



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

431 Paseo de Peralta

Santa Fe, New Mexico 87501-1958

Just west of the Scottish Rite Temple

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Volume 20 Issue 2

"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851

February 2020

The Master's Trestleboard

2020 Trestle Board



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Trestleboard topics continued on page 3.

Change in Time of Stated Meetings

Worshipful Brother Jee Hwang has given timely and legal notice of his decision that the stated communications of Montezuma Lodge No. 1 will open at 7:00 PM instead of the time of 7:30 PM as given in our bylaws..

Regular Meetings

RECURRENCE	EVENT	ORGANIZATION
First Monday	Regular Communication at 7:00 PM, Dinner at 6:00 PM	Montezuma Lodge No. 1
Fourth Wednesday	Property Management Board at 6:00 PM	Montezuma Lodge No. 1
Second Tuesday	Regular Communication at 7:30 PM	York Rite Bodies
Third Tuesday	Regular Communication at 5:30 PM	Santa Fe Shrine Club
Second Wednesday	Regular Communication at 7:30 PM, Dinner at 6:30 PM	Cerrillos Lodge No. 19
First Thursday	Regular Communication at 7:00 PM, Dinner at 5:30 PM	Santa Fe No. 19 Eastern Star

We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.



Special Notices And Events

Property Management Board

The monthly meeting of the Property Management Board is scheduled for **Wednesday, February 26th** at 6:00 PM in the library.

Courtesy Funeral

The family of Robert Fraizer has asked Montezuma Lodge No. 1 to perform a courtesy funeral ceremony for Brother Robert Wayne Fraizer of Corinthian Lodge No. 35, Leadville, CO. Our Brother passed away on November 29, 2019. The funeral will be Monday, February 24, 2020 at the National Cemetery at 1:30 PM..

Sickness & Distress

RWB Mark Z. Oldknow fell on some ice and broke his wrist. He is now traveling about with a lovely cast.

Traveling Gavel

The Lodge has been in possession of one of the state's traveling gavels. A delegation consisting of WM Jee Hwang, JW Charles Hannaford, Chaplain Robert Sherman, and DDGM Scott Jaquith traveled to Pajarito Lodge No. 66 on Tuesday, February 4, 2020 to deliver the gavel into their care.

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Lodge Committees

Property Management Board

Jee W. Hwang, WM (Chairman)

Michael J. Mulligan, SW (Vice Chairman)

Charles A. Hannaford, JW

Danial A. Esquibel, Treasurer

Don L. Helberg, Secretary

John R. Adams (Second Term)

Mark Z. Oldknow (Second Term)

Jerry Noedel (Second Term)

Robert H. Sherman (Second Term)

PatrickJ. Varela (First Term)

Timothy R. Gilmore (First Term)



2020 Trestle Board



Topics

- ❖ Enhancing Ritual Work using Music
- ❖ Masonic Family and Community Outreach
- ❖ Lobby Upgrade



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2020 Trestle Board



❖ Enhancing Ritual Work using Music

- ❖ Goal 1: Compile a preliminary list of music to be used for ritual work by no later than March regular communication.
- ❖ Goal 2: Incorporate at least one piece of music into the opening and closing ritual by no later than March regular communication.
- ❖ Goal 3: Perform the Entered Apprentice Degree with music during the May regular communication.
- ❖ Goal 4: Perform the Fellowcraft Degree with music during the June regular communication.
- ❖ Goal 5: Perform the Master Mason Degree with music during the July regular communication.



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2020 Trestle Board



❖ Property Management Board: Lobby Upgrade

- ❖ Goal 1: Obtain an estimate to redesign and upgrade the lobby area and furniture so as to be an inviting and interesting area for the brethren and visitors by February PMB meeting.
- ❖ Goal 2: Develop a plan to finance and purchase all necessary items needed for the lobby upgrade by March PMB meeting.
- ❖ Goal 3: Have all lobby upgrades installed by no later than June PMB meeting.



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2020 Trestle Board



❖ Masonic Family and Community Outreach

- ❖ Goal 1: Sponsor, organize, or participate in at least 2 promotional events with an appendant Masonic body and Grand Lodge in 2020.
- ❖ Goal 2: Sponsor, organize, or participate in at least 2 volunteer events to benefit the local community in 2020.
- ❖ Goal 3: Organize at least 2 Movie Night or Matinée events in 2020.



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Masonic Family and Community Outreach

Pete's Place Homeless Shelter Event with Rotary Club, January 22, 2020.

From Left: Steve Chappell, John Brady, Jee Hwang, Zayd Ghazzawi



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143th ANNUAL COMMUNICATION GRAND LODGE OF NEW MEXICO AF & AM 19 – 20 March 2020



REGISTRATION

Each Mason attending MUST REGISTER (this form or online)

(Please print your NAMES and TITLES)

Name: _____ Lady's Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Email: _____ Phone: h / c _____
Circle One Number

Service to Masonry Grand Lodge of: _____ Past Grand Master: _____
Yes / No

Current Grand Lodge Office: _____ Past Grand Lodge Office: _____
If Current DDGM / DDGL – List District If Past DDGM – List District

Lodge: _____ No: _____ Office: _____ Past Master: _____
Primary Lodge If A Current Lodge Officer Yes / No

Registration and Meals

Meal Selections for Registrations received after March 5, 2020 CANNOT Be Guaranteed.

	Brother	Lady or Guest	2nd Guest	Each	Total
Registration Fee (New Mexico Masons Only)					
Registration Fee By March 5, 2020				\$30.00	
Registration Fee March 6, 2020 and later				\$40.00	
Thursday March 19, 2020					
Grand Master's Reception Dinner					
Braised Short Ribs				\$52.00	
Friday March 20, 2020					
Mason's Lunch					
Beef Enchiladas				\$25.00	
Ladies Luncheon					
Chopped Salad with Grilled Chicken				\$25.00	
Grand Master's Banquet					
Roma Chicken				\$57.00	
NY Steak				\$57.00	

Advise of Dietary Concerns _____

TOTAL AMOUNT DUE _____

Registration and Payment Options		<i>Please contact us with any further questions</i>	
Mail this form and check to:	New Mexico Grand Lodge	Dennis R. Detrow	505-350-3430
	P.O. Box 25004		drdetrow53@gmail.com
Check Memo:	Albuquerque, NM 87125	Hans C. 'Sky Olsen	505-243-4931
2020 Grand Lodge			gndsec@nmmasons.org

Grand Master's Recommendations

GRAND MASTER'S RECOMMENDATIONS 2020

(~~Strike through~~ text is language to be deleted. Underscored text is language to be added.)

Grand Master's Recommendation No. 1

Code 23. GRAND SECRETARY

(j) Distribute electronically the proceedings of the Grand Lodge to be printed ~~as promptly as possible~~ by 1 July each year with the photograph of the retiring Grand Master, ensuring distributing one copy to each constituent Lodge, one copy to each past and present Grand officer, and one copy ~~each~~ to each Grand Lodge which is in communication with this Grand Lodge.

Rationale: Late delivery of the proceedings does not allow sufficient time for review prior to the annual communication.

Grand Master's Recommendation No. 2

Code 43. ~~KEYS~~ RITUAL BOOKS AND CIPHERS.

