



# The Lodgeroom Magazine International

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# Between The Pillars

## The Outer Portico

By R. Theron Dunn

Masonry is divided, as we all know, into three degrees, each revealing as much as it conceals to the candidate. Masonry is a progressive science, taught by degrees alone, with the candidate lead, over time, closer to the true secrets of Freemasonry.

The degrees serve multiple purposes, and in fact, are part of the guardians of the way to the true secrets of Freemasonry. Men join Masonry for many purposes, some, craven, others, social, and others, to truly become better men.

By craven, I refer to those who simply want to obtain the secrets of Freemasonry, having no interest in anything more. These men are confused by the initiatic experience, and extremely disappointed to find they have, by their time, obtained no secrets but a grip, a word, a due guard and a sign.

These rarely come back for the second degree, thinking that there are no secrets to obtain. Some, however, come back for the second degree, and seeing only a few more grips, words and signs, drop the fraternity, and go through lives having missed the greatest opportunity ever presented to them.

Those who join for social reasons are much like the craven

ones who join, though these men, discovering that there is actually work required of them, also often drop out before or after their second degree. It is the rare craven or social animal that actually make it through the third degree, though, of course, we all know a few who do so.

The degrees, therefore, act as a kind of filter against the occasional mistake of the investigation committee.

Those who become Freemasons only for the sake of finding out the secret of the order, run a very great risk of growing old under the trowel without ever realizing their purpose. Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone.

Those who stop at the outward crust of things imagine that the secret consists in words, in signs, or that the main point of it is to be found only in reaching the highest degree. This is a mistaken view: the man who guesses the secret of Freemasonry, and to know it you must guess it, reaches that point only through long attendance in the lodges, through deep thinking, comparison, and deduction. He would not trust that secret to his best friend in Freemasonry, because he is aware that if his friend has not found it out, he could not make any use of it after it

Continued on Page 22 -- Outer



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### Featured Articles

**A Pragmatic Masonic History** by Leo Zanelli ..... 3  
**Goose and Gridiron Ale-House and the Four**  
**New Grand Master in Iceland** ..... 4  
**My Thoughts on Science, Religion, The Great Chain**  
**of Being, and Universal Truth** By Robert Herd ..... 4  
**Saxon Hall ~ A Photo Essay** By R. Theron Dunn ..... 5  
**Square and Compasses** By Giovanni Lombardo ..... 6  
**What HAS been Said About Masonry?** ..... 7  
**Catechism Corner ~ Significance of the Ancient Penalties** By Dr. John Nagy ..... 9

## Letters to the Editor



The staff at the Lodgeroom International would like to invite you to send your comments in for inclusion in the magazine. This magazine is for you, and we would like to hear what you think about the

articles and about the magazine. If you have any questions about the articles, or would like to ask the author a question, please feel free to send them in as well.

Send your comments to:

[editor@lodgeroominternational.com](mailto:editor@lodgeroominternational.com)

We will run your letters in the magazine and on the Lodgeroom US Lodgeroom International Magazine forum. We look forward to hearing from you!

### Regular Features

**Between The Pillars** ..... 2  
**Tim Bryce On...**  
**Continuous Improvement** ..... 10  
**Keeping Track of Attendance** ..... 11  
**Other Masonic Publications** ..... 18  
**Masonic Humor** ..... 24  
**The Last Word** ..... 26

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# A Pragmatic Masonic History



by Leo Zanelli, MPS

A Lodge Elder introduces a new piece of ritual into his lodge workings. How long does it take to become "time immemorial" in the eyes of the members of that lodge? It could be two years or less.

It's this ability to pull the wool over our own eyes that bedevils masonic history. The study of masonic history in particular, requires an approach which includes Applied Logic and Social Psychology - two disciplines usually missing in masonic histories, but which I have attempted here.

Someone once wrote: "nothing vexes people so much, and hardens them in their unbelief and in their dogged resistance to reforms, as undeniable facts and unanswerable arguments." This, I feel, applies in particular to much attempted masonic historical writing.

This paper is an attempt to outline (no more) a very brief history of Freemasonry, from an obscure starting point, through 1717 A.D. - at the formation of the premier Grand Lodge by four London lodges, at the Goose and Gridiron tavern in the shadow of St Paul's - to the present. It applies particularly to the English Constitution - although the basic history is of interest to all constitutions.

As we are trying to avoid "fairy tales" here, it must be pointed out that the insistence by the United Grand Lodge of England that "pure, antient Freemasonry consists of three degrees only, including the Royal Arch." is almost certainly historically inaccurate. Grand Lodges are of course entitled to decide for themselves exactly what their ritual consists of. Thus if the UGLE says it consists of three degrees including the Royal Arch, then they have that right - but I think it is confusing to suggest that their (modern) version is "pure, antient." because this tends to distort the facts.

## A Question of Definition

First, let me define what I think "pure, antient" Freemasonry ritual is: It is quite simply the ritual that existed in 1717, when the premier Grand Lodge was formed. Surprisingly, we do have a pretty good idea what that ritual was - it's just that many masonic historians stick their head in the sand and concentrate on an undefined period a few years later, when another degree came into existence. This is an illogical approach. If we accept the date of 1717 as being the start of organized Freemasonry as we know it, then the original ritual must be that which was practiced in 1717. Anything else has to be an addition or innovation.

Do we have any idea of what this ritual was composed of? Almost certainly yes. The most valuable material here is Knoop, Jones and Hamer's book *The Early Masonic Catechisms* (1975, edited

by Harry Carr). This book is essential reading for anyone interested in the evolution of Craft ritual.

Unlike the Old Charges, which seem to have originated as operative "trade union" charters, and which lodges seemed keen to keep as an indication of history, *Early Masonic Catechisms* concentrates on what are virtually scraps of paper (one is a mere 20cm by 15cm sheet of paper) upon which are written a form of ritual of a catechism (question and answer) nature. These include the Edinburgh Register House MS (1696), the Chetwode Crawley MS (1700) and the Kevan MS (circa 1715). All, you will note, immediately before 1717.

Having studied the above three manuscripts in detail, the authors state: "These three texts are so much alike in minute detail that it is quite certain that they all purport to describe the same procedure."

In fact, these catechisms have far more in common with our ritual than the Old Charges, which lodges

seemed to possess to give themselves a patina of age. Now the point about the Old Charges, is that one could make a case for them being a saleable item; if every lodge were supposed to have one, there would have been steady jobs for scribes producing them. Not so the manuscripts mentioned above; they are loose leaves of paper, usually showing many folds and signs of great use, and which were not designed to appeal to anyone. Just like the scribbled bits of ritual masons have made up for centuries - to this day. In other words, there was no need to produce them except for use - which to me makes them pretty genuine.

## What do they teach?

Now the amazing thing about these manuscripts, is that the average mason will find much to relate to: the method of placing the feet; mention of a "prentice" and "fellow-Craft"; the Five Points of Fellowship; the mention of the square, compasses and the Bible in the same context; the porch of Solomon's Temple; the basic penal

Continued on Page 13 -- Pragmatic

# Goose and Gridiron Ale-House and the Four Original Lodges

By Ralph Omholt  
Librarian, Phoenix Masonry  
(Seattle, Washington - USA)

The Goose and Gridiron Ale-House was located in a section of London known as St. Paul's Churchyard. The name was a corruption, or parody, on the arms of the "Swan and Lyre," a musical society which also met at the ale-house. The building was constructed with five floors, including the basement. The largest dining room, on the second floor, measured only 14.2 by 21.2 feet in area.

Masonic history records the beginning of the Grand Lodge of London and Westminster as being organized there on June 24, 1717, by a combined meeting of four local area Lodges. One of Lodges among the original 'Four Old Lodges' met there, assuming the name of the ale-house.

Dr. Anderson tells us that a Grand Lodge 'pro tempore' was formed at the Apple Tree Tavern in 1716, with no Grand Master elected and with no regulations or laws of any kind formulated. This meeting amounted to an agreement to meet the following June 24th to form a Grand Lodge, at the Goose and Gridiron Alehouse.

The famous meeting of June 24, 1717 (birthday of St. John the Baptist) was the designated as the Annual Assembly and Feast. Three additional annual meetings were subsequently specified by the original General Regulations; one on Michaelmas (in September), one just after Christmas (December 27 - birthday of St. John

the Evangelist), and another on Lady Day (Annunciation Day, March 25). There is no record that these specified meetings actually occurred.

At the organizational meeting, the four Lodges elected Anthony Sayer, as the 'oldest Master Mason and then Master of a Lodge', as its Grand Master, agreeing to hold a 'Grand Feast' once a year. Sayer appointed his Grand Wardens and 'commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication.' **It is worthy to note that the organization started, with only those two purposes.** The modern "Craft" started with a planned party!

The four original Lodges which effected the formation of the Premier Grand Lodge are referred to as 'The Four Old Lodges.' They were known by the names of the taverns or ale houses where they met. The distinction between ale-houses and taverns, if there was any, is probably inconsequential.

Dr. Anderson lists the 'Four Old Lodges' as:

1. At the Goose and Gridiron Ale-house in St. Paul's Churchyard.
2. At the Crown Ale-house in Parker's Lane near Drury Lane.
3. At the Apple-Tree Tavern in Charles Street, Covent Garden.
4. At the Rummer and Grapes Tavern in Channel Row, Westminster.

Continued on Page 15 -- Original

## New Grand Master in Iceland

On the 20th of October Most Worshipful brother Valur Valsson was installed as a new Grand Master for the Grand Lodge of Iceland. Bro. Valur is the former CEO of the second largest bank in Iceland. He is the 10th man to serve as Grand Master since the Grand Lodge of Iceland was founded in 1951.

Icelandic Freemasons have had good fortune of a peaceful co-existence with society at all times and enjoy the distinction of being the largest per capita Grand Lodge in the world with more than 3300 members which is more than 1% of the population of the nation.



## My Thoughts on Science, Religion, The Great Chain of Being, and Universal Truth

W.B. Robert Herd  
November 25, 2007

The purpose of this paper comes strictly out of my desire to write down my current thoughts on these subjects and how they relate to one another in my mind. Writing to me is somewhat of a method of thinking out loud and strangely enough allows me to understand more fully a subject that I have been reading or contemplating. I also hope that fellow Brother Freemasons who are starting their journey of study and understanding can use my works as easier stepping stones so as not to have to read the piles of materials that I have to get those coveted bits of knowledge or inspiration.

In Masonry we hear a lot of references regarding Science and Religion as opposites on different poles or different ends of the spectrum from one another. We hear of this rift almost daily in the news, articles and even popular fiction books recently. In our everyday lives we see countless instances of people choosing sides and the numbers of people who find that regardless of what "side" they choose, be it a religious stance or scientific view, they end up finding they are still not supplied with any complete answer. They are unfulfilled and are unsatisfied whichever end of the spectrum they choose. In Freemasonry we are constantly taught the lesson of balance and equilibrium. What is, or what should, be the balance between Religion and Science? Where is it that they both go wrong in failing to answer or fill this vacuum of understanding that we need to fill? What was it that sent them expanding apart from each other? Can there be a "Universal Truth"? Well my friends and Brothers, my opinions on that are just what I want to discuss.

Listening to recent interviews with physicists and astro-biologists, one might imagine that the scientific perspective is similar to the spiritual one that inspires the perennial wisdom tradition, or simply that they also are

Continued on Page 16 -- Truth

## The Wanderer

Bro. Gennaro Scalamandrè

The western culture's great crisis raised the matter's world and made it replace the faith's one; René Guénon's conversion to Islam in 1912 is perhaps the first evidence of this phenomenon.

Being tight between faith and matter, humankind's perfection is far from being reached.

History teaches to us that humankind's evolution is always faster. The XX century points out that in nearly two generations men changed their social system – from nobility to totalitarian systems, and then to democracy, if not yet completed; their economic system – from agriculture to biotechnologies; and so on.

In a certain sense men took advantage on Nature, changing and twisting it for their contingent and materialistic exigencies. By pursuing *hic et nunc* [here and now] men seemingly lost the ancient wisdom which urged them to plant trees, the fruits of which would have been collected by future generations.

Inner work is greatly absent from this evolution. Pushed by technology, by avidity and by the wish to break any precedent superstitions, men discarded themselves. Even if they gained a sophisticated

knowledge of Nature and human bodies, they were as astonished as the Neanderthal man who sees a mobile phone, if they looked into themselves.

The spiritual desertification sacrificed man's spiritual components for the benefit of his materialistic desires and of a sectorial knowledge, as well. The initiate is therefore a wanderer who takes an inner journey, without a destination or an immediate and external reason, either.

At least once in their life, pilgrims used to visit a sanctuary or another holy place and the journey was symbol of sins' expiation, of faith's profession. Their saddlebag carried their faith and, on the way back, a sign of hope for the afterlife, or even for the sake of their loved relatives.

The pilgrim was not a wanderer. The former took his journey toward a determined goal, pushed by his faith. The latter could even accompany the pilgrim for a while but could not share his grounds and the goal's unicity.

Lastly, the explorer, who however has a peculiar feature. He travelled to increase his knowledge and to spread it afterwards. His baggage contained also books and topographic maps.

Neither faith, nor desire of scientific knowledge pushed the wanderer, who had neither a precise goal nor a prefixed elapse of time. He was searching after something he lacked of where he lived. In old times, common people could gain knowledge by experience only.

As in the past, so today the wanderer is the best answer to the spiritual nihilism and to dogmatic oppressive certainties; he refuses external habits and birth's condition, as well.

The wanderer's allegory consists in the loss of certainties, to always call oneself into discussion and to accept the challenge of the philosophic or spiritual intellect.

The Self is, at the same time, path and goal of the wanderer. Discarding any material certainties he rediscovers humanity, the very value of any human life. His journey is the initiatory path of the Spirit who is looking after itself. According to Hinduism, the soul wanders through various death-rebirth processes till it eventually comes to *Samsara*, the definite freedom. G. F. Hegel thinks that the conscience takes the journey to get the Absolute's knowledge. In Jung's psychoanalytic system the journey is symbol of one's own roots and identity.

