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Little Rock, AR 72201  
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March 24, 2010

Brother Derek Jay Gordon  
P.O. Box 691  
Ft. Smith, AR 72902-0691

*Free and Accepted Masons*

Brother Gordon,

I have been appointed by M.: W.: Grand Master Martin E. Warren to serve as Chairman of a Grand Lodge Trial Commission, to conduct a Masonic Trial on the charges of Un-Masonic Conduct, specifically, that you have violated Section 4.0.61 of the Digest of the Constitution and Laws of the M.: W.: Grand Lodge, Free and Accepted Masons of Arkansas, and you have violated the 1<sup>st</sup> tie of the Entered Apprentice Degree and the 10<sup>th</sup> tie of the Master Mason's Degree.

Specification of Charges 4.0.61

The purchase, sale or use of cipher rituals of the three Symbolic Degrees of Masonry is forbidden; and any Mason who shall hereafter purchase, sell or use anything purporting to be a cipher ritual or written, printed or otherwise delineated ritual or exposition of Masonry shall be expelled from Masonry.

Pursuant to Sections 4.0.4 and 4.0.165, the Trial Commission has set the date and time of the trial to be April 17, 2010, beginning at 1:00 p.m. at the Grand Lodge office, 7<sup>th</sup> and Scott Streets, Little Rock, Arkansas.

Under Section 4.0.155 you may act as your own defense, or you may select a Brother ( a Master Mason in good standing, other than the Senior or Junior Wardens of your Lodge or a Member of the Board of Appeals and Grievances) to act in your defense, or if you prefer I will appoint a Brother to act in this capacity. Please inform me at least 10 days prior to April 17, 2010, if you desire to have your defense appointed by the Trial Commission. This Trial Commission's proceedings are not governed by Rules of Law, and character witnesses will not be allowed.

If you have any questions, please contact me at the above address or telephone number above.

Fraternally,

John H. Penrod, P.M.  
Chairman, Grand Lodge Trial Commission

CC: Martin Warren, G.M.  
James L. Weatherall, P.G.M., G.S.  
Trial Commission Members

# Masonic Sample Letters

**Johann Fichte**



## **Masonic Sample Letters:**

*The Secret Teachings of the Masonic Lodge* John Ankerberg, John Weldon, 1990-04-08 Is Masonry nothing more than a harmless brotherhood a club for men Or is there more behind the camaraderie This in depth book probes the secret teachings and oaths revealing how Masonry conflicts with the very foundations of Christianity *Bulletin of the Iowa Masonic Library* Freemasons. Grand Lodge of Iowa, 1898 *The Freemason and Masonic Illustrated. A Weekly Record of Progress in Freemasonry*, 1891 *Occasional Bulletin of the Iowa Masonic Library* Freemasons. Grand Lodge of Iowa, 1898

*Philosophy of Masonry: Letters to Konstant* Johann Fichte, In his *Philosophy of Masonry Philosophie der Maurerei* Fichte presents Freemasonry not as a mere social order but as the vital institution responsible for achieving humanity's ultimate purpose a rational cosmopolitan state governed by eternal law This mission is fulfilled by cultivating a specific Denkart way of thinking in the individual Mason who synthesizes his dual roles as a patriotic citizen and a cosmopolitan Fichte argues that the true Mason's actions are local but his consciousness is universal his love of fatherland is his deed world citizen sense is his thought the former the appearance the second the inner spirit of this appearance This synthesis corrects the one-sidedness of the Bildung which man receives in the larger society aiming to elevate partial education into a universal and purely human Bildung Fichte's philosophy is a direct evolution from Kantianism radicalizing the Kantian project of a cosmopolitan federation under eternal rational law by providing a concrete albeit secret historical vehicle for its realization However he diverges from Kant's purely public use of reason by insisting that the highest rational truths require a protected esoteric medium for their propagation a secret doctrine that could only be propagated through oral tradition by no means through written This creates a dialectical relationship between public and secret culture where the latter merely follows and perfects the former prefiguring a Hegelian historical progression The Masonic order itself becomes the embodiment of world spirit developing through history a coherent chain of the secret culture alongside that thread of the public through the same times and peoples Ultimately Fichte's work is a pragmatic response to the gap between ideal and reality He acknowledges the frightful contrast of the ideal set up by Masonry with the common reality but argues the society's value lies in the striving itself The order's secret oral tradition is not a static dogma but a living evolving rationality that each generation must test and build upon adding firm building materials or straw and stubble This process ensures that the Mason while obeying the laws of his land with the most punctual accuracy does so not out of habit but because he does everything solely for the world whole and for the sake of the world whole thus actualizing the rational state incrementally through his enlightened action This modern professional translation provides scholarly depth and supplementary materials that contextualize Fichte's philosophy within his social and intellectual framework This critical reader's edition includes an extensive afterword that traces Fichte's personal relationships with Hegel and Kant Fichte was close with Kant who helped him publish his first book on philosophy Fichte considered himself an heir to Kant's philosophy However Kant ended their friendship by calling his

system completely indefensible and claiming that Fichte had transformed critical philosophy into something he no longer recognized a form of idealism that eliminated the thing in itself entirely and made everything dependent on the activity of the ego Fichte and Hegel knew each other at the University of Jena where Hegel was influenced by Fichte's idealist philosophy However he later developed sharp criticisms of Fichte's system Hegel eventually saw Fichte's philosophy as incomplete and overly subjective a view he expressed in works such as the *Phenomenology of Spirit* Fichte influenced Schopenhauer's concept of the irrational will Freud's ego and Sartre's existentialism In recent decades i ek's praise of Fichte's subjective negativity as highlighting the void of the real has revitalized interest in Fichte This edition contains a comprehensive timeline that connects the major events of Fichte's life with world events It also includes a glossary of critical philosophical and Romantic idealist terminology and a detailed index that provides an authoritative guide to his complete writings bringing to life this critical German Idealist philosopher and his relevance in today's world *Masonic Standard*, 1904 **Letter**

**Writing for the Business Builder** William Demoss McDaniels, La Verne Albert Wilson, 1920 **Masonic Voice and Review**, 1929 Grand Lodge Bulletin. Grand Lodge of Iowa, AFAM, 1916 **Writing Secrecy in Caribbean Freemasonry** Jossianna Arroyo, 2013-04-24 Addressing the transnational relationships of Freemasonry politics and culture in the field of Latin American and Caribbean literatures and cultures Writing Secrecy provides insight into Pan Caribbean transnational and diasporic formations of these Masonic lodges and their influences on political and cultural discourses in the Americas The Masonic Review, 1880 **Freemason's Monthly**, 1870 **Grand Lodge Bulletin** Freemasons. Grand Lodge of Iowa, 1926 Notes and Queries William John Thoms, 1877 *Grand Lodge Bulletin*, 1900 Reclaiming the Rural Kim Donehower, Charlotte Hogg, Eileen E Schell, 2012 Reclaiming the Rural moves beyond typical arguments for the preservation abandonment or modernization of rural communities analyzing how communities in the United States Canada and Mexico sustain themselves economically environmentally intellectually and politically through literate action **The Federal Reporter**, 1924 **Kephart v. Horvath, 263 MICH 211 (1933)**, 1933 34 **Notes and Queries: A Medium of Inter-Communication for Literary Men, Artists, Antiquaries, Genealogists, Etc**, 1876 *The Freemason's Monthly Magazine*, 1871

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