



# The Lodgeroom International Magazine

Volume 1 - Issue 2  
February 2006

## Laying a Proper Foundation

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Are You Still a Mason?

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# Between The Pillars

## An Editorial



By R. Theron Dunn and William McElligott, P.M.

In this issue, we take a look at preparing a proper foundation in Masonry. We are all concerned with rebuilding the temple that is Freemasonry, and the first step of masonry is in the North-East Corner thereof, where the cornerstone of the superstructure is traditionally laid, whereupon to erect the future superstructure.

The Entered Apprentice degree is that foundation, so it seems appropriate that in the second issue of the Lodgeroom International Magazine, we examine the lessons of the Entered Apprentice. It is from these lessons that the rest of freemasonry rests.

Entered Apprentices assembled on the ground floor of King Solomon's Temple, according to my ritual, and their lodges consisted of not less than seven, one master (to instruct), the rest Entered Apprentices. We all know what those basic lessons are: Temperance, Fortitude, Prudence, Justice, Faith, Hope and Charity.

The foundation stone that is laid in the North East Corner is the Entered apprentice. Let us learn to smooth and prepare that precious stone and make it fit for the hands of expert workmen.

Indeed those hands may well be the very estab-

lishment that we sometimes criticise. But they have made and moulded you and me. So ask yourself did they do a good or a bad job?

Masonry: Its not about *me* changing *them*, its about **me** changing **me**. This is not about ego, its a statement of fact.

We cannot change others. We can only, each of us, really change ourselves. We can assist each other, we can support each other in that laudable goal, but in the end, being better men is a goal we must each individually strive to reach.

Freemasonry is about fellowship, brotherly love, and the struggle to be and maintain ourselves as upright, honourable men before god and our fellow men. As masons, we help each other, by extending a helping hand to raise a fallen brother, and by whispering good counsel.

We would urge you all to concentrate on working that 'rough ashlar' and guarding it against mistakes and misadventures, you may need to whisper more frequently than you think might be wise. But before you do stop and ask your inner self have you made as much progress along that list of tenets as you think worthy and honourable to the builder.

To establish that standard, and rebuild the temple of freemasonry to its former glory, we must start with the foundation. The foundation is us and those we introduce.



Of course, a significant portion of that internalizing comes from the example set by my brothers, those I see every day and those that came before me, so in that sense, they change me. However, that is a passive process. I cannot CHANGE anyone by direct action. Can I change them by my example? I hope so, but if I do change myself, an ongoing process to be sure, and one that is as I noted, significantly affected by my brothers in my lodge, on the internet, and in books and other ways, then that change will effect everyone with whom I come in contact.

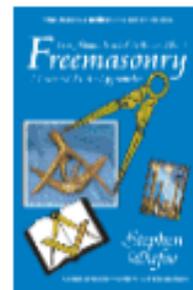
Therefore, Masonry: Its not about me changing THEM, its about ME changing ME. Its not selfishness, because masonry's mission statement is that we take good men and make them better. We do that by encouraging contemplation and inculcation of moral tenets, which bring about action by my breaking off the rough and superfluous parts of my rough ashlar. I may, in a small way, SHOW a brother how to chip off a superfluous part of HIS rough ashlar, but HE must decide and HE must act to make that change.

Each of us changes ourselves through education and contemplation. Its about ME changing ME.

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Stephen  
Dafoe

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There are many lessons of vast importance contained in the Entered Apprentice Degree of Freemasonry. These lessons are so important to the author of this book that he has been so bold as to title the book, Everything I needed to know about Freemasonry; I learned as an apprentice.

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

To Order this book or any item in this magazine, go to:  
<http://mason-defender.net/recommend.htm>

## The Lodgeroom International Magazine

Cover: Ruined Temple at Karnak, Egypt

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

Contact/Submit: TLRINT@lodgeroomuk.com

Volume 1 - Issue 2 - February 2006

**Laying a Proper Foundation**

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## Its about Changing ME

By R. Theron Dunn

**Masonry: Its not about me changing THEM, its about ME changing ME.**

This came about as a result of a conversation I was having with my wife about a man who USED to be in my lodge and the brethren who brought masonic charges against him which resulted in his no longer being a mason.

I was concerned about the brother being charged, about how the brothers had not whispered good counsel to him to seek to bring about a reformation, but instead immediately proceeded to the Grand Lodge to prefer charges against him. She noted that I can't change them, and like a light going on, I suddenly realized what seemed to me to be a significant truth: Masonry is about me changing ME into a better man. This is an internal struggle, to inculcate into my life and being the tenets and teachings of the fraternity.

## Brotherly Love

By Carl Claudy

“Brotherly love?” Commented the Old Past Master. “Oh, yes, the lodge is full of it. It is curious the way it manifests itself, sometimes, but when you dig down deep enough in men’s hearts, you find a lot of it.

“A lot of them never show it, then,” said the Very New Mason.

“Oh, no, certainly not! Men don’t go around demonstrating their affection like a lot of girls, you know,” answered the Old Past Master. “But you don’t have to see a demonstration to know the feeling is there. The trouble with so many young Masons is their misunderstanding of the term “brotherly love,” though high heaven knows the words are sufficiently easy to understand.



“ ‘Brotherly,’ now, means, ‘like a brother.’ I know a lot of brothers hate each other, but they don’t act like brothers. There have been cowardly soldiers, and forsworn ministers, and corrupt judges, but when you say a man is ‘like a soldier,’ you mean ‘brave and true’;

when you say he is ‘good as a minister’ you mean one who ‘truly does his honest best.’ When you say ‘upright as a judge’ you mean ‘as straight as the best of judges.’ And when I say ‘brotherly’ means ‘like a brother,’ I mean, like a brother who is acting as a good brother likes to act.

“As for ‘love,’ there are more definitions than there are words in my mouth (which are several). But in connection with the ‘brotherly’ the word means that true affection which first considers the good of the person loved.

“Masonry teaches brotherly love. Many of its scholars are a long way from 100 per cent perfect in their lessons. But a lot more could get ‘F’ on their report card if the Lodge gave out evidence of scholastic standing!

“For instance, there was B’Jones. That is not his name, but it will serve. B’Jones undertook to do a piece of work for a hospital. It took him a year. At the end of the year, his business was in shreds and tatters. He had one of those businesses that needs a man’s personal attention.

“His attention had gone to his hospital, which, by the way, was built and flourishes, to the everlasting credit of his city. It ought to be called the B’Jones Hospital, but it isn’t.

“A lot of his brethren in his lodge got to know about B’Jones. They called a meeting, called it the B’Jones meeting, issued stock in the

Continued on Page 8 - Brotherly

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## The Convention That Changed The Face of Freemasonry

by Allen E. Roberts

We are indebted to Wor. Brother Roberts, a noted Masonic scholar and author, for accepting the challenge of preparing this Short Talk Bulletin. It is another example of his concern for the work of the Masonic service Association.

