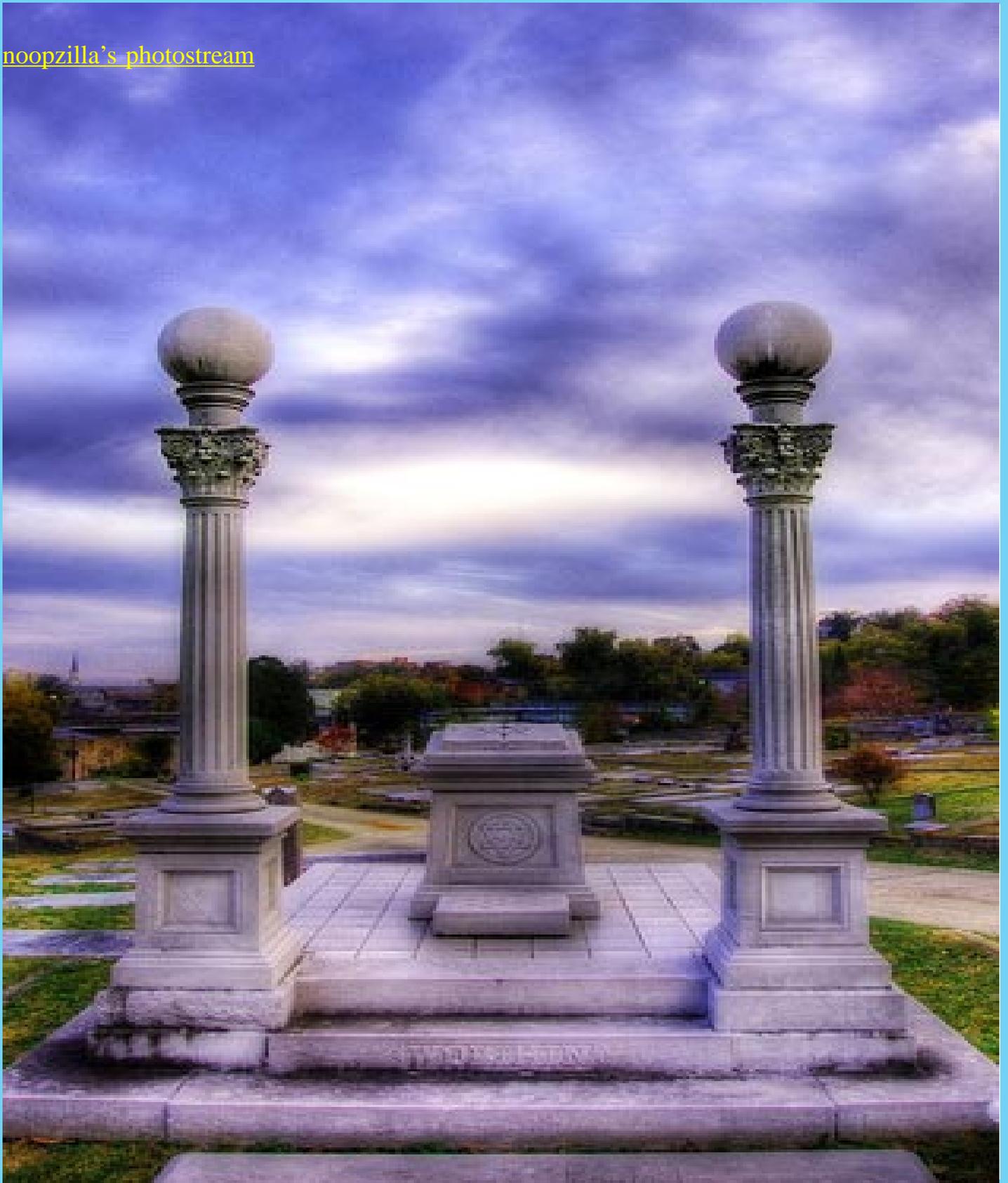


The Lodgeroom Magazine International

July 2008

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Between The Pillars

‘I may not agree with what you say,

but I will defend to the death your right to say it’ - Voltaire

The First Builder

I have often been asked, “What is the most important thing in Freemasonry”.

I have a short and simple answer, “The Initiate”.

When the first builder placed the first stone on the first foundation . He did this for the most basic of reasons, to create a place of protection for his family, his neighbors and his friends.

While completing this structure he realized that if the community was to be kept safe in the future he ‘The Master’ must at all costs teach the Apprentice how to lay stones properly. And all Masters since these early times have made it their first duty, it has long since continued to be so.

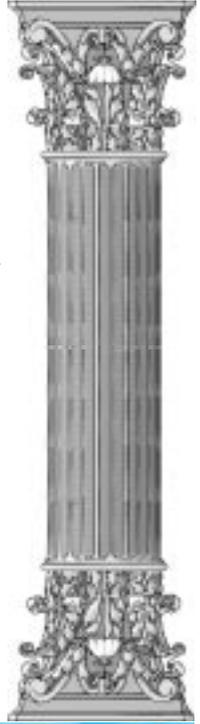
The Master must have a student and the Student must have a Master, this symbiotic relationship ensures the welfare of all and creates a state of comfort for the community.

Today we look upon this relationship as a speculative inclusion of men in a moral quest for excellence.

Should this however detract from the original lesson learned by the first of the Builders? No certainly not. Because it is in the origin , in our beginnings where the most important of lessons is found, mutual respect and integrity.

If we ever loose that original need to perpetuate that which we see as worthy of protection, Freemasonry will start to wither and die.

W. Bro Bill McElligott



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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:

admin@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!

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To Live Respected

To Live Respected

Being a Freemason of course I am honest, truthful and have respect for all.

However before I became a Freemason I was honest, truthful and I had respect for all.

So what has changed since I became a Freemason? Well I have met a great many people who say exactly the same.

So my question is this, if I have not changed since before I joined how many have ?

I suppose this is a core question which creates an allusion that Freemasonry is a Religion, if I was a good man before and I am still a good man now, what has freemasonry done for me.

I pondered this since a meeting last week when I was confronted with a man , a Past Master of the Lodge I was visiting told us all he was quitting Freemasonry. You see he has had a stroke and since he had his stroke he has limited movement and limited speech capabilities, he gets there, but just takes a while to complete the sentence.

For a number of years I have visited this Lodge and this man has made me feel quite humble, having complained to myself about various aches and pains and spent some time using crutches. I think I have earned the right to moan about my poor treatment by the Lord and his great scheme of things.

Then I meet this man who has climbed a Mountain compared to my minor ailments and I feel very small. I deserve to feel so, because I am blessed with so much in this world that any complaint is an insult to my Creator.

I have sat in Lodge when this man has opened and closed the Lodge in the Masters Chair, not only was this a major event for him, it was also a major compliment to his Lodge. For even though it took some time, not one member made a sound, not one member moved a hair they waited for as long as it took. I was so proud of this Lodge and all its members because

to me this is what Freemasonry is all about, love of your fellow man above all else. Not just talking the talk but walking the walk.

My concern here is that maybe, just maybe this wonderful Mason does not realize what he has done for his Lodge. We are told to be prepared to undergo examination when properly called upon. This Lodge has been examined and has proved itself to be in full possession of the Landmarks and Tenets of our Craft.

I would like this Freemason to read this short report and think again before leaving the Craft, we all understand his frustration and that it is asking a lot for him to stay. My message is a simple one, you put in Brother far more than you take out, please stay.

You have made a difference to me and I am confident to others, I am a better man for that experience.

Bill McElligott

God and Bill The Temple

God and Bill – The Temple

God had always wanted man to be like him, to eventually be like he is.

Gen: 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God always wanting to test the progress of man called upon Bill, he summoned Bill to appear before him, in the Grand Lodge above. Bill was very frightened and stood trembling before God and asked,

‘Dear God why have you called me here’.

God answered, ‘I have decided, Bill, that you Builders should create the most magnificent Temple the world has ever known and I have chosen you as the man to test. As you are a Master builder, I think you should be a good test case, to show the rest of man how he should live’.

But God was insistent, ‘Bill, I command you to build me a House, it should be strong, well established and possess great stability, for I say you will build me this Temple which in MY name will stand firm for ever.’

Bill wondered if God had lost his reason, after all he was just a brick layer from Croydon , Surrey in England. He knew nothing of Religious things, but if God wanted a Temple then thats what he will have.

Well Bill was gob smacked, he did not know how to answer, but he did not have to worry because before many seconds had passed he was back in his builders yard in Croydon. A bit shaken but in all quite pleased that from all the millions of people on the earth God had chosen him.

Bill decided to call himself ‘Gods Builder’ and he started to wear a special Dark Blue tool pouch to show that he was a bit special. He had told everyone of his audience with God and that all work on all other projects had to stop because he had to build a Temple for God. Bill had several meetings with God, he would sit on the bench by the duckpond then whoooooosh, the next thing you know sitting in front

[continued on next page](#)

God and Bill The Temple

of God. He told everyone about the special bench as well.

Bill borrowed a great deal of money and purchased a large plot on the outskirts of his town. Bill and his employees worked day and night for several years. Eventually they finished a wonderful Temple and dedicated it to God. Bill went to the bench in the park, then standing before God he announced the work was completed. Bill was a bit disappointed when God said 'OK, thats fine'.

There was then another whooshing sound, then Jeff appeared on the Bench. Jeff strolled up to God and said 'Dear God, I heard you were looking for a Temple, the biggest and best Temple in the world. I have built a Temple twice as big as Bill's with twice as much gold, silks and cedar wood. I am therefore the man who built 'the most magnificent Temple the world has ever known' not Bill'.

God said 'OK, thats fine'.

Then there was a louder whoooooosh! and then another man arrived it was Arthur, he approached the Almighty and announced that he had built the most magnificent Temple in all history it was twice as big as Jeff's and twice as expensive.

God said 'OK, thats fine'.

There was then a knock at a door, God said 'come in'. A tubby well built man with a beard walked forward. Hello Theron said God, what do you want?

Theron said 'I have no idea, but your God I trust in you to know

whats best for me'.

God took off his head band, threw off his robe, walked down the steps from his throne embraced Theron, and said 'Thank ME, at last a man who does not think he knows more than I do'. You have built the Temple and I did not even have to ask.

Theron had always remembered his first honest truth "Freemasonry: Its not about me changing them, it's about me changing me!"

W. Bro. Bill McElligott

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The Man who would be King serialised:-

THE LAW, as quoted, lays down a fair conduct of life, and one not easy to follow. I have been fellow to a beggar again and again under circumstances which prevented either of us finding out whether the other was worthy. I have still to be brother to a Prince, though I once came near to kinship with what might have been a veritable King, and was promised the reversion of a Kingdom—army, law-courts, revenue, and policy all complete. But, to-day, I greatly fear that my King is dead, and if I want a crown I must go hunt it for myself.

