The Florida Lodge of Research No. 999 was established on December 14, 1973 as a fully chartered subordinate lodge of The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Florida.
STATEMENT OF PURPOSE

The Florida Lodge of Research No. 999 is formed for the purpose of promoting, encouraging, conducting and fostering Masonic research and study for the purpose of spreading Masonic light and knowledge.

CALL FOR ARTICLES

The Florida Lodge of Research No. 999 is member driven and needs member participation in the form of research articles. Members who desire to submit an article for publication should send their articles via email attachment to the Chair of the Editorial Committee:

Bro. David Felty at editor@flor999.org or mystical@mindspring.com or by U.S mail to:
6130 Glentree Lane, Lake Worth, FL 33463.

FLORIDA LODGE OF RESEARCH No. 999
UPCOMING MEETINGS

December 1, 2018
Northside Lodge No.283 (St. Petersburg, FL) - 1 p.m. meeting

January 12, 2019
Northside Lodge No.283 (St. Petersburg, FL) - 1 p.m. meeting (INSTALLATION)
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PAST MASTERS
OF THE FLORIDA LODGE OF RESEARCH NO. 999

1973 J. Roy Crowder, P.G.M.
1974 J. Roy Crowder, P.G.M.
1975 Harvey B. Eddy, P.G.M.
1976 George Levene
1977 Robert E. Prest
1978 Bradley R. Pruitt
1979 Belton E. Jennings*
1979 H. Clay Bailey, III
1980 T. Frank Trowell
1981 James P. Trowell
1982 Charles B. Finney
1983 C. Allen Pattison
1984 Ernesto Fuste
1985 Robert E. Fussell
1986 Hugh F. Moore
1987 L. Peck Perkins
1988 Clyde Lonicker
1989 Theodore H. Carpenter
1990 William R. Taylor
1991 Glenn G. Gomez
1992 Clarence N. Gruber
1993 Thomas H. Adams*
1993 S. Donald Zolonz
1994 Maurice Dalton, Jr.
1995 Daniel E. Dale
1996 L. Richard Kasten
1997 L. Richard Kasten
1998 Gerald L. Landon
1999 Franklin H. Mountcastle
2000 Ormond Van Arsdall
2001 Gennaro Lume
2002 Luther Bodiford, III
2003 Keith W. Dean, P.G.M.
2004 Dean F. Harwood
2005 Don Harwood
2006 George Young
2007 Bob Ramieh
2008 Milledge Murphey
2009 Don Shearer
2010 John Wermann
2011 Harry Klaus
2012 Henry Jehan
2013 Robbie Robertson
2014 Richard S. Agster
2015 Richard S. Agster
2016 Eric B. West*
2017 Arthur J. Ahrens III

*Posthumously
Florida Lodge of Research No. 999
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Secretary
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Junior Steward
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Chaplain
Bro. David Nando Felty
E-mail: chaplain@flor999.org

Musician
E-mail: musician@flor999.org

Florida Lodge of Research
Meeting at Boynton Lodge No.236
Greetings My Brothers

On behalf of our Worshipful Master, W:. Mike Sever, I wish to thank you for all of your years of service to Masonry more especially for your support of the Florida Lodge of Research.

As you may or may not know the FLOR has been working hard for you for the past couple of years. We are again publishing our magazine “Further Light” after it had been dormant for several years. The quality of our publication has improved 100-fold. The quality improvement is due to the outstanding leadership of our officers, quality of the articles we have received for publication, and most importantly our editorial staff headed up by Brother David Felty who is doing the lion’s share of the work. He has even instituted several different styles of our “Further Light” publications. Most contain scholarly papers; however, we also publish papers of special interest to our members such as our Brothers’ personal experiences in Masonry.

We hold our meetings around the state. You should have just received a communication with minutes from our most recent meeting held in Boynton Beach Lodge. Even our Most Worshipful Grand Master was in attendance and participated in our discussions. If you were unable to attend you missed a good meeting. (Any Lodge wishing to host a meeting of the FLOR let me know and I will pass it on)

The FLOR has something to offer all Masons in Florida. We have plans to grow and expand our services, our publications, our meeting venues and more.

Our dues are just $20.00 per year one of the best bargains in town! Your dues for 2018 are now past due and we earnestly request your continued support...please forward your dues to:

John F. Wermann
5371 Kent Road
Venice, Florida 34293

Any questions or suggestions, just give me a call 941-492-2284 (my home phone). It is never an inconvenience to help a Brother!
In this Issue of Further Light
David Felty, Editor

One thing you can always count on, when it comes to Further Light, is that our articles are diverse! We always manage to cover a wide variety of themes and topics!

In Issue Four of our New Series, we will be going to the circus--"The Greatest Show On Earth"-- and dealing with the courts of the state of Florida. (Some say they resemble each other!) There will be witches, magicians, demons and Knights Templar; kings, warriors and lovers; adolescent boys, mature men and football-watching couch-potato type "guys"; Pike and Peck; Mackey and MacNulty!

Let's try to unscramble some of this.

Did you know five Ringling Brothers and their Father were all members of the same Masonic Lodge? Rick Terry tells us the story of one particular evening in 1891, when all six of them were in town and sitting in the various chairs of their home lodge. Special aprons were made for the occasion. But they were lost; and then they were found.

James E. Moore shares with us several cases, stretching back into the 19th Century, in which Masonry was directly mentioned in Florida Supreme Court documents--mostly property disputes. Not only were "regular" Masons mentioned, but Prince Hall Masons, Knights of Pythias, and a tongue-in-cheek high school fraternity calling themselves the "Satan Fraternity"! That last group was ruled illegitimate and was banned from the Dade County public school system.

Oscar Patterson takes on the Medieval version of a topic that we hear mentioned every single day in news reports concerning special investigations going on in Our Nation's Capital: "witch hunts"! He focuses upon charges against the Knights Templar. As Bro. Patterson sees it, the picture was not a pretty one. There were many ways in which the Knights Templar gave offense to both church and state. Read the article for the details. Oversimplified: It is quite likely that they did pick up some heretical or at least heterodox beliefs during their travels, but they were not well educated and may not have known that their beliefs were suspect. They became wealthy, but their crudeness as commoners offended the wealthy who envied the Templar's money. Most fatal to their cause, they were losers, having failed to accomplish the purpose for which they were created. Patterson summarizes: "The Templars had lost more battles than they won--including that for Jerusalem." Or as one contemporary writer put it, the Templars "perished for having forgotten Jerusalem."