- (a) Only Grand Lodge Ritual Books (~~keys~~) and ciphers produced under the control and approval of the Grand Lodge shall be used. They shall not be reproduced without expressed approval of the Grand Lodge. Any such cipher ~~or key~~ shall not contain any Due Forms, Due Guards, Penal Signs, Grips, Words or Passwords. **2012, 2018, 2019**
- (b) Any Mason who is a member in good standing of a constituent Lodge in this Grand Jurisdiction shall be able to obtain a cipher in printed or downloadable digital format for the highest degree which he has received from the Grand Lodge at his own expense. **2018, 2019**
- (c) Ritual Books or Ciphers ~~or keys~~ may not be used in open Lodge or during examination of candidates, however ~~they~~ ciphers may be used for instruction of candidates.

Rationale: There is still confusion within the jurisdiction regarding the definition of keys. Changing the text to Ritual Books removes this confusion. Due forms are included in the Grand Lodge Ritual books. This is supported by the fact that the common terminology throughout our Masonic literature is Ritual Book.

Additionally, there is confusion within the Jurisdiction regarding the downloading of ciphers. Changing the text to include downloadable digital formats provides clarification.

Grand Master's Recommendation No. 3

Code 50. APPOINTMENT.

~~(2) The Committee shall provide an accounting to the Committee on Accounts, Ways and Means for any budgeted moneys disbursed to them within ninety days after the close of the Annual Communication for which the Committee is responsible.~~

Rationale: Remove from Code 50 and include appropriate replacement verbiage in Section 62. GRAND LODGE FUNDS.

Grand Master's Recommendation No. 4

Code 62 GRAND LODGE FUNDS.

The following funds are hereby created:

General Fund

Administration Building Reserve Fund

Investment Fund

Grand Lodge Communication Fund

Endowment Fund 2013

(a) The General Fund shall consist of all funds now in the General Fund and all revenue to the Grand Lodge as set forth in Code 60 of these By-Laws and the income from the following: Administration Building Reserve Fund, and Investment Fund plus whatever miscellaneous income becomes available.

(b) The Investment Fund shall consist of the invested funds of the account and any further funds as may be transferred to it from the General Fund by the Board of Directors. The income from this fund shall be placed in the General Fund.

(c) The Scholarship Fund shall consist of available funds from the General Fund and shall be used as matching funds with any constituent Lodge granting scholarships. The maximum amount per lodge to be determined at each Annual Communication for the coming year. The method of selection is entirely up to the local Lodge.

(d) The Grand Lodge Communication Fund shall consist of a set amount of funding to be made available to the Grand Master during the Annual Budget Meeting to assist with expenses incurred for conducting the Grand Lodge of New Mexico Annual Communication.

(1)The amount used each year will not exceed \$5000.00. This is to be used as seed money for Deposits, Hotel reservations, & other associated expenses incurred for execution of the Annual Communication.

(2)These funds are to be used only for expenses related to the Annual Communication.

(3) Receipts or Invoices are required for expenditures. The Grand Secretary will only pay on Invoices, Receipts, or Contract deposits related to the Annual Communication per established practices.

(4) After the Annual Communication a copy of the Communication Committee's Expense Report will be submitted to the Grand Secretary within 90 days after the close of the

Annual Communication for which the Committee is responsible. The Report will show the expenditures of the funds and the reimbursements to the fund.

(5) Any moneys earned specifically from the Annual Communication Fund (Fund Raisers, Silent Auction, etc.) must be deposited in the Annual Communication Fund, provided any "seed" money or money provided from this fund was used to start any said fund raiser, etc.

(6) The fund will be invested with the other GL Invested funds to help preserve the fund.

Rationale: Guidelines for distribution of this fund were previously provided in a policy letter and attachment to the BOD Meeting minutes. Masonic Funds require written guidance in the Bylaws.

Background: This fund was created by prior Grand Masters to help with the cost of the Annual Communication at no expense to the General Fund. Each year the Grand Master does fundraising to replenish these funds and keep them available for future Grand Masters to use for their Annual Communication.

Grand Master's Recommendation No. 5

Code 171 QUALIFICATIONS OF OFFICERS

(a) No Mason shall be eligible to fill the office of Master in a chartered Lodge unless he has been elected and installed as a Warden or Master in some Lodge within this Grand Jurisdiction or within some other Grand Jurisdiction recognized by this Grand Lodge. Provided, this restriction shall not apply to a newly Chartered Lodge or to an old Lodge having no Past Master willing to accept the office of Master and who is acceptable to the Lodge.

(b) A plural member shall not be eligible to hold the elective office of Master or Warden simultaneously in more than one Lodge.

(c) No Mason shall be eligible to fill the office of Master or Warden in a chartered Lodge unless he has received a Master Mason's Certificate of Proficiency.

Rationale: Many Lodges are currently practicing this policy or have it stated in their Bylaws. Adding this to the Grand Lodge Bylaws will ensure continuity between the Grand Lodge and lodges with qualifications of these elected officers. It will also bring Lodges without this practice into uniformity.

Grand Master's Recommendation No. 6

~~Code 204. WAIVER OF JURISDICTION WITHIN THIS GRAND JURISDICTION.~~

~~By majority vote of all members present a Lodge may grant a Waiver of Jurisdiction to an Entered Apprentice or Fellow Craft who has passed the proficiency on the highest degree prescribed by our Grand Lodge By Laws, and who has petitioned another New Mexico Lodge for the additional degree or degrees.~~

~~Code 205. WAIVER OF JURISDICTION BETWEEN GRAND JURISDICTIONS.~~

~~By unanimous vote~~ **ballot** of all members present, determined by black and white balls, ~~the same as in balloting on petitions for degrees,~~ a Lodge may: (a) Waive **waive its** jurisdiction over any of

its material in favor of any recognized ~~lodge~~ Grand Jurisdiction. Should unanimous consent of all members present not be given, the Lodge may not consider a new request to waive jurisdiction until after the expiration of thirty (30) days, ~~or~~

~~(b)~~ (a) If the waiver is in favor of another recognized Grand Jurisdiction, All all correspondence with respect to such waivers, either granted or requested, must be conducted through the office of the Grand Secretary but it shall not be necessary to obtain the approval of the Grand Master ~~to~~ for any such waiver.

~~(c)~~ (b) A Waiver of Jurisdiction may be granted to an Entered Apprentice or a Fellow Craft who shall have failed to present himself for ~~advance~~ advancement as prescribed by our Grand Lodge By-Laws.

~~(d)~~ (c) An Entered Apprentice or a Fellow Craft coming from another recognized Grand Jurisdiction, by waiver, must present himself for advancement within the time prescribed by these By-Laws, otherwise he must petition and be elected for the remaining degree or degrees.

~~(e)~~ (d) Unearned fees shall be returned to the Brother in the case of a waiver granted to an Entered Apprentice or Fellow Craft to another ~~Grand Jurisdiction~~ lodge.

Rationale: The current codes (204 and 205) conflict with each other and are confusing. This change would make all waivers the same.

Grand Master's Recommendation No. 7

APPENDIX – FORMS

Update the forms available from the Grand Secretary's office on page 97.

Rationale: The published list is not current. NOTE: This may not require approval of the elective body.

Constitution, Table of Contents and Index

Both need to be reviewed updated from previous changes to the By-Laws in previous years.

Constitutional Amendment laid over from last year. This was one of MWGM Adam L. Hathaway's 2019 recommendations.

ARTICLE III.

Section 2. ELECTIVE OFFICERS. The ~~Grand Master~~, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer and Grand Secretary shall be elected annually by ballot at the stated Annual Communications of the Grand Lodge and shall hold their offices respectively until their successors are elected and installed.

The Deputy Grand Master shall serve as the Grand Master – Elect, and shall, at the Grand Lodge Annual Communication following his election as Deputy Grand Master, assume the position as Grand Master.

