



R. Theron Dunn 1957 - 2008

A Husband, Father, Son and Brother

**Missed more than he will
ever know.**

Obituary for R. Theron Dunn,

Canyon Lake Resident, Husband to Barbara, Father and Grandfather.

Robert Theron Dunn, Jr. (Theron) of Canyon Lake, passed away Tuesday, May 13, 2008, after complications from surgery on May 9. He was 51. He was born on February 1, 1957 in San Gabriel, CA, son of Robert Theron Dunn of Idyllwild and the late Carol Ann Cross.

www.therondunn.com



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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

Bro. R. Theron Dunn

As you will know Theron usually completes the article between the pillars. This month sadly I have to do the job. I will try as hard as I can to do him and you justice.

As many will probably already know we have lost our Brother to the Grand Lodge above, his summons was delivered on Tuesday 13th May 2008. He accepted the invitation.

I can see him now telling St. Peter how to organise the induction of new members and how the introduction of a quality mentoring program would help enormously.

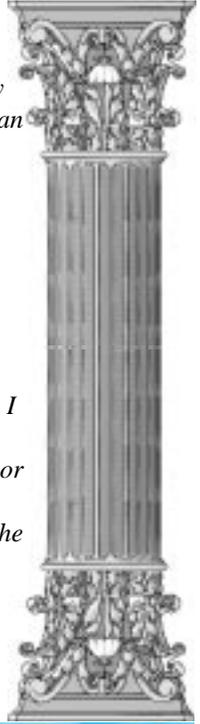
My friend Theron was one of the nicest people I have ever had the pleasure of meeting during my stay on this planet. He would phone me or send an email every day, if only just to ask if I was OK.

We used the Internet telephone system to call regularly, I think this was a help during his 18 months of work in Saudi Arabia.

I had one of my Lodge members a Police Chief Inspector ask me " I love my Freemasonry" he said, "but you know, I cant explain to you why". I replied "well with me it is just knowing that someone cares, someone is bothered if I turn up or not, there are so many people who just do not care". About 30 minutes later he tapped me on the shoulder and said " dam it, your right".

Theron cared.

Bill McElligott



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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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Add me to the mailing list to receive the Lodgeroom International Magazine free: http://www.lodgeroomuk.net/phplists/public_html/lists/

SOME THOUGHTS ON THE FELLOWCRAFT DEGREE

BRO. GIOVANNI LOMBARDO

Masonic initiation is a progressive science: a man starts as Entered Apprentice, is in due course passed to the degree of Fellow of the Craft, and eventually is raised Master Mason.

This progression reflects how we acquire knowledge: in successive layers, or, to use the terminology of builders, by successive courses of stones or bricks, one layer building upon the previous.

It is impossible to know everything at once. A man needs time to think over what he has learned, and so to prepare to receive more light.

Accordingly, the three Masonic degrees correspond to different tasks of the Initiate. As an Entered Apprentice, he must know himself, mending his flaws and strengthening his spirit. As Fellow of the Craft he will study various subjects which inform him of the governing rules of the Universe. In the Middle Ages, the seven liberal arts and sciences were considered the entire body of lay knowledge, as distinct from theological knowledge.

In 1623, Galileo Galilei wrote in *The Assayer*: "Philosophy is written in this grand book, the universe, which stands continually open to our gaze. But the book cannot be understood unless one first learns to comprehend the language and read the characters in which it is written. It is written in the language of mathematics, and its characters are triangles,

circles, and other geometric figures without which it is humanly impossible to understand a single word of it; without these one is wandering in a dark labyrinth." In the labyrinth of Nature and her Universe, the Great Architect of the Universe seemingly plays hide and seek, now revealing, now concealing His great truths. The Fellow Craft who learns to "curiously trace nature through her various windings to her most concealed recesses" is rewarded by the vision of the blazing star.

In 1872 Rev. William B. Green wrote: "Some men - not all men - see always before them an ideal, a mental picture if you will, of what they ought to be, and are not. Whoso seeks to follow this ideal revealed to the mental vision, whoso seeks to attain to conformity with it will find it enlarge itself, and remove from him. He that follows it will improve his own moral character; but the ideal will remain always above him and before him, prompting him to new exertions. What is the natural conscience if it be not a condemnation of ourselves as we are, mean, pitiful, weak, and a comparison of ourselves with what we ought to be, wise, powerful, holy? It is this Ideal of what we ought to be, and are not, that, is symbolically pictured in the Blazing Star."

The Blazing Star is represented by a five-pointed star overlaid on a burst of flames. The five-pointed star has long been an extremely important and rich symbol. Our ancient Brother Pythagoras taught about it in terms of numbers and

geometry.

In Pythagoras' conception, the number ONE was not a number but, rather, a philosophical concept: the One, the Immutable Being. The numbers 2 and 3 were the first numbers and they were feminine and masculine, respectively, thus opposite.

Reality, in his view, was divided into pairs of opposites - light and dark, hot and cold, and so on - and life is essentially dialectic; the initiate's job is to restore 'unity', by conciliating the opposites within himself, to discover how they are complementary, and to realize their unity.

The even numbers are feminine, for man can divide them exactly in half. In Latin, "to divide" is *dividere*, which is actually *duo-videre*, to see two: firstly man sees a pregnant woman, and then he sees her with her baby. The five-pointed star is then symbolic of restored Oneness, at the human level. Recall the famous image by Leonardo da Vinci of a human figure whose hands and feet stretch to the lower four points of a five-pointed star, whose head (his mind) is called to fulfil the fifth point above, and whose heart is in the center where all five points are unified. The Star is blazing because it spreads joy, love and light.

The Fellow of the Craft is now ready for his last effort: to lift his mind and heart toward the Transcendent.

May the GAOTU assist us all to accomplish this task, my Brothers.

Ancient Crafts and Modern Industry

By René Guénon¹

There is a great contrast between what the ancient crafts used to be and what modern industry now is, and it presents in its essentials another particular case and at the same time a practical application of the contrast between the qualitative and quantitative points of view, which predominate in the one and in the other respectively. In order to see why this is so, it is useful to note first of all that the distinction between the arts and the crafts, or between 'artist' and 'artisan', is itself something specifically modern, as if it had been born of the deviation and degeneration which have led to the replacement in all fields of the traditional conception by the profane conception. To the ancients the artifex was indifferently the man who practised an art or a craft; but he was, to tell the truth, something that neither the artist nor the artisan is today, if those words are used in the modern sense (moreover the word 'artisan' tends more and more to disappear from contemporary language); he was something more than either the one or the other because, at least originally, his activity was bound up with principles of a much more profound order. If the crafts used to comprehend in one way or another the arts properly so called, since the two were not then separated by any essential characteristic, it is because the nature of the crafts was truly qualitative, for nobody can refuse to admit that such is the nature of art, more or less by definition. Nevertheless the moderns, for that very reason, narrowly restrict their conception of art, and relegate it to a sort of closed domain having no connection with the rest of human activity, that is, with what they regard as constituting 'reality', using the word in the very crude sense it bears for them; and they go so far as freely to attribute to art, thus robbed of all practical significance, the character of a 'luxury', a term thoroughly characteristic of what could without any exaggeration be called the 'silliness' of

our period.

