



The Arizona Keystone

Scientia Coronati Research Lodge #4 F. & A. M.

Newsletter

april-june 2011 A.L. 6011

Volume 4, Issue 2

“We represent a fraternity which believes in justice and truth and honorable action in your communitymen who are endeavoring to be better citizens and to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly”...

-- Harry S. Truman



The Arizona Keystone

Volume 4, Number 2

April - June 2011

EDITOR-IN-CHIEF

Boyd Robertson, Master

MANAGING EDITOR

Keith Rosewitz, Secretary

The Arizona Keystone is an official publication of Scientia Coronati Research Lodge #4 F. & A. M. and printed quarterly. Unless otherwise noted, articles appearing in this publication express only the private opinion or assertions of the writer, and do not necessarily reflect the official opinion of Scientia Coronati Research Lodge #4 F. & A. M. or the Grand Lodge of Free and Accepted Masons of Arizona.

Articles are subject to editing and submittal grants Scientia Coronati Research Lodge #4 F. & A. M. the right to publish and the authority to allow permission to reprint. Ownership of any article, photographs, or other materials remains with the author. No compensation is allowed for any article, photographs, or other materials submitted for publication.

Permission to reprint articles will be granted upon written request to the Editor. When reprinted, articles should note "Reprinted with permission of The Arizona Keystone (Month, year)."

Please direct all correspondence to:

Editor: The Arizona Keystone

1908 Larchwood Cir.

Prescott, AZ 86301



CONTENTS

FEATURES

3. EDITOR'S NOTES

4. PEN AND PAPER





Master's Notes

*M*y Brothers,

Well the year is already half way over and I hope you have all been studying hard and working on your next presentation or paper for the Lodge. Now that it is getting to hot to be outside you have no excuse! I will be looking for a couple of you to do presentations at the stated meeting in Flagstaff on September 23rd.

September 23rd.

And I want you all to go to your respective home Lodges and discuss the research lodge with your brethren. This is a great learning tool for all Masons. Invite them to come to the next meeting to visit with their brethren and grow within Masonry due to the great presentations that we continue to receive from all of you. And maybe, just maybe they will want to join us in our endeavors to improve ourselves. But remember, we all have to work to make Scientia Coronati Research Lodge what we believe it should be.

There are a couple of changes to the AMC (now the Constitution & R.A.M.S) that are directly related to research lodges in Arizona and they will be discussed at the June meeting. And due to the change in the Code we will once again need to review our by-laws and determine what will need to be changed to bring them into alignment with the new Code.

In closing I would like to say that I feel we are continuing to move forward in our educational growth, research abilities and the overall growth of our Lodge. Keep up the good work and let us all strive to make SCRL the best research lodge possible.

Boyd



PEN AND PAPER

The Jesuits in Freemasonry

From the History of Freemasonry, Vol. II



The opinion has been entertained by several writers of eminence that the Company of Jesus, more briefly styled the Jesuits, sought, about the end to the 17th and the beginning of the 18th century, to mingle with the Freemasons and to bend the objects of that Institution to the ambitious designs of their own Order. This view has been denied by other writers of equal eminence, though it is admitted that Roman Catholic, if not Jesuitical, features are to be found in some of the high degrees.

It is contended by one German writer that the object of the Jesuits in seeking a control of the Masonic Institution was that they might be thus assisted in their design of establishing an aristocracy within themselves, and that they sought to accomplish this object by securing not only the direction of the Masonic Lodges, but also by obtain-

ing a monopoly of the schools and churches, and all the pursuits of science, and even of business.

But the more generally accepted reason for this attempted interference with the Lodges is that they thus sought by their influence and secret working to aid the Stuarts to regain the throne, and then, as an expected result, to re-establish the Roman Catholic religion in England.

The first of these explanations is certainly more satisfactory than the second. While there is a great want of historical testimony to prove that the Jesuits ever mingled with Freemasonry – a question to be hereafter decided – there is no doubt of the egotistical and ambitious designs of the disciples of Loyola to secure a control of the public and private affairs of every government where they could obtain a foothold. It was a knowledge of these designs that led to the unpopularity of the Order among even Catholic sovereigns and caused its total suppression, in 1773, by Pope Clement XIV, from which it was not relieved until 1814, when their privileges were renewed by Pope Pius VII.

