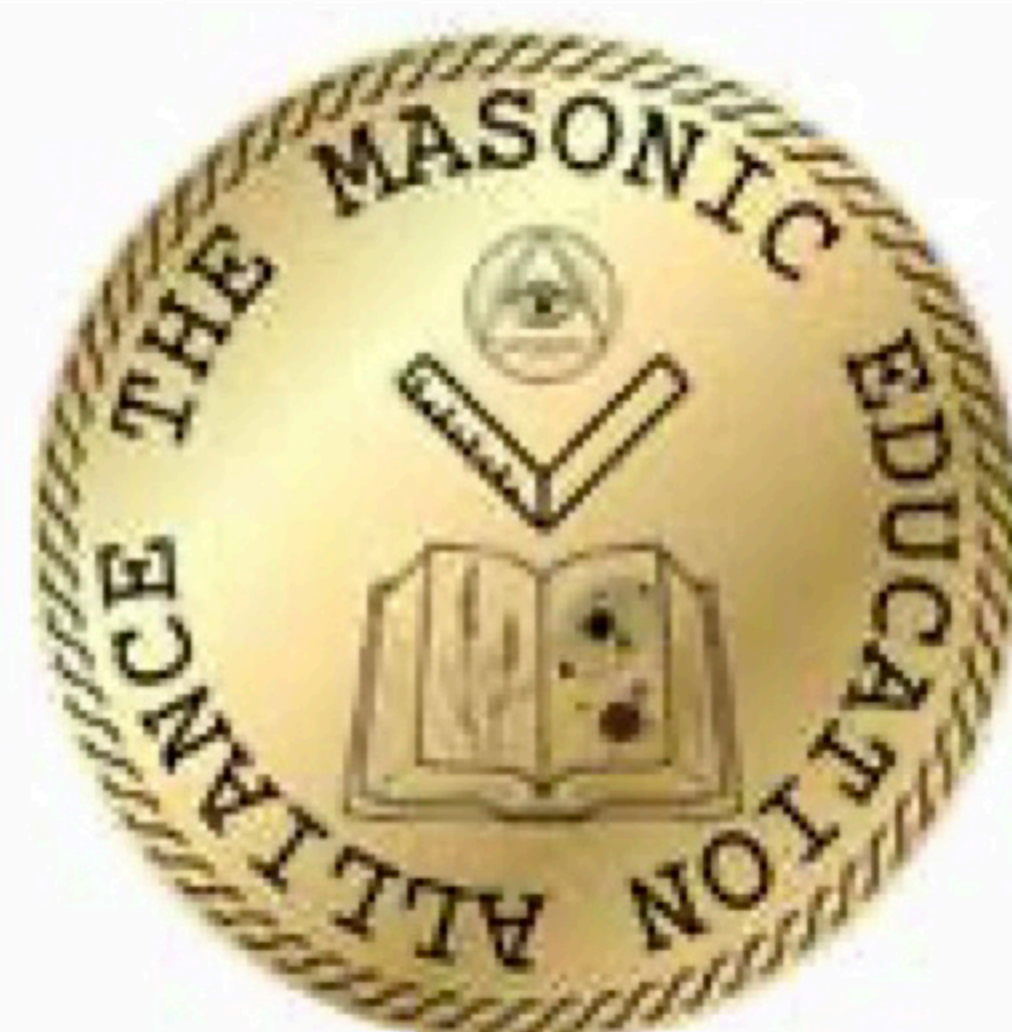

The Lyceum



A Publication of
The Masonic Education Alliance



From the Desk of R.H. Johnson



History:

Started in xxxx, The Lyceum, an e-magazine dedicated to Truth and Progress in Freemasonry, has undergone a necessary evolution in order to adapt to changing circumstances. Originally a publication of the Committee on Masonic Education of The Grand Lodge of Illinois, the magazine was the collaborative effort of two committee members. However, with the departure of one member and the Grand Lodge's change in direction, The Lyceum faced the threat of going defunct. In response, all previous issues have been rebranded, removing any association with the Grand Lodge of Illinois. While previous versions may still be available on certain websites, they are no longer offered by the publisher. These changes in branding ensure that The Lyceum can continue as a free and independent publication, focused on promoting Truth and Progress in Freemasonry, regardless of oppositional forces in any Grand Lodge organization. It is important to note that the content, authors, and publisher of The Lyceum do not represent any statements or positions of any Grand Lodge, unless expressly stated.

About:

The Masonic Education Alliance, a groundbreaking initiative, has emerged as a beacon of Light in the realm of Freemasonry. Born out of the necessity to bridge the gap left by dwindling education committees within various Grand Jurisdictions, this alliance has taken on the responsibility of providing a limitless educational magazine dedicated to all things Freemasonry. Unrestricted by the restraints of any particular jurisdiction, the Alliance unites Masonic scholars, writers, and enthusiasts from around the world to create a platform where knowledge can flow freely and uninhibited.

In the past, education committees were the pillars of Masonic educational activities, disseminating knowledge and fostering a deeper understanding of the Craft within their respective jurisdictions. However, due to various circumstances, these committees have been effectively gutted, leaving a void in the educational landscape of Freemasonry. Recognizing this critical need for a comprehensive educational platform, the Masonic Education Alliance was formed.

Unlike traditional Masonic publications, which are often confined by the limitations of a specific Grand Jurisdiction, the Masonic Education Alliance embraces the power of collaboration and inclusivity. Its mission is to foster a love for learning, share profound insights, and explore all aspects of Freemasonry in an unbiased and global

manner. By removing these boundaries, the Alliance opens doors for Masons and non-Masons alike to delve into the mysteries, history, philosophy, and symbolism of Freemasonry from diverse perspectives.

Through the publication of a cutting-edge digital magazine, the Masonic Education Alliance brings forth a wealth of articles, essays, research papers, and creative works that elevate the intellectual understanding of Freemasonry. Drawing upon the expertise of its contributors, the Alliance takes readers on a journey of intellectual expansion, inviting them to explore the depths of Masonic teachings and traditions.

In this rapidly changing world, where traditional modes of education are transforming, the Masonic Education Alliance stands as a beacon of progress and innovation. By harnessing the power of technology, this alliance is able to disseminate knowledge to a wide audience across continents and jurisdictions. As a digital platform, the Alliance ensures that no Mason is left behind and that access to Masonic education is available to all seekers, regardless of geographical boundaries or political constraints.

In essence, the Masonic Education Alliance is more than just a magazine; it is a revolution in Masonic education. With an unwavering commitment to intellectual growth, unlimited collaboration, and global connectivity, the Alliance cultivates a vibrant and dynamic community of Freemasons hungry for knowledge. Together, members of the Alliance strive to preserve the essence of Freemasonry while embracing the transformative power of education in an ever-evolving world.