In every traditional civilization, as there has often been occasion to point out, every human activity of whatever kind is always regarded as derived essentially from principles. This is conspicuously true for the sciences, and it is no less true for the arts and the crafts, and there is in addition a close connection between them all, for according to a formula postulated as a fundamental axiom by the builders of the Middle Ages, "ars sine scientia nihil" the science in question is of course traditional science, and certainly not modern science, the application of which can give birth to nothing except modern industry. By this attachment to principles, human activity could be said to be as it were 'transformed', and instead of being limited to what it is in itself, namely, a mere external manifestation (and the profane point of view consists in this and nothing else), it is integrated with the tradition, and constitutes for those who carry it out an effective means of participation in the tradition, and this is as much as to say that it takes on a truly 'sacred' and 'ritual' character. That is why it can be said that, in any such civilization, 'every occupation is a priesthood';¹ but in order to avoid conferring on this last word a more or less unwarrantable extension of meaning, if not a wholly false one, it must be made clear that priesthood is not a priesthood unless it possesses something that has been preserved in the sacerdotal functions alone, ever since the time when the previously non-existent distinction between the sacred and the profane arose.

To see what is meant by the 'sacred' character of the whole of human activity, even only from an exterior or, if preferred, exoteric point of view, it is only necessary to consider a civilization like the Islamic or the Christian civilization of the Middle Ages; it is easy to see that in them the most ordinary actions of life have something 'religious' in them. In such civilizations religion is not something restricted, narrowly bounded and occupying a place apart, without effective influence on anything else, as it is for modern Westerners (at least for those who still consent to admit religion at all); on the contrary it penetrates the whole existence of the

human being, or better, it embraces within its domain everything which constitutes that existence, and particularly social life properly so called, so much so that there is really nothing left that is 'profane', except in the case of those who for one reason or another are outside the tradition, but any such case then represents no more than a mere anomaly. Elsewhere, where the word 'religion' cannot properly be applied to the form of the civilization considered, there is nonetheless a traditional and 'sacred' legislation that plays an equivalent part though it has a different character, similar considerations thus applying to all traditional civilizations without exception. But there is something more: looking at esoterism rather than exoterism (these words being used for convenience although they do not strictly apply to all cases in the same way) it becomes dear that there exists, generally speaking, an initiation linked to the crafts and taking them as its base or its 'support'; these crafts must therefore be capable of a superior and more profound significance if they are to provide effectively a way of access to the initiatic domain, and it is evidently by reason of their essentially qualitative character that such a thing is possible.

The notion that helps most toward an understanding of this point is that which the Hindu doctrine calls svadharma. In itself this notion is entirely qualitative, since it implies the accomplishment by every being of an activity conformable to its own particular essence or nature, and thereby eminently conformable to 'order' (rita) in the sense already explained; and it is this same notion, or rather its absence, that indicates so clearly where the profane and modern conception fails. Indeed, according to the modern conception a man can adopt any profession, and even change it to suit his whim, as if the profession were something wholly outside himself, having no real connection with what he really is, that by virtue of which he is himself and not anyone else. According to the traditional conception, on the other hand, each person must normally fulfill the function for which he is destined by his own nature, using the

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Masonic Blogs



In recent years the BLOG has become more and more the form of getting your thoughts out there on the internet.

Its yours and you are in control, Freemasons being a breed that has opinions have taken full advantage of this new media and we provide here a list of some.

From these , you will be able to navigate to many more. You can leave comments on these Blogs and can reply if you think the opinions are incorrect.

We do not say any of them are better than others, as intelligent beings you can decide for yourself, which you like and which you do not like.

The Beacon of Masonic Light



Well known Blog from Theron Dunn

2 Bowl Cain



The Chaplains Ponderings



Relevant Mason



The Beehive



Another popular Blog by Fred Milliken

Masonic Traveler



Greg Stewart

The On Line Freemason



Gary Bond, On Line

Masonic Musings from Ed King



Freemasonry Resources



The Burning Taper



Lodgeroom International Video Blog



Ancient Crafts and Modern Industry

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particular aptitudes essentially implicit in that nature as such; 2 he cannot fulfill a different function except at the cost of a serious disorder, which will have its repercussions on the whole social organization of which he is a part; and much more than this, if that kind of disorder becomes general, it will begin to have an effect on the cosmic environment itself, since all things are linked together by rigorous correspondences. Without developing this last point any further, although an application to modern conditions might well be made, what has been said so far can be summarized thus: according to the traditional conception, it is the essential qualities of beings that determine their activity; according to the profane conception on the other hand, these qualities are no longer taken into account, and individuals are regarded as no more than interchangeable and purely numerical 'units'. The latter conception can only logically lead to the exercise of a wholly 'mechanical' activity, in which there remains nothing

truly human, and that is exactly what we can see happening today. It need hardly be said that the 'mechanical' activities of the moderns, which constitute industry properly so called and are only a product of the profane deviation, can afford no possibility of an initiatic kind, and further, that they cannot be anything but obstacles to the development of all spirituality; indeed they cannot properly be regarded as authentic crafts, if that word is to retain the force of its traditional meaning.

If the craft is as it were a part of the man himself and a manifestation or expansion of his own nature, it is easy to see how it can serve as a basis for an initiation, and why it is the best possible basis in a majority of cases. Initiation has in fact as its objective the surpassing of the possibilities of the human individual as such, but it is no less true that it can only take that individual such as he is as starting-point, and then only by taking hold as it were of his superior side, that is, by

attaching itself to whatever in him is most truly qualitative; hence the diversity of initiatic paths, in other words, of the means made use of as 'supports' in order to conform to the differences of individual natures; these differences become, however, of less importance as time goes on, in proportion as the being advances on its path and thus approaches the end which is the same for all. The means employed cannot be effective unless they really fit the very nature of the being to whom they are applied; and since it is necessary to work from what is more accessible toward what is less so, from the exterior toward the interior, it is normal to choose them from within the activity by which its nature is manifested outwardly. But it is obvious that this activity cannot be used in any such way except insofar as it effectively expresses the interior nature; thus the question really becomes one of 'qualification' in the initiatic sense of the word; and in normal conditions, the very same 'qualification' ought to be a requirement for the practice of the craft itself. All this is also connected with the fundamental difference that separates initiatic teaching, and more generally all traditional teaching, from profane teaching. That which is simply learned' from the outside is quite valueless in the former case, however great may be the quantity of the notions accumulated (for here too profane 'learning' shows clearly the mark of quantity); what counts is, on the contrary, an 'awakening' of the latent possibilities that the being carries in itself (which is, in the final analysis, the real significance of the Platonic 'reminiscence').³

These last considerations make it understandable that initiation, using the craft as 'support', has at the same time, and as it were in a complementary sense, a repercussion on the practice of the craft. The craftsman, having fully realized the possibilities of which his professional activity is but the outward expression, and thus possessing the effective knowledge of that which is the very principle of

his activity, will thenceforth consciously accomplish what was previously only a quite 'instinctive' consequence of his nature; and thus, since for him initiatic knowledge is born of the craft, the craft in its turn will become the field of application of the knowledge, from which it will no longer be possible to separate it. There will then be a perfect correspondence between the interior and the exterior, and the work produced can then become the expression, no longer only to a certain degree and in a more or less superficial way, but the really adequate expression, of him who conceived and executed it, and it will then constitute a 'masterpiece' in the true sense of the word.