But I think that we must concur with Gadeike in the conclusion to which he had arrived, that it is proved by history to be a falsehood that Freemasonry was ever concealed under the mask of Jesuitism, or that it derived its existence from that source. It is, however, but fair that we should collate and compare the arguments on both sides.

Robison, who, where Masonry was concerned, could find a specter in every bush, is, of course, of very little authority as to facts; but he may supply us with a record of the opinions which were prevalent at the time of his writing. He says that then James II fled from England to France, which was in 1688, his adherents took Freemasonry with them to the continent, where it was received and cultivated by the French in a manner suited to the tastes and habits of that people. But he adds that “at this time, also, the Jesuits took a more active hand in Freemasonry than ever. They insinuated themselves into the English Lodges, where they were caressed by the Catholics, who panted after the re-establishment of their faith, and tolerated by the Protestant royalists, who thought no concession too great a compensation for their services. At this time changes were made in some of the Masonic symbols, particularly in the tracing of the Lodge, which bear evident marks of Jesuitical interference.”

Speaking of the High Degrees, the fabrication of which, however, he greatly antedates, he says that “in all this progressive mummery we see much of the hand of the Jesuits, and it would seem that it was encouraged by the church.” But he thinks that the Masons, protected by their secrecy, ventured further than the clergy approved in their philosophical interpretations of the symbols, opposing at last some of “the ridiculous and oppressive superstitions of the church,” and thus he accounts for the persecution of Freemasonry at a later period by the priests, and their attempts to suppress the Lodges.

The story, as thus narrated by Robison, is substantially that which has been accepted by all writers who trace the origin of Freemasonry to the Jesuits. They affirm, as we have seen, that it was instituted about the time of the

expulsion of James II from England, or that if it was not then fabricated as a secret society, it was at least modified in all its features from that form which it originally had in England, and was adapted as a political engine to aid in the restoration of the exiled monarch and in the establishment in his recovered kingdom of the Roman Catholic religion.

These theorists have evidently confounded primitive Speculative Masonry, consisting only of three degrees, with the supplementary grades invented subsequently by Ramsay and the ritualists who succeeded him. But even if we relieve the theory of this confusion and view it as affirming that the Jesuits at the College of Clermont modified the third degree and invented others, such as the Scottish Knight of St. Andrew, for the purpose of restoring James II to the throne, we shall find no scintilla of evidence in history to support this view, but, on the contrary, obstacles in the way of anachronisms which it will be impossible to overcome.

James II abdicated the throne in 1688, and, after an abortive attempt to recover it by an unsuccessful invasion of Ireland, took up his residence at the Chateau of St. Germain-en-Laye, in France, where he died in 1701.

Between the two periods of 1688, when James abdicated, and 1701, when he died, no one has been enabled to find either in England or elsewhere any trace of a third degree. Indeed, I am very sure that it can be proved that this degree was not invented until 1721 or 1722. It is, therefore, absolutely impossible that any modification could have been made in the latter part of the 17th century of that which did not exist until the beginning of the 18th. And if there was no Speculative Masonry, as distinguished from the Operative Art practiced by the mediaeval guilds, during the lifetime of James, it is equally absurd to contend that supplementary grades were invented to illustrate and complete a superstructure whose foundations had not yet been laid.

The theory that the Jesuits in the 17th century had invented Freemasonry for the purpose of effecting one of their ambitious projects, or that they had taken it as it then existed, changed it, and added to it for the same purpose, is absolutely untenable.

Another theory has been advanced which accounts for the establishment of what has been called "Jesuitic Masonry," at about the middle of the 18th century. This theory is certainly free from the absurd anachronisms which we encounter in the former, although the proofs that there ever was such a Masonry are still very unsatisfactory.

It has been maintained that this notion of the intrusion, as it may well be called, of the Jesuits into the Masonic Order has been attributed to the Illuminati, that secret society which was established by Adam Weishaupt in Bavaria about the year 1776.