For more than one hundred forty years many Freemasons have been misinformed. They have not been told the full story of one of Freemasonry’s most important events.

This story starts in December, 1839. It began with a resolution adopted by the Grand Lodge of Alabama, which requested all Grand Lodges to send a delegate to the City of Washington on the first Monday in March, 1842, “for the purpose of determining upon a uniform mode of work throughout all the Lodges of the United States and to make other lawful regulations for the interest and security of the Craft.”

The Convention was held on March 7, 1842, “in the Central Masonic Hall at four and a half and D Streets N.W.” Ten Grand Lodges were repre-

sented. And these representatives refused to seat a delegate from the Grand Lodge of Michigan, declaring that it had not been established under constitutional principles. The report was made by Charles W. Moore, Chairman of Credentials Committee and Grand Secretary of the Grand Lodge of Massachusetts. The Convention upheld his report.



After due deliberation, it was concluded that not enough Grand Lodges were represented, and there was not enough time to formulate a uniform ritual that would be acceptable to all Grand Lodges. Differences of opinion among the com-

mittee selected to develop a uniform mode of work were too many and not reconcilable. The Convention voted to request each Grand Lodge to appoint some well-versed Mason and style him as a Grand Lecturer to report to a Convention to be held the following year.

The report of another Committee was to have important, immediate, and far reaching effects on the Grand Lodges of the country. The “Committee on General Regulations Involving The Interests and Security of The Craft” reported in several areas. It recommended that the Representative System “already adopted by some of the Grand Lodges” be extended to all Grand Lodges. To protect the Fraternity from unworthy men claiming to be Masons, the Committee recommended that “certificates of good standing of visiting Brethren who are strangers” be made available by the Grand Lodge to which they belong. “These certificates will not only shield the Institution,” said the committee, “from the undeserving, but will furnish the widow and orphans of the deceased Brethren the best evidence of their claim upon the Fraternity.”

This Committee also considered as “reprehensible” the practice “of receiving promissary notes for the fees for conferring Degrees, instead of

Continued on Page 8 - Convention

# Why Initiation?



By Peter Dowling

What is Freemasonry? Freemasonry is a traditional initiatic order. While it has taken its Speculative form, its traditions, symbols and lessons reach back to operative Masonry many centuries ago.

Being part of the initiatic tradition is what distinguishes Freemasonry from purely charitable or social organisations.

The initiatic work and purpose of Freemasonry, put simply, is to provide an environment where good men can unite together to assist one another in self improvement and realization of their true potential. One of main principles of this initiatic tradition is the belief that if only one individual becomes a better person the whole world benefits by it.

When at the beginning of our Masonic journey, upon our first experience in a lodge at our Initiation we pledge ourselves to further our knowledge in Freemasonry and use that knowledge to help others.

Freemasonry's singular purpose is to make good men better and its bonds of friendship, compassion and brotherly love have survived even the most troublesome political, military and religious

conflicts through the centuries.

As Freemasons we take on the Principles of Brotherly love, relief and truth. These Grand principles have been used in Freemasonry for many generations. They adhere to give fraternal love and help to the needy in communities around the world and the journey in search of the truth.

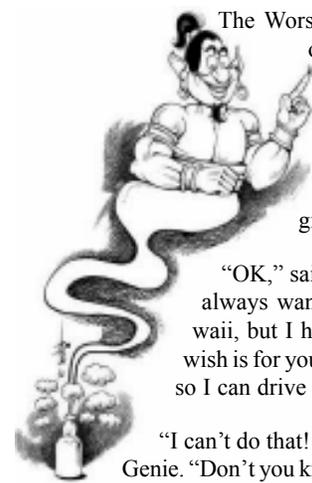
These are basic principles that are not hard to follow or use in everyday life, 24 hours a day, whether at home, at work or out in the public. As Freemasons we should seek to use these principles to the best of our abilities.

Freemasonry stretches out to all nations of the Globe and Freemasons are everywhere.

Freemasons are of all different races and religions. Freemasons are politicians and judges, lawyers and solicitors, policemen and fireman, army and navy, carpenters, plumbers and electricians, factory workers, shop floor workers, blue and white collar workers, employed, unemployed and retired to name but a few.

In fact, one of the most fascinating aspects of Freemasonry (and an obvious source of irritation for those who thrive on the seeds of discontent) has always been: how so many men, from so many different walks of life, can meet together in peace, ignoring political or religious debates, to conduct their affairs in harmony and friendship and to call each other "Brother!"

# Masonic Humor



The Worshipful Master of our Lodge found a bottle with a Genie in it. In accordance with custom, the Genie offered to grant him a wish.

"OK," said the WM, "I've always wanted to go to Hawaii, but I hate to fly. So my wish is for you to build a bridge so I can drive to Hawaii."

"I can't do that!!" exclaimed the Genie. "Don't you know that's impossible? No Genie could do that. It's too far, the water is too deep, it's just totally beyond anybody's power. You will have to make another wish."

"OK," said the Master. "I wish that at our next Stated Meeting all the old PMs would just get along and not cause any trouble, not have to tell us how they did it their year, not complain about the ritual, not put down the current officers ... just sit on the sidelines and behave!"

"HmMMMM," said the Genie. "Do you want that bridge with 2 lanes or 4?"

# A Mayonnaise Jar and 2 Cups of Coffee



When things in your life seem almost too much to handle; when 24 hours in a day are not enough; remember the mayonnaise jar and 2 cups of coffee.

A professor stood before his philosophy class and had some items in front of him. When the class began, wordlessly, he picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls.

He then asked the students if the jar was full. They agreed that it was.

The professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles rolled into the open areas

between the golf balls. He then asked the students again if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else.

He asked once more if the jar was full. The students responded with a unanimous "yes."

The professor then produced two cups of coffee from under the table and poured the entire contents into the jar, effectively filling the empty space between the sand. The students laughed.

"Now," said the professor, as the laughter subsided, "I want you to recognise that this jar represents your life.

The golf balls are the important things - God, family, children, health, friends, and favourite

passions — things that if everything else was lost and only they remained, your life would still be full.

The pebbles are the other things that matter like your job, house, and car. The sand is everything else — the small stuff.

"If you put the sand into the jar first," he continued, "there is no room for the pebbles or the golf balls. The same goes for life. If you spend all your time and energy on the small stuff, you will never have room for the things that are important to you.

So...Pay attention to the things that are critical to your happiness. Play With your children. Take time to get medical checkups.

Take your partner out to dinner. Play another 18. There will always be time to clean the house and fix the disposal. "Take care of the golf balls first — the things that really matter. Set your priorities. The rest is just sand."

One of the students raised her hand and inquired what the coffee represented. The professor smiled. "I'm glad you asked. It just goes to show you that no matter how full your life may seem, there's always room for a couple of cups of coffee with a friend."

