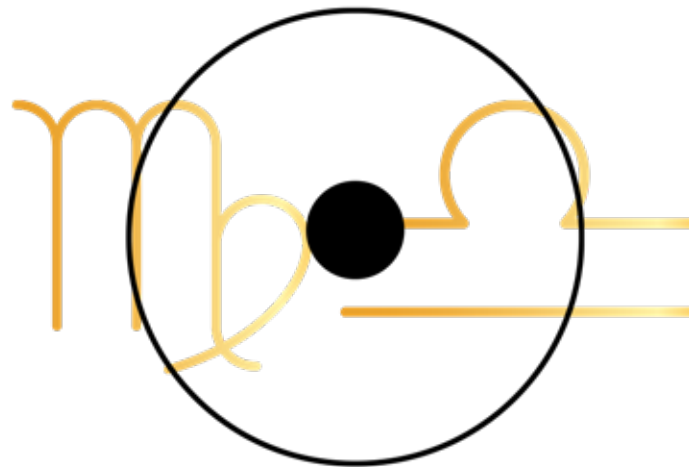

The Lyceum



A publication of the Illinois
Committee on Masonic Education



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FROM THE EDITOR-IN-CHIEF



Brothers all,

Grand Lodge Annual Communications (GLAC) / Sessions is almost upon us! The annual pilgrimage to this necessary and fantastic event is an enriching experience. I hope to see many of you there.

This issue offers much in the way of introducing opportunities to Masonic Education. From ILoR to the Colorado LoR and beyond. You'll find details about the first ever Masonic Conference in North Carolina, featuring Jim Cole, Sovereign Grand Commander of the AASR SJ, and a slew of other speakers.

Our articles this month are both informative and inspiring. What happens when the public thinks they can learn all our secrets via printed ritual books? Another article explores perhaps one of the most notorious Masonic mysteries ever--the infamous Morgan Affair. Here's the catch: two bodies were discovered that could have been William Morgan. Ill Bro. Harrison, a Fellow at the MO LoR, has the scoop.

I've also reprinted a piece I originally wrote for a blog some time ago. In it, I explore the meanings of symbols and challenge myself to learn more. I hope it inspires you to do the same. We round out this month's issue with another excellent book review by WB Kevin Wheeler.

Yours in Brotherhood,

A handwritten signature in cursive script that reads "R. H. Johnson".

R. H. Johnson



MOTIVATION, MISSION, & MASONIC EDUCATION

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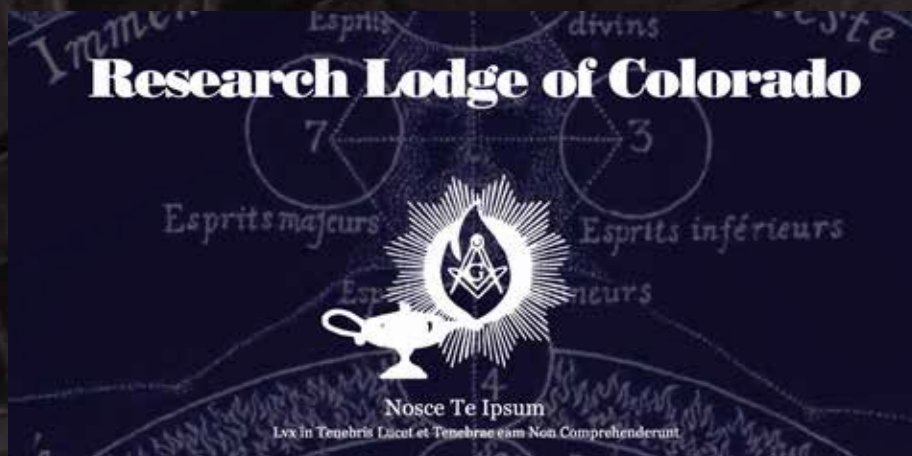
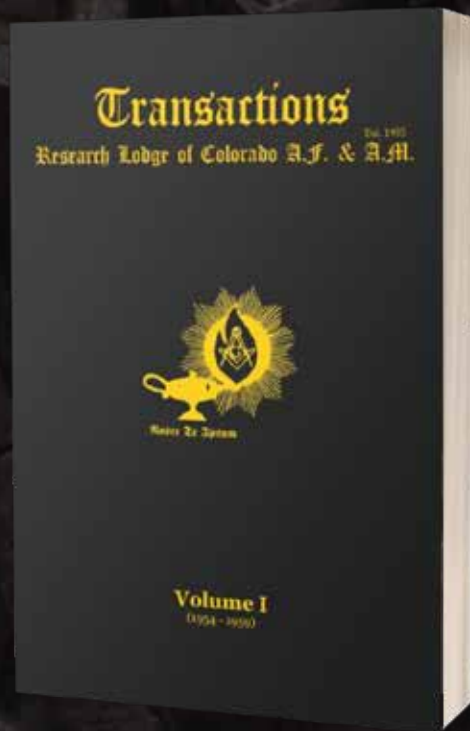