The Seal:

The seal of the Masonic Education Alliance embodies the organization's commitment to providing rich and unbiased content to its readers. The golden hue represents the wealth of knowledge and information offered, while the borders ensure the protection of the Alliance from external influences and attacks. The Square symbolizes the Alliance's dedication to staying true to its research and providing accurate information to its readers. The presence of the All-Seeing Eye signifies the recognition of a higher power, while the book represents the Book of Nature, with a stalk of vegetation on one page and an illustration of a germ and the solar system on the other. Absent is the Compass, for the search for knowledge knows no boundaries.

R.H. Johnson

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Lahners, Jim DuBridge, Jordan Kelly, & Erik Solomon

FROM THE EDITOR-IN-CHIEF



Brothers all,

I hope the summer is treating you well. This month we've dedicated the issue to ideas related to the founding of our country - not in a nationalistic way, but in a patriotic and philosophical way. There are significant differences between the two ideologies; indeed, nationalism isn't compatible with Freemasonry because it requires ideas of supremacy.

Freemasonry is concerned with all people everywhere and making the world a better place. The philosophies that Freemasonry uses to teach these things were also those same ideas that were used in the founding of the United States--tenets that other countries have emulated.

Illinois DEO, James E. Frey, has a great exploration of George Washington's Masonic Philosophy, Darin Lahners of our committee on Education has a bit of quality Americana, and Illustrious Brother Greg Knott of the Midnight Freemasons has a beautiful piece exploring Masonic Justice. We've also printed two other engaging papers that will leave you thinking!

Illustrious Brother Chad Lacek of our own Committee on Masonic Education is back with a piece exploring the passage of time and why it seems to move so fast for some of us. Want to slow down time? Brother Chad has the way. Then, WB Kevin Wheeler explores an alternate theory of Masonic origin. He traces an Egyptian-Scottish-Irish lineage that will leave you having even more questions. Believe me when I say it could be an episode of Unexplained, or perhaps the old show, In Search Of with Leonard Nimoy. WB Kevin also has provided another excellent book review in the Reader's Corner. This month he looks at a book that examines Fundamentalism (namely the Southern Baptist Church) and Freemasonry.

As always, we try to explore multiple types of stories and research and also endeavor to inform our membership of important dates and events happening in and around Illinois Freemasonry. To that end, you'll find information throughout the issue that we hope will help your scheduling efforts when traveling around for Masonic Light.

Yours in Brotherhood,

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

R. H. Johnson



CONGRATULATIONS to ILoR!

Illinois Lodge of Research
is proud to announce that
the annual Transactions for
2022 is almost 100 pages!

Join us for our annual meeting
in October at Grand Lodge
Annual Communications!
Details will be forthcoming.



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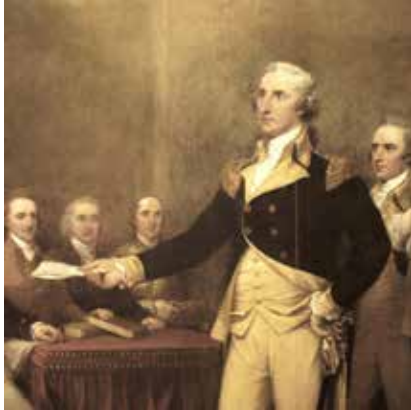
Featured Article

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

The Masonic Philosophy of George Washington

by James E. Frey, PM, DEO

My Brethren, the subject of Masonry and its connection to the Founding Fathers and the American Revolution has inspired much research and heated debate. The progression of history had accepted the Craft as a mere footnote in the events



that led to the founding of our great nation when in actuality, the Masonic philosophy was a driving force behind the social change of the enlightenment era. Masonry and its rich ideals and virtues changed the social consciousness of the founders to accept social justice not only as an inevitability but as a duty they owed to God and a common lot of humanity. They carried the responsibility of bearing the sword of justice and the torch of destiny and stood firm against the tyranny of kings and monarchs.

The Founding Fathers were rebelling against the claim of a man, that it was the will of God, that he was ordained to rule. The Founders saw the darkness of this system--that it was based upon ignorance and fear. Their goal was to lift humanity towards the light of political liberation and democracy, as they also believed it was the will of Deity to institute this change in history. The Grand Lodge of Massachusetts addressed the Masonic influence in the American Revolution when they wrote to George Washington on December 10, 1792.

“A Band of brothers, having always joined the acclamations of their countryman, now testify their respect for the milder virtues which have graced the man. Taught by the precepts of our Society; that we all--its members, stand upon the level. We venture to assume this station & to approach you with that

freedom which diminishes our diffidence without lessening our respect.”

Out of all of the Founding Fathers, no man is more revered in American Masonry than George Washington. In fact, he was almost dubbed, Grand Master General, or Grand Master of North America, before he declined as an act of humbleness. Washington has become an almost archetypal figure of Masonic and American character. He stands as an ideal, a symbol of the courage to fight for freedom and not to accept the whims and dictates of those who claim authority not given to them by the consent of the people. But what were Washington's true feelings and thoughts on the Craft? What were his concerns about the new nation he forged from blades and bullets?

Washington was a strong proponent of the Masonic philosophy, and how it helped shape his character into the strong leader that we venerate as a champion of liberty. Washington addressed the nature of a true Freemason when he wrote back to John Cutler, Grand Master of Massachusetts, on December 27, 1792.

“Flattering as it may be to the human mind & truly honorable... that the milder virtues of the heart are highly respected by a society whose liberal principles must be founded in the immutable laws of truth and justice...to enlarge the sphere of social happiness is worthy the benevolent design of a Masonic institution; and it is most fervently to be wished, that the conduct of every member of the fraternity... that discover the principles which actuate them; may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race..”

Washington addressed the philosophical mind state of a Freemason as being concerned with the virtues of the heart. A Mason should have a strong sense of compassion and mercy toward his fellow man. We