There is thus no difficulty in seeing how far removed true craft is from modern industry, so much so that the two are as it were opposites, and how far it is unhappily true that in the 'reign of quantity' the craft is, as the partisans of 'progress' so readily declare, a 'thing of the past'. The workman in industry cannot put into his work anything of himself, and a lot of trouble would even be taken to prevent him if he had the least inclination to try to do so; but he cannot even try, because all his activity consists solely in making a machine go, and because in addition he is rendered quite incapable of initiative by the professional 'formation—or rather deformation—



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he has received, which is practically the antithesis of the ancient apprenticeship, and has for its sole object to teach him to execute certain movements 'mechanically' and always in the same way, without having at all to understand the reason for them or to trouble himself about the result, for it is not he, but the machine, that will really fabricate the object. Servant of the machine, the man must become a machine himself, and thenceforth his work has nothing really human in it, for it no longer implies the putting to work of any of the qualities that really constitute human nature.⁴ The end of all this is what is called in present-day jargon 'mass-production', the purpose of which is only to produce the greatest possible quantity of objects, and of objects as exactly alike as possible, intended for the use of men who are supposed to be no less alike; that is indeed the triumph of quantity, as was pointed out earlier, and it is by the same token the triumph of uniformity. These men who are reduced to mere numerical 'units' are expected to live in what can scarcely be called houses, for that would be to misuse the word, but in 'hives' of which the compartments will all be planned on the same model, and furnished with objects made by 'mass-production, in such a way as to cause to disappear from the environment in which the people live every qualitative difference; it is enough to examine the projects of some contemporary architects (who themselves describe these dwellings as 'living-machines') in order to see that nothing has been exaggerated. What then has happened to the traditional art and science of the ancient builders, or to the ritual rules by which the establishment of cities and of buildings was regulated in normal civilizations? It would be useless to press the matter further, for one would have to be blind to fail to see the abyss that separates the normal from the modern civilization, and no doubt everyone will agree in recognizing how great the difference is; but that which the vast majority of men now living celebrate as 'progress' is exactly what is now presented to the reader as a profound decadence, continuously accelerating, which is dragging humanity toward the pit where pure quantity reigns.

- 1 A.M Hocart, *Les Castes* (Paris: P Geuthner, 1938., P27 [Caste: a Comparative Study (New York: Russell and Russell 1968).]
- 2 It may be noted that all that still persists in the way of authentically initiatic organizations in the West, whatever may be their present state of decadence, has no other origin than this Initiations belonging to other categories disappeared completely a long time ago.
- 3 On this subject see particularly the *Meno* of Plato
- 4 It may be remarked that the machine is in a sense the opposite of the tool, and is in no way a 'perfected tool' as many imagine, for the tool is in a sense a 'prolongation' of the man himself whereas the machine reduces the man to being no more than its servant and, if it was true to say that 'the tool engenders the craft', it is no less true that the machine kills it; the instinctive reactions of the artisans against the first machines thus explain themselves.

Grand Lodges and Lodges being created in the US

Grand Lodges, what is their purpose and who gives them their Authority. Well the simple answer is - you do.

It is your decision which Lodge you join and why, But to do so you should be well informed about who they are.

Often spoken about as the Mother of Modern Freemasonry, the 'United Grand Lodge of England' has become the template for the majority of the mainstream Grand Lodges around the world. There is a complicated inter connection between Grand Lodges from one Country to another but generally they like to have one Grand Lodge in overall administrative control of a Country or in the case of the US a State.

In recent years though we have seen a number of NEW Grand Lodges being formed.

Jeff Peace I believe has been a prime mover in the establishment of some, this seems to have arrived at the creation this year of the 'Grand Orient of the United States of America', which seems to be affiliated to The Grand Orient de France. I have spoken with Jeff and he seems sincere and I have no reason to suspect he does what he does for any personal gain.

It is not clear from the Web information from GOoUSA if there is a specific link, to the GODF other than the similarity of name and principles. The GOoUSA claim a number of Lodges in the US Lodge des Neuf Surs, Washington D.C., Halcyon Lodge, Cleveland, OH, Euclid Lodge, Grand Rapids MI, Lodge Intrepid, Los Angeles, CA, Regulus Lodge (Triangle), Mobile, AL, Sirius Lodge, Atlanta, GA, Emeth Lodge (Triangle), Phoenix, AZ

Then we see a number of Grand Lodges created in the US which seem to be related to the two newly created Grand Lodges in England.

So the first question is why, why with the plethora of Grand Lodges in the United States and Canada do these two English Grand Lodges make such progress. We have to accept that progress is being made, or that they are not telling the truth. I am not there so I can not testify to the truthfulness of such claims.

Now I have spoken to both principle movers by email and forum and they seem to be honest and reasonable people, they have every right to do what they do. My question is why ?

From the 'Regular Grand Lodge England' website we see that the following Grand Lodges are in :-

North America : MHC of United States of America plus The Regular Grand Lodges of, Virginia, Nevada, Illinois, New Jersey, Nth Carolina, New York and Texas,

And the Most High Councils of Californis, Sth Carolina, Canada, Wisconsin, Ohio, Maryland, Connecticut and Florida.

Grand Lodge at York [The Grand Lodge of All England]

[continued next page](#)

Grand Lodges and Lodges being created in the US continued:

Has accepted St. Johns Lodge - Ohio, Here in your first Lodge, in Dayton, it is clear that you are men of vision and character: individuals with self-respect and respect for others. As such, you will undoubtedly stand proudly together as a beacon of genuine Anglo-Saxon Freemasonry in the New World.

Brethren, upon the foundation laid this evening, may you raise a superstructure 'perfect in its parts and honourable to the builder'. BYy : Brother John Gordon Graves, Grand-Master Mason.

[ADDRESS TO THE INAUGURAL MEETING OF ST JOHN'S LODGE AT OHIO - WEDNESDAY 21st NOVEMBER 2007]

What creates the atmosphere that requires NEW groups to be created, What is wrong with the existing long established organisations, in this case The United Grand Lodge of England.

Then why go to the rest of the world to create what seems can not be created in England.

Undoubtedly the two Gand Lodges are reletively knew a matter of 3 or 4 years since conception. I believe RGLE was established in 2005.

UGLE has not said very much on the subject:

From a statement by the United Grand Lodge of England - 16 February 2006

There has been a split in the "Regular Grand Lodge of England" Two of their members were unhappy at the direction the RGLE is taking and have "revived" the old Grand Lodge of All England, known to Masonic historians as the York Grand Lodge.

The Grand Master of this new Grand Lodge is one John Gordon Graves and the Grand Secretary is Peter J. Clatworthy.

Like all irregular bodies they are claiming an ancient pedigree. They claim to be acting by "the original Constitutions granted by Prince Edwin at the General Assembly of Masons held in York AD 975". This is one of the oldest legends connected with Freemasonry and was shown to be a legend more than one hundred years ago!

They also claim that the York Grand Lodge was the first Grand Lodge in England and predates the premier Grand Lodge formed in London in 1717. An independent Lodge existed in York, for which records survive from 1705. It was simply a private Lodge, which in 1725, because of the success of the premier Grand Lodge, began to call itself the Grand Lodge of All England and, in the same year, adopted "Nineteen Articles" to govern the Craft.

