

PHILALETHES

The Journal of Masonic Research & Letters
<http://www.freemasonry.org>



Dear Brother,

Please enjoy this sample issue of *Philalethes* with our compliments.

Since 1928, the Philalethes Society has vigorously promoted Masonic studies. As the oldest independent Masonic publication in North America, *Philalethes* magazine brings a long tradition of Masonic research to today's reader.

Each issue of the magazine is 44 pages, professionally produced and printed in full color. *Philalethes* offers a wide array of interesting and enlightening articles, insightful commentary and substantial reviews. Topics include the history, ritual, philosophy and symbolism of our Craft. Content is foremost: our magazine is free of paid advertisement.

Generations of Freemasons have enjoyed receiving *Philalethes* in their mailbox. We hope that in examining this sample issue, you might become interested in joining the Philalethes Society and ultimately in taking part in the rich exchange of ideas that our work seeks to promote.

Best fraternal wishes,

Shawn Eyer, P.M.
Editor

Free Sample Issue, Volume 64 • N^o 4

JOHN B. WILLIAMS
Initiation in Masonic Life

ALLAN CASALOU
The Resurgence of Interest
in the Initiatic Experience
in California

ARTHUR PORTER
Understanding
Auld Lang Syne

SHAWN EYER
Set Your Face to the East:
The Initiatic Quest of
the Apprentice Mason

BEAT SCHWENDIMANN
Between Heaven & Earth

PHILALETHES

Volume 64 • N^o 4
Fall 2011

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on the last page of this document

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Managing Positive Change

PRESIDENT TERRY TILTON PROVIDES AN UPDATE ON THE SOCIETY'S WORK

Many years ago I learned a maxim that has helped me to understand change: "Every change either comes by crisis or lysis." All of us are familiar with crisis. It's from a Greek verb, *krinô*, meaning to separate or to make a sudden change. It seems our federal government is lurching from one crisis to another these days and we might long for more lysis. Lysis also comes from a Greek word, *luô*, "to loosen." It denotes gradual and orderly change, well thought-out and deliberate.

Very early on in my tenure as your President, our Society experienced some crisis. In June of 2009, our long-standing Editor, W.:Bro.: Nelson King, F P S, tendered a sudden resignation due to a serious health condition. His leadership in the Society brought us hundreds of new members and gave the Society much national attention. (In a separate column, we note with sadness the passing of Brother Nelson this past August 17 in Toronto, Canada, and pray for the Grand Architect's watchful care and comfort for his wife Ellen, children Christopher and Victoria, and their families.)

As your President I often think of the distinction between crisis and lysis change. Our Executive Board is proud of the progress and changes that we have made in the last few years which have strengthened and renewed your Society. On August 27, we had a very successful Masonic education forum at the San Francisco Scottish Rite, where more than 65 Masons journeyed from across California and as far away as the East Coast to be present at the first joint event of the Philalethes and Phylaxis societies.

It was my pleasure to welcome W.:Bro.: John B. Williams, President of the Phylaxis Society, and to co-host the presentation of seven guest lectures on "The Initiatic Experience in Freemasonry Today." Special thanks need to be extended to R.:W.:Bro.: John L. Cooper III, F P S, your 2nd Vice President, for making the arrangements for this event, and to M.:W.:Bro.: Frank Loui, Rentals Manager of the San Francisco Scottish Rite and now Grand Master of Masons of California, for allowing the use of their beautiful building. We are already talking about co-hosting another such event next summer in the New England states.

Part of lysis change is to plan ahead and not be rocked by unexpected events. In this regard, at the Semiannual Meeting of your Executive Board, we accepted the resignation of our 1st Vice President, Bro.: Ron Martin, who for personal reasons felt that he could not continue given some vocational and geographic challenges after a necessary move by his family. Ron's departure is greatly regretted and we wish him well. The Executive Board decided to wait until our Annual Meeting to complete an election for his unexpired term.

Plans for two upcoming events are moving forward and will be fully announced in the Winter 2012 magazine. The first is our presence at All Masonic Week in Alexandria, February 8-12, 2012, with a display table and guest speaker at a sponsored event. The second is our Annual Meeting, which will be held in Atlanta, Georgia, just prior to the opening of the Conference of Grand Masters in North America,

February 18–20, 2012. We hope that many of our members will be able to join us at one or both of these events.

In preparation for the Annual Meeting, we note in a separate column (see below) the recommendation of the Nominations Committee, under chairman S. Brent Morris, FPS. Our bylaws also have a provision for members to offer nominations: “Any member of the Society, if qualified for an office, is entitled to be placed on the ballot if the Nominations Committee places his name in nomination or if he is recommended to the Nominating Committee for a specific office in writing or by email of at least 10 Members.” (5.1.2) Balloting this year will be for the positions of Executive Secretary, 1st Vice President and President. Brother Morris can be contacted at bmorris@scottishrite.org.

A final word—your Executive Board will bring forward some amendments to the bylaws to be considered at our February 2012 Annual Meeting. Under our current bylaws, “These bylaws may be amended by a two-thirds vote of the entire membership present

at an Annual Meeting. All voting members must be dues current at the time of the Annual Meeting. Amendments may be proposed by the Executive Board or by at least five Members, one of whom must be a Fellow, if submitted to the Executive Committee. The proposed amendments must be published in the *Philalethes* magazine prior to the Annual Meeting.” (11.a)

We will also post the proposed amendments on our website, freemasonry.org, when they are available. Also, we want to remind everyone that any nominations or proposed amendments to the bylaws must be received by December 7 by our Executive Secretary, W.: Bro.: Edward Halpaus, FPS, to be printed in our Winter issue.

Orderly change takes time and much thought, but I hope that you will agree with me that our lysis change is, piece by piece, building a stronger and more vital Philalethes Society. It has certainly been my privilege to help lead this effort. Thank you for your support as we endeavor to make your Society more participatory and transparent for all our members.

NOMINATIONS COMMITTEE REPORT

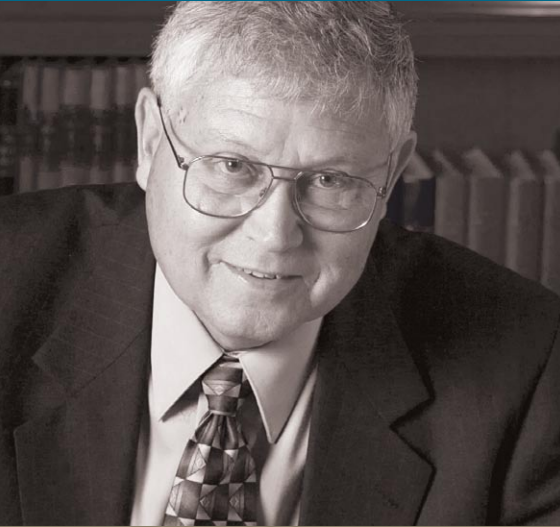
Dr. S. Brent Morris, FPS, Chairman of the Nominations Committee, announces the following nominations to be placed on the ballot for the Philalethes Society’s Annual Meeting in February 2012.

Executive Secretary	W.: Bro.: Edward Halpaus, FPS — term 2012–2014
1st Vice President	W.: Bro.: Richard H. Curtis, FPS — term 2012–2013 to fill vacancy
President	M.:W.: Bro. Terry L. Tilton, FPS — term 2012–2013 to fill vacancy

Recommended that all other officers remain in their positions to fill their terms or be reappointed.

Under Article 5. OFFICERS, Section I. Election of Officers, No. 2: “Any member of the Society, if qualified for an office, is entitled to be placed on the ballot if the Nominations Committee places his name in nomination or if he is recommended to the Nominating Committee for a specific office in writing or by email of at least 10 Members.” This nomination must be received by S. Brent Morris, Chairman, Nominations Committee, by December 7, 2011. Brother Morris can be contacted at bmorris@scottishrite.org.

SOCIETY NEWS
THREE NEW
FELLOWS
ANNOUNCED



John Lilburn Cooper III F P S
Philaethes Fellow N^o 205

R.: W.: Bro.: Cooper is the Senior Grand Warden of the G.:L.: of California. He is a Past Master of Culver City–Foshay N^o 467 and of the Northern and Southern California Research Lodges. He has published dozens of Masonic articles through the years in *The California Freemason*, *Philaethes* and other periodicals. He is one of the original organizers of the California Masonic Symposium, now in its twelfth year. A member of the Philaethes Society since 1966, he serves on the board as 2nd Vice President.

Rex R. Hutchens F P S
Philaethes Fellow N^o 206

M.:W.: Bro.: Hutchens, a member of Adobe Lodge N^o 41, was the Grand Master of Arizona in 2007. He is one of the founders of the Scottish Rite Research Society, one of Masonry's most respected research organizations. His books include *A Bridge to Light* (1988), *The Bible in Albert Pike's Morals and Dogma* (1992), *Pillars of Wisdom* (1995), *A Glossary to Morals and Dogma* (1993), *Albert Pike's Lectures on Masonic Symbolism* (2006). He was a major contributor to the annotated edition of Pike's *Morals and Dogma* (2011). He currently serves on the Philaethes Society's Executive Board.



Shawn E. Eyer F P S
Philaethes Fellow N^o 207

W.: Bro.: Eyer is the Master of Academia N^o 847, California's first traditional observance lodge. He became the editor of *Philaethes* in 2009, overseeing a major redesign of the magazine which has been well-received. He also edits the critically-acclaimed annual journal *Ahiman: A Review of Masonic Culture & Tradition*. His scholarly affiliations include the Academic Society for Research into Freemasonry and Fraternalism, the European Society for the Study of Western Esotericism and the American Academy of Religion.

The Initiatic Experience in Freemasonry Today

OUR EDITOR REMARKS ON THE RECENT SYMPOSIUM IN SAN FRANCISCO

Readers who were not able to attend might enjoy a brief report on the 2011 joint symposium that we recently held at the Scottish Rite Masonic Center in San Francisco. On Saturday, August 27, we partnered with the Phylaxis Society to host a symposium—the first joint event held between the two research groups. The theme of the symposium was *The Initiatic Experience in Freemasonry Today*. More than seventy Masons, as well as others, attended the half-day meeting.

Attendees came from many parts of the country, taking advantage not only of the opportunity for a fine Masonic event, but also the chance to enjoy a day or two in the beautiful San Francisco area.

Shortly before the event, both research societies were saddened to hear of the passing of W.:Bro.: Nelson King, former editor of *Phylaxis*. For decades, Bro.: Nelson famously devoted his energies to the promotion of fraternal relations between mainstream



The President of the Phylaxis Society, John B. Williams (center), addresses the attendees, while Philalethes Society President Terry Tilton (right) and 2nd Vice President John L. Cooper III look on.

and Prince Hall Masons. In recognition of that fact, and in gratitude for his labors, the symposium was opened in honor of Nelson's memory.

THE PRESENTATIONS

The day's lectures were interesting and varied. Three of them are printed in this issue: John B. Williams' excellent opening talk, "Initiation in the Masonic Life" (p. 144), Allan Casalou's "The Resurgence of Interest in the Initiatic Tradition in California" (p. 154), and my own presentation, "Set Your Face to the East" (p. 148).

Regrettably, space does not permit us to publish the rest of the talks: Jordan Yelinek's "Comparative Fraternalism: The Difference between Induction and Initiation" considered the important distinctions between joining a club and becoming part of an initiatic order such as Freemasonry. Alton Roundtree delivered his "Masonic Initiation: The Transformation," sharing his significant findings on the subject, including how Prince Hall practices

differ. Finally, Tom Worrel presented "Masonic Initiation: The Business in which We Are Engaged," exploring parallels—not as historical antecedents *per se*—between Masonic practices and those found in ancient mystery initiations of the Graeco-Roman world. All of these talks were well received by the attendees, and many of them generated lively questions.

THE CERTIFICATE OF LITERATURE

The Philalethes Society's Certificate of Literature Award was established in 1955—at the suggestion of a member—to recognize an "article published in the magazine which is declared best in literary, factual and Masonic quality." The officers of the Philalethes Society are excluded from the competition.

I certainly wasn't surprised when W.:Bro.: Tom Worrel was awarded the Certificate of Literature for 2010 for his article, "The Art of Memory and the Spiritual Practice of the Liberal Arts" (Winter 2010). It's unlikely that any other single paper that re-

ceived this honor can rival Tom's in the amount of time invested in it. An early version was given at the 1997 semiannual meeting in San Diego. Bro.: Worrel continued researching the topic for many years. In 2007, when I contacted him to see if he would be interested in publishing his research in *Ahiman: A Review of Masonic Culture & Tradition*, Tom finalized the project at last. As printed there, it is thirty pages long. Tom was also kind enough

Thomas D. Worrel, MPS, receives the 2010 Certificate of Literature Award from President Terry Tilton.



to submit a shortened version for publication in the Winter 2010 edition of *Philalethes*.