The beginning of everything was in a railway-train upon the road to Mhow from Ajmir. There had been a Deficit in the Budget, which necessitated travelling, not Second-class, which is only half as dear as First-Class, but by Intermediate, which is very awful indeed. There are no cushions in the Intermediate class, and the population are either Intermediate, which is Eurasian, or native, which for a long night journey is nasty, or Loafer, which is amusing though intoxicated. Intermediates do not buy from refreshment-rooms. They carry their food in bundles and pots, and buy sweets from the native sweetmeatsellers, and drink the roadside water. This is why in hot weather Intermediates are taken out of the carriages dead, and in all weathers are most properly looked down upon.

My particular Intermediate happened to be empty till I reached Nasirabad, when the big black-browed gentleman in shirt-sleeves entered, and, following the custom

of Intermediates, passed the time of day. He was a wanderer and a vaga The Man Who Would Be King bond like myself, but with an educated taste for whisky. He told tales of things he had seen and done, of out-of-the-way corners of the Empire into which he had penetrated, and of adventures in which he risked his life for a few days' food. "If India was filled with men like you and me, not knowing more than the crows where they'd get their next day's rations, it isn't seventy millions of revenue the land would be paying—it's seven hundred millions," said he; and as I looked at his mouth and chin I was disposed to agree with him. We talked politics,—the politics of Loafersdom that sees things from the under side where the lath and plaster is not smoothed off,—and we talked postal arrangements because my friend wanted to send a telegram back from the next station to Ajmir, the turning-off place from the Bombay to the Mhow line as you travel westward. My friend had no money beyond eight annas which he wanted for dinner, and I had no money at all, owing to the hitch in the Budget before mentioned. Further, I was going into a wilderness where, though I should resume touch with the Treasury, there were no telegraph offices. I was, therefore, unable to help him in any way. "We might threaten a Station-master, and make him send a wire on tick," said my friend, "but that'd mean inquiries for you and for me, and I've got my hands full these days. Did you say you were travelling back along this line within any days?"

"Within ten," I said. "Can't you make it eight?" said he. "Mine is rather urgent business." "I can send your telegrams within ten days if that will serve you," I said. "I couldn't trust the wire to fetch him, now I think of it. It's this way. He leaves Delhi on the 23rd for Bombay. That means he'll be running through Ajmir about the night of the 23rd." "But I'm going into the Indian Desert," I explained. "Well and good," said he. "You'll be changing at Marwar Junction to get into Jodhpore territory,—you must do that,—and he'll be coming through Marwar Junction in the early morning of the 24th by the Bombay Mail. Can you be at Marwar Junction on that time? 'T won't be inconveniencing you, because I know that there's precious few pickings to be got out of these Central India States—even though you pretend to be correspondent of the 'Backwoodsman.' "

"Have you ever tried that trick?" I asked. "Again and again, but the Residents find you out, and then you get escorted to the Border before you've time to get your knife into them. But about my friend here. I must give him a word o' mouth to tell him what's come to me, or else he won't know where to go. I would take it more than kind of you if you was to come out of Central India in time to catch him at Marwar Junction, and say to him, 'He has gone South for the week.' He'll know what that means. He's a big man with a red beard, and a great swell he is. You'll find him sleeping like a gentleman with all his luggage round him in a Second-



class apartment. But don't you be afraid. Slip down the window and say, 'He has gone South for the week,' and he'll tumble. It's only cutting your time of stay in those parts by two days. I ask you as a stranger—going to the West," he said, with emphasis. "Where have you come from?" said I. "From the East," said he, "and I am hoping that you will give him the message on the Square—for the sake of my Mother as well as your own." Englishmen are not usually softened by appeals to the memory of their mothers; but for certain reasons, which will be fully apparent, I saw fit to agree. "It's more than a little matter," said he, "and that's why I asked you to do it—and now I know that I can depend on you doing it. A Second-class carriage at Marwar Junction, and a red-haired man asleep in it. You'll be sure to remember. I get out at the next station, and I must hold on there till he comes or sends me what I want." "I'll give the message if I catch him," I said, "and for the sake of your Mother as well as mine I'll give you a word of advice. Don't try to run the Central India States just now as the correspondent of the 'Backwoodsman.' There's a real one knocking about here, and it might lead to trouble." "Thank you," said he, simply; "and when will the swine be gone? I can't starve because he's ruining my work. I wanted to get hold of the Degumber Rajah down here about his father's widow, and give him a jump." "What did he do to his father's widow, then?" "Filled her up with red pepper and slipped her to death as she hung from a beam. I found that out myself, and I'm the only man that would dare going into the State to get hush money for it.

They'll try to poison me, same as they did in Chortumna when I went on the loot there. But you'll give the man at Marwar Junction my message?"

He got out at a little roadside station, and I reflected. I had heard, more than once, of men personating correspondents of newspapers and bleeding small Native States with threats of exposure, but I had never met any of the caste before. They lead a hard life, and generally die with great suddenness. The Native States have a wholesome horror of English newspapers, which may throw light on their peculiar methods of government, and do their best to choke correspondents with champagne, or drive them out of their mind with four-in-hand barouches. They do not understand that nobody cares a straw for the internal administration of Native States so long as oppression and crime are kept within decent limits and the ruler is not drugged, drunk, or diseased from one end of the year to the other. They are the dark places of the earth, full of unimaginable cruelty, touching the Railway and the Telegraph on one side, and, on the other, the days of Harunal-Raschid.

When I left the train I did business with divers Kings, and in eight days passed through many changes of life. Sometimes I wore dress-clothes and consorted with Princes and Politicals, drinking from crystal and eating from silver. Sometimes I lay out upon the ground and devoured what I could get, from a plate made of leaves, and drank the running water, and slept under the same rug as my servant. It was all in the day's work.

Then I headed for the Great Indian Desert upon the proper date, as I had promised, and the night Mail set me down at Marwar Junction, where a funny little, happy-go-lucky, native-managed railway runs to Jodhpore. The Bombay Mail from Delhi makes a short halt at Marwar. She arrived just as I got in, and I had just time to hurry to her platform and go down the carriages. There was only one Second-class on the train. I slipped the window and looked down upon a flaming-red beard, half covered by a railway-rug. That was my man, fast asleep, and I dug him gently in the ribs. He woke with a grunt, and I saw his face in the light of the lamps. It was a great and shining face. "Tickets again?" said he. "No," said I. "I am to tell you that he is gone South for the week. He has gone South for the week!"

The train had begun to move out. The red man rubbed his eyes. "He has gone South for the week," he repeated. "Now that's just like his impudence. Did he say that I was to give you anything? 'Cause I won't." "He didn't," I said, and dropped away, and watched the red lights die out in the dark. It was horribly cold because the wind was blowing off the sands. I climbed into my own train—not an Intermediate carriage this time—and went to sleep.



The story of
A Man who would be
King by Rudyard Kipling
will continue in the next
issue of this Magazine

The Knights of Columbus and the Freemasons

The Knights Of Columbus and the
FreeMasons
Author unknown.....

“The Knights of Columbus is a Catholic, Family, Fraternal Service organization.” These words, taken from a Knights Of Columbus recruiting pamphlet, describe a fraternal Order founded in 1882 by Catholic men in New Haven, Connecticut. The Order answered certain needs within the Catholic lay society of America which had driven some young Catholic men to join “secret societies” proscribed by the Church, such as the Freemasons. These needs were both tangible and intangible: tangible in the area of life insurance and mutual aid and assistance in times of need; intangible in answering the need for a “rite of passage” that stressed both patriotism and Catholicism, and linked them through a sense of brotherhood that affirmed their Catholic nature at a time when Catholics were a persecuted, immigrant, minority. This discussion will give brief overviews on the following subjects relating to the origins and growth of the Order and how the Knights of Columbus may be compared to Freemasonry: American anti-Catholic attitudes; foundations of the Order stemming from other fraternal organizations; the Order’s expansion outside of Connecticut; and a comparison of the ritual structures of Freemasonry and the K of C.

In looking at the origins of the Knights, it is first necessary to understand that the political and cultural climate of mid-nineteenth century America regarding Catholicism was much different than it is now. In 1790, John Carroll was installed as the sole Bishop in the United States, and had a diocese consisting of approximately 25,000 Catholics (mostly in Maryland and Pennsylvania) and only thirty priests to minister to them. This meant that Catholics were, in effect, a surrounded minority. With the Irish Potato Famine of 1846-1849, hundreds of thousands of Irish Catholics emigrated to America, with large number settling in the New England area. By the year 1860, the Irish in Connecticut alone

outnumbered the total amount of Catholics in America at the time of Bishop Carroll’s consecration. They were drawn by the great amount of industrial jobs in the New England area, as they were not suited to the farming conditions in the New World. The land they had left was one in which they, as Catholics, were alienated by the British government. With no Catholic politicians of any note to give their allegiance to, they strengthened their links to the Pope in Rome; with their priests unconnected to the elites of British society, they looked to the clergy as their natural leaders. The clerics functioned in a way similar to the druids of old, acting as village “doctor, lawyer, teacher and economist.” The land they came to, New England, was one with a strong sense of Anglo-Saxon Protestantism with roots in Pilgrim patriotism. This culture fostered an attitude that was intensely anti-immigration, anti-immigrant, and anti-foreigner. Part of this Anglo-Saxon pride was evidenced as a racist hatred for those of Celtic descent, who were seen as lazy and indigent. It was also manifested in anti-Catholic attitudes, which were based on fears that Catholics were slaves to Rome. These attitudes of racism and religious intolerance resulted in acts of violence and political marginalization against Irish Catholics. One form of this political opposition was the American Party which was nicknamed the “Know-Nothing” party because they (supposedly) would not openly disclose their objectives. However, their constitution stated that “its object shall be to resist the insidious policy of the Church of Rome and all other foreign influences against the institutions of our country, by placing people, whether by election or appointment, none but native born Protestant citizens [sic].” The anti-Catholics held that Catholics vote as they are told to by their priest, who is in turn instructed by his prelate in order to “serve the interests of the Pope, the establishment of the Church, and its subsequent complete rule over the country.”