If, at the Annual Communication in which the Deputy Grand Master is to assume the position of Grand Master, a motion is appropriately made and seconded, instead, to hold an election for Grand Master, and approved by a four-fifths vote, an election shall be held.

In case of death, disability or removal from jurisdiction of the Deputy Grand Master, an election for Grand Master shall be held at the following Annual Communication.

Grand Lodge Budget

2020-2021 Operating Budget (Adopted 11/16/2019)

Account	2020-21 Budget
Ordinary Income/Expense	
Income	
4010.1- Donations	
4020.2-Fees	
EA Fees	7,700
Late Fee	0
Reinstatement Fees	710
	<hr/>
Total 4020.1 Fees	8,415
4049.1-Member Donations	
Reserve Fund Transfer	
4050.1-Per Capita Dues	
From Lodges	134,255
From Endowed Fund	30,365
	<hr/>
Total 4050.1 Per Capita Dues	164,620
4055.1-Assessments	
4060.1-Reimbursements Revenue	
Background Check Reimbursements	6,300
Liability Insurance	16,892
Reimbursements	1,000
Travel Reimbursements	0
Rocky Mountain Masonic Conference	
Utility-Sandia Mountain, GYR, MCF	6,000
4060.1-Reimbursement Revenue-Other	
	<hr/>
Total 4060.1-Reimbursements Revenue	30,192
4070.1-Sale-Supplies	
25 & 50 year pins	1,000
Book Sales	
4070.1-Sale-Supplies-Other	2,400
	<hr/>
Total 4070.1-Sale-Supplies	3,400
4080.1-Grand Lodge Communication	
Registration	5,000
	<hr/>
Total-4080.1-Grand Lodge Communication	5,000
4089.1-Uncategorized Income	9,884
	<hr/>
Total Income	221,511
	<hr/> <hr/>
Gross Profit	221,511

Expense

5010.1-Assistance to Organizations	
Committee on Masonic Youth	5,500
Veterans Support Committee	3,500
	<hr/>
Total-5010.1-Assistance to Organizations	9,000
5020.1-Benefits Paid To/For Members	
Payroll Taxes	2,795
	<hr/>
Total Payroll Taxes	2,795
Retirement Distributions	
Carpenter	9,884
Reserve for future distributions	0
	<hr/>
Total-Retirement Distributions	9,884
Salaries-Grand Secretary and Dep.	
Salaries-Grand Secretary	36,537
	<hr/>
Total Salaries-Grand Secretary and Dep	36,537
	<hr/>
Total 5020.1-Benefits Paid to/for Members	49,216
5030.1-Fees For Services	
Investment Management	0
IPN Fees	
5030.1-Fees for services-Other	
	<hr/>
Total-5030.1-Fees For Services	0
5075.1-Payments to Affiliates	
Dues and Perp. To Lodges	
	<hr/>
Total-5075.1-Payments to Affiliates	0
5080.1-Program Services	
Conferences and Meetings	
Annual Communication	5,000
Conference Membership	
Masonicon	4,000
Masonic Education	0
Rocky Mountain Masonic Conferences	0
	<hr/>
Total-Conferences and Meetings	9,000
Information Technology	
Computer Expenses	1,200
Web Hosting	2,050
Information Technology- other	4,100
	<hr/>
Total-Information Technology	7,350

Insurance	
Directors and Officers	1,350
Insurance-Liability	26,268
Workers Compensation	816
Total Insurance	<hr/> 28,434
Occupancy	
Building Maint.	
Building Maintenance	400
Building Maintenance-Other	5,000
Total Building Maintenance	<hr/> 5,400
Utilities	
Gas & Electric	9,233
Telephone	3,090
Water	2,476
Total Utilities	<hr/> 14,799
Total Occupancy	<hr/> 20,199
Office Expenses	
Equipment Rental	2,400
Office	4,500
Office Expenses-Other	100
Total Office Expenses	<hr/> 7,000
Other Program Services	
Awards and Presentations	
Awards Presentation	1,150
Ki Carson Award	
Awards and Presentations-Other	100
Total Awards and Presentations	<hr/> 1,250
Background Checks	6,300
Bank Charge	50
Dues	
G. Washington Memorial	3,561
GM & GS Conference	550
Masonic Relief Association	325
Dues-Other	
Total Dues	<hr/> 4,436
Library	100
Grand Historian	500
State Taxes	10

Total Other Program Services	12,646
Printing, Publications and Programs	
Annual Proceedings	500
NM Freemason	0
Postage	2,000
PR Committee	2,000
Printing	2,000
Total Printing, Publications and Postage	6,500
Travel	
Grand Lodge Officers	
Deputy Grand Master	8,400
Grand Lecturer	5,200
Grand Master	13,100
Grand Secretary	5,700
Junior Grand Deacon	4,500
Junior Grand Warden	8,800
Senior Grand Deacon	7,700
Senior Grand Warden	10,300
Grand Treasurer	1,500
Committee Chairs and Board	600
Total Grand Lodge Officers	65,800
Total Travel	65,800
Total 5080.1-Program Services	156,929
Total Expense	215,145
Net Ordinary income	6,366
Other Income	
Gain on Sale of Assets	330
Interest Income	77
Total Other Income	737
Net Income	7,103

Southern California Research Lodge

Fraternal Review

FEBRUARY 2020

DISSONANCE & FREEMASONRY

DOES CHAOS LEAD TO HARMONY IN OUR CRAFT?

GUEST EDITOR'S WORD



Photo by Leticia Burqos

A well-known quote from the ancient Greek historian Plutarch portrays the theme of this month's *Fraternal Review*: "Medicine, to produce health, must examine disease; and music, to create harmony, must investigate discord." This issue may make you uncomfortable. It's supposed to. It's supposed to make you feel. My hope is that this feeling of discomfort will inspire you to create harmony from dissonance, to "make crooked paths straight," and to adorn the world with beauty. To understand harmony, a Freemason must understand dissonance.

Like all great and important undertakings, this one begins with an existential crisis. In our Cover Story (page 4), Shakespeare's Hamlet questions his very existence. Consider, "Thus conscience does make cowards of us all." In each moment, we must choose between fortitude and cowardice. Sometimes bravery is fear disguised. This paradox is cognitive dissonance.

I needed to complement the most influential writer in history with the work of voices equally as prominent in my personal journey. The writers in this issue have each challenged me to think. They each transcend a mere academic approach to Masonic education. They are each

brutally honest and rabidly authentic, not only to the craft but to themselves. To a man, they surprised me with what they submitted. They made me question my own dissonance. They made me think.

Initially, the idea for this issue was for it to be a punk zine. With that in mind, I reached out to a Mason friend, Rev. Hank Peirce, a former straight edge roadie who became a Universalist Unitarian minister. I'm glad I did. This issue has some serious emotional weight to it. Hank surprised me by taking a lighter tone, as he recommended an old-school "scene report." (Travels, p. 5) Hank was also kind enough to ask his friend Bob Gorman for permission to use some of his artwork for the issue. Bob is best known as the art director for the band GWAR. He emphatically agreed to allow us to use his art and I am truly grateful as its inclusion completes the issue. Thanks Bob!

In "Dissonance as Transformation Toward Harmony" (p. 6), Bro. Erik Marks provides insights for us to use to deconstruct and reconstruct this issue and, more importantly, our lives. Masonic growth does not consist of rainbows and unicorns; quite the opposite, it's made of darkness and monsters. Erik gives us a flicker of light, a glimmer of hope, and a sword.