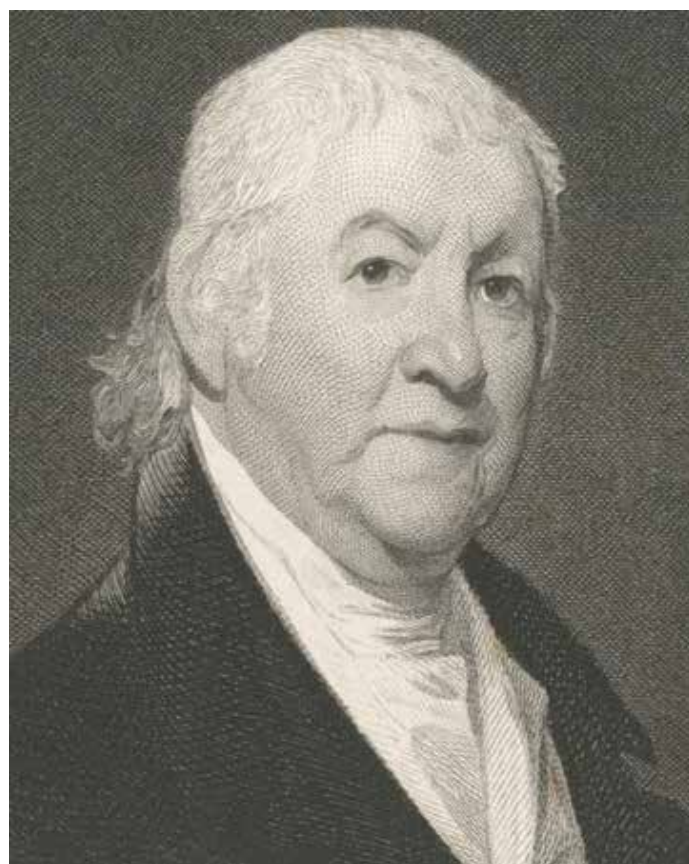
Washington believed that this new form of government by the people and for the people, was the great social change that Masonry offered the world. It was the grand plan implemented that, when established, would inspire the rest of the world to throw off the chains of monarchy and take up the cause of truth and justice.

Paul Revere, another famous American Mason, and Founding Father, addressed this Masonic plan when he was Grand Master of Massachusetts and wrote to Washington on March 21, 1797

“Of these (Masonic teachings) may you partake in all their purity and satisfaction; and we will assure ourselves that your attachment to this social plan will increase; and that under the auspices of your encouragement, assistance, and patronage, the Craft will attain its highest ornament, perfection, and praise. And it is our ardent prayer that when your light shall be no more visible in this earthly temple, you may be raised to the All Perfect Lodge above; be seated on the right of the Supreme Architect of the Universe, and there receive the refreshment your labors merited.”

can see this concept echoed in the Masonic teaching of “Charity” and “Relief.” That is--it is the position of a Mason to relieve the distress of those who are afflicted by strife and to offer a hand of charity to help those who do not have the need to stand for themselves. This sphere of social happiness is the sphere in which this philosophy spreads into the national character. Washington also addresses that this sphere must exist upon the backbone of truth and justice. This truth and justice is the foundational belief that all men are created equal. It is not wealth of privilege that makes a higher class of citizens; this was the belief of the world. In the new world, the virtues of the individual would be the basis for social esteem. So this sphere of happiness could not exist within the old system of belief and government. It is the actual duty of the Mason to shield the oppressed and stand up for justice and truth. A Mason shall not stand idly by as his fellow man is exploited by the privileged and powerful.

This is the benevolent design of the Masonic institution that the American government implemented, that no one could rule without the consent of the governed. Those who are self-serving will not exploit us as a people. A true leader, like a faithful Mason, is interested in the welfare of others and will stand in defiance of tyranny and injustice. It is these ideals that are instilled into every candidate upon the checkered floor, the nature of both good and evil.



Revere goes on to discuss, how if a man takes in the Masonic teachings of purity, and without polluting the truth and universality of it, they will understand that this social plan of the Masonic character

is assured to be just and true. Revere believed that the Craft would reach its apex of influence when all members adopted this plan to indoctrinate Masonic values into the American character, thus creating a nation of the highest virtue and moral culture. Revere uses Washington as an example of how his Masonic character is a shining beacon of light that we must all adhere to.

Washington responded to Revere on April 24, 1797, and further addresses the Masonic character as being selfless in nature. He claims the true reward to the Mason is the betterment of himself through his morality, bringing himself and society closer to God. Washington writes.

“No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged, the trusts which have been reposed in me by my Country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct... my wishes that bounteous Providence will continue to bless and preserve our country in Peace and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society on which we are members will dispose of me always to contribute my best endeavors to promote the honor and interest of the Craft.”

In this, Washington shows that the American character should be self-sacrificing in its display of justice and charity. He says his fullest reward of all his earthly labors is that the All Seeing Eye of Providence has blessed their endeavors to liberate humankind politically, thus reflecting honor and the interest of the Craft. In this statement, he expresses his belief that God has blessed the Masonic agenda of social justice. To establish a new form of government, it is the duty of Masonry to aid in the American destiny of the liberation of humanity. This is the proper attitude of the actual Mason. To do what is right and strive to benefit others with no hope for monetary value and reward, only that honor be reflected upon the Craft and society profit through God's will.

So as we look upon the Masonic Character, what do we see? From the writings of Revere and Washington, we see a man dedicated to serving and protecting others. A true Mason understands how the ideals of the Craft can change the character of not only an individual, but also a nation. If the Founding Fathers had not held these virtues and ideals so close



to their hearts, in what kind of a nation would we live? Would they have proclaimed themselves rulers to satisfy only their own self-interests? Would they have exploited the people to benefit only themselves? It is a scary thought to think that the American principles could have never existed. But it was the belief of the Founding Fathers that the virtues and ideals of the Masonic institution were an intricate part of the destiny of humanity and the will of God. So when we as Masons lose sight of those truest of virtues, when we join a group for only a lapel pin, or we step outside the length of our obligation, let us remember that the virtues we enact are a central part of God's plan to liberate humanity from the darkness into the light of individual duty and justice. Let us learn from the example of the Founding Fathers, who resisted all temptation to oppress and exploit, but remained steadfast to the virtues of the Craft and to the obligation that makes good men better.



In the Dark As Well as the Light

by Darin A. Lahners, AEO Eastern Area

While recently, on a trip to St. Louis, my girlfriend Lisa, our Friend Martha, and I, decided to visit Crown Candy Kitchen. Crown Candy Kitchen is one of the oldest operating Soda Fountains in the United States and the oldest in St. Louis. On what seemed to be one of the hottest days of the year, we queued up to wait in a long line to eat at the establishment. I had worn one of my Lodge shirts because when in a new place, I like to advertise that I'm a Freemason and hope that I will meet another brother "In the wild."



While standing in the queue with my girlfriend, Lisa, I started talking with a guy who was explaining how he stops at Crown Candy Kitchen whenever he is in St. Louis. He could not say enough good things about the Heart-Stopping BLT. He was there with his family, who soon joined him. He had a timid young daughter. She must have been three to five years old and had another daughter who was probably in her tweens or teens, as well as his wife. I made it my mission to get this little girl to smile or say something to me at the very least. Due to her shyness, no matter what I tried, I failed. She clung more tightly to her baby doll, which she had named Baby. Her dad joked that she had thirty-seven baby dolls, all named baby.