We wanderers, ever seeking the lonelier way, begin no day where we have ended another day; and no sunrise finds us where sunset left us.

Continued on Page 20 -- Wanderer

# Saxon Hall ~ A Photo Essay

I in October, while traveling back to the United States from Riyadh, I had the opportunity to visit with Wr. Bill McElligott and Wr. Giovanni Lombardo in the UK for a few days. Between Wr. Giovanni's awesome dinners and other sightseeing tours, Wr. Bill took Giovanni and I to

visit Saxon Hall.

This is a commercial building that was purchased and then gutted. The building was then converted to a Masonic Hall, with four lodgerooms. Two are rather large, and two are much smaller. There were

two bars, a lounge area, two major dining areas, a full kitchen, changing areas and extensive storage.

They did a very impressive job of it, and like a typical American, I took pictures... a lot of them. In this issue, I want to share some of those pictures with the readership. Fifty lodges meet in this building (yes, really), a very impressive use of shared facilities.



Nice signage outside on the street



It was a factory, so there's plenty of parking



Nicely Laid out Lobby Entrance



Lobby has a full well stocked bar and plenty of seating



A comfortable lounge area and another well stocked bar



Awesome Dining Room

~ Continued on Page 21

# Square and Compasses



By Giovanni Lombardo

In esoteric Gnosis, symbols have many meanings. They are the product of the human being who, consciously or unconsciously, expresses spirituality in the metaphysical or physical reality.

**Gnosis** (from the [Greek](#) word for [knowledge](#), γνῶσις) is used in [English](#) to specify the spiritual knowledge of a saint or enlightened human being. It is described as the direct experiential knowledge of the supernatural or divine. This is not enlightenment understood in its general sense of insight or learning (which in Greek is Διάφωσις Θεῶν, diafotisthoín) but [enlightenment](#) that validated the existence of the supernatural.

The [Oxford English Dictionary](#) defines it as, ‘A knowledge of spiritual mysteries.’ From the word gnosis is derived Gnostic and [Gnosticism](#) the latter a modern construct referring to one of various near eastern schools which claimed to have supernatural knowledge flourishing during the early Christian era. The term being [Koine](#) Greek has, nonetheless, a much broader application than being exclusive to any sectarian group. The term is used by Byzantine and Hellenic cultures as a word to mean a special knowledge or insight of the [supernatural](#). In some sense mature understanding or [knowledge](#). It is the knowledge that comes from experience rather than from rational or reasoned thinking as in [intuitive](#) knowledge.<sup>1</sup>

Symbols are tied to fundamental archetypes, common to various époques, so man can infer they belong to a hereditary Tradition. They are not, however, revealed truths or they have any magical power.

Symbols are objects, characters, or other concrete representations of ideas, concepts, or other abstractions. For example, in the United States and Canada, a red octagon is a symbol for the traffic sign meaning “STOP”. In more psychological and philosophical terms, every perception is symbolic, and humans often react to symbolism on a subconscious level.

Common examples of symbols are the symbols used on maps to denote places of interest, such as crossed sabers to indicate a battlefield, and the numerals used to represent numbers. All language is made up of symbols. The word “cat”, whether spoken or written, is not a cat, but is a symbol for a cat.<sup>2</sup>

In the esoteric context – free from any religious doctrine – symbols are instruments to arouse thoughts and feelings, which the initiates shall develop afterwards, thinking over them. The square

and the compasses are the emblem *par excellence* of Freemasonry, be it either Ancient – operative – or Modern, speculative and with the VSL they form the three great lights of Freemasonry.

The square evokes other symbols, such as the Cross, in particular the Tau: T, which can be also turned upside down: ⊥. Four squares form the Latin cross: †

Sometimes the square arms are of different length; usually they reflect the ratio 1:2, or 3:4, thus evoking the rectangle. Let us think of the Pythagorean rectangle, the sides of which are 3, 4, and 5 units, or of the Greek Delta: Δ, this being the form of the Greek temples’ pediment.

The square symbolizes the matter: let us think of the four cardinal points, the four rivers of the earthly paradise, the four figures lying at the Lamb’s feet, in *Revelation*, and so on. It is also symbol of solidity: the cube, or better of inner solidity, thus of morality. A man cannot work well outside of himself if he has not previously put order within. By the square, a man smoothes his own rough ashlar, removing those rough places which do not let him to live in harmony within himself and with his neighbors.

The square is matter, immovable, thus feminine, while the compasses are movable, thus masculine. The square belongs to mankind, it represents the womb from which we all spring, while the G.A.O.T.U. owns the compasses, which are the spirit.

The two arms of the square evoke duality which is the simplest aspect of the reign of the mortal, physical manifestation of our lives. By the square, we build “shelter”, that which is, ‘enclosed’ like our lives, from beginning to end.

If we examine the compasses, we can immediately see it’s divine feature: All geometrical construction starts from the centre, a dimensionless point. This dimensionless point is the symbol of the One which is outside space and time. It is (in) the eternity.

The circle is the point’s projection; it is the One that creates the multiplicity. In the *Comedy* Dante stated it quite clearly:

*Then it began “The One who turned His compass to mark the world’s confines, and in them set so many things concealed and things revealed could not imprint His Power into all the universe without His Word remaining in infinite excess of such a vessel.”<sup>3</sup>*

By joining the square to the circle we connect heaven and earth, the spiritual with the material, thus creating a new symbol, that of the cosmic

sacred wedding from which union Masonic initiates are born:

*I am parched with thirst, and perishing,  
But drink of me, the ever-flowing spring on  
the right, (where) there is a fair cypress.  
Who are you? Where are you from?  
I am a child of Earth and of starry Heaven,  
but my race is of Heaven (alone).  
(Orphic Lamella from Thessaly)*

The same idea is displayed in Far-Eastern traditions, for instance, in the *Bushido* the *samurais’* code of honor.

When the compasses are spread at ninety degrees, the section so formed by the radiuses is the fourth part of the circle and the square is back once again. It is, however, a renewed square, imbued of spiritual afflatus: human morality is meaningless, or at least poor if spirituality does not wrap it.

The spread of compasses legs then symbolizes the initiate’s broad-mindedness, which is not only confined to mental activity but is also extended to spiritual search. We can spread the compasses legs progressively, but not indefinitely. This means that knowledge is progressive, but the initiate is to be aware of his own limits. Knowledge always implies humility.

In the Craft degrees, the compasses are spread at 45°, and a past master is represented by the compasses, at 60° and an ARC rather than a square, symbolizing that the master has risen above the material plain. In some of the higher degrees of the A\A\S\R\the compasses are spread to 60° or 90°. In no case may the compasses be spread more than 179°, since they would thereafter become a straight line, which recalls the Plumb, symbol of divine justice.

In Middle-Ages and in Renaissance architects and artists used proportional compasses, by which they obtained any and all architectural drawings. It is for this very reason that we can find the compasses in some rites, beyond the Craft, to exalt the human creative intelligence which can range anywhere, free from ignorance, superstition and prejudices.<sup>4</sup>

The square and the compasses are over the VSL, thus meaning that the pure metaphysical knowledge is superior in respect of any positive religion.

In fine, the square and the compasses, united, give us a most distinctive idea of the unity of the material and the physical, and by contemplating them, we can thus apply those tools to our situations, thus realizing our goal of ascending beyond the material and thus improving our spirits, which is what makes us better men.

1 From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/Gnosis>  
2 From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/Symbols>  
3 *Comedy*, Paradiso, Dante Alighieri, Translated by Mandelbaum, Canto 19:40-45  
4 E. g. in the tracing-board of Rito Simbolico Italiano

# What HAS been Said About Masonry? Quotes

From www.masonicinfo.com

*“The wisdom of the wise, and the experience of ages, may be preserved by quotation.”  
Isaac D’Israeli (1766–1848), English author.*

There are many quotes by and about Freemasonry. We’ve selected a few to give you a sampling of how people of different perspectives and persuasions have described the organization close to their hearts.

“Good Masons make good churchmen. Every clergyman can testify to the truth of this. They make loyal and sacrificing patriots. Our colonial history supplies the proof of this assertion. All Masons are not ardent church members but neither are all church members ardent for the church. Yet the proof is clearly and abundantly evident that the Masonic fraternity is an influence for good in personal and community life.

*Freemasonry is not a religion. It has never claimed to be, and has always corrected those of the Brotherhood who unthoughtfully would say ‘Freemasonry is my religion.’ Freemasonry has always been a friend and ally of religion. Religious people have found a congenial fellowship within the Lodge and have not been embarrassed by what takes place there. In many respects, Freemasonry may be called a religious institution owing its ‘origin and morality to the religious element.’ But this is something different from being a religion. A hospital can be a religious institution but not a religion.”*

*The Rev. Bishop Fred Pierce Corson  
Methodist Bishop of Philadelphia and  
President of the World Methodist Council*

## It’s Great To Be A Freemason



By Danny Thomas, 33\*

(From the October 1990 Fresno Scottish Rite Bulletin with credit to Kansas Masonic Bulletin)

The years found me an admirer of the great work the Masonic Order has been doing in making this world a better place for all of us to live. I have, for a long time, desired to

be one of you and rejoice that now I can proudly boast of my membership in one of the world’s greatest fraternal associations. I am grateful for those individuals who have in quiet ways motivated me in my work on behalf of unfortunate children. I am grateful for the high moment in my life when the doors of Freemasonry were opened to me. Since then I have had many pleasant times of fraternal fellowship and even opportunities for service in the work of many branches of Freemasonry.

Our Order, for now I can say, “our order,” teaches, “the brotherhood of man under the fatherhood of God” and this is great! The world needs so desperately to discover the value of this great truth in human relationships and world affairs. It is also a truth that will motivate men and women to continue to explore avenues of service and areas of common concerns in order to restore a measure of sanity to the madness of our day and to enrich the quality of life for all peoples everywhere.

Now I join hands and heart with you in all your endeavors of philanthropy and say we must not slacken our efforts “to do good to all,” especially those with needs that will not be met if we fail in our common task of service to humanity.

On stage, screen, platform, and in private life I have always sought to bring a smile to the face of others and put a little joy in their lives. I am grateful now for the larger opportunity which is mine to adopt the tenets of Freemasonry as my own and hopefully be able to have a small part in spreading Masonry’s message of love and caring to a larger audience, for wherever I go, I will be proud to tell others of my work and concern in behalf of all that you are doing, unselfishly, for others.

Someone once asked me why did I want to be a Mason and my reply was: “Because Masons care for those who cannot care for themselves.” The Shriners have always been a favorite of mine because of their work for crippled and burned children. Also I am excited about efforts proposed at the recent Conference of Grand Masters in regard to drug abuse among young people.

It is great to be a Freemason! I am proud of what we are doing. I shall assist in every way I can our work of mercy, and it doesn’t hurt to be a Brother with a “big mouth and lots of television cameras” to help get the message across. Masons are people of goodwill who want to “keep our kids alive” and

we are doing this throughout the world.

Our purpose is noble and humanitarian. Our labors will be crowned with success, for as Freemasons we will bring to our mission the best we have, regardless of what it demands from us in the way of sacrifice and service. We will make sure that in the tomorrows, life will be better for those who suffer today.

I was a Freemason in my heart long before I was accepted as a member in this great Fraternity. I was an out-sider but now I am one of you, and the remaining years of my life will be spent in seeking in some small way to say to all: “Thank you for making me a Freemason.” I want always to make you laugh but I trust that I will also make you care and that now, together, we will put melody in the heart of the world that will sing of a better life for all people. The task challenges us to larger efforts and higher goals that will demand from all of us the best we have to make a better life for others. My promise to Freemasons everywhere is that I will give the task my best!

Brother Danny Thomas was a world-famous entertainer and the founder of St. Jude’s Children’s Research Hospital, the world’s only institution devoted solely to the study and treatment of catastrophic childhood illnesses.

*“I am closing my address with a confession. Since becoming a Freemason, I forgot hate. Instead, I learned to love - to love God and my fellowman. I am now at ease with my own conscience. I only do what I think is right, and shun all evil. I also forget fear. I can be alone no matter where I am, what I do, or where I go.*

*A clean conscience makes a man brave. I hope that Freemasonry has had the same influence upon all of you, which is an assurance of a better world to live in, and a happier humanity to live with.”*

*General Emillio Aguinaldo, Filipino Hero, addressing the Grand Lodge of the Philippines in 1955*

## What Freemasonry means to me



By The Reverend Dr. Norman Vincent Peale, 33\*

I recently received a letter in which the writer asked: “Why are you a Freemason?” The question caused me to think and reaffirm my feelings

about Masonry. At first I thought about my own forebears. My grandfather was a Mason for 50

Continued on Page 20 -- Quotes



# Other Masonic Publications of Interest



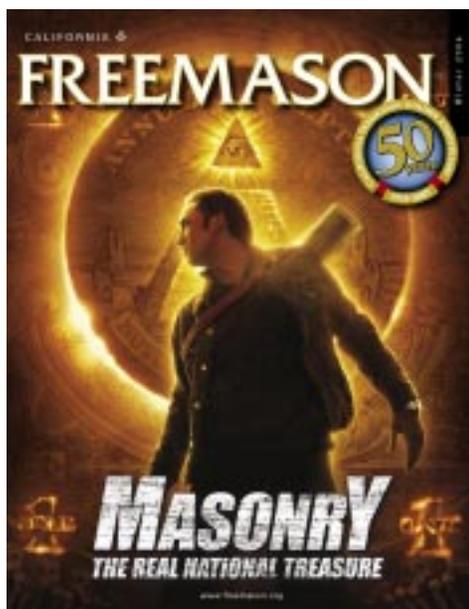
**Man of the Year**  
George Grant (Mason)  
Member and Grand Officer of the Grand Lodge of the United States of America  
**The Honorable Solomon Wallace**

## Phylaxis Magazine

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

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

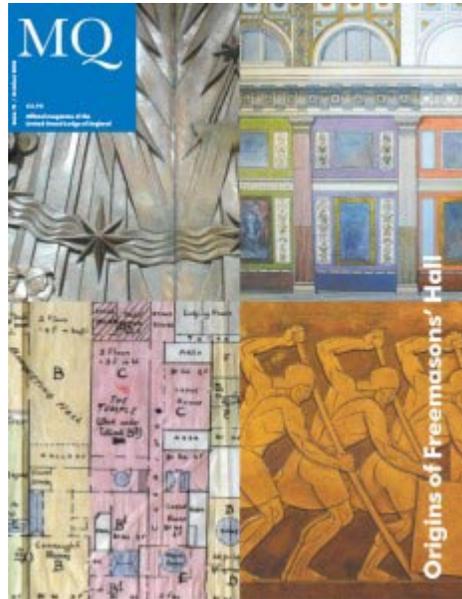
We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.