During this time period (early to mid 1800s), numerous fraternal organizations sprung up that had mutual assistance and insurance programs. One group that had already existed in the early eighteenth century and provided mutual fraternal assistance among its members was

Freemasonry, which the Catholic Church had denounced. Freemasonry “represented a response to men’s social need to organize themselves into some kind of brotherhood during a period when the dominant social ethic was becoming individualism.” However, Kauffmann notes that some of the reasons behind the proscription of Freemasonry by the Church was that “individualistic, theistic, and anti-Catholic, the Masons organized a collective force infused with brotherhood based on elaborate ritual.” Other fraternal organizations adopted Freemasonic ideas such as a three degree ritual program, secret modes of recognition, and pledges of mutual assistance in times of need. These pledges of assistance gave rise to fraternal insurance companies, which offered set amounts of money during a members sickness, and paid benefits to his family upon his death.

In an attempt to prevent Catholic men from joining these proscribed groups, Irish Catholic leaders formed their own fraternal insurance organizations, such as the Massachusetts Catholic Order of Foresters (MCOF, founded in 1879) and the Catholic Benevolent League (CBL, founded in Brooklyn in 1881). These were primarily death benefit societies, which had certain fraternal features such as initiations and legends, usually of “old world” origins. The Knights of Columbus started as such a group, but focused on an American Catholic future, not a European past.

The immediate predecessors to the Knights of Columbus were the Red Knights who were founded in 1874. Most of their membership came from an Irish Catholic Connecticut militia unit, the Sarsfield Guards, commanded by James T. Mullen. The Red Knights had as their goal “the advancement and mutual improvement of the young men of our race . . . [and] to bring about an acquaintance and maintain a feeling of friendship and brotherly love between young men of our race.” In 1880 the Red Knights disbanded for various reasons. However, many of the first Knights of Columbus were former members of the Red Knights.

[continued on page 8](#)



Masonic Forum



In recent years we have seen an emergence of new Masonic Forum.

The Three Pillars



Well known Blog from Theron Dunn

Masonic Forum of Light



You may like some and not like others, but I have to say I am happy that we have a selection, so that all the segments of Freemasonry can find a home.

The Freemason



Freemason Discussion Group



Novus Ordo Saeculorum



The Middle Chamber



Gary Bond, On Line

The Sanctum Sactorum



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Foro Fraternidad Masónica



MASSONERIA TRADIZIONALE



The Knights of Columbus and the Freemasons contd:

Another type of group prevalent in Irish-American life of those times was that of the temperance, or total abstinence, society. 1881 found Father Michael J. McGivney (the curate of St. Mary's Church in New Haven) operating as a chaplain to one of these groups. In the fall of that year, Fr. McGivney attempted to link this group with the secular Ancient Order of Foresters, who derived their legendry from Robin Hood and his Merry Men. This was done in an attempt to spark interest in a Catholic Fraternal Insurance group; however, when he requested permission for this incorporation from his superior, Bishop Lawrence S. McMahan, he was denied. In the same time period, two groups of laymen (including many former Red Knights) began meeting to discuss this idea. One group met in law offices at 157 Church Street, and the other met in the basement of St. Mary's Church, where Fr. McGivney was assigned. It is to be noted that Fr. McGivney convened the St. Mary's group meeting himself. This first meeting took place on the second of October, 1881, and at a later meeting it was decided that Fr. McGivney should enquire as to the feasibility of joining either the Massachusetts Catholic Order of Foresters or the Catholic Benevolent League in Brooklyn. Both groups turned them away, saying that they did not want to accept them as insurance risks. On the second of February, 1882, they formed the first court of the Connecticut Catholic Order of Foresters; within that same week they decided on a new name, based on an idea that Fr. McGivney had suggested. He felt their group should reflect Catholic contributions to America, and recommended the use of Columbus in the group's title, which emphasized Columbus as the Catholic first discoverer of the "new world." Combining that and the fact that many of the members were former Red Knights, the group decided to name themselves the Connecticut Knights of Columbus.

Stemming from these winter meetings, the first governing body of the Order was formed as a state organization, not a local one. This group felt that they did not want to fall under direct Church authority, but

remain their own separate legal entity. Recognizing this, Bishop McMahan told Fr. McGivney that the Order had his permission to form in the diocese. Permission, it must be noted, not approval, which, to ecclesiastics, connotes the assumption of authority by the Church. With this permission as backing, Fr. McGivney asked the parish priest of the diocese to support the establishment of local councils.

In order to be able to carry out their business legally, the governing body adapted the charter of the MCOF into their own articles of incorporation, which were approved by the Connecticut State Assembly on March 29, 1882. The dues for the Order started at \$3.25/year at age eighteen, with an increase of \$0.25 for every year of age beyond that. The benefits plan offered five dollars weekly during time of sickness, and (based on the eventuality that the Order would reach one thousand members) a \$1000 dollar death benefit funded by a one dollar per capita assessment. The first Council, which met at St. Mary's and was formed from the original governing body, formally began on May 15, 1882, and was named San Salvador Council #1, in honor of Christopher Columbus' naming of the New World. This name again emphasized the importance of the Santa Maria over the Mayflower.

By the time of the 1890 annual convention, the Order had swelled to fifty-six councils, all of them located in Connecticut. The membership numbers of that time are unavailable, but can be safely estimated at over four thousand. At that convention, plans were laid for the future expansion of the Order outside of Connecticut. This took the form of establishing a groundwork for State Councils who would send delegates to the Supreme Council; prior to this, the ruling body of the Order was the Board of Government, composed of Grand Knights and Immediate Past Grand Knights. This foresight was to prove timely, for in 1891, two Knights from Silver City Council #2, in Meriden, were transferred to Brooklyn by their company. There they attracted like minded men who eventually became the charter

members of Brooklyn Council #60. The Order followed that up with the incorporation of Bunker Hill Council #62, in Boston, in April of 1892. This set the stage for expansion that has resulted in Councils being established in all fifty states, all U.S. territories, Canada, and the Philippines, with over 1.35 million members as of June 30, 1981. In 1990, there were a minimum of 9,146 Councils in existence; that number is an estimated based on the likelihood that some Councils have disbanded, and that there are Councils which are newer than the one at Norwich University, in Vermont, which is Council #9146.

In looking at the relationship between the Knights of Columbus and Freemasonry, it is first necessary to state some of the common perceptions (and misconceptions) held by the Church in regards to Freemasonry, and by Freemasons surrounding the Knights of Columbus. The Church has taught, in order to justify the ban on Freemasonry, that it is a form of Deist universal religion. It (the Church) has said that references to God in Masonic Ritual are so open and accomodationist that it is both syncretist and anti-religion, in that it teaches that there is no one right way to God. The Church also holds that Freemasonry is a secret society and withholds the secrets of its rituals from priests in the confessional, and is anti-clerical.



Lodgeroom Store

The Knights of Columbus and the Freemasons contd:

Finally, the Church feels that the esoteric nature of Initiation, Passing and Raising is a religious ritual evocative of the Resurrection. On the other side, some Freemasons feel that the K of C is hypocritical, that it is merely Catholic Masonry. They also question the secret nature of the degrees in regards to the confessional. Another perception is that the Knights are an official tool of the Church. One of the more common misunderstandings is that there may be an esoteric side to the Knights rituals.

The Roman Catholic Church has always disapproved of any esoteric experience, or the search for the same, that occurs without the oversight of persons who may be held directly accountable to Canon Law. This includes, but is not limited to:

- *direct gnosis of the Godhead or its
- *intercessors, such as Mary,
- *angels or saints; mysticism; and rites of passage that result in (possible) expanded awareness of Deity. The only esoteric experience the Church approves of may be found in the Holy Sacraments.

In light of this it is easy to understand why the K of C degrees are less initiatic than educational. Like the first two degrees in American Freemasonry, the first and second degrees of the Knights are based on education lectures. The first degree teaches the main lesson of Charity, and also emphasizes the mortality of the body as opposed to the immortality of the soul. Here the candidate is first introduced to the concept of secrecy, and promises not to reveal the ceremonials, except to a priest when necessary. The secrecy is intended to prevent an impostor from gaining aid from the Order, the candidate is taught. In the second degree, the candidates are lectured on the importance of Unity to Catholics in general and Knights in particular. The third degree begins by testing the candidates on their knowledge of the tenets of Catholicism; it is not unlike a Sunday-school catechism quiz. Their knightly virtues (Charity, Unity and Fraternity) are then put to a practical test that teaches them that it is the Catholic nature of a man that matters, not the outward trappings of his

career, special needs, or ethnic background. The degree also teaches profound respect for priests and American principles of democracy, through dramatic use of role playing. The third, or Fraternal, degree can be so engrossing and dramatic as to (occasionally) result in near-brawls as the candidates defend the Knightly honor of themselves and their Brethren. The Fourth, or patriotic, degree, is divided into Assemblies and serves as the uniformed body of the Knights that is usually seen in parades. Requirements for taking the fourth degree are that a man has been a third degree member for at least one year, is in good standing, and shows a high willingness to proclaim his patriotism. The fourth degree consists primarily of lectures designed to impart an appreciation for the contribution of Catholics to American history, and to express the importance of American liberty to Catholics. This is usually followed by celebration of the Mass, and a banquet held in honor of the new Worthy Sir Knights, who wear tuxedos and a red, white and blue baldric (or sword belt) draped from right shoulder to left hip. This is the distinctive uniform of the Assembly.

As a conclusion, it is important to know that on February 22, 1967, the anniversary of George Washington's birth, a meeting took place between Supreme Knight John McDevitt, Supreme Advocate Harold Lambole, and Deputy Supreme Knight Charles Ducey, representing the Knights of Columbus, and Ill. George Newbury, 33rd (SGC NJ A&ASR), MW Frank Staples (GM NY) and Irving Partridge, (Dep. for CT) for the Freemasons. This meeting was intended to foster fraternal accord between the two Orders, and to discuss ways that they both might promote programs that did the following things: promote patriotism, teach respect for constitutional authority, and encourage youth citizenship awareness programs.

editors note:-
This may introduce some disagreement on interpretation regarding this subject, please if you do not think it is accurate, send in your comments

The Dew Drop Lecture

The Dew Drop Lecture

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An eloquent and much admired elaboration of the monitorial charge appropriate for the Fellow Craft. This composition has been ascribed to Albert Pike, but around before him and was in the 'Blue Book' of the GL of Mississippi.. Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as a rational and intelligent being, capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the study of the Liberal Arts and Sciences and to the possession of knowledge as the most befitting and proper occupation for the God-like endowments with which he is gifted. INDEED, all who frequent our Masonic Temple are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifestation of the goodness of God. Your attention is especially directed to the SCIENCE of Geometry, no royal road, 'tis true, but to one prepared with an outfit it must prove more attractive than palace walks by regal taste adorned.