The Grand Lodge of All England worked until 1740 when it became dormant. It was revived in 1761 and over the next thirty years constituted about thirteen daughter Lodges in Yorkshire, Lancashire and Cheshire. It ceased working circa 1791, since when nothing more was heard of it until its "revival" in January 2006. The records of the York Grand Lodge exist and are in the custody of the present York Lodge No. 236 meeting in York.

The Grand Lodge of All England (which appears to have only two members at present) claims to be the "regular authority governing the Craft in England, Wales, the Channel Island and Districts Overseas". A General Assembly, which all Master Masons are invited to attend, was to be held in York on 20 February 2006 to plan the way forward. Needless to say the new body is entirely irregular, and any member of the United Grand Lodge of England who gets involved in it will become subject to our disciplinary process.

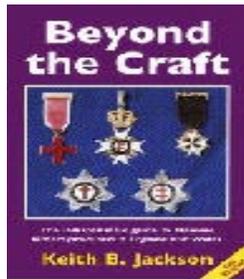
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Grand Lodges and Lodges being created in the US

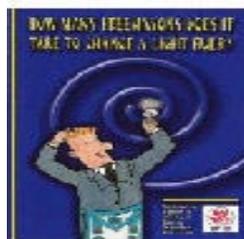
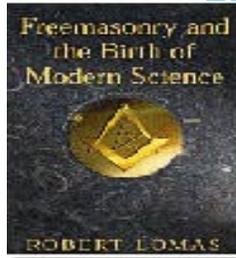
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From a report to the Quarterly Communication of the United Grand Lodge of England - 9 March 2005.

It has come to the Board's attention that there is an irregular body styling itself the "Regular Grand Lodge of England" which is governed by something called "the Masonic High Council for England and Wales". It claims a number of members and at least one Lodge. Whilst this body appears to draw its members from Brethren of other Constitutions rather than our own, I must remind members of the Craft that any Freemason under this Grand Lodge who does in any way become associated with it, as with any other irregular self-styled Masonic body, must resign from the Craft or render himself liable to Masonic disciplinary proceedings.



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The Masonic Society Now Open

"The ultimate success of Masonry depends on the intelligence of her disciples." - Albert Mackey

An exciting, new organization to cultivate a greater understanding of Freemasonry has been launched to serve the Craft throughout North America. Called simply The Masonic Society, we are gathering together brothers who have a deep and abiding desire to seek knowledge, explore history, discover symbolism, debate philosophies, and in short, who will be at the forefront of charting a path for the future of Freemasonry. While some of its Founding Fellows are among the best known writers, researchers and organizers in Freemasonry, The Masonic Society is made up of authors, historians, scholars, ritualists, administrators, internet authors - experienced veterans, and new Masons alike, embracing traditional and new forms of media.

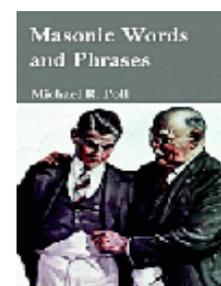
The Masonic Society will publish its quarterly Journal, containing insights into the meaning of Masonry in a literary yet accessible voice. The writers you'll meet are many of the very same authors and educators you already know from the world's leading lodges and societies of Masonic research, and others from local lodges you may have visited in your travels. What brings them together in this enterprise is their never faltering love of Freemasonry and their mutual desire to shine that Light toward brethren who might not feel "at home" in a formal research lodge or research society. In each issue, you'll be informed and entertained by timely reporting of current events from around the globe; by its insightful opinions; by the scholarship of non-Masons in academia; and by many, many more thought-provoking attractions that have been absent from Masonic magazines for decades.

The Journal Of The Masonic Society will help to nurture research lodges around the US and Canada by featuring the best of their work that rarely gets distributed outside of their own meetings. And The Journal will be the only North American magazine devoted to Freemasonry that will feature advertising from the world of Masonic publishing, regalia, jewelry and collectibles - companies that currently have no way to tell Freemasons they are open for business.

The official launch date of The Masonic Society was May 1st, and the response has already been overwhelming. We hope you will see fit to join, and make The Masonic Society your own.

For more information, membership benefits and requirements, or to join online, go to:

<http://www.themasonicsociety.com>



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Tim Bryce On...

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

Masonic Sovereignty

MASONIC SOVEREIGNTY

"Tolerance: The capacity for or the practice of recognizing and respecting the beliefs or practices of others."
- TheFreeDictionary.com

Have you ever seen a Masonic Lodge that basically is an entity unto itself? In other words, the Brothers of the Lodge do not like to visit other Lodges and Masonic visitors are not really made to feel welcomed in theirs.

Instead of the benefits of a true fraternity where you practice universal Brotherhood,

the Lodge behaves more like a club or tight knit clique. Such attitudes are a microcosm of some Grand Lodges who do not like to communicate or cooperate with others.

Some Grand Lodges even want to go so far as to control communications between Masons. To illustrate,

communications between Brothers in two different Grand jurisdictions is theoretically suppose to go through the Grand Lodges.

If we were to take this to the extreme though, it would be a violation of Masonic law to communicate through e-mail or any other Internet protocol. It was this logic which led to my censorship on the Internet about a year and a half ago by my Grand Master at the time.

communications between Brothers in two different Grand jurisdictions is theoretically suppose to go through the Grand Lodges.

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wanted to hold a reception for all Masons in the area, regardless of the jurisdiction they belonged to. As I understand it, the idea wasn't to hold Masonic communications but rather to simply enjoy some Brotherly love and harmony. Learning of this meeting, the Grand Master of the Grand Lodge of the Philippines (GLP) issued an order prohibiting members of his Grand jurisdiction from participating in the reception. The thinking here was that Masons in the GLP would risk exposure to clandestine Masons which, I presume,



would result in some adverse affect (although I'm not too sure what).

As I interpreted the purpose of the meeting, it was intended to simply be a "mixer" whereby the parties get to know each other, and essentially would be no different than if Masons were to meet with the Knights of Columbus, Elks,

Moose, etc. Even the clergy practices such "mixers" for the purpose of promoting understanding and building goodwill between religions. Interestingly, Freemasonry appears to be one of the few institutions that openly resists any attempts to promote such understanding and goodwill.

As we all know, there is a variety of interpretations of how Freemasonry is to be implemented; the Grand Lodges, the Grand Orients, Co-Masonry, Prince Hall, and others. To my knowledge, none practice devil worshiping, but rather, peace, cooperation, citizenship, community involvement, and philanthropy. I find this all rather ironic; on the one hand, Freemasonry practices religious tolerance, yet on the other it steadfastly opposes fraternal tolerance. So much so, one could conclude that Masons treat

Masons like some Religions treat Masons (badly).

All of this points at the territorialism ingrained in Freemasonry and instead of being a universal system aimed at promoting Brotherhood, it has become a series of "good ole boy" clubs, hence the proliferation of politics in our institution in recent times. The difference between a true fraternity and a club is you either believe and practice its social principles on a universal basis

or you do not.

In this way it is somewhat like an organized religion in that you have the "faith" and the various churches to implement it. The difference in Freemasonry though is that the churches (Lodges) do not cooperate and try to sequester their flocks from each other. The Grand jurisdictions

Let's consider another incident though; Masons in the Philippines recently



Tim Bryce On...

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

should be reminded that it is not a question of protecting the sovereignty of a particular jurisdiction, but practicing True Masonry instead. Those that practice territorialism in Masonry have essentially taken a beautiful concept and turned it into nothing but a club.