His paper begins with the finest account of the origins of the seven liberal arts that I've had the pleasure to read, and that alone would make it notable. But his article goes far beyond that, explaining how the sophisticated study of the seven liberal arts and sciences played a role at the building of Chartres Cathedral. More than a mere catalogue of elementary knowledge, these seven subjects were considered to be a pathway to spiritual enlightenment. Bro.: Worrel

then shows how this tradition developed during the Renaissance in conjunction with a neoplatonic understanding of the ancient art of memory.

Bro.: Tom's paper may have the potential to be something of a game-changer. Please join with me in congratulating this longtime member on this important recognition. (His Certificate of Literature award is in good company, as it joins the Distinguished Service Medal he received in 1990.)

NEW FELLOWS ANNOUNCED

During the afternoon session, President Terry Tilton announced that three Masonic scholars had been elected new Fellows of the *Philalethes* Society. According to our bylaws, new Fellows are chosen "only on the basis of their current and past Masonic research and writing." The latest recipients of this distinction were John L. Cooper III, Fellow N^o 205, replacing John Belton; Rex R. Hutchens, Fellow N^o 206, replacing C. Clark Julius (see p. 143); and



Our sincere thanks to the San Francisco Scottish Rite for hosting our Semiannual Meeting and the Symposium that followed.

Shawn Eyer, N^o 207, replacing Bill Wine (see p. 128 in the Summer 2011 edition). For more information about the new Fellows, see page 138.

LIBRARY & MUSEUM TOUR

Attendees of the symposium left with many stimulating ideas about initiation to contemplate. After departing the Scottish Rite Center, a large number journeyed to the California Masonic Memorial Temple to enjoy a tour of the famous Henry Wilson Coil Library and Museum of Freemasonry, led by Collections Manager Adam G. Kendall. Henry W. Coil's name is well-known to Masonic students as the writer of many books, including *Coil's Masonic Encyclopedia*. He was also a Fellow of the *Philalethes* Society, and our members can be proud to know that his name graces the Grand Lodge of California's widely-respected museum. Those who were unable to visit may explore the library and museum's holdings online at <http://www.masonicheritage.org>.

CALLED FROM LABOR

IN MEMORIAM

Nelson King, FPS

June 13, 1945–August 17, 2011

W.: Bro.: Nelson King passed away on August 17, 2011, following a long illness. One of North America's best-known members of the fraternity, Nelson laid down his tools after many decades of valuable service to Freemasonry in general and the Philalethes Society in particular.

Born in Montreal on June 13, 1945, Nelson was raised in Perth, Ontario, and was graduated from the University of Toronto in 1967. He worked for many years in the automotive sales industry.

Bro.: King was made a Mason on January 9, 1981, in Scarborough, Ontario. His mother lodge, Birch Cliff N^o 612, quickly put him in charge of their Masonic education pro-

gram. In 1990, after serving in a number of capacities, Bro.: King was Worshipful Master of the lodge.

Nelson joined the Philalethes Society and began to publish articles in the magazine. Nelson became the editor of the *Philalethes* magazine in June 1994, and by the August issue he had received the title of Fellow. In 1995, he won the society's Certificate of Literature Award.

In 1996, he was elected to the position of 2nd Vice President, and eventually became the President of the Philalethes Society in 2000 and 2001.

In 2000, Anchor Communications published Nelson's book, *Confessions of a Born-Again Fundamentalist Freemason*, an anthology of his articles and speeches. In this book, Nelson described his changing views

on the Craft. "The key to our survival is the past," Nelson once said. "Not our father's or grandfather's Freemasonry, but our great-grandfather's Freemasonry."

A critical examination of the relationships between mainstream and Prince Hall jurisdictions in the United States became a defining characteristic of Bro.: King's tenure. His engagement of this issue led him into a close working relationship with the Phylaxis Society, which made him an honorary Fellow in 1998. Among

other honors, he received the Prince Hall Civil Rights Activist Award in 2000. Perhaps the recognition for which he was proudest was having been created an Honorary Past Grand Master of the Prince Hall Grand Lodge of Connecticut in 2006.

Nelson's activism found another worthy cause in the Masonic relief program he organized for the benefit of Freemasons living in Cuba. In 2010, he was



named an honorary member of the Grand Lodge of Cuba for his humanitarian efforts.

When Bro.: King's illness necessitated his retirement as the editor of *Philalethes* in 2009, he had served in that capacity for fifteen years, leaving an indelible mark on the history of the society.

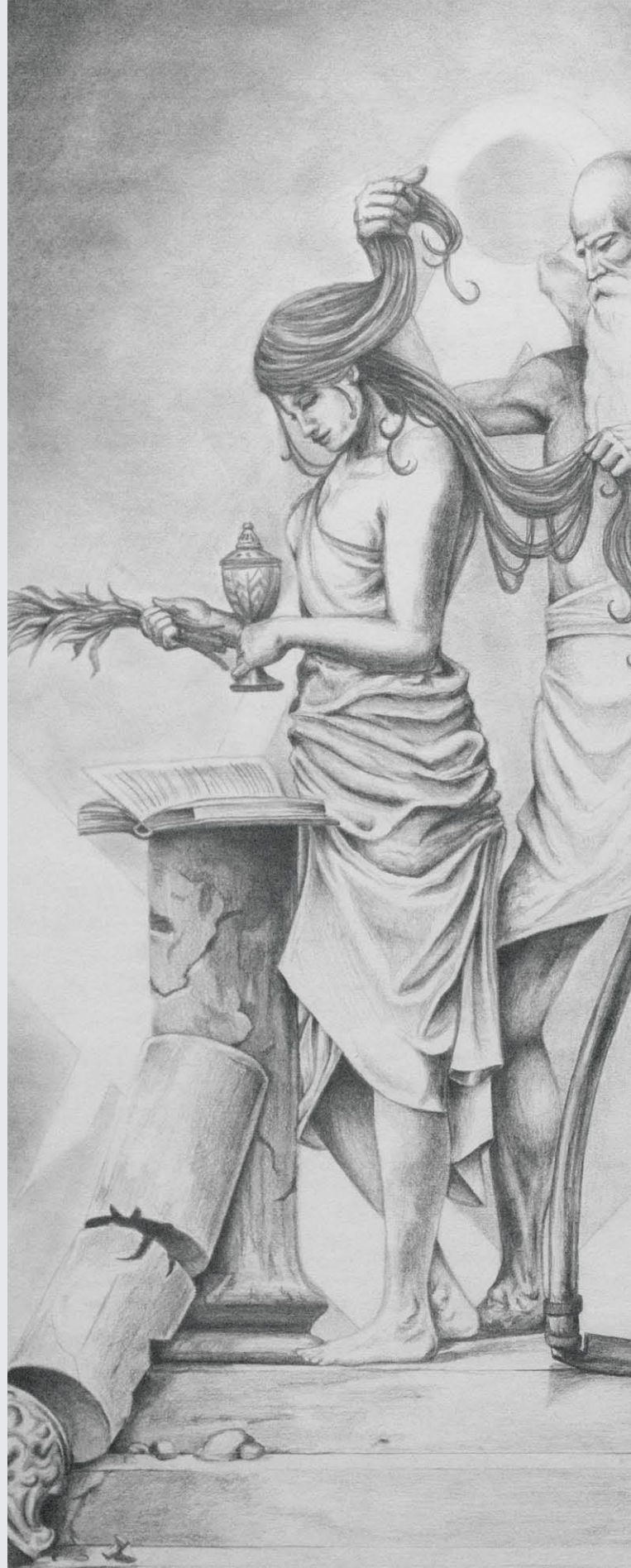
"I will remember Nelson," said past president Robert G. Davis, "as having a big heart, a passion for promoting a true global brotherhood of men; and a fire for raising an awareness of injustices across the Masonic culture whenever he encountered them." Current President Terry Tilton noted Bro.: King's passing with sorrow. "Without question Nelson touched the minds and hearts of many Masons around the globe," he said, "and for that he will forever be remembered."

IN MEMORIAM

C. Clark Julius, FPS

Oct. 26, 1914–Sept. 15, 2010

W.: Bro.: C. Clark Julius became a Mason at the age of 30. He served as Worshipful Master of York Lodge No. 266 in York, Pennsylvania, in 1963. He was a member in dozens of Masonic orders, and held leadership positions in many of them. Bro.: Julius joined the *Philalethes* Society in 1962, and was made a Fellow in 1988. His greatest renown was as a collector of Masonic memorabilia, especially pocket-watches, watch fobs, grandfather clocks and knives. He published several books, including *Masonic Timepieces, Rings Balls and Watch Fobs* (1983), *Masonic Grandfather Clocks, Mantle Clocks, Balls, Knives and more Watch Fobs* (1985), and *Masonic Memorabilia* (1991).



CALLED FROM

Initiation in the Masonic Life

JOHN B. WILLIAMS' ADDRESS FROM OUR JOINT SYMPOSIUM IN SAN FRANCISCO

When we initiate men into the Order of Freemasonry, it is our hope that we can transform them. The promise we make is to find good men and make them better. I see this as a process that extends beyond the three degrees. It flows from a man's first entry into the lodge, through each of the degrees, until the day he goes to eternal refreshment. It is a process that continues throughout one's Masonic life, even for those who ascend the ladder toward the purple of the fraternity.

Our Masonic initiation is similar to many ancient initiation rituals aimed at transforming the candidate so that he is reborn into a new role in life. Rebirth is a theme that is central to many initiations, and it is central to ours. Our cycle of three degrees is like a gestation period of three trimesters, and it serves the same purpose as infant gestation with the added element that our degrees culminate in a symbolic death before the symbolic rebirth. In some lodges I have known, emphasis has been on the three trimesters, the three degrees that culminate in a born-again Mason. I suppose this is where our degree teams have their fun. After we have revealed all the "secrets," after we have converted a dead level to a living perpendicular, after we have brought about the birth of a brand-new Mason, the demands upon

the candidate might be greatly reduced, and there might be no demands placed upon him at all. If we are to achieve our goal of making good men better, we must encourage members to continue their Masonic development long after the degrees are conferred. In keeping with the theme, the question that comes to mind is this: "Does the Masonic initiation accomplish what we need it to accomplish?"

I am inclined to say, "Yes." I say this because it worked for those of us sitting here today, and it has worked for so many good Masons I have come into contact with. Somehow the process lit a fire within us that continues to burn today. Somehow, we seem to "get it."

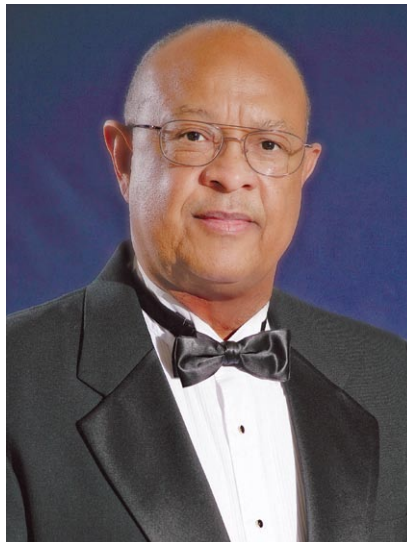
But there are many who go through the same process we did, and who manage to miss out. They experience the same presentation of the ritual as we did, but without the transformation we experienced. The failing (in my opinion) is not with the initiatic experience, but the candidate. Let's consider our promise to take good men and make them better. There are two complications associated with this. First, what are the characteristics that make a person good as a Masonic candidate? Second, how can we determine whether we have selected a person with these qualities?

I'll skip the second question because we can never be certain about what's in a man's heart. But I believe it is useful to know the answer to the first. I have labored over this question for some time now. What are the characteristics that make a person *good* from our Masonic point of view? What is a good man?

John B. Williams, MPS, is the President of the Phylaxis Society and the editor of its quarterly magazine. He is a Past Master of Prince Hall Lodge N^o 17 in San Bernardino, California, Prince Hall Affiliation.

I know it sounds simplistic. I know it has been addressed many times before, usually from a moralistic or a spiritual or a religious point-of-view. But I would like to address it again with the hope that we will look for the answer using a different mindset. In order for me to show you how my reasoning progressed, let me take you back to the earliest era of human existence, some two or three million years ago, when evolution brought into being the first prehistoric hominids that scientists agree were men. This was the species *Homo erectus*. The hominids who preceded *Homo erectus* were the Australopithecines. These apelike creatures had a very simple system of subsistence. They roamed about looking for food, and they ate what they found as they found it. *Homo erectus* developed a different approach. He organized parties that went out to search for food, and they brought it back to the community. This was the hunter-gatherer method of subsistence and it worked for our ancestors for millions of years. During this era, according to archaeologists, *Homo erectus* did something that no other primate line has ever done to any important degree: they *shared food*. According to Richard Leakey, this capacity to share is an important part of what makes us human.