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...But the greatest of these is charity.

Featured Article

Reprinted with permission from the Midnight Freemasons blog www.midnightfreemasons.org

Our So-Called Knowledge

by *Darin A. Lahners, PM, Eastern AEO*

As much as I preach about the evils of social media and try to limit my use of it and especially commenting on it, occasionally, I succumb to doing so. Recently I did succumb to that temptation when I came to the defense of MWB Robert Davis, who had innocently responded to a comment in a Masonic Facebook group from someone who stated that they were not a Freemason but that our “so-called knowledge” is easily available to anyone who seeks it. MWB Davis replied to the comment by saying that what he read in ritual exposures are not the “secrets.” This led the commenter to attack MWB Davis with claims that the Freemasons are nothing more than men pretending they are better than other men and that MWB Davis was egotistical for replying in such a fashion. Those of you who, like me, have had the extreme honor of meeting MWB Davis know this is not the case. In any case, I got involved, and the commenter went back and forth with us.

While one might think they can read the multitude of Masonic Rituals available for public consumption for our “so-called knowledge,” they will never understand it. The key to understanding our “knowledge” is the transformative art of our degree system. An egregor is a term used in Ritual Magick, which is the collective energy or force of a group of individuals that are united toward a common purpose. Over time, the continued reverent repetition of our ritual creates this egregor as a reservoir of spiritual power that influences the ritual, the lodge members, and the lodge itself.

The lodge is a sacred space because we make it into one. It is through our reverent presentation of our opening ritual, which includes a prayer to deity for its blessing upon all the lodge members, that we seal this space for our sacerdotal and royal art, invoking the egregor to empower us to meet on the level and act by the plumb. When we perform our closing ritual, we unseal the same space. While it might seem trite to do this for our stated business meetings, the egregor that we tap into it is hoped will help guide

the proceedings to be positive and productive. However, the egregor is most powerfully employed during the initiatory degrees. It is only as part of this egregor where the transformative energies of our degree work take hold of each candidate on a sublime and spiritual level.

I believe that the key to a true understanding of Freemasonry is not something that is found in parroting the ritual, going through the motions of the floorwork, and laissez-faire adherence to Masonic etiquette. It is only found through a meaningful, thoughtful, and reverent presentation of the ritual and floorwork to create the egregor. When lodges are united in this cause, I believe that the lodge is healthy on both a spiritual and material level because the egregor is being maintained and perhaps fed by the actions of the lodge. When lodges and their members do not care to treat our ritual and floorwork reverently, by not memorizing it and continuing to practice it, we see dysfunction because the egregor is no longer maintained--the reservoir of power is continually drained until it ceases to exist.

Which type of brother do you want to be? One that only has “so-called knowledge” or one that has understanding? We are told in the opening of the Entered Apprentice degree in my jurisdiction that we come to lodge to subdue our passions and improve ourselves in Masonry. I believe that we should be doing this all of the time. It is through the study, observation, and practice of our ritual and floorwork whereby we should endeavor to learn to meaningfully, thoughtfully, and reverently employ it in our lodges. When we, along with our brothers, are able to do this, then we achieve a true understanding of Freemasonry. That understanding is that while Freemasonry can be studied individually, it can only be employed properly in unison with your brothers. My hope is that you are aspiring to maintain and feed the egregor within your lodges.



