

FEBRUARY 2023



AS THE SUN RISES IN THE EAST

WORSHIPFUL MASTER

MICHAEL McKEOWN

Brethren, Family, and Friends,

I am excited to be able to address you from the pages of the Clearlake Callayomi lodge's Trestleboard this year.

Upcoming events: Stated Meeting February 1. Winter dress. Temple board meeting at 5:00, dinner at 6:00, meeting at 7:00. 3rd degree practice every Wednesday evening until we pull off the degree.

Masonic Homes online presentation February 23 6-7pm. If you would like to discuss services now, or need the link to the presentation, please give a call at (866) 466-3642. Masons, spouses, widows, and children all have access to their services.

It's not too early to start thinking about making a donation to one of our fraternity's philanthropic projects. It's easily done, but here's the tricky part: you do it from the not-logged in front page of Grand Lodge's website. You can be logged in, that's fine, but if you are, you have to manually navigate yourself back to <https://freemason.org>. I don't see any button in the member's logged in side to get back to the front. Then go under Masonic Charities to How To Give. If you've donated here before, you can login to the payment service. I had to update my credit card on file, but it was easy. If you are an officer please make sure to click the Yes you are an officer button so we can get credit for it. We will be hoping to achieve 100% officer giving by this year's Annual Communication in the fall.

FWIW, you might not know there is also a program called the Cornerstone Society. This is where you bequeath a part of your estate to the Masonic Homes (and/or the foundation? I'm not sure...I did it for the Masonic Homes). I'm giving a percentage of my life insurance, but you can also leave real estate and I don't know what all. The Masonic Homes is our crown jewel benefit and it relies largely on us to fund it. If you haven't visited one of the properties before, I encourage you to. The dining room looks like a 5 star restaurant. They are top notch

facilities available for our brethren and widows and is worthy of our support.

There is an aspect of Freemasonry that often comes to my attention when I enter a lodge room. I might have just come from the frivolity of the dining room, or the energy from driving and arriving a bit later than hoped. But when I cross the threshold into the lodge room, I feel as if I've entered a magical place. Not one so much mystical or church like, though there are mystical elements.

Sometimes I have fear of the upcoming performance, and maybe that tinges how I feel. All powerful magical experiences do seem to have an element of fear about them.

I think maybe it's a combination of the remembrance of what occurs in the room and of the promise of the Acacia: the transmutation of a man's soul to the recognition of the Great Animator, that Supreme Intelligence which pervades all nature, which includes us humans as a single unitary family. Yes, those thoughts certainly create a magically charged emotion.

I think there's also a component of the feeling of responsibility. A responsibility to not do anything that would reflect negatively on the fraternity. We are fragile enough in today's world. And I certainly feel a responsibility to the work of blue lodge Masonry, to make Masons out of good men that ask, and to try to do a good job at it.

But I think the real magic comes from the most basic premise of Freemasonry's outer teaching: that of working blocks of stone. When we look at ancient examples of operative masonry, we see megalithic perfectly cut blocks of stone that can not be cut or moved by any modern machinery. The mysteries of the tools, construction methods, and purpose of pyramids, cathedrals, mosques, and similar structures all around the planet come to my mind when I enter a lodge room.

When we look to the East in a lodge room and see two stone ashlar, of course our first thought goes to the outer teaching of taking a rough man, like the rough ashlar, and making him better, as in the smooth ashlar, but immediately my mind goes to the inner teaching about a magical lost technology.

These ancient stone structures are increasingly thought to have

been places of power generation and distribution rather than places of worship. The electric frequencies produced perhaps also being used for healing or for transportation. Perhaps there was known a particular frequency to make it easy to exist in the awareness of the Enlightened state.

What did our ancient operative stone mason brothers really know? Did the speculative masons, the ones who got together to “speculate” on what the real stone masons were doing in their secret meetings, know these secrets? Are these secrets really lost, or are they hidden and forgotten in our oh so Gentle Craft?

A frequency is a vibration. It can be a vibration in air that we might be able to hear or see, or it can be in the electromagnetic spectrum. A spoken word is a vibration. There are even particular tonal vibrations that are not a word per. se., but nonetheless have a name.

The most enduring magical mystery of Freemasonry revolves around a lost word. Was it merely a spoken word, a key? Or was it a vibration of a different sort, one that unlocks gravity, or the soul?