This is coming from a scientist: that sharing is a human characteristic. He says, “The sharing of food had deep significance in the social and cultural make-up of early man and is an essential feature of what can be seen as humanness.” Archaeologists go on to say, “humans could not have evolved in the remarkable way in which we undoubtedly have unless our ancestors were strongly cooperative creatures. The key to the transformation of a social ape-like creature



into a cultural animal living in a highly structured and organized society is sharing: the sharing of jobs and the sharing of food.” The movement toward humanized social activities began with the sharing of food, but it is our general willingness to share, to share knowledge, to share tools and technology, to share the means of subsistence, that sets humans apart from other primates and from the rest of the animal kingdom. It is this capacity to share that allows humans to create social institutions based on collaboration and cooperation. With this introduction, I want to propose that the characteristics that define us as human are the characteristics and

the only characteristics that the good men we seek must possess; these are the willingness to collaborate on community plans and decisions, and the willingness to share jobs and to share the fruits of our labor: collaboration and sharing.

I want to further propose that these two characteristics are necessary in considering a man as a good man, and they are sufficient to make such a determination. In other words, if we find a person who has these two characteristics, we do not need to examine any other characteristics to assess the person’s character. If we accept this proposal, we can arrive at a new understanding of what makes a good person and what makes a good Masonic candidate, and we can come to a better understanding of what makes a person hopeless as a Masonic candidate.

As we continue, I want to draw a contrast between two men, two heads of state. The first is Muammar Al-Gaddafi, a very rich and powerful man who governed Libya for four decades, who in my opinion would make a terrible Mason. The other is Harry Tru-

man, who we know was an exemplary man and an exemplary Mason. It is widely held that the converse of good is evil. But evil is not the converse of sharing or collaboration. Let me suggest that the converse of sharing is hoarding. The converse of collaboration is a bit more tricky, but I would like to suggest that those who are unwilling to collaborate in social settings are probably seeking to achieve a position of dominance. This was certainly the case with our dictator, who not only dominated a nation of men, but hoarded that nation's resources. So I suggest that the converse of collaboration is dominance. Of course, Gaddafi is such an extreme case.

But this man was not always the ruthless dictator he was toward the end. At some point in his life, he was obviously admired and respected and he might have been accepted in a Masonic lodge. But I suspect that he never would have been a good candidate for the Masonic degrees, because he did not embrace social interactions built upon collaboration and sharing. As I said earlier, it will never be possible to know what is in a man's heart, so in his early life, many people would have missed his capacity to become the ruthless person he became. That is why I want to focus on the positive characteristics, the ones that a good man must possess and a good candidate for Masonry must possess. And once again I say they must be committed to collaboration and sharing. We see a lot of support in the Masonic ritual for the philosophies of sharing and collaboration. Majority rule in the Masonic lodge is part of the philosophy of collaboration.

Democratic decision-making is part of it. The idea that we are social creatures is part of the philosophy of collaboration. Our ritual tells us that man was formed for a social and active life. It tells us that universal benevolence we are always to cultivate, which is consistent with the philosophy of sharing. Our ritual tells Masons that we are to promote the happiness of others, to befriend and relieve every brother who shall need our assistance. It tells us that every human being has a claim on our kind offices; that we are to do good unto all. To relieve the distressed is a duty incumbent on all men. To soothe the unhappy, to sympathize . . . to restore peace to their troubled mind. I will aid and assist, etc.

So the men we want to attract are those who already have the kind of human empathy that inclines them toward a life of collaboration and sharing, a life of service to mankind, a life of self-sacrifice and devotion to the cause of humanity. These are the traits that define us as human, and when we find such men, the initiatic process contained in our three degrees does indeed make them better men, because it nudges them toward goals that they already hold dear. Two opposing philosophies of life tend to divide the human race: those committed to the philosophy of sharing ask "what can I do for mankind," and those who are not so committed ask "what can mankind do for me?" A good candidate asks, "What can I do for Masonry," not "what can Masonry do for me?"

I say that those who are committed to the philosophy of collaboration and to the philosophy of

So the men we want to attract are those who already have the kind of human empathy that inclines them toward a life of collaboration and sharing, a life of service to mankind; a life of self-sacrifice and devotion to the cause of humanity.

sharing will work for the betterment of mankind; they are the ones who make good Masons. Others who are willing to sacrifice the general good for personal gain will never become the kind of Masons we admire because their goals are philosophically incompatible with the Masonic creed. Those who are willing to exploit others by dominance and by fraud and those who are willing to increase human suffering by hoarding valuable resources are forever lost to us; if we attract them, we will lose them, and in my opinion, if we lose them, the Order will be stronger for their departure. Not all of these men will be as effective in their dominance and hoarding as Gaddafi was, but if they are not committed to hu-

man principles, to principles rooted in collaboration and in the philosophy of sharing, they will never make Masons with whom we will be proud to sit as brothers.

Deciding who is a good man has nothing to do with his religious affiliation, nothing to do with his political beliefs. It depends more on the view he has of his fellow man and his philosophy of interacting with others. Whether he is seeking to exploit and dominate, or whether he is committed to collaboration and cooperation; whether he is seeking to gather inordinate resources unto himself, or whether he is willing to soothe the unhappy by sharing the fruits of the earth.

ABOUT THE PHYLAXIS SOCIETY

Founded in 1973, the Phylaxis Society is an international organization of Prince Hall Freemasons dedicated to studying the life of Prince Hall and researching the history of Prince Hall Freemasonry. The Society has become the leader in its field, encouraging Prince Hall Masonic Study and stimulating the writing of accurate and interesting articles for publication. In this manner it fosters the close, human relationship that is the ideal of Freemasonry.

The word *phylaxis* is pronounced fil-lak-sis. *Phyl* is Greek for “tribe, clan, race,” and is akin to the Greek word *phyein* which means “to bring forth.” Phylaxis means to guard and preserve. Symbolically it denotes bringing forth more light in Masonry, and guarding the Prince Hall Masonic bodies using the truth to preserve its Masonic heritage.

Members of the Phylaxis Society receive a quarterly magazine, *The Phylaxis*. Each issue contains well-written articles by students of Freemasonry and its history. Membership or subscription is \$35 annually. More details are available at <http://www.thephylaxis.org>.



Set Your Face to the East

THE INITIATIC QUEST OF THE APPRENTICE MASON

SHAWN EYER ON THE IMPORTANCE OF THE FIRST DEGREE
AS A TRANSFORMATIONAL EXPERIENCE

*I will go up, go up,
To the high hill of the Lord;
The world is an empty cup
And a Voice in my heart hath stirred
To seek for a long-lost Word.*

*I know of an inward door,
With a guard and a flashing sword,
That leads to a chequered floor
And a hall where wise men feast;
And my love of the world hath ceased,
I will set my face to the East
And sup at their festive board.*

Everywhere in the world, the first tentative steps of the Masonic initiate's quest are known as the Apprentice degree. Tradition speaks of this first degree as the weaker part of Masonry, and I am afraid that sometimes we sell the Apprentices short by thinking of this first step into the Lodge as something that is unimportant in the overall scheme: an undesirable condition that should be left behind as soon as possible.

Would you like to know who *doesn't* believe that the first degree is of little importance? The new Entered Apprentice. Even while inundated with

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comments from others that he must quickly move through the degrees so he can “really” be a Mason, he knows right away, on the night of his degree, that something monumental has taken place. If you are of the Craft, I know you can remember that feeling, from the day when you walked into the temple a profane, and exited a Mason.

It is true that ours is a progressive science. But a review of the Apprentice degree reveals many lessons that—while they are fundamental for the Masonic journey—are by no means simplistic. Among the serious teachings of the first degree:

- The rite of disalcation.
- The ideas inherent in the qualification challenge.
- The symbolism of the sharp instrument and the heart.
- The symbolism of the Center of the Lodge and the Blazing Star.
- The teaching at the invocation that the purpose of Masonic initiation is “so that” the candidate might unfold “the beauties of holiness” to the honor of the Name of the Most High.
- The symbolism of circumambulation.
- The ritual of turning one's face to the symbolic East.
- The symbolism of the Mosaic Pavement.
- The oath of secrecy.
- The direct encounter with the Volume of the

Sacred Law and what it symbolizes.

- The shock of enlightenment.
- The rite of investiture with the Apron, and the symbolism of the lambskin.
- The lesson about brotherly relief.
- The teaching of the Northeast Corner and the Foundation Stone.
- The “Form of the Lodge” or tracing board lecture, including its many mystical lessons about how the Lodge, Solomon’s Temple and Jacob’s Ladder are symbolically connected.
- The fact that no atheist may ever be made a Mason, but that a sincere belief in the Supreme Architect is a must before anyone can receive Masonic light.
- The teaching that Masonry regards absolutely nobody on account of worldly distinctions such as social status or personal wealth.
- The exhortation that hypocrisy and deceit are unknown among true Freemasons.
- The four Cardinal Virtues and the three Theological Virtues, and how they are represented.
- The rich symbolism of Chalk, Charcoal and Clay.

Even leaving out a great deal of the symbolism of this degree, it is clear that there are dozens of avenues for deep exploration, as well as some moral lessons that, while they may seem basic on the surface, are more challenging than perhaps we’d like to admit. It’s like a story told in Buddhist settings. A skeptic asks an old monk to explain the essence of the *dharma* or way to enlightenment. The monk said, “Be at peace with yourself. Live in peace toward others. Avoid unworthy thoughts and actions.” Disgusted, the skeptic sneered, “Some wisdom this is! Even a child can say that!” To which, of course, the monk smiled and said, “Yes . . . but *can you live it?*”

The first degree presents us with something similar: not only ethical lessons that take a lifetime

to master, but ideas that take much contemplation to understand. Many of the problems that our lodges face can actually be traced to unassimilated lessons from the first degree.

It is true that most of us spent only a few weeks officially at this stage before being passed to Fellow Craft. But we must remember that, in Masonry, we never really leave those degrees behind. Instead, we retain them all, which is why we may ask a Master Mason whether he is an Entered Apprentice or Fellow Craft, and be truthfully told, “I am!” There is wisdom there, and if we follow it, we will continue to work with the lessons of all the degrees we receive throughout our entire Masonic journey, thinking none of them past or beneath us.

W.: Bro.: Charles Clyde Hunt, F P S, a profound (if today neglected) Masonic thinker, expressed what may be the most useful way to understand our teaching that the first degree is described as the “weaker part of Masonry.”

[T]he Entered Apprentice degree of Masonry is called the *weaker part* because although its teachings are of the utmost importance, it is for the *beginner* in Masonry, symbolically supposed to be *unskilled* in its truths. He is the novice who is laying the foundation of his Masonic instruction, and as a beginner he must be prepared in his heart before he can understand the first principles of Masonry. The heart is on the left side of man, and the Entered Apprentice degree deals with the things of the heart, the very fundamentals of Masonry.

As the lessons learned in the first grade of the public schools must remain with the pupil in all the other grades through which he may pass, so the teachings of the Entered Apprentice degree must never be laid aside as the brother advances in Masonry. He should never for one moment think that because the Entered Apprentice degree is the weaker part of Masonry that he has nothing more to do with it after he has passed to

the degree of a Fellow Craft. If he ever becomes a Master it will be because he has *mastered* the principles of the “weaker part” and uses them as a foundation on which to build the superstructure of that enduring temple in which his soul is to have an eternal habitation. In this way only can that which has been “sown in weakness” be “raised in power,” and that which was weak become strong; and in this way only can one truly say “My strength is made perfect in weakness.”¹

Many readers are familiar with the beautiful Masonic works of W.:Bro.: Walter Leslie Wilmshurst. This paper opened with some lines from Wilmshurst’s beautiful poem about the aspirations of the Entered Apprentice, expressing the initiatic quest of the Apprentice and the descent into darkness and mystery in search of wisdom and true light.

*And I will go down, go down,
Into deep darkling seas
Of knowledge and have renown
With those whose business is
In waters of mysteries.*

*Away from the worldly town
And beyond its harbour-bar
I will sail where the sun goes down
And steer by a mystic star.*

With the ebb and flow of time, the intention that Wilmshurst describes becomes more or less implicit, or more or less conscious. We know that, today, a much larger percentage of our initiates come to us seeking indeed to “steer by a mystic star,” to make a connection with something venerable and true, and—amid a culture that seems to be in a race to discover the most empty, superficial and nihilistic manner of life known to human history—they come to us seeking to fathom something true, authentic,

mysterious, transformative, and even sacred.

They most assuredly do *not*, as is sometimes claimed on their behalf, seek a dumbed-down or diluted form of Freemasonry. So many other things in their world are already dumbed-down and diluted. They come to us instinctively seeking a change from that. Men who approach our temple today sense, viscerally, that Freemasonry can link them to a life beyond the empty careerism on the one hand and perpetual adolescence on the other that our society so urgently recommends to them.