When we read of Freemasonry in the eighteenth and nineteenth centuries we marvel at how Masons traveled the world and were warmly received by their Brethren. True there were differences between the Grand Lodges of England, Scotland, and Ireland, but on the whole they tried to promote the universality of the fraternity. And it was this thinking which led to the conquering and settlement of not just villages, cities and states, but whole countries and continents.

Now, instead of finding ways to work together, we viciously fight over territory and who has the correct interpretation of Freemasonry. One thing is certain, fraternal tolerance is essentially no different than religious tolerance, and as long as we practice one and not the other, we will look as foolish as the religious institutions that censor us.

Keep the Faith.

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If the system is brobroken , Broken, How do We fix it ?

Next Article from :-
W. Tim Bryce, PM, MPS, MBBFMN
timb001@phmainstreet.com
Palm Harbor, Florida, USA
"A Foot Soldier for Freemasonry"

"It must be remembered that there is nothing more difficult to plan, more doubtful of success, nor more dangerous to manage than the creation of a new system. For the initiator has the enmity of all who would profit by the preservation of the old institution and merely lukewarm defenders in those who would gain by the new ones."

- Machiavelli, "The

Prince" (1513)

As a lightning rod for Masonic discord I hear some rather amazing stories from Masons all over the world complaining about injustices they are experiencing in the fraternity.

There are of course Grand jurisdictions doing some rather noble and progressive work, but they are being overshadowed by the many others where there is contention, some frivolous, some rather serious. The stories that particularly bother me are those where a Mason is being expelled or suspended without proper due process. Masons are turned on by other Masons who behave more like a gang of thugs demanding their pound of flesh as opposed to Brothers trying to help each other.

[continued next page](#)

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THE FREETHINKING
FREEMASON
The Collected Masonic Writings of
W. Tim Bryce, PM, MPS

by **Tim Bryce**
"A Foot Soldier for Freemasonry"

If the System is Broke, How do we Fix it? - continued

We're all also acutely aware of our dwindling membership and financial resources. Some Grand jurisdictions are addressing the problem, but most want to pretend it doesn't exist and introduce inconsequential legislation instead, such as changing the name of the Grand Organist to Grand Musician. I refer to this as the "Rearranging the deck chairs on the Titanic" phenomenon.

This is all very disheartening to Masonic purists who believe in the nobility of the order. So much so, many believe the Grand Lodge system is broken and in need of major repair. But what can we do as Masons? As I see it, there are six alternatives at our disposal:

1. LIVE WITH IT. Instead of fighting city hall, most Masons are content to let the fraternity to run its course. This of course represents an apathetic course of action which the power brokers count on to maintain control over the status quo.

2. DROP OUT. Many Masons become disenchanted with the seemingly frivolous bickering and political shenanigans that go on in the fraternity. So much so, they simply drop out of sight. Sure, they might continue to pay their dues, but they basically go AWOL as opposed to participating in the process. The problem here is that we have lost too many Brothers who have left in disgust and disillusionment.

3. TALK ABOUT IT. Developing a dialog on the problems of the day is healthy, but only if you allowed to do so unfettered. Some Grand jurisdictions do not allow this as it is considered disruptive to the status quo and move swiftly to censor those who dare to ask questions.

4. WORK WITHIN THE SYSTEM. We would all like to believe this to be the proper way for enacting change, but if the legislative process is tightly controlled and manipulated by the powers that be, than it is nothing more

than an exercise in futility which many people have had to learn the hard way. It is one thing if the legislative process is fairly and impartially implemented, quite another if each piece of legislation is politicized.

5. REVOLUTION. This represents a major overhaul of the current system and as enticing as it might sound, you have to replace it with something better. I have heard many suggestions for modifying and improving the current Grand Lodge system, but I have yet to hear of an effective alternative to it. And for any revolution to occur there has to be a groundswell of discontent from the masses, and as mentioned earlier, most Masons are apathetic in this regards.

6. LEGAL MEANS. The only remaining avenue for implementing change is through legal means. This means implementing lawsuits and seeking government support through such institutions as the Internal Revenue Service (IRS). Masons have historically tended to avoid seeking outside legal assistance and tried to solve their problems internally. But as the current system buckles and cracks, we are beginning to see more litigation emerge. Frankly, I believe legal challenges to the Grand Lodge system are not just likely in the years ahead, they are unavoidable.

In a nutshell, there is a Catch-22 for just about any avenue for change. But there are basically two elements needed to support any change; first, an outcry for change from the constituency, after all "You cannot treat a patient if he doesn't know he is sick," and; second, a recommended course of action. So the question is this, do we sit back and watch the fraternity continue on its path of self destruction, or do we as Masons take matters into our own hands and try to correct the problem? Just remember the old adage, "Not to decide is to decide."

Keep the Faith!

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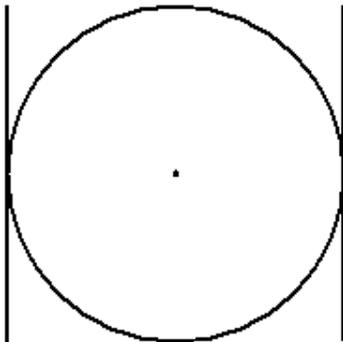
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I have changed some of the format after listening to some critics please email me if you do not like the change in layout. I have tried to work it so you can print out an article on its own - so for example if the article is on pages 3, 4, and 5 you only have to print those pages.

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The Point Within the Circle by Bruce Nevin.

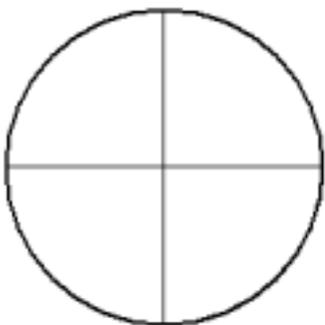


One of the emblems in every regular and well-furnished Lodge is a point at the

center of a circle, embordered by two perpendicular parallel lines. The point, we are told, represents an individual Brother, and the circle the boundary line of his duty.

On the face of it, this alludes to the injunction to circumscribe our desires and keep our passions within due bounds. On first consideration, it seems that the circle represents an externally imposed constraint, defined by the precepts of the holy Saints John of Jerusalem¹ together with those articulated in the Book of Holy Scripture. In this centripetal interpretation, the circle represents an externally imposed boundary pressing in from the outside toward the center so as to constrain the free expression of the individual within due bounds. This is consistent with the, alas, common misconception that human nature is fundamentally depraved, and must be constrained if social life is to be made possible.

This emblematic image of the point within the circle has far more to tell us, however. To begin, consider that the Feast of Saint John the Evangelist is (or was originally) at the Winter Solstice, and that of Saint John the Baptist at the Summer Solstice. From this, we directly deduce that the perpendicular line on the south side of the circle represents Saint John the Evangelist, the sun being at its farthest southerly declination at the Winter Solstice, and the line on the north correspondingly represents Saint John the Baptist, the sun at that time shining its rays upon us from an angle as far to the north as it ever attains during the year. This suggests a perspective in which the circle represents the annual circuit of seasons. At the top of the circle is the Vernal Equinox, associated with Easter, Passover, and the Light in the East, represented by the Book of Holy Scripture. At the bottom of the circle in the West is the Autumnal Equinox, where the work of the Masonic year begins.