The California Freemason is published six times

annually by the Grand Lodge of California. It may be downloaded free by going to:

[www.cafreemason.com/](http://www.cafreemason.com/)

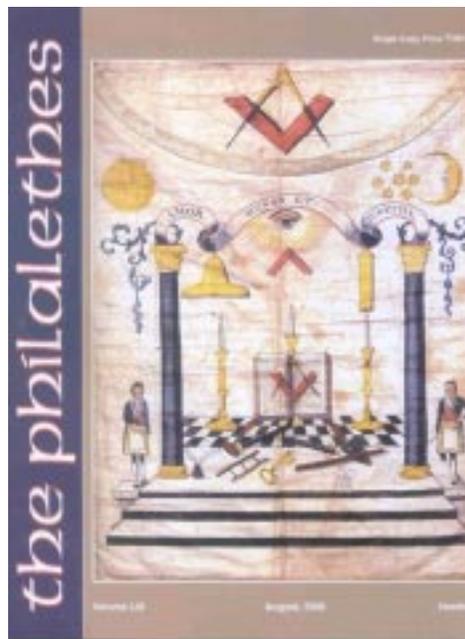


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## THE PHILAETHES

The International Masonic Research Society

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

Its membership consists of Members and 40 Fellows who are Master Masons in good standing in a Regular Masonic Lodge anywhere in the world. Today the Society has members within 185 Regular Grand Lodges. More information about the Society can be found at <http://freemasonry.org>

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# Catechism Corner

By Br. John S. Nagy

An Occasional Contribution of Light from a Not So Occasional Contributor.

**MASONIC WARNING:** Although all of what is written below is openly available to everyone with access to archaic books, if you're on a Masonic track, it's wise that you save reading this until after you're raised a Master Mason.

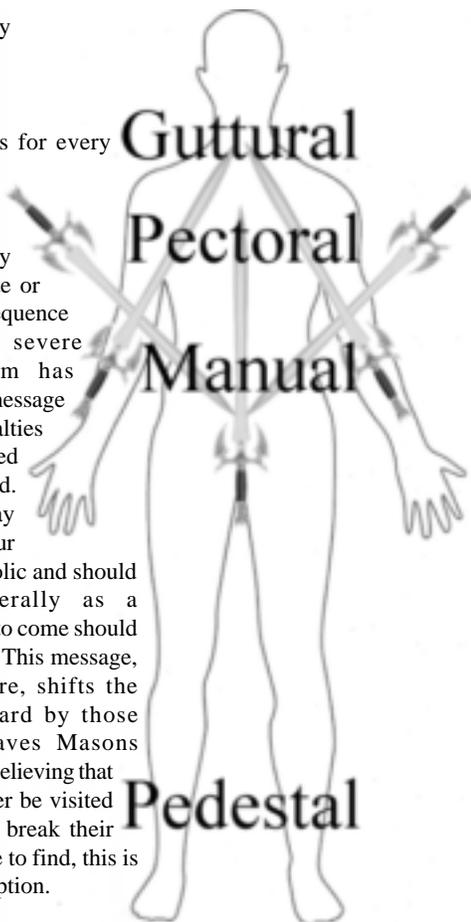
## The Significance of the Ancient Penalties

In some areas ritual has been altered to either do away with or indicate that the ancient penalties are but symbolic in nature and are only what occurred to Masons in the past when they broke any part of their obligations. This corruption sets Masons up for a rude awakening should they believe they will not suffer in like manner should they ever violate their Word.

– Dr. John S. Nagy

### Summary:

There are consequences for every choice. Ritual reminds us of this continuously. Some jurisdictions try to soften this message. They go so far as to eliminate or imply that severe consequence will never occur for severe choices. That claim has corrupted an important message given to us by the penalties communicated and desired should we break our Word. By doing so, Brothers may be lead to believing that our obligation is only symbolic and should never be taken literally as a representation of things to come should they violate their word. This message, although true in nature, shifts the intended message heard by those participating and leaves Masons accepting the obligation believing that these penalties will never be visited upon them should they break their Word. As you will come to find, this is a very dangerous assumption.



### How the Penalties Help Us Keep Our Integrity

The penalties that are referenced within the three degrees have much significance in helping us keep our integrity and hence be able to give and keep our Word – an invaluable ability and commodity that Masons should also be aware of.

Many believe that the penalties are only symbolic in nature and that no man would ever suffer them should he ever be lead to the point of breaking his Word. Some jurisdictions have gone so far as to write into their ritual this belief. Although the penalties are indeed symbolic, this does not mean that they do not symbolically occur should a person break his Word. This is a false conclusion carried by many Masons and should be re-examined in light

of what truth is being conveyed, even if believed to be symbolic.

The truth is that every person who has broken his Word has suffered these penalties in one form or another. Our rituals, at least those rituals that have not downplayed the penalties, communicate this to us directly in very symbolic ways. The rituals express to us a simplified microcosm of a macrocosm that is our life as Masons, which includes our choices and the consequences that follow. All it takes for anyone to understand this is to simply go through ritual and ask some straightforward questions.

What I put forth to you is catechism derived from historical documents where the penalties are clearly expressed. As before, I found that simply asking obvious questions and searching for answers started the unfolding of a wonder filled catechism that others and I have found quite informative, very interesting and most enjoyable.

Here now for your perusal, enjoyment and possible further enlightenment is the Catechism that I provided on this subject during Masonic Education spots in Lodges around my area.

One final note or two: The greatest challenge many Masons have is to make sure one honors their Obligation and the laws of their Jurisdiction. Keeping this in mind, I made sure to the best of my ability that this specific catechism came from historical documents and not from current day ritual. It may not match your Jurisdiction's ritual exactly but the Light it has to offer is as significant today as it was then.

In addition, I've purposefully not footnoted this catechism in the hopes that you will use its hints as a road map to find much valuable treasure. To aid you in this I've provided the references used to create this herein.

Duncan's Monitor and Ritual  
Webb's Masonic Monitor By Thomas Smith Webb, Edition 1865

May this Catechism shine a bright Light on your current day ritual and your life as well!

Enjoy!

Brother Dr. John S. Nagy  
<http://www.coach.net>

PS – Everything herein can be found within Blue Lodge Masonry.

### The Significance of the Penalties Catechism

- I: Are you a Master Mason?  
R: Indeed I be.
- I: How bound are you to your Word as a Master Mason?  
R: I am bound by life itself.
- I: How know you this?  
I: Ritual tells me so.
- I: How so?  
R: The examples shown are thrice three in number and reflect the bind of a Master's Word.
- I: Being thrice three in number, whom does so exemplify such?  
R: The three Ruffians do so exemplify this bind.
- I: Are these examples not symbolic only?  
R: No, they are both symbolic and do so exemplify specific consequences that are real.

Continued on Page 22 -- Catechism



## Tim Bryce On...

By Wr. Tim Bryce, PM, MPS  
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"A Foot Soldier for Freemasonry"

NOTE: The opinions expressed in this essay are my own and do not necessarily represent the views or opinions of any Grand Masonic Jurisdiction or any other Masonic related body. As with all of my Masonic articles herein, please feel free to reuse them in Masonic publications or to re-post them on Maosnic web sites (except Florida). When doing so, please add the following:

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# Continuous Improvement

*Progress is arrested when we surrender to the status quo, that we no longer strive to exceed it." - Bryce's Law*

As Masons we are admonished to seek further light; to continually learn and grow as Masons for the purpose of developing ourselves, thereby improving our communities, Lodges, and the world overall. Even the old expression, "Freemasonry takes good men and makes them better," implies a learning experience.

Let me say from the outset that the burden of responsibility for continuous improvement in Freemasonry rests with YOU and nobody else. Your Lodge may offer supplemental education, but more than anything YOU are responsible for your development, not anyone else. YOU must take the initiative. In most cases, your Brothers will assist you in your development, but YOU must demonstrate your willingness to learn and improve. If you believe your Masonic Education was concluded upon completion of the Master Mason degree, and if you do not possess the intellectual curiosity to learn more about Freemasonry, then perhaps you have joined it for the wrong reasons. Continuous improvement is an inherent part of being a member of the Craft.

There are numerous sources available to you for ongoing Masonic development:

1. Personal Observations - there is probably no better instructor than your own power of observation as you will be able to watch others succeed and fail in their Masonic assignments, their work habits and ethics, as well as their Lodge politics. This requires an attention to detail, the ability to detect changes, and an inquisitive mind that constantly asks, "Why?"

When studying people, consider their strengths and weaknesses, what motivates them, their character, and their formulas for success or failure, e.g., what worked and what didn't? Never hesitate to ask questions, particularly as a new Mason.

2. Publications - the fraternity offers a wide variety of publications, everything from Lodge newsletters, to printed magazines, and eZines available over the Internet (such as this one). The Internet also provides news services to stay abreast of Masonic activities (see Google and Yahoo!). There are also a considerable number of Masonic

blogs, discussion groups, videos and podcasts available to you.

The point here is you should develop a habit of staying current in Freemasonry.

3. Participation in other Masonic groups - other Masonic bodies are available to you for participation, including Masonic Research institutions and libraries, Masters and Wardens Associations, the allied and appendant bodies, e.g., York Rite, Scottish Rite, High 12, Easter Star, Grotto, Shrine, etc.
4. Training - Masonic schools of instruction are quite common in just about every jurisdiction and are primarily concerned with ritual work. Sometimes there are other programs available aimed at developing the skills of Lodge officers.
5. Certification Programs - certification programs authenticate your level of knowledge in a subject area. Such programs typically require the person to take a test or examination, which can be rather extensive. In Freemasonry, you are often certified in terms of your level of expertise in ritual work, lectures, or knowledge of Lodge operations. If you have any interest in becoming a Lodge officer, you would be wise to pursue the certification programs of your jurisdiction.

It is one thing to earn certification, quite another to maintain it. Most certification programs require people to renew it periodically, such as every three years. A lot can happen in three years, which is why you should constantly stay abreast of developments in the fraternity.

6. Mentors - years ago there was a period where mentors were assigned to new employees to chaperone them on their journey through the corporate world. Mentors were basically a "Big Brother" program where senior employees would offer sage advice to neophytes on adapting to the corporate world. But this is a program that has slowly been phased out over the last few years. Interestingly, some Masonic jurisdictions offer a mentor program but very few people are aware of it. Nonetheless, if you find a Brother you respect who is willing to act as your mentor,

by all means listen to them carefully. A mentor has three primary duties to perform:

- \* Role Model - a mentor has attributes the subordinate wants to aspire to attain.
- \* Teacher - a mentor has to be able to teach, not just academic or technical lessons but also those pertaining to Masonic life; e.g., policies and procedures, protocol, socialization, politics, etc.
- \* Guidance Counselor - to guide the subordinate on their path through the fraternity, explaining options and making recommendations.

Very important, both the mentor and the subordinate must realize the mentor will not have all of the answers, but should be able to point the subordinate in the right direction to get the answers they need. The mentor also has to know when their work is complete and allow the subordinate to move on to the next stage of their Masonic life.

7. Other Vehicles - there is a variety of other ways for perpetuating Masonic development:
  - \* Roundtable discussions - held on a regularly scheduled basis to discuss pertinent subjects. In other words, your own in-house research society.
  - \* Private Blog or Discussion Group - to use as a clearinghouse to discuss topics pertaining to your Lodge and the fraternity overall. Some Grand Lodges frown on such electronic forums as they suspect it is used to plot against the fraternity. But if such forums are properly administered, they can be beneficial in the exchange of Masonic related information.
  - \* Masonic Boot Camps - representing off-site retreats for in-depth discussions or training.

If such vehicles do not presently exist in your Lodge, you might be able to earn accolades from your Brothers for setting up such forums.

Again I remind you, your Masonic development is up to YOU, not your Lodge. In most cases, your Lodge will encourage and support you in your professional development, but they cannot spoon-feed you. YOU must show the initiative. To assume your Masonic development was finished upon being raised to the sublime degree of Master Mason would be a mistake and would do an injustice to yourself, your Lodge, the fraternity overall, and the world at large.

Keep the Faith!



# Tim Bryce On...

By W<sup>r</sup>. Tim Bryce, PM, MPS  
 timb001@phmainstreet.com  
 Palm Harbor, Florida, USA  
 "A Foot Soldier for Freemasonry"

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## Keeping Track of Attendance

*There is little point in producing information if nobody is going to act on it.* - Bryce's Law

As Secretary of my Lodge, one of the things I monitor is attendance at Lodge meetings. Few people do this, but I find it useful for monitoring the pulse of the Lodge. Keeping track of membership trends is also useful over the long term, but tracking attendance tells a lot about the current interests of the Craft and is easy to do.

To track attendance, simply setup a spreadsheet on your PC. For columns, post the date of the meeting followed by a comment denoting the type of meeting; e.g., Stated Communications (business meetings), and Called Communications (degrees). You can also add other categories such as: Social functions, Officer Meetings, Work Parties, Masonic Funerals, Ritual Practices, Masonic Education Days, etc.