Experience has often shown that if we demonstrate a lack of curiosity and interest in the Craft to new, idealistic members, we will quickly lose them. A few may persevere, but most not fully invest their hearts in a community whose other members merely shrug when the matters important to the new initiate are raised. They are passionate (in a good way) about Freemasonry, and they need us to show that enthusiasm and deliver on the real and implied promises of the Masonic tradition.

W.:Bro.: Robert G. Davis, F P S, has done a great deal of research on this subject, and has this to say about our Apprentices today, mostly aged 18 to 45:

They want to be on the journey of self-development and improvement. They want patriarchy and role-modeling to guide them to mature and manly judgment. They seek truth. They desire authenticity. They want a tribe. They need the influence of elders. They covet brotherhood. They seek meaning in their lives. They have values and want confirmation that these values are prevalent across all generations of men. And they want to follow through on these values with personal action. They are interested in how men are connected, how relationships can have meaning across generations. They want to know why they are here, what will bring them fulfillment, and what fraternity can offer them.²

In 1772, William Preston defined a lodge as “Any number of Masons assembled for the express purpose of explaining Masonry.” Our new initiates haven’t read this, but they have a natural, almost instinctive sense that this is what they will find upon their admission to our Order.

We are blessed today with a frequency of new candidates unheard of ten or twenty years ago. But we are doing a bad job of retaining them. We like to comfort ourselves by saying, “Well, they’re really busy.” They are no busier than anyone else at the same age. The issue is that we aren’t delivering the Freemasonry they’ve been reading about, the Freemasonry they thought they were getting, or the Freemasonry they need. The most important thing for us to understand about this is that while some of what they are looking for is new to us, ultimately it’s not new to the Fraternity. An old American first degree lecture of a century and a half ago, defined the signification of that degree as

the end of a profane and vicious life—the *palingenesia* (new birth) of corrupted human nature—the death of vice and all bad passions, and the introduction to a new life of purity and virtue. It also prepares the candidate, by prayer and meditation, for that mystic pilgrimage, where he must wander through night and darkness, before he can behold the golden splendors of the Orient, and stand in unfettered freedom among the Sons of Light.

The rite further represents man in his primitive condition of helplessness, ignorance, and moral blindness, seeking after that mental and moral enlightenment which alone can deliver his mind from all thralldoms, and make him master of the material world. The

Neophyte, in darkness and with tremblings, knocks at the portals of the Lodge, and demands admission, instruction, and light. So man, born ignorant, and helpless, and blind, yet feeling stirring within him unappeasable longings for knowledge, knocks at the doors of the temple of science. He interrogates Nature, demands her secrets, and at length becomes the proud possessor of her mysteries.³

These are powerful words. Some of us may wonder if what they describe might be too tall an order. But perhaps the secret here is to remember that we are all on the level, all aspiring to these ideals together. Masonic tradition informs us that a first degree lodge consists of one Master Mason, while the rest present are Apprentices, so in the course of making a new Apprentice, in a very real way we return to that first step along with the candidate. None of us has mastered every aspect of the first degree, but this is an opportunity for mutual support, encouragement and reflection. Working carefully and respectfully within the parameters of the Masonic tradition, we will find that, together, we can indeed walk this path and make valuable progress on the initiatic quest.

Yes, there are obstacles. Apathy. Cynicism. Lax observance. An assembly-line mentality. Even, in the end, a cavalier attitude toward the Apprentices we have failed, those whose lofty expectations simply were not met. I’ve wrestled with some of this cynicism

myself at times. But we have to overcome this, and one way to do that may be to recapture our status as Apprentices together, united on a quest for all that is the best in the Craft and in life.

The deep, mystical and esoteric lessons that our neophytes are seeking may be things that we don't believe we have to offer. But we have a secret ally in this effort: the Masonic tradition itself. We don't have to understand everything in order to accurately transmit it, as long as we are open to the idea of subordinating our own wills in all things appertaining to the Craft, and daring to allow the voice of the ritual and the light of the symbols to reach our candidates without distortion or dilution of any kind. The tradition, properly preserved and carefully observed, has a power and presence of its own. Every Freemason has felt that, especially during degree conferrals. You know those nights, when everything just flows and the lodge becomes more than the sum of its parts. My friends, that is the foundation stone that we all have as a common inheritance.

We are a decade into the twenty-first century. More than ever before, our world needs the Masonic spirit and the initiatic experience that our Craft has to offer. As Harry L. Haywood, F P S, said in a wonderful book titled *Symbolical Masonry*, published by the Masonic Service Association in 1923:

The Temple was built of wood and stone, and metals taken from the earth; but these materials were so prepared, and so adjusted one to another that a miracle of solemn beauty resulted. We also are gathering together materials which seem earthly or common—men with their fleshly nature, their appetites and passion—and we hope so to prepare and to shape them that in the very fact of brotherly union a holy structure of heavenly loveliness will come into existence, a House not made with Hands, in which our human nature will be transfigured. . . . We also would prepare a House

of God . . . we would fain prepare for Him a Temple of Flesh; and our hope is that through the regeneration of men, and through the banding together in a fraternity, the All Highest will tabernacle with us, so that God and Man may abide together in a Holy Eternal House.⁴

This deeper perspective of Freemasonry is returning. Its reappearance is subtle in some places and more obvious in others, but wherever we see it, we find happy Apprentices of every age, hard at work on the Rough Ashlar, laboring earnestly to build the temple of their lives, and ultimately to fit their minds as living stones, as the Ancient and Gentle Craft teaches us, for that spiritual building, that house not made with hands, eternal in the heavens.

Our lodges can help foster this kind of Masonry, often with basic adjustments. Let us simply admit that we know at least some ways to improve and deepen the initiatic experience given in our lodges.

A respectful and peaceful atmosphere is a must: ideally, the lodge room is solemn during our work, as recommended by many early traditions.⁵ This is not because Masons are supposed to be dour—quite the opposite! It bars negativity from being introduced into the space. More importantly, it allows the voice of the ritual to be heard, above any potential distortion or distraction introduced by us, its temporary custodians.

Another essential is high quality ritual, given accurately and with some feeling and awareness of what is being done. Most jurisdictions have mechanisms in place to encourage part of that. But the most important link in that chain between our inherited tradition and the new initiate, and the part that really makes the ceremony effective, is the heart of the officer performing the initiatic role.

Finally, we cannot dispense with Masonic education and formation and expect to fulfill the expecta-

tions of the most driven initiates. In 1772, William Preston, the most eminent author of the Masonic lectures we use, defined a lodge as “Any number of Masons assembled for the express purpose of explaining Masonry.”⁶ Generally speaking, our new initiates haven’t read this, but they have a natural, almost instinctive sense that what they will find upon their admission to our Order is a group of quality men who care about understanding Freemasonry and its philosophy.

The experiment of the education-free Masonic experience has been tried and we can fairly conclude that it has not improved the Craft. We cannot afford to make statements in the ritual about the Craft concerning itself with or studying subjects that are never mentioned again after the ritual is over.

Every lodge is different, so the extensive educational opportunities available within some lodges may not be appropriate or desired in others. But some mentoring should exist. We must admit that in cases where mentorship is wholly absent, we are in effect teaching the candidate that his Masonic progress is not a priority for the lodge. Surely no lodge would consciously adopt such a perspective, and our purpose now is not to apply blame, but to encourage solutions. Luckily, we are witnessing a rapid expansion in the number of tools available to help us to learn how to develop and implement strong Masonic education in our lodges.

Even in the case of the Mason who’s done it all in the Craft (and may even be a bit jaded by some of his experiences), we may find and reawaken the idealistic Apprentice who first knocked on those Temple doors. When that Apprentice within us all is reawakened, we can join with our newest members in the initiatic quest—equals on the Level and by the Plumb, together as one Masonic body united in contemplation of the teachings of the Craft and the timeless quest for wisdom.

So let us now consciously embrace the plans laid down long ago on the trestleboard of the first degree, and without hesitation commit ourselves to the Apprentice and his enduring quest. His quest is our quest. For may it please the Great Architect of the Universe that every Freemason realizes and remembers that he is forever an Entered Apprentice Mason.

*And I will learn, will learn,
Secrets of sky and earth;
As the hart pants I burn
For waters of living worth
And a land of godly mirth.*

*I will cast my clothes at the door
Of a house that I need no more,
And I will go hence, go hence,
From the arid plains of sense,
And in raiment of innocence
I will make my way and rejoice
To climb the hill of the Lord
In search of the long-lost Word
And the sound of a still small voice.*

NOTES

1. C.C. Hunt, “The Left Side.” *The Iowa Masonic Library Quarterly Bulletin* 23(1922): 104.
2. Robert G. Davis, “The New American Mason.” *Philaethes* 64(2011): 10–11.
3. Daniel Sickels, *The General Ahiman Rezon and Freemason’s Guide* (New York: Masonic Publishing Co., 1871), 370.
4. H.L. Haywood, *Symbolical Masonry: An Interpretation of the Three Degrees* (Washington, D.C.: Masonic Service Association, 1923), 286.
5. For a general survey of this tradition, see Shawn Eyer, “Silence and Solemnity in Craft Freemasonry.” *Ahiman: A Review of Masonic Culture & Tradition* 1(2009): 102–119.
6. Colin Dyer, *William Preston and His Work* (Shepperton, UK: Lewis Masonic, 1987), 172.

The Resurgence of Interest in the Initiatic Experience in California

ALLAN CASALOU'S KEYNOTE ADDRESS FROM OUR RECENT SYMPOSIUM EXPLAINS HOW TODAY'S MASONS DESIRE MORE FROM THE CRAFT

I am pleased to be here today to welcome the Philathes Society and the Phylaxis Society to California for your semi-annual meeting. Your meeting topic, "The Initiatic Experience in Freemasonry Today," aligns with the new strategic plan of the Grand Lodge of California, wherein the member experience and masonic education are the two highest priorities.

I've been asked to speak to you today about the resurgence of interest in the initiatic experience in California. The subject assumes that, at least in California, there was a decline in such interest in recent times, but now the interest is being restored. I believe the simple history of the last 30 years of the Grand Lodge of California can demonstrate that this is exactly what has happened. And today I will share with you a summary of this history and explain why I believe a resurgence has occurred.

When I was first introduced to the family of Freemasonry nearly 30 years ago, I was told by people then involved, to one degree or another, that Free-

masonry was dying. While few people were willing to teach me what Freemasonry had to offer at that time, many were eager to tell me how much better things used to be. For the most part, it seemed the previous decades were better in their view because there were more members and higher attendance at meetings and events. Even with all the doom and gloom speech, I didn't understand what the problem was. I saw the fraternity as something quite unique and valuable just the way it was then in the 1980s.

But others focused on the fact that by then, the number of Masons in California had declined by nearly 50% since the 1960s. The significant reduction of members had an effect on the fraternity that is only now becoming clear to me. If you peruse the *Proceedings of the Grand Lodge of California* in the years 1990-1999, you will find at least 25 resolutions to reduce, diminish, or eliminate entirely the initiatic experience in our lodges. Resolutions were considered to reduce and even eliminate altogether the lectures and candidate proficiencies, to reduce the work required to be the Master or Warden of a lodge, to speed up the application process and the advancement between degrees, and even go so far as to hold large initiation classes where hundreds of men would receive all the degrees of Masonry in one day. Some of

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this legislation passed and some did not (California requires a supermajority to amend its Constitution), but the sheer volume of proposals and the discussion of the merits thereof clearly indicates to me that the ritual and the process of initiation was taking a back seat to what was perceived as a membership problem. There were surely those, however, even if they were a quiet minority, who understood that the ritual and the initiatic experience might just be the answer to the numbers problem.

BEYOND THE NUMBERS

The resurgence of interest in membership in California can be noticed in the first decade of the current century. During the year ending June 30, 2000, the 388 California lodges initiated 1,189 Entered Apprentice Masons. By 2005, the number grew to 1,645. And by 2010, with nearly 50 fewer lodges than the Grand Lodge had in the year 2000, the lodges in this state initiated 2,154 men; an 81% increase in ten years. Without a question, this is an impressive turnaround worth noting. What the numbers don't tell is why these men were seeking the fraternity.

The *California Freemason* magazine has chronicled much of this resurgence over the last decade, so I combed through the back issues to give to you today some first hand accounts from lodges and members who have explained why men, for the most part, are seeking out membership in their lodge. The Master of Hollywood West Valley lodge put it this way just a few years into the growth. "Our new members are interested in history, symbolism, and learning how to use Masonic tools for self-development." Later, Santa Monica Palisades Lodge reported then that they had "an influx of new members who are seeking a deeper, more substantive Masonic experience." Recently, Fresno Lodge recognized that their new members have a great appreciation for the ritual and the teachings of Freemasonry. There are many other

quotes like these in story after story in the magazine about a yearning for a greater experience in becoming a Freemason. One of the most poignant was a quote from a member concerning his own motivations published in the Winter 2008 issue. When asked why he sought out Freemasonry, he said, "I've been searching for the truth my whole life."