Or again, thinking of the solstices from that larger astronomical perspective so

familiar to Preston and other learned 18th century Brethren, the circle represents the orbit of the earth about the sun. At the summer solstice, the north pole points directly toward the sun, which consequently appears highest overhead at noonday, and the north part of the Temple is darkest. At the Winter Solstice, it is the south pole that leans directly toward the sun, and the north pole away from it, so that the sun at its meridian height is able

A Point Within a Circle
continued :-

to “dart its ray” through a window or under a lintel into the northerly recesses of a building as far as ever it can during the year. At Jerusalem, the sun is not sufficiently low in the southern sky even at midwinter to have been able to illuminate the north part of King Solomon’s Temple, but as we travel northward around the curvature of the earth, the midwinter sun appears progressively lower in the sky until, at the arctic circle, the winter sun is actually below the horizon at midday. At the equinoxes, the polar axis of the earth tilts at right angles to the sun. In the Spring, the north pole is turning progressively toward the sun, and at the Fall equinox it is turning progressively away. The solstices and equinoxes together divide the circle into four equal parts.

The sun at the center of our solar system is the source of energy that drives all living processes on our planet. Its unstinting expression of light and life is obviously not circumscribed by the orbit of the earth. It is the earth, rather, which in its orbit maintains just that distance from the sun at which there is sufficient irradiation, neither too much nor too little. Closer, and earth would be a barren desert; much farther, and ice ages would prevail without possibility of warming. This suggests a symbolism, not of constraint within a confining boundary, but rather of a median path, neither too much restraint nor too strong a projection away from the center.

The connection of the astronomical circle with the individual brother is that the sun, symbolically, has ever been associated with the heart of man, and with the central purpose of one’s life, which must be felt out by trial and error in a process of refining the expression of one’s heart’s desire.

There is a dynamic relationship, then, between the centripetal and centrifugal aspects of this symbolism of a point within a circle, which may be illustrated by a practical consideration of our obligation. We are enjoined to help poor and distressed brethren and their families—but they must ask us for our help, we must find them worthy, and our assistance should do no injury to ourselves or our own families. We are obligated to answer all due signs and regular summonses from our Lodge—if within the length of our cable-tow. Just as one may use a piece of string and a pencil to draw a circle, the cable-tow circumscribes the extent of our capacity.



All of the ritual of the Lodge is centered on the altar, which we circumambulate in a clockwise direction. We call it clockwise because that is the direction that the hands of clocks move. Clocks run clockwise because that is the direction that the shadow of the gnomon moves on the face of a sundial, which mechanical clocks were made to imitate. The shadow moves clockwise because the sun rises in the east, transits through the southern sky, and sets in the west, casting shadows first to the west, then northward, and at sunset towards the east.² Together, the brightness of the sun and the darkness of the shadow, in their daily dance of polar opposites, describe a complete circle of clockwise motion, and indeed the motion of the shadow during the day foretells the returning passage of the sun through the north during the night, hidden from us by the bulk of the earth beneath our feet.

Our circumambulations of the altar are bounded on the north and south by the two parallel sidelines of the brethren duly assembled in a lodge. The Book of Holy Scripture, however, rests upon the altar in the center, together with the two other Great Lights of the lodge. Like the sun in the solar system, these are an outward representation of that source of life-giving light which resides in the heart of each brother. Recall the suggestive paradox of Saint Augustine, that God is like a circle whose center is everywhere and whose circumference is nowhere. The life and light of the Supreme Being indwells in each living heart. Each of us is a center of expression for that same Divine Presence of the Supreme Architect of the Universe. For each particular center of expression, there are certain restraints, on the one hand those natural limitations of expression which change and evolve through our growth in wisdom and understanding, and on the other hand those due restraints of courtesy, mutual consideration, empathy, and brotherly love which bind us in a greater whole.

What is a center? It cannot be comprehended except in reference to that which is not the center. The understanding or comprehension of a center as such is therefore inherently dualistic, even as the notion of a center affirms the unity of a central point. The unity is in the center, the pairs of opposites around the periphery. Often, we do not realize what and where the center is until we have gone away from it, explored the periphery to get our bearings, as it were, and returned. This is why it is necessary for the young to break out on their own, even to rebel against authority. While we are learning, authoritative rules and commandments prescribe how we should act. In order to grow in real understanding it may seem necessary that we test these prescriptive rules experientially by trial and error. As we grow in wisdom, we recognize that these rules are not after all prescriptions of how we should be; rather, they are descriptions of how we shall be when we ripen as centers of expression of that inner light. When we are young, we may feel uncertain of our identity and our worth in the world. This may lead us to live either in reaction against authority imposed upon us, or in conformity with a chosen authority of one sort or another, even perhaps what our elders consider to be a cult, subservience to which we paradoxically assert as the expression of our own free will. With maturity, as we outgrow this reactive need to defend our individuality, we are able to return to the center, and, recognizing it at last, we may find peace in what is truly our own unique contribution to the world. In the Rosicrucian grades of initiation, the very highest grade is Ipsissimus, a Latin word which may be translated "he who is most himself."

A Point Within a Circle

continued :-

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To define a center is to single it out. Conversely, to be singled out, distinguished from all else around, is to be defined as a center. For example, in psychological terms, having a point of view defines a center to which all things in one's perceptual universe are related. We apprehend things in terms of our point of view on pairs of opposites. Is it large or small? Hot or cold? Soft or hard? Fast or slow? Easy or difficult? Beautiful or ugly? Attractive or repulsive? Harmful or beneficial? And so on. As we identify our ego with a point of view, we project our perceptions of the world from that point of view outward. We forget that they are our perceptions from a subjective point of view, and imagine that they are the genuine objective properties of the world. Needless to say, not everyone has the same point of view.

Sacred writings of the Orient speak of pairs of opposites in the realm of name and form (nama-rupa), as indeed do the Mystery traditions in the West. What are these pairs of opposites? In truth, a polarity or contrast is a graduated scale of some perceptual property from one extreme to the other. Light and dark are but degrees of brightness of the light. Hot/cold, soft/hard, fast/slow, easy/difficult, beautiful/ugly, each of these polarities subsists in many degrees between one extreme and the other. Love and hatred are extremes of the same emotion, with degrees of liking and dislike between. Our point of view, expressed as a preference or demand, defines a center on a graduated scale. That center, the preferred value from our point of view, divides one end of the scale from the other, creating an opposition or polarity where in fact there is but one single

property perceived in varying degrees. Having a preference creates an opposition between the two extremities of that which is not preferred. So it is that the third Patriarch of Ch'an Buddhism in China (which later developed into Zen in Japan) said "The Great Way (mahayana) is not difficult for those who make no demands. Make the smallest distinction, however, for or against, and Heaven and Earth are set infinitely apart."

Wielding the trowel to spread the cement of brotherly love often requires skillful navigation through the sea of pairs of opposites. When brethren have different preferences or demands, the mental atmosphere becomes clouded and confusing, and the emotional waters are choppy and strewn with hidden hazards. Small differences become magnified as each advocate tries to pull the other towards what he perceives as the proper center. To pull someone toward a goal, you must lean away from the goal in the opposite direction, and perhaps even change your position to stand beyond the goal. It is even possible that "winning" may itself become the goal, with the risk of establishing a result that is no center at all for anyone.

