

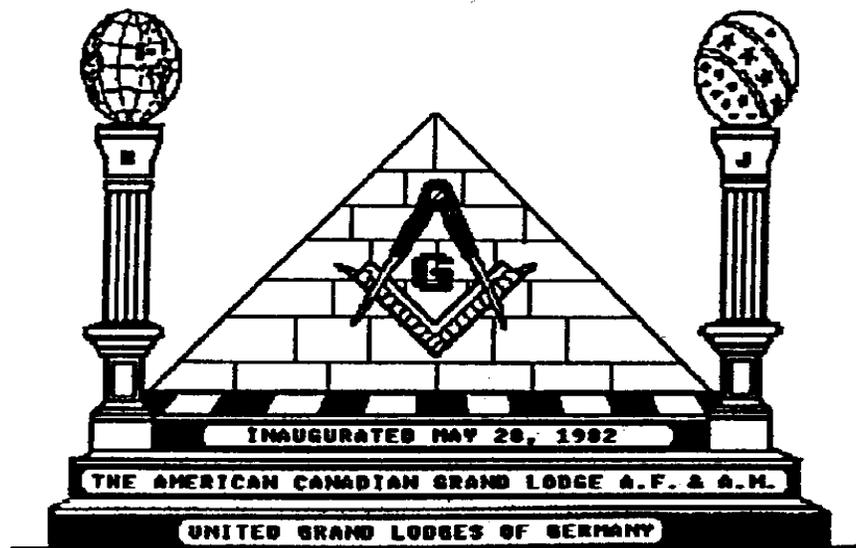
PYRAMID LODGE OF PAST MASTERS 962

American Canadian Grand Lodge

Under the Jurisdiction of

United Grand Lodges of Germany

The Pyramid Texts



Ne Lux moriatur

Volume III

1. THE GUILD SYSTEM IN GENERAL

When the Angles and Saxons settled in ancient England (Britain it was then called) they at first maintained their military form of organization, so that each settlement was a kind of camp; but as time went on and villages became permanent, a civil form of social order began slowly to evolve. The first step in this was the institution of the kin-bond, wherein blood relatives stood together for support and protection, the individual and his family being mutually responsible. This gave way in the course of time to voluntary associations founded not on blood relationship but on community ties, existing to protect the individual against the group, to preserve order in the settlement, and for a variety of similar purposes. These associations, described as "artificial" in contrast to the "natural" bond of blood, were the first guilds in England, in virtue of which fact it cannot be said that anybody ever "discovered" or "invented" guilds; they grew out of natural conditions in response to social necessity, just as they had come into existence among the Greeks and Romans centuries before, the former calling them "thiassoï," etc., the latter, "collegia." It is generally believed by the more dependable authorities that it is very possible that there may have been some historical continuity between the guilds of early England and the Roman collegia, but the historical remains of the period are too scanty to enable us to make sure on that point. If such a continuity ever existed it was more probable in Italy, where the collegia longest endured, and which, like most other European countries, had a guild system of its own.

The word "gild" (sometimes spelled "guild") continues to be a puzzle so far as its etymology is concerned. The North Germans had "geld," meaning money; the Danish, "gilde," a religious feast in honor of the god Odin; the Anglo-Saxons, "gild," from same root as "yield," and meaning a fixed payment of money; the Bretons "gouil," a feast or holiday; the Welsh "gmylad," a festival. In later times, when guilds became everywhere common, the North Germans used the word "gild"; the South Germans, "zunft"; the French, "metier"; and the Italians, "arte." In the sixteenth century England the word was generally superseded by "company," "corporation" or "mystery," the last name derived from the Latin "ministerium," or trade, and having no reference to anything mysterious, being preserved in our usage to this day, as when we speak of the arts, parts and mysteries of Freemasonry.

The first guilds, as it is believed, were organized in Italy. In France they were very common before Charlemagne, and are first mentioned in the Carolingian Capitularies of 779 and 789. Commercial and craft guilds began to become common in France, the Netherlands, Norway, Denmark and Sweden in the eleventh century. The oldest known ordinances, as the written laws for the government of a guild were called, occur in England in the eleventh century. The guild principle proved so successful and was applied to so many uses that by the twelfth and thirteenth centuries it became the outstanding feature of the social and economic life of Europe.

One of the commonest early uses of that principle was in the "frith," or peace, guilds, which became very popular in North Europe in the sixth century - the Vikings organized

then to suppress piracy - and in England the century later, where they were referred to in the Laws of Ine. These were voluntary associations of men organized for mutual defense, to supplement defective laws, and to police the community in a period when national governments were not known and when the authority of the town was very weak. We saw this system at work in our own land under pioneer conditions, as in the case of the Vigilantes, and even today, in spite of our elaborate machinery for the enforcement of law and the protection of citizens, impatient men in some communities strive to make or enforce law by similar methods.

In the course of time guilds multiplied until they came to be used for every conceivable purpose, for good-fellowship, for drinking, for insuring a decent burial, for worship, for hunting, travel, art and for banking; priests and friars organized, sailors, travelers, woodsmen and shepherds; there were guilds for men, women, children, for rich and for poor, in the country and in the town. Functions now performed by government, armies, schools, stores, factories, hospitals, trade unions, and most of the other innumerable forms into which social organization has differentiated itself, were then held in keeping by guilds.