Eventually, we got to the front of the line and into the restaurant. After hearing this guy talk about this BLT, I decided I had to try it. It did not disappoint. I am not sure that the picture attached to



the article gives it justice. In any case, I also had a chocolate malt that was one of the best malts I've ever had. The family next to us in line got seated shortly after us. Well, apparently, Lisa, Martha, and I are slow eaters because the next thing I know, the little girl I was trying to get to smile or acknowledge me comes by our table with her sister. I waved at her, and she waved back! She smiled and said: "I got Ice Cream!", proudly showing me her ice cream cone. I told her: "That looks good. I hope you enjoy your Ice Cream!"

Pretty soon, her dad and mom came by the table, and the dad bid us farewell. I was on cloud nine from getting the little girl to smile. After about 30 seconds, the dad returned and said: "I have something to give you." He then gave me the token of a Master Mason. I was flabbergasted. Instead of asking his name, or Lodge, I said the first thing that popped into my head, which was: "I had a feeling that you might be." So on the off chance that he reads this article, I just want to say: "It was a pleasure meeting you, brother. You have a lovely family. Thanks for the conversation and tip about the BLT"



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THE SCHEDULE

July 22-24, 2022

[Day 1](#) [Day 2](#) [Day 3](#)

5:30 pm	Doors Open Welcome to SPML's Masonic Con 2022. Check in and enjoy the reception and vendor tables.	
7:30 pm	Welcome Address Before moving into our Festive Board, let's cover introductions, what's in store for the weekend, and obvious safety rules.	FRIDAY
8:00 pm	SPML's Masonic Con Pop Culture Festive Board Hosted by Erik Strom, SPML's Masonic Con is opening with a seven course Festive Board on the very first night! This ceremony will not only be open to Masons of other Lodges, but to non-Mason gentlemen and ladies who may enjoy the talk, laughter and fellowship that flourishes on such a ceremonial occasion. We are not here to be silent and grim sitting on a bench and staring across the wall. We are here to enjoy good food, drink, sing and partake in the joys of frivolous merry making. For, on this night, we celebrate the arrival of South Pasadena's First Masonic Con weekend and will toast those unique Brothers who contributed to the betterment of our society - to the Masonic Pop Culture Icons we hold dear: <i>Ready! Aim! FIRE!</i>	
11:30 pm	Lodge Closes	

8:30 am	Doors Open Get settled in for a full day of world-class Masonic presentations, discussions, and screenings.	
9:00 am	Speaker: Jaime Paul Lamb Topic: The Archetypal Temple	
10:00 am	Speaker: Chris Hodapp	
11:00 am	Speaker: Kirk White Topic: Nones In The Temple	
12:00 pm	Speaker: Chuck Dunning Topic: Nurturing the Renaissance of Masonry in the 21st Century	
1:00 pm	Lunch with Screening and Q&A Screening: The Masonic Table: The Art of Dining in Freemasonry - Q&A: Brian T. Evans (Moderated by Ian E. Laurin)	
3:00 pm	Speaker: Bob Davis Topic: It is Time to Cross the Rubicon and Battle Our 20th Century Ruffians	SATURDAY
4:00 pm	Speaker: Chris Murphy Topic: "The Center of Union": Overcoming Societal Discord Through Engagement in Masonic Myth	
5:00 pm	Panel: The Masonic Legacy Society	
6:00 pm	Dinner	
7:30 pm	Speaker: Mitch Horowitz - Hermeticism	
8:30 pm	Screening: The Kybalion	
9:00 pm	Screening Q&A: Mitch Horowitz	
9:30 pm	Q&A: Mitch Horowitz Moderated by Robert Johnson	
10:00 pm	Lodge Closes	

8:30 am	Doors Open	
10:00 am	Panel: Innovation in Freemasonry Moderator: Ian Laurin - Guests: Robert Johnson, Ron Duncan, Cesar Rubio	SUNDAY
11:00 am	Panel: Manhood and Freemasonry Moderator: Robert Johnson - Featuring: Bob Davis and Angel Miller	
1:00 pm	Closing Remarks: Dago Rodriguez	
1:30 pm	Conference Ends Happy and safe travels home!	

Slowing the Sands of Time

by RWB: Chad Lacek, 33°, Committee on Masonic Education



Do you remember the carefree days of your youth when summer felt like it would never end? Time seemed to move so slowly back then. The days and weeks would crawl along. Yet, now, months zip by faster than we can take hold of them. Have you ever stood on the eve of a New Year and wondered where the time went?

I have asked many people those questions, and it seems we all experience the same phenomenon. Even more troubling is the observation that the older you get, the faster time seems to move. It's accelerating! Yet we all know the 365 days when we were eight years old is the same amount of time for us this year. Then what's the difference? What has changed?

I have good news. Scientists think they have discovered why we perceive time differently as we age and believe we can slow it down again. Let's begin with the 'Why.' Human beings are designed to maximize efficiency. Our bodies and our minds are constantly working to do the most with the least. The result of this evolutionary process is that we are creatures of habit. We drive the same route to and from work daily to eliminate the need to navigate actively. We can get there and back on a sort of physical and mental 'auto-pilot.' This frees our minds to work on other problems or to relax by zoning out to the radio.

We develop a morning hygiene ritual where we follow the same steps, in the same way, every day. The only time this gets disrupted is if some external event forces us to deviate from the norm, and when that happens, we are usually out of whack the rest of the day. We need and want that routine to feel normal. The same is true for the jobs we perform, the hobbies we engage in, and the relationships we maintain.

Our conception of time resides in our memories. Imagine a book with the number 2022 stamped in gold on the cover. Now imagine that whenever you experience something new or unexpected, you add a bookmark to that page in the book. Your car breaks down. You make a new friend. You taste something strange. Each of those is a bookmark. It has nothing to do with being good or bad, just something mem-



orable. When we look back on New Year's Eve, we observe the number of bookmarks sticking out of our 2022 book. If there are lots of them, it feels like a lot happened that year. If a lot happened, then it must have taken a long time. Is the book almost empty? Then the year seems to have flown by in no time at all.

Our efficiency is part of the problem. We get so good at living on auto-pilot that there aren't many memorable moments to record. One day looks just like any other. This week blends with the weeks before it. Those weeks turn to months and those become years. Then we find ourselves wondering where the time went.

When we were children, the whole world was new to us. Everything was fascinating, frightening, bizarre, or magical. Every day was filled with wonder. Every object and situation we encountered was a lesson to learn and a memory to preserve. We added dozens of bookmarks to every page of our book of life. Those days seemed to last so long because there was so much worth remembering.

As we grow older, repetition and familiarity take the magic and mystery out of life. We've been there and done that. We have experienced so much that very few things catch our attention or attract our wonder.

This is why time seems to pass so quickly for us now and seemed to pass so slowly when we were young.

