always b-negative
- 3 Practice safe eating - always use condiments.
- 4 A Freudian slip is when you say one thing but mean your mother.
- 5 Shotgun wedding: A case of wife or death.
- 6 I used to work in a blanket factory, but it folded.
- 7 If electricity comes from electrons... does that mean that morality comes from morons?
- 8 A hangover is the wrath of grapes.
- 9 Corduroy pillows are making headlines.
- 10 Is a book on voyeurism a peeping tome?
- 11 Banning the bra was a big flop.
- 12 Sea captains don't like crew cuts.
- 13 Does the name Pavlov ring a bell?
- 14 A successful diet is a triumph of mind over platter.
- 15 Time flies like an arrow. Fruit flies like a banana.
- 16 A gossip is someone with a great sense of rumor.
- 17 Without geometry, life is pointless.
- 18 When you dream in color, it's a pigment of your imagination.
- 19 Reading whilst sunbathing makes you well-red.
- 20 When two egotists meet, it's an I for an I.
- 21 Alarms: What an octopus is.
- 22 Crick: The sound that a Japanese camera makes
- 23 Dockyard: A physician's garden.
- 24 Incongruous: Where bills are passed.
- 25 Khakis: What you need to start the car in Boston.
- 26 Pasteurize: Too far to see

Difference between men and women

I have never understood why the sexual urge of men and women differ so much.

FOR EXAMPLE: One evening last week, my wife and I were getting into bed. The passion starts to heat up, when she eventually said "I don't feel like it, I just want you to hold me."

I said "WHAT??!! What was that?!"

So she says the words that every husband on the planet dreads to hear..."You're just not in touch with my emotional needs as a woman enough for me to satisfy your physical needs as a man."

She then responded to my puzzled look by saying, "Can't you just love me For who I am and not for what I do in the bedroom?"

Realizing that nothing was going to happen that night, I went to sleep... The very next day I opted to take the day off of work to spend time with her.

We went out to a good lunch and then went shopping at a very big department store. I walked around with her while she tried on several different very expensive outfits. She couldn't decide which one to take so I told her we'd just buy them all. She wanted new shoes to complement her new clothes, so I said "Let's get a pair for each outfit". We went onto the jewelry department where she picked out a pair of diamond earrings.

Let me tell you...she was so excited. She must have thought I was one wave short of a shipwreck. I started to think she was testing me because she then asked for a tennis bracelet when she doesn't even know how to play tennis.

I think I threw her when I said, "That's fine, honey."

She was almost nearing sexual satisfaction from all of the excitement.

Smiling with excited anticipation she finally said, "I think this is All dear, let's go to the cashier."

I could hardly contain myself when I blurted out, "No honey, I don't feel like it." Her face just went completely blank as her jaw dropped with a baffled "WHAT?"

I then said "Honey! I just want you to HOLD this stuff for a while. You're just not in touch with my financial needs as a man enough for me to satisfy your shopping needs as a woman."

And just when she had this look like she was going to kill me, I added, "Why can't you just love me for who I am and not for the things I buy you?"

Apparently I'm not having sex tonight either.

Here's One for the Lady Masons

Three Women had been in a bad car crash and all were deceased.

They arrived at the Gates of Heaven and were greeted by St. Peter.

They asked what it was like, and what they had

to do.

St. Peter told them that there was only one rule "Do not step on the Ducks"

A little confused they quizzed him some more.

St. Peter went on " Heaven is a lovely place, but we have millions of ducks up here and the Boss loves ducks. You can do what you like, sing or dance whatever but you will be punished if you step on a duck.

Well, the Girls passed through the Gates of Heaven. Before you could say quack! The first Lady stepped on a duck. With a flash and a puff of smoke St. Peter arrived. He had with him the ugliest bloke you could ever imagine, scruffy, smelly and drooling. He proceeded to chain this guy to the women as punishment for stepping on the duck. "Blimey" she said. "How long does this last?"

"Forever" said St. Peter.

The remaining Girls made a pact to be more careful. But finally the second Lady also stepped on a duck. Then yes you guessed it St. Peter arrives and she gets chained to another Ugly bloke. Well the last of the three was determined not to get caught out, even going near a duck so for 9 months she shuffled round Heaven, so as to keep out of trouble.

Then puff, flash, St. Peter arrives. He chains this women to the most handsome young hunk ever.

After St. Peter had gone. The young man turned to the last of the three Women and said, " What's happened here then?"

She replied, " I have no idea I was just shuffling around minding my own business. What about you"

"Like you" said the young man, " I have no idea, I only arrived a few minutes ago I walked through the Gates stepped on a duck and here I am ."

Drunk Driving Mason

Ted and me were going home from a Rose Croix meeting. Ted was driving. He shouldn't have been because he was a bit tiddly. We were relying on that 1 in 10,000,000 chance that the policeman would be a Mason.

Sadly, Ted ran through 40 or 50 red lights and we were stopped by a traffic policeman: "Stirling Moss, sir? Michael Schumaker are we, sir?"

I noticed that the policeman was wearing a square & Compasses lapel pin! I whispered to Ted: "He doesn't know you're a Mason! Show him your cross!"

Ted shouted: "Oy! Why don't you piss off and leave us alone?"





Making Light :- A Handbook for Freemasons

Making Light :- A Handbook for Freemasons

by: Julian Rees

At last a well written easy to read step by step guide to the path of self knowledge and self improvement that is Freemasonry. This volume takes the reader through each of the three degrees of Craft Freemasonry, teaching him how best to gain insight from the study and application of these teachings. For the newly-made Mason this book provides an explanation of the ceremony he has just been through and an invaluable glossary of Masonic terminology to help him feel at home in the lodge. It also provides a similar guide for future degrees to help him understand and benefit from his future Masonic progression. For the Freemason of many years experience and knowledge, it will show him many interesting and largely unknown aspects of the symbolism of the three degrees and provide him with a resource to answer the enquiries of other brethren. To discover the true Masonic secret, we have to work to bring it forth; this book is the manual for that great work.

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The Last Word

THE TEA CUP

There was a couple who used to go England to shop in a beautiful antique store.

This trip was to celebrate their 25th wedding anniversary. They both liked antiques and pottery, especially tea-cups.

Spotting an exceptional cup, they asked "May we see that? We've never seen a china cup that was quite so beautiful."

As the lady handed it to them, suddenly the tea-cup spoke to the couple;

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

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

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

I never felt such heat! I yelled and knocked and

pounded at the door. "Help! Get me out of here!"

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

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

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

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

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

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

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

around on the wheel, but if I had stopped, you would have crumbled. I know it hurt and it was hot and disagreeable in the oven, but if I hadn't put you there, you would have cracked.

"I know the fumes were bad when I brushed and painted you all over, but if I hadn't done that, you never would have hardened. You would not have had any color in your life. If I hadn't put you back in the second oven, you wouldn't have survived for long because the hardness would not have held. Now you are a finished product. Now you are what I had in mind when I first began with you."

The moral of this story is this:

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

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

Brew a cup of your favorite tea, in your prettiest tea cup, sit down and think on this story and then have a little talk with the Potter.

"In the end, it is important to remember that we cannot become what we need to be by remaining what we are."



Our lodge promised that we would only have one cup of beer each at the picnic.