I was as surprised when I received Greg Kaminsky's article on cognitive dissonance (p. 8). My gut reaction was to disagree with his premise. Freemasonry not esoteric? ... what means this blasphemy? I sat with it. I let his words sink in. He's right.

Baruti KMT-Sisouvang is a Brother I've come to know recently through a different project. We had a discussion that spanned topics as diverse as David Lynch, the Wu-Tang Clan, meditation, and the tomb of Amenemhet. His choice of the movie "Groundhog Day" as the theme, combined with the feeling of *deja vu* I get every time we speak, convinced me that I chose the right man. ("From Dissonance to Self-Mastery," p. 10)

Angel Millar always brings Freemasonry to places you'd never expect. This article is no exception. ("Freemasonry and Fragility," p. 12) He invites the craft to transform itself through the same method that its candidates do, by contemplating its death. In the shadow of death, we find true meaning and purpose.

At the end of the day, what do we do with all of this? I didn't want this issue to be imagery devoid of meaning. My respect for this publication and the Brothers who publish it demanded depth and piety. I didn't want it to consist of pretty pictures and hollow fetishes. The Final Word (Back Cover) needed to provide a takeaway. It needed to give the reader tools to work on their angst, sadness, and anger. Our early twentieth century Brother and mystic, W.L. Wilmshurst, provides us a clue, explaining how to open the sacred space or Lodge within ourselves. This simple act is essential to transformation and healing.

In closing, I'd like to thank Brothers Doug and Dago, and all of SCRL, for the opportunity to realize my vision for this issue. They continually take chances and push boundaries like no one else, and they do it with style. It's what makes this the premier Masonic Education magazine in the world. I couldn't have done this anywhere else.

Fraternally and Sincerely,
Michael Jarzabek, Past Junior Grand Warden, Grand Lodge of Massachusetts

SCRL Fraternal Review

FEBRUARY 2020

Volume 61 Number 1

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HAMLET

A soliloquy from the play by William Shakespeare

Footnotes at the bottom define some of the author's words in today's English.

This language is poetic and metaphorical, so the words may have multiple meanings.—Ed.

HAMLET: To be, or not to be--that is the question:

Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune
Or to take arms against a sea of troubles
And by opposing end them. To die, to sleep--
No more--and by a sleep to say we end
The heartache, and the thousand natural shocks
That flesh is heir to. 'Tis a consummation
Devoutly to be wished. To die, to sleep--
To sleep--perchance to dream: ay, there's the rub,
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life.
For who would bear the whips and scorns of time,
Th' oppressor's wrong, the proud man's contumely¹
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of th' unworthy takes,
When he himself might his quietus² make
With a bare bodkin?³ Who would fardels⁴ bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country, from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all,
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprise of great pitch and moment
With this regard their currents turn awry
And lose the name of action. -- Soft you now,
The fair Ophelia! -- Nymph, in thy orisons⁵
Be all my sins remembered.

1—insolent reproach 2—release from life 3—dagger 4—burdens 5—prayers

REV. HANK'S SCENE REPORT

How are other lodges remaining vibrant and relevant? What are they doing for fun, for charity and lastly what crazy rituals are they performing? Well, here it is. Rev. Hank's Scene Report.

TRAVELS

THE NEWS

Let's start with my lodge, Amicable in Cambridge, MA which strangely has the reputation of being filled with punk musicians and tattoo artists. Last year we hosted a delegation from three different Colombian Grand Lodges, who were in town being recognized by our GL. Everyone had a great time, our guests were impressed with our innovative ritual and the use of a gong in the 1st degree but did wonder where the swords where. Meanwhile, our brother Nick up in Ontario created an All-District degree team, with a member of each lodge taking part. Nick also helps run the District Ice Fishing Derby!

A couple of new ideas that have been huge successes were Camp Masonry in OH and MasoniCon, just about everywhere else. Camp Masonry is a weekend long event of camping, ritual, lectures and a whole lot of fellowship. It's a great idea and one I bet that could be easily duplicated. Speaking of being duplicated, MasoniCon, the brainchild of Bryan Simons and the boys from Ezekiel Bates Lodge in Attleboro, MA is an all-day event filled with Masonic speakers, merch to buy and time for brothers to meet and scheme. A little-known fact is that every time there is a MasoniCon event, Bryan gets the logo tattooed on himself!

Let's round out this report with three cool Masonic ritual events. The first happens every summer solstice on Owl's Head Mountain outside of Mansonville, Quebec-though after 150 years of ceremonies you would think they would rename it Masonville. An outdoor 3rd degree is put on by Canadian and American lodges, and one of the cool aspects is that the candidate must climb the mountain alone, while wearing a 60-pound basket that contains items for the ceremony: ropes, a Bible, "masonic accessories."

I've got two stories about charity for you. The first comes from the tiny jurisdiction of RI, where this past Christmas the Grand Master himself along with others assembled and distributed food baskets for the needy. Well done Most Worshipful! Speaking of well done, the GL of CA ran a super program called Masons4Mitts where the Grand Lodge worked with Major League Baseball to provide baseball gloves to underserved youth in their state. Not only does it do good work, it puts Freemasonry in a fun and positive light and honestly it is not as grim as other philanthropic programs that Masons do.

Next is the Guthrie, Oklahoma Scottish Rite Spring Reunion where they put on the 4th-32nd degrees of the Southern Masonic Jurisdiction A.A.S.R., all in one weekend. Degree teams from all across the region come to convey the degrees as Pike had written them, and they can even put you up in dorms there in the building!

Last, but certainly not least, if you want to see the first three of the Scottish Rite degrees no need to sneak into a clandestine lodge or travel to Latin America, just head down to New Orleans and experience the degrees from lodges that were chartered under the Grand Orient of France. Is it different? Well there are swords and as one older brother said to me, "it ain't a first degree if you don't smell burnt hair." See ya in Lodge, Hank!

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Dissonance as Transformation Toward Harmony by Erik Marks

Dissonance is ubiquitous in life. We feel it, even if we cannot, or choose not, to acknowledge it. Transformation is a foundational Masonic practice. At each step, we are introduced to, and trained in, the usage of tools of transformation. Our symbols describe the bounds of harmony and dissonance. We labor through psychological alchemical polarities inside each man using ritual to transform our lives. The trivium and quadrivium give us further intellectual tools to contain and understand our inner workings. More obviously, expressed in the art of music, dissonance occurs as a sonic representation of proportions and ratios described in the geometric and mathematic across time. Dissonance is everywhere and is essential in nature. Dissonance is a clue, a symbol, a signpost, that an internal problem exists and therefore, an invitation to transform.

Some believe that children should never hear musical dissonance. Though for tweens and teens along with millions of others, dissonant music is the resonant tonality which resolves to a concordance with inner reality. Punk rock, hard rock, death metal, and rap, in the ear of someone in psychological or societally-induced pain, is a salve that causes the soul to breathe with ease. It is the mirror, through which the listener can finally feel a harmoniously reflected unity with the creator. The performer and listener are unified across space and time through the medium. When we hear music that matches our internal state, we know we are not alone. We know, through hearing the music, that someone else had the same emotions and created the sounds that echo in our temple. Misunderstood and often avoided, dissonance is often the gate through which we must pass to ease suffering. It spurs development, individuation, and ultimately, a harmonious, or consonant, life.