The Second Body

by Steven L. Harrison, PM, FMLR, 33°

Are you tired of the Morgan Affair? Do you think we've explored every nook, cranny, and crevice of the evidence and come to a dead end on a street to nowhere? Are you ready to move on? Me, too. But before we do, let's just take one more quick look at something.

For those of you who have been living on the back side of the Masonic moon and have never heard of the Morgan Affair, here's a quick summary:

In 1826, William Morgan, who had connived his way into Masonic Lodges but wasn't really a Brother, announced he was going to publish a book revealing Masonic secrets. Upset, certain Masons kidnapped Morgan and spirited him off to the border of New York and Ontario. After that, no one knows what happened. Speculation that the Masons murdered Morgan ran high. Anti-Masonic furor followed, with about a half dozen convictions for the kidnapping. Amidst the confusion, a body showed up, was determined to be Morgan, and buried. Then it was exhumed and determined to be someone else. Afterward, there were more Morgan sightings than there have been of Elvis, but none were confirmed, only adding to the mystery and confusion.

Now, that's not even the Reader's Digest version of the incident, but those are facts anyone knows if they know anything about the Morgan affair; but you never... or rarely... hear about the second body. That's right, the second body.

I refer you to the "New York Times" of June 22, 1881, with a headline, front page center, that screams, "WILLIAM MORGAN'S BONES." A sub-heading informs us workers found a silver ring with the body that had the initials "W.M.," and a tobacco box that, "seems to prove the bones are those of ..." Morgan. Part of that lengthy article reads:

"BATAVIA, N. Y., June 21 – This little town is filled with excitement to-day over the discovery of what are believed to be the remains of William Morgan,



the man who betrayed the secrets of the Freemasons in his book entitled "Morgan's Illustrations of Masonry" 55 years ago, and was abducted and made away with before his work was given to the public. The mystery surrounding the fate of William Morgan has defied human ingenuity for over half a century, and now it seems destined to be unraveled at last, when most, if not all, the actors in the tragedy, like its victim, are laid away in the grave. About 11 miles west of Batavia, in Genesee County, lies the town of Pembroke, and it is in this place that the bones were found. Some men were... opening up a stone quarry, when they suddenly came upon the remains of a human skeleton... The locality is about two miles south of the Tonawanda Indian Reservation, and the men at first thought that they had chanced upon the bones of some Indian brave. But this idea was soon dispelled by the consideration that no trinkets were found with the skeleton, and such articles are always buried with the remains of a departed Indian... it was quite evident that the persons who had deposited the body in its resting

place intended that it should be well concealed... After some time... one of the party [discovered] a silver ring, which... was found to bear the monogram "W. M.," the initials of William Morgan....

The initials W.M., however, will fit a great many names, so that the discovery of the ring, taken by itself, would not be considered of such great importance. But... soon an object of much greater significance was discovered. This was a small tin box... In this box was found a manuscript, the writing of which was scarcely legible... The crumpled paper was taken to the office of Dr. Phillips, where it was placed under a microscope... the words "Masons," "Liar," "Prison," "Kill," and the full name "Henry Brown" were plainly visible... The name of "Henry Brown," too, is most significant. At the time of Morgan's disappearance Henry Brown was a lawyer in this town, and a prominent Mason. In 1829 three years after the tragedy, he published a book,, entitled, "A Narrative of the anti-Mosonick Excitement in the Western part of the State of New York"... In it Henry Brown gives a very correct account of the abduction of Morgan, and admits that it was probably done by Masons, who, in their zeal for their order, lacked discretion. He strives to show that although Morgan was abducted, there is no proof that he was murdered, and indulges in long arguments to show that the anti-Masonic excitement created by the Morgan tragedy was uncalled for, and the work of political demagogues. If it shall now appear that the body found is accompanied by a threatening letter signed by Brown, the inference will be irresistible that the remains are those of William Morgan, and that Henry Brown, the great defender of the Masons of Batavia, was one of the murderers. This discovery bids fair to explode all other theories regarding the fate of Morgan."