THE ANCIENT PHILOSOPHERS placed such a high estimate upon this science that all who frequented the groves of the Sacred Academy, were compelled to explore its heavenly paths, and no one whose mind was unexpanded by its precepts was intrusted with the instruction of the young. Even Plato, justly deemed the first of the philosophers, when asked as

to the probable occupation of Deity, replied, "He geometrizes continually." IF WE CONSIDER the symmetry and order which govern all the works of creation, we must admit that Geometry pervades the universe. If, by the aid of the telescope, we bring the planets within the range of our observation and by the microscope, view particles too minute for the eye, unaided, to behold, we find them all pursuing the several objects of their creation, in accordance with the fixed plan of the Almighty. BY GEOMETRY WE MAY curiously trace Nature through her various windings to her most concealed recesses. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect the vast machine. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all governed by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher, that God geometrizes continually?

BY GEOMETRY HE ROUNDS THE DEW-DROP; points the pyramidal icicle that hangs from thatch-bound roof; bends into a graceful curve the foaming cataract; paints His bow of beauty upon the canvas of a summer shower; assimilates the sugar to the diamond, and in the fissures of the earth-bound rocks, forms gorgeous caverns, thickset with starry gems. By it He taught the bee to store its honey in prismatic cells; the wild goose to range her flight, and the noble eagle to wheel and dart upon its prey, and the wakesome lark, God's earliest worshipper, to hymn its matin song in spiral flight. By it He forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lips and fashions the swelling breast that throbs in unison with a gushing heart. By it he paints the cheek of autumn's mellow fruit, forms in molds of graceful symmetry the gentle dove, marks the myriad circles on the

peacock's gaudy train and decks the plumage of ten thousand warblers of His praise that animate the woody shade. By it He fashions the golden carp, decks the silvery perch, forms all fish of every fin and tribe that course the majestic ocean, cut the placid lake or swim in gentle brook. Nay, more, even the glassy element in which they dwell, when by gentle zephyrs stirred, sends its chasing waves in graceful curves by God's own finger traced in parallel – above, beneath, around us, all the works of His hands, animate and inanimate, but prove that God geometrizes continually.

BUT IF MAN WOULD WITNESS the highest evidence of geometrical perfection, let him step out of the rude construction of his own hands and view the wide o'er-spreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never changing laws of nature. Nay, more, the vast fields of illimitable space are all formed of an infinitude of circles traced by the compass of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my Brother, and you must admit with Plato, that God geometrizes continually, and be assured with Job that He who stretcheth the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion. A SURVEY OF NATURE, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

THE LAPSE OF TIME, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent,

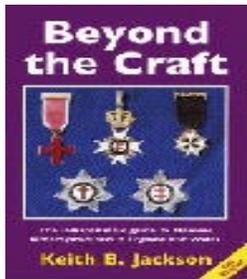
Research

and constructed by so many artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our Institution.

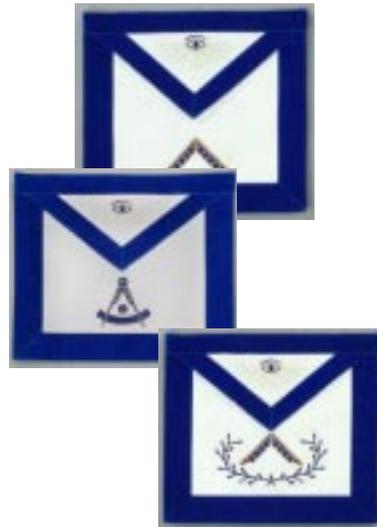
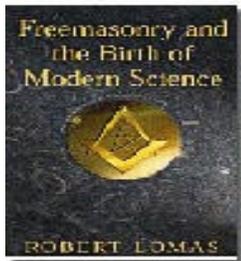


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The Freemasons Saints

THE FREEMASON'S SAINTS

ALL the old crafts and guilds, both English and Continental, had their patron saints; and for hundreds of years freemasons have been holding their festivals on saints' days. Masonic writings make frequent mention of saints, and the Masonic Year Book shows that saints give their names to about four hundred lodges in England alone. The saints in greatest regard among masons are St John the Baptist, St John the Evangelist, St Thomas, St Barbara, St George, and the Four Crowned Martyrs, often known by the Latin form, Quatuor Coronati.

St John the Baptist

June 24, the traditional birthday of St John the Baptist, was and is a great Church festival; but at one time it was the saint's day of martyrdom, and not his birthday, that was celebrated, a pulpit being erected in the open air and decorated with boughs and green candles, fires being lit in the open-the 'blessing fires'-and houses dressed with green boughs and flowers. The saint's birthday was at one time a day of heathen rejoicing, and how it ever came to be associated with either operative or speculative masonry is not known, for neither of the Saints John is believed to have had any special connexion with

building or masonry. It is possible, however, that both of these saints have been confused with the Byzantine St John of Jerusalem, known as St John the Almoner, there being some shadowy idea that the charitable organization of St John of Jerusalem had some influence on the building craft. But freemasons have no monopoly of St John the Baptist, for it may be noted that every Master of the Merchant Taylors Company takes his oath on the day of the Saint and invokes his assistance. Possibly going back as far as the seventeenth century, English masons have been called 'St John's Men' or 'St John's masons.' Even today, particularly in the North of England, the annual festival, or installation meeting, is frequently referred to as 'St John's.' Why is not known, nor is the origin of the connexion of craft masonry throughout Scotland with the name of St John.

St John the Evangelist

Many ancient lodges had their summer festival on St John the Baptist's Day and their winter festival on St John the Evangelist's Day, December 27. This second St John was traditionally regarded as the son of Zebedee and Salome (the latter supposed to have been the sister of the Virgin Mary), and is said to have died at

the age of nearly a hundred after an eventful life, but with no particular connexion with masonry or architecture. There seems good ground for assuming that the two saints' days were originally days of heathen rejoicing, being the summer and the winter solstices, cleverly appropriated by the Early Christian Fathers and by them fastened on the two Saints John. We find that the emblem of wheel is common to both of the festivals, although chiefly associated with that of winter. A wheel used to be rolled about to signify the sun, which at the June festival occupies the highest place in the Zodiac. In some festivals it was taken to the top of the hill, straw was tied around it and set on fire, and the wheel was then set rolling down to the valley, It appearing "at a distance as if the sun had fallen from the sky" The people imagine that all their ill-luck rolls away from them together with this wheel."

Freemson's Guide and Compendium by Bernard E Jones



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Tim Bryce On...

By Wr. Tim Bryce, PM, MPS
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Palm Harbor, Florida, USA
"A Foot Soldier for Freemasonry"

SEEKING THE TRUTH

by W.: Tim Bryce, PM, MPS,
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"A Foot Soldier for Freemasonry"

"The road to truth is rarely
without bumps and bends."
- Bryce's Law

For years I have been asked what kind of business I'm in. Even my family has a bit of trouble understanding what the methodology business is all about. Consequently, I tell people I'm in the computer business as it is easier for most to assimilate. Actually, I'm called upon to come into companies and help straighten out their systems messes and bring order out of chaos. As such, I like to think of myself as the Red Adair of the systems and software development industry. I come into a company, assess the problem, and offer some commonsense advice on how to cleanup the situation. This requires me to be brutally honest with my clients in my assessment which isn't always greeted with enthusiasm and doesn't exactly endear me to a lot of people. Nonetheless, this is the field I have chosen and why my writings are at times considered controversial. This business acumen of mine has carried over into the various

non profit organizations I've been involved with over the years, including Freemasonry, and why I am often seen as the guy who says, "The Emperor has no clothes." I do not apologize for this but find it interesting that people often have a problem with the truth. As I have said in the pasthuman-beings are imperfect creatures fraught with emotional frailties and intellectual weaknesses. Because of this, we tend to make mistakes we would rather cover-up than admit. As Mark Twain said, "Man is the only animal that blushes. Or needs to."

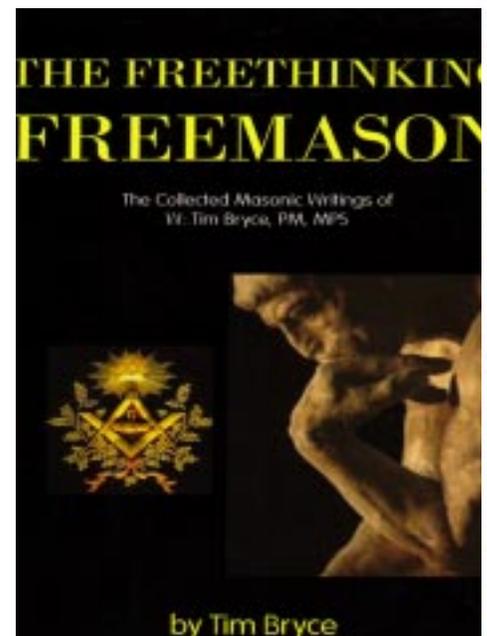
I have also observed that history is written by the victor, not the vanquished.

This means the truth may be distorted by the powers in charge at the time and requires an objective third person to discern fact from fiction. It also means we should always seek the truth regardless of the avenue it may take us.

This is something I have learned from more than one institution over the years. If we cannot find the truth, we may never find the cause of a problem and a satisfactory solution to solve it. Even worse, if we do not seek the truth we will inevitably go in the wrong direction with costly consequences.

In Freemasonry, I personally regard the search for truth as seeking "further light."

Sometimes the people in charge bury the truth so that it may not sway others. This is why we have propaganda and other institutions to mask the truth and manipulate people's perceptions. If the truth were known, people might act differently. It is the job of people such as public defenders and lawyers to seek the truth. It should also be the responsibility of the news media to do likewise, but unfortunately the truth is often sacrificed at the expense of ratings and circulation. As one small example, in 1898 the media claimed the sinking of the U.S.S. Maine in Havana Harbor was caused by the Spanish; an unsubstantiated claim which ultimately led us into the Spanish-American War (and sold a lot of newspapers).



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Tim Bryce On...

By Wm. Tim Bryce, PM, MPS
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Palm Harbor, Florida, USA
"A Foot Soldier for Freemasonry"

Further, we are still uncovering the truth about certain events in World War II more than sixty years later. And we may never know the truth about Saddam Hussein and the Middle-East terrorists for many years to come. If it is known, it is safely guarded.

It is hard to be a politician and be in the business of truth. Maybe this is because the public really doesn't want to know it and prefers to be entertained or hear only what they want to hear instead, a kind of "feel good" session.

It's no small wonder they feel betrayed though when things are not delivered as promised.

I remember when Bro. Gerald Ford went before the American people in his State of the Union address years ago and had the fortitude to admit that the state of the union wasn't really that good. Although honest, this admission contributed to his defeat in the next presidential election.

We are now in the midst of another presidential race where the candidates say or promise one thing and their opposition argues otherwise. Instead of clarifying the truth though, the news media only muddies the water.