Yours truly (David Felty) theorizes that one of the major tasks of Freemasonry is to help us learn how to become men--because men need other men to teach them how to become men. Without initiation into the duties and challenges of manhood, a boy can never become a man. He only becomes a "guy"! I suggest that we have too many "guys" these days. We need more men. Freemasonry can help.

Scott Schwartzberg reflects upon many different layers of meaning to be found in the symbolism of the York Rite. We discover how the four veils of Royal Arch Masonry represent the four points of the compass, the four principle tribes of Israel, the four primary forms of life, and the four Gospels.
I am a Mason who grew up in Connecticut and is now a resident of Florida. As a youngster in Connecticut, I had the honor of performing in one of the annual PT Barnum Festivals. My sister and I performed a trampoline act—on a moving float! The PT Barnum Circus was purchased by The Ringling Brothers Circus in 1906. In 1919 they combined. Although this most famous of all American circuses closed in 2017, after a total of 146 years, the annual PT Barnum Festival is still going strong in Bridgeport, CT.

Most residents of Florida know that the performing troops of “The Ringling Bros. and Barnum & Bailey Circus” aka “The Greatest Show on Earth” spent their winters in Florida. Other facts about the Ringling family may not be common knowledge.

The original Ringling Bros. Circus was opened in 1884 by the sons of August Rüngling, a German immigrant. The Circus was the brainchild of Albert Ringling and his brother John, who were instrumental in leading the way to the formation of the Circus. While they are widely known for their involvement in the circus, a lesser known fact is that the five brothers and their father were all Master Masons.

All of the Ringlings listed below were raised to Sublime degree of Master Mason in the Baraboo Lodge #34 F. & A.M., in Baraboo, Wisconsin.

Alfred T. (Alf) Ringling: Born Nov. 6, 1861 Died Oct 21, 1919 was raised on January 22, 1890; John Nicholas: Born May 31, 1866, Died December 2, 1936 was raised on March 1, 1890; Albert Charles: Born 1852 Died 1916 was raised on March 29, 1890; Charles Edward: Born 1866 Died 1926 was raised on April 9, 1890; William H Otto: Born 1858 Died 1911 was raised on April 9, 1890; August George: Born July 20, 1854 Died Dec 18, 1907 was raised on February 4, 1890; Henry William George: Born 1868 Died 1918 was raised on March 18, 1890; August, father Ringling himself: Born 1829 Died August 19, 1898 joined the Craft on February 4, 1890.

Jan 21, 1891 was a very special night in the history of Baraboo Lodge. It involved the ceremonial regalia that was worn at that stated meeting. It was a rare occasion that the six Ringlings were in Baraboo, Wisconsin at the same time. The lodge at that time met in a rented hall on the second floor of a building in downtown Baraboo, Wisconsin. During that time in history the members either walked, rode horseback or rode in a horse drawn carriage. Because of this special meeting, the Temple was full that night. The minutes of this meeting show that the regular officers opened the lodge but then the following Chairs were filled by “WM: Alfred T. Ringling, SW: August Ringling, JW: Albert Ringling, SD: Charles Ringling, JD: William Otto Ringling, SS: Henry Ringling”. With the famous family sitting in these Chairs, special aprons which had been made for the occasion were presented to each of them.
Each apron was made of lambskin with the best blue velvet border and embroidered with silver thread and tassels. The symbols of the Office or the Chair was embroidered on them and the back side of each named the Ringling brother, the Chair he sat in, the Lodge and the date presented. The lodge’s records state that "It is believed that the Costume Department of the Circus is responsible for making the aprons".

Over the years, the aprons have been passed along to several different people. Mrs. Ida Ringling, Henry Ringling's wife, presented them to Richard (Joe) Bennett, a boyhood friend of her grandson Henry Ringling III, (after he died due to an auto accident in 1961). Bennett also became friends with Ida and was a frequent visitor. After many years, a brother of Baraboo Lodge noticed that they were listed on E-Bay. After careful investigation, it was determined that, in fact, they were the original aprons and all six were there. A special thanks to the caring people over the past 127 years for maintaining the aprons in mint condition. The aprons were still in the original boxes and some even had the original protective tissue paper. Five Baraboo Masonic brothers Lee Hoppe, Merlin Zitzner, Dave Deppe, Skip Blake and Rick Lewison, along with others, made contributions for preservation of the aprons. The six aprons are in the possession of the Baraboo Lodge and "they are now proudly hung in the Baraboo Lodge Room for every Meeting".

Richard A. Terry Jr. is Junior Warden, Florida Lodge of Research No. 999, a member of Haines City Lodge No 219 and District 21 Masonic Education Chairman 2018-2019.

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2 Baraboo Lodge #34 F. & A.M. web Site https://34-wi.ourlodgepage.com/


4 https://ctfreemasons.net/2017/02/01/THE-6-LOST-APRONS/

5 Baraboo Lodge #34 F. & A. M. Secretary: Gerald Jackson Baraboo Lodge No 34 F. & A. M. was Chartered on 06/08/1852 by the Grand Lodge of Wisconsin, Baraboo Lodge No.34 F. & A.M., is a Masonic Lodge in Baraboo, Wisconsin. Baraboo No.34 is part of District No.008, Area No.4. The Lodge address: 108 - 2nd Avenue Baraboo, WI 53913. The Meetings are the 1st & 3rd Wed, 7:30 p.m. except July & August.
Since the formation of the Florida Supreme Court in 1845, cases, directly or indirectly involving Freemasonry, have been appealed to Florida’s High Court. Many members of the Supreme Court have been Brothers of the Craft but have not found it necessary to disqualify themselves in ruling on appeals that involved various broad aspect of fraternal business. However, it is most likely that if a specific lodge or dependant body was the subject matter of a case before the court where a Brother Justice held membership, the Jurist would have had to file a voluntary recusal. The following cases are examples of appeals that reached the Florida Supreme Court dealing with the Craft.

The earliest case to reach the Florida Supreme Court where Masonry was directly mentioned occurred in the 1882 appeal of W. J. Ward, et al., v. George W. Spivey, 18 Fla. 847. In 1866 Spivey had entered upon state lands and set about establishing homestead rights to the property. He and his wife planted an orange grove, built a home and otherwise improved the land. Spivey became concerned about the status of his title and went to Leesburg to make contact with the state agent to settle the title. The land agent did not appear in a timely manner, so Spivey ask a relative, W. L. Ward, to locate the land agent in order to complete the title arrangements. Ward made the contact, obtaining the title to the parcel in his own name. Ward told Spivey he had advanced $40.00 on the title and he could be paid later. Several years later Spivey tendered a young horse to satisfy the debt but Ward refused the offer.