In fact, over the last ten years many men came knocking at the doors of our fraternity hungry for what they perceived was a vast body of knowledge within the realm of Freemasonry. They have joined our lodges in large numbers.

For a number of them, however, the experience was something like an odd online book purchase. Imagine searching the internet for a book on Freemasonry. You find a book with an appealing title and great cover art. The summary and testimonials are intriguing and convince you to make the purchase. Later, you are informed that the shipping is delayed for a number of reasons, but the day finally comes and the book is delivered to you. You tear open the box and pull away the bubble wrap and there it is. Exactly the book you ordered—a beautiful cover indeed. It was an older book than you thought it was—a little rough around the edges, but beautiful nonetheless. Then you open the book and you stare at it. You flip through the pages and you're overcome with disappointment. Yes, this is the book you ordered, but with all that you read on the internet, you never imagined that in the actual book the pages would be blank. You were sold on the great cover art and testimonials, but never knew you were buying a blank book. You feel cheated. Most of us would return the book and demand a refund.

Now, we can never imagine this really happening when buying a book online, but this is similar to what happened for many of these men who sought out Freemasonry in the last decade. They were convinced with everything they read on our websites and in

our literature that Freemasonry would provide what they were searching for, but were disappointed when what they had hoped to find in the lodge did not materialize. In this case, there was no way for them to return what they had been given or to demand a refund. Some simply left after their initiation and never returned. In fact, the percentage of men not advancing from the Entered Apprentice Degree grew by some 50% in California during the same time the number of initiations rose. Thankfully, others of them decided to return and see if they could create the experience themselves with what the lodge had to offer at the moment.

A CULTURAL SHIFT

It wasn't long before some of these determined men were leading the lodges they just joined. They inspired other, more long-standing members who shared their view of what Freemasonry had to offer, but who maybe had lost hope that it would ever be discovered. And together with the other brethren of their lodges, a resurgence of interest in the initiatic experience has followed the resurgence in numbers.

Hollywood West Valley Lodge, that I mentioned earlier, decided to change the culture and customs of their lodge to meet this growing demand. They designed programs to engage and retain newer members while meeting the desires of the diverse generations that make up the lodge membership. Symbolism classes were instituted in response to the new member's desire to further explore the Masonic rituals and their meaning. Held monthly, the classes focus on how to apply lessons taught in Masonry to everyday life. The classes are divided into three levels, one for each degree, providing opportunities to deepen the understanding of the degrees and include short presentations by members, suggested reading, and videos. The Master of the lodge explained the

program this way. "The forums are conducted as a mix of informative seminar and intellectual discussion. They are meant to develop the idea that our Craft is, once again, a hub of free thought, discussion, and personal development."

Santa Monica Palisades Lodge created the Two Pillars of Masonic Education program, consisting of Masonic education nights and Masonic research and reflection. Masonic education nights are held once a quarter. The lodge invites such speakers as university professors, scholars, and most recently, lodge members to discuss topics of Masonry. Masonic research and reflection consists of small intimate discussion where members explore such topic as "The Lodge as a Symbol for the Soul" and "The 47th Problem of Euclid."

Another California lodge, Saddleback Laguna Lodge, decided to expand their candidates' coaching program. Coaches are now certified by the lodge after attending training and their coaching sessions with candidates now include much more than just memory work. The candidate is engaged in discussions about the meaning of the Ritual and is given homework such as literature to read or small articles to write in between coaching sessions. They say that their goal is to "create knowledgeable, engaged Masons who ultimately will build up the fraternity."

The Grand Lodge of California got engaged in this effort as well and began to show great leadership in this area. In 2004, the *California Freemason* magazine was devoted to a theme exploring the initiatic process. John Cooper wrote in one of the articles, "Initiation is not an external or physical activity; it is an internal and spiritual activity for which the framework of a degree or of many degrees serves as a pathway." It is a process that occurs "because [the candidate's] mind and spirit absorb the meaning of the teachings unfolded to him through the initiatic process." Later that year, the delegates of our Annual

Communication rejected the idea of a one-day class and redoubled their efforts on a new concept—or maybe a new name for an old concept—Masonic Formation.

In 2005, the Grand Master Frederick Sorsabal authorized the creation of the Masonic Formation Task Force. A group of 21 Masons was assembled, representing a cross section of the Craft, from many geographic areas across California. The result was the creation of material to institute a Masonic Formation program in California. Masonic Formation is a framework, or structure, around which both candidate education and Masonic education are organized. The framework is rooted and grounded in the ritual of the three degrees. After being certified in the program by experienced trainers, the materials are used by the lodge in coaching their candidates and in providing education to their entire membership. Over the last six years, hundreds of Masons have been certified and the Masonic Formation program has reached every part of this vast state.

FOSTERING TRADITION

Since 2005, the Grand Lodge also issued dispensations and charters to new lodges that were focused on the initiatic process. Termed for a while as Traditional Observance Lodges, these new lodges were created by men who wanted to raise the standards in all aspects of initiation; the introduction of the applicant to the lodge and its members, a thorough examination of the intentions and aspirations of the applicant, the quality of the ritual performed, encouragement of the full form lectures and proficiencies, requiring candidates to prepare and deliver papers to the lodge, using quality regalia and a fitting dress code. Even the dining experience before or after a degree in these lodges is considered an integral part of the experience worthy of excellence.

The first of these new Lodges was what is now

Academia Lodge N^o 847 in Oakland. If you go to the lodge website, this is what you will read:

Academia Lodge is a fellowship of brothers devoted to the observance of traditional Freemasonry and united in the conviction that the beautiful ceremonies of Freemasonry are best complemented by an adherence to the atmosphere and forms that existed at the time during which they were originally developed.

Masonic Formation at Academia Lodge is a slow and careful process that requires great care and effort by both candidates and brethren of the Lodge.

The meetings of Academia Lodge reflect an initiatic focus and promote a deeper understanding of Freemasonry, as Brothers present thoughtful and well-researched papers on the symbolism, history, and philosophy of the Order.

We cultivate fellowship by holding a regular Agape after Lodge is closed, where ideas inspired during the ceremony are discussed and debated.

Academia Lodge and the other traditional observance lodges in California subscribe in a large measure to the ideas that drove the creation of the Masonic Restoration Foundation in 2001. The MRF is a non-profit organization that provides news, research, and analysis relating to the rich heritage in Freemasonry and current trends in the American fraternal experience. They have interviewed hundreds of men about their perceptions of Masonry, and what they seek in the lodge experience. The MRF provides education and training to individuals, lodges and grand lodges on ways to establish quality programs, academic excellence and social relevance in their Masonic communities that will be a match with the needs of the new Mason.

The MRF has communicated and endorsed 13 tenets as being traditional to the Masonic institution, and widely accepted as representing the best

practices in Masonic lodges across the world. The traditions are all focused on elevating the initiatic experience and achieving the great aim of Freemasonry—the improvement of the individual. Last weekend, I attended the second annual symposium of the Masonic Restoration Foundation. Some 150 Masons from lodges all over the country gathered together in Alexandria, Virginia, to increase their understanding of the role of a lodge in the initiation and formation of a Mason. I am pleased to say that the third annual MRF symposium in 2012 will be right here in the San Francisco Bay Area, hosted by Academia Lodge N^o 847, Prometheus Lodge N^o 851, and Paideia Lodge N^o 852.

MELDING ART & INSTRUCTION

Not only has the MRF been helpful in restoring sound initiatic processes into our lodges, it has encouraged and supported the development of a network of men around the country, and now different parts of the world, who are devoted to the same ideas. One of the men I have been fortunate to meet along the way is Bro.: Patrick Craddock.

Patrick, who belongs to a lodge in Nashville, Tennessee, recently began handcrafting Masonic aprons in a traditional nineteenth-century style. He has created aprons for Masons in 18 states, and he speaks at lodges throughout the U.S. about the evolution of the Masonic apron in America. He has reminded many of us that the Masonic apron is the badge of Mason and its craftsmanship should reflect our view of the Craft. Giving a new Mason a cheap white apron is very telling of what might be to come for him in his lodge. Patrick's handiwork is part of an important tradition at Prometheus Lodge in San Francisco, where each new Entered Apprentice is presented with one of his handmade white lambskin aprons. When the new Mason first touches the genuine lambskin imported from Europe, and sees

the fine stitching around the borders, he knows he's being given something special. Then he is told the story about the Craftsmen's Apron and why the lodge only presents a new Mason with the highest quality apron available. This is just one area where lodges in California are now giving greater thought to the quality of their regalia and artwork.

Fresno Lodge recently replaced their blank lodge room walls with stained glass windows in which the first, second, and third degrees are brought to life in metal and textile. They say, "The artwork is not just inspirational, but instructional. When brothers come together on Tuesday nights to work toward their degrees, [the artwork] furthers their understanding" and serves as "a teaching tool." We have seen this type of artwork in lodges before, but most of it was created and installed long ago. Only recently have we seen a revived interest in the art and textiles of the fraternity as a way to improve the member experience.

This is just more evidence that there is today, in fact, a resurgence of interest in the initiatic process. Masons who are eager to understand and receive more of what Freemasonry can offer are stepping up to the plate and bringing about a new culture of education throughout the fraternity. It is taking time, patience and perseverance to do so, but the progress is without question and growing. More and more the conversation has shifted from the way things used to be to the way things can be. And everyone is participating—new members, Past Masters, Grand Lodge leadership—it has been a learning experience for everyone.

And you know the most interesting part? We learned that the book we ordered online—the one with the beautiful cover art and intriguing testimonials—it didn't really have blank pages after all. No, the words were there the whole time. The pages just needed a little dusting off.

Between Heaven & Earth

BEAT SCHWENDIMANN ON THE PATHWAY THAT SYMBOLICALLY LEADS THE FELLOW CRAFT DEEPER INTO SOLOMON'S TEMPLE

Admitted to the Middle Chamber, the Fellow Craft knows that he has reached a state precisely between the two extremes of apprenticeship and mastery. Further, he stands in the Middle Chamber of King Solomon's Temple—indicating that there is a more remote chamber from which he came, and a more inward chamber which he desires to penetrate. And on the pathway to the Middle Chamber, the Fellow Craft passes between two symbolic pillars, differentiated only by the globes that cap them. They remind him of the two distinctive spheres of existence in which man resides: one terrestrial, one celestial. He then mounts the winding staircase that ascends from earth toward heaven, a symbol of progress from profane to divine knowledge.

The distinction of knowledge into worldly and divine can be found in many sources. Plato made the distinction between divine ideas and worldly expressions of ideas. Hermes Trimegistus stated “as above, so below.” Christian scholars distinguished between *logos* (the idea itself) and *rhêma* (the expression of an idea for example in form of words). In the Bible we read that in the beginning there was a divine word that effected the creation of the world. In Masonry, we find this distinction in the form of operative masonry that aimed to understand the world of stone and speculative Masonry that aims to understand the

world of abstract moral and philosophical ideas.

Every Mason begins his work in mundane darkness. As an Apprentice, learns to manipulate earth by fitting stones using the working tools of his degree. The second degree teaches additional worldly knowledge: for example, the Fellow Craft learns about receiving wages, the physical forms of which—Corn, Wine, and Oil—can only remind him of earth. Additionally, he receives practical knowledge about architectural styles. As an Apprentice, his work focused on smoothing stones to fit them for the builder's use. Now, as a Fellow Craft, he learns how to calculate and measure the placement of stones using the working tools of the Plumb, Level and Square. Further, the Fellow Craft is again reminded of earth by the two pillars—prominently emphasized—that were made from metal extracted from earth.

Beyond worldly knowledge, the second degree urges the initiate to pursue divine knowledge. This is a kind of knowing that is not immediately available to man. As Saint Augustine taught, “God is more truly imagined than expressed, and He exists more truly than he is imagined.”¹ By studying the book of nature and ourselves, we can only approximate the sacred knowledge that lies within the very substance of nature.