When our belief structure is at odds with reality, or our actions are not aligned with our espoused beliefs or attitudes, we label the psychological state cognitive dissonance. When we hold two or more contradictory beliefs, ideas and values, or when our actions don't align, we become stressed and agitated. We may act out our inner conflict against ourselves or others. *Cognitive dissonance is a warning*, a sign, an invitation, and an opportunity for change. For those not practiced at noticing this signal, the presence of dissonance between held beliefs and actions is often pointed out by others in our lives. Spouse, friends, and Brothers will herald the problem. Don't blame the messengers. Thank them and lean on your Masonic training. Take note of your defensiveness and anger and break it off with gavel (and chisel for our British brethren). As initial reactivity passes, find the feelings underneath. The reason I frequently prescribe mindfulness meditation is to train ourselves to stay present in and for dissonant states to learn the secrets they contain.

Cognitive dissonance happens because it is difficult for us to accept painful, complex, or uncomfortable facts or feelings. It is easier to stay "safe" inside a simplistic understanding which comforts our familial or social upbringing. So, despite the inner conflict, we wrap ourselves tighter inside our idea and dig in our heels by using "positive illusions" or self-deception. If the conflict is too great, it may never make it to conscious thought, which is known as repression or denial (both of which are unconscious processes, psychological defenses). If we have allowed the dissonance to remain for years, people around us seem to remind us daily. If we are unfortunate, they may give up trying to tell us about the problem they see.

During the mid-1950s, while working on understanding attitude change, Leon Festinger articulated the concept of cognitive dissonance. Festinger is not a Mason, but his suggested strategies for resolving our dissonance can be roughly equated with the degrees in Masonry. Only one set of strategies leads to true harmony—the one that could be seen as our intra-psychic raising to a new level of consciousness.

EA: Reduce the importance of the cognitions, attitudes, or beliefs. Discrediting an idea to be able to keep acting the way one has learned or wants to act, even though one knows it is wrong, is an apprentice's feeble attempt to avoid change. We might call this "rationalizing."

FC: Acquire new information that outweighs the dissonant beliefs. More mature, and possibly more satisfying, this strategy remains intellectual, and may not come to fruition in action or real change.

MM: Change one or more of the attitudes, beliefs, or behaviors to make the relationship between the elements a consonant one. Change within oneself; the Master creates harmony by doing the hard labor to change himself.

The purpose of cognitive dissonance, just as dissonance in music, is to move towards harmony. There can be internal resistance because those around us hold or enforce the same faulty logic. People can become anxious, feel guilty, feel shame, and act out with substances or rage. Rather than change, we may try to hide our actions or ideas.



about a subject that goes against our beliefs for fear we may come to learn we are wrong and therefore must change. We actively avoid conversations or people that convey the feared topics.

People can resolve dissonance by hardening their beliefs or by changing. If the doctor says my cholesterol level will kill me if left unchecked, I become afraid. I experience cognitive dissonance because I don't want to believe the scary truth of the situation. If I did, I would have to change my behavior. To deflect, I could concoct an idea that the doctor's assessment is simply motivated by greed. It may be much more psychologically challenging to believe him and choose to change my lifestyle. Both will reduce the dissonance, but only one will save my life.

It's painful to hear we have anger issues, drink too much, and drive dangerously. It hurts to hear that we're too competitive, don't take care of ourselves or others, and act destructively. It feels easier to invalidate and discredit another's gift to us, rather than to face the truth that we might be wrong.

Throughout the Masonic process, there is the opportunity to break off and expel long-lived cognitive dissonant states. It starts from the moment we petition a Lodge. It is both esoteric and exoteric; the process works on all levels, both conscious and unconscious, both personal and collective. We have multiple chances to open our hearts and minds. Further, Freemasonry trains us to question and investigate truth through methods collected and perfected over centuries. We are encouraged to weigh the contents of heart, mind, and gut, against the Masonic process and data gathered throughout the world, over time.

Many Masonic meetings may pass with only minutes and meatloaf, because anything Masonic goes below the surface. Below the surface is where feelings, emotions, live. To go there will be uncomfortable; it's waiting to invite self-improving labor. If we feel incapable of dealing with the feelings and doing the work, we will return to rationalizing and relieving the cognitive dissonance, and nothing will progress.

Travel is essential in Freemasonry and life. Travel is another route to discovering dissonance and the opportunity to change. We are known and know one another, as traveling men. By traveling both literally and metaphorically, we encounter a wider range of the human experience. We meet new brothers who might be quite different from us in how they look, live, and what they believe. Our bond is brotherly love and affection, so we are encouraged to greet and treat one another in this manner. Our mutual work towards harmony could help us stay present for differences of opinion to be shared, and cognitive dissonances to be challenged in a loving way if we did the work.

The inherent exposure in the craft to difference when we travel, exposure to diversity in every form, makes for an almost constant challenge to what we believe. It is Divinity's request upon our psyche to ensure we are square, plumb, and level with one another through the tenets we claim to hold closest. We are offered multiple opportunities to resolve the dissonance and live in accord with reality: to come to know the truth and end our internal conflict(s). In doing so, we gain a higher capacity to feel, and be, more.

If and when we engage fully, we do so through the belief that there is something larger than ourselves at work in the world. Each Mason is charged to hold to core guidelines of virtue (in the Volume of Sacred Law), which he is to combine with the globally held tools and ideas in Masonry. It is repeated vociferously: we cannot materially err if we keep to these guidelines in our pursuit for truth. It is my sincere hope for us all, that when we meet with something that challenges our beliefs, we will acknowledge the dissonances that appear, and work with them. May we ever move towards harmony through change when we see our ideas and beliefs are wrong.

DISSONANCE: A LATE NIGHT REVELATION

By Greg Kaminsky

Dissonance is defined as “a tension or clash resulting from the combination of two disharmonious or unsuitable elements.” When I think of dissonance within the institution of Freemasonry, the example that immediately comes to mind is the same one that did when I initially joined the fraternity more than a decade ago: the clash between older brethren who essentially ran and administered the fraternity and believed their institution was a bastion of fraternal camaraderie and outlet for philanthropic and charitable endeavors, and younger brethren who joined Freemasonry to learn about the esoteric symbolism, the journey from darkness to light, and a tangible, though incomplete, connection with the ancient Mysteries. This dissonance continues to an extent, but it is impossible not to perceive a shift.

I think my own experience is not atypical. When I joined in 2009, I was cautioned by my close friends who were already members of the lodge not to disclose any interest in or pursuit of esoteric arts. Though I had been studying western esotericism, including subjects like alchemy, tarot, ceremonial magic, meditation, and mysticism for several years, I never mentioned that these were areas that occupied a good deal of my time and interest outside of work. Even after going through the Blue Lodge Degrees, I kept my studies and practices close to the vest, never revealing them to anyone outside of a group who knew and were comfortable with these pursuits. Over the years, this has thankfully ceased to be a problem. Why? What happened to change my behavior? The answer to these questions is less straightforward than I expected as I began to understand it.

I recall that late one night in the Grand Secretary’s office, I noticed an unusual book on a side-table. As I looked closer, I saw the title of a familiar volume, but in an unfamiliar form. It was a copy of Paul Foster Case’s *The True and Invisible Rosicrucian Order* that had been typed and bound from the 1920’s, I believe. I was taken aback. Never did I expect to find a text like this in the office of a Grand Lodge officer, especially after all the cautious warnings I’d received about how these interests weren’t really tolerated. Directly in front of my eyes was evidence that it was not only tolerated, it was studied extensively. This incident allowed me to begin to understand that it wasn’t really the case that esoteric interests and pursuits weren’t tolerated, but instead to learn that it was fine in what was regarded as the “proper” context. Meaning that if one pursued the study of esotericism, it was expected to be done within the context of the higher degrees and appendant bodies (such as the Scottish Rite and S.R.I.C.F.), but not in blue lodge.