After Spivey had been living on the land for over 12 years, he learned that his relative, Ward, was offering his property for sale to third parties. Spivey understood that M. W. Dozier was a prospective purchaser. The sworn testimony indicates that Dozier was ask by Spivey “as a Mason not to have anything to do” with the purchasing of the land. During a subsequent conversion, in the presence of a Mr. Cureton, Spivey stated to Dozier: “I asked you yesterday, as a Mason, not to buy this place, and you promised me you would not.” On appeal, the Supreme Court set aside the attempted transfer of title to Dozier, holding that Ward could not sale the property to Dozier as Ward was holding the title in trust for Spivey.

Crowther’s History of the Grand Lodge of Florida, Vol. 1, page 120, reports on the chartering of Leesburg Lodge No. 58 on January 15, 1868. Listed among the chartering members are Brother G. W. Spivey as Senior Deacon and Brother M. W. Dozier as Tyler. There is a difference between the spelling of the names in the Court proceedings and the list of the Lodge’s chartering members. Because Mr. Cureton had been present when the Masonic comments were made and he testified about the Masonic promise, it is assumed that he had ties to the Craft as well.

As a prerequisite for being initiated into a lodge of Scottish Rite Masons, a candidate was required to execute a last will and testament. During a 1926 Pensacola ceremony, William Charley Vickery filled out one of the regular printed will forms. At his death, the validity of the form found its way on appeal to the Florida Supreme Court. The appeal is reported as Vickery v. Vickery, 126 Fla. 294 (1936). The High Court sent the case back to the lower court to determine if an instrument executed “in a lodge room as a testamentary document forming part of the testator’s initiation into a secret order” supported the formalities of a will. The issue for the lower court to determine was whether the will was merely a ceremonial one, absent any real testamentary intent.
Hillsborough Lodge Association was a Florida non-profit corporation formed for the purpose of taking title to real estate in order to erect a Masonic Lodge building in Tampa. The Association procured a 1928 loan from Acacia Mutual Life with the agreement that the Masons would monthly deposit the sum of $750.00 to pay the debt. The deposits were to be made with the Citizens Bank & Trust Company of Tampa who, by written agreement, would in turn remit monthly payments to Acacia.

The 1929 Great Depression covered the nation as a smelly wet blanket. Banks failed. Among those failures was the Citizens Bank. At the date the Bank was placed in the hands of a receiver, the Masonic Association had $3750.00 on deposit in the designated account. The Bank’s Liquidator refused to apply the money for the payment of the Acacia loan. The case was appealed to the Supreme Court on the sole question as to whether or not the Masonic deposit account was a special deposit constituting a preferred claim. If it was a preferred claim account, the moneys must be applied according to the contractual agreement and paid on the Masonic mortgage. On the reverse side, if the account was a general deposit, it would have to be distributed as other general claims. Chief Judge Rivers Buford, a Brother, wrote the opinion ruling that the Masonic deposit was a special trust account and not subject to distribution to the general creditors. This opinion required the Liquidator to use the funds to reduce the mortgage with Acacia, saving the Masonic building from foreclosure.

During the early part of the 20th Century, several African Americans were involved in litigation before the Supreme Court, as they asserted their right to be included on jury panels. As evidence of their status in Duval County, testimony was offered in a 1913 case that indicated “(the Negroes) also have a number of fraternal orders. The Masons own a piece of property on the corner of Duval and Broad Sts., the lot is worth quite $50,000 and they have in course of construction a Temple at the cost of $100,000, they also have property on Florida Ave., worth about $40,000.” Bonaparte v. State, 65 Fla. 287 (1913). The value of these Masonic buildings and lands demonstrate substantial fraternal investments in a period before World War I.

In 1920, Dennis Taylor brought an appeal before the Supreme Court that established a principle of law which had future application to all state fraternities, including the Grand Lodge of Florida, Free and Accepted Masons. Taylor was an initiated member of J.C. Gibbs Lodge No. 13, Knights of Pythias, Jacksonville, a black fraternity. Taylor claimed that he had been wrongfully expelled from his fraternal membership. This expulsion caused him, it was alleged, damage to his good name, loss of ownership in lodge property and revocation of his insurance entitlements. At the trial court, Taylor won a verdict in the amount of $5000 in damages. Pythias' Grand Lodge appealed to the Supreme Court. The Court’s ruling, when it reversed the damage claim, set Florida’s legal standards for all state fraternal organizations.

The Court held that no legal action could arise in favor of a member of a voluntary beneficial society because such member is expelled from fraternal membership if the proceedings were done in accordance with the rules and regulations of the lodge. Civil courts would take jurisdiction if property rights were involved but only under limited circumstances. Upon questions of policy, conditions and qualification of membership and internal matter, the fraternity was the sole and exclusive judge. A rule or by-law of a voluntary organization, which requires fraternal members to seek redress in the tribunals of the order before appealing to the civil courts, is not void as an attempt to oust the civil courts of their jurisdiction. If a member does seek redress within the regulation of the order and fails, he could seek court review. However, the court review would not be on the merits of the case, but restricted to the fraternity’s application of its rule proceedings that resulted in expulsion. Knights of Pythias v. Taylor, 79 Fla. 441 (1920) Thereafter, any Mason or other society member being expelled by any fraternal Grand...
Lodge would have to proceed through the regulation of the appropriate society digest before any legal action would be heard by a court of law. Once the case entered the court system, the sole issue to be determined was if the by-laws had been correctly followed.

A group of students attempted to organize a “Satan Fraternity” in the Dade County public school system. In 1943, the Florida legislature had passed a statute prohibiting such organizations in schools. The Satan Fraternity appealed to the Supreme Court contending the statute was unconstitutional because it deprived the members of their right of assembly and liberty of speech. The Court held the legislature had the right to declare such fraternities, sororities and secret societies as an obstruction to education. The Court noted: “It is at least far-fetched to contend that high school fraternities and sororities are on a parity with religious organizations and fraternal societies such as the Masons, Elks, Odd Fellows, and others. The Church and the Masons are much older than the State (of Florida) and fostered education long before the State did and have never been charged with acts inimical to it.” The Satans lost their claims and their attempts to align their organizations with Masonry’s precepts failed. Satan Fraternity v. Bd. of Education, 156 Fla. 222 (1945).

James E. Moore, Concord Lodge No.50, P.M; P.D.D.G.M. and P.P.