## Freemasons For Dummies

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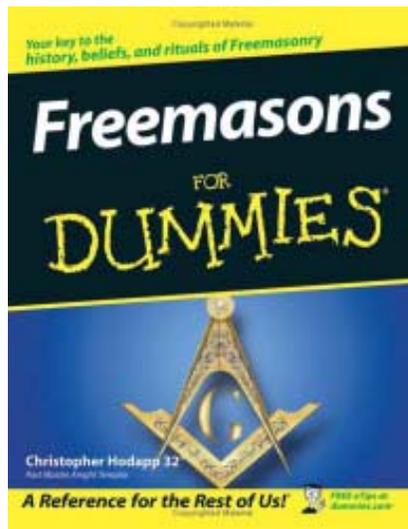
At last, a plain-English guide to Freemasonry - the secret society that's reportedly at the centre of Dan Brown's forthcoming novel *The Solomon Key*.

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

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

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beautiful proportions, first induced man to imitate the divine plan, and to study symmetry and order. This gave rise to society, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by time and experience, have led to the production of works which are the admiration of every age.

So must the Fellowcraft, studying the orders of architecture by which he will erect his spiritual temple, design the structure before he commences to build.

There are five orders of architecture, not one. There are many plans on which a man may build a life, not one only. Freemasonry does not attempt to distinguish as between the Doric, Ionic, and Corinthian as to beauty or desirability. She does suggest that the Tuscan, plainer than the Doric, and the Composite, more ornamental though not more beautiful than the Corinthian, are less revered than the ancient and original orders. Freemasonry makes no attempt to influence the Fellowcraft as to which order of life building he shall choose. He may elect the physical, the mental, the spiritual. Or he may choose the sacrificial - "plainer than the Doric" or the ornamental, which is "not more beautiful than the Corinthian." Freemasonry is concerned less with what order of spiritual architecture a Fellowcraft chooses by which to build than that he does choose one; that he build not aimlessly. He is bidden to study symmetry and order.

## THE NUMBER FIVE

by Carl Claudy

Five has always been a sacred and mystical number; Pythagoras made of it a symbol of life, since it rejected unity by the addition of the first even and the first odd number. It was therefore symbolic of happiness and misery, birth and death, order and disorder - in other words, life as it was lived. Egypt knew five minor planets, five elements, five elementary powers. The Greeks had four elements and added ether, the unknown, making a cosmos of five.

At the time of the formation of the Mother Grand Lodge in London (1717) the Fellowcrafts formed the body of Masonry, as Master Masons do today.

Five is peculiarly the number of the Fellowcraft's Degree; it represents the central group of the three which form the stairs; it refers to the five orders of architecture; five are required to hold a Fellowcraft's Lodge; there are five human senses; geometry is the fifth science, and so on.

In the Winding Stairs the number five represents first the five orders of architecture.

### ARCHITECTURE

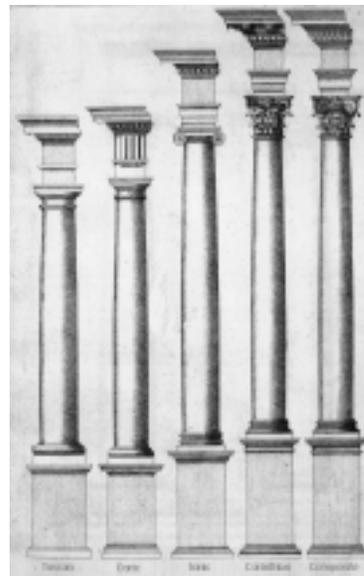
Here for the first time the initiate is introduced to the science of building as a whole. He has been presented with working tools; he has had explained the rough and perfect ashlar, he has heard of the house not made with hands; he knows

something of the building of the Temple. Now he is taught of architecture as a science; its beginnings are laid before him; he is shown how the Greeks commenced and the Romans added to the kinds of architecture; he learns of the beautiful, perfect and complete whole which is a well-designed, well-constructed building.

Here is symbolism in quantity! And here indeed the Fellowcraft gets a glimpse of all that Freemasonry may mean to a man, for just as the Freemasons of old were the builders of the cathedrals and the temples for the worship of the Most High, so is the Speculative Freemason pledged to the building of his spiritual temple.

Temples are built stone by stone, a little at a time. Each stone must be hewn from the solid rock of the quarry. Then it must be laid out and chipped with the gavel until it is a perfect ashlar. Finally it must be set in place with the tempered mortar which will bind. But before any stone may be placed, a plan must come into existence; the architect must plan his part. As the Fellowcraft hears in the degree:

A survey of nature, and the observation of her



Architecture is perhaps the most beautiful and expressive of all the arts. Painting and sculpture, noble though they are, lack the utility of architecture and strive to interpret nature rather than to originate. Architecture is not hampered by the necessity of reproducing something already in existence. It may raise its spires untrammelled by any nature model; it may fling its arches gloriously across a nave and transept with no similitude in nature to hamper by suggestion. If his genius be great enough, the architect may

tell in his structure truths which may not be put in words, inspire by glories not sung in the divinest harmonies.

So may the builder of his own house not made with hands, if he choose aright his plan of life and hew to the line of his plan. So, indeed, have done all those great men who have led the world; the prophets of old, Pythagoras, Confucius, Buddha, Shakespeare, Milton, Goethe, Washington, Lincoln ...

Continued on Page 10 - Five

# What Is Freemasonry?



By W. Bro. Stephen Dafoe

Freemasonry is the world's oldest and largest fraternal organization. It is believed to have originated with the craft guilds of medieval Europe and latterly, to have expanded to admit those who did not actually belong to the trade. The literal stone masons are referred to as operatives while those who did not actually work in stone were called speculative masons.

While Freemasonry is the largest and best known fraternal organization the world has ever seen, it is without a doubt the least understood. It is hoped that this article and web site will help to make people have a better understanding of the organization.

Masonic ritual says the following of Freemasonry; "Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." While this statement is certainly true it is not the entire answer to the question, What is Freemasonry? This being said let us examine the portions of the statement.

Freemasonry is a beautiful system of morality.

Freemasonry while based on religious principles is not a religion and all members are nonetheless admonished never to make it such. It is open to all men who profess a belief in a Supreme Being and who believe that that Supreme Being rewards virtue and punishes vice. In this sense men of good morals can join together in non-sectarian and non-denominational fellowship adhering to the moral tendencies common to all faiths.

### Veiled in allegory:

The dictionary defines allegory as:

"A story or narrative, as a fable, in which a moral truth or principle is presented by means of fictional characters, events, etc."

Funk and Wagnalls Standard Desk Dictionary

This is certainly true where Freemasonry is concerned for within the first three degrees (Craft Masonry) the candidate is told the story of the building of Solomon's Temple and more especially the Masonic legend of Hiram Abiff one of the three principal architects at its building. As each degree progresses moral lessons of instruction are unveiled as they relate to the legend.