There is a certain logic to this expectation. However, we live in times where one can read about any esoteric topic by simply searching online. And because of this, young men coming into the fraternity are often already familiar with basic esoteric concepts and teachings before they even arrive at the antechamber, as I was. Perhaps, in times past, before the internet, this sort of division between esoteric and non-esoteric was sensible and practical. If one had never encountered these ideas, it would make sense to learn about them in the time and way laid out by the creators of Freemasonry’s higher degrees and appendant bodies. I accept that. But now that our world has changed, we may experience the dissonance between already having been exposed to esotericism and wanting to see how Freemasonry is a part of it; and brethren who don’t accept that Entered Apprentices should be thinking about or discussing how Freemasonry shares concepts and symbolism with alchemy, for example. As I grasped what was happening, it occurred to me that it wasn’t that I needed to hide my interests, but that I should not cast pearls before swine; that I should only discuss these subjects in situations where they would be honored.

Now, I must praise all those brethren over the past few years who have made it a mission to bring more awareness of the esoteric aspects of Freemasonry to the forefront. Their work has made it much more acceptable for these pursuits to be harmonious with one's Masonic journey. From books to conferences to podcasts to educational endeavors, Masons all over the world do honor the esoteric aspects of the Craft and have, over time, made this dissonance far less noticeable. For that I am extremely thankful. I no longer feel any need to obscure my interests and pursuits from any brother. To me, this is the sort of harmony between Freemasonry and esotericism that I had expected before I joined. And now, within a relatively short period of time, esoteric interests are honored in a far greater capacity within Freemasonry than I ever expected.

Additionally, in my opinion, it is important to fulfill the needs of Freemasons who are interested, and not stifle the study of esotericism and Freemasonry. By honoring those aspects, we pay homage to the roots of our fraternity in the distant past. Finally, I want to mention a point that I've been speaking about for the past year or so which is that there is a dissonance for me personally in labeling Freemasonry as esoteric at all. As I've been following another path over the past few years, it has become abundantly clear to me that while Freemasonry has symbolism and teachings that point to or discuss esoteric topics, these are not methods, but information.

The difference between this and esotericism, as I understand it, is that information does not equal transformation. It is only by engaging actual methods or practices that are designed to bring about significant changes in a human being that one can actually change. And these methods have been proven effective by both men and women across centuries and continents. Freemasonry is an excellent foundation and first step in this process, but it does not provide specific methods and practices whereby the initiate can transform. Some Masons successfully find ways to accomplish this (for a wonderful example, please read the work of C.R. Dunning, Jr.); but many don't, and even more aren't really interested in going beyond their already extensive Masonic activities. But what are referred to as esoteric practice schools do provide these sorts of methods. These schools are found primarily in esoteric Christianity, Jewish Kabbalism, Sufism, and Buddhist and Hindu tantra. I believe that understanding the difference between what these schools teach and practice, and what Freemasonry teaches, is most useful in distinguishing how one may enact processes to actualize the teachings of Freemasonry. If one is able to take their understanding of Freemasonry and apply it while working in a practical manner to transform themselves, then an entirely new and wondrous level of harmony can be attained.



FROM DISSONANCE TO SELF-MASTERY

BY BARUTI KMT-SISOUVONG

Just as there is a vital spark in man that defies definition or description, so is there in Freemasonry a divine flame—a vital, living force that transcends all descriptions.

—Charles Clyde Hunt, Fellow of the Philaethes Society, 1939.

It has been said, “Trying the same thing over and over again expecting a different result is the very definition of insanity.” It may be argued such an act is the result of one’s experience of *dissonance*. As one who has matured, and will continue to do so through many stages along this journey called Life, I am compelled to concur.

In his work titled *A Theory of Cognitive Dissonance* (1957), Leon Festinger posited that as we move through life, we endeavour to cultivate and maintain “psychological consistency” in all areas of our lives. Yet should we encounter people or situations who or that disrupt said consistency, we experience cognitive dissonance and will work to reduce the experience thereby regaining equilibrium. Such is often accomplished by trying something different.

Recently, my wife and I watched Bill Murray’s classic film *Groundhog Day* (1993), me for the second time. This was her first-ever viewing. It was a result of a discussion on dissonance and how we possess the capacity to consciously grow through any and all dissonant experiences to a broader conception of the world and our place within it, to provide lasting contributions. As a result of our late-night-Younglings-asleep-viewing, my thoughts drifted to the dissonance as experienced by the movie’s protagonist, Phil Connors. It seems his growth through dissonance to equilibrium occurred in four stages: 1. Denial; 2. Self-Serving Acceptance: (“I’m not gonna live by their rules anymore”); 3. Despair, i.e., the Dark night of the soul. (“I’ll give you a winter prediction. It’s going to be cold; it’s going to be grey; and it’s going to last you

for the rest of your life.”); and 4. Acceptance in service to Others. (“I’ve killed myself so many times I don’t exist anymore.”) With this realization, several thoughts surfaced not only about the movie and Life, but also our Beloved Craft of Freemasonry.

The wretch, concentered all in self. Living, shall forfeit fair renown and doubly dying, shall go down to the vile dust, from whence he sprung, unwept, unhonoured, and unsung. — Brother Sir Walter Scott (1805)

Within the movie (per Simon Gallagher over on *Obsessed With Film*), we observe Phil Connors traverse the suggested four stages over the course of 12,403 days—which tallies to 33 years and 358 days. In short, it took Phil maturing into adulthood to effectively transcend his experience of dissonance. It was not easy. It took considerable work on his part; particularly during the fourth stage, as it seems Phil sought to

make amends for his prior self-serving actions. Not unlike Phil Connors, it may take many of us several failed attempts to refine our thinking so as to eventually refine our lives and institutions; but work we must.

Perhaps like many of you, my journey, particularly since my Raising on 18 August 2009, has consisted of many, many opportunities—some taken, others not—to lop off and smooth the resultant rough edges of this very imperfect Ashlar. While my story is not unique, there were many times when dissonance was definitely present. However, as a result of considerable internal work in quiet contemplation and meditation to examine my motivations, integrating new information, and putting into practice said ideas and information, opportunities to grow simultaneously to new depths and heights in service to a cause grander than was ever thought possible, began to fully emerge. An experience which I now fully embrace.

As it relates to our Beloved Craft, it seems many experience dissonance as it relates to questions such as “What will Freemasonry look like in the coming years?” and “What will be our role within our respective communities?” Whilst some engage in significant hand-wringing over an impending future, others see an opportunity. Not unlike our *Groundhog Day* protagonist, we of this Beloved Craft possess the capacity to navigate this ship through the waters of today to a destination that will squarely place the Craft within the public consciousness for many generations to come, thus individually and collectively serving as a beacon on a hill by simply returning to our roots.



During his recent address to the Grand Lodge of Masons in Massachusetts, for our Feast of Saints John, Brother Akram Elias, Past Grand Master of Washington, DC, offered food for thought:

On the first step down the path of Masonic Initiation, an Entered Apprentice learns about the checkered floor and one's journey through darkness and light. Similarly, my Brethren, America's journey as a Great Experiment has its checkered past; but as our nation went through its darkest moments at various periods of its history, in each and every instance, light triumphed over darkness, and the Great Experiment persevered, grew in richness, and gained more vigor. Similarly, our Society of Free and Accepted Masons has its own checkered past with its periods of darkness. Notwithstanding, Freemasonry has survived and thrived. Again and again.