How many of these symbols can you identify and explain?
It is difficult in the twenty-first century to understand fully the magical ideas that permeated the
classical and Renaissance eras and carried over into the beginnings of the Enlightenment. Phenomena
which were accepted in those times included widespread, concerted beliefs in demons and witches,
who could use powers inherent in nature, but not monopolized by the Christian church, to influence and
subvert human behavior and, through the use of magic or *maleficia*, result in the destruction not only of
people but also of governments and even the church, itself. The “witchcraft craze” which arose in the
thirteenth century, was based, some would claim, upon the writings of no less a scholar than Thomas
Aquinas and was virulent throughout Europe. It is estimated that between 200,000 and 500,000 human
beings, about eighty-five percent of whom were women, were executed. In England, the last “witch”
burned at the stake was Alice Molland in 1684. Janet Horne suffered the same fate in Scotland in 1722.
The “witch craze” was not isolated to one region or even nation. It demonstrates that, when social and
political conditions are right, indefensible things can happen upon a truly massive scale.

The Protestants of Scotland and England were as willing to prosecute and burn witches as were the
Catholics of Poland, Germany, France, Holland or Switzerland. What is interesting is that the Catholic
nation with the blackest reputation for “burning at the stake”, Spain, was the least likely to use this form
of punishment for witches, reserving such punishment for heretics or those Jews who, after converting
to Christianity, were suspected of reverting to their former faith.

As quickly as the craze arose, it dwindled and, by the mid-seventeenth century had disappeared.
The social, political, and religious tensions that fueled the craze for three hundred years had abated.
Europe became more prosperous. The plague and other natural occurrences came less frequently and
with lesser virulence. The Wars of Religion ended, and national boundaries became more set. Above all,
what had been perceived as imminent threats to the Christian church and Christian world receded as
governments became more centralized and people more enlightened. The religious ideology that led
the witch hunts became conceived of as the anthesis to true Christianity. Reason began to influence the
minds of many people. The scientific revolution was coupled with advancements in medical care. The
concept the world was a rational, orderly place in which scientific law governed came to the forefront.

The end of punishments for consorting with demons was not the result of any new arguments being put
forth, but rather to overall rational objections which had originated as early as the mid-1500s. Religious
conflict had fanned these persecutions. *Malleus Maleficarum* or *Hammer of Witches* written by Heinrich
Kramer (Henricus Institoris) was the handbook. The academic case against such acts was impotent and
lacked leadership.

Scholarly, rational opposition to the belief in witchcraft was led by Johanne Weyer, Reginald Scot, and
Balthasar Bekker followed by Thomasius of Halle, Bacon, and Goethe with the final blow being stuck by
Descartes. The decrease in convictions and burnings for witchcraft was related to the legal difficulty of
proving a case, as the judicial system became more sophisticated and less controlled by archaic religious
zealotry. While some degree of acceptance of the existence of witches remained, they were perceived
of more as fakes and charlatans profiting on the gullibility of an ill-informed public. Accompanying this
rejection of witchcraft went a parallel rejection of demonology with the assertion that natural events
have natural causes. Nature was no longer supernatural but natural. Theologians, with a greater understanding of languages, returned to the Gospel accounts and began to suggest that belief in demons was pagan, not Christian. Belief in witches and demons and their powers was, in its time, a water-tight case. Nothing could counter the evidence and rebuttal could result in a charge of witchcraft of itself. There was no defense, no search for facts, no evidence, no plea bargains. The “witch” was presumed guilty—period. Typically, witchcraft charges arose from some type of personal misfortune, or in select cases, political and/or religious persecution.

The Order of the Poor Knights of the Temple of Solomon or Knights Templar seem to have fallen into this latter category. The clear majority of those accused of witchcraft were intellectually inferior individuals, generally illiterate and unable to understand the charges brought against them. They were commonly considered “dullards” or “stupid.” The Order had admitted into its ranks just such individuals. Men of the lowest knightly rank, most of whom could not read nor write, and who, at trial, were unable to explain Templar rituals. They spoke, predominately, French and had no knowledge of the language of the courts or the church—Latin. Their learned accusers were convinced that they were the devil’s agents and the more loudly they protested their innocence or lack of understanding, the more surely they were led to the stake.

Essential to magic and witchcraft are plots, secrets, concealment, and conspiracy. The witch was a social pariah feared by their clients. Even intellectuals and political leaders during the period lived in a world filled with magical powers of which they had no doubt. These powers were infinitely varied and so long as society thought it could contain such powers to humble or socially unacceptable groups, the practice tended to go unnoticed. When society, especially political and religious powers, began to feel threatened, the response was to defend through attack and destruction.

Philip IV or Philip the Fair was King of France from 1284 to 1315. The quarrel he had with Pope Boniface VII was of long-standing and focused on relations between the medieval Church and the state. Philip sent Guillaume de Nogaret to arrest Boniface and return him to France for trial. Boniface was freed by his supporters within days but died a few weeks later to be replaced by Pope Benedict XI. Philip refused to acknowledge any part in Boniface’s capture and, while Philip was soon removed from interdict, Nogaret remained an excommunicate. The file against Boniface had been completed prior to 1307, the year in which the Templars were arrested, with the most heinous charges being that he had conversed with demons, used their assistance, and worshiped them. Templars were among Boniface’s palace guard and were at his side when Philip’s troops captured Anagni. The trial of Boniface was, therefore, closely related to the trial of the Templars who were also accused of practicing witchcraft, communing with and worshiping demons, and, above all, conspiracy.

Boniface VIII and the Templars were presented as being deceiving, heretical sorcerers who were the enemy of both church and state. Both worked in secret and performed magical, heretical rituals. Such charges of magical powers became common in King Philip’s court around 1307. They appear to have originated from a small group of powerful courtiers and civil servants heavily involved in various money lending transactions. The fear of witchcraft continued rife during the pontificate of John XXII whose legal decisions incorporated witchcraft into the more heinous crime of heresy. John, though a good lawyer skilled in canon law and theologically well-educated, was also a good hater, as was Philip. Essentially, accusations of witchcraft when subsumed into heresy formed a supernatural attack which, when coupled with conspiracy, assured conviction and execution unless a confession was obtained, and repentance followed.
The Templars were accused not only of magic and witchcraft, but also of conspiracy to destroy the established order. On Friday, October 13, 1307, French agents arrested all known Templars in that nation. Initial reports were that about two thousand members of the Order were taken. However, it was later revealed that only fourteen knights were among the 138 Templars questioned by the Grand Inquisitor. Those interrogated by the Inquisition in Paris ranged in age from sixteen to eighty and included shepherds, carpenters, stewards, and farm workers. Seventeen were priests and another forty-one were either sergeants or serving brothers. The published confessions demonstrate ignorance, confusion, and multiple inconsistencies coupled with contradictions.