### Illustrated by Symbols:

To the Freemason all tools employed by the operative stone mason carry a moral tendency. Symbolism has been, throughout all of recorded time, an important method of communicating ideas of all sorts. The square and compasses, the best known of these symbols are perhaps the most important of the symbols communicated to the Freemason.

The Masonic order, in addition to the aforementioned definition contained in the ritual, is said to be a Brotherhood of men under the Fatherhood of God. Once again, while Freemasonry is not a religion, it is founded on religious principles and no man can be made a Freemason if he is an atheist. Whether Christian, Moslem or Jew the Freemason believes in the God who created the universe and all prayers are offered to Him.

Freemasonry has three particular principles of importance, which the Entered Apprentice (first-degree mason) is taught. These Masonic principles are Brotherly love, Relief and Truth.

### Brotherly Love:

Every true Freemason shows tolerance and respect for the opinions of others and behaves with kindness, patience and understanding towards his fellow creatures. In fact Freemasons are not permitted to discuss in open lodge topics that may cause differences of opinion, such as religion and politics.

### Relief:

The Freemasons is taught to practice charity and to care for their own families and Brethren but also for the community as a whole.

This charity can take the form of both charitable giving and by voluntary efforts and works as individuals within the community.

### Truth:

The Freemasons strives for truth continually. This requires high moral standards and a desire to achieve them in their own lives inside and outside the confines of the lodge room.

With further respect to charity Freemasonry has always been concerned with the care of orphans, the sick and the aged. Additionally it has given millions of dollars in financial aid to various charities. The principle difference between Masonic charity and others is that you will seldom see Freemasons in the newspaper holding a large check. It is rather Freemasonry's belief that charity should be given silently.

In society out side the lodge Freemasons are commanded to respect the laws of their land and to be

patriotic to the country in which they live. Freemasonry contains nothing that would put him in conflict with his private, public and religious obligations but rather these Masonic principles, learned in lodge, should support him in the undertaking of his duties outside the lodge.

Perhaps the most misunderstood aspect of the Freemason's lodge has to do with secrecy. It is commonly said, in answer to this accusation, that Freemasonry is not a secret society but rather a society with secrets. While this is true, some Masons remain unaware of what is to be kept secret and as a result never discuss their association with Freemasonry for fear of revealing these secrets. What is never to be revealed to the general public are the signs and modes of recognition that would permit one to enter a Freemason's Lodge. Freemasons are free to acknowledge their membership in the society and its constitutions and rules are available to the public. There is nothing secret about any of its aims and principles and the existence of this web site is a testament to that fact. Like many other societies Freemasonry regards some of its internal affairs as private matters for its members not even to be discussed with other lodges or their members. To this end the inner transactions and business of a Masonic lodge are no different of the closed-door meetings of any corporation or organization.

Another often-misunderstood aspect of Freemasonry is that Masons are expected to be loyal to the lodge above all else. This train of thought is no doubt due to the misquoting of the obligations taken by a Mason during each of the degrees. In reality a Mason is encouraged to do his duty first to God (by whatever name He is known) through his faith and religious practice and then, without detriment to his family and those dependent on him, to his neighbor through charity and service. While none of these ideas is exclusively the providence of Freemasonry it should be universally acceptable to all moral citizens. Freemasons are expected to follow them if they are to be members of the craft.



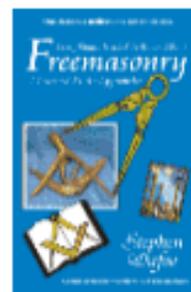
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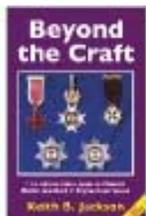
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By R. Theron Dunn

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

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

*...it (toleration) inculcates in the strongest manner that great leading idea of the Ancient Art, that a belief in the one True God, and a moral and virtuous life, constitute the*

*only religious requisites needed to enable a man to be a Mason.*

*Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of all the people of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua. It sees the thumb-screws and the racks, the whip, the gallows, and the stake, the victims of Diocletian and Alva, the miserable Covenanters, the Non-Confessionists, Servetus burned, and the unoffending Quaker hung. It sees Cranmer hold his arm, now no longer erring, in the flame until the hand drops off in the consuming heat. It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenaeus; and then in turn the sufferings of the wretched Pagans under the Christian Emperors, as of the Papists in Ireland and under Elizabeth and the bloated Henry. The Roman Virgin naked before the hungry lions; young Margaret Graham tied to a stake at low-water mark, and there left to drown, singing hymns to God until the savage waters broke over her head; and all that in all ages have suffered by hunger and nakedness, peril and prison, the rack, the stake, and the sword, - it sees them all, and shudders at the long roll of human atrocities. And it sees also the oppression still practiced in the name of religion - men shot in a Christian jail in Christian Italy for reading the Christian Bible; in almost every Christian State, laws forbidding freedom of speech on matters relating to Christianity; and the gallows reaching its arm over the pulpit.*

*No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical; and assert the right to persecute, if we would; and claim our toleration of it as a merit. The Mason's creed goes further than that. No man, it holds, has any right in any way to, interfere with the religious belief of another.*

It appears that, in Wr. Pike's opinion, we are called upon as Masons to demonstrate more than simple toleration. But, what does that mean?

## ARE YOU STILL A MASON?



By Galen Dean

I have found a similarity between the Marines and the Masons. With the Marine Corp they claim that once a Marine, always a Marine. It's the same with Masons.

Of course, just as there are former Marines whose actions separate them from the esprit de corp, there are men whose actions render them unworthy to be called a Mason or a brother.

I encountered one such individual not too long ago during my job search. A "recruiting" firm contacted me and set up an appointment under the guise of offering me a job. Once there, they tried to sell me on using their services for my job search, at a very unaffordable price for someone that was unemployed. There was no job offer, nor ever intended to be.



One of the recruiters that was part of this fraud

saw my Masonic ring and indicated that he, too, was a Mason. Upon questioning him, he admitted that it had been decades since he had attended a Lodge. As can be expected, I was shocked that a Mason would conduct himself in such a manner; especially towards a Masonic brother.

Upon reflection, I was reminded that we are all frail and weak creatures of God; imperfect by nature, as the rough ashlar. The journey of a Mason is to use the tools provided through Masonic teachings and transform ourselves into better men; the perfect ashlar.

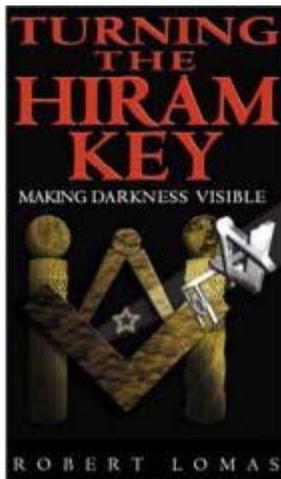
I found it extremely sad that this man, my Masonic brother, had wasted decades of opportunities to improve himself in Masonry and become an upright and honorable Mason and brother. I sincerely pray that he eventually sees the errors of his ways and a reformation comes about. But, I also have to realize that not all men will heed the lessons learned in the Lodge and will fall by the wayside.