The seven liberal arts aim to describe nature in all its different forms, and pursuing them allows the contemplative Mason to, as it were, triangulate the divine order through nature. In the past, the liberal arts denoted the education worthy of a free (*liber*)

Beat Schwendimann, MPS, is a newly-raised Master Mason in Academia Lodge N° 847 at Oakland, California.

person. Being freeborn is a prerequisite to Masonic initiation. The liberal arts align well with the transition from the operative to the speculative art, and certainly they denote a curriculum that imparts general knowledge and aims to develop rational thought and intellectual capabilities. Preston's lecture from 1775 illustrates the worldly power of knowledge of the liberal arts, and geometry in particular, which

taught the architect to construct his plans; the general to arrange his troops; the engineer to mark out the ground for encampments; the geographer to give us the dimensions of the world, delineate the extent of the seas, and specify the dimensions of Empires, kingdoms, and provinces; and the astronomer to make his observations, and fix the duration of times and seasons.²

Preston wrote in his *Illustrations of Masonry* (1775): "At your leisure hours you are required to study the liberal arts and sciences, and by that means, with a few private instructions, you will soon attain a competent knowledge of our mysteries."³ Moreover, we understand that the knowledge of liberal arts has meaning beyond worldly control and power. W.: Bro.: Carl Claudy, F P S, poetically explained the true scope of these studies:

When we rise by Grammar and Rhetoric, we must consider that they mean not only language, but all methods of communication. The step of Logic means not only of a method of reasoning, but of all reasoning which logicians have accomplished. When we ascend by Arithmetic and Geometry, we must visualize all science; since science is but measurement, in the true mathematical sense, it requires no great stretch of the imagination to read into these two steps all that science may teach. The step denominated Music means not only sweet and harmonious sounds, but

all beauty—poetry, art, nature, loveliness of whatever kind. Not to be familiar with the beauty which nature provides is to be, by so much, less a man; to stunt, by so much, a starving soul. As for the seventh step of Astronomy, surely it means not only a study of the solar system and the stars as it did in William Preston's day, but also a study of all that is beyond the earth; of spirit and the world of spirit, of ethics, philosophy, the abstract—of Deity.⁴

The seven liberal arts form a bridge between worldly and divine knowledge—with geometry as the keystone of the bridge. Our superstructure is built on the basis of geometry. Geometry acts as a keystone in both ways. Ascending from the ground up, it allows the construction of geometrical figures and the construction of buildings. Descending from the ideal realm downward, it allows understanding the order and symmetry of the universe. Geometry, and sciences building upon it, aim to find underlying patterns in our seemingly chaotic world.

Craft tradition informs us that Geometry and Masonry were considered synonymous terms. Our ancient brethren viewed Geometry as the keystone between sacred and profane knowledge. Geometry was used by operative masons to construct buildings. Geometry, which led to modern mathematics and science, allows us to understand nature, from how the planets move to predicting the return of a season and planning a mighty cathedral. Understanding geometry allows us to observe the beautiful proportions, symmetries and order of nature. Indeed, geometry allows the contemplative Fellow Craft to discover the power, the wisdom and the goodness of the Great Architect of the Universe.

Masonic knowledge builds on ancient knowledge and is proud of its traditions. This might make our ways appear to be static and antiquated. Yet, Masonry refers to itself as a "progressive science," indicating



Masonry uses worldly tools, such as geometry and science, for the more noble and glorious purpose to gain more understanding of the divine order.

the progressive advancement that each of us may make. All of us work “on the level” to reflect upon the teachings and make personal interpretations. Without this provision, the Craft would simply be an authoritarian, dogmatic system, but its lasting success has been because it is much more than that. As Preston explained, “Masonry is a progressive science, and is divided into different classes or degrees, under particular restrictions and injunctions of fidelity, for the more regular advancement of its professors in the knowledge of its mysteries. According to the progress we make, we are led to limit or extend our inquiries; and in proportion to our genius and capacity, we attain to a greater or less degree of perfection.”⁵

The Craft’s usage of the term “science,” of course, is under its traditional meaning of a systematic body of knowledge learned by study, rather than the more restricted modern sense that is connected to concepts of “the scientific method,” and so on. But Masonry does indeed share many characteristics with the natural sciences. Today, science is considered the concerted human effort to understand the behavior and structure of natural world through systematic observation and experimentation. Science aims to construct models of the world that approximate the underlying order. Masons similarly aim to find order out of chaos and to build a “house not made with hands—eternal in the heavens.”

Masonry can be seen as a progressive science in two ways: First, our knowledge continues to develop and evolve with every new member, every essay, poem, song or lecture. Second, the Craft promotes and supports ongoing personal development. Masonic knowledge is taught by degrees, and a brother grows and learns with each degree. Masonic education does not end after becoming a Master Mason. Similar to the Japanese method of kaizen, Freemasonry is best conceived as an art of continuous lifelong improvement.

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Understanding Auld Lang Syne

ARTHUR PORTER TAKES US ON A JOURNEY INTO SCOTTISH TRADITIONS AROUND ONE OF ROBERT BURNS' MOST TREASURED LYRICS, AND EXPLAINS ITS BEAUTIFUL MEANING

This original Burns poem has been put to music and is sung, in just about every country in the world. Historically, it has contended to be the world's most popular song, competing mainly against "For He's a Jolly Good Fellow" and "Happy Birthday to You." It is traditionally performed at the closing of an event, party or family gathering. Like everything else there is an exception. In Scotland, "Auld Lang Syne" has become almost a religious performance every year at the celebration of Hogmanay, the night before the arrival of New Year's Day, or ("ner'dy") as we Glaswegians call it, for short. The end of one year and the beginning of another.

We Scots have a very sentimental streak within us, and each year "Auld Lang Syne" is sung to announce the arrival of the New Year. My father's house rule demanded that all unwed members of the family must be home in plenty of time to hear the ringing of the bells at midnight. Eleven o'clock p.m. would suffice.

The first stroke of Big Ben announced the arrival of the New Year. When the twelfth stroke of Big Ben had sounded my father led us in song. We sang only the first verse and chorus of "Auld Lang Syne," after which Father announced the names of relatives and

friends who had passed. After the list was exhausted "Auld Lang Syne" again was sung very quietly, by the family, this time in its entirety. A most somber occasion, but meaningful. A toast to their memory with Usca' Bertha, the Water of Life, for the men folk and usually a glass of port or sherry for the ladies.

After the tears were dried, and the family members were all embraced, we had a most sumptuous feed: usually steak pie, prepared as only the Scots can. Cloutie dumpling (a dessert, boiled in a pillow slip) and a healthy portion of Bird's custard for me. Black bun, shortbread and fruit cake galore—what a treat for this laddie.

The construction of his piece is of verse and chorus which our family members sung in a tempered manner, with feeling, softly and solemnly, as we were then in the remembrance mode. This solemn behavior continued on through to the last verse. The last verse we are away from the remembrance mode and are in the present time frame.

The poem "Auld Lang Syne" was composed by Burns in the township of Mauchlin, near where he was born in the County of Ayrshire, on the West Coast of Scotland.

Arthur Porter, MPS, is a Past Master of Sublime Benicia Lodge N° 5 at Benicia, California, and the Assistant Grand Tiler of the Grand Lodge of California.

Should auld acquaintance be forgot,
And ne'er brought to mind?
Should auld acquaintance be forgot,
And auld lang syne?

CHORUS:

For auld lang syne, my yo,
 For auld lang syne.
 We'll tak' a cup o' kindness yet,
 For auld lang syne.

We twa ha'e rin aboot the braes,
 And pou'd the gowans fine;
 But we've wander'd mony a weary fit,
 Sin' auld lang syne.

We twa hae' paidl'd in the bum,
 From morn' sun till dine.
 But seas between us braid ha'e roared,
 Sin' auld lang syne.

And there's a hand my trusty fiere!
 And gi'e a hand o' thine!
 And we'll tak' a right guid willie wahght,
 For auld land syne.

And surely ye'll be your pint stoop,
 And surely I'll be mine.
 And we'll tak' a cup of kindness yet
 For auld lang syne.

The Anglicized verse would read thus:

Should we forget our former friends,
 By whom we set great store?
 Should we forget the friends we've met,
 And the brave days of yore?

CHORUS:

The days of yore, my dear,
 The days of yore.
 We'll tilt the jug and drain the mug,
 To the brave days of yore.

We two have wandered across the hills,
 And the daisies pulled galore.
 We have tired our feet on many a street,
 Since the brave days of yore.

We two had paddled in the stream,
 From morning to half-past four;
 But seas have lain, betwixt us twain,
 Since the brave days of yore.

So grasp my hand,
 And I'll take yours.

GLOSSARY

about about
 braes hillsides
 braid broad
 burn stream
 fit foot
 fiere friend
 gie's give me
 gowans daisies
 guid good
 mony many

paidl'd paddled
 pint-stoop tankard
 pou'd pulled
 sin' since
 tak' take
 twa two
 willie draft of
 wahght beer
 hae had

And share a tankard of ale,
For the brave days of yore.

I fancy you could sink a pint,
And I'll take rather more.
And we will both get tight with all our might,
For the brave days of yore.

In this work, Burns is reflecting with a good friend of his boyhood. Time and distance had separated them for a while and now they are together again. No doubt the friend was a man of travel, spreading his wings for adventure, seeking fame and fortune in another clime, then, returning home to Scotland to the strains of “Auld Lang Syne.”

The first verse introduces the song with questions reflecting on an accepted behavioral pattern toward friendships made, and then departed. Burns is asking “should old friends be forgotten, never to be remembered?” Here he is trying to suppress that forgetting strain, “out of sight—out of mind,” while stressing the goodness of friendships gained as time goes by and continuing as we age.

The chorus continues on this vein. It is really the sealing of a contract, whereby each youth is forming a bond, sealing a mutual friendship, and in later years celebrating it all with a “cup of kindness.” These words suggest a continuation of a good and a kindly relationship from boyhood into manhood.

In verses two and three, we are in the remem-

bering mode of pleasant times of yesteryear when as youths they had shared much pleasure in each other’s company. The enjoyment of hill-walking in the pleasant Ayrshire community. Enjoying their aimless wanderings, to their hearts delight, without a care in their world. Nature abounding in fauna and flora, the blue of the sky, a gentle breeze and the animals in the fields, grazing on grass so green.

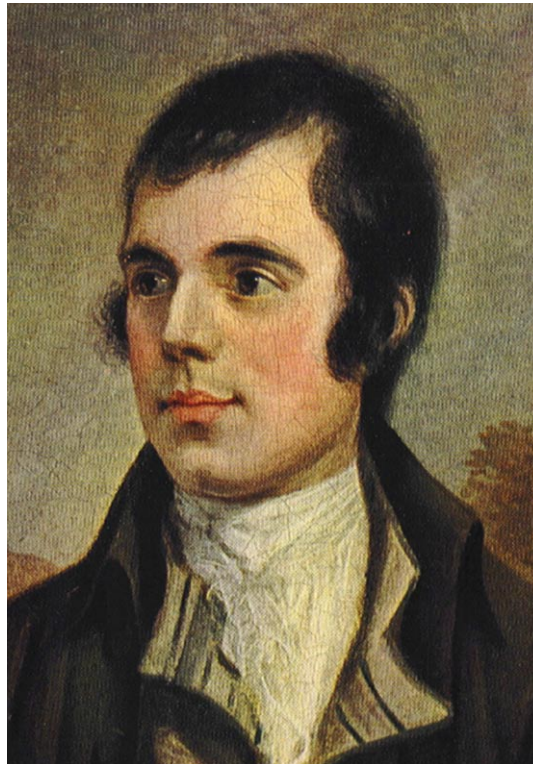
Burns was a devout admirer of nature and wrote many works on the its wonders. In this work, he addresses the lowly daisy flower so profusely seen on

the hills and valleys of Scotland. Vivid white on a carpet of green. Plucking them—or as it is written, “pou’d the gowans fine”—and then his remembering of this precious flower, lovingly, in this his words of rhyme.

Verse two, coming into a small village, walking on hard-packed mud streets, a harsh difference to the soft grasses of the hillside upon which they had tired their bare feet in their wanderings. Leaving the village behind they were very soon to be back in the countryside’s grassy slopes.

To hear the gentle ripple of a stream, then paddling in the water, perhaps catching a minnow, and then to lie back on the river bank, gazing at a bright blue sky, while having their wearied feet, dried and refreshed, by the warmth of an afternoon sun.

As the sun starts to set they remember “time for dinner” or supper as it is known in Scotia, then winding their way back home to sup. In verse three the boyhood friends are united, learning that they



When I was eight years old my father allowed me to stay up late to welcome the New Year. I did not realize my father had, at that time, introduced me to the world of ritual.

had been separated by broad seas, wild and stormy, since their days of boyhood. At this reuniting of friends Burns making well his promise for the common understanding between him and his long lost friend, thus supporting the importance of a “non-forgetting and lasting friendship.”

Verse four and five they are obviously in their maturity years. Both remembering their boyhood contract by the mutual shaking of hands. He again offers his hand and asks for his friend’s, saying: “So here is my hand my trusty friend, and give me a hand of thine.” At this time they were likely in a public house, perhaps Nancy’s Tavern in Mauchline or at the Bachelor’s Club at the town of Tarbolton. Both would be enjoying a “richt guid willie waught”—better known as a tankard of ale—as their cup of kindness, while remembering those boyhood days gone by.

Their minds, deep in a reflective mode, rich with the recollection of boyhood days, and the best of times . . . no doubt many a song was sung as the joyous night passed by.

At New Year, when this song was sung at my family’s home, a circle was first formed (similar to a Masonic Chain of Union). We first stood with arms at one’s side. The symbolism here is to act as if we are strangers to each other trying to create the newness of a long lasting friendship.