The constant challenge therefore was and will always be: does America have free, enlightened and engaged Citizens to make the Experiment work? Welcome to the true legacy of Freemasonry.

Will Freemasonry rise to the challenge, reconnect with its core mission and produce Free and Enlightened Citizen Builders, or will it wither away into oblivion?

It seems, with Most Worshipful Brother Elias' words in mind, if we consciously align ourselves with the Trestle Board of the Great Architect of the Universe, we become willing participants in the Great Work of not only transforming ourselves and communities, but humanity writ-large; by simply turning to what has served us from time-immemorial—our Ritual.

It is in embracing growth beyond corresponding stages of dissonance by employing our time-honoured working tools, that we come to not only refine our thinking as it relates to possibilities, but also come to redefine who we are, both individually and collectively within the world. Such a choice is ours alone to make. Yet, as we do so, we will most assuredly join others who have likewise engaged in said internal work and thus come to work together for the common good within this great experiment called society. Perhaps a different approach than those proffered by others, but nonetheless a respectable approach. And is this not a good thing? After all, as Phil says in Groundhog Day, having successfully emerged from dissonance the better for the experience, "Anything different is good."

So, let us each fully embrace the coming journey of expansion as it relates to both ourselves and our beloved Craft by returning to the beginning. The Brethren of tomorrow beckon us forward into this brave new world as the legacy each of us creates via our individual and collective reflections and actions builds a stronger and better Freemasonry, better communities, and, dare I say, even a better world. To do otherwise will provide future historians of the Craft countless details to profoundly note we missed an opportunity to be in perpetual service to the world. Because, make no mistake, the world needs us to grow beyond present dissonance to enlightened action and on to self-mastery. Because, it may be argued, the only real game in the Universe is self-mastery. This, Brethren, is the Master Game itself and Freemasonry may be thought of as a worthy vehicle for such a journey from dissonance to Self-Mastery.

And once you are awake, you shall remain awake eternally. –Friedrich Nietzsche



Until recently, there was no word in the English language that meant the opposite of “fragile.” We tended, of course, to think that “robust” was the opposite. But it is not. Something that is fragile is easily damaged or broken by shocks. A robust object is unaffected by them. It is neutral. The opposite of fragile, then, is something that actually benefits from shocks. To describe such an object, process, or person, the economist and philosopher Nassim Nicholas Taleb coined the term “antifragile.”

With the decline in membership in Freemasonry and the closing of many lodge buildings, many Brothers have come to think of the fraternity as fragile. But the fraternity’s teachings are broadly antifragile. Consider the rough ashlar. This might be very loosely considered antifragile. At least as the hammer and chisel are applied to it by a competent stonemason, it is improved and made into a perfect ashlar.

If we look at the seven liberal arts (taught in the Fellowcraft degree, though formerly the foundation of Western education, based on ancient Roman and Greek education) music is often improved when the composer hears new and different types of music. Consciously or unconsciously, many musical genres have been influenced by multiple other types of music. Dialectic (logic), too, requires confronting opposing views. This is really the root of philosophy. Plato’s dialogues are between different ideas. An idea is proposed, considered, and shown to be false. A new idea is then critiqued, and then a new one after that; so that the speakers nudge continually closer to the truth under the guidance of Plato’s teacher, Socrates. An argument might be fragile, but the person engaged in dialectics finds his ability to think is actually strengthened by hearing different and new ideas—ideas that contradict and challenge his own beliefs.

The Masonic Ritual is itself a process of antifragility. Just as the philosopher confronts opposing ideas through dialectics, so the Masonic initiate repeatedly confronts his own death as well as the vicissitudes of life. He confronts that which opposes his life and his comforting fantasies about life.

In French lodges, Brothers pointed their swords towards the initiate as he laid on a carpet on the floor (which itself had been decorated with a life-size illustration of a coffin). Likewise, a skull and crossbones was placed in the traditional Chamber of Reflection. Among the phrases written on the walls around him was “if you want to live a good life, think of death.” Yet, confronting his mortality makes the initiate afraid of neither death nor life. He is not made fragile by his experience; nor is he unaffected by it. Instead, he has a new awareness, a new sense of purpose, and lessons to attempt to improve himself with. The Freemason is antifragile.

The question for us collectively, though, is whether the fraternity will be damaged by the decline in membership, will remain more or less the same; or will the shock actually force, or help it, to improve? In other words, is it fragile, robust, or antifragile?

In its centuries-long history, the fraternity has undergone a number of significant shocks. By the 1730s, the first exposés of the Masonic Ritual were being published in Britain, and others, in Europe, would become best-sellers. This could have destroyed the fraternity. But it did not. And, today, those exposés are studied by Masonic historians and are reprinted by Masonic research societies. In relation to the exposés, then, the fraternity proved itself to be antifragile. What could have killed it made it stronger. Again, during the 18th century, numerous competing Rites emerged and established themselves in France, Germany, and elsewhere. Among these were the Rite of Strict Observance, the African Architects, and the Rites of Memphis and Misraim, as well as the para-Masonic Elu Cohen, the Gold and Rosy Cross, and the Illuminati, among others. It was a confused and somewhat chaotic scene. With issues over recognition and legitimacy, this could have signaled the end of Freemasonry. The competing Rites could have splintered Freemasonry into numerous, tiny factions. Instead, while most of these Rites disappeared, Freemasonry managed to absorb many of their “higher degrees” (influenced by alchemy, Hermeticism, Rosicrucianism, and Christian chivalry), giving us the Scottish and York Rites of Freemasonry, and ultimately strengthening the fraternity, and making it more enigmatic, by drawing in new Mysteries and symbols. Again, the fraternity proved antifragile.

In the USA, during the early 19th century, the fraternity was nearly destroyed by the Morgan Affair and the subsequent founding and rise of the Anti-Masonic Party. And, in Germany and the territories it occupied during World War II, Freemasons were among the first victims of Nazism. Masonic buildings were ransacked, looted, and confiscated by the Nazi government (who held public anti-Masonic exhibitions), and Freemasons themselves were sent to concentration camps. In America, after seeing its membership in radical decline after the Morgan affair, Freemasonry bounced back. And with the help of American Freemasons, the fraternity was reestablished in Germany after World War II. At these times, due to the initiatives of the grand lodges, the fraternity was robust.

However, society today is very different from any preceding it. For all of human history, socializing, entertainment, and education necessitated leaving one's home. With the internet, this is no longer the case. Clubs, fraternities, and even martial arts schools, pubs, and bars have found themselves losing out to cheap or free entertainment, accessible at any time or night, in one's own home. Even physical training and Yoga can be learned, with an instructor, without having to leave home.

As we know, with changes in the culture of the West, Freemasonry's membership is in decline once again. Although it appeared to make our fraternity strong, the

extraordinary influx of men into Lodges in the USA after the wars of the 20th century only made the fraternity more fragile. The men who joined often wanted little more than camaraderie with other men and perhaps some kind of structure or routine to their peacetime lives. Twentieth-century Freemasonry lacked the creativity and vibrancy of the previous two centuries and of the first two decades of the 21st century (during which time we have seen the establishment of Masonic Cons across the USA and the revival of Masonic arts and education). While Freemasons had created new rituals and Rites during the 1700s and had carved, painted, and printed all kinds of Masonic objects (aprons, carved walking canes, furniture, chinaware, etc.) during the 1800s, the 1900s saw Freemasons only going to lodge or holding charity events.