Basically, the charges were that the Templars denied Christ, God, the Virgin, and the Saints in a secret ceremony; engaged in sacrilegious acts on the Cross; were Sodomites; did not believe in the Sacraments; and that the Grand Master, not priests, absolved brothers from their sins. They were even accused of worshiping an idol named “Baphomet” or “Mahomet” with the implication being made that this practice was “picked up in the East” and the idol represented Muhammed. It was irrelevant that no such idol existed, and that Islam had an even stronger prohibition against images than did Catholicism.

Templar practices made their case almost impossible to defend. The Order met secretly and only at night. This, coupled with the natural aloofness of the knightly class and their segregation from the general population, had not made them particularly popular with the public. In Cyprus, their rule was marked by great severity. They were quickly and roundly hated by Cypriots by their harsh exactions and taxation. On Easter Day, 1192, the islanders attempted a general massacre of the knights which failed when the Templars attacked “sparing neither age nor sex”. Even though the rebellion was ended, they found Cyprus untenable and asked Richard I to take it back. He agreed. The Templars retired to Syria.

There was also the medieval mind-set that equated success in battle with God’s favor, and the Templars had lost more battles than they won—including that for Jerusalem. It was totally unacceptable that God’s warriors could be defeated and vanquished from the land. Defeat was, obviously, the result of moral weakness and sin. The Templar’s failure to retake the Holy Land from the infidels was clearly a reflection of God’s displeasure with their practices and had to be addressed by church and state authorities in Europe. Finally, the very nature of the men admitted into the order contributed to their demise in that they lacked the intelligence and knowledge necessary to defend against such charges, if any defense was possible, which is questionable. They were, as one witness at the English trials is quoted as saying: “stupid.”

The indictment against the Templars read “great scandal has been generated against the Order in the minds of important people, including those of kings and princes, and indeed among the whole Christian people.” Philip, very much a feudal king, was incensed at the disobedience of those he presumed to be his vassals. He was also influenced by a combination of greed and envy as well as his desire to free himself from Templar debt. The Templars originally created to protect Christian pilgrims in the Levant had morphed themselves into bankers and financiers as well as suppressors as in Cyprus. This precipitous slide from protectors of the weak and needy to financiers of the strong and powerful (coupled with issues of Biblical admonitions against usury) served to weaken the Templar’s position. There should be no doubt, however, that those who accused the Templars were in their own consciences and minds convinced that they fought for God against the Devil and their work.

Templars possessed no special wisdom; no magical practices; and never attempted to build a Temple of Wisdom based on secret teachings and esoteric writings. The forces that led to their demise were simple: mediocrity, failure, lack of nerve, and, ultimately, becoming superfluous. Their raison d’etre—
the Latin Kingdom—no longer existed. One contemporary writer noted that the “Temple perished for having forgotten Jerusalem.”

Is there a cautionary tale in the demise of the Templars? Possibly. Voltaire, a Freemason, wrote that the end of the Templars was caused by “the evil effects of a period of ignorance and barbarism.” And William Burke wrote “men have sometimes been led by degrees, sometimes hurried, into things of which, if they could have seen the whole together, they would never have permitted the most remote approach.” The claim of some form of continuity with the Templars and their secret knowledge led to government and public distrust of Freemasons in Europe and may have contributed to a similar distrust in America which resulted in George Washington coming out in support of the Society. In an analogous manner, the admission into Freemasonry of men ill prepared to understand its allegories, symbols, and rituals parallels the admission into the Order of men likewise ill equipped. Medieval Templars were ordinary men and strikingly so. They were ordinary in their outlook and in their vision for their society. They were common men representing common men. They were not uncommon, mystical visionaries. They possessed no special knowledge, and, in many cases, were less informed that others in the larger community.

Wolfgang Amadeus Mozart was initiated into Beneficence Lodge in Vienna, Austria on December 14, 1784 and became a Master Mason the next year. Mozart also attended True Concord Lodge which was considered the largest and most aristocratic in Vienna. His best-known opera, The Magic Flute, contains strong Masonic undertones. The opera gives a vision of a Temple of Reason. This form of world-wide harmony is basic to Freemasonry, but it was not among the ideals of medieval Templars. Neither is there a strong, powerful, secret leadership in Freemasonry as espoused in the secret society myth. The problem lay not in the Templars as originally conceived any more than it does in Freemasonry, but with propagandists and conspiracy theorists, often aided by ill-informed members, who espouse the scheme that the world can be changed miraculously and for the better by “performers of wonders” who possess “secret knowledge.”

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BIBLIOGRAPHY
From Boys to Men
David Felty

Girls know when they have become women. Nature provides a dramatic way of telling a girl when she has become a woman, and then other women teach her what it means to be a woman and how to do it.

Not so with boys. The journey “from boys to men” is surprisingly complex. While both boys and girls experience an unleashing of hormonal desires and the development of sexual characteristics during puberty, boys seem to be baffled about how to become men. They don’t seem to possess any built-in skill or knowledge as to how to achieve the task. They want to become men—desperately—and set out on a journey, a Quest, to achieve their manhood. Boys wander around searching for suitable men to emulate, men that they can “admire.” Boys need men to mentor them and initiate them into the community of men.

To what sort of men do boys turn for their models of manhood? The obvious answer is that they turn to those men they are aware of—both those with whom they are acquainted directly and the images of manhood they encounter through media—from stories around the campfire to videos on U-Tube.

These models of manhood may be positive or negative: fathers, uncles, big brothers, grandfathers, neighbors, teachers, clergy, coaches, gang leaders, drug dealers, pimps, bullies, wife-beaters, pedophiles, employers, drill sergeants, police, firefighters, characters from TV or movies or video games—the list is nearly endless. And it is a sad fact of life in our own time and culture that even those models of manhood we might most want to respect—such as family members, teachers, clergy, coaches, and police—may be turn out to be among the most pernicious and destructive.

There is a certain sort of banality, a form of under-achievement, which is common among males in our society: “men” who remain “boys” all of their lives. When a boy cannot find a suitable man (or men) to teach him how to become a man, he does not become a man. Instead, he becomes a “guy.” As far as I am concerned, the world—and American culture in particular—has too many guys. We need more men.

So how does a man know that he is a man? Perhaps that is too big a question. Here’s a question we all should be able to answer: How do we know ourselves to be Masons? There are many ways. The public tends to focus upon those matters we keep secret: certain signs, handshakes, passwords. These are important, but more important are the obligations which we voluntarily assume and practice. We receive what you might call personal and moral confirmation that we are Masons by having been tested successfully and expressing our willingness to be tested again. Finally, should we have any remaining doubts, we are acknowledged and accepted as Masons by our Brothers in the Craft.