The typical guild had prayers for the dead; a common chest for incidental upkeep and for the relief of the widows and orphans of deceased members; periodical meetings, with banquets; admitted members on an oath, sometimes two; administered fines; adopted ordinances for the regulation of its own activities; punished members for improper conduct, and cooperated in many ways with the town or national governments. Most of these societies were small, the largest on record being the Corpus Christi guild at York, which once boasted of 15,000 members. Sometimes many guilds in a community consolidated, but there was never a country-wide merger. Of the city of London there is record of one guild in 1130; of eighteen in 1180, and of 110 in 1422. In the time of Edward III there were listed more than 40,000 religious and trade guilds in England; the census of 1389 showed 909 in Norfolk alone. This proliferation received its first serious set-back during the Reformation when Henry VIII despoiled all religious guilds; it died down rapidly with the advent of the capitalist system, and came to a dead stop, except in a few unimportant instances, in the last century. France prohibited them in 1789-91; Spain and Portugal, 1833-40; Austria and Germany, 1859-60; Italy, 1864; Scotland, where the development had followed Continental lines, in 1846, and England in 1835.

In its heyday the guild system was very closely connected with the church, so closely that some writers credit the church with its origin; almost every guild had its patron saint, before whose image it kept a candle burning, and many set aside sums of money for the sustenance of a priest, the maintenance of a chapel and for masses, chantries, church charities and church schools. Oftentimes a guild had its own chaplain, and a very large number, as already noted, were devoted exclusively to religious purposes; these religious fraternities were suppressed in England in 1547, and other guilds were at the same time forbidden to give money to churches. A number of the Roman Catholic fraternities now existing are lineal descendants of the old religious guilds.

Partly as a result of their alliance with the church many guilds, otherwise devoted to purely secular pursuits, participated in pageants and in mystery, morality and miracle plays, the forerunners of our modern drama. These plays were staged on wagons drawn in a "procession" from one exhibition point to another across the town, and always it was a

day of excitement when they were shown, and vast crowds gathered. Expenses were divided among the guilds and parts allotted, as at Norwich, where the mercers, drapers and haberdashers presented the creation of the world; the grocers, Paradise; the smiths, the fight between David and Goliath; or as at Hereford, the glovers gave Adam and Eve; the carpenters, Noah's ship; the tailors, the three kings, etc. It is of record that on a few instances parts were taken by guilds of Masons. I am of the opinion that the drama of our Third Degree may very probably have been originally an old mystery play, which may have found its way to us through some Masons' guild that participated in it.

It used to be the fashion to say that the guild corporation and the town corporation were identical, or that the former gradually metamorphosed into the latter, a view given a very wide circulation by Brentano; this idea has been abandoned. There was always a close connection between town government and guild government, but the two were always distinct, except possibly in two or three negligible instances. In many cases a man had to be a guild member before he could become a citizen, but the guild ordinances were always subordinate to the town authority. The manner in which the guilds governed themselves will be described later.

It is a remarkable fact, and one worthy of especial remark to us Masons, that many guilds accepted men not at all engaged in the craft as patrons or as a means of bestowing an honor or some special privilege. "Indeed," writes one of the best authorities, E. Lipson, "the members of many London companies frequently came to have only a very faint connection with the business of the company to which they were attached," a fact that makes it easier for us to understand how non-operatives came to be admitted into the old Masonic guilds, or lodges. "They included in their membership," writes another authority, "most of the wealthy men of the nation, and the great [guild] halls now standing in the city of London testify to the proud names with which they are so generously decorated that the men who made England what she was, the men who built her commerce, won her wealth and risked their lives and fortunes in extending England's commercial supremacy, were mighty in the guilds." Henry IV, Henry VI and Henry VIII were guild members, so also Edward III, who belonged to a guild of armourers. There is therefore nothing extraordinary in the fact that Elias Ashmole and other worthies of his time sought membership among the operative masons.

II. THE MERCHANT GILDS

The guild system in general had two grand periods of development, the first of which culminated in the merchant guilds, as were called those associations formed in all the towns (save a few, among which was London) for the purpose of managing and controlling trading and commerce. Such a guild included all engaged in a given kind of commerce, including wage-earners as well as proprietors, and the object was to enable the merchants to maintain a monopoly of, and an efficient organization of, all the merchandising in a given community. These organizations grew apace and waxed powerful and became in time the foster parents of English commerce; more than 100 towns in England and seventy in Ireland and Wales had them. They reached their zenith in the twelfth century, began to disappear in the fourteenth century and were almost completely superseded by craft guilds in the fifteenth century.