The article goes on to give great detail about the Morgan affair. But it says nothing about what was

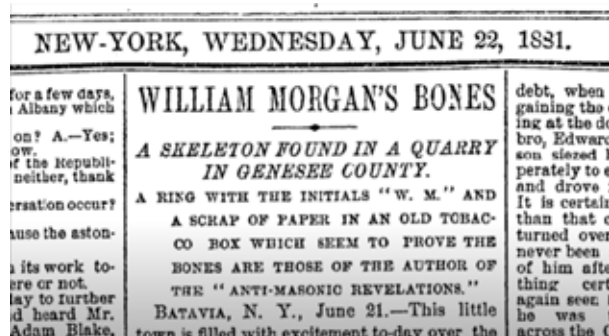
done with the body or the artifacts found with it. Bear in mind, this is from the "New York Times," not the "Deadwood Dishrag." If the account is true, perhaps Henry Brown was one of the murderers, as the article suggests

Or, consider that one of the myriad of Morgan theories claims the Masons released Morgan and he lived in that area with Native Americans; and workers found this body near a reservation. So, if that manuscript was in Morgan's handwriting, does it prove he lived in the area until at least 1829, read the book, and was himself calling Brown a liar? In which case, the Masons did not kill Morgan.

The Morgan Affair: the mysterious 19th century Masonic gift that just keeps on giving.

Steven has an accompanying video to go along with this piece if the reader is so inclined to watch it. It gives additional details and context into the age-old Masonic Mystery. He has produced over 160 episodes of his "Masonic Minute" Segments, which can be viewed independently on two YouTube channels; The One Minute Mason, and The Whence Came You Podcast.

<https://tinyurl.com/secondbody>





by R.H. Johnson, PDDGM, Committee on Masonic Education

There are a number of symbols within Freemasonry, and there are no shortage of explanations and attributions for them. No doubt some are ancient and thus indisputable in their meaning, e.g., The Circumpunct, meaning Deity, Self, and even a modern attribution in the ages of science as the pictograph for Gold (AU). Others, like the explanations of how to wear your apron, have assigned value that was done much later. Examples being the spiritual (triangle) over the square (physical). These and others are romantic and yet are an invention of “modern” times. How do we know this? Because the shapes of aprons are of modern design, themselves attributed to the ease of manufacturing. This has been talked about and written about ad nauseam.

Another great example is the placement of the “G” within the Square and Compasses. This, too, is a “modern” and geographical adaptation. It’s distinctly American, and the items of which it is supposed to be representative of only make sense using the letter “G” in a few languages, thus rendering it “un-universal.” This, of course, doesn’t mean it shouldn’t be used or that just because we thought it was cool and invented some concept to attribute to the symbol, even after the fact, and much later, we should drop it. On the contrary, if the assigned value assists you in determining a symbol’s personal value, then go nuts. But, we should always be honest about our symbols and understand our historical roots.

We should, in fact, be arming our new Masons with the ritual teachings and also historically and contextually accurate information as well. Yes, I just allud-

ed to the fact that ritual is not factually or historically correct. It is a symbolic work. The writers of the ritual most certainly thought some elements were fact, as they were taken from the Tanach (Septuagint). They likely used these allegories to drive home points and embellished where they needed to. That’s okay because it’s symbolic. It’s a vehicle to assist you in getting from point A to point B cognitively and hopefully changing the way you think in order to change your outward and inward behaviors.

The stance I take here in no way is meant to take away from the esoteric value of the aftermarket attributions we tend to place on the symbols. Again, if this assists you in manifesting your destiny, then this is the “flourish” that is right for you. And the flip side to this is that when we dig deeper into the historical and contextual meanings of symbols, we often find something even more complex and deeper than anything we’d thought of before! It pays to research, both externally and internally.

At this point in the article, I thought I’d have wrapped it up, but in the interest of giving away something, I thought, what the heck...So I decided to give a quick gloss-over of something.

I asked myself, “What is a symbol I don’t know too much about outside the ritual and its immediate biblical associations?” I chose Jacob’s Ladder. Here’s a brief synopsis of what I knew and felt it meant symbolically, what I learned after a brief research session, and my (possible) new symbolic outlook.

What I knew Biblically - Genesis 28 - A guy named Jacob (son of Isaac) was traveling; he decided to sleep on the ground and place his head on a rock. While sleeping, he has a vision of a ladder that extends from the Earth to the heavens. Angels went up and down the ladder. When Jacob awoke, he thought it was a miraculous vision. The ladder is seen in the biblical context as the bridge from Earth to the heavens, and the rungs and angels signify the many ways we may traverse to the heavens through sacrifices, prayers, and the giving of the Torah. It's a lesson in connection.