Consequently, I believe we elect officials based more on

propaganda as opposed to the truth. From this perspective, politicians cannot afford to be merchants of truth.

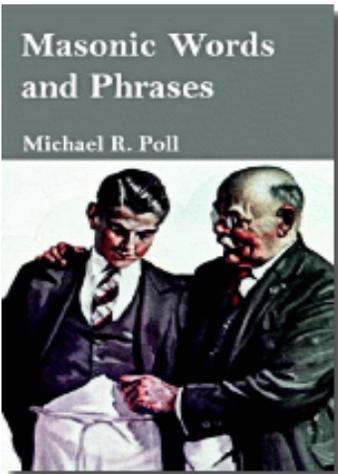
Then again, I do not believe our system is any different than any other free society.

Likewise, many Grand Jurisdictions are preparing to hold Grand Communications soon where legislation will be voted upon and new Grand Lodge officers elected. I personally see this process as essentially no different than any other political process. My only concern is when the Craft refuses to question things and simply goes with the flow like sheep. This is why I do not have any political aspirations; I simply don't have the stomach for it.

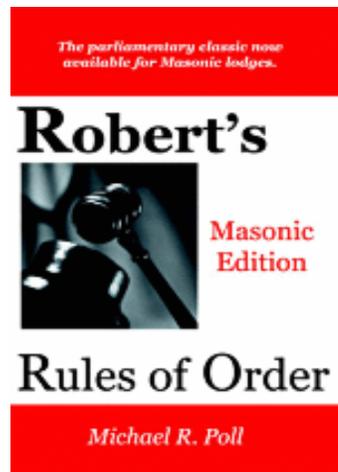
I guess I should be glad that not everyone seeks the truth. If they did, I wouldn't have any more messes to clean up and I would have to look for another line of work. I may not always be right, but I am always seeking the truth. In my line of work, it pays the bills.

Keep the Faith!

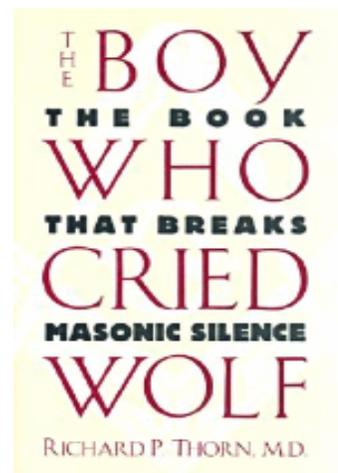
Tim Bryce



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The Hatred of Secrecy Br. René Guénon

(from *The Reign of Quantity and the Signs of the Times.*, chap. XI)

A point that has only been touched on incidentally in earlier chapters must now be elaborated. It is what may be called the tendency to ‘popularization’ (this word being another of those that are particularly significant as pointers to the nature of the modern mentality), in other words, the pretension to put everything ‘within the reach of all’, to which attention has already been drawn as being a consequence of ‘democratic’ conceptions, and that amounts in the end to a desire to bring all knowledge down to the level of the lowest intelligences. It would be only too easy to point out the multiple ineptitudes that result, generally speaking, from the ill-considered diffusion of an instruction that is claimed to be equally distributed to all, in identical form and by identical methods; this can only end, as has already been said, in a sort of leveling down to the lowest—here as elsewhere quality being sacrificed to quantity. It is no less true to say that the profane instruction in question has nothing to do with any kind of knowledge in the true sense of the word, and that it contains nothing that is in the least degree profound; but, apart from its insignificance and its ineffectuality, what makes it really pernicious is above all the fact that it contrives to be taken for what it is not, that it tends to deny everything that surpasses it, and so smothers all possibilities belonging to a higher domain; it even seems probable that it is contrived specially for that

purpose, for modern ‘uniformization’ necessarily implies a hatred of all superiority.

A still more surprising thing is that some people these days think that they can expound traditional doctrines by adopting profane instruction itself as a sort of model, without taking the least account of the nature of traditional doctrines and of the essential differences that exist between them and everything that is today called by the names of ‘science’ and ‘philosophy’, from which they are separated by a real abyss; in so doing they must of necessity distort these doctrines completely by over-simplification and by only allowing the most superficial meaning to appear, for otherwise their pretensions must remain completely unjustified. In any case, by such means the modern spirit penetrates right into what is most opposed to it, radically and by definition; and it is not difficult to appreciate the dissolving effect of the results, though those who make themselves the instruments of this kind of penetration may not grasp their nature, and often act in good faith and with no clear intention. The decadence of religious doctrine in the West and the corresponding total loss of esoterism show well enough what may happen in the end if that way of looking at things were one day to become general even in the East as well; the danger is so serious that it must be clearly pointed out while there is yet time.

Most incredible of all is the main argument put forward in justification of their attitude by this new variety of ‘propagandist’. One of them recently wrote to the effect that, while it is true that restrictions were formerly applied to the diffusion of certain sorts of knowledge, there is no longer any

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reason to observe them nowadays, because (the phrase that follows must be quoted word for word so that no suspicion of exaggeration can arise) ‘the general level of culture has been raised, and the spirit of man has been made ready to receive the integral teaching.’ Here may be seen as clearly as possible the confusion between traditional teaching and profane instruction, the latter being described by the word ‘culture’, which has become one of its most frequent designations in our day; but ‘culture’ is something that has not the remotest connection with traditional teaching or with the aptitude for receiving it, and what is more, since the so-called raising of the ‘general level’ has as its inevitable counterpart the disappearance of the intellectual elect, it can be said that ‘culture’ represents the exact opposite of a preparation for traditional teaching. There is good reason to wonder how a Hindu (for it is a Hindu who was quoted above) can be completely ignorant of our present position in the Kali-Yuga, and can go so far as to say that ‘the time has come when the whole system of the Vedanta can be set forth to the public,’ for the most elementary knowledge of cyclic laws compels the conclusion that the time is less favorable than it ever was. It has never been possible to place the Vedanta ‘within the reach of the common man’, for whom incidentally it was never intended, and it is all the more certainly not possible today, for it is obvious enough that the ‘common man’ has never been more totally uncomprehending. And finally, the truth is that everything that

The Hatred of Secrecy Br. René Guénon - cont'd

represents traditional knowledge of a really profound order, and therefore corresponds to what must be meant by 'integral teaching' (for if those words have really any meaning, initiatic teaching properly so called must be comprised in it), becomes more and more difficult of access, and becomes so everywhere; in face of the invasion of the modern and profane spirit it is clear that things could not be otherwise; how then can anyone be so far unaware of reality as to assert the very opposite, and as calmly as if he were enunciating the least contestable of truths?

In the case quoted as an example for the purpose of 'illustrating' a particular mentality, the reasons given to justify the special interest that the propagation of the Vedantic teaching might have nowadays are no less extraordinary. 'The development of social ideas and of political institutions' is first put forward in this connection; but even if it really is a 'development' (and it would in any case be desirable to specify in what direction), this too has no more connection with the understanding of metaphysical doctrine than has the diffusion of profane instruction; it is enough to look at the extent to which political preoccupations, wherever they have been introduced into any Eastern country, are prejudicial to the knowledge of traditional truths, in order to conclude that it would be more justifiable to speak of an incompatibility, at least in practice, than of a possible concordance between these two 'developments'. It is not easy to see what link 'social life', in the purely profane sense in

which it is conceived today, could possibly have with spirituality, to which, on the other hand, it brings nothing but obstacles: such links obviously existed when social life was integrated into a traditional civilization, but it is precisely the modern spirit that has destroyed them, or that tries to destroy them wherever they still persist; what then can be expected of a 'development' of which the most characteristic feature is that it works in direct opposition to all spirituality?

The same author puts forward yet another reason: 'Besides,' says he, 'it is the same for the Vedanta as for the other truths of science; there are no longer today any scientific secrets; science does not hesitate to publish the most recent discoveries.' True enough, profane science is only made for 'the public at large', and since it came into being such has been the only justification for its existence; all too obviously it is really nothing more than it appears to be, for it keeps itself entirely on the surface of things, and it can be said to do so, not on principle, but rather through a lack of principle; certainly there is nothing in it worth the trouble of keeping secret, or more accurately, worth reserving to the use of an elite, and anyhow an elite would have no use for anything of that sort. In any case, what kind of assimilation can anyone hope to establish between the so-called 'truths' and 'most recent discoveries' of profane science and the teachings of a doctrine such as the Vedanta or any other traditional doctrine, even one that is more or less exterior? It is a case of the same confusion all the time, and it is permissible to ask to what extent anyone who perpetrates it with such insistence can have any

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understanding of the doctrine he wants to teach; there can really be no accommodation between the traditional spirit and the modern spirit, any concession made to the latter being necessarily at the expense of the former, since the modern spirit consists fundamentally in the direct negation of everything that constitutes the traditional spirit.

The truth is that the modern spirit implies in all who are affected by it in any degree a real hatred of what is secret, and of whatever seems to come more or less near to being secret, in any and every domain; and this affords an opportunity for a more precise explanation of the point. Strictly speaking it cannot even be said that 'popularization' of the doctrines is dangerous, at least so long as it is only a question of their theoretical side; for it would be merely useless, even if it were possible. But in fact truths of a certain order by their very nature resist all 'popularization': however clearly they are set out (it being understood that they are set out such as they are in their true significance and without subjecting them to any distortion) only those who are qualified to understand them will understand them, and for all others they will be as if they did not exist. This has nothing to do with 'realization' and the means appropriate to it, for in that field there is absolutely nothing that can have any effective value otherwise than from within a regular initiatic organization; from a theoretical point of view reserve can only be

continued next page

The Hatred of Secrecy Br. René Guénon - cont'd

justified by considerations of mere opportunity, and so by purely contingent reasons, which does not mean that such reasons need be negligible. In the end, the real secret, the only secret than can never be betrayed in any way, resides uniquely in the inexpressible, which is by the same token incommunicable, every truth of a transcendent order necessarily partaking of the inexpressible; and it is essentially in this fact that the profound significance of the initiatic secret really lies, for no kind of exterior secret can ever have any value except as an image or symbol of the initiatic secret, though it may occasionally also be not unprofitable as a 'discipline'. But it must be understood that these are things of which the meaning and the range are completely lost to the modern mentality, and incomprehension of them quite naturally engenders hostility; besides, the ordinary man always has an instinctive fear of what he does not understand, and fear engenders hatred only too easily, even when a mere direct denial of the uncomprehended truth is adopted as a means of escape from fear; indeed, some such denials are more like real screams of rage, for instance those of the self-styled 'free-thinkers' with regard to everything connected with religion.