So how can we slow it down? You probably have a notion of the answer by now. We need to create more memories. This doesn't mean you must take costly vacations to exotic lands, although that qualifies. It just needs to be something memorable. Take a walk with a friend you haven't seen in a while. Drive an unfamiliar route to work here and there. Attend a free lecture at your local library on a topic you know little about. There are countless ways to create more memories, but it requires a conscious effort to switch off your 'auto-pilot' once in a while. If you would like to learn more about the perception of time, I recommend reading the work of Dr. David Eagleman, a neuroscientist at Stanford University.

Many aspects of growing older are out of our control. The fullness of our time is fortunately not one of them. We can choose to create more memorable events in our lives, even with the slightest effort. Make room for spontaneity in your daily routine. Every discovery will help you slow the sands of time.



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G O L D

Justice: One of the Four Cardinal Virtues

by Greg J. Knott, 33°

The Entered Apprentice learns in the first-degree lecture about the four cardinal virtues; Temperance, Fortitude, Prudence, and Justice. Some brethren and I recently have been discussing the topic of Justice, so I wanted to explore what it means in the Masonic sense. In Duncan's Masonic Ritual, the EA lecture states:

Justice is that standard or boundary of right which enables us to render to every man without distinction his just due. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as Justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. The charge you received while standing in the northeast corner of the Lodge, your feet forming a right angle, was an allusion to the pedal.

So what does this mean in the Masonic Lodge? Our ritual frequently uses the phrase "in every well-governed lodge." This refers to a set of principles of how lodges conduct their business, how the brethren interact with each other, and how problems that arise within the lodge, are ultimately dealt with.

A lodge is created with the granting of a charter from a Grand Lodge. The Grand Lodge has issued this charter based upon the rules of its constitution and by-laws. This constitution and by-laws were created by a group of men – Masons, who agreed to utilize these common principles in executing the fraternal business.

Men become Masons through a process outlined within this constitution and by-laws via the ritual of our fraternity. The ritual illustrates through an allegorical story the essential principles and lessons that serve as the basis for masonry.

Justice thus forms the basis of our organization; it guides how we conduct our business and deals with issues that face us and provides guidance in carrying out the actions necessary to keep peace and harmony within the institution.

The obligations outline a code of conduct in how we

strive to live and interact with our brethren. The Charge in the Fellowcraft degree further explains to us:

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offences of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with Justice. (Duncan)

We are thus taught the importance of our obligation and an approach to how it should be carried out.

What does this mean within the local lodge? As brethren, we have an obligation, a responsibility, and a duty to help each other in seeing that our common goals, rules, and high standards are maintained.

This can lead to difficult choices, especially when you must "in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice."

These tasks are not to be taken lightly but are often necessary to maintain harmony within the lodge, sustain our high moral standards and ultimately fulfill our obligations to each other.



The Origins of Scotland An Alternative Historical Outlook of the Origins of Freemasonry

by Kevin A. Wheeler, PM



If you pick up a history or a science book, it will tell us that ancient Scots first appeared around the end of the last Ice Age, as much as 14,000 years ago, as evidenced by tools found made of flint. No Neanderthal or earlier proto-human

presence in Scotland has been discovered, so the first Scots are believed to be our “modern” human ancestors. These stone age Homo Sapiens are believed to have traveled to the island of Great Britain via a “land bridge” that connected Great Britain to the European continent during the last part of or just after the last Ice Age.”

Books on the topic would go on to describe how modern-day Scotland came about by way of invasions from Rome beginning in or about the 70s CE. The Roman armies attempted to conquer Scotland three times, but each was short-lived. The history of Roman Scotland is a story of invasion and withdrawal. “The Roman armies won a major battle at Mons Graupius, somewhere in north-east Scotland, but within a few years, demands for soldiers elsewhere meant they abandoned their conquests and pulled back. They first withdrew to more secure territory in southern Scotland and then to northern England between the River Tyne and the Solway Firth. This line was fortified under the emperor Hadrian, who ordered the now-famous Hadrian’s Wall to be built on the Empire’s northernmost edge.” Although the Romans erected new bases, they couldn’t control them, as the locals had learned not to face Rome in a pitched battle, but instead, to use guerrilla tactics.

The Romans conquered differently. They assimilated Scotland. They came with an overwhelming force, armed to the teeth. If the local leaders sided with the Roman world, they were absorbed. If they resisted, they were crushed. This was a brutal force of occupation. Once the enemy had been defeated, troops were set to work in creating the network of occupation. “This consisted of roads to allow men and supplies to move quickly around the country, with strong points spaced along them. Forts were typically garrisoned

by 500 soldiers, while smaller fortlets were used in some areas to disperse Roman forces among a troublesome tribe.”

Continuing with the history of Scotland, at around 800 CE, the Vikings began settling in from Norway and Denmark, while the Picts established their kingdom to the East in Alba. Scotland had been a feudal society until Macbeth took the reign as King of Alba in 1040 CE. By 1100 CE, the Kingdom of Alba experienced a period of peace with the Treaty of Falaise.

“A succession crisis brought unrest to Scotland after the death of Alexander III. England’s monarch, Edward I, believed he should be recognized as the overlord of Scotland, and his troops marched north in a series of bloody sieges. In 1297, Edward’s army planned to cross the River Forth at Stirling Bridge; the Scots seized the opportunity to attack at the crossing of the River Forth, the Stirling Bridge, forcing the English army to retreat. It was here one of Scotland’s most famous figures, William Wallace, earned his place in the history books forever.”

“Unrest continued into the 14th century when Robert the Bruce took the throne and was crowned king. Fighting continued until 1314 at the Battle of Bannockburn, where Robert the Bruce and his army defeated Edward II, a major turning point in his rule.” In 1320, The Declaration of Arbroath was a letter written in Latin, signed by Scottish Barons and Nobles, and sent to Pope John XXII; “the Declaration proclaimed Scotland’s status as an independent sovereign state. Though its effect was largely symbolic, the powerful declaration remains an important document in Scottish history – many historians believe it inspired America’s founding fathers to write the United States Declaration of Independence.”

In 1450 Scotland went through its renaissance period. In 1542 Mary Queen of Scots’ story began and ended, with her execution just 19 years later. In 1603, after the death of Mary, James VI was

crowned King; however, he quickly became King of England following the death of Elizabeth I, becoming King of both England and Scotland, known as the Union of Crowns. The Act of Union brought Scotland and England closer, creating a single parliament, the United Kingdom of Great Britain. In 1746 the Jacobites were crushed, and the Highlanders were assimilated.

Beginning in the 1750's Scotland saw an Age of Enlightenment, where its philosophers helped shape the modern world.

“The intellectual movement sought to understand the natural world and the human mind and ranged across philosophy, chemistry, geology, engineering, technology, poetry, medicine, economics, and history. Figures like Thomas Hobbes, David Hume, Adam Smith, Robert Burns, and Sir Walter Scott are still celebrated for their achievements.”