Geometrically, a center is a single point without dimension, but this simplest of the geometrical figures cannot represent a center by itself. This is because a point without dimension cannot be discerned, it can only be defined in relative terms. Cartesian coordinates define a point in a graph, just as latitude and longitude define a point on the earth's surface. Because a center is an indivisible point, and a point is a figure without dimension, it can be recognized as a center only relative to that which is not the center.

That which is on one side of the center must be equal to that which is on the other side. This "not-center" stuff is symmetrically arranged around the center in pairs of opposites; if it were not so, the center would then be off-center, and therefore no center at all. In other words, if that which is on one side is not equal to that which is on the other, the center is elsewhere. The notion of center therefore entails symmetry and balance.



A Point Within a Circle continued :-

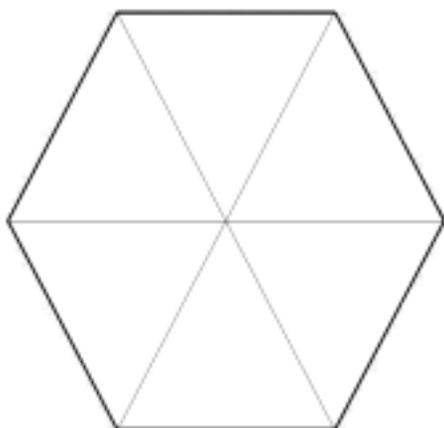
The simplest geometric representation of center vs. not-center is one line bisected by another. But this bisecting line must also be centered on the first, that is, each line must bisect the other. Otherwise, the point of bisection is not in the center of the whole figure.

A simple archetype of the center is therefore the equal-armed cross. This figure has from time immemorial been emblematic of the intersection of positive and negative, male and female, yang and yin, as a creative, generative center of expression. The equal-armed cross divides the space around the center into four parts. Proper symmetry around the center requires that these four parts be equal, and for this reason the bisecting line must also be perpendicular to the other. This is a reason that we are concerned with horizontals and perpendiculars, and with the fourth part of a circle or the angle of ninety degrees.

By careful inquiry into a controversy we can identify its terms. In any conflict, there is some perception that is preferred or demanded in one state, and simultaneously preferred or demanded in a different state. It can't be in both states at once. The room can be warmer or it can be cooler, but it can't be both warmer and cooler at the same time. The ritual can be correct or the ritualist can be lenient, but not both at the same time.

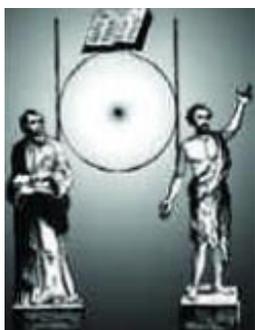
A conflict cannot really be resolved head-on by taking sides, or by demanding an artificial compromise that neither party wants. Remember that the two preferences are separate points along a line of variation. Each party wants their preferred value to be the center. The path to resolution is at right angles to the conflict, as it were, by enquiring with each party why they have that preference. What is behind it? What purpose does it serve? When we step away from the particular demands that have

got polarized in conflict, and go up a level to ask for the motivation, the larger or higher purpose for that preference, we begin talking about matters that are not in themselves in conflict, values on which we, in fact, are very likely to agree. The means that the antagonists have chosen for accomplishing those higher ends may be in conflict, but when we turn our attention to those higher purposes for which this bone of contention would be the means, the heat is off, and magical things can happen. Alternative means may become apparent. (Offer the chilly brother a jacket. Or perhaps the warm brother realizes he doesn't need that vest under his jacket. Or one may change his seat away from, or toward, a drafty spot.) More subtly, one preference may surprisingly dwindle in importance. More subtly yet, a point of view is not limited to a single preference, and we often find that some other intersecting preference is really much more important. Sometimes, at a higher level of motivations, the conflict simply dissolves, and no one quite knows how or why, or needs to know. This is the use of consciousness, represented traditionally by mercury, the universal solvent, to dissolve the bone of contention. If the cross of conflict be laid out on a plane surface, consciousness moves that crux vertically in the third dimension.



A Point Within a Circle
continued :-

In an equal-armed cross, there are but two polarities. In a hexagon, a figure with six corners and six sides, there are three polarities crossing the center. In a circle, the number of pairs of opposites is infinite. For a point to be in the center, it must be equidistant from the extremities of the space in all directions around the center.



These considerations naturally lead us again to the image of a circle with a central point. In three dimensions, it leads us to a sphere. In the circle of the earth's orbit, the circle of the seasons, the summer solstice begins the descending half of the year, descending from the full expansion of light through the harvest season to the dark days of winter. Long before the Church subsumed them as the feast days of the Saints John, these have been sacred days in all times and places historic and prehistoric, and some have argued that our Masonic tradition here is a heritage from Druidic and other

which “we are continually reminded of that purity of life and conduct so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.” The lambskin replaced a baptism with water that is found in early rituals, which was struck because, in ignorance, it was presumed to be an imitation of the Christian sacrament. John the Baptist remained faithful to his teaching of righteousness even to his execution by Herod, reminding us of Hiram Abiff.

The winter solstice begins the ascending half of the year, with the seed of reincarnated light planted in deepest darkness growing towards its fullness. Saint John the Evangelist spoke with equal fire and eloquence of the Light of the Logos, the creative Word of the Supreme Architect, coming into the world. We cannot but be reminded of the importance of the Word and the Light in our ritual. He was a follower of John the Baptist before he was made an Apostle. The Book of Revelation presents mysteries in symbol and allegory which we may assume were elucidated by instruction from mouth to ear, reminding us of these aspects of our ritual. His great and abiding lesson is to love one another. John the Evangelist concluded in learning and eloquence what Saint John the Baptist had begun in zeal, completing two parallel lines.

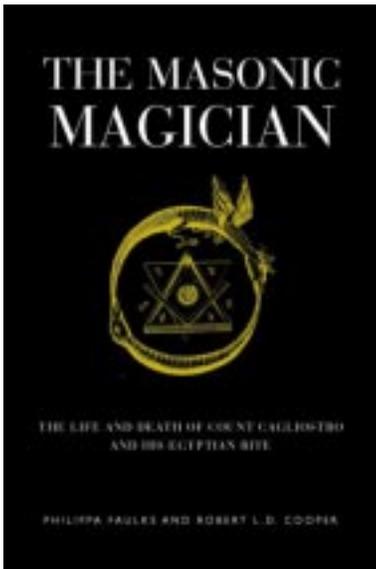
The emphasis that the two Saints John are “of Jerusalem” is suggestive. One of the accusations against the Templars was that they were followers of the Gnostic theology stemming from Saint John the Evangelist in the Church of Jerusalem, subsequently scattered in diaspora to other points in the Middle East, rather than the Roman Catholic interpretations of Saints Peter and Paul.

There are two pairs of opposites in a cross, three in a hexagon, but an infinite number in a circle or sphere of influence. As we grow in maturity to occupy the boundary line of our duty fully, life becomes an inexhaustible parade of preferences, rather than an addictive demand for particular stations on the scale between a few familiar pairs of opposites. To everything there is a season, and a time for every purpose under heaven. A person so ripened in wisdom is singularly equipped to be a peacemaker, spreading the cement of brotherly love.