I also realized that I have an obligation to my Masonic brothers to seek out those that have fallen away and no longer attend Lodge and offer them gentle counsel to resume their Masonic journey.

Are you still a Mason? Are you still availing yourself of the opportunities to practice outside the Lodge the teachings that you learn within it? Do you know of a brother that no longer attends Lodge?



Continued on Page 11 - Tolerance



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The Real Secrets of Freemasonry? Robert Lomas (co-author of *The Hiram Key*) has finally tackled the big unanswered questions about The Brotherhood. What is the purpose of Freemasonry? What do Masons gain from working its Rituals? Can anybody benefit from the Spiritual Teachings of "The Craft"? Are Masonic rituals simple moral plays designed to encourage people to behave well? Are they a secret tradition preserved from a long lost civilisation? Are they meaningless formalities? ...Or do they serve some deeper purpose? In this ground-breaking work Lomas describes his personal journey through the mystical rituals of Freemasonry.

Drawing from personal spiritual insights, hidden Masonic texts and modern scientific knowledge, he reveals why people join Freemasonry, what they expect to find and how they benefit. In the past, these inner secrets have been preserved for a select few, until this book Synopsis *Turning the Hiram Key* invites readers to join a gripping journey of discovery to find the real secrets of

Freemasonry. Robert Lomas - co-author of best-selling *The Hiram Key* - has finally tackled the big unanswered questions about The Brotherhood...What is the purpose of Freemasonry? What do Masons gain from working the Rituals? Can anybody benefit from the spiritual teachings of The Craft? Does Freemasonry hold the secret to unlocking the hidden potential of the human mind? Are Masonic rituals simple moral plays designed to encourage people to behave well? Are they a secret tradition preserved from a long lost civilisation? Are they meaningless formalities?

Or do they serve a deeper purpose? In this ground-breaking new book Lomas describes his personal journey through the mystical rituals of Freemasonry. Drawing from personal spiritual insights, hidden Masonic texts and modern scientific knowledge, he reveals why people join Freemasonry, what they expect to find and how they benefit.



## Brotherly Love

Continued from Page 3

B'Jones association, bought the stock, started B'Jones off all over again, and let him pay them back as he could. All this, without B'Jones ever asking for help. Brotherly love, my son, in the best meaning of the word.

"There was poor old Smith. Smith, during his lifetime, came to lodge every night. He wasn't very bright, was Smith. He couldn't learn the work and had no presence. Couldn't make a speech to save his life, so he never was called on at banquets. He never did anything audible, but he was always on committees and he attended every funeral, and he was always down ahead of the meeting to see if the room was clean, and if it wasn't, he'd sweep it out.

"He gave the best he had in service. Well, Smith died. Men do, you know; an awful lot have, already. At the funeral, we found out Smith left an invalid wife and two half grown children and no assets. It's the lodge's business to take care of such, and we did it. But three men in the lodge with more money than ability to keep to themselves, subscribed enough cash to put the boy through a good business school and the girl through a normal school, so they could earn their own living. Charity? Nonsense! The lodge attended to the 'relief.' The three just acted in reflex to Smith's loving heart, that so cared for his brethren and his Lodge he was always engaged in brotherly work.

"Do you know Brown? Brown runs a garage. Also, Brown ran a temperature until the doctors took him off to the hospital to cut out his

something-or-other. Well, the garage was about to cash in. Garages don't run themselves, and there wasn't any one we could hire to run it. So six brothers of this lodge spent two hours a day each at the place, looking after it. We didn't do a very good job, I'm afraid; Brown says we are the worst garage keepers in the world, but we saved the shop from being wrecked and looted, and Brown thinks Masonry means something. One reason we did it was because of brotherly love in spite of the fact that sitting around a cold garage selling gasoline is about the uneasiest apology for loafing I know!

"I could talk all night about it. But what's the use? Those to whom 'brotherly love' is just about words won't listen to what I say and those who know what they really mean don't need to hear it."

"Well, I am glad I heard it!" answered the Very New Mason.

"Then," went on the Old Past Master, "get it firmly fixed in your mind, young man, more than one man has gone into a lodge and curled his lip when he learned that he was supposed to be a brotherly lover, and turned around and wept when he found that he was being loved like a brother by men he didn't know cared what became of him.

"Masonry works miracles all the time, and the commonest of them and the one she works oftenest is teaching hard-hearted citizens to be soft-hearted Masons; teaching men the real meaning of the words 'brotherly' and 'love' until they, too, become teachers.



## Convention

Continued from Page 3

demanding the payment thereof before the Degrees are conferred."

The Committee considered it an "impropriety" to transact "business in Lodges below the Degree of Master Mason, except as such that appertains to the conferring of the inferior Degrees and the instruction therein." It credited the Grand Lodge of Missouri for bringing this to the attention of Freemasons everywhere. The Committee went on to say "Entered Apprentices and Fellow Crafts are not members of Lodges, nor are they entitled to the franchises of members."

The suspension of a Mason for non-payment of dues was also considered by the Committee. It believed that uniform legislation should be adopted by the Grand Lodges to protect the fraternity.

It wasn't long before several Grand Lodges changed their laws to conform to the recommendations of this Committee. Certificates or cards were issued by Grand Secretaries to members of Lodges. And Grand Lodges ordered lodges to set cash fees for conferring degrees. Representatives were appointed by some Grand Lodges that had never done so before. And many Grand Lodges changed from conferring all business in the Entered Apprentice Degree to that of the Master Mason Degree.

Maryland was one Grand Lodge that acted almost immediately on these suggestions. on May 16, 1842, it voted to elect one Grand Lecturer to attend the conference in 1843. It ordered the Grand Secretary to procure certificates to issue to Master Masons in good standing. It ordered all Lodges to conduct their business in the Master Mason Degree. It said "that when a Mason is suspended for any cause whatever, he is for the time of such suspension debarred from all rights and privileges of the order."

In 1842, some Lodges in Virginia started conducting their business in the Master Mason Degree. So it went over the next several years, but it was as late as 1851 before the Grand Lodge of Maine changed from working or conducting its business in the First to that of the Master Mason Degree.

It might be well to consider why some of the leaders of Freemasonry were concerned about the looseness of the ritual, as well as many other facts of the Fraternity. Looking back to the year 1826, and the two decades that followed, it is found that in 1826, one William Morgan, who had purported to be a Freemason, disappeared. Freemasons were accused of murdering him, although there has never been any evidence that he was harmed in any way. He merely disappeared. This set off a hue and cry against Freemasonry. In many instances, Grand Lodges could not find a quorum to meet. Lodges turned in their charters by the hundreds. Freemasons quit by the thousands.