The 1800s saw Urban and Industrial Modernization; people migrated to huge towns rather than rural areas, and wealth was established through tobacco, sugar, and cotton trade. Large factories were erected for mining, shipbuilding, etc., a big part of Scotland's development. In 1914 Scotland participated in World War I, playing a significant role in the supply and resupply of steel works and iron foundries. The North Sea Oil drilling, which started in 1967, gave Scotland a huge supporting industry while affording the UK to produce its own oil. In the 1990s, famous films like Braveheart put Scotland on the world map as a cultural powerhouse. In 1999 the Scottish Parliament reconvened for the first time in nearly 300 years, erecting its own building in 2004.

“In 2012, the Edinburgh Agreement was signed by Scotland's First Minister Alex Salmond and UK Prime Minister David Cameron. It paved the way for a once-in-a-generation referendum on Scottish independence in 2014 by confirming the Scottish Parliament's power to hold a vote that both governments would respect. On the 18th of September 2014, the people of Scotland voted. In response to the question, “Should Scotland be an independent country?” 1,617,989 (45%) voted Yes, and 2,001,926 (55%) voted No.”

Thus far, I have provided a somewhat detailed history of Scotland. However, as the title reads, we will look at an alternative historical outlook. In addition, regarding this newfound information and perspective, what connotation does this have for Freema-

sonry? Before discussing this alternative history of the origins of Scotland, let us first look at what the current history means for Masonry. By examining the current history of Scotland as presented, We see at least five instances paramount in the formalization of Freemasonry. This article discusses the events in reverse chronological order, beginning with the year 1813.

In 1813 the United Grand Lodge of England was consecrated. In 1736 the Grand Lodge of Scotland was formed. In 1717 the United Grand Lodge of England was formed. In 1390 the Regius Poem, also known as the Regius Manuscript was discovered, a document that seemingly established the rules of Freemasonry. In 1314 following the dissolution of the Order of the Temple, approximately 80 Knights, wearing what appeared to be Knights Templar regalia, caused the English to flee the battlefield, and a victory was had by King Robert the Bruce. Following this battle, Robert the Bruce rewarded the Knights by affording them the right to make Masons and giving them the title of Knight of Heredom. Lastly, information that can be researched suggests that it was the Romans who, in fact, along with the annexation of the various countries they conquered, brought with them Freemasonry.

There is yet another theory as to the origins of Freemasonry--one that partly coincides with the alternative history of the origins of Scotland we are about to discuss.

Since ancient times, humans have been constantly on the run to find a better abode for dwelling. Many factors have caused mass migrations worldwide--famine, climate change, natural disasters, wars and invasions. All of these forced people to leave their hearth and home in search of peaceful living. Some of these mass exoduses of people have been recorded, but many of these have been lost to the dust of history, which create gaps in lineages. It's human instinct to find one's ancestral lineage and relate himself to the ancient great nations and people who built great empires, but time erodes their identities through the decades and centuries.

“On January 28, 2022, we know of a Scotland firmly entrenched in the broader United Kingdom of England, Scotland, Wales, and Northern Ireland, and previously a major member of the British Empire, but of course before 1707 when Scotland became part of the Kingdom of Great Britain, Scotland had been an

independent kingdom since the 9th Century. With recent rumblings in Scotland of a return to independent status, increased interest in the origins of this great country and its people has become relevant as modern scholars must know where you have been to determine where you are going. One bizarre theory of Scottish origins holds that Ancient Egyptians or other North Africans were the original founders of Scotland, and this account dates back to at least 1320."

The story of Queen Scotia is one such story that happened in a time of pre-history. However, her life has been well recorded in oral and written traditions that come down to us through various sources. *"According to Bower, the Scottish people were not an amalgam of Picts, Scots, and other European peoples but were, in fact, Egyptians, who could trace their ancestry directly back to a pharaoh's daughter and her husband, a Greek king. The queen's name was Scotia – from where comes the name Scotland. The Greek king was Gaythelos – hence Gaelic, and their son was known as Hiber – which gives us Hibernia."* Before I continue, I think it's necessary to say that it is impossible to give the ancient history of Scotland without mentioning Ireland.

Found in Irish and Scottish mythology, Queen Scotia was said to have invaded Scotland and later Ireland and established her Kingdom with her husband, Gaythelos. Thus, it is said that Scotland got her name from Queen Scotia and the Gales from Gaythelos. Until now, however, the story of Scotia remained shrouded in fantastical legends.

The legend begins thus, Scotia, an Egyptian princess who fled from Egypt with a large group of followers, arrived in Ireland in 1700 BCE. *"It is believed Scotia, whose descendants are said to have become high kings of Ireland, was killed in battle by the Tuatha De Danann (the tribe of Danu who are said to have established the site of Tara)."*

Historian Malcolm Hutton became interested in the possibility of a link by studying ancient myths and stories referencing Ancient Egyptian Pharaohs and gods. *"Mr. Hutton claims to have unearthed evidence in England and Ireland, which shows there is truth in the myths and stories. He told Express.co.uk: "The Ancient Egyptian finds in Ireland and England leave no doubt as to their presence in the British Isles, thus bearing out all the old mythical stories."*

In 1939 the hulls of two ancient ships were discovered in Ferriby in the Humber Estuary, but because of the outbreak of World War II, they were examined and raised,

but no research was conducted on them.

"In 1955, archaeologist Dr. Sean O'Riordan of Trinity College found skeletal remains of a young boy, carbon-dated to around 1350 BCE, at the Mound of Hostages at Tara. A necklace found with the skeleton was made of faience beads, matching the design and manufacture of Egyptian beads. According to Ancient Origins, the collar matched the collar laid around the neck of Tutankhaum, who lived during the same time as the boy found in Ireland." *"Mr. Hutton indicates that this would fit in with the story of Princess Scott, who is said to be the ancestor of the Gaels who settled in Argyll and Caledonia."* In 2015, researchers from Trinity College Dublin and Queen's University Belfast found evidence of massive migration from the Middle East to Ireland after sequencing the genomes of ancient Irish humans, The Irish Times reports. Several burial sites across Europe, including the Newgrange Barrow in Ireland, are full of Ancient Egyptian depictions.

Before examining what this may indicate regarding the origins of Freemasonry, let us first look at the story of Gaythelos and Scotia. How or why did Gaythelos, a Greek prince, end up in Egypt in the first place?

The Story of Scott begins with a Greek prince named Gaythelos, who is called "Goídel Glas" by Bower. As happens quite often in history, the royal prince was not given any position of power by his father. Gaythelos, being angry about this, caused much destruction and trouble in his father's kingdom, even going so far as gathering his own army. His father forced Gaythelos into exile. Gaythelos sailed across the Mediterranean to Egypt, where the Pharaoh Chencres was in a struggle to drive the Ethiopians out of his lands. The Ethiopians had a powerful kingdom to the south and, at various times, had ruled parts of Egypt. Gaythelos joined his army with that of the Pharaoh during the fight, and together they pushed the Ethiopians out of Egypt. At the end of these hostilities, Gaythelos formed another alliance with Chencres to help keep the Children of Israel in bondage. In recognition of Gaythelos' loyalty, bravery, and strength, Chancres gave Gaythelos his daughter Scotia in marriage. The Scotichronicon tells us that Chencres was the Pharaoh who died when the Red Sea parted as he was chasing the Children of Israel.