This sheds light, too, on the injunction to keep our passions within due bounds. The passions of conflict are not present at the still center, they arise at the periphery, where we engage with one another. In youth, we strive to be independent. As we mature, we learn to be autonomous. Independence is a delusion. No man is an island. Autonomy is mastery of your boundaries, maintaining good interfaces with those around you.

Peace is not the absence of conflict. Conflict is a natural and inevitable consequence of living in one another’s company as autonomous centers of expression. Conflict is not going away. It is unavoidable that we should on occasion find ourselves relying upon the same means to accomplish our different aims, I requiring those means in one state, you in another. This happens all the time, and we routinely negotiate an amicable resolution. We approach the same doorway from opposite sides. “Oh, excuse me!” says one, and “Thanks!” says the other, or “No, after you.” Or perhaps both turn sideways and slip through the same opening cooperatively on their respective missions. Such are the ordinary skills of living that pass without notice until and unless there is some lapse in awareness or courtesy. So, no, peace is not the absence of conflict, it is the skillful resolving of conflicts as they arise. This is why peace will never be instituted by treaties or laws alone. It is a matter rather of more and more of us learning to be skillful peacemakers. In this we see also the truth of the saying “Blessed are the peacemakers, for they shall find peace,” for the same skill at resolving conflicts among people resolves conflicts within ourselves, by raising our attention above the terms of conflict to the higher-level ends for which they are but means.

Disclosed now also is a deeper and richer understanding of the place of the individual brother within the circle comprising infinite pairs of opposites. The circle of a brother’s duty is the extension of his influence and his responsibility to that just mean between centrifugal expression and centripetal restraint which truly articulates the utterly fulfilled peace of the divine spark in the stillness of the Holy of Holies within his heart. And as “deep calls unto deep” so does that free expression from within evoke awareness of the same divine Presence within the heart of each of his brethren, from which perspective no conflict is irresolvable. This is the true cement that is the foundation and support of civil society, and the guarantor of our Craft into the future as a vital leaven in the world.



The Masonic Magician

To be published October 2008
 Miracle-worker or man of straw?
 Count Alessandro Cagliostro was a cult figure of European society in the tumultuous years leading to the French Revolution. An alchemist, healer and Freemason, he inspired both wild devotion and savage ridicule – and novels by Alexander Dumas, a drama by Goethe and Mozart’s opera The Magic Flute. Cagliostro’s sincere belief in the magical powers, including immortality, conferred by his Egyptian Rite of Freemasonry won him fame, but made him dangerous enemies, too. His celebrated travels through the Middle East and the capitals of Europe ended abruptly in Rome in 1789, where he was arrested by the Inquisition and condemned to death for heresy. The Masonic Magician tells Cagliostro’s extraordinary story, complete with the first English translation of the Egyptian Rite ever published. The authors examine the case made against him, that he was an impostor as well as a heretic, and

Book Review

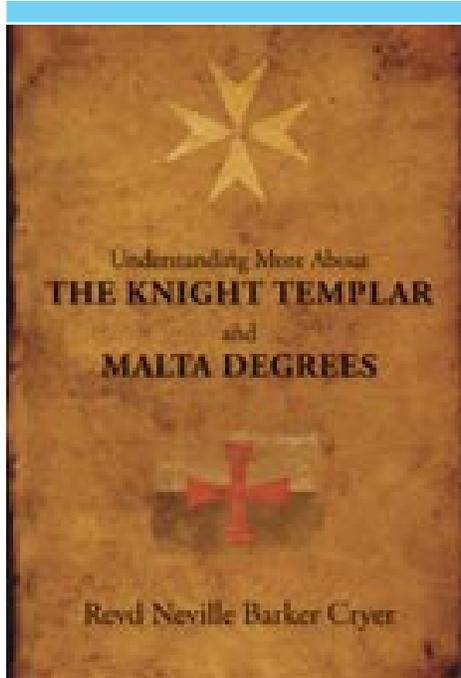
finds that the Roman Church, and history itself, have done him a terrible injustice.

This engaging account, drawing on remarkable new documentary evidence, shows that the man condemned was a genuine visionary and true champion of Freemasonry. His teachings have much to reveal to us today not just of the mysteries of Freemasonry, but of the mysterious hostility the movement continues to attract.

The Masonic Magician
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Whatever does the word ‘Bauseant’ mean? Why does the Malta Cross have eight points? Whatever is a Turcopolier and why do knights have an Admiral? Over the last 25

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Jokes and Humor

The Golden Telephone

There was an American who decided to write a book about famous Masonic Lodges around the world.

For his first chapter he decided to write about English lodges. So he booked his tickets and finally arrived in Liverpool, thinking that he would work his way across the country from west to east.

On his first day he was inside a lodge taking photographs when he noticed a golden telephone mounted on the wall with a sign that read, £10,000 per call. The American, being intrigued asked a brother who was passing, what the telephone was used for. The Brother replied that it was a direct line to heaven and that for £10,000 you could talk to the Great Architect of the Universe. The American thanked the brother and went along his way.

The American's next stop was in Leeds.

There while at a very large Masonic Center he saw the same golden telephone with the same sign under it. He wondered if this was the same kind of telephone he saw in Liverpool and he asked a nearby brother what its purpose was. The brother told him that it was a direct line to heaven and that for £10,000 he could talk to the Great Architect. "O.K.,thank you" said the American.

The American travelled on to Leister, Manchester, Birmingham, and many others, and at every Lodge he stopped at he saw the same golden telephone with the same "£10,000 per call" sign under it, and every time the American asked a member of the lodge what the phone was for he got the same answer, "it's a direct line to heaven and for £10,000 you can talk to the Great Architect."

Finally the American arrived at Freemasons Hall, Great Queen Street, London and again he saw the same golden telephone but this time the sign under it read "10 pence. per call." The American was intrigued and he said to a nearby Grand Officer, "Most Worshipful Brother, I have traveled all over England and I have seen this same golden telephone in many lodges. I have found out that it is a direct line to heaven, but in all the other cities the cost to call heaven was £10,000. Why is it so cheap here?"

The Most Worshipful Brother smiled and answered, "You are in London now Brother, it's a local call."

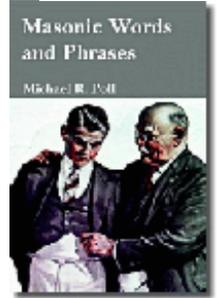
New Master

A mason who had just been installed as Master of his lodge and was duly attending all the functions he could was having a hard time with his wife who said... "All those masters-in-office have to do is click their fingers and you would be there wouldn't you?.....I wish I was a master!"

After due thought, he said... "So do I dear..... we swap them for a new one every year!!"

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The Lap Dance Club

Three Masons went to a Lap Dance club. An Englishman , American and Scotsman.

Never having been to this type of Club before, they observed the common practice by others. The girls danced mostly with their rear end to the customer. It appeared that one was supposed to place a five or ten pound note upon one cheek or the other. The young Lady eventually got round to the threesome and starting dancing. The Englishman, immediately reached in his jacket , pulled out his wallet opened it and stuck a five pound note on the right cheek. The American , not wanting to be outdone, pulled out HIS wallet and stuck a ten pound note on the left cheek.

The Scotsman reached for HIS wallet pulled out his CREDIT CARD, swiped it and took the fifteen pounds.