We all know the saying that Freemasonry is “a peculiar system of morality, veiled in allegory, and illustrated by symbols” and the saying that Freemasonry “takes good men and make them better.” Similarly, I believe it could be said that Freemasonry is “a peculiar system of initiation, by which a man is taught by other men how be a man”—turning them, so to speak, from guys to men.

But what kind of men do we want to be? Reflecting upon what it was like to grow up male within the contradictory expectations of the years immediately after World War II, psychologist Sam Keen wrote:
Join the fraternity.
Get a letter in football, baseball, or basketball.
Screw a lot of girls.
Be tough; fight if anybody insults you or your girl.
Don’t show your feelings.
Drink lots of beer [pre-drug era].
(but also)
Be nice—don’t fight or drink.
Dress right—like everybody else: penny loafers, etc.
Get a good job, work hard and make a lot of money.
Get your own car.
Be well liked, popular.

My grandmother gave me a Bible with a note that said: “Read this every day, Big Boy—it will make you a real man.”

I felt I was probably destined to fail at being a man. I didn’t drink, smoke, or swear. …
The only thing that saved me from being a complete geek was that I had a car and a girlfriend, although the car was only a Model-A Ford and the girlfriend was not a cheerleader. [Keen 3-4]

Depending on jurisdiction, candidates for American Freemasonry must be 18 or 21 years old. Perhaps the masonic task of turning boys into men could be reserved for DeMolay. There is no doubt that DeMolay does a lot of work related to this developmental task. Yet it is also clear that our culture must find a way to respond to the phenomenon which could be called “extended adolescence” or “young adulthood,” lasting until age 30 or even later—a lengthening of the period of time needed to achieve psychological, sociological, and economic maturity. There are males in our culture who still have not achieved “manhood” who are in their 40s or 50s or 60s or beyond. Psychologists Robert Moore and Douglas Gillette chronicle examples of male roles in our society which reflect this phenomenon:

The drug dealer, the ducking and diving political leader, the wife beater, the chronically “crabby” boss, the “hot shot” junior executive, the unfaithful husband, the company “yes man,” the indifferent graduate school adviser, the “holier than thou” minister, the gang member, the father who can never find the time to attend his daughter’s school programs, the coach who ridicules his star athletes, the therapist who unconsciously attacks his client’s “shining” and seeks a kind of gray normalcy for them, the yuppie—all these men have something in common. They are boys pretending to be men. They got that way honestly, because nobody showed them what a mature man is like. Their kind of “manhood” is a pretense to manhood that goes largely undetected as such by most of us. We are continually mistaking this man’s controlling, threatening, and hostile behaviors for strength. In reality he is showing an underlying extreme vulnerability and weakness, the vulnerability of the wounded boy.

The devastating fact is that most men are fixated at an immature level of development. [Moore & Gillette 13]

Most people are familiar with the Feminist Movement of the 1960s. More accurately, 1960-1990 should be denominated “Second-Wave” feminism (distinct from “First-Wave” Women’s Suffrage Movement) and later developments identified as “Third Wave” beginning around 1991 (Anita Hill vs Clarence Thomas controversy) and “Fourth Wave” beginning around 2012 (social media).
One of the results of “Second Wave” feminism was the establishment of Women’s Studies programs at all major and most minor colleges and universities. Less familiar to the public is the Men’s Studies or Men’s Spirituality movement starting in the 1980s. I was a participant in this movement, especially when I was serving as an ecumenical campus minister at the University of Arizona (Tucson) in the 1980s. Only then, instead of joining the Masons, we went on Spirit Vision Quests—based upon the sweat lodge practices of Native Americans or the journeys of Biblical characters such as Abraham, Israel, Joseph, Elijah, and/or Jesus. But we never got our Men’s Studies departments! At best, most colleges and universities came to offer but one course on men’s psychology and/or spirituality—often, ironically, taught by a mostly female Women’s Studies faculty! Sometimes Men’s Studies is boiled down to a single lecture within an introductory Women’s Studies course.

Practically speaking, what are the groups or organizations to which boys (and guys) can turn in search of an initiation into manhood? I suspect that the three most chosen organizations are: gangs, football, and the military. There is a problem with these options. They only encompass a small part of what it means to be a man. All three of them are institutions for teaching the effective application of violence. Most men (I hope) would agree that learning how to “break things and kill people,” as General Colin Powell used to say, whether actual or symbolic, is not the only goal of manhood. Psychologists Moore and Gillette maintain that there are four mythical or allegorical archetypes which must be embraced by the mature male: King, Warrior, Magician, and Lover. The problem with gangs, football, and the military is that they only deal with the Warrior dimension of masculinity (plus a little bit of Kingship, but primarily in the sense of a “chain of command” and not necessarily the arts of servant-leadership).

In contrast, Freemasonry—especially when expanded to include its various charities and appendant bodies—offers all four: First, progressing through the chairs (and acquiring the servant-leadership of a King which it instills and requires). Second, the horror and destructiveness of violence is taught through the Hiram Myth, and the honor and valor of the Warrior are inculcated by the chivalric degrees of both Scottish and York Rites. Third, the working of the degrees and other esoterica (which are, basically, toned-down examples of mysticism and magic in the Neo-Platonic, Hermetic, and Kabbalistic traditions) expresses the spiritual or priestly dimension of the Magician—transforming us from lead into gold. Fourth, it may be argued that Freemasonry is deficient when it comes to the archetype of the Lover. Freemasonry does not offer the equivalent of a “Kama Sutra.” But it does teach the domestic duties of “hearth and home” and emphasizes the man as skillful provider (or co-provider these days), faithful spouse, and nurturing father. This might not sound like the most exciting of lovers, but I assure you that there are many women looking for a loving man with domestic virtues that they can love in return. After all, in a healthy marriage, what takes place “between the sheets” has a way of working itself out!

I am convinced that, on some conscious or unconscious level, most Freemasons have understood the Craft as providing them with an opportunity for learning what it means to be a man—and a good man at that!—through a series of spiritual experiences that constitute an initiation into manhood in all four of these distinct roles.