As for me, I am primarily concerned with just Stated and Called Communications. I also leave space to comment on a particular meeting; for example, for a Called Communications I typically enter "MM," "FC," or "EA" to denote the three degrees. For Stated meetings, I may denote a guest speaker or a significant topic.

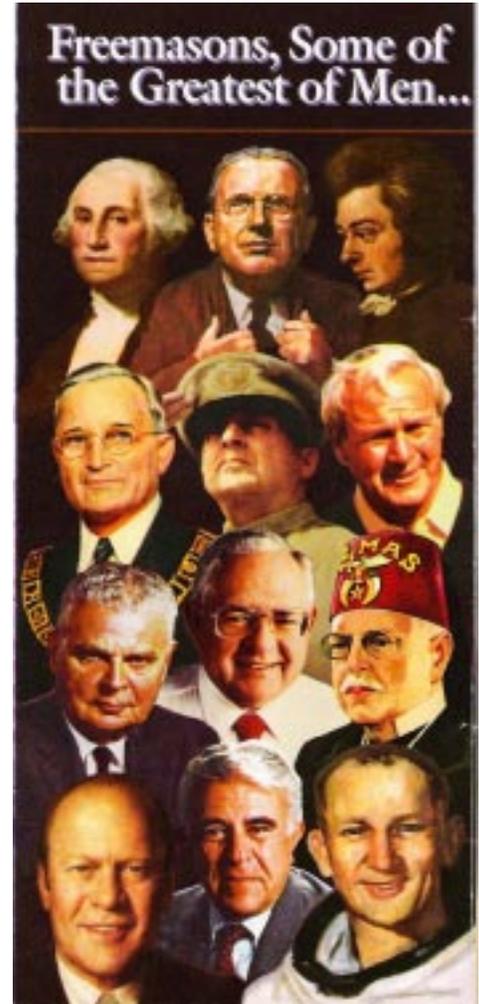
As for rows on the spreadsheet, keep track of the type of people attending the meeting, such as Lodge members, first time visitors, and return visitors. Then add formulas to sum up attendance, as well as to calculate averages. Here is an example:

From this statistical analysis, you can then perform a trend analysis and make some conclusions about your meetings. For example, you can determine what meetings were more successful than others and why; What attracted visitors and what didn't. Such conclusions should obviously affect Lodge programming which may include sharpening ritual work, changing the order of a meeting, or selecting different topics to be discussed.

Thanks to the simplicity of today's PC based spreadsheets, such analysis takes little time, but be forewarned: if the Lodge officers have no intention of acting on the information, such effort will be a complete waste of time. But for those officers who are smart enough to understand the value of such information, it is time well spent.

Remember, "Organizations progress when the impact of good actions and decisions outweighs the impact of poor actions and decisions" - Bryce's Law

Keep the Faith!



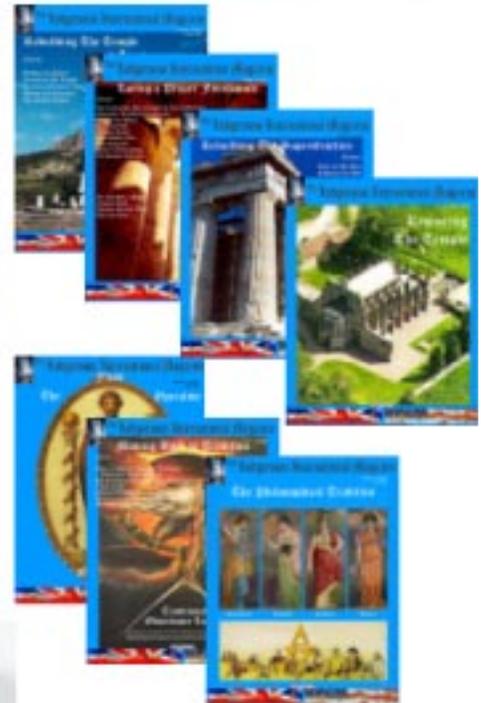
MEETINGS	OCT 29 STATED	NOV 5 CALLED DeMarco, FC	NOV 12 STATED	NOV 19 CALLED Smith, EA	NOV 26 STATED	DEC 3 CALLED MM	DEC 10 STATED Elects.	TOTALS
Members	23	25	20	24	15	42	37	186
1st Visitors	1	2	0	3	1	2	0	9
Return Visitors	4	6	3	7	0	5	4	29
<b>TOTALS</b>	<b>28</b>	<b>33</b>	<b>23</b>	<b>34</b>	<b>16</b>	<b>49</b>	<b>41</b>	<b>224</b>
<b>AVERAGES</b>	<b>STATED</b>	<b>CALLED</b>	<b>TOTAL</b>					
Members	23.75	30.3	26.5					
1st Visitors	.5	2.3	1.3					
Return Visitors	2.75	6.0	4.5					
<b>TOTALS</b>	<b>27.0</b>	<b>38.6</b>	<b>32</b>					

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# Pragmatic

Continue from Page 3

sign; and of having a part of your body cut out and buried on the beach or thereabouts - there is much to recognize here. This really is beyond coincidence. There's sufficient evidence for it to stand up in a court of law! But only two degrees are mentioned.

The two-degree theory has been accepted for many years. For example take Lionel Vibert's Prestonian Lecture for 1925, titled "The development of the Trigradal System". Early in the lecture, Vibert writes: "By the days of Grand Lodge (1717) this had come to be a system of two degrees only, the Acceptance and the Master's Part." Later he says: "...and by 1730 the trigradal system was definitely established."

More up to date, in his article "Masters Lodges" in the September 1997 issue of the masonic magazine *The Square*, Yasha Beresiner writes: "Although we have no evidence of the degree work undertaken in Craft lodges before 1730, we know, beyond doubt, that there were only two degrees: that of the Entered Apprentice and Fellow of the Craft (or Master) as the second."

So we have two top masonic historians, with papers separated by over 70 years, agreeing that in 1717 the Craft ritual consisted of only two degrees; most serious historians agree with them.

So, at this point all the evidence points to the existence of only two degrees in 1717. Also, the early masonic catechisms mentioned, describe significant portions of the ritual as we know it today. Thus it is logical to assume that in 1717, speculative masons worked a two-degree system, along the lines of the masonic catechisms described by Knoop, Jones and Hamer.

It is of course interesting to speculate where these original two degrees came from. The Edinburgh House MS (1696) was, we know, an old document from the Court of Session, Edinburgh, found in 1808; the Chetwode Crawley (c. 1700) was discovered around 1900 in Ireland; while the Kevan MS (c. 1714) was discovered in 1954, in Scotland.

Looking through *The Early Masonic Exposures*, it seems likely that the earliest catechisms derive from Scotland, and slowly filtered through the rest of Britain.

There is a school of thought which suggests that there is a shortage of early English catechisms because they were committed to memory. This is totally illogical; such a system would have meant a great deal of change over the years because of the vagaries of human memory - whereas the amazing thing about the early catechisms mentioned above, is that so much still fits into our current ritual. This could only be achieved by writing the ritual down.

## Enter a Third

Serious historians also agree that the third degree was devised or introduced around 1725. It was certainly established by 1730, because it was published in Pritchard's *Masonry Dissected* on that date, and became the unofficial ritual book of freemasons for decades. This is also virtually the first mention we have of the Hiram legend. However the storyline itself is mirrored in non-masonic legends down the ages. It's hardly original. But who developed this third degree, how, and why?

The noted Scottish masonic historian Murray Lyon (died 1903), described Desaguliers as the "co-fabricator and pioneer of the system of symbolical masonry." He had a point. Certainly Desaguliers was just about the most influential mason of the period, being Grand Master in 1719, and Deputy Grand Master in 1722 and 1726. This was the period in which the third degree was introduced into the ceremony of the premier Grand Lodge - and logic tells us that Desaguliers, and his masonic friends in the Royal Society, just had to be responsible. Certainly, nothing could have been introduced without their approval.

In fact the Craft changed dramatically while Desaguliers was on the scene. The original Grand Lodge, so far as we can tell, was little more than an annual get-together for a feast or festival. They didn't even keep minutes. The Desaguliers era saw the introduction of the keeping of minutes, an improvement in administration - and the introduction of the third degree.

In fact, a curious set of minutes of Grand Lodge (24 June 1723) tell us that the Duke of Wharton, Grand Master, declined to name his successor, and referred the nomination to the Grand Lodge. Most unusual. This resulted in the nomination of the Rt Hon the Earl of Dalkeith. Dalkeith then stated that in the event of his election, he would nominate Desaguliers as his deputy. Wharton then immediately asked for the Grand Lodge to approve Desaguliers (contrary to regulations). The minutes state: "A division of the (Grand) Lodge was called. there were 43 Ayes in favor of Desaguliers and 42 Noes. Dalkeith was then elected Grand Master - whereupon Wharton declared he had some doubt as to whether the tellers had reported the Desaguliers vote accurately." (Manchester AMR Transactions LXXXIII).

There seems little doubt that almost 50 per cent of those present - not just Wharton - were not in favor of Desaguliers; an indication of distention without doubt. Could this have been because he was "plugging" for a change of direction? People trying to change things are never popular.

How was the third introduced? After all, the slightest alteration in ritual is liable to create hysteria among masons. But remember that these were early days, when the brethren had few lines of communication and were thus ill-informed. I

suggest it was introduced as the "revival of the third degree". I say this because almost every degree or order in Masonry is, at the point of origin, declared a "revival". This automatically imparts on the degree/order an artificial veneer of age. Even with the premier Grand Lodge, within a few years "historians" were writing that it was really a revival of an older system. I maintain it would have been easy to introduce a third degree, if it were described as something more ancient that masons had used in the past.

Why? That's more difficult. This was around the time the premier Grand Lodge ceremony and outlook started to become de-christianised. The number three is more evocative than two; it may have been no more than that. What is interesting, is that there is a link - King Solomon's Temple is mentioned in the original two-degree system, and of course in the Hiram legend; although this does not prove a connection.

If the above assumptions are correct, then it means that three-degree Masonry as we know it, derived from two sources. We know that much of our heritage comes from the material mentioned in the two-degree system outlined in *The Early Masonic Catechisms* because most of it is still in our ritual. But at some point, a group introduced additional material (the third degree) that is unlikely to have had any real historical connection to the early ritual. It seems probable that Desaguliers and his companions introduced this additional material for a specific reason. Why? I suggest that a closer look at Desaguliers and the Royal Society, in this period, might shed some light on the subject.

## The Degree Explosion

The point is that it happened - and I contend that it set in motion a chain of events that reverberate to this day. Because from this point, degrees and orders proliferated until, around 1800, there were literally hundreds - possibly a thousand - degrees. It became a sort of fashion. Indeed, many of the other orders that sprung up in the 1700s, such as the Buffaloes, Druids and Oddfellows, still exist to this day. Social psychologists could have a field day here, for if one traces these degrees/orders downwards from their peak, you arrive back at the period in which the premier Grand Lodge introduced the third degree - causing a virtual tidal wave of fashion for such societies.

In fact Sandbach, in his *Talks for Lodge and Chapter* writes: "We have to bear in mind the revolution which the coming of the Hiram (third) degree must have achieved. What it did was turn Freemasonry into a new path." It did indeed. What it did not do is make it "pure, antient".

## And Then There Were Four

Some time around 1730, the ceremony we now know as the Royal Arch was developed. We know

Continued on Next Page

little about its origin, except that it was a great favorite with a group of mostly Irish masons who became known as the Antients. Anyone wishing to research the Antients, should read Sadler's Masonic Facts and Fictions.

We must bear in mind, again, that the introduction of degrees and orders at this time was starting to become a phenomenon. Most of the degrees that have been passed down to us, or of which we have evidence of the ritual, seem to slot somewhere into a biblical chronology of sorts. They are basically similar in construction.

To my mind the introduction of the Royal Arch could have been something extremely simple: if we accept that the premier Grand Lodge introduced the third degree, in which the word was lost - then the next logical progression would be to find it again: the vault and the Royal Arch.

In fact the storyline was already circulating. In one of his lectures, titled "The Mark and the Royal Arch", the noted historian Wallace McLeod writes, regarding the RA. "Actually the story comes from the ancient Greek historian Philostorgius of Cappadocia (circa 400 AD) who wrote a History of the Church. Philostorgius tells the following story: The Roman Emperor Julian ordered the Temple at Jerusalem to be rebuilt when the foundations were being readied, one stone, that had been laid in the bottom of the course was dislodged and revealed a cavern built into the rock. they could not see inside. The overseers wanted to know the truth, so they fastened one of their workmen to a long rope and let him down. feeling around, in the centre he discovered a block of rock projecting. when he put his hand on it he found a scroll. He picked it up and gave a signal to be pulled up. the scroll astonished both Gentiles and Jews, for when it was opened it displayed the words In the beginning was the Word, and the Word was with God, and the Word was God."

McLeod goes on: ".it (the story) was picked up by the French journalist and writer Louis Travenol. He published it in 1747 in a revelation of the so-called Masonic secrets."

Then McLeod adds, in a masterpiece of understatement "This is certainly a tale calculated to raise our eyebrows". Indeed, I can see no other alternative but to assume that the Antients, desperate to keep a Christian influence in Masonry, came upon the Greek story and immediately adopted it to fill in the "loss" described in the new third degree.

### An Antient Heritage

As mentioned, "degree fever" eventually become a social phenomenon of the 1700s. But not with the premier Grand Lodge (called the "Moderns") because they insisted, for over 70 years, that

Masonry consisted of three degrees only - and that most certainly did not include the Royal Arch. To take just one example among many, in 1767 Samuel Spencer, Grand Secretary of the premier Grand Lodge, replying to a query about the Royal Arch, wrote: "The Royal Arch is a society which we do not recognize and which we hold to be an invention to introduce innovation and to seduce the brethren."

It's almost certain that Spencer himself didn't know the truth when decrying the Royal Arch as an innovation, because the premier Grand Lodge called the Antients "innovators" - when in fact they had lit the fuse themselves with the introduction of the third degree. On the other hand, the Antients - and others - embraced the degree ethic with enthusiasm.