The rebuilding of Freemasonry in the USA after the Morgan affair, and in Germany after World War II, had to be led by the Grand Lodges, which did incredible work in making the fraternity robust. But there is a fine line between robust and fragile. A stone is robust, but throw it against a wall enough times and it will break. Organizations that are robust have a tendency to create more and more rules until there is both a rigid hierarchy and a rigid way of doing things. This is an advantage when society changes very little over time. But the structure and rules—which seem for a long time to be a competitive advantage—make adapting to changing circumstances difficult or impossible. Even in this century, giant, long-established corporations—and even entire industries—have collapsed virtually overnight without warning because of the weight of their own bureaucracy, lack of imagination, and inability to adapt in time.

Like other organizations, Freemasonry has been antifragile only when initiatives have come from the members themselves. An organization might be robust or fragile, but networks and cultures are antifragile. In Freemasonry, we have both: the necessary organizational structure of lodges and grand lodges, and networks of Freemasons across the state, country, and even across the globe which are able to create and to sustain a living culture (whether that's launching a Masonic Con or a Masonic podcast, getting Masonic education going in lodge, creating or supporting Masonic art, or organizing an event for Brothers and their partners, etc.).

Ultimately, we need both the structure of the organization and the adaptability, fluidity, and initiative of the network. And we need them to work in harmony for the benefit of the Craft. But, for at least the next few decades, the survival and perhaps the eventual growth of the fraternity, will be determined by the latter.

[Angel Millar is the author of *The Three Stages of Initiatic Spirituality: Craftsman, Warrior, Magician* (Inner Tradition, February 2020) and a well-known lecturer on Freemasonry and esotericism. *New Dawn* magazine has described his work as “...of extraordinary importance in this time of cultural and even spiritual conflict.”]

**LOOKS LIKE YOU'VE HAD A
BIT TOO MUCH TO THINK!**



SUPPORT YOUR LOCAL
THOUGHT POLICE

Don't speak out or question.



Closed minds STOP thought crimes!



BIG BROTHER IS WATCHING YOU

FRAGMENTS



Excerpts from the novel *1984* by George Orwell

The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago. But where did that knowledge exist? Only in his own consciousness, which in any case must soon be annihilated. And if all others accepted the lie which the Party imposed—if all records told the same tale—then the lie passed into history and became truth. “Who controls the past,” ran the Party slogan, “controls the future: who controls the present controls the past.” And yet the past, though of its nature alterable, never had been altered. Whatever was true now was true from everlasting to everlasting. It was quite simple. All that was needed was an unending series of victories over your own memory. “Reality control,” they called it: in Newspeak, “doublethink.”

The choice for mankind lies between freedom and happiness and for the great bulk of mankind, happiness is better.

For after all, how do we know that two plus two makes four? Or that the force of gravity works? Or that the past is unchangeable? If both the past and the external world exist only in the mind, and the mind itself is controllable what then?

Winston Smith: “Does Big Brother exist?”

O’Brien: “Of course he exists.”

Winston Smith: “Does he exist like you or me?”

O’Brien: “You do not exist.”

The Ministry of Peace concerns itself with war, the Ministry of Truth with lies, the Ministry of Love with torture and the Ministry of Plenty with starvation. These contradictions are not accidental, nor do they result from ordinary hypocrisy: they are deliberate exercises in doublethink.

Doublethink means the power of holding two contradictory beliefs in one’s mind simultaneously, and accepting both of them.

War is peace. Freedom is slavery. Ignorance is strength.

FINAL WORD



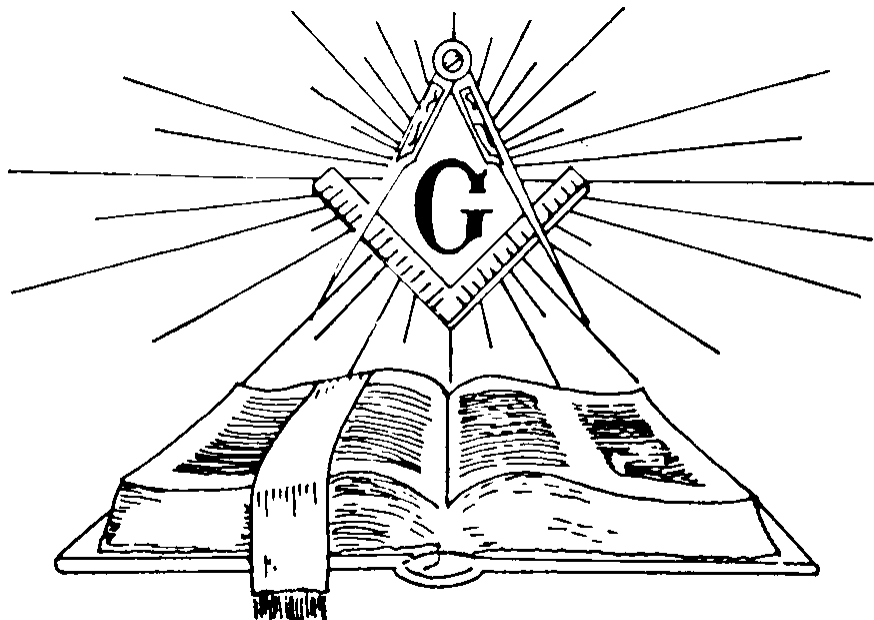
W.L. Wilmshurst

To “open the lodge” of one’s own being to the higher verities is no simple task for those who have closed and sealed it by their own habitual thought-modes, preconceptions and distrust of whatever is not sensibly demonstrable. Yet all these propensities must be eradicated or shut out and the lodge close-tiled against them; they have no part or place in the things of the inward man.

Effort and practice also are needed to attain stability of mind, control of emotion and thought, and to acquire interior stillness and the harmony of all our parts. As the formal ceremony of Lodge-opening is achieved only by the organized cooperation of its constituent officers, so the due opening of our inner man to God can only be accomplished by the consensus of all our parts and faculties. Absence or failure of any part invalidates the whole. The Worshipful Master alone cannot open the Lodge; he can only invite his brethren to assist him to do so by a concerted process and the unified wills of his subordinates. So too with opening the

Lodge of man’s soul. His spiritual will, as master-faculty, summons his other faculties to assist it; “sees that none but Masons are present” by taking care that his thoughts and motives in approaching God are pure; calls these “brethren” to order to prove their due qualification for the work in hand; and only then, after seeing that the Lodge is properly formed, does he undertake the responsibility of invoking the descent of the Divine blessing and influx upon the unified and dedicated whole”.

[W.L. Wilmshurst, *The Meaning of Masonry*, first published 1922. (San Francisco: Plumbstone, 2007), 90-91.]





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March Dinner Menu



Join us on March 2nd for dinner at 6:00 PM before the stated meeting. The entire family is invited. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

Roasted Chicken
Mashed Potatoes and Gravy
Vegetables
Salads
Pies and Other Desserts and Ice Cream
Lemonade, Coffee, and Ice Tea



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2020 Officers

Worshipful Master: - Jee W. Hwang
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Junior Warden - Charles A. Hannaford
(H): (505) 466-2732

Treasurer - Dan A. Esquibel, PM
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(C) (505) 603-6369

Senior Steward -

Junior Steward -

Marshal: - Alfonso J. Rodriguez
(C) 505-501-0078

Tyler: - Jerry Noedel, PM

What is the purpose of Freemasonry?

“To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both.”

For more information about Masonry:

- ☐ Call the Lodge at 982-0971
- ☐ Stop by the Lodge
- ☐ Visit our website @
www.montezumalodge.org
- ☐ Ask any Mason