Thus the modern mentality is made up in such a way that it cannot bear any secret or even any reserve; since it does not know the reason for them, such things appear only as 'privileges' established for somebody's profit; neither can it bear any kind of superiority. Anyone who undertook to explain that these

so-called 'privileges' really have their foundation in the very nature of beings would be wasting his time, for that is just what 'egalitarianism' so obstinately denies. Not only does the modern mentality boast, without any justification, of the suppression of all 'mystery' by its science and philosophy—exclusively rational as it is, and brought 'within the reach of all'—but the horror of 'mystery' goes so far in all domains as to extend also even into what is commonly called 'ordinary life'. Nonetheless, a world in which everything had become 'public' would have a character nothing short of monstrous. The notion is still hypothetical, because we have not in spite of everything quite reached that point yet, and perhaps it never will be fully attained because it represents a 'limit'; but it is beyond dispute that a result of that kind is being aimed at on all sides, and in that connection it may be observed that many who appear to be the adversaries of democracy are really doing nothing that does not serve further to emphasize its effects, if that be possible, simply because they are just as much penetrated by the modern spirit as are those whom they seek to oppose. In order to induce people to live as much as possible 'in public', it is not enough that they should be assembled in the 'mass' on every occasion and on any and every pretext, but they must in addition be lodged, not only in 'hives' as was suggested earlier, but literally in 'glass hives', and these must be arranged in such a way that they can only take their meals 'in common'. People who are capable of submitting themselves to such an existence have really fallen to a 'infra-human' level, to the level,

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say, of insects like bees or ants; and in addition every device is brought into play for 'organizing' them so that they may become no more different among themselves than are the individuals of those same species of animals, and perhaps even less so.

As it is not the purpose of this book to enter into the details of certain 'anticipations', which would be only too easy to formulate and too quickly overtaken by events, this subject will now be left. It must suffice to have indicated summarily both the state at which things have now arrived and the tendency they must inevitably continue to follow, at least for a certain time yet. The hatred of secrecy is basically nothing but one of the forms of the hatred for anything that surpasses the level of the 'average', as well as for everything that holds aloof from the uniformity which it is sought to impose on everyone. Nevertheless, there is, within the modern world itself, a secret that is better kept than any other: it is that of the formidable enterprise of suggestion that has produced and that maintains the existing mentality, that has constituted it and as it were 'manufactured' it in such a way that it can only deny the existence and even the possibility of any such enterprise; and this is doubtless the best conceivable means, and a means of truly 'diabolical' cleverness, for ensuring that the secret shall never be discovered.

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The Tresselled Pavement

THE TESSELLATED PAVEMENT

By Roberto Fivizzani

I swear by the night when it draws a veil,
And the day when it shines in brightness,
And the creating of the male and the female,
Koran 92:1-3 (Tr. M. H. Shakir)

The tessellated pavement, or mosaic pavement, is a rectangle, the longer side oriented along the East-West axis. In some lodges it is located in the centre of the Temple, and in others it extends the whole length of the temple, starting from the two pillars Boaz and Jachin, which symbolize essence and substance, respectively, hence the pair of opposites that rule the whole of manifestation.

I think there is deeper symbolic meaning in the central placement. The pavement of the lodge then has two parts. The central part, which is bordered by white and black tiles, represents the possibilities of manifestation which one encounters in life, and the remainder, conversely, represents the non-manifested possibilities, so that the pavement as a whole symbolizes the universal possibility, be it manifest or non-manifest. It follows that the lodge opens its business at a metaphysical level.

Essence and substance are the active and passive principles, symbolized by the white and black tiles respectively, male and female. Essence (white) contains the possibilities which shall develop, availing themselves of substance, that is, form (black).¹

Let us think about an idea and the way to put it in words: the idea still exists, even without the words, but it cannot do without them if it is to be expressed; conversely, some written words without an idea would be just meaningless signs. In conclusion, essence is a 'principle' in relation to substance, which is its material support. Among the various dualities, let me recall "I" and "you", the subject and the object; the inner, the white tile, and the external, the black tile, which apparently oppose and limit each other reciprocally, since everybody considers himself as subject and others as object, that is, different from him.

The Tao begat one, one begat two, two begat three and three begat the ten thousand things; the ten thousand things carry Yin

and embrace Yang and through their blending of forces they achieve harmony. The Tao referred to here is the passive Tao, the Void (wu), which gives rise to the one, the active Tao, the Supreme Reality, which produces the manifestation. Its aspects all seem to be in conflict with each other, so they need the presence of a balancing principle in order to give birth to harmony. The Sacred Law, being the lawful expression of the Supreme Reality, guarantees equilibrium and harmony; for this reason the altar – and the VSL which is laid over it – is over the pavement. Other opposites are freedom and necessity, will and destiny, ignorance and knowledge. The white tile symbolizes freedom, will and knowledge, which are within the subject; need, destiny and ignorance are represented by the black tile and are beside the object, which cannot be known for it is beyond free will. It therefore appears as destiny. The tessellated pavement reminds us of the game of chess: each player can freely move his pieces, but each move entails consequences which limit his ability to choose further. The same happens in ordinary life, where actions engender consequences which are sometimes irreversible, so that the final event will seem to be destiny's decision. Another symbolic parallel worthy of note: in chess, the axial movement of the rook, the diagonal movement of the bishop, and the leaping movement of the knight, correspond respectively to the Entered Apprentice, Fellow of the Craft, and Master Mason. The king, who can go anywhere, is like those Past Masters, living symbols of undivided essence who therefore can sit wherever they wish. Rectilinear movement, from one square to another, recalls the progression of those beings who are not yet free and therefore walk across the stream of forms, passing through a plurality of deaths (black) and rebirths (white), while diagonal movement, and even more movement by leaps, marks a discontinuity which lets man go beyond the manifold manifestation and reach the Immutable Centre "from which a Master Mason cannot err". In the ritual of the Entered Apprentice's initiation, we find a hint of the Centre: the points of the compasses are laid on the candidate's heart. The heart symbolises the Centre, being the seat of intellectual² intuition. The candidate, by means of the initiation, becomes a new centre, and therefore will open the compasses progressively, so as to incorporate the

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'object' which appeared to be separate from himself.

In Man and his becoming according to Vedanta, René Guénon writes that any and all aspects of the Manifestation are hierarchically ordered, from the Universal, which embraces also "subtle" states, thus invisible, to the Individual, which can be even the humblest earthly element.

At the highest level, the single man identifies himself with the single idea, the archetype which displays the principle in its simplest form.

Then, going backwards, man finds the Individual, which can be either collective or singular. A lodge, for instance, is a collective individuality, formed by the Brothers who are enrolled within it. They are, indeed, still distinct from each other, but no longer separated, because they are in harmony with the Centre.

The General and the Particular sum up every individuality, thus implementing the Lesser Mysteries. Beyond this step there is eventually the Universal, the non-manifested possibility.

Replying to objections drawn from the plurality of beings, René Guénon wrote: "The being that has realized the integrality of a state has itself become the centre of that state, and, this being the case, one may say that it fills this state entirely with its own irradiation; it assimilates to itself all that is contained therein, making of it so many secondary modalities of itself, as it were, comparable somewhat to the modalities that are realized in the dream state... The whole of that state is constituted only by the irradiation of its centre, and any being effectively positioned at this centre by this very fact becomes master of the state in its integrality; thus the principal³ indifferenciation of the non-manifested is reflected in the manifested, it being clearly understood that the reflection retains the relativity inherent in all conditioned existence, since it is in the manifested realm".⁴

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The Tresselled Pavement



The starry heaven, like the chequered pavement, symbolizes the multiplicity. The heaven contains two distinct symbolic elements, that is, the stars, which correspond to the supra-formal elements, and, in the background, the simple blue heaven, without any stars, symbolizing the metaphysical essence, the goal of any ascension. The pavement thus represents the earth, the starting point, while the heaven represents the final goal.

The realization gained by the initiation would not be complete if it did not entail the “descending” phase, from heaven to earth, from the One to multiplicity. However, the man who comes back to earth no longer partakes of such multiplicity, for he has transcended any apparent oppositions. He is a true universal man, Hiram resurrected, whose head is in the light and whose feet firmly press on the tessellated pavement: the picture of the Mason whose body is made up of the lodge’s tools displays this idea better than any words.

1The term “substance” is to be interpreted in its etymological meaning, from Latin sub-stare, “to stay under”, so to support, to hold up (Ed.)

2Using the term “intellectual” in Guénon’s sense of supra-rational direct apprehension, as contrasted with empirical knowledge. (Ed.)

3Principal: of the Principe, the primary Source and Origin of everything. An example of Guénon’s idiosyncratic vocabulary. (Ed.)

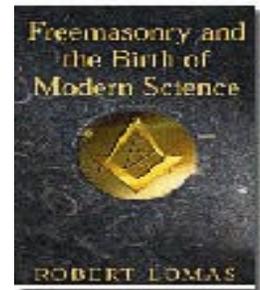
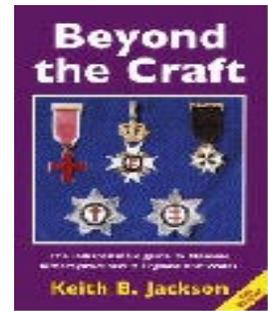
4R. Guénon, *The multiple states of the being, Sophia Perennis*, Hillsdale, NY, pp. 75-76



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Masonic Symbolism

Masonic Symbolism

By Harold A. Linke, P.M.

Christopher Diehl Lodge No. 19, F.& A.M.
Garfield, Utah - October 4, 1933

Freemasonry is an Institution, founded upon the purest principles of Morality and Virtue, teaching the Fatherhood of God and the Brotherhood of Man.'

We use the verb teaching in this definition, but just how is that teaching accomplished?

The answer is: By Symbolism.

The Masons hear this word constantly but, unless of an inquiring turn of mind, we put up with it, then accept it and finally vaguely consider it more or less anonymous with Masonry. The word symbol is derived from a Greek word which signifies a sign by which one knows or infers a thing.

A symbol is always an object and suggests something higher than appears to the eye. The American Indian totem-poles are an example of the symbolic treatment of tribal and family descent. Symbolism has had its widest range in connection with religion. It is found in rudest form in Africa and the Australian Archipelago. Elaborate symbolic designs are carved on the monuments of Central America. The phallus, as a symbol of reproductive powers, has wide use, while the swastika in all quarters of the world is a religious symbol.

Our Masonic symbolism is simply an objective expression of some moral, philosophical or religious thought. For example: The plumb is a symbol of rectitude of conduct; the level, of equality; the beehive, of industry.