The Antients used to open in a "fourth degree" and in this mode worked many other degrees until, around 1800, they had a degree structure of around 26 - and many more optional. We know this from the works of the likes of John Knight, who detailed the degrees and rituals in many hand-written books. It is also recorded that quite a few Moderns lodges used to work many, if not all of the Antient degrees - it is a fact

that Knight himself was technically a "Modern" (he was a friend of Dunkerley) even though he worked the Antient structure and even Druid ceremonies.

As mentioned, the plethora of degrees and orders that sprung up show an amazing similarity in structure. Many masonic writers have commented that our antient brethren had fertile imaginations; whereas in truth they were virtually devoid of imagination. The format of obligations etc all show signs of emanating from the same source, with the same monotonous regularity. There is rarely any attempt at originality. Even as these other degrees developed, they retained a "traditional" structure. To this day, most of these "outside" degrees are similar in form and are recognizable; even repetitive. Even the orders outside the Craft suffer the same fate. The Gardeners (originated in the 1700s) for example possessed three degrees: the first featured Adam, the second Noah and the third King Solomon. In the Improved Order of Red Men (American), the opening shows the same structure as that of Freemasonry - and this is repeated through all the Red Man degrees.

The fact that most degrees or orders - within and without Freemasonry - are so similar in structure, is further evidence that they were created in a wave of "fashion". They all intimate that there are great secrets to unfold to the dedicated follower; yet none of them have fulfilled their promise - and

that includes the "blue" degrees.

An examination of the Antient structure seems to show that it was decidedly chivalric, with a preponderance of "Knight of." degrees. In my opinion it still exists in a reasonably recognizable form in the American York Rite, which seems to contain many of the Antient degrees and orders, with the main exception of the Rose Croix or Rosy Crucian, which now languishes for some reason in the Ancient and Accepted or Scottish Rite. In England many of the remaining degrees are scattered around several other orders, such as the Holy Royal Arch Knight Templar Priests. But this is an avenue we shall go into at some future date.

Such was the success of the Antient structure, that many Moderns lodges performed them, totally disregarding what the premier Grand Lodge said. So much so that in 1766 a group within the Moderns forced through a "Charter of Compact" or separate Royal Arch Grand Chapter. This enabled Moderns lodges to carry out Antient degrees without having to compromise their "three degrees and no more" philosophy.

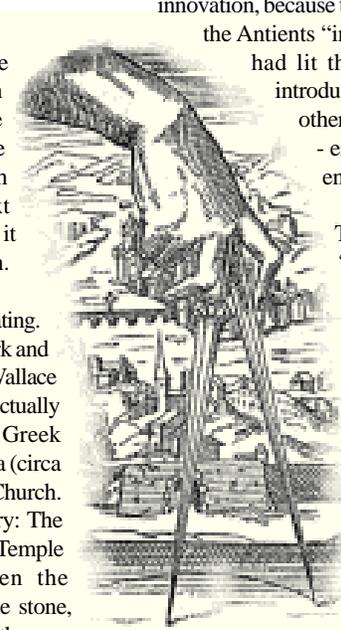
### A Time for Compromise

This Antient structure - from the fourth or Royal Arch onwards - was the main stumbling block towards the union of the Moderns and Antients in England in 1813.

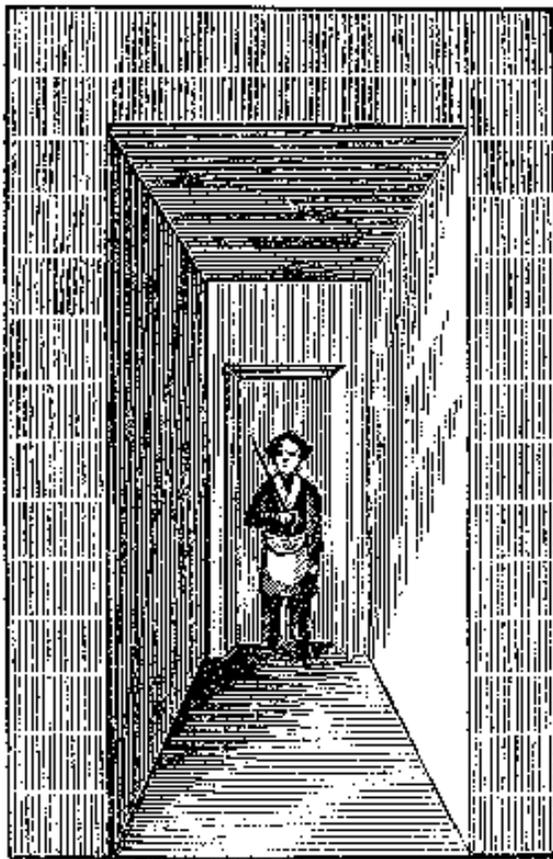
The Moderns - the premier Grand Lodge - had for 70 years insisted that Freemasonry consisted "of three degrees only" and of course it would have been a loss of face for them to have accepted any other. The Antients, on the other hand, insisted that the Royal Arch was the very essence of Freemasonry - and of course the key to the highly prized chivalric orders.

In the end a "nonsense" compromise was created in Article II of the Act of Union, which said that Freemasonry ".consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." I quite honestly believe that such a ridiculous compromise could only have survived in Freemasonry - in any other organisation it would have been "laughed out of court". But this, it must be emphasized, applies only within the English Constitution so far as I know; and there is no doubt that this bizarre compromise was the only one which could have saved the Union.

However, this was not the end of the story, because the political machinations within the premier Grand Lodge were still active. They had literally been forced to accept the Royal Arch, but were determined to go no further. As Sandbach points out in his Talks for Lodge and Chapter: ".if we look at the original statement in the Act of Union, we find that the quotation (.three degrees and no



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more, including the Royal Arch.) is incomplete, because Article II in fact goes on to say: "But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry according to the constitutions of the said orders." Those words quite clearly gave permission to Lodges and Chapters to confer degrees additional to the three Craft degrees." Yet this has never been allowed by the United Grand Lodge of England - despite the fact that I have seen no evidence to suggest that it was ever rescinded. Why?

It is patently obvious that, having fudged a compromise of sorts, the Moderns were determined to sweep aside all those "orders of chivalry" into oblivion. This they did with regard to the Craft; but luckily the Knights Templar and others had by this time developed administrative structures of their own, and mostly survived. But that is another story.

#### A Precis

Bearing all the above in mind, we are now able to construct a brief example history of Freemasonry. It certainly won't please everyone; but it is a pragmatic reasoning - not one based on fairy stories.

A fairly simple, two-degree masonic ceremony originated in Scotland, and gradually spread throughout England. This was the one in general use in 1717, when the premier Grand Lodge was formed in London.

Around 1725, Desaguliers and others within the

premier Grand Lodge, decided that the ceremony needed to be dechristianised - possibly to make it attractive to a wider membership - and they added a third degree.

Several years later another group - termed the Antients - added a fourth (Royal Arch) degree; and in this "mode" also carried out a wide variety of decidedly Christian and chivalric ceremonies. None of these were accepted by the premier Grand Lodge (Moderns).

However the Antient structure proved so popular with many Moderns lodges, that in 1766 the premier Grand Lodge formed a separate Royal Arch Grand Chapter, so that their members could conduct "Antient" degrees without infringing the Craft ceremonies. Indeed, so popular was this "Antient" practice of a multitude of degrees, that there were dozens, perhaps hundreds, created outside Freemasonry.

In 1813 the two rival English Grand Lodges came together, and achieved the compromise of "fusing" the Antients' Royal Arch onto the Craft third degree

- then proceeded to ignore the rest of the Antient degrees.

#### Some Conclusions

It has to be emphasized again that the 1813 "compromise" applies only to the English Constitution. Everywhere else in the world, it is recognized that the Craft consists of only the three "blue" degrees, without the Royal Arch. However, the rest of the world has also got it wrong, because "pure, ancient" Freemasonry consisted of two degrees only. All the rest is innovation!

What are we to make of the above, on the assumption that it is reasonably correct? The main one is that there is no Grand Design. The first and second degrees almost certainly originated from a different source to that of the third; and the Royal Arch also came from somewhere else. It seems highly likely that the Royal Arch story originated in Greece around 400 AD - and the third degree could well have been adapted from one of many biblical stories.

This is important, because there is a general acceptance among masons (even Grand Lodges) that our ceremonies have a fixed, if slightly esoteric, meaning taken as a whole. That our ceremonies have been passed down unaltered through the centuries - and that there is a message, even a great secret, bound up in the complete "parcel". This, obviously, is not the case, because as we can see from the above, the overall picture is derived from several different sources, and the whole structure "just

grew" - it really wasn't planned.

What we originally had, has been expanded dramatically over the centuries. It is generally recognized that the three degrees as "exposed" in Pritchard's *Masonry Dissected*, are a fair representation of the degrees at that time (1730). Just compare them with the three degrees we have now, and it's obvious that something which was originally fairly simple, became repetitive, convoluted, pompous and bloated in the period from 1717 to 1813. We have not - most definitely not - "always done it that way". Bearing in mind the considerable decline in membership of the major masonic countries (USA, Britain, Australia etc) could it be time to get back to basics?

What is needed now, is to concentrate on the three distinct divisions of masonic ritual - the first two degrees; the third; and the Royal Arch - and work out the history of each as a separate entity. In that way we may start to unravel the complex structure that is Freemasonry. To attempt to imagine the first, second, third and Royal Arch as an integral whole historically, is inaccurate and will only tend to confuse - unless you prefer fairy tales.

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## Pragmatic

Continue from Page 3

The original List of Lodges, published in 1725, displayed a pictorial representation of the name or sign of the tavern or ale house where each of the lodges met, in addition to the appropriate names of the locations or the streets and the meeting nights. The first on the list was represented by a picture of a Goose and Gridiron, opposite of which were the words, "St. Paul's Churchyard, every other Mond from ye 29th of April inclusive."

Coil's Encyclopedia informs us that the lodge which originally met at the Goose and Gridiron Ale house in 1717 continued to meet at that location until 1729. It then moved to the King's (or Queen's) Arms Tavern in the same area of London, where it remained for an extended period of time. On the Engraved List of Lodges of 1760, it assumed the name, "West Indian and American Lodge." In 1770, this name was changed to the "Lodge of Antiquity."

In the 1770s, William Preston ('father' of the Masonic Monitor), Masonic writer and ritualist, was elected its Master, giving the Lodge renewed esteem and dignity. Later, the Duke of Sussex and the Duke of Albany each became Master of the Lodge for several years. While the name has been changed, the descended Lodge is still active. It currently meets at the Freemason's tavern and the

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Original Goose and Gridiron Ale-House

Freemason's Hall in London.

While the ale-house was torn down, the physical symbol of the goose was retained in the Masonic archives. Despite a variety of drawings which depicted it's image with reasonable accuracy, the archivists were surprised to discover that the goose was actually standing in a crown. The original symbol has recently been restored.

In the interest of justice, the history of the remaining three Lodges is also warranted.

The second Lodge which originally met at the Crown Ale-house is believed to have originated in 1712. It later moved to Queen's Head Tavern, Turnstile, Holborn in the year 1723. It then moved to the Green Lettice, Rose and Rummer, and then to the Rose and Buffloe. In 1730, the Lodge met

at the Bull and Gate, Holborn. The Lodge last appeared on the Engraved List of 1736; struck from the roll in 1740. An application for its restoration was later submitted and denied on the grounds that none of the petitioners had ever been original members of the Lodge during the term of its original existence. Thus, the tragic demise of one of the Four Old Lodges.

The third Lodge which originally met at the Apple Tree Tavern on Charles Street, Covent Garden in 1717 moved to the Queen's Head, Knaves Acre in approxiamtely 1723. According to Dr. Anderson Constitutions of 1738, after the move to the Queen's Head, there was some form of disagreement between the members resulting in a new constitution for the Lodge. Given that none of the original 'Four Old Lodges' was expected to hold warrants, Dr. Anderson's information implies

that there must have been a break in the continuity of this Lodge, necessitating a new authorization. However, the known history does not imply that there was a significant interruption as had occurred with the Crown Lodge.

Unfortunately, Masonic history has not been kind to the Lodge. At some time before 1755, the Lodge moved to the Fish and Bell, on Charles Street, Soho Square, there it remained until 1768. In 1768, the Lodge moved to the Roebuck, on Oxford Street, under the name of "Lodge of Fortitude," remaining there until 1793. In 1818, it merged with the Old Cumberland Lodge (constituted in 1753). It since been known as the "Fortitude and Old Cumberland Lodge No. 12." The changes name and status caused such confusion that the identity of the Lodge was lost for nearly a century. The root of the confusion began with the acceptance of the new warrant in about 1723. The new warrant led to the inference that it was originally organized in that year. In substance this Lodge appears to be the old Apple Tree Lodge. However it was apparently technically ruled to be a new lodge, having had a warrant forced upon it.

Such is a tragedy of Masonic history, as the preliminary meeting for the organization of the Premier Grand Lodge was held at the Apple Tree Tavern in 1716, with the first Grand Master, Anthony Sayer, a member of the Lodge.

The fourth Lodge which met at the Rummer and Grapes in 1717 had George Payne, the second and fourth Grand Master, Dr. Desaguliers, the third Grand Master, and several others who became Grand Masters, together with Dr. James Anderson, as members. The Lodge moved to the Horn Tavern in 1723, taking the name, "Horn Lodge." In 1764 a new Lodge was formed at the Horn, with the effect of the decline of the old Lodge. In 1774, it consolidated with Somerset House Lodge. In 1818, it once again consolidated with a younger lodge, "Royal Inverness Lodge". The old Lodge now works as "Royal Somerset House and Inverness Lodge No. 4."