The people of Egypt were looking for reform and saw the death of the Pharaoh as their opportunity to make changes. Gaythelos was viewed as a continuation of the status quo, and after a period of civil unrest, Gaythelos was again driven into exile. The army and people that went into exile with Gaythelos proclaimed him their king and called themselves “Scots” after their queen; however, there was no kingdom to rule. They wandered the desert for years before Gaythelos took his family and his tribe of Scots and sailed from Africa to the Iberian Peninsula (present-day Spain and Portugal). There, they settled in the northwest corner of the peninsula at Brigantia.

The Romans later called this city “Brigantium,” and it is now the city of A Coruña, located in the autonomous province of Galicia, Spain. Scott gave birth to a son named Hyber; the old name for Ireland, “Hibernia,” comes from this son. The descendants of the Scots tribe lived on the Iberian Peninsula for several generations in a state of perpetual war with the local Iberian tribes. Eventually, some members of the tribe sailed across the Cantabrian Sea — the Bay of Biscay — in search of a new place to live and settled in Ireland. Some of these settlers established a home in Scotland in the area that comprises contemporary Argyll. After the time of the Romans, the people in this area were called the “Scotti,” and ultimately, the name of the country to the north of Britain became “Scotland.”

Another version of the legend in the Irish record is called the “Leabhar Gabhála” or the “Book of Invasions.” This chronicle was written by monks in Ireland in the late 11th century CE to rationalize the existence of Gaels in Ireland. In this version of the legend, the ultimate ancestor of the Gaels was a Scythian king named Fennius Farsa. Scythia was located north of the Black Sea in what is now eastern Ukraine. For unknown reasons, Farsa lost his throne and escaped to Egypt. His son, Nial, married the daughter of the Pharaoh and had a son named Goidel. This family refused to participate in the persecution of the Children of Israel and was banished from Egypt, wandering throughout northern Africa. Eventually, they sailed through the Straits of Gibraltar and settled in Iberia. Among the descendants of Farsa was a man named Mil — also known as Milesius and “Míle Easpain” or “the Soldier of Spain.” Mil’s nephew had been killed in Ireland by the Tuatha Dé Danaan, the previous occupiers of the island, and Mils departed Spain on an expedition to avenge this death, bringing his wife Scotia with him. Tragically, Mil and Scotia were

killed in the fighting leaving their three sons — Eber, Eremon, and Amairgen — to complete the conquest of Ireland. The Gaels considered Scotia their ancestral mother and called themselves the “Scots” for this reason.

Considering the above legends, I am intrigued with the Irish version of that of Gayatheos being banished for failing to persecute the Israelites. With all the information presented, what can this possibly mean for the origins of Freemasonry? We currently know Kilwinning Abby, also known as Mother Lodge Kilwinning No. 0, to be the oldest lodge in the world, containing records that go as far back as the year 1140. Although this may be the first written evidence of Freemasonry, we know it goes further back. Historical and other Masonic evidence suggests the origins of the organization of the Craft to be around 926, following a decree by King Athelstan. Additionally, this part is pure speculation, but certain proofs suggest that the knowledge of Freemasonry was present during Roman times. An example of this can be found with Vitruvius.

With this new information, and especially if proven to be factual, I think we could make an assumption (at least in legend) that Freemasonry, although its origins are yet unknown, originated as we know it or rather can trace it from the Israelites who initiated Scotia and her people for not persecuting the Israelites in Egypt. Then, when Scotia and her husband fled to the Iberian Peninsula, she brought the ideals to Spain and perhaps Portugal. From there, to Ireland, and eventually Scotland, where they settled and created Operative Masonry that became our Speculative Masonry in time.

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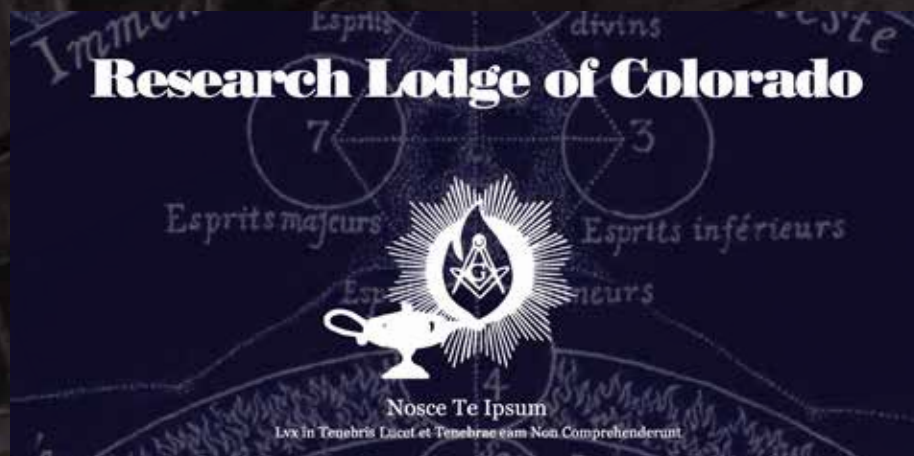
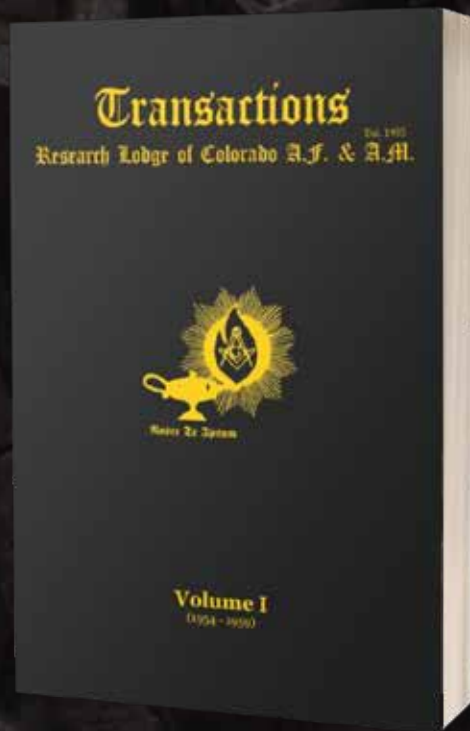
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Reader's Corner

Fundamentalism & Freemasonry: The Southern Baptist Investigation of the Fraternal Order

by Gary Leazer, Ph.D.