If sung at a Masonic gathering, a circle should also be formed. He on the left may be the Lord Mayor of the city, while he on the right a lowly carpenter. The Master would never be placed within the circle,

nor wear the Master’s hat. Doing so would tend to obscure the essential equality of the occasion.

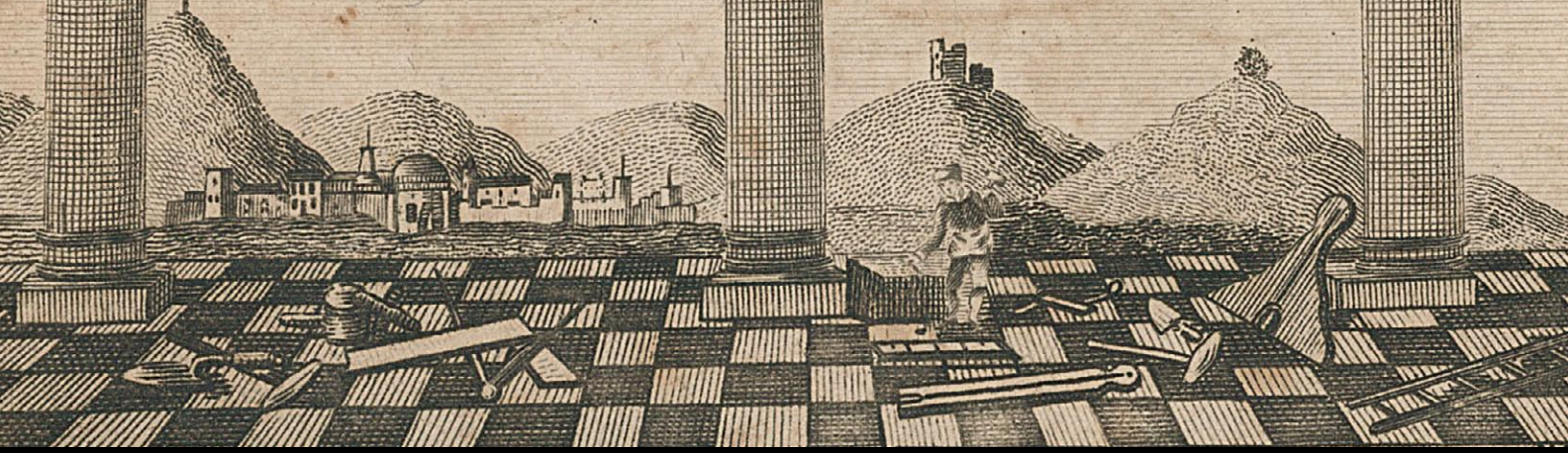
The first verse of the song is sung softly, allowing the brethren to reflect on cherished memories and of those who have been called to our Grand Lodge above. When coming to the fourth verse, “and there’s a hand my trusty fiere” (friend), each brother will extend his right hand of fellowship to the brother on his left, and his left hand to the brother on his right.

The meaning of these two items I have identified here. First, they are crossing their hearts in the sign of Fidelity then continuing to form the chain by the joining of our other hand thus uniting friendship, never to be broken. With small steps, they then inch forward to form a smaller, more intimate circle . . . bringing that friendship ever closer. As we sing it is permissible to slightly increase the tempo and a gentle tapping of feet, singing with tempered enthusiasm, the final chorus.

When I was eight years old my father allowed me to stay up late to welcome the New Year. I did not realize my father had, at that time, introduced me to the world of ritual.



Note: As a special request, we Scots ask that the word “syne” be pronounced properly. The correct pronunciation is the same as the English word “sign,” the word not starting with the letter z and spoken incorrectly as “zign.”



PHILALETES SOCIETY NEWS

SUMMARY OF THE SEMIANNUAL MEETING OF THE PHILALETES SOCIETY HELD AT SAN FRANCISCO, CALIFORNIA AUGUST 26, 2011

The meeting was called to order at 10 a.m. by President Terry Tilton in the boardroom of the San Francisco Valley of the Scottish Rite. President Tilton offered the invocation.

The Executive Board expressed its thanks to the San Francisco Scottish Rite for the use of their building, both for our meeting and for our symposium with the Phylaxis Society.

The August 17 death of our prior editor, Nelson King, FPS, was noted.

Minutes from the annual meeting of The Philaletes Society in Alexandria, Virginia, at the Hilton Alexandria Mark Center we approved as written and distributed. (Special thanks to Brother John Cooper for taking the minutes of the meeting in the absence of Brother Ed Halpaus, Executive Secretary, who was unable to attend the annual meeting.)

The method of distributing the minutes was discussed, and it was determined that the best and most cost-effective method would be to distribute the full minutes by email through the Society's e-news, with a hard copy of the minutes available by regular mail to those members who request it, and to publish an abbreviated version in the *Philaletes* magazine. This procedure was moved by John Cooper and seconded by Ed Halpaus. Brother Shawn will abbreviate the minutes to a condensed version for publication in *Philaletes*.

The financial Report was given by Brother Erastus Allen with the use of handouts, which are quite extensive and available by email.

Our investments have lost about 1% in the last quarter due to the market volatility thanks to the mix we have

of stocks and bonds. John Cooper asked if the society is taking any regular distribution from the Life Membership fund. The answer was no, only as thought necessary by our Business Manager. Brother John suggested that the board consider a regular distribution from the Life Membership fund to the general fund; and also to review the society's investment policy—this was agreed to by the Board.

Brother John Cooper moved to ask the Treasurer to develop and print an investment distribution plan for distribution from the Life Membership fund to the general fund. Motion seconded and passed.

It was suggested by Brother John Cooper that the policy of the dues being due by February 28 of each year be discussed at an upcoming monthly board meeting. Our fiscal year runs from January 1 to December 31—our annual meeting is usually held prior to February 28.

Our 2012 budget needs to be prepared prior to our annual meeting, which will be in Atlanta on February 17, 2012. It was noted that the Treasurer's year-end quarterly report would give us a true picture of our membership, and investment numbers. So far, our net membership growth has increased by 64 members.

Our book *Fiat Lux* was discussed—there are about 500 copies remaining. These will be given to new members and sold to others until they are gone. Our Editor with the assistance of Brother Rex Hutchens will investigate the possibility of having the book in a PDF format for distribution to new members and members after the hard copy books are depleted.

Brother Terry Tilton asked Brother Shawn Eyer to produce a proposal on a second book—a compendium

of quality articles and literature award articles from the *Philalethes*, which could be produced as a second volume for our membership (new and existing) as well as for sale to others. The proposal will address both hardcover and paperback options.

Brother Rex offered that he has a book in the works that might be of interest to the Society.

Shawn is working on major changes to the website, i.e. a Fellows directory, and a section to securely purchase past issues of the *Philalethes* magazine. Suggested price will be \$15 for 6 issues postpaid for domestic delivery. A higher price will be required for international shipments.

It was decided that Brother Ed Halpaus should have a teleconference with the moderators of our *Philalethes* Yahoo Group to discuss moderation of the list and to be firm on our policy against personal attacks aimed at fellow Masons.

Brother Ron Martin submitted his letter of resignation from the Executive Board, dated August 21. With regret, the Board accepted his resignation. Ed was asked to contact Brother Ron Martin to get ownership of the Yahoo Group for the society's Executive Board.

Since Brother Ron was the 1st Vice President his resignation leaves us in the position of not having someone to stand for election as President of the Society at the next election. Normally the 2nd Vice President would move up, but that is not possible for Brother John L. Cooper, as it would create a conflict regarding time and effort with his duties as a Grand Lodge officer in the progressive line of the Grand Lodge of California.

The portable *Philalethes* banner that Brother Shawn had made up for the Society was displayed and met with general design approval. Two more will be ordered so that we have one in the Southwest and Midwest areas of the country. Our original display will remain in the Eastern section of the country for the time being and will be in the custody of Brother Erastus Allen.

It was decided to have the nominations committee make suggestions to the Board as to the offices that are open and/or may become open. President Tilton

will ask Brother S. Brent Morris and his committee to come up with names for the offices of 1st Vice President, Member-at-Large and Executive Secretary.

Brother Harold Davidson was not in attendance at our meeting, but since he has said that he can see the day that he will retire as the society's Librarian, the subject of his replacement came up. No decision in that regard was pressed for or reached at this meeting.

Likewise the subject of the Editor's contract was briefly discussed, with no real particulars reached, except that a 3-year term is likely to be an agreed-upon length for the contract. Further discussions will follow at our monthly meetings with the final resolution of the contract to be at the Annual Meeting in Atlanta in February 2012.

The Board confirmed the Fellows' nomination of three new Fellows: Rex Hutchens, John L. Cooper III, and Shawn Eyer.

The Board voted to extend life membership to the editor, in token of appreciation for his efforts.

The Fellows' recommendation to award the Certificate of Literature to Brother Tom Worrell, M.P.S., was approved.

The subject of the Annual Meeting at the Conference of Grand Masters in North America was discussed. Brother John Cooper will be working with the hotel for a Friday night event. The Society may provide a hospitality room—this is yet to be determined.

It is thought that some of our officers will also be at Masonic Week, as just one week later is the Conference of Grand Masters and our Annual Meeting, etc.

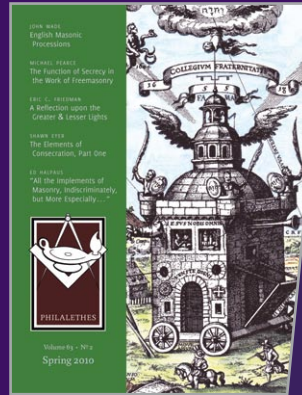
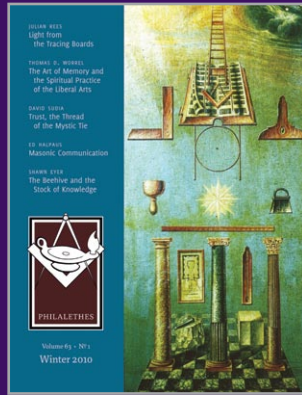
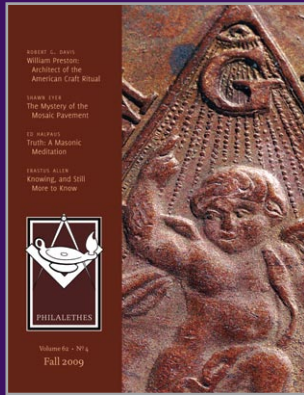
Our 2012 Semiannual Meeting may be held somewhere in New England—the date is yet to be determined.

We are investigating appropriate speakers for both the Annual Meeting and Masonic Week.

Brother John Cooper described some proposed bylaws changes and updates. They will be printed in the Winter 2012 magazine, and posted to our e-news system for review of the membership prior to the vote at the Annual Meeting.

The Semiannual Meeting was adjourned at 5:30 p.m., with peace and harmony prevailing.

Discover the New Philaethes!



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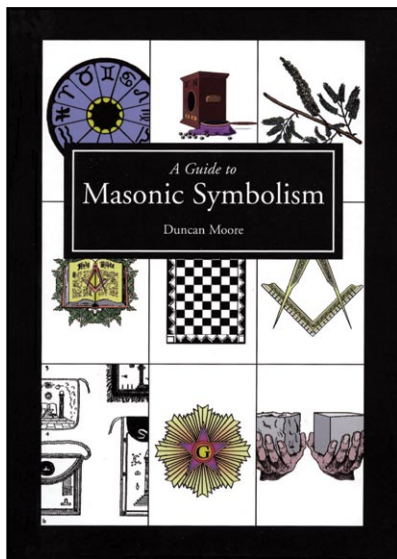
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In Review



A Guide to Masonic Symbolism

DUNCAN MOORE

Lewis Masonic, 2008

ISBN 978-0853182948

208 pages, \$27.95 USA

When I first received this book, I was expecting something like classic text, *The Craft and Its Symbols* by Allen E. Roberts, F P S, reformulated for Emulation ritual that is predominant in England. It seems this is what Bro.: Duncan Moore attempted to do, but he fell short. Bro.: Roberts' book does such a concise, clear job of getting its information across that I would recommend it to any newly-made Mason to help him get acquainted with the symbolism of the Blue Lodge. Bro.: Moore's book, on the other hand, has flaws so numerous that I'd hesitate to do the same with it.

A Guide to Masonic Symbolism starts with a look at the history of symbols and symbolism by examining a

number of ancient cultures, traditions, and organizations. His findings, however, leave something to be desired. For instance, after musing that our rituals base their concept of Deity on Thoth, the Egyptian god of writing and knowledge, he claims that some of our symbols refer to Egyptian sun worship before leaping into ties with Mozart's *The Magic Flute*. But it doesn't stop there, because each of the traditions he discusses is somehow directly linked to the Craft in his eyes, including the Essenes, the Knights Templar, and the Pythagoreans. Maddeningly, he provides a handful of footnotes, but never where it matters.