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## Truth

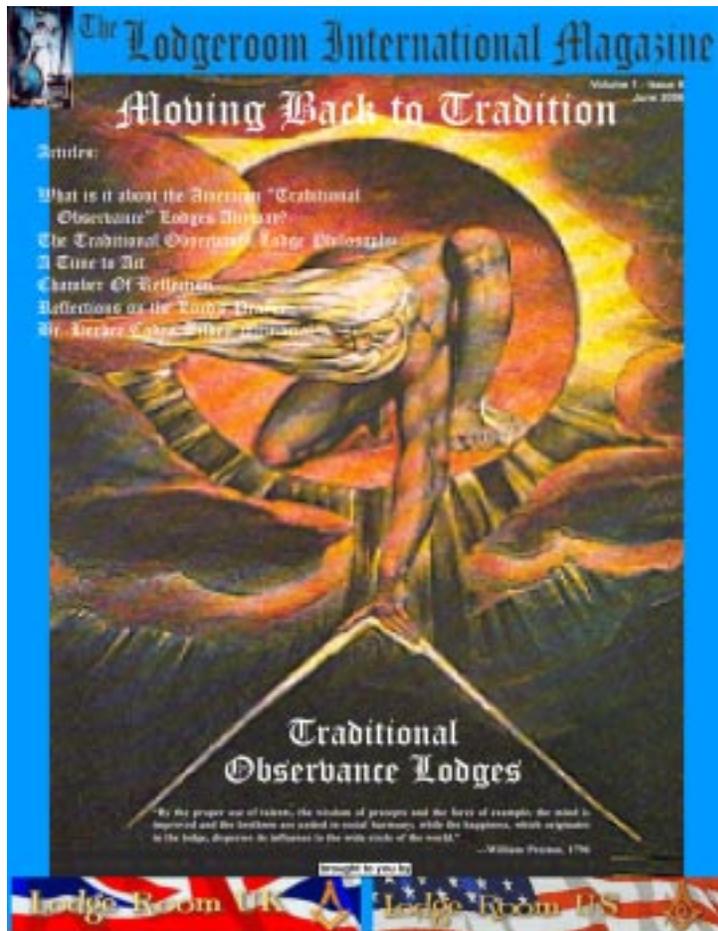
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seeking a Universal Truth. Unfortunately this is not the case, for despite the willingness to search for alien life-forms or multidimensional super-string theories, mainstream science still defines consciousness as a phenomenon of matter rather than as any sort of primary, causative, and unifying being. While ecological interconnections are understood and acknowledged by the scientific community, and some biologists are pursuing signs of intelligence in "mindless"

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beings, notions of spirit or any Deity as the fountain-source of consciousness are generally dismissed as irrelevant, naïve or even ignorant. For traditional science found in most research labs, schools, and college classes, the true picture of reality is only what sensory data can detect, in other words things that can be seen, touched, taken apart and studied.

Every other perspective has been so marginalized and devalued that this materialistic approach is now largely unquestioned even though many people, maybe even a majority, do not believe it adequately describes the *whole* picture. What I believe needs to happen is an integration of the visions of both science and religion.

This type of endeavor I believe is very much welcome in today's climate, where sensory or materialistic data and information are so loudly persuasive that it is hard to find a scientifically acceptable forum even to debate their value, let alone question their supremacy. Spiritual experiences are dismissed as anecdotal, unverifiable, and a spiritual perspective is deemed inadequate or unnecessary to explain how and what life is. But it hasn't always been this way.

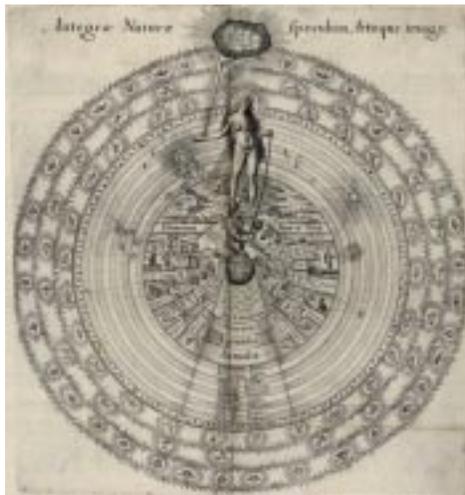
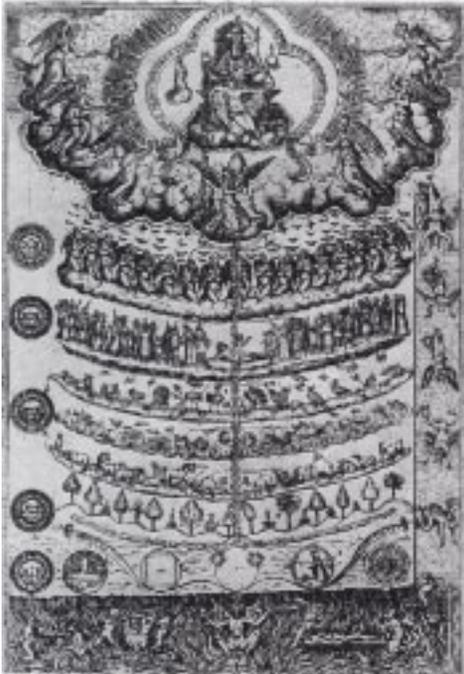
A few centuries ago our forefathers lived in a universe alive with great spiritual interior connections, and the Great Chain of Being theory was a basic assumption for most of humanity. It was somewhat of a common knowledge subject that today many people have not even heard of. Arthur Lovejoy wrote early last century that the Great Chain of Being was "probably the most widely familiar conception of the general *scheme* of things, and of the constitutive pattern of the universe" (*The Great Chain of Being*, p. vii). He traced its idea back to Plato and Aristotle and explained that...

*"through the Middle Ages and down to the late eighteenth century, many philosophers, most men of science, and, indeed, most educated men, were to accept without question the conception of the universe as a "Great Chain of Being," composed of an immense, or by the strict but seldom rigorously applied logic of the principle of continuity of an infinite number of links, ranging in hierarchical order from the meagerest kind of existents, which barely escape non-existence, through every possible grade up to the ens perfectissimum or, in a somewhat more orthodox version, to the highest possible kind of creature, between which the Absolute Being and the disparity was assumed to be infinite every one of them differing from that immediately above and that immediately below it by the least possible degree of difference." Ibid., p. 59*

This structure, also known as the Hermetic Chain,

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has also been pictured as a ladder or stair of life, as well as a web connecting every point of life on every plane of being. Below are a few:



Author Ken Wilber elaborates: "According to this nearly universal view, reality is a rich tapestry of interwoven levels, *reaching from matter to body to mind to soul to spirit*. Each senior level 'envelops' or 'enfolds' its junior dimensions a series of nests within nests within nests of Being so that every thing and event in the world is interwoven with every other". To Wilber, the Great

Chain is more like a Great Nest, a more organic metaphor for an essentially natural and living process. He explains the hierarchy this way:

*"Each senior level in the Great Nest, although it includes its juniors, nonetheless possesses emergent qualities not found on the junior level. Thus, the vital animal body includes matter in its makeup, but it also adds sensations, feelings, and emotions, which are not found in rocks. While the human mind includes bodily emotions in its makeup, it also adds higher cognitive faculties, such as reason and logic, which are not found in plants or other animals. And while the soul includes the mind in its makeup, it also adds even higher cognitions and affects, such as archetypal illumination and vision, not found in the rational mind. And so on."*



In other words, each higher level maintains the essential features of the lower levels but also unveils or brings forward elements not found on those levels. Each higher level, that is, *transcends* but *includes* its juniors.

This vision of each level becoming increasingly more complex as it transcends and includes all lower levels is fundamental to Hermetic

philosophy, which describes the constitution of entities generally as multidimensional, with infinite gradations of varying degrees. For example, every human being is a compounded entity. There is a god in him, a spiritual ego, a human ego, an animal nature, and the physical body which expresses as best it can the bundle of energies surging through and from within it. Now each of these elements is itself a learning entity on its upward way. The self-consciousness, and the sense of ego, is there; but above that is the vast sense of universal unity, which is the atmosphere and consciousness of the inner god, or a spark of celestial Divinity.

So what happened to this grand vision of interconnected, interdependent life? Western Science, embracing materialism in the process of shaking off the dominance of the narrow Christian religious view, fell on the Great Chain and flattened it. But still, how could such a fundamentally commonsense vision as the Great Chain become irrelevant? One of the problems had to do with how the Great Chain idea was misunderstood. The pre-Enlightenment world saw Divinity expressed everywhere, but this vision united art, morals, ethics, science, religion, and secular processes into an exclusive and often oppressive worldview. Galileo could not freely look through his telescope and report the results because art and morals and science were all fused under the Church, and thus the morals of the Church defined what science could -or could not - do. Artists were not free to explore creativity, people were not free to choose different churches, and scientists could not freely research; their domains were strictly monitored by the Church and policed by the state, each reinforcing the other.

Modern liberty and freedom brought with it the ability to differentiate among these arenas. Anyone can now go to any church or temple, or look through a telescope without being charged with heresy or treason. People are free to distinguish art from ethics, science from religion, and philosophy from both. The upside to the modern scientific perspective is the ability to differentiate various links of the Chain of Being (which helped usher in a much more democratic, less exclusive and oppressive way of life), but the downside is that it declared valid *only* the bottom link which could be accessed and verified by the senses. Speaking of the collapse of the Great Chain perspective around the late 18th century, author Huston Smith wrote: "Why did the hierarchical outlook then collapse? As it had blanketed human history up to that point, constituting man's primordial tradition and what might almost be called the human unanimity, the force that leveled it must have been powerful, and modern science is the obvious candidate. . . . Modern science requires only one ontological level, the physical . . . [and] challenged by implication the notion that other planes exist" (*Forgotten Truth: The Primordial Tradition*, pp. 5-6).



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It wasn't so much that modern science rejected spirit as that it just didn't need interior or metaphysical domains in order to do its work. In dismissing all subjective interior processes as insignificant, Spirit and Spirituality were simply a couple of the numerous casualties. As technological breakthroughs captured the hearts and minds of researchers, the vision of a living and interconnected universe seemed irrelevant or, worse, superstitious. Take the well-known comment by biologist Richard Dawkins, "Faith is the great cop-out, the great excuse to evade the need to think and evaluate evidence. Faith is belief in spite of, even perhaps because of, the lack of evidence."

And so, it came about that the modern West was the first major civilization in the history of the human race to deny substantial reality to the Great Chain of Being. That denial caused a profound and rapidly spreading shift in our view of what's "real," but humanity's universal and historical understanding of the Chain didn't disappear quietly or without notice. There have been repeated attempts to reintroduce spirit into the modern world.

Freemasonry continues to try and rekindle the spirit and the spiritual, as do the efforts of some other postmodernism schools of esoteric studies to reframe the world with spirit at its center. There seems to be even a bit of resurgence recently in the desire for this type of spiritual rekindling separate from Religion. The problem is how might we shift the current popularity of reductionism and strictly logical scientific view? One step is to recognize the flaws and often self-defeating weaknesses inherent in most of our philosophical approaches, including the most important in my mind in that none of them rarely if ever challenge empirical science on its own ground. To do this, one must understand current scientific methodology and then use it to determine and establish the existence of spiritual planes, or what some call the value spheres or those vertical dimensions of depth that give value to our lives.

Science believes itself to be value free. It tells us what *is*, not what *should be*. It tells us what we *are*, not *what we can be*. It describes the world factually without ascribing any meaning to it. That is why we look to the value spheres of philosophy, art, religion, morals and ethics for that. Science accomplishes its wonders because it utilizes a solid method for discovering *fact*, (which is not necessarily ever a whole *truth*), a method that is empirical and experimental and based on evidence and this is the very prescription and method I offer to you to explore and validate authentic spiritual truths.

Current science may claim to use only objective data, but I can tell you that it hypocritically does also demonstrate convincingly that it continually relies on intellectual processes, theories and the unproven assumptions of materialism to interpret data itself. It is both naive and wrong to accept

the idea that science *merely reports* what already exists in the material world because science approaches the empirical world with massive conceptual and assumptive apparatuses. Mathematics for a perfect example contains everything from tensor calculus to theoretical numbers to extensive inter-subjective linguistic signs to differential equations. I don't expect you all to know what all of those are, I barely have just learned of them myself, but let me tell you that virtually all are *non-empirical* structures found *only* in interior spaces of *theory*, not the material world. So science grants validity to *some* interior modes, but only those that support its own biases. Therefore, to actually fulfill its own empiricism, it must also grant the *possibility* that there are interior states other than those it uses, states that can be investigated empirically, (though not necessarily physically), and that can be evaluated by specially trained researchers.

We don't call on seismologists to evaluate claims by cardiologists, or entomologists to validate mathematical theorems. Each branch of study requires different specialized training, performs its own experiments, and generates its own data that is then interpreted by its own specialists. Given all that, spirituality can and must be able to stand up to scientific authority by announcing its own means and modes, data and evidence, validities and verifications. It can and already is being done as it has since ancient times, by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts or men who have already developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost degree. In ancient times, no vision of any one adept was accepted until it was checked and confirmed by the visions of his peers or other adepts, so obtained as to stand as independent evidence of the other adepts, and by centuries of accumulated experiences.

The practice of grounding our assertions on experience and evidence is, in all actuality the enduring strength of science itself, so why not investigate spiritual dimensions scientifically as well? Empirical evidence, in the strictest sense, is that which is derived from experiment and observation rather than theory. Moving from the intensely important idea that all knowledge must be ultimately grounded in evidence and experience, many modern scientists reduce this vital insight to the absurd notion that all "real" knowledge must be limited to objective, materialistic, sensory experience. But true empiricism is not limitable to material nature. If empirical science rejects the validity of any and all forms of interior apprehension and knowledge, then it rejects its own validity as well, a great deal of which rests on interior structures and apprehensions that are *not* delivered by the senses or confirmable by the senses (such as logic and mathematics, to name only two). Science has effectively disregarded its own principles and acted "metaphysically" in

denying that universally acknowledged and experienced spiritual or divine states have no reality without performing scientifically valid experiments.