The original object of this society was, as its founder declared, to enable its members to attain the greatest possible amount of virtue, and by the association of good men to oppose the progress of moral evil. To give it influence it was connected with Freemasonry, whose symbolic degrees formed the substratum of its esoteric instructions. This has led it incorrectly to be deemed a Masonic Rite; it could really lay no claim to that character, except inasmuch as it required a previous initiation into the symbolic degrees to entitle its disciples to further advancement.

The charges made against it, that it was a political organization, and that one of its designs was to undermine the Christian religion, although strenuously maintained by Barruel, Robison, and a host of other adversaries, have no foundation in truth. The principles of the order were liberal and philosophical, but neither revolutionary nor anti-Christian.

As the defender of free thought, it came of course into conflict with the Roman Catholic Church and the Company of Jesus, whose tendencies were altogether the other way. The priests, therefore, became its most active enemies, and their opposition was so successful that it was suppressed in 1784.

There was also between Illuminism and the many Masonic Rites, which about the period of its popularity were constantly arising in Germany and in France, a species of rivalry. With the natural egotism of reformers, the Illuminati sought to prove the superiority of their own system to that of their rivals.

With this view they proclaimed that all the Lodges of Freemasons were secretly controlled by the Jesuits; that their laws and their mysteries were the inventions of the same Order, of whom every Freemason was unconsciously the slave and the instrument. Hence they concluded that he who desired to possess the genuine mysteries of Masonry must seek them not among the degrees of Rose Croix or the Scottish Knights, or still less among the English Masons and the disciples of the Rite of Strict Observance in Germany, but only in the Eclectic Lodges that had been instituted by the Illuminati.

Such, says Barruel, was the doctrine of the Illuminati, advanced for the purpose of elevating the character and aims of their own institution. The French abbé is not generally trustworthy on any subject connected with Freemasonry, of which he was the avowed and implacable foe, but we must acknowledge that he was not far from wrong in calling this story of Jesuitic Masonry "a ridiculous and contemptible fable." For once we are disposed to agree with him, when he says in his fervent declamation, "If prejudice did not sometimes destroy the faculty of reasoning, we should be astonished that the Freemasons could permit themselves to be ensnared in so clumsy a trap. What is it, in

fact, but to say to the Mother Lodge of Edinburgh, to the Grand Lodges of London and York, to their rulers, and to all the Grand Masters” ‘You thought that you held the reins of the Masonic world, and you looked upon yourselves as the great depository of its secrets, the distributors of its diplomas; but you are not so, and, without even knowing it, are merely puppets of which the Jesuits hold the leading-strings, and which they move at their pleasure’”

I think that with a little trouble we may be able to solve this apparently difficult problem of the Jesuitical interference with Freemasonry.

The Jesuits appear to have taken the priests of Egypt for their model. Like them, they sought to be the conservators and the interpreters of religion. The vows which they took attached them to their Order with bonds as indissoluble as those that united the Egyptian priests in the sacred college of Memphis. Those who sought admission into their company were compelled to pass through trials of their fortitude and fidelity. Their ambition was as indomitable as their cunning was astute. They strove to be the confessors and counselors of kings, and to control the education of youth, that by these means they might become of importance in the state, and direct the policy of every government where they were admitted. And this policy was on all occasions to be made subservient to the interests of the church.

At one time they had not less than an hundred schools or colleges in France, the most important being that of Clermont, which, though at one time suppressed, had received renewed letters patent from Louis XIV.

It was this College of Clermont, where James II, was a frequent guest, led there by his religious feelings, that is said to have been the seat of that conspiracy of the Stuart faction which was to terminate either in the invention or the adoption of Freemasonry as a means of restoring the monarch to his throne, and of resuscitating the Roman Catholic religion in heretical England.

Now we may readily admit that the Jesuits were exceedingly anxious to accomplish both these objects, and that for that purpose they would enter into any intrigue which would probably lead to success.

With this design there can be but little doubt that they united with the adherents of the Stuarts. But this conspiracy could not have had any reference to a Masonic organization, because Freemasonry was during the life of James II wholly unknown in France, and known in England only as a guild of Operative Masons, into which a few non-Masons had been admitted through courtesy. It certainly had not yet assumed the form in which we are called upon to recognize it as the political engine used by the Jesuits. The Grand Lodge of England, the mother of all modern Speculative Masonry, had no existence until 1717, or sixteen years after the death of the king.