Turning to the classic masonic authors of former generations, I believe that it was W. L. Wilmshurst who best understood this initiatory meaning of Freemasonry:

Now if Masonry, with its solemn prayers, assurances and pledges, means anything, its true purpose is to promote that spiritual life and development of its members to a degree far in advance of what it accomplishes at present. Otherwise it remains but a social formality, while
its obligations and religious references are apt to lapse into profanity or even blasphemy. To prevent this there is needed a clear grasp of the fundamental purpose of an initiatory system and the reason for its existence, after which one can proceed more advantageously to understanding its degree and symbols in detail. For without such knowledge and understanding there can be no real power, no spiritual driving-force, behind our rites; and without that power ceremonies are but perfunctory, inefficacious formalities. Ceremonies were instituted originally to give an external form to an internal act; but where the internal power to perform such acts does not exist, a ceremony will avail nothing and achieve nothing. You can go on making nominal Masons by the thousand, but you will only be creating a large organization of men who remain as unenlightened in the mysteries as they always were. You cannot make a single real initiate, save, as our teaching indicates, by the help of God and the earnest intelligent cooperation of those qualified to assist to the Light a fellow-being who, from his heart and not merely from his lips, desires that Light, humbly confessing himself spiritually poor, worthless, immersed in darkness, and unable to find that Light elsewhere or by his own efforts. For real initiation means an expansion of consciousness from the human to the divine level. [Wilmshurst 14-15]

Especially note his statement: “Ceremonies were instituted originally to give an external form to an internal act.” This is a very thinly veiled restatement of the Church of England’s (Episcopal) definition of The Sacraments as “outward and visible signs of inward and spiritual grace.” [BCP 857]

It is my opinion that it is only because of neglect of The Sacraments (by most Protestants) and/or misunderstanding of The Sacraments (by some Catholic, Orthodox, and Ancient Churches) that the esoteric initiatory power of The Sacraments is not experienced by more Christians. Sometimes, this is what leads them to turn to Freemasonry or some other “New Age” movement to find the initiatory and transformational experience which their church has failed to provide. This failure of the churches does not have to happen, of course. The resources are there and they have always been there since the Day of Pentecost. To see what I mean, look at a copy of “The Rites of the Catholic Church” which restored ancient esoteric practices following Vatican II. Especially read the complete form for the “Christian Initiation of Adults” [Rites 40-106] which is filled with so much esoteric initiatory power as to make (and in ancient times did make) advocates of the Ancient Mystery Religions weep with envy.

Among recent masonic authors, I recommend Robert G. Davis’ “Understanding Manhood in America: Freemasonry’s Enduring Path to the Mature Masculine,” which offers a detailed examination of the evolution of our models for manhood throughout American history. He includes a set of seven pillars “which seem essential to supporting an ideal structure of manhood”:[Davis 116-127]

First Pillar -- adopt and carry with us a high self-esteem
Second Pillar -- become awakened to how we feel and what we really want in our lives
Third Pillar -- live responsibly
Fourth Pillar -- our personal and public lives be guided by integrity
Fifth Pillar -- take charge of our life
Sixth Pillar -- make friends and cultivate friendships with other men
Seventh Pillar -- fulfill our inherent posture as role model and mentor.

I will close with some quotations from others which Davis and Keen have assembled:
From Davis:

Here lies the tragedy of our race:
Not that men are poor;
All men know something of poverty.
Not that men are wicked;
Who can claim to be good?
Not that men are ignorant;
Who can boast that he is wise?
But that men are strangers!
-- Joseph Fort Newton

And:

We know what we are, but know not what we may be.
-- Reuben Abel

This is, of course—consciously or unconsciously—a paraphrase of a biblical passage:

Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

[1 John 3:2 NRSV]

From Keen:

A man must go on a quest
to discover the sacred fire
in the sanctuary of his own belly
to ignite the flame in his heart
to fuel the blaze in the hearth
to rekindle his ardor for the earth.

In addition to the matter of our initiation from boys to men, there is also the matter of our initiation from man (or woman) into the Image of God. But we will leave that topic for another occasion.

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The definition of a veil can mean a piece of more or less transparent covering, used to conceal or protect the face, or in the sense we use it in the Chapter, as something that covers, protects, screens or conceals. The word comes to us through the Middle English use of the Norman French “veile”, coming from the Latin “vēle” meaning “sails” as on a ship, which was the plural of “vēlum”, meaning “an awning, or a covering”.

When we unveil something, we reveal something. When you discover a meaning of a symbol, you have revealed it to yourself. At the same time, you reveal it, not realizing the many other meanings ascribed to the symbol. A symbol is a thing that represents or stands for something else, especially when a material object represents an abstract concept. In Masonry, we are surrounded by symbols, and yet we rarely seem to try and look beneath the surface for the abstract meaning. We look but do not see the moral lesson intended – let him see who can see, and let him hear who can hear.

There were twelve Tribes of Israel, yet we only have four represented by banners and veils in the Royal Arch Chapter. Why is this?

The Bible tells us that when the Children of Israel journeyed with their families and their flocks and herds out of Egypt across unknown lands, they naturally presented a very tempting target for raiders and marauder, so to protect the people and the animals, and more particularly the Tabernacle, the men were formed into four divisions and were stationed with one division on each side of the slowly moving mass.

The four divisions, or groups of three Tribes, were headed by the Tribes of Judah, Reuben, Ephraim, and Dan. According to rabbinical tradition, the standard of Judah bore the figure of a lion, that of Reuben the likeness of a man or of a man’s head, that of Ephraim the figure of an ox, and that of Dan the figure of an eagle; so that the four living creatures united in the four‐faced cherubs described by Ezekiel as well as in Revelation which depicts the emblems as four distinct beings, were represented upon these four standards.

Jewish tradition says the “four standards” under which Israel encamped in the wilderness, to the east, Judah, to the north, Dan, to the west, Ephraim, and to the south, Reuben, were respectively a lion, an eagle, an ox, and a man, while in the midst was the tabernacle containing the Shekinah, symbol of the Divine Presence.

The Talmud saw in these four creatures the four primary forms of life in God’s creation. It also noted that the twelve tribes of Israel camped under these four banners; some with Reuben (symbolized by a man, referring to those most human of qualities: intelligence and understanding), others with Dan (symbolized by an eagle, representing promptness and quickness in action), others with Ephraim (symbolized by the calf, or ox, representing patience and great care or attention to detail), and the rest with Judah (symbolized by a lion, representing strength and power). In personal communication, David Felty explained that this “tetramorph,” meaning “four forms,” has been used to interpret the four Gospels: Matthew referring to the lion; Mark, the man; Luke, the ox; and John, the eagle. This explanation derives from the writings of St. Augustine.

In Genesis 49, Joseph prophecies the future of his sons:

- Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power. Turbulent as the waters, you will no longer excel, for you went up onto your father’s bed, onto my couch and defiled it. (He slept with Zilpah, one of his father’s concubines.)