King Solomon's temple was adopted by Freemasonry as its paramount symbol. That wonderful edifice as described in the Bible is peculiarly adapted to the idea of the temple of human character, which it symbolizes.

When the neophyte presents himself for initiation, he finds himself faced with the great problem of personal responsibility and individual accountability. His first symbol is the hoodwink which represents ignorance.

It is not intended principally as a means of concealing something from him but that he, being in darkness and ignorance, may prepare himself for the revelations that will soon thereafter be made. Its removal is symbolic of that ignorance which Freemasonry undertakes to remove from the mind of man, that antisocial spirit from which grow those things which make life unhappy and unkind.

The cabletow may be considered as symbolic of external restraints such as fear of adverse opinions or fear of incurring the displeasure of others. After removal of the cabletow the candidate is restrained by his voluntary obligations, suggesting the exercise of vigilance and self control; suggesting also the difference between bondsman and freeman.

Although many values have been given the "length of my cabletow", the expression is really symbolic and means: "the scope of a man's reasonable ability".

The Lodge is so well defined in the E.A. lecture, both materially and symbolically, that it would seem superfluous to discuss it here; but sometimes a change in wording will accentuate a point perhaps better than constant repetition. The Lodge is a symbol of the world. This idea is borrowed from the temples of the Egyptians. Its form is ideally a double cube, including the "Heaven above; and the Earth beneath", in that its floor is an "oblong square", this figure being considered by ancient peoples to be the shape of the earth.

In this symbolic world a number of otherwise discordant men become organized into a harmonious body, all cooperating in harmony, emblematical of the state of harmony in which the real world might find itself if organized in such a manner that every man accorded equal rights to every other man and each willing to expend his energy in the interest of our common humanity.

In the rite of circumambulation it will be noted that the candidate walks in harmony with the sun, indicating the necessity of working in harmony with natural laws. Again, the candidate may be considered as symbolical of the world traveling in its elliptical orbit about the Great Light. The Holy Bible is itself symbolic. It

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symbolizes the perpetual revelation being made by the Creator to mankind everywhere. In accordance with this, Lodges may use as the Great Light the Book held sacred in the land where they are situated.

It will be remembered that we are not required to subscribe to any given conception of TGAOTU but each is left freely to form his own conception. A Mason is a builder and a Freemason is a free-builder, that is, an interpretation of the plans found on the great Masonic Trestleboard in accordance with his own personal convictions. Our ancient Brethren believed that the earth was a great plane having four equal sides and four corners or angles. The square that is used by workmen to test right angles was taken as a symbol of the earth, of the material and of the sensual. The compasses used by astronomers to indicate the orbits of the heavenly bodies were taken as a symbol of the higher, the spiritual, of the heavenly.

When, during the ceremonies of the degrees, the candidate observes the dominance of the square, it symbolizes that in his condition he is in a state of darkness, that his higher, or spiritual, faculties are under domination of the lower, the material, the sensual. When the square and compasses are interlaced, that the sensual has, to some extent, come under the dominion of the spiritual and when the compasses dominate the square it symbolizes that he is a Master in control of his appetites and passions.

Of the apron much has been written that seems to me very much like over-drawn nonsense. The apron lecture is a beautiful expression of the symbolism of the badge of a Mason and my personal opinion is that this may be considered practical and complete. It seems fitting and proper that an Entered Apprentice finds his station in the North-East is neither North nor East but is mid-way, partaking of both the North, which is a place of darkness (a symbol of the profane and unregenerated world), and the East which is the place of Light,

continued on next page

Masonic Symbolism

Knowledge, and Wisdom. Even as youth is said to be the cornerstone of society, so may the Entered Apprentice in this station be considered as the cornerstone of the Fraternity, a man freely dedicated and consecrated as a building stone in the spiritual Temple of human society.

The acquisition of knowledge is described in the lecture as the peculiar work of the Fellow Craft. Learning stores the mind with facts, preserves one from bigotry and superstition, offers to one the fellowship of great minds, quickness of perception, gives one, in short, a masterful intellect. It is into the possession of such riches as these that the winding stairs of the three virtues, the five human senses and the seven liberal arts and sciences bring a man at last. The Middle Chamber symbolizes that place in life in which we receive the reward of our endeavors.

When one steps into the Third Degree he finds himself in an atmosphere very different from the First and the Second. Whereas the first two degrees deliver their message in the terms of building, the Third speaks of a living and dying and rising again. And so compact is it of profound teachings that it furnishes many of the suggestions from which many of the so-called "higher degrees" have developed their magnificent teachings.

So much has been written, so much has been said in explanation of the Hiram Legend, its origin and symbolism that it would seem needless for me here to enter upon a dissertation of that subject. The lecture of the Third Degree covers the subject entirely and one never hears that lecture without receiving new and more impressive meanings.

Among the Jews the lion was sometimes used as the emblem of the Tribe of Judah; as the Messiah was expected to spring from that tribe, the lion was also made to refer to Him, as may be seen in the 5th verse of the 5th chapter of the Book of Revelation, where Jesus Christ is called the "Lion of the Tribe of Judah". Again, during the Cathedral building period, when symbolism was flowering out on all sides in medieval life, the lion was one of the most popular figures in the common, animal mythology.

People believed that the whelps of the lioness were born dead and that at the end of three days she would howl above them until they were awakened into life. The early Freemasons read both these meanings, - Christ and Resurrection,- into the symbol. When we consider that Freemasonry was Christian in belief down, at least, to the Grand Lodge era, it is reasonable to suppose that the lion symbol may have been one of the vestiges of that early belief carried over into the modern system. If this be the case, the Lion's Paw has the same meaning, whether we interpret it as an Egyptian symbol or a Christian emblem, since it stands for the life-giving power, a meaning that perfectly accords with its use in the Third Degree. It is not intended that what has been said is to be considered a complete exposition of Masonic symbolism; only a very small part of the subject has been covered.

I trust that what has been said may have aroused interest sufficient to stimulate additional thought and research, which may result in the presentation of other papers on this subject which is of essence of Freemasonry.

We must not be unmindful of the fact that by symbol and allegory only does Masonry accomplish her teaching. A Brother once told me that he thought Masonry had a tendency to "soften" a man; that the practice of brotherly love was an ideal and all very fine for the clergy but not for the man who has to compete for a living. "Is it expected", said he, "that a man break out in a rash of loving kindness and good-will?, as the modern novelist would express it." It is my belief that this Brother expressed in words an idea which has lain dormant in many minds for many years.

His conception of "Brotherly love and friendship" was doubtless of the sentimentally emotional variety. But this is not the kind of love we are talking about. It is "brotherly love". Did you ever see two brothers sentimental about each other? Neither did I. I know a man who is employed as superintendent over a large force of men. He is not of a sentimental nor emotional nature; rather, he appears stony-faced and hard-boiled. You would never suspect him of being possessed of very much brotherly love, or of any other kind, for that matter.

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But if you observe his men, you will see that each one is in good spirits and interested in his work. You will see no evidence of antagonisms because antagonistic men are tactfully kept separated. Poor work is not performed, not because of fear of public denunciation or through fear of discharge, but because these men have agreed that that class of work has gone out of style. Disputes are settled in an equitable manner regardless of age, seniority, position or favoritism.

This man is a Mason who, when he was presented with the principal working tool of a Master Mason, resolved to use it in his daily life in the manner in which he understood its significance. Freemasonry teaches the initiate to think. It was to cultivate habits of thought and meditation that Freemasonry adopted its system of veiled symbolism, its sphinx half buried in the sand. Freemasonry teaches the value of association; that a man cannot love God with all his heart, soul, mind and strength unless he also loves his fellowman, and that he cannot love his fellowman unless he comes into contact with him; unless he becomes interested in his neighbors' joys and sorrows, hopes and fears. Hence the necessity of the Lodge where each Brother meets every other Brother on the Level and learns to treat him on the Square.

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Grand Orient de France Grapples With Whether to Initiate Women

Had five male Brothers been reported initiated in traditionally Male-Only Grand Orient de France lodges in June, I would be writing today about a different topic.

But these newly-made Entered Apprentices are female Brothers. That has ignited quite a Masonic storm of discussion, more than a little scuttlebutt and the sort of negative attention no Entered Apprentice should have to labor under. I, a lone Freemason, am in great hopes the GOfD, and the Brethren there, will recall an important lesson in that First Degree: “be c*s.”

For the GOfD, and the Brothers there, have some difficult decisions to make. And what they decide could well upset the near perfect balance they have achieved in that country.

First, though, we should be clear on what, in fact, has happened. Or what’s been reported anyway. On June 19, the French news service, Agence France-Presse, reported the initiation of these five women under the entirely incorrect headline, “Five Women Sow Disorder in the Grand Orient”¹. AFP cited, as its source, GOfD’s head of communications, Bro. Philippe Sabadel.

“The subject of mixed membership has been debated for some time, and these five lodges have decided to move forcefully and have each initiated a woman,” AFP quoted Bro. Sabadel. “As it is contrary to the statutes, the Venerables (Masters) of these lodges will be

heard by a sort of internal court of the obedience. They risked expulsion, but there is a convent (annual assembly) to make the final decision.”

“. . . On the question of mixed lodges, we can no longer hold back.”

That last bit points up the cause of the greatest angst: that these lodges decided to use these women to make a point, or to “move forcefully” as Bro. Sabadel accurately observed. This amount of force applied, there is now, not surprisingly, equal and opposite reaction from Brethren within the GOfD who don’t want this at all.

And those dissenting Brethren always have been the majority. Grand Master Jean-Michel Quillardet proposed the idea, that the GOfD initiated women, be discussed during this fall’s convent but the idea, reportedly, was never placed on the agenda. At the GOfD’s annual meeting last year, sixty percent of the 1,200 delegates in attendance rejected a very similar proposal, also put forward by Bro. Quillardet. At the time, Bro. Quillardet commented he felt encouraged by the result, that had the vote occurred earlier, it would have been more overwhelmingly against.

This doesn’t mean GOfD is blind to women Freemasons, as are other Male-Only bodies. In fact, the GOfD has followed rather a slippery policy toward their Female Brethren almost since the Obedience’s beginning in 1773. Then the GOfD recognized Adoptive Masonry but insisted those Adoptive Lodges remain under its direct supervision. Little more than a Century later

Co - Masonic

came the internal struggles that lead, ultimately, to the formation of the French-based Co-Masonic body, Le Droit Humain, and the Female-only Grande Loge éminine de France. All three of these bodies today are in amity and intervisitation is permitted.