We are bound therefore, if on the ground of an anachronism alone, to repudiate any theory that connects the Jesuits with Freemasonry during the life of James II, although we may be ready to admit their political conspiracy in the interests of that dethroned monarch.

During the life of his son and putative successor, the titular James III, Speculative Masonry was established in England and passed over into France.

The Lodge established in Paris in 1725 was, I have no doubt, an organization of the adherents of the Stuart family, as has already been shown. It is probable that most of the members were Catholics and under the influence of the Jesuits. But it is not likely that those priests took an active part in the internal organization of the Lodge. They could do their work better outside of it than within it.

In the Rose Croix and some other of the High Degrees we find the influences of a Roman Catholic spirit in the original rituals, but this might naturally arise from the religious tendencies of their founders, and did not require the special aid of Jesuitism.

After the year 1738 the bull of excommunication of Pope Clement XII must have precluded the Jesuits from all connection with Freemasonry except as its denouncers and persecutors, parts which up to the present day they have uninterruptedly played.

In conclusion we must, I think, refuse to accept the theory which makes a friendly connection, between Freemasonry and Jesuitism as one of those mythical stories which, born in the imagination of its inventors, has been fostered only by the credulity of its believers.

At this day I doubt if there is a Masonic scholar who would accept it as more than a fable not even “cunningly devised,” though there was a time when it was received as a part of the authentic history of Freemasonry.

(This piece is taken from the History of Freemasonry Vol. II Copyrighted in 1898 & 1906 by Albert Mackey and W.M. R. Singleton.)

Masonic Principles

From the Short Talk Bulletin, Jan. 2011, issued by the Masonic Service Association of North America.



When the Great Creator breathed into man the breath of life, He included a number of strengths and a great many weaknesses. One of the strengths he imparted to man was the ability to comprehend that in union there is strength.

From the dawn of time man has been able to overcome his weaknesses by banding together in organizations. The first organization was the family which ultimately expanded into tribes and tribes into nations thereby providing a more efficient defense against enemies and the ability to obtain food and shelter. As a result the hunter and fisherman, the builder and artisan, the priest and chieftain, the counselor and many others developed specialties in their various fields and so a wide variety of organizations came into being.

No matter how unfair it may seem we are not judged solely as individuals but are judged also by the organizations, or in our case, the Masonic organization to which we belong and by how well we live up to our Masonic principles.

An additional function of an organization is to maintain a bridge with the past so that the valuable experiences of the past can be used in the present and to extend the bridge from the present to the future enabling us to move forward in security and confidence. The past is so great, the present so colossal and the future so unlimited that organizations are needed to tend the bridge. That is why we have civic clubs, labor unions, professional services, commercial associations, art and music societies and fraternal organizations. And that is why we have this great fraternal organization called Freemasonry.

Principles

We know that Freemasonry was imported to our shores from England by the early founders of our country. They took the Masonic principles of love, brotherhood, morality, honor, integrity, concern for others – all of these – and wove them into the fabric of our government, our institutions, our entire culture. Masons dominated the leadership of our country in its founding years. Many of the signers of the Declaration of Independence and the Constitution were Masons. We know of the reliance that Brother George Washington placed on the officers under his command who were Masons. The cornerstones of our Nations Capitol and the White House were laid by the Masonic Fraternity. This country was conceived in the womb of Masonic principles, and this has created a form of government and a way of life that is the envy of the world.

As Freemasons today we are custodians of a bridge, the custodians of Masonic principles which can help preserve freedom in the world. But principles, in and of themselves, have no power to preserve anything! It takes people to put life and meaning into principles. It takes people bonded together in fellowship.

Fellowship

Fellowship has always been a most important factor in Freemasonry. When lodges were first formed in this country some 270 years ago there were no large cities only small wilderness settlements and no transportation except by foot, horseback or horse and buggy. No communication or dissemination of news except by word of mouth or special messenger. The individual lodge was designed for those isolated and rural communities and provided a place for fellowship.