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## Convention

Continued from Page 3

Freemasonry was in deplorable condition.

During this period many of the ritualists and the men who had been dedicated to the principles of Freemasonry were lost to the Craft. Many died. Others quit because of the persecution handed down to their families because they would not renounce their membership in the Order. For these and various other reasons, Masonic Lodges were not operating anywhere near their capacity.

This was the state of affairs in the late 1830s, when Alabama called for a Convention to rectify many of the things that had gone awry. These were some of the things causing the Convention meeting in Washington to make the recommendations it did. These were some of the things carried into the Baltimore Convention of 1843. The Convention which we have heard so much about .

The ritual in its various forms did take much of the time of those attending the Baltimore Convention from May 8 to 17, 1843, meeting in the Masonic Hall on Saint Paul Street with sixteen of the twenty-three Grand Lodges in the United States represented. But many hours were taken to discuss the several points brought out during the convention held in Washington. And it approved everything that had been accomplished in the District.

The evening session was opened with the address of the President of the Convention, John Dove of Virginia. His opening remarks stated the purpose for the Convention: "For the first time in the Masonic history of the United States of North America, the Craft have found it necessary and expedient to assemble by their representatives, to take into consideration the propriety of devising some uniform mode of action by which the ancient landmarks of our beloved Order may be preserved and perpetuated, and by which posterity in all times to come may be enabled to decide with certainty upon the pretensions of a Brother, no matter in which section of our blessed and happy land he may reside; and, finally, and we hope no distant date, to transfer those inestimable privileges to our Brothers throughout the Masonic World." Dove's statement shows that much more than the ritual was involved.

The following day, May 9, the "Committee on the General Object of the Convention" submitted its report. It said: "The objects of the Convention are two-fold, viz.: 1. To produce uniformity of Masonic Work; 11. To recommend such measures as shall tend to the elevation of the Order to its due degree of respect throughout the world at large."

Four standing committees were appointed:

1. On the work and lectures in conferring the Degrees.
2. On the Funeral Service.

3. On the ceremonies of Consecration and Installation.
4. On Masonic Jurisprudence.

It is interesting to note the prominent Masons who were appointed to the Committee on Work. John Dove, at the insistence of the Convention, became the Chairman. John Barney of Ohio, S.W.B. Carnegie of Missouri, Charles W. Moore of Massachusetts, and Ebenezer Wadsworth of New York were the other members.

On the morning of May 10, this Committee recited the lecture of the First Degree. The Convention adopted the work of the Committee by a vote of fourteen to one. Ebenezer Wadsworth of New York, cast the dissenting vote.

The following day, the Committee reported "on the opening and closing of ceremonies of the First Degree" and their work was accepted by the Convention. Then the Chairman of the Committee, John Dove, assisted by Charles Moore, reported the lecture of the Second Degree. This work was also accepted by the Convention. But evidently Ebenezer Wadsworth was not happy with the work that had been accepted by the Convention. He "requested to be excused from serving longer on the Committee on Work." He was excused and Brother Edward Herndon, of Alabama, substituted.

At the Friday morning session, "the opening work of the Third Degree was accepted by the Convention with a vote of twelve to one "with New York dissenting."

On Monday morning, May 15, the following was reported: "The undersigned Committee on the Dedication, Consecration and Installation of Lodges, etc., having had the several subjects submitted to them under consideration, beg leave respectfully to report that they have examined and carefully compared all the various authors and systems which they have been able to obtain, and present the following, viz.:

"That the forms in the 'Monitor,' under the authorship of M.W. Thomas S. Webb, republished in 1812, possesses the least faults of any which have been before them, and has a high claim to antiquity, and having been in general use as a standard work for nearly half a century, possess no errors of material as to require alteration, except as follows." There followed six minor changes that it recommended be made, three of them in the Installation Ceremony.

Concerning the "Certificates of Good Standing," the Convention said that the Washington Convention of 1842 earnestly recommended to the consideration of the Fraternity "such Certificate, and where it has escaped attention in the deliberations of any Grand Lodge, this Convention call it to their view, as being a check admirably calculated to preserve the Fraternity from unworthy Brethren from a distance, and an additional

means of protection to the good and the deserving."

The Convention adopted a resolution that was to have far-reaching and controversial effects: That a Committee be designated to prepare and publish at an early day, a text book, to be called "The Masonic Trestle-Board," to embrace three distinct, full and complete "Masonic Carpets," illustrative of the three Degrees of ancient Craft Masonry; together with the ceremonies of consecrations, dedications and installation; laying of cornerstones of public edifices; the Funeral service, and order of processions. To which shall be added the Charges, Prayers and Exhortations, and the selection from scripture, appropriate and proper for Lodge service. The Committee further report, that they deem it expedient that a work be published to contain archaeological research into the history of the Fraternity in the various nations of the world.

The Committee on Masonic Jurisprudence reported it had considered whether or not "the evils which this Convention has met to rectify and remove, have arisen from any defect or fault in the present system of organizations as adopted by the Fraternity of the United States." It concluded the evils existed, mainly because of the individual action of the numerous Grand Lodges in the United States. Intercommunication between Grand Lodges did not exist. The "purity and unity" of work prevalent in Europe was therefore missing.

"UNITY throughout the whole Masonic family is essential," claimed the Committee. "Any system of polity tending to throw obstacles in its way must be wrong. The simple truth that we are all Brethren of one family, and look up to one common Father, the Lord our God, is the basis of all the ancient constitutions . "

To correct the "evils" that prevailed, the Committee said it had considered two plans: "1st. A General Grand Lodge of the United States. 2nd. A triennial convention of representatives of the several Grand Lodges of the United States."

It went on to state: "Your Committee, without encumbering their report with long arguments, beg to recommend the latter course as being that, which in their opinion, will best attain the end proposed." So, contrary to what many Freemasons have been led to believe, the Baltimore Convention of 1843 did not recommend the establishment of General Grand Lodge. It did recommend "the several Grand Lodges of the United States to enter into and form a National Masonic Convention."

The Jurisprudence Committee had also considered a question about whether or not a Lodge could try its Master. It concluded: "The Master is an integral part of its government, unable to sit in judgment on himself, and yet without whom the Lodge could not act, without, as it were,

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## Convention

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committing felo de se (suicide). The Committee offered the following, with which the Convention concurred .... "a subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone."

The Committee considered sojourning Masons as "freeloaders." It believed all Masons living in the vicinity of a Lodge and not a member of it should be required to contribute "a sum equal in value to the annual dues per capita of the subordinate Lodge in whose jurisdiction they reside." The Convention voted to recommend that all Grand Lodges take this recommendation under advisement.