In France today, 69 percent of Freemasons are in Male-Only Lodges, 20 percent belong to Co-Masonic Lodges and 11 percent are in Female-only Lodges, according to numbers issued by the World Association of International Studies. While the overwhelming majority of French Masons are men, the number of women who’ve entered the Craft in the last three decades has more than doubled, rising from 10 percent of all French Masons to almost 25 percent².

Recognize them She might but GOfD historically has been very sensitive about Her image before other Malecraft bodies in the world, most of whom are not in amity with GOfD. In 2002, then GOfD Grand Master Alain Bauer felt the need to defend his Obedience’s legitimacy by pointing out the GOfD had never initiated women. At the same time, he side stepped the question of whether the GOfD had ever recognized women Freemasons. Clearly She has. And does³.

I’ve seen first hand the fraternal harmony in which Freemasonry exists in France today. In France,

[continued on next page](#)

[Lodgeroom US Forum](#)

there are Male-Only Lodges, Female-Only Lodges and Co-Masonic Lodges. We know it can work that way largely because it does, much as it works elsewhere in the World, including the United States and in other parts of Europe. The difference is that in France it works without the childish drama and unMasonic name-calling practiced elsewhere. The French model is, to my observation, a perfect balance and, to my eyes, France is a Masonic paradise.

All this, and these most recent developments, brings up some very difficult questions: assuming the GODF doesn't discipline these five lodges and actually approves of what they've done, why initiate women now when GODF already recognizes Masonic bodies that do initiate women? What is to be gained? Will Male-Only Lodges be compelled to integrate? What will become of those Male-Only Brothers who simply cannot deal with women on anything but a sexual level who could, quite easily, find themselves in mixed lodges?

And is it right to use these women to force this issue? Is it appropriate – or Masonic – to knowingly treat Entered Apprentices as instruments of force?

I ask these questions but I also recognize the GODF is a sovereign body, as are the Lodges who labor under Her. I also observe the GODF long has practiced the admirable policy of "Laïcité"⁴. And this is, after all, an internal matter for the Brethren within GODF to decide. I know they have wrestled with this question before and that grappling continues.

I also recognize they don't require input from me, which is good because I don't have answers for any of the questions I pose above.

That said, I expect our Brethren in the GODF will, indeed, recall the lesson, so recently impressed upon these five Entered Apprentices, and that they will be c*s. And, I hope, they will ponder whether it ever is appropriate to use people as tools. That they will remember what it's like to be an Entered Apprentice. And that they'll consider what it might have been like for them, had they been Entered Apprentices with the whole Masonic world watching.

Bro. Karen KiddAmerican Co Mason

DISCLAIMER: I am not authorized to speak for my Obedience but am happy to offer personal opinions and observations

- 1 Full text of this news story is available online here: <http://www.la-croix.com/afp.static/pages/080619152759.os5agz6c.htm> I am indebted to Bro. Clay Anderson for providing the French to English translation. The headline is incorrect because it's not these female Entered Apprentices who are sowing the disorder. Rather, the "disorder" is caused by their more experienced Male Brethren who are using/responding to them.
- 2 The World Association of International Studies figures on the worldwide population of Freemasons is available online here: <http://cgi.stanford.edu/group/wais/cgi-bin/index.php?p=7853>
- 3 What Bro. Bauer, speaking before the California Masonic Symposium, July 27, 2002, actually said was "": "be direct and to the point, I will first offer a few words concerning the Grand Orient of France: It has not relinquished the dedication to The Great Architect of the Universe and it has never initiated women." The full text of his address that day is available online here: <http://www.calodges.org/no406/Franc-OR.HTM>
- 4 Complete freedom of moral conscience and full separation of Church and State. This is more fully explained at the GODF's website here: http://www.godf.org/foreign/uk/laicite_uk.html

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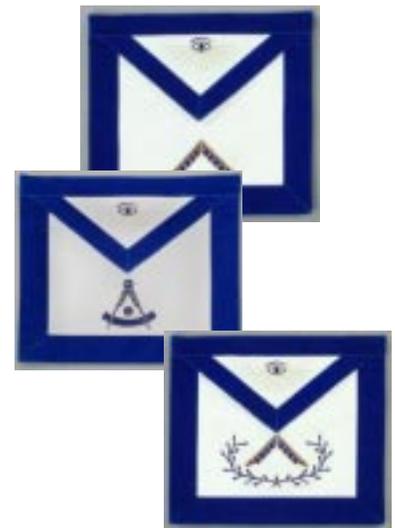
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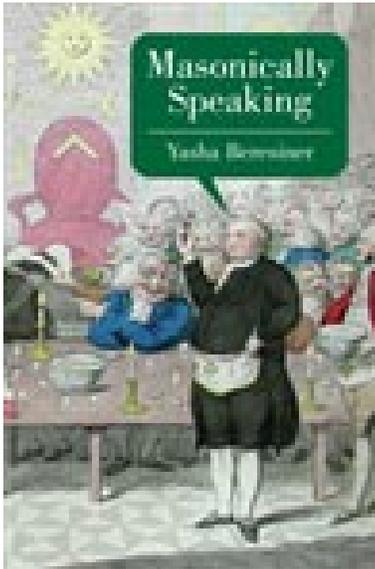
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Masonically Speaking
[YZ0124]

by: Yasha Beresiner

Publisher: Lewis Masonic
Product code: L82740
ISBN: 9780853182740

Everyone agrees that Masonic speeches should be fun, entertaining and inspiring. So it seems rather strange that previous books on the subject have had none of these qualities! This book is different, it's not a dry ponderous "how to" guide, it's a hilarious journey.

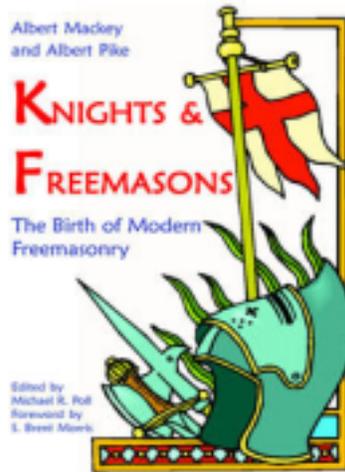
Because it is such an enjoyable read, you will learn and remember whilst being entertained. By the time you have finished the book you will know everything you need to make a confident and enthralling speech, even at short notice. Written by professional after-dinner speaker Yasha Beresiner, this book offers the best guide to help you prepare for any speech, Masonic or otherwise.

Knights & Freemasons: The Birth of Modern Freemasonry

Edited by Michael R. Poll
Foreword by S. Brent Morris
Softcover \$16.95
ISBN 1-887560-66-1

Legendary Masonic authors, Albert

Book Review



Mackey and Albert Pike take us on an amazing venture from the days of the Crusades and the Knights Templar to the creation of modern speculative Freemasonry in a collection of inspiring papers. Includes the rare, The Order of the Temple by Albert Pike. Edited by Michael R. Poll with a Foreword by S. Brent Morris.

Reviews

In this case, the topic is the Knights Templar and the origins of Masonry. We put this under the something old heading, because neither the question nor the opinions of Pike and Mackey are new. But the approach is, and I find new insights just in the juxtaposition. This is a good and comfortable book, crafted in an age when men knew words should glow like jewels in their settings and both Pike and Mackey were master jewelers."

-Jim Tresner, The Scottish Rite Journal

"This is a good book to read and to have on hand in your library. The scholarship is excellent, and the work that went into compiling the information must have taken quite some time. What Brother Poll has done is to pose the question of what did Albert Pike and Albert Mackey have to say on the origin of Freemasonry? And then he proceeded to find the answer to his question by searching out their writings and compiling what they wrote so that we, decades later, can read their thoughts on

this question without searching all this out for ourselves. By him doing this he saves us much time and effort even if we have all the writings of Pike and Mackey in our libraries, which most Masonic students don't; because of the difficulty in locating the used volumes and then the cost of purchasing them. Brother Poll has hit on a great idea and I can see him doing this with other questions and possibly other writers from the past as well.

This book has the forward written by our good Brother S. Brent Morris, who is one of the best Masonic Scholars we have in Masonry today.

In this book you will find interesting information on the Crusades, the Knights Templar, and many names connected with the Templars you will recognize and enjoy learning about. This book also has information on the organization of the Grand Lodge of England and the transition from Operative to Speculative Freemasonry.

I think you will like reading this book, and I recommend it to every serious Masonic Student. It is not what I would call light reading, but it is well worth the time it takes to read. I can see using this book off and on for a reference book for years to come."

Fraternally,
-Ed Halpau
Grand Lodge Education Officer
The Grand Lodge of MN

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The Working Tools of a Festive Board Freemason

I now present to you the Working Tools of a Festive Board Freemason, which are the Fork, the Knife and the Glass.

The Fork is an important instrument of refreshment with which the most inexperienced Mason may, by reaching across, secure the most delicate and delicious morsels which adorn our Festive Board. It is further used to convey the various portions to that aperture which has been provided by nature to receive them and which reduces all nutriment to a common level. More especially it should be used when partaking of peas for, if conveyed by the Knife, these spherical vegetables may become rather elusive.

The Knife, when properly ground and sharpened, can be used to dissect the toughest piece of chicken, divide and prepare the same into proper portions, to ensure that the aforementioned aperture does not become filled to excess thus impeding the frequent flow of eloquence which is characteristic of a true Festive Board Freemason.

With the Glass the expert craftsman can, according to the two or three finger rule, ascertain and determine, with accuracy and precision, that portion of liquor which is conducive to the preservation of joviality.

But, as we are not met here as speculative but rather as operative Festive Board Freemasons, it is the moral conveyed by these emblems to which our attention is directed.

In this sense the Fork points out to us that we should not at all times sit on our backsides waiting for that which we most desire, but should reach

out, secure, and retain it, profiting by our opportunities, and assimilating the knowledge gained by our experience. It also teaches us to take care of the small things, lest they slip from our grasp and be lost for ever.

The Knife teaches us the value of assiduity, for as it is required to be sharp and in good order to cope with some of the problems which confront it, so are we taught to take care of our physical and mental faculties so that we may not be left behind in the battle of life. The Knife also teaches us not to cut off more than we can comfortably chew.

The Glass inculcates the necessity for moderation in all things, for as it has no graduated scale by which to measure its varied contents, the user must exercise judgment as to the quantity poured therein and ensure that it is not beyond the limit of his internal economy, for as the Glass will only hold a certain quantity without detriment to its surroundings, The Festive Board Freemason should also take care to ensure that he does not overflow with untimely hilarity.

Thus, the Working Tools of a Festive Board Freemason teach us to bear in mind, and act in accordance with, the cardinal virtues of prudence and temperance, so that when we are summoned to drink The Tyler's Toast, we may safely arise and depart homeward with the gratifying testimony of a contented mind, a steady poise and a clear brain.