Michael McKeown

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FEBRUARY

Birthdays

Franklin Coleman	5-Feb
Richard Gorman	10-Feb
Roberto Reyes	11-Feb
Brandt Peterson	19-Feb
Martha Peterson	24-Feb

HADDOY

3RD DEGREE

Anniversary

Glenn Schmidt	2/25
Kyle Schmidt	2/25
Bryce Brin	2/27
Jacob Lyons	2/27
Vincent Taylor	2/28

My dear Brothers in Masonry,

There are a few key figures in our Masonic history that have largely shaped out modern understanding of the outer (exoteric) and inner (esoteric) messages of Freemasonry. One of them is the famous Albert Pike. While he is mainly recognized as having heavily influenced our understanding of the Scottish Rite, his published education is largely focused on Blue Lodge Masonry. In fact, the Scottish Rite is often referred to as the “university of Freemasonry”. In a large sense the York Rite completes the historical narrative of the outer teachings of Freemasonry, and the Scottish Rite largely explores the inner teachings.

I have a copy of the book “Albert Pike’s Lecture on Masonic Symbolism and A Second lecture on Symbolism: The Omkara and Other Ineffable Words”. This is an interesting book, transcribed and annotated by Ill. Rex R. Hutchens, 33°, Grand Cross and Grand Master of Masons in Arizona 2006-2007. It is published by The Scottish Rite Research Society in Washington, DC, 2006.

Albert Pike begins this work with the same exact Latin phrase which ends *Morals and Dogma*: “Gloria Dei est celare Verbum”, which means “It is the glory of God to conceal a thing”. Where *Morals and Dogma* ends, the *Lecture on Masonic Symbolism* begins. One might think therefor that this book is a logical extension of the lessons of *Morals and Dogma*, to expand knowledge of the first three degrees, but argument against this idea is the fact that Pike mandated a very limited publication, and Pike admonished that this book not be re-published, and in truth it was known only to a small group of Masons until very recently. And frankly, while it is now easy to acquire, there are still few Masons that know of it.

Whatever the case, Pike believed that the early Masons had intentionally concealed the real lessons and meanings of the symbols employed in the art of Freemasonry. In *Morals and Dogma* Pike quotes from the ritual of a Continental High Degree known

as “The True Mason” (Le Vrai Maçon): “Our Ancient Masons have concealed from us the most important point of this Divine Art, under hieroglyphical characters, which are but enigmas and parables, to all the Senseless, the Wicked, and the Ambitious” (p. 785). Pike clearly believed there existed such Masons at his time and that it was important to continue to conceal from them that for which they were not fit.

Pike decried the lodge environment where bills are paid and degrees are planned and no education takes place about the real meaning of what Masonry is about. Pike further complained that the Master typically knows little more about the real secrets of Masonry hidden in our symbols than the candidates they raise. The result of his effort to educate Masons are contained within the Lectures (the book, not degree lectures). The first Lecture, on Blue Lodge Masonry, Hutchens says was published only the prior year (I would assume that would be 2005). During Pike’s time when he published these lectures, only 100 copies were printed, so very few Masons knew of this work until this current book was published only 17 years ago.

In the first Lecture, Pike says: “The first requisite of a symbol is that it shall really mean something; that it shall be, in its nature, a proper and adequate sign and token of something; and the second is that this something shall be worth knowing and remembering. There are modern pictures in Masonry, called Symbols, that are not in their nature adequate representations or signs of anything whatever: and unfortunately the current explanations make most of the Symbols to mean what is of little or value to any human being. Their philosophical and spiritual meanings are thus almost entirely lost, leaving Masonry, which is in one aspect, ‘a science of morality and philosophy taught by symbols’, almost like a body from which the soul has departed, so far as concerns its Symbolism.”