There is plenty of good information offered in the book, though, and when Bro.: Moore expounds about specific symbols, he frequently has helpful things to say. It is unfortunate that the good is mixed so frequently with the bad. In his discussion on white gloves, for example, he gives two pages of essentially unrelated information before finally concluding, "Having said all of this, any additional symbolism, older than signifying purity and innocence, would now appear to be lost."

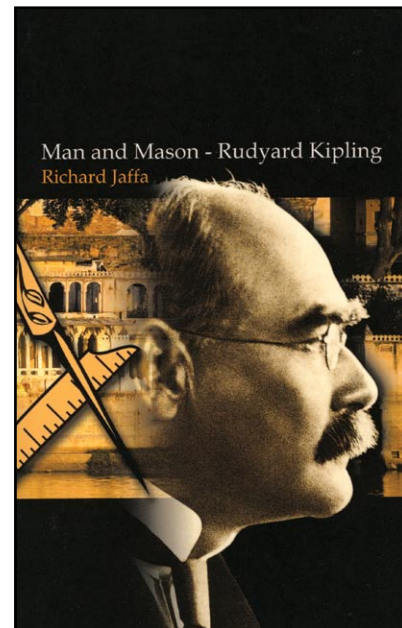
The format of the book is uneven. It is as if the author's approach changed about halfway through his work, but a subsequent edit was never forthcoming to help the first half catch up. The chapter on the form of the lodge room offers an impressive library of symbols with plenty of great information. However, the book then descends into a commentary on the three degrees that includes many questionable interpretations and claims. For example, in discussing the Point within a Circle, Bro.: Moore says that this is "based on the Divine or Golden Proportion"—yet there is no explanation how that could be. The book also suffers from long, unabridged quotes from other sources. For instance, the chapter on the third degree contains a five-page quote from a specific lodge's ritual in place of a discussion of that degree's lecture. For me, that made for a difficult, disjointed read.

Another indication that the book could have used additional editorial time is the number of glaring inconsistencies. Early on, Bro.: Moore writes, “Some regard the Bible . . . as a series of allegories. Others believe in its literal truth. This is not the place to consider that argument.” But several chapters later we read his argument in favor of a literal interpretation of the story of Joshua’s miracle at Gibeon, where the sun stood still in the sky through divine intervention—a story related in British Masonic ritual. “Did the Earth . . . really stop [revolving] for a period of time?” he asks. After recounting (but not citing) a number of ancient legends, the author claims that “Science also confirms that one full day is missing from astronomical calculations at this time.” But there is no supporting documentation for this.

On the other hand, after spending the bulk of a chapter attempting to link Freemasonry to ancient Egyptian and Greek mysteries, rosicrucianism, and kabbalah, Moore quotes disappointingly from Albert Pike on the meaning of the star-decked canopy. “So this,” he comments, “looks like another example of our not helping ourselves by allowing Masonry to appear to be connected with clairvoyance and the occult, which we are not.” A reader may find these inconsistencies distracting at times.

To be clear, I did learn some new things about the symbolism of English Masonry from this book. And it should always be noted that the field of symbolism is fraught with a level of complexity and subjectivity which can present challenges to every author. On balance, however, some of this publisher’s other offerings—such as Colin Dyer’s unrivaled *Symbolism in Craft Freemasonry*—remain better ways to explore the subject.

Reviewed by Erik L. Arneson, M P S



Man and Mason—Rudyard Kipling

RICHARD JAFFA

Authorhouse, 2011

ISBN 978-1-4567-8134-7

280 pages, \$20 USA

Ever since our original 40 Charter Fellows were selected, the Philaethes Society has been proud of its association with Bro.: Rudyard Kipling, F P S. Kipling was one of the most valued authors of the twentieth century, a creator of exotic and resonant short stories and novels and a poet of no little depth.

A recent trend has been to minimize the relevancy of Masonic membership for historical figures who lack extensive lodge attendance records, and Kipling has sometimes been so characterized. In *Man and Mason—Rudyard Kipling, W.: Bro.:* Richard Jaffa, M P S, takes us on a journey into Kipling’s life, with a special emphasis upon Freemasonry, showing how the Craft occupied a significant place in the writer’s imagination and may be reasonably seen as having supplied formative experiences that shaped Kipling’s value system and overall philosophy.

While the book is not primarily a biography, Jaffa provides enough biographical detail to make the reader aware of the major contours of Kipling's life. We read about Kipling's very difficult childhood, which caused him to take refuge in books. In one of the stories he read as a youngster, a man exploring Africa encounters a lion who befriends him after offering a Masonic sign. This memory stayed with Kipling, and when he was 32 years old, he even sought help to relocate the tale. (He was unable to find it, but a Kipling scholar has since identified it, as Jaffa relates.)

Kipling, as is well-known, became a Mason when he was 20 years old, receiving the first degree on April 5, 1886, in Lodge Hope and Perseverance N^o 782 at Lahore. Today Lahore is within Pakistan's borders, where the Craft has been illegal since 1972, but in Kipling's day the Punjab belonged to British India and Freemasonry was popular and growing. Bro.: Jaffa describes this period in very engaging detail, showing how Kipling's lodge was a center of activity for some of the Lahore's most prominent men. Young Kipling was a devoted member, serving as Secretary and Charity Steward. Moreover, he was intellectually interested in the traditions of the lodge. Shortly after joining, he "got the Father [probably the most learned Past Master] to advise me in decorating the bare walls of the Masonic Hall with hangings after the prescription of King Solomon's Temple." We soon learn that Kipling was even engaged in Masonic research, preparing two papers that were given in the lodge: "The Origins of the Craft First Degree" and "Popular Views on Freemasonry." (Both are lost.) During his time in India, he was also initiated into the Mark Master and Ark Mariner degrees.

As Kipling's first career as a newspaper editor developed, he was moved to Allahabad at the end of 1887. Bro.: Jaffa relates that while Kipling joined Lodge Independence with Philanthropy there, his

membership was short. His critical and commercial success as a writer of short stories empowered Kipling to resign his editorship and to begin his dream of traveling the world. He left India in 1888.

Kipling's fame was so great, and his desire for privacy and solitude so strong, that he rarely attended lodge after 1888. While some have interpreted this to suggest that Kipling lost interest in Freemasonry, Jaffa's book is devoted to detailing the ongoing role that the Craft played in Kipling's life, writings and personal philosophy. He was, as Jaffa says, "absorbed in the search for spiritual significance and order in the universe." Kipling often referred to a personal code of conduct he called *the Law*, "part philosophy, part quasi-religion, part morality and part authority, but the moral element dovetails with much of Masonic philosophy."

The book includes sections describing the point of Masonic interest and influence in Kipling's early stories (such as "The Man Who Would Be King"), his novel *Kim*, the short stories in *Debts and Credits*, and other writings. A chapter is devoted to Kipling's poetry, exploring the background of certain Masonic favorites. For example, "The Mother-Lodge"—which Jaffa reveals was written one morning in 1894 during a visit by Sir Arthur Conan Doyle (who, incidentally, had just become a Mason the year prior). And how interesting to learn from Kipling's correspondence that the work known as "My New-Cut Ashlar" was actually more properly titled, "Twilight in the Abbey: The Prayer of the Mark Master Mason."

Bro.: Jaffa is careful to detail Kipling's later Masonic interactions, most of which were conducted at a distance. Examples include his membership in the Quatuor Coronati Correspondence Circle and the Philaethes Society, and his founding member status in a number of lodges and honorary membership in others. Also included are recent discoveries such as the gift of a gavel carved from Jerusalem stone

that Kipling made to Grand River Lodge N^o 151 in Kitchener, Ontario (recently authenticated).

If this book can be found lacking in any particular feature, it must be said that the index is too thin for readers like me who want to quickly relocate references within the text. A valuable book like this always benefits from a solid index.

There is also a slight inaccuracy in the book concerning Kipling's connection to our Society, which for the convenience of Masonic scholars can be corrected in this review. Bro.: Jaffa says that Kipling "also joined the American equivalent of Quatuor Coronati, the Philalethes Society, of which he was a founding member in 1928." One can understand the confusion, since few know that the original 40 Fellows were nominated not at the 1928 founding (which was a rather casual agreement to form a research society), but in 1931. Society records offer some detail here: "In a letter bearing the date of January 12, 1932, [Kipling] wrote the secretary of the Society

[Cyrus Field Willard], which had already elected him, that he was happy to accept the honor tendered him and begged that his thanks be conveyed to the brethren. It was a brief and sincere note, its simplicity evidencing the greatness of the writer whose name is known wherever Freemasons congregate." Sadly, the letter itself has long been lost. And Bro.: Jaffa is hardly to be faulted for not discovering the relatively obscure details of Kipling's early association with the Philalethes Society. It is simply another example of how elusive Kipling's Masonic involvement can be to the researcher.

In all, *Man and Mason*—Rudyard Kipling is a pleasant read, its narrative derived from research of impressive breadth and enlivened by Bro.: Jaffa's obvious affection for the topic. Those interested to obtain the work may do so through the usual channels, or by visiting <http://richardjaffa.com>.

Reviewed by Shawn Eyer, F P S

BETWEEN HEAVEN & EARTH

continued from page 162

The path toward more light needs to be supported by both worldly and divine knowledge, both of which are needed to create and find order.

Order is the mark of a Mason. To achieve order, the lodge—and each of the lodge's brethren—must become a kind of bridge between worldly and divine knowledge. Masonry uses worldly tools, such as geometry and science, for the more noble and glorious purpose to gain more understanding of moral truth and the divine order. The Fellow Craft, standing on the winding flight of stairs, finds himself between heaven and earth—looking for more light and more light greater still.

NOTES

1. De Trinitate 7.4.
2. Colin Dyer, *William Preston and His Work* (Shepperton, UK: Lewis Masonic, 1987), 251.
3. William Preston, *Illustrations of Masonry*, 2nd ed. (London: J. Wilkie, 1775), 67.
4. Carl H. Claudy, *Foreign Countries* (Washington, D.C.: Masonic Service Association, 1925), 69–70.
5. Preston, *Illustrations of Masonry* (1775), 19–20.

Charles G. Reigner FPS

1888 – 1982



W.:Bro.: Charles G. Reigner devoted his early years to the attainment of a strong liberal arts education, and later enjoyed a highly successful career in the publishing industry. He was brought to light in 1934 at Concordia Lodge N^o 13 in Baltimore. In 1940, he became the Worshipful Master there. Bro.: Reigner was prolific and contributed many articles to Masonic publications through the years, including *Philalethes*. In 1948, he was named a Fellow of the Philalethes Society, and he was inducted into the Society of Blue Friars in 1957. He served as President of the Philalethes Society from 1964 to 1966. He authored *The Meaning and Mission of Masonry*, a small collection of essays which was sent to all of our members as a bonus book in 1966. Bro.: Reigner passed away June 10, 1982, at 93 years of age.

ONE OF THE PURPOSES of Freemasonry surely is to give Freemasons a “lift”—a vision—which will give color and vitality and meaning and significance to life. The basic purpose of the Philalethes Society, as set out in its Constitution, is “to provide a universal center and bond of union for Freemasons who desire to pursue the study of Freemasonry, receive Light, and dispense Light.”

Freemasonry is intended to appeal to the thinking man. There are some men who . . . never become Freemasons in the sense of desiring “to pursue the study of Freemasonry, receive Light, and dispense Light.”

Thinking implies having something to think about. Nobody thinks in a vacuum. The ritual of Freemasonry is the barest kind of outline. To fill in that outline, a man who is resolved to become a real Freemason has to do some reading of what thoughtful Freemasons have written about Freemasonry. He needs also to do some thinking for himself about its symbols and its allegories.

There are, of course, some meanings of some symbols in Freemasonry that are obvious on their surface. There are other symbols which appeal to one Freemason in one way; to another Freemason in a different way. When, therefore, we read different interpretations of a Masonic symbol, we shall do well to weigh those interpretations by our own thinking. One of the glories of Freemasonry is just this freedom of self-interpretation, governed, of course, by a sound knowledge of the whole tenor of the teachings of the Art.

We cannot too often remind ourselves that Freemasonry puts its emphasis on the spiritual nature of man. The Fact of God is the controlling element in every Masonic Lodge of every degree.

CHARLES GOTTSALL REIGNER

1955

The Philalethes Society
800 South 15th Street, # 1803
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Entering the San Francisco Scottish Rite Temple, one is immediately welcomed by a 40 foot wide, 7 foot tall mural depicting several ages of Masonic legend. This striking work of art, was produced in 1964 by California artist Millard Sheets (1907–1989). The central portion of the mural depicts the Persian ruler Darius listening to the Israeli king Zerubbabel as he proposes rebuilding the Jerusalem Temple. Sheets, who was not a Freemason, designed many other interior and exterior features of the building. He worked closely with members of the fraternity to ensure that his imagery was evocative of the rich traditions of the Ancient and Accepted Scottish Rite.

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