I believe this is partly the reason that large numbers of people are losing their connection to Deity. Even within their own churches and Religious belief systems its popularity seems to be shrinking. I believe this is because science and its popularity and empiricism lead modern followers to rely too much on intellectual tools when neither sensory empiricism, nor pure reason, nor practical reason, nor any combination thereof can see into the realm of the True Spirit. I don't mean that we should have simple "blind faith".

The intellect can point toward the spiritual, and true spiritual experiences are entirely possible and obtainable. They alone are the final evidence for its own validity and reality, just as mental experiences present evidence for the existence of the intellect. My point is that both science and Religion must address timeless spiritual concepts in a manner that acknowledges and adopts scientific methods, but eschews materialism and reductionism. In *Expanding Horizons* James Long made a similar point: "when the followers of any faith keep on blindingly clinging to their particular view of truth, after a while it loses its vitality; it loses its living inspiration and therefore its helpfulness. The most important thing in my opinion is not the attainment of truth, but the searching after and the reaching toward a greater and greater understanding of it".

It has been my experience that the great and secret message of the mystics the world over and throughout all time has been that, with the eye of contemplation, Spirit can be internally seen and proven. With the eye of contemplation, G-d can be seen. With the eye of contemplation, aided by introspection, the greatness within us radiantly unfolds.

Throughout history wise and discriminating people of all lands have sought a Truth which is Universal and Eternal. Yet this has been the main quest not only of philosophers and mystics but of all of us in life's more profound moments. Deep inside ourselves we all long for an Absolute Truth through which we can transcend suffering and death and gain bliss and immortality. Many great thinkers, looking beyond the names and forms of the various religions and philosophies which have existed through history, have looked for tradition of knowledge which reflects the Universal Truth and allows people of every generation to connect with it.

We should recognize what is universal in the different teachings of the world and if we are to discard anything it should be that which is not universal, being careful however to strictly remember that the *real* unity is self-existent at the core of who we are. It cannot be fabricated or

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accomplished by removing the differences that exist at the surface. I have heard it explained that “The unity of the ocean exists at its depth, not at the level of the waves, which ever remain turbulent”.

There are others who want to create a universal tradition anew by discarding the Religions of the world, recognizing that all the Religions we possess have become limiting identities. Yet this would be like trying to create a new Science by discarding all that science has previously discovered. We must take what is universal in the teachings of the world, neither validating them at the level of their surface differences, nor discarding all that they have to offer. To do this we must recognize the tradition which has existed and the forms it has created.

I suggest that in order to reinvigorate in our lives the idea of the Great Chain, to reach equilibrium, balance, and Universal Truth, individuals must learn to use Science and its own processes to investigate and apprehend the inner as well as the outer domains common to human experience. We must also learn to be willing to apply our Religions in ways that look more toward Spiritual experience and less towards fundamentalism and its dogmas. This may be difficult for some in mainstream Religions, but I believe it to be no less important than the actual saving of civilization and the Brotherhood or Unity of man.

I believe that thru living and applying this method, the direct union or at least the identity of the individual and Spirit, a union of Science and Religion is possible. A union that is not to be thought of as a mental belief but lived as a direct experience, the very *summum bonum* of existence, the *direct realization of which* confers a great liberation, rebirth, or enlightenment on the soul fortunate enough to be immersed in that extraordinary union, a union that is the foundation ground, the goal, the source, and the salvation of the entire world.

## Wanderer

Continue from Page 4

Even while the earth sleeps we travel.

We are the seeds of the tenacious plant, and it is in our ripeness and our fullness of heart that we are given to the wind and are scattered.

Brief were my days among you, and briefer still the words I have spoken.

But should my voice fade in your ears, and my love vanish in your memory, then I will come again, And with a richer heart and lips more yielding to the spirit will I speak.

Yea, I shall return with the tide,

And though death may hide me, and the greater silence enfold me, yet again will I seek your

understanding.  
*And not in vain will I seek.*<sup>1</sup>

As freemasons, we internalize the old wanderer’s attitude by the formula “who I am, whence I come, wither I go”. Our answer can be just a doubtful, humble one.

1 Khalil Gibran, The Prophet, chap. 28

## Quotes

Continue from Page 7

years, my father for 50 years, and I have been a Mason for 60 years. This means that my tie with Freemasonry extends back to 1869 when my grandfather joined the Masons. My feelings on my first entrance into a Masonic Lodge are very clear in memory. I was a young man and it was a great thrill to kneel before the altar of the Lodge to become a Freemason. This must have been the same feeling my father and grandfather experienced before me.

And it must also have been identical to the one that many great leaders of America and the world felt as they became Masons. Prominent among this select group are George Washington, Harry Truman, and 12 other Presidents as well as countless statesmen and benefactors of humanity. So I found myself thinking: “What does Freemasonry mean to me?”

Of course Masons say that Freemasonry actually begins in each individual Mason’s heart. I take this to mean a response to brotherhood and the highest ideals. I recall the story of a man who came to me once and said: “I see that you are a Freemason. So am I.”

As we talked, he told me of an experience he had years ago. It seems that he joined the Masonic Fraternity shortly after he became 21 years old. When he was stationed in the military, he decided to attend various Lodge meetings. On his first visit to a Lodge in a strange city, he was a bit nervous. One thought was constantly in his mind; could he pass the examination to show that he was a Mason? As the committee was carefully examining his credentials, one of the members looked him squarely in the eye and said: “Obviously you know the Ritual, so you can enter our Lodge as a Brother Mason. But I have one more question. Where were you made a Mason?” With that he told the young visitor to think about it because when he knew the answer the examiner would not have to hear it. He would see it in his eyes.

My friend told me that after a couple of minutes a big smile came to his face and he looked at the examiner, who said: “That’s right, in your heart.”

“Through Masonic teachings, good men practice love and charity. As a Fraternity they spend millions of dollars...” Freemasonry is not a religion though,

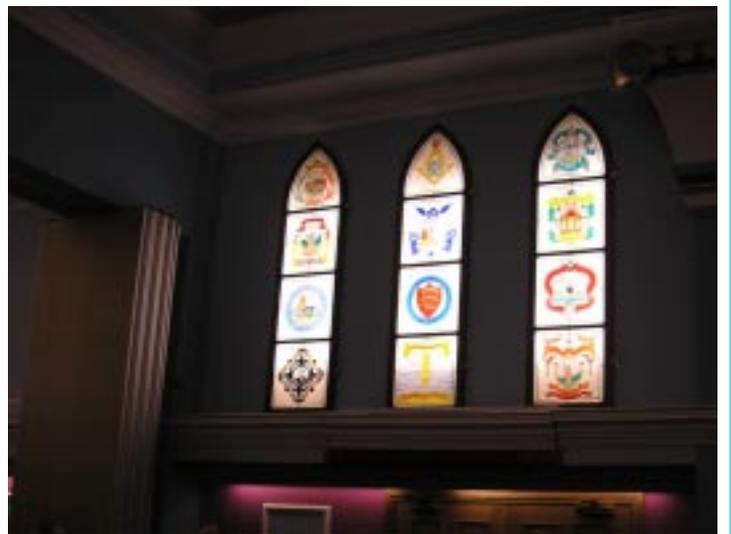
in my experience, Masons have predominately been religious men and, for the most part, of the Christian faith.

Through Freemasonry, however, I have had opportunity to break bread with good men of other than my own Christian faith. Freemasonry does not promote any one religious creed. All Masons believe in the Deity without reservation. However, Masonry makes no demands as to how a member thinks of the Great Architect of the Universe. Freemasonry is, for all its members, a supplement to good living which has enhanced the lives of millions who have entered its doors. Though it is not a religion, as such, it supplements faith in God the Creator. It is supporting of morality and virtue.

Freemasonry has no dogma or theology. It offers no sacraments. It teaches that it is important for every man to have a religion of his own choice and to be faithful to it in thought and action. As a result, men of different religions meet in fellowship and brotherhood under the fatherhood of God. I think that a good Mason is made even more faithful to the tenets of his faith by his membership in the Lodge.

Freemasonry is much more than a social organization. Through Masonic teachings, good men practice love and charity. As a Fraternity they spend millions of dollars to support hospitals, childhood language disorders clinics, and research into problems that plague man’s physical and mental being. Whenever I visit a Masonic hospital, of which there are many, my eyes fill with tears. As I see a youngster, who could not walk, now able to get from one end of the corridor to the other with the aid of an artificial leg, I am thrilled. For a young person to have the opportunity to become whole and productive is to me exciting and wonderful. And this opportunity is given at no cost to his or her family or the state. Living is beautiful but sometimes life can be harsh and cruel. Whenever or wherever people are in need Masons are there to help. From large undertakings to the smallest of needs, Masons are always there, caring and serving. I have always been interested as to why Masons devote so much time to their Fraternity. A good answer to this question came from a Grand Master who once told me that he enjoys his involvement because it gives him another dimension to living.

The same answer is echoed by Brethren as they meet in Lodge rooms from one end of our Country to the other and around the world. Many of my best friends, associates, and fellow Christians are Freemasons and good churchmen as well. In my travels at home and abroad a goodly number of Freemasons notice my Masonic ring, which I always wear. With pride they say: “I, too, am a Freemason.” To me, Freemasonry is one form of dedication to God and service to humanity. I too was a Freemason in my heart and so I will remain. I am proud of my involvement. I am proud to walk in fraternal fellowship with my Brethren.



Freemasonry: Its not about me changing them, Its about me changing me.

# Outer

Continue from Page 2

had been whispered in his ear. No, he keeps his peace, and the secret remains a secret.[1]

In the Entered Apprentice degree, the true seeker is reborn, from the profane outside, to the outer portico of the temple. Like an infant, through struggle and challenge, he opens his eyes to the new light of Freemasonry, and sees for the first time with new eyes.

Like a newborn, everything presented to him is new; he is the student of life. Like all students, knowledge comes to him in stages, in degrees. Each degree of Masonry grants new insights, new ways of seeing, and new ways of applying old knowledge.

When we were young, we were taught to add and subtract. Then we were taught to multiply, then to divide. All along the way, the skills we mastered are expanded upon until we can find the area under an arc or the cosign of a tangent.

The same is true of Freemasonry, what we learn as an Entered Apprentice is expanded upon as Fellows of the Craft, and we look back on the lessons of the first degree and chuckle at how simple those lessons were... sometimes forgetting that the profound often seems simple in retrospect.

As we progress in the degrees, our eyes are opened further to the light, until as masters of the craft, we are told that we are now in possession of all the light that can be conferred upon us in a lodge of Master Masons. We possess the light, but we are now searchers, traveling men.

And what are we traveling in search of? More light in Masonry, of course. Our studies of the craft only begin when we are raised to the sublime degree of Master Mason. The foundation has been laid, the tools explained, the fundamentals mastered. It is then time to go out, measure our work and use the tools to erect a spiritual house with perfected stones.

As Entered Apprentices, we are on the outer portico of our journey in masonry, having taken the first steps. This is the allegory of the first degree. Yet, as Masters, we are told that we are always Entered Apprentices in the ritual.

When I was the Junior Warden, I studied to sit as Master in the first degree conferrals. One of the first things I noticed in opening the lodge was my question to the Senior Warden in opening the lodge:

Brother Senior Warden, Satisfy yourself that all present are Entered Apprentice Masons.

Worshipful Master, all present are Entered Apprentice Masons.

Now, looking at the brethren in the lodge, all were Master Masons, but the ritual, and the Senior Warden, all assured me they were Entered Apprentice Masons. We all proved it by giving the due guard and sign of Entered Apprentice Masons.

It occurred to me then that we are all still Entered Apprentices, on a certain level, and though as Masters, we symbolically worked in the Sanctum Sanctorum, we were all still on the outer portico, learning, and searching for more light.

May the blessings of heaven rest upon us and all regular masons, may brotherly love prevail, and every moral and social virtue, cement us.

[1] Giovanni Giacomo Casanova, Memoirs, Volume 2a, Paris, p. 33 <http://romance-books.classic-literature.co.uk/memoirs-of-jacques-casanova/volume-2>

# Catechism

Continue from Page 9

I: What be the cause of these consequences?  
R: Not being one's Word.

I: Did the Ruffians keep their word?  
R: No, they knowingly and willingly made effort to wrong a Brother out of value in his life.

I: What's more?  
R: They made effort to have this Brother break his Word too.

I: What's further?  
R: They were unsuccessful.

I: Why did they fail?  
R: The Brother they made effort to wrong refused to allow his Integrity to be corrupted.

I: Did they not keep their Word again?  
R: Yes. They then knowingly and willingly made effort to wrong this same Brother out of the value of his life.

I: What did they eventually do?  
R: Their corruptions eventually lead to the murder of their Brother.

I: What occurred next?  
R: They realized their transgression, experienced the guilt that followed and understood the ramifications.

I: How know we this?  
R: They openly conveyed words that expressed this and did indeed predict their future fate in doing so.

I: What's more?  
R: They validated their transgressions before their fellows and they felt shame for their actions.

I: What's further?  
R: They experienced the physical, emotional and spiritual pain that followed.

I: What was the eventual outcome of their broken Words and the efforts to have another break his Word?  
R: They each had three consequences visited upon them.

I: What first consequence was visited upon each of the three Ruffians?  
R: The Loss of Life; a Physical Death.

I: How so?  
R: A cutting tool's sharp edge did bring death upon each when used upon specific vital areas.

I: In life who uses this cutting tool?  
R: A Mason uses this cutting tool upon himself who keeps not his Word.

I: Is the consequence totally self-inflicted?  
R: Yes. No other person need be, should be and is involved whatsoever.

I: How so?  
R: No truly morally bound Mason would ever knowingly do harm to another human being if within the length of his cable tow to prevent.

I: Then whom causes harm?  
R: The unbound person causes harm to another – and themselves.

I: What tempers a Mason from causing harm?  
R: His bond.