What I knew Masonic - Jacob's ladder also symbolizes the ways in which we may reach a state of "redemption." It is said to have three principal rungs, which are "Faith," "Hope," and "Charity" (Love). In Masonic teaching, we're told that of these attributes, Charity is the greatest because of its long-lasting impact on successive generations of people. Further, in other esoteric circles, the ladder may also represent the foundation cord or rope that one travels on the way to the higher realms. The angels represent the different attributes or even Sephiroth. It even has a relation to the Hindu Gunas (3 attributes that must be in balance to escape the Samsara).

What I learned - The idea of the ladder, like much of the Tanach, is taken from earlier texts from without the system. The ladder itself exists in other cultures and is used in their religious and initiatory rites. It is used as a way to symbolize the steps upward or progressive through a set of degrees or rites of passage. While in Freemasonry, we give the allegory of just three "principal" rounds, most traditions that are older give it seven steps. Perhaps the three principal rounds are evenly distributed (first, fourth, and seventh). The number seven has various attributions that we're all familiar with. One Mackey points out is that the seven rungs in Freemasonry are attributed toward the Earthly virtues and the Divine Virtues, Namely, Temperance, Fortitude, Prudence, and Justice, plus Faith, Hope, and Charity.

The Persians used a variation of the ladder, and they used the number seven. It represented the soul's progression toward perfection. They referred to each round as a "gate." During the "Persian Mysteries," it was necessary for candidates to progress through winding cavernous spaces (7 in total). Each cavern is representative of a world or, more aptly, some sort of representation of the state of humanity and or the mind. The last cavern or world is called "Truth,"

which is very interesting when we look at the Hindu philosophy of Absolute Truth and how even that relates to the preeminent Masonic virtue of Truth.

Mackey's Masonic Encyclopedia gives us this table explaining these rounds of the ladder. You move from the base (1) to the top (7).

- 7. Gold Sun Truth
- 6. Silver Moon Mansion of the Blessed
- 5. Iron Mars World of Births
- 4. Tin Jupiter Middle World
- 3. Copper Venus Heaven
- 2. Quicksilver ... Mercury World of Pre-existence
- 1. Lead Saturn First World

Above I made a few cryptic references to Hinduism and its teachings. There is an entire paper's worth of significance here that we could go into, and I did for the Illinois Lodge of Research. You can read the twenty-page article in the ILoR Transactions for 2021.

For those that are intent on discovering even more about the historical and contextual meanings of Jacob's Ladder, I invite you to look in Mackey's Encyclopedia as a first step. Then I would recommend looking at concepts within Mackey's as referenced in other books of the same nature before finally venturing out into the world of archaeological papers (nonfraternal) for an un-Masonic and unbiased look as well. What truths you find in the non-masonic, which align with the Masonic, may very well be your best argument for what is true. Have fun!

We don't know what we don't know!



Reader's Corner

Early Freemasonry in Pennsylvania

by Henry S. Borneman

A Book review by
WB.: Kevin A. Wheeler



When I first picked up the book entitled *Early Freemasonry in Pennsylvania* written by Borneman, I thought I would be reading a book depicting all the things contained in the Grand

Lodge about Freemasonry in Pennsylvania from its inception until today. At the beginning of the book, it was just that, very informative with lots of information that was both interesting and new to me. However, as I continued to read, to my surprise, it became more like that of a biography of the first Provincial Grand Master of New York, New Jersey, and Pennsylvania, under the Provincial Grand Lodge of England (Moderns), Col. Daniel Coxe.

The author firmly states that the Freemason has to have faith in these three essentials:

A belief in a Supreme Being

The adoption of a Supreme Book of the Law

The belief in the soul's immortality

He goes further, stating, "that the practices and conduct of a Freemason are in a Brotherhood which teaches that the burden of each is the burden of all; that the deepening twilight of old age with its weakness of body and fret of mind must be illumined; that the terrors of the open grave must be assuaged; that the widow and the orphan must be supported and encouraged in their despair; that he must tender his staying hand to every brother if he is worthy and his cause just." (p. 5).