When transportation, communication and commerce began to improve people began to move about, towns – cities became larger and Masons moving there naturally sought the fellowship of brother Masons as men they could trust. This caused a need for Masonic fellowship on a wider basis than the individual Lodge could provide. Automobiles, telephone, radio, television and the internet have succeeded in bringing about a drastic change in the fellowship requirements of people. We are no longer satisfied with Masonic fellowship in small groups – today it seems that we can't have a satisfying Masonic fellowship unless there are 20 to 25 men present and if there are 50, 100 or 500, so much the better.

That is one of the purposes of our appendant bodies; not to develop any new principles of Masonry, not to provide so-called higher degrees – because we know that the third degree is the highest degree in Masonry – not to teach the lessons of Masonry by symbols, ritual and required memory work as does the Symbolic lodge, but to teach Masonic principles in unforgettable drama with lighting, staging and costuming. In its way it attracts larger groups of men and provides the finest kind of fellowship.

Brotherhood

A great many organizations make a claim to brotherhood, but none can begin to approach the brotherhood of Freemasonry which is based on the Biblical injunction: **we are** our brother's keeper. The basic Masonic pledge to come to the aid of a distressed brother master mason, his widow and orphan, does not have a great deal of direct application in our present society with its retirement plans, social security, aid to dependent children and medicare. But this brotherhood is now expressing itself in great Masonic Charities such as Homes for the Aged, Children's Homes, Knight Templar Homes, Knight Templar Eye Foundation, a Scottish Rite Benevolent Foundation now expanded to help children with learning disabilities and the Shrine with their help to crippled and burned children. All of these and countless others have combined to make Freemasonry the greatest charitable organization in the world. As Masons, the song, "*America the Beautiful*" has a special meaning for us when we say:

"America, America, God shed His Grace on thee, and crown thy good with brotherhood, from sea to shining sea."

Patriotism

Since the time of General Washington, patriotism has been a basic precept of Freemasonry. Many of our country's greatest patriots have been Masons. That is why we say "*No man can worthily serve in the ranks of Freemasonry unless his heart thrills to the sentiments of a lofty patriotism that will express itself in loyal obedience to his country's laws as well as in defense of his country's flag.*" So fellowship, brotherhood and patriotism are three of the great principles of Freemasonry, the things that give it vitality and meaning.

The principles of Freemasonry are not inherited traits, like being born white or black, with two legs and arms, with brown or red hair. Our principles must be taught to each succeeding generation or they will die. We are living in a land which our Masonic forebears helped establish upon the principles of freedom, equality, justice and humanity. Even if this wonderful land of ours would plunge down the road of self-interest and be dashed on the rocks of secularism, there will still remain a voice preaching morality and conscience, of brotherhood, patriotism and concern for others. That will be the voice of Freemasonry; and never underestimate its importance.

Time was, time is, but no man may say that time shall be. For Masons, therefore, the hour is always now – with its needs and inspirations, its opportunities and its powers, its service which is joy, and its love, fellowship and brotherhood which joins us with God in the work of the world. I have mentioned several times – a bridge. How, why and what is to be done with this bridge? A poem by Will Allen Dromgoole may be the answer:

*An old man, going a lone highway,
Came at the evening, cold and gray
To a chasm, vast and deep and wide
Through which was flowing a sullen tide.
The old man crossed in the twilight dim,
For that sullen stream had no fears for him;
But he turned, when he reached the other side,
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim near,
"You are wasting strength in building here.
Your journey will end with the ending day:
You never again must pass this way.
You have crossed that chasm, deep and wide,
Why build you the bridge at the eventide?"*

*The builder lifted his old gray head.
"Good friend, in the path I have come," he said
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."*

Let each of us live and act, according to our Masonic principles, that we bring no discredit on this great fraternity called Freemasonry!

Why is Freemasonry important? What is its value to the individual and to the community? Bro. Buecker explores these questions and provides valuable answers. His keen insight into the true meaning of our fraternity will be of great interest to our readers. Bro. Norman Buecker is a Past Grand Master of the Grand Lodge of Illinois. ---Editor, MSA---

(This article is taken from the Short Talk Bulletin, Jan. 2011, issued by the Masonic Service Association of North America. Article by Norman Buecker)