- Dan will provide justice for his people as one of the tribes of Israel. Dan will be a snake by the roadside, a
viper along the path, that bites the horse’s heels so that its rider tumbles backward. (The fact that there is an eagle, a killer of snakes, on this tribe’s banner, is emblematic of Justice and Judgment.)

- Ephraim was the brother of Manasseh and the son of Joseph and Asenath, a woman who was given to Joseph as a gift from the Pharaoh. Ephraim received the blessing of the firstborn, although Manasseh was the eldest because Jacob foresaw that Ephraim's ancestors would be greater than his brother’s. (I was just thinking about this at a recent Fellow Craft degree, about the quarrel between Jephthah and the Ephraimites.)

- Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father’s sons will bow down to you. You are a lion’s cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his. (This was the line of David and Solomon, Joseph, Mary, and Jesus.)

Just before his death, Moses gave prophecies about each tribe, including these four, found in the book of Deuteronomy:

- Let Reuben live and not die, nor his people be few.

- Dan is a lion’s cub, springing out of Bashan. (In the north of Canaan, noted for its extremely fertile soil.)

- Ephraim, the second son of Joseph, is mentioned under his father’s prophecy. May the Lord bless his land with the precious dew from heaven above and with the deep waters that lie below; with the best the sun brings forth and the finest the moon can yield; with the choicest gifts of the ancient mountains and the fruitfulness of the everlasting hills; with the best gifts of the earth and its fullness and the favor of him who dwelt in the burning bush.

- About Judah, the prophecy was “Hear, Lord, the cry of Judah; bring him to his people. With his own hands, he defends his cause. Oh, be his help against his foes!”

Why is this significant for the Royal Arch? The banners of these four tribes are used as veils in our ritual. The Masters of each Veil are stationed at the entrance of their respective veils; their duty, to guard the same and see that none pass but such as are duly qualified and in possession of the proper passwords and tokens.

The first veil, that of Dan, is blue, with an eagle; the peculiar color of the three ancient, or symbolical Degrees. It is an emblem of universal friendship and benevolence and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself. In a 2010 paper for AMD, Companion Dennis Dyer notes that the blue banner has the following connotations: friendship, it is related to the Gospel of John and signifies passage through the symbolic degrees. Felty, following Augustine, agrees that eagle represents John because his theology, like an eagle, "soars to heaven." It is the symbolic equivalent of prayer, incense, and the mystery of the Word—all of which ascend to heaven. In his Gospel, John the Evangelist also describes the Incarnation of the divine Logos, the Word becoming flesh (“meat”), and the eagle as a symbol of that which comes from above. Identified with this veil is the name the Lord told Moses that he was to tell the Israelites. The traditional English translation within Judaism favors "I will be what I will be" because there is no present tense of the verb "to be" in the Hebrew language. In Hebrew the phrase is ‘Ehyeh Ashair ‘Ehyeh’. ‘Ehyeh’ is the first person form of ‘hayah’, "to be", and owing to the peculiarities of Hebrew grammar means "I am", "I was", and "I will be".

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The second veil, that of Reuben, is purple, with a man, which is produced by a mixture of blue and scarlet, the former of which is the characteristic color of the symbolic, or three first Degrees, it teaches us to cultivate and improve that spirit of harmony between the brethren of the symbolic Degrees and the companions of the sublime Degrees, represented here by the color of the next veil. Dyer links it to union, the Gospel of Matthew, and a mix of spirit and emotion. Augustine links the symbol of the man to Mark, because of the humanity of Christ is shown through that Gospel’s focus upon his deeds. The passwords for this veil are names of the sons of Noah, who assisted in the construction of the Ark of Deliverance or Safety; hence their names are significant terms in Royal Arch Masonry. Descended from the oldest son are the Jews and other Semitic peoples. This name is also one of the Hebrew names given to God, meaning ‘the Name’. His sons populated Arabia, Assyria, Lydia (modern Turkey), Mesopotamia, Babylon (both in modern Iraq), and Syria. The second son’s name could mean ‘black’, as in both Hebrew and Arabic, the phrase ‘Chaman’ means “to be black’, or it could also be that the Egyptian name for their country ‘Khem’ may be derived from the name of this son, and we are told in Genesis that his sons peopled northeastern Africa and southwest Asia… Egypt, Ethiopia, Libya, and Canaan. The third son’s name possibly means either ‘to enlarge’ or ‘fair-skinned’, and his sons populated Europe from Greece and Rome to modern Germany, Scandinavia, Scotland and Ireland, and Russia, and across Asia, from modern Iran, through Afghanistan to India.

The third veil, that of Ephraim, is scarlet, with an ox, emblematical of fervency and zeal, and the appropriate color of the Royal Arch Degree. It admonishes us to be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of men. Dyer relates this to the Gospel of Luke, and the qualities of patience and self-control. This banner is linked to the Gospel of Luke. For Augustine, the symbol of the ox shows Christ in his sacrifice-offering priestly character and as the sacrifice itself, and as the embodiment of the Greco-Roman idea of the great-spirited benefactor, the voluntary servant of all. Associated with this are the names of the law-giver and the two craftsmen who assisted him in constructing the Ark of the Covenant and the Tabernacle, which the tribes protected by keeping it centered within the surrounding camps.

The fourth veil, that of Judah, with a Lion, is guarded by the Royal Arch Captain and is white, emblematical of that purity of heart and rectitude of conduct which are essential to obtain admission into the divine Sanctum Sanctorum above. His station is at the inner veil or symbolic entrance to the Sanctum Sanctorum; his duty, to guard the same and see that none pass but such as are duly qualified and have the proper passwords, and the signet of truth. Associated with this veil are the names of the King, High Priest, and the Prophet and Scribe, sitting in the East, who returned from the Babylonian Captivity, a descendant of the last King of Judah, and two from the Tribe of Levi. Dyer links this veil to the Gospel of Mark, and cleansing from sin. Others would link this veil to the Gospel of Matthew, because he depicts Christ’s royal character as a descendant of both David and the Tribe of Judah. Matthew’s Gospel was especially directed towards Hellenized Jews.

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• The Kybalion/The Emerald Tablet  

March 28 or April 4, 2020 – David Harrison  blerg15.eventbrite.com  
• TBD  

November 7 or 14, 2020 – Michael Schiavello  blerg16.eventbrite.com  

• Know Thyself  
• Masonic Symbolism  

Plus future speakers beyond these dates…
Florida Lodge of Research No. 999
C/O Hon. John F. Wermann
5371 Kent Road
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Further Light: Journal of the Florida Lodge of Research No. 999