In an attempt to bring unity "Throughout the world in all things pertaining to Masonry," the Convention approved a recommendation to send "a Delegate from the Masonic Fraternity of the United States to their Brethren in Europe."

On the evening of May 15 the Committee on Work exemplified the opening and closing of the Lodge in "the Third Degree." The ceremonies for opening and closing a Lodge were exemplified on the morning of the 16th. Then the Convention adopted a resolution thanking the Grand Lodge of Maryland for its hospitality. It was especially appreciative of Maryland assuming all expenses. This was followed by the presentation of the "Lecture of the First Degree."

It was "Resolved, that the interest of the Masonic Fraternity, and the good of mankind may be greatly promoted by the publication of a periodical devoted to Free-Masonry. This Convention, therefore, cheerfully and earnestly recommend the Free-Mason's Monthly Magazine, edited and published by Brother Charles W. Moore, of Boston, Massachusetts - as eminently useful and well-deserving the generous patronage, support and study of the whole Fraternity." The Convention concurred.

Each delegate contributed \$5.00 to defray the expenses of printing. It was resolved to hold the next Convention in Winchester, Virginia, "on the second Monday in May, in the year 1846." This was never held.

The evening session of May 16th was devoted to the degree work. "The President repeated the first section of the F.C. and M.M. Degrees; and Brother Moore, the second sections of the same Degrees. The Committee then exemplified the work in the Third Degree."

On the morning of the last day of the Convention, the Master Mason Degree was exemplified. Then, while the President was absent from the hall, "Brother Carnegie took the chair," and a resolution praising John Dove of Virginia was unanimously adopted. Albert Case of South Carolina was also thanked for his work as secretary. The concluding session was held in the afternoon of May 17th. The Convention approved a letter, read by the Secre-

tary, Albert Case, to be sent to "the Masonic Fraternity of the United States." Each paragraph contained the flowery language of the day pleading with the Freemasons of the country to unite in love, friendship and brotherhood.

This letter, written immediately following the anti-Masonic craze that began in 1826, called upon all Lodges "to exercise their powers and cleanse the sanctuary" of unfaithful Masons. It concluded by asking all Freemasons to "Be true to your principles, and the great moral edifice will stand beautiful and complete. Together, Brethren, be true and faithful."

The President thanked the delegates for the compliments paid him, and for their diligent work. He called upon the Chaplain to dismiss them with prayer. The Convention was then adjourned sine die.

The Convention was ended, but its accomplishments would change the face of Freemasonry throughout the United States.



## Five

Continued from Page 5  
THE FIVE SENSES

If the Fellowcraft, climbing his three, five, and seven steps to a Middle Chamber of unknown proportions, containing an unknown wage, is overweighted with the emphasis put upon the spiritual side of life, he may here be comforted.

Freemasonry is not an ascetic organization. It recognizes that the physical is as much a part of normal life as the mental and spiritual upon which so much emphasis is put.

The Fellowcraft Degree is a glorification of education, the gaining of knowledge, the study of the Seven Liberal Arts and Sciences and all that they connote. Therefore it is wholly logical that the degree should make special reference to the five means by which man has acquired all his knowledge; eye, by which he will ever acquire any knowledge.

All learning is sense-bound. Inspiring examples have been given the world by unfortunates deprived of one or more senses. Blind men often make as great a success as those who see; deaf men often overcome the handicap until it appears nonexistent. Helen Keller is blind, deaf, and was dumb as well; all that she has accomplished -

and it would be a great accomplishment with all five senses - has been done through feeling and tasting and smelling.

But take away all five senses and a man is no more a man; perhaps his mind is no more a mind. With no contact whatever with the material world he can learn nothing of it. As man reaches up through the material to the spiritual, he could learn nothing of ethics without contact with the physical.

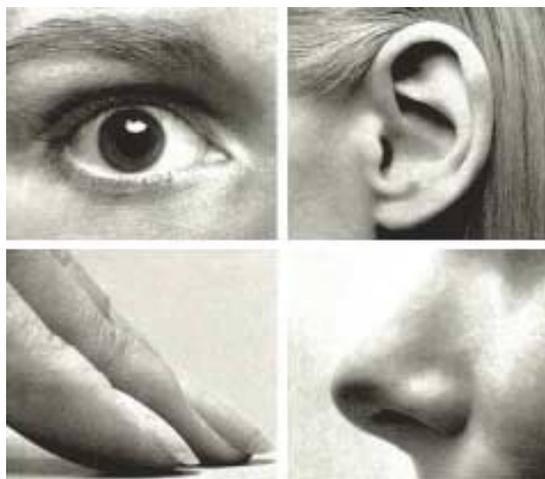
If there are limits beyond which human investigations and explorations into the unknown may not go, it is because of the limitations of the five senses. Not even the extension of those senses by the marvelously sensitive instruments of science may overcome, in the last analysis, their limits.

Some objects are smaller than any rays we know except X-rays. If it were possible to construct a microscope powerful enough to see an atom, the only light by which it could be seen would be X-rays. But the very X-rays which would be necessary to see it would destroy the atom as soon as they struck it. In our present knowledge, then, to see the atom is beyond the power of human senses. If anything is beyond the power of eyes, even if aided by the greatest magnification, then there must be truths beyond the power of touch and taste and smell and hearing, regardless of the magnification science may provide.

Except for one factor! Brute beasts hear, see, feel, smell, and taste, as do we. But they garner no facts of science, win no truths, formulate no laws of nature through these senses. More than the five senses are necessary to perceive the relation between thing and thing, and life and life. That factor is the perception, the mind, the soul or spirit, if you will, which differentiates man from all other living beings.

If the Fellowcraft's five steps, then, seem to glorify the five senses of human nature, it is because Freemasonry is a well-rounded scheme of life and living which recognizes

the physical as well as the mental life of men and knows that only through the physical do we perceive the spiritual. It is in this sense, not as a simple lesson in physiology, that we are to receive the teachings of the five steps by which we rise above the ground floor of the Temple to that last flight of seven steps which are typical of knowledge.



## Tolerance

Continued from Page 7

Merriam-Webster defines To Tolerate as:

to endure, put up with; akin to Old English tholian to bear, Latin tollere to lift up, latus carried (suppletive past participle of ferre), Greek tlenai to bear  
1 : to exhibit physiological tolerance for (as a drug)

2 a : to suffer to be or to be done without prohibition, hindrance, or contradiction b : to put up with

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

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

Merriam-Webster defines to Accept as:

1 a : to receive willingly <accept a gift> b : to be able or designed to take or hold (something applied or added) <a surface that will not accept ink>

2 : to give admittance or approval to <accept her as one of the group>

3 a : to endure without protest or reaction <accept poor living conditions> b : to regard as proper, normal, or inevitable <the idea is widely accepted> c : to recognize as true : BELIEVE <refused to accept the explanation>

4 a : to make a favorable response to <accept an offer> b : to agree to undertake (a responsibility) <accept a job>

5 : to assume an obligation to pay; also : to take in payment <we don't accept personal checks>

6 : to receive (a legislative report) officially intransitive senses : to receive favorably something offered

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

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

brother's opinion, or to convert him.