I: How is this bond conveyed?  
R: By a Mason's Word

I: What was the consequence that each Ruffian suffered for not keeping his Word?  
R: The first nearly lost his head; the second had exposed that which was kept within his chest; and the third was torn in two directions.

I: What was the difference between the three physical deaths?  
R: Each death took progressively longer to inflict and endure.

I: What do these consequences exemplify in life?  
R: By not being one's word, one's life then matters not for it is of no consequence by one's self-inflicted choosing.

I: What else?  
R: When a Mason disconnect from his word, he disconnect his "above from below", his

Continued on Next Page

passion is shown to be removed from what he professes, and he shows himself to be torn in two directions.

I: What does this mean?  
R: A Mason chooses loss when his word and deed are not one.

I: What is the message?  
R: The value of a Mason's life is dismissed and lost when he chooses to dishonor his Word.

I: What second consequence was visited upon each of these Ruffians?  
R: The Loss or Death of Ability.

I: What did each Ruffian not rightfully possess?  
R: The tongue, the heart and the core of the body.

I: Why these specific organs?  
R: What conveys the false word is of no value; what conveys the false passion is of no value; what conveys the false core is of no value.

I: What perfect points do these so represent?  
R: Guttural, pectoral and manual.

I: What do these so represent?  
R: Three of four virtues, which Masons know to be temperance, fortitude and prudence.

I: What be temperance?  
R: Temperance is the practice of moderation.

I: What is lost when temperance is torn out?  
R: Circumscription of a Mason's Word.

I: Why?  
R: Without moderation of the tongue, a Mason's Word has no value,

I: What be fortitude?  
R: Fortitude is the willingness and ability to confront.

I: What is lost when fortitude is ripped away?  
R: With fortitude gone, a Mason no longer has the heart to face life.

I: Why?  
R: There is no value in such a Mason for his Word has no true heart.

I: What be prudence?  
R: Prudence is the exercise of sound judgment in practical affairs.

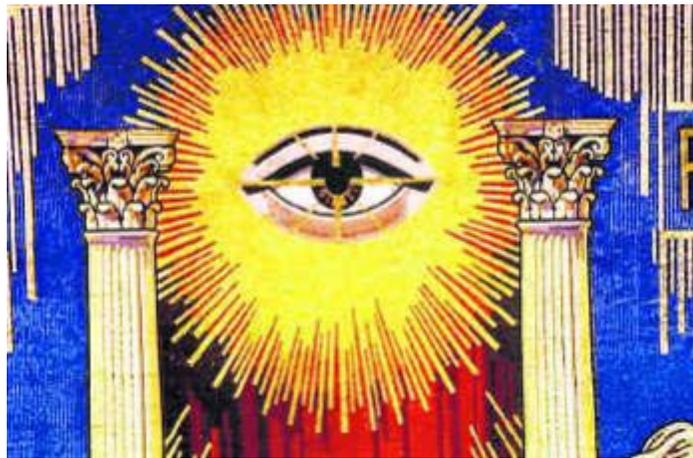
I: What is lost when prudence is taken from a Mason's core?  
R: With prudence gone, a Mason will be

severed in two or more directions.

I: Why?  
R: There is no value in such a person for the core of his Words lack true wisdom, insight and knowledge.

I: Where comes the death of his abilities?  
R: False characters such as these have no useful benefit in life since that which is falsely conveyed has no value and hence when displayed falsely any potential of ability is dead.

I: What does this mean?  
R: It matters not what a Mason may say, what passion he may convey or what core he may possess, if he lack integrity, each has no value.



I: What is the message?  
R: The value of a Mason's abilities is dismissed and lost when he chooses to dishonor his Word.

I: How so is this exemplified in life?  
R: No Mason rightfully possesses that which conveys invalidly.

I: What third consequence was visited upon each of these ruffians?  
R: The Loss or Death of Spirit.

I: How so is this exemplified in Life?  
R: A Mason loses the everlasting aspect of his works when those works are created without integrity.

I: How so?  
R: Lack of integrity places a Mason's remains in no man's land – likened to the place where the tide ebbs and flow twice in twenty-four hours -- were neither Captain nor King govern. This wipes the body of a Mason's life's works from the memory of all.

I: How more?  
R: Lack of integrity puts a Mason's remains to use as animal fodder. This wipes the

traces of a Mason's life's work from the memory of all.

I: How further?  
R: Lack of integrity burns a Mason's remains to ash and scatters it. This wipes all physical evidence of Mason's life's from the memory of all.

I: And the reason for all three?  
R: A Mason is not remembered well whose words and actions are not one. Not even his spirit remains.

I: What are all these thrice three consequences called?  
R: The Death Triplet – Loss of life, ability and spirit.

I: What does the death triplet overtly say?  
R: Each of the three ruffians experienced physical death, physical mutilation and physical obliteration.

I: How does this manifest in life?  
R: Each Triplet symbolized three distinct losses exemplified as deaths -- physical death, death of ability and spiritual death.

I: Can these penalties be avoided if Word and deed are not one?  
R: No, they start to occur the moment a Mason violates his Word and are merely a natural consequence of what he does to himself.

I: What is the historical significance of these penalties?  
R: These penalties were visited upon Masons in years past.

I: By whom?  
R: Those whom made effort to have Masons violate their obligations.

I: What is the irony in this?  
R: What was done to Masons in the past to have them violate their obligations is now self-induced by Masons whom would violate their obligations.

I: Why would a Master Mason desire these penalties to occur to himself should he violate his Word?  
R: A Master Mason would rather have this be done to himself than to have this be done to his Brother.

I: Why so?  
R: No true Brother would ever want harm to come to another because he did not honor his Word.

Continued on Next Page

# Masonic Humor



outward expression that a Mason desires himself to suffer rather than others should he not be his Word.

I: Anything further?  
R: It is also an acknowledgement from a Mason that he understands that he cannot avoid but suffer should he not keep his Word.

I: What perfect point reminds us of this?  
R: Pedestal.

I: What is a pedestal?  
R: A foundation.

I: What virtue does it represent?  
R: Justice.

I: What does it mean?  
R: Should a Mason violate his Word, his very Foundation will bring him to Justice.

I: How are Masons reminded of this?  
R: When a Mason interlaces both due guards and signs for all degrees, he has his symbolic Word followed by his symbolic representation of what naturally occurs should his Word be not manifest in life as stated.

I: How more?  
R: Every time he gives his Word.

I: How Further?  
R: When he keeps his Word and when he doesn't.

I: What instrument reminds us that this is true?  
R: The Sword of Justice pointing at his naked heart ever reminds him that this is a truth that cannot be avoided.

I: How do I know this to be true?  
R: Am I not a Master Mason?

I: I know this to be so.  
R: Than you have my Word and you need no more.

I: Do the penalties occur for others?  
R: No, but the outcome of a Mason not being his Word may and will affect those whom his Word was given.

I: Is this why a Master Mason asks that this be visited upon himself?  
R: Yes. This is a validation that the Master Mason knows that his Word affects him and others. It is why he makes statement that he would rather have his corruption affect himself than anyone else.

I: What are the penalties then?  
R: A reminder to Masons that should they not be their Word, the consequence will be a severe impact on themselves and on others.

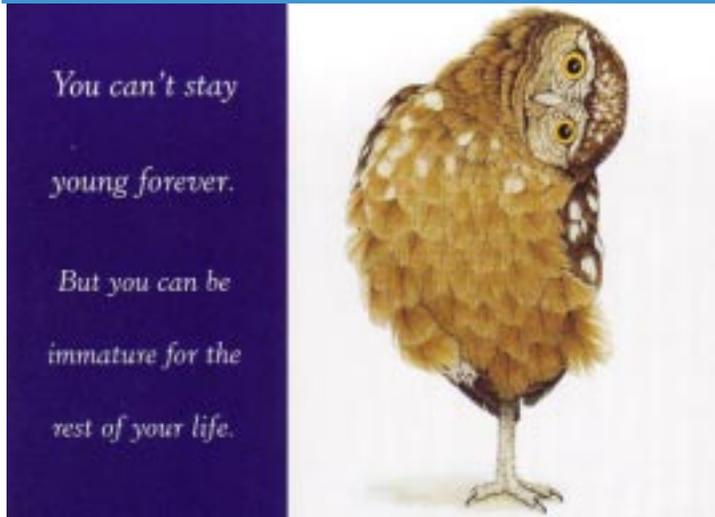
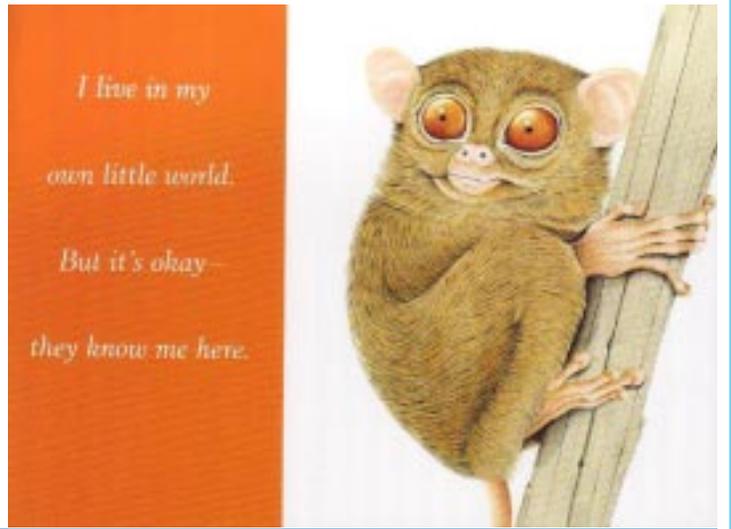
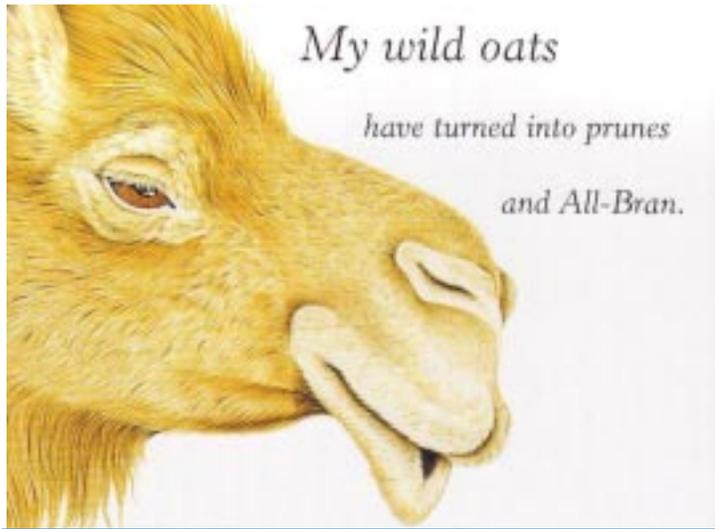
I: What more?  
R: In taking these obligations to be one's Word to the point of suffering penalties for not keeping one's word, it is also an



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## THE TABLECLOTH

The brand new pastor and his wife, newly assigned to their first ministry, to open a church in urban Brooklyn, arrived in early October excited about their opportunities. When they saw their church, it was run down and needed much work.

They set a goal to have everything done in time to have their first service on Christmas Eve. They worked hard, repairing pews, plastering walls, painting, etc. and on December 18 were ahead of schedule and just about finished. On December 19 a terrible tempest – a driving rainstorm hit the area and lasted for two days.

On the 21st, the pastor went over to the church. His heart sunk when he saw that the roof had leaked, causing a large area of plaster about 6 feet by 8 feet to fall off the front wall of the sanctuary just behind the pulpit, beginning about head high. The pastor cleaned up the mess on the floor, and not knowing what else to do but postpone the Christmas Eve service, headed home. On the way, he noticed that a local business was having a flea market type sale for charity so he stopped in.

One of the items was a beautiful, handmade, ivory colored crocheted tablecloth with exquisite work, fine colors and a cross embroidered right in the center. It was just the right size to cover up the hole in the front wall. He bought it and headed back to the church.

By this time it had started to snow. An older woman running from the opposite direction was trying to catch the bus. She missed it. The pastor invited her to wait in the warm church for the next bus 45 minutes later. She sat in a pew and paid no attention to the pastor while he got a ladder, hangers, etc. to put up the tablecloth as a wall tapestry. The pastor could hardly believe how beautiful it looked and it covered up the entire problem area.

Then he noticed the woman walking down the center aisle. Her face was like a sheet. “Pastor,” she asked, “where did you get that tablecloth?” The pastor explained. The woman asked him to check the lower right corner to see if the initials, EBG were crocheted into it there. They were. These were the initials of the woman, and she had made this tablecloth 35 years before in Austria.

The woman could hardly believe it as the pastor told how he had just gotten the tablecloth. The woman explained that before the war she and her husband were well-to-do people in Austria. When the Nazis came, she was forced to leave. Her husband was going to follow her the next week. She was captured, sent to prison and never saw her husband or her home again.

The pastor wanted to give her the tablecloth,



but she made the pastor keep it for the church. The pastor insisted on driving her home as that was the least he could do. She lived on the other side of Staten Island and was only in Brooklyn for the day for a housecleaning job. What a wonderful service they had on Christmas Eve. The church was almost full. The music and the spirit were great. At the end of the service, the pastor and his wife greeted everyone at the door and many said that they would return. One older man, whom the pastor recognized from the neighborhood, continued to sit in one of the pews and stare, and the pastor wondered why he wasn't leaving.

The man asked him where he got the tablecloth on the front wall because it was identical to one that his wife had made years ago when they lived

in Austria before the war and how could there be two tablecloths so much alike?

He told the pastor how the Nazis came, how he forced his wife to flee for her safety, and he was supposed to follow her, but he was arrested and put in a concentration camp. He never saw his wife or his home again for all the 35 years in between.

The pastor asked him if he would allow him to take him for a little ride. They drove to Staten Island and to the same house where the pastor had taken the woman three days earlier. He helped the man climb the three flights of stairs to the woman's apartment, knocked on the door and he saw the greatest Christmas reunion he could ever imagine!