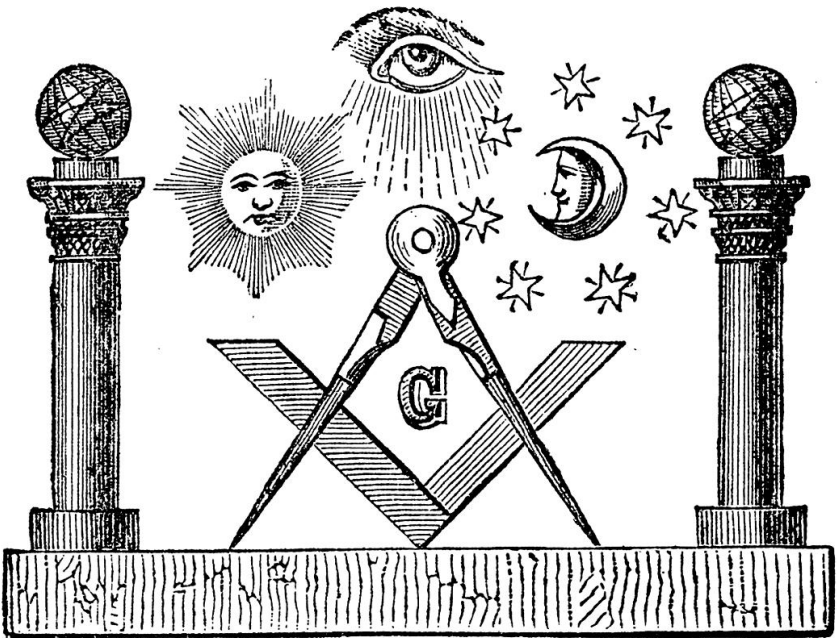
There is so much more to tell, but for the purposes of this article I can’t leave off without noting Pike’s strange use of punctuation and capital letters. He was an extremely well learned and well read man. He certainly must have had better command of writing English than

it appears, which leads me to wonder if there are hidden messages encoded in Albert Pike's works.

Pike must have been familiar with written works and art work from a time not that far preceding his that certainly did encode secret information in written works, in art, on gravestones, and more, with skip letter codes and symbols. Pike certainly knew Masonry is all about cloaked hidden knowledge and had exposed himself to many different secret teachings around the globe. I think in a sense he wanted to continue that tradition by making some of his own explanations somewhat opaque to those that don't have "eyes to see". I wonder just how well he hid some of his messages.

Their may still be secrets to be discovered hiding in our ancient and oh so Gentle Craft.

Michael McKeown



If you haven't paid your dues yet please login at freemason.org and do so. At some point we have to pay Grand Lodge per capita (Grand Lodge is all of us, so in a sense we're paying ourselves), so it'll be good to have it in. And then there's things like voting or taking a lodge office position or joining an appendant body; we have to be a member in good standing for those things.

The 2023 dues information:

The Grand Lodge approved raising the per-capita payment from \$57.50 to \$60.50 per year, per member.

As a result, the 2023 lodge dues are now **\$90** per year. (\$29.50+\$60.50)

2022 dues cards expired on Dec 31, 2022.

With iMember2.0, members can now pay their dues themselves with a credit card online

How to Pay Dues By Credit Card

This new, convenient way to pay dues has been in affect since last year. Here's how it works:

1. Log in to the Member Center at member.freemason.org and follow the prompts to "Pay Dues". If members haven't already logged in, all they will need is their member number, lodge number, and email address. The system takes VISA and Mastercard.

2. Once paid, the member will be able to download a new dues card immediately.

3. Secretaries will be able to see which members have made their payment on a special dues dashboard, which will automatically

update Intacct as well, if the lodge is using Intacct.

4. Every month, secretaries will receive an itemized report for all of the monies collected. Please note that credit card processing fees are charged to the member.

The above message was written by proxy for Secretary Don by Michael McKeown with some borrowed information from his other lodge. Secretary Don wanted to remind you about paying your dues. I expanded on the theme a bit.



Masonic Homes of California

SENIOR OUTREACH SERVICES

Masonic Senior Outreach Services (MSOS) connects senior Masonic family members with the resources they need to stay healthy and safe at home or in a retirement community in their local area.

Care management is provided to California Masons and their wives, widows, and mothers. There are no financial eligibility requirements to receive MSOS care management with a demonstrated need.

Financial support is need-based and offered to California Master Masons in good standing for five consecutive years, age 60 or older (55 or older, if permanently disabled) and to their wives, widows and mothers.

Services Include:

- Assistance reconnecting senior members to their Lodge
- Regular visits and/or telephone contact
- Help navigating health-related matters, financial situations, and care plans
- Information about local support services, public benefits, home care providers, and transportation agencies
- Support in selecting a retirement community



**TO ACCESS ALL MASONIC OUTREACH SERVICES
CALL (888) 466-3642**