A Book review by
WB.: Kevin A. Wheeler

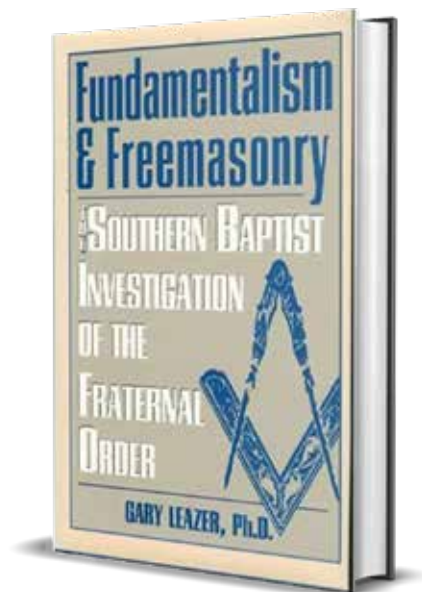


When I first picked up the book entitled *Fundamentalism & Freemasonry: The Southern Baptist Investigation of the Fraternal Order*, I expected to read a book that described and discussed one

of the Anti-Masonic Movements, specifically the one led by the Southern Baptist Church. However, I learned much more than I had bargained for, to my surprise. Instead, I got a deep insight into fundamentalism and how people will go to extreme lengths to prove their often-irrational ideologies.

In this book, the author attempts to explain fundamentalism, but he starts by stating, "Religion is easily distorted" (p. 9) and several examples of situations that occurred by fundamentalists, including the incident that happened in Waco, Texas, as an example. He continues by stating that some Masons are also fundamentalists, and by 1991, the Southern Baptist Church had developed into a controlled fundamentalist mindset. Leazer describes fundamentalism as a mindset that demands everyone believe and act as they do. The irony with the Southern Baptists becoming fundamentalists is that the Baptists fled England in pursuit of religious tolerance. Yet, less than 300 years from its inception, they had become the fundamentalists, persecuting others for their beliefs.

Fundamentalism, as described by the author, has several definitions, which include: "an evangelical who is mad about something or someone," "an evangelical Protestant who is militantly opposed to modern liberal theologies and to some aspects of secularism in modern culture,"



"fundamentalism represents a major deviation from the traditional mainline evangelical patterns," "the literal exposition of all the affirmations and attitudes of the Bible and militant exposure of all non-Biblical affirmations and attitudes," and "a way of life that transcends any other institution that might make claims on an individual."

The Baptist developed as a dissent from the government of the English Church due to its practice of baptizing infants, as they believed that a person should be able to choose Christ when being baptized. The dissenters, John Smyth, Thomas Helwys, and John Murton, moved to Holland, but Helwys and Murton returned to England upon Smyth's death, creating the Baptist Church of England in 1611 or 1612. Helwys wrote a book asserting that God, and not the King, had authority over the souls of man and was imprisoned. Some Baptist beliefs of the time included a strong belief in the separation between church and state and religious liberty. Even after

arriving in America, the Baptists were persecuted, causing Roger Williams to flee from Salem, Massachusetts, to Rhode Island, where he formed the First Baptist Church in America. At that time, "Rhode Island was unique among all the colonies for guaranteeing religious liberty" (p. 14).

John Clarke also fled Massachusetts after being whipped and beaten for preaching Baptist Doctrines, formed the second Baptist Church in 1644 in Newport, Rhode Island. "Clarke secured a royal charter for Rhode Island in 1663. The charter reiterated that "no person within the said Colony, at any time hereafter, shall be in any wise molested, punished, disquieted or called in question, for any differences in opinions in matters of religion." (p.14-15). William Screven left Kittery, Maine, after being imprisoned for not attending a public meeting held by the church and conducting bible study at his home. He later moved to Charleston, South Carolina.

In the beginning, Baptists and Freemasons appeared to share some of the same ideals. Both believed in religious tolerance and that no one person speaks for the collective, the separation between church and state, and some other foundations of the fundamentals that helped shape the democratic government we all enjoy in America. Additionally, both viewed that, "There is no requirement that any Southern Baptist accept what another Southern Baptist says, no matter his office or stature," just as there is no requirement that a Mason accept what Masonic writers believe, no matter their office or stature.

One of the first fundamentalist attacks on Freemasonry came from the church when Pope Leo XIII issued *Humanum Genus* in 1884, described "as the strongest and most comprehensive of the seven papal condemnations of Freemasonry" (p. 23). He attacked Masonry due to its religious tolerance, the fact that they called for a separation of church and state, that kids should be educated by others outside of the church, and "because Masons believed people had equal rights, extending even to the right to make their own laws and elect their own government, rather than submit to the authority of the Catholic Church" (p.23).

Later in the book, we see the hypocrisy as the Southern Baptists became so much of what they fought to flee and fight against. One Southern Baptist Fundamentalist told his staff, "Be against something, find something, anything to be against." They attacked

higher education, stating that "education was not necessary to correctly interpret Bible prophecy" (p. 36) and that Masons created public education, an institution "founded upon an evil premise, i.e., man does not need God, and there are no problems which education and reason cannot solve" (p. 36).

As the book continues, we learn of other Baptists who are fundamentalists and other organizations that attacked each other or Masonry due to its fundamental ideals. The author spends several chapters discussing an instance where he researched Freemasonry in relation to the Southern Baptist church. The author attempted to avoid bias in his writing, so he contacted a Mason as an advisor to fact-check things of a Masonic nature. However, when the other fundamentalists caught wind of this, he was ostracized, reprimanded, and eventually fired. Following these incidents, the author began to attack the person who initially attacked him.

I learned while reading this book that fundamentalists are hypocrites, liars will do nearly anything to get people to believe in their ideology, and they do not care who they hurt. The Baptists, in my opinion, went from religious toleration to an all-out attack on religion, education, and anything else that conflicted with its point of view. We must remember that it is not always the institution that is to blame for fundamentalism but the people who influence the collective, which fosters fundamentalist ideals. Overall, I thought this book was a good read, and I would recommend it to my brethren as a means of better understanding hate and tolerance.



GRAND LODGE IMPORTANT DATES

Grand Lodge Annual Communication is scheduled for October 7th & 8th. Based on the date of our event, there are some important dates you need to be aware of:

Item Due to Grand Lodge by:

Reinstatement from Expulsion (65 days out) August 3, 2022

Lodge Name Change Requests (30 days out) September 7, 2022

EDUCATIONAL CONFERENCES

South Pasadena Masonic Lodge - Masonic Con, Los Angeles - July 22-24, 2022

Texas Masonic Con, August 20th, 2022

Masonic Con Kansas, KC Metro - August 27th, 2022

AMD Illinois- In-gathering, Bloomington Normal - September 17th, 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:
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Please give us at least a month notice so that we can ensure it is added.