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

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

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

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

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

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

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

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

ing the change, and as usual, there is a group the opposes the change, and there is always they third group that really don't care and just want to get to the coffee and donuts.

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

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

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

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

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



## The Shadow of Solomon

by Laurence Gardner

**Only \$22.70** This book is a bit of a challenge to get through. If you're a history buff, an actual Freemason, or a religious scholar, you're set - this thing is loaded full of dates and events which you'll be able to assimilate.

My greatest challenge with this book was coming to the subject cold. The author has a tendency to whip in and out of various historical events, presenting them in a nonchronological order and without much context. There were a number of subjects addressed that could either have been illuminating the author's theory or just adding seasoning; I couldn't tell you which, because I couldn't decipher their impact.

The book seems to be targeted at people with an existing knowledge base. This isn't a bad thing.

To Order this book or any item in this magazine, go to:

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

## The Last Word

### The Power to Hold High Ideals

By David T. Lang

(as published in the Summer 2005 Virginia Masonic Herald)

In lodge, as in everyday life, I find myself flinching when I hear someone say "Hey, what can we do? We're only a few people." Study your history folks! These United States were conceived and brought forth by a handful of dedicated visionaries, many of whom were Freemasons and all of whom knew the secret of holding to high ideals. Every school child knows their names, but most of us have forgotten their contribution to our society. Names like Jefferson, Franklin, Adams, Hancock, Penn, and Lee echo through

our sacred history like the bell of a channel buoy in the fog...marking the passage for generations of patriotic Americans. However, even those who still hear the distant peal of the bells of liberty as the final notes of Taps fade from a soldier's graveside, have all but forgotten what it takes to hold to high ideals and be true guardians of Light.

Most historians will tell you that Thomas Jefferson drafted the majority of The Declaration of Independence of the Thirteen Colonies in late June of 1776. However, it was the printer's pen of Brother Benjamin Franklin that added the clarity of Masonic Light. It was Franklin who edited Jefferson's words at the last moment to create one of the most quoted lines in modern history "We hold these truths to be self-evident...." However, it is not the opening paragraphs of this great document that hold the se-

cret to holding high ideas, but rather the last line. Knowing that their actions would be seen as treason, and their lives forfeit if they failed, the founding fathers concluded their declaration by giving us the secret to the power to hold high ideals and maintain Masonic Light. That last line is simply this: "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." Read that sentence again, my brothers, and recall your Master Mason's solemn obligation. To hold the sacred space of Masonic Light for our country, and the world, we, as Master Masons, must also rely upon divine providence and pledge our lives, our fortunes, and our sacred honor to the work of the Craft. Nothing less will suffice.



## Valuable Links To Masonic Works

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

### Ahmin Rezon

[http://www.mason-defender.net/library/ahmin\\_Rezon.pdf](http://www.mason-defender.net/library/ahmin_Rezon.pdf)

### Ahmin Rezon

[http://www.mason-defender.net/library/2AR\\_Ahiman\\_Rezonm.pdf](http://www.mason-defender.net/library/2AR_Ahiman_Rezonm.pdf)

### Ancient Charges

[http://www.mason-defender.net/library/3AR\\_Old\\_Chargesm.pdf](http://www.mason-defender.net/library/3AR_Old_Chargesm.pdf)

### General Regulations Of Freemasonry

[http://www.mason-defender.net/library/4AR\\_General\\_Regulationsm.pdf](http://www.mason-defender.net/library/4AR_General_Regulationsm.pdf)

### Book of the Words by Albert Pike

<http://www.mason-defender.net/library/Pike/BookoftheWords.pdf>

### Ceremonial Explanation of the Entered Apprentice Degree

<http://www.mason-defender.net/library/CeremonialExplanationEADegree.pdf>

### Ceremonial Explanation of the Fellowcraft Degree

<http://www.mason-defender.net/library/CeremonialExplanationFCdegree.pdf>

### The Taxil Confessions

<http://www.mason-defender.net/library/TaxilConfession.pdf>

### The Regius Manuscript

<http://www.mason-defender.net/library/TheRegiusManuscript.pdf>

### Masonry CAPT. WILLIAM. MORGAN'S

<http://www.utlm.org/onlinebooks/captmorganfreemasonrycontents.htm>

### Book of the Ancient & Accepted Scottish Rite of Freemasonry (1884)

[http://www.freemasonry101.org.uk/the\\_book/default.htm](http://www.freemasonry101.org.uk/the_book/default.htm)

### Webb's Freemason's Monitor; Thomas Webb Smith; 1865

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AHK6853.0001.001&view=toc>

### The Virginia Text Book; John Dove; 1866

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AHK6880.0001.001&view=toc>

### Opinions on Speculative Masonry; James Creighton Odiorne; 1830

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AEM6375.0001.001&view=toc>

### Richardson's Monitor of Free-Masonry; Jabez Richardson; 1860

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AHK6850.0001.001&view=toc>

### The History of Freemasonry; James William Mitchell; 1867

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AHK6802.0001.001&view=toc>

### The Craftsman and Freemason's Guide; Cornelius Moore; 1851

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AHK6849.0001.001&view=toc>

### Tales of a Masonic Life; Rob Morris; 1860

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AEN5220.0001.001&view=toc>

### The Lights and Shadows of Freemasonry; Rob Morris; 1852

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=f946c80123cb490fa21f32e79b418de8&c=moa&idno=AHK6828.0001.001&view=toc>

### The Theocratic Philosophy of Freemasonry, In Twelve Lectures; George Oliver; 1866

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=c0635d35dcd67d37ecbac64dd809c18b&c=moa&idno=AHK6823.0001.001&view=toc>

### The Masonic Manual, A Pocket Companion For The Initiated; Robert Macoy; 1867

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=c0635d35dcd67d37ecbac64dd809c18b&c=moa&idno=AEN5226.0001.001&view=toc>

### Illustrations of Masonry, By One Of The Fraternity, Who Has Devoted Thirty Years To The Subject; Captain William Morgan; 1826, 1851

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=c0635d35dcd67d37ecbac64dd809c18b&c=moa&idno=AHK6870.0001.001&view=toc>

### The Symbolism of Freemasonry; Albert Gallatin Mackey; 1869

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=c0635d35dcd67d37ecbac64dd809c18b&c=moa&idno=AHK6822.0001.001&view=toc>

### The Principles of Masonic Law; Albert Gallatin Mackey; 1858

<http://www.hti.umich.edu/cgi/t/text/text-idx?sid=73f087cc7458cf29d8dd7076acdecdd7&c=moa&idno=AHK6832.0001.001&view=toc>