The Grand Lodge of Pennsylvania was the first for many aspects of Masonry in the United States. I found two things to be of particular note. First, the Grand Lodge of Pennsylvania has never written a ritual or monitor to aid in the memorization of the ritual but instead continues to this day to spread the word like our ancient brethren--by way of word to

mouth. The second is "that the Grand Lodge of Pennsylvania has at no time, during two hundred years of its history, found it necessary to adopt any regulation by which, either directly or indirectly, the unlimited powers of the Grand Master have been curbed or circumscribed" (p. 7).

The earliest records of the Grand Lodge did not survive the times. However, the minutes of "1779 are intact, and an imposing volume of history might easily be compiled therefrom, without reference to other sources" (p. 7). From 1732 to 1735, the first Grand Lodge location was the birthplace of the United States Marine Corps, Tun Tavern. The Masons Lodge, also known as Freemason's Lodge, was the first building erected in America for Masonry.

I am familiar with the various anti-masonic movements that occurred throughout history. I have heard how the Grand Lodge of Pennsylvania leads the way by simply refusing to respond by defending or refuting anything regarding the fraternity. I was unaware that the anti-masonic movement led by Thaddeus Stevens in 1836 caused the Pennsylvania General Assembly to summon Grand Lodge members, including Bro. George Mifflin Dallas, a Lawyer, former US Senator, and the Grand Master of Pennsylvania in 1835, to be sworn to testify. His response was both wonderful and historical, but for the purpose of this review, I will only reiterate what I believe to be the best part:

"At a time when neither law, nor public opinion, nor my own conscience, suggested a doubt of its correctness, I engaged myself to secrecy, and I cannot, without a sense of treachery and degradation which would embitter all my future life, prove false to my promise.

Better, by far, endure the penalty of alleged contuma-

cy, be they what they may . . . I have thought it due to the committee and to myself, to preface by these explanatory remarks, my refusal to be sworn” (p.15).

Following his speech, Bro. Dallas was arrested for his refusal to testify, but it was reversed, and he and the others who refused were released. George Mifflin Dallas later served as Vice-President of The United States of America from 1845-1849.

Something that I found to be of interest was the fact that the Grand Lodge of Pennsylvania is in possession of the Carmick Manuscript, one of the “Old Charges,” and the author here analyzes it section by section. It starts with the invocation, and in the Anderson Constitutions of 1723, we see how Masons were expected to worship the God of their Country or

Nation, but in the Ahiman Rezon adopted by the Grand Lodge of Pennsylvania in 1781, we are told a Mason should “believe firmly in the Eternal God, and to pay that worship which is due to him as the great Architect and Governor of the universe” (p. 23). It continues by stating that “A Mason is also obliged, by his tenure, to observe moral law, as a true Noachide; and if he rightly understands the royal art, he cannot tread in the irreligious paths of the unhappy libertine, the deist or stupid atheist; nor in any case act against the great inward light of his own conscience” (p. 23). I highlighted the last part of the above sentence because it alluded to Masonic Symbolism and the Pineal Gland.

Some other things that were new to me include the stories of Lamech, Jubal, Tubal Cain, etc., pillar discovered by Hermes, Nimrod using Masons at Babylon, Euclid teaching geometry in Egypt, Naimus Graecus bringing Masonry to France, and the Apprentice Charges. The rest of the book covers the extraordinary life and accomplishments of the first Grand Master of the Provincial Grand Lodges of New York, New Jersey, and Pennsylvania, Col. Daniel Coxe.

Overall, this book turned out to be a great read. I learned abundant information regarding the origins and organization of the craft, its ritual, and how it developed in Pennsylvania. Lastly, I gained some insight into the personal and Masonic life of the first Provincial Grand Master in New York, New Jersey, and Pennsylvania, Col. Daniel Coxe.



GRAND LODGE IMPORTANT DATES

Grand Lodge Annual Communication is scheduled for October 7th & 8th!

EDUCATIONAL CONFERENCES

Masonic Con South, Greensboro North Carolina - October 15th, 2022

For more visit, MasonicConferences.com

If your lodge or organization is having an Educational Event (not related to instruction or charities), please let us know. Email the details to:

secretary@spesnovum.com

Please give us at least a month notice so that we can ensure it is added.