Merchant guilds engaged in so many activities, some private, some public, that it is

impossible to describe them in full; among the most important of their functions was the control of import and export of wares; the limiting of the number permitted in any trade; the regulation of wages and prices, and the inspection and standardization of goods. Every member had to pay "scot" and "lot," as the general taxes were called, and take oath to obey the rulers and ordinances, as well as contribute his annual dues. As a reward for his membership he was privileged to share in business transactions and in bargains, and was given a "status" in the community very much coveted. If he fell ill he was cared for; his family was looked after in case of his death; in unemployment he was helped to find a position, and he was protected against quarrels and unjust dealings. The guild was governed by an alderman ("elder man") and his associates, two or four in number; it had its own treasury; passed its own ordinances; could fine or otherwise punish its members; and in some instances had its own court. At periodical meetings - called "morning speeches" - the Brethren passed or revised ordinances, admitted new members, feasted and elected officers.

As industry developed in scope and complexity it became increasingly difficult for these guilds merchant to retain their monopolies; gradually there grew up a new system to supersede the old, known as craft guilds, in which not commerce but a handicraft was the unit; there was a struggle between the new system and the old, but the old at last gave way and in the fifteenth century ceased to be. Craft guilds were not, as has often been alleged, the offspring of the merchant guilds, for there was no organic connection between them; they were variously two similar but quite distinct and separate developments of the guild principle due to economic changes.

III. CRAFT GUILDS

"The primary purpose of the craft guild was to establish a complete system of industrial control over all who were associated together in the pursuit of a common calling." The merchant guild, working usually in the smaller towns, organized a whole industry; the craft guilds, springing up everywhere, from London to almost every hamlet, organized each separate part of every industry, or vocation, as an independent entity. For example, where the merchant guild had organized the leather business as a whole, craft guilds broke it up into specialties, so that tanners, saddle makers, harness makers, bridle makers, shoe makers, slipper makers, boot makers, etc., had each their own Fraternity. This high degree of specialization was extended to the arts, to social interests, amusements and education; it was even extended to religion, so that in one church might be a guild of priests, of musicians, of singers, of actors in the mystery play, and a guild to look after the altar besides to see that it was properly dressed with rich cloths and its candles always burning.

The guilds devoted wholly to some one handicraft performed an astonishing number of functions and became a little family world to each member in which he found his social fellowship, his school, his business, his hospital, his sick, health and life insurance, protection against enemies, employment bureau, a court to which to be responsible for his conduct and laws and ordinances for controlling his conduct. The old debate among Masonic writers as to whether the medieval operative Masonic guilds possessed any "speculative" elements would seem to be singularly beside the point; every guild was full of "speculative" elements, even the pig drivers and sheep herders, who, like the rest had their patron saints, their religious festivals and burned a candle at the altar.

“Many free grammar schools were founded and maintained by the guilds,” writes Lipson, in his excellent *Economic History*, “which formed one of the main sources of education in the Middle Ages; and one guild, that of Corpus Christi, Cambridge, perpetuated its memory by founding the famous college that still bears its name. In this way the guilds contributed to the spread of learning, and the voluntary efforts of artisans helped to keep burning the lamp of knowledge.” He could have added many more examples. Dean Colet turned over to a guild the management of his St. Paul's school. William Shakespeare secured his “little Latin and less Greek” at a guild school in Stratford-on-Avon.

Many writers have described craft guilds as “the trade unions of the Middle Ages,” but this is most inaccurate. As Sidney and Beatrice Webb have stated so clearly in their magnificent *History of Trade Unions* there was no connection whatever between the two, and only a superficial resemblance. The craft guild was a quasi-public body, often so interwoven with municipal government that learned writers have confused the two; it controlled trade not in the interests of workmen merely but of all, the public included; membership in it was compulsory, and so recognized by local and national laws; its ranks included employers as well as employed, and these two groups did not come into conflict until later, with the rise of journeymen's guilds; it accepted into membership only trained men, all others, servants, etc., being left outside and considered as “cowans”; it was a purely local institution, with a territory limited by the community boundaries; and in addition to the regulation of wages, hours and general trade conditions, it was also engaged, as described above, in many activities of a purely social character, and unrelated to the trade itself.

At the head of the typical guild were the wardens, two or four, usually elected by the assembly but sometimes appointed by the mayor, holding office for one year, whose duty it was to supervise the work turned out by the craft and to see that certain standards were maintained. The assembly usually met once a year, but sometimes four times, and at stated intervals. The guild often had its own court and members were admitted on oath. The general membership was divided into the three grades of masters, journeymen (fellow crafts) and apprentices, but any journeyman might become a master so that, so far as skill was concerned, there were only two classes. Women were admitted into many guilds and were permitted to take apprentices and to hire journeymen.

The most admirable feature in the whole guild system was the institution called apprenticeship, which was a method for training youths in their vocation never since surpassed and not often equaled. A boy was “indentured,” or contracted, to some master for a term of years, which in earlier times might last from one to ten years, but in 1563 was everywhere (in England) fixed at seven years. The master furnished bed and board, technical training, sometimes a small salary, sometimes schooling, supervised his conduct, and generally stood to the boy in loco parentis; the boy in his turn was obliged to be no bondsman, of good physique, a faithful workman and alive to his master's welfare. The beginnings of this system have been traced to 1260; it became a vital part of the whole economic system in the thirteenth century. Apprentices were usually registered with the town authorities and otherwise given a recognized status in the community. The terms and experiences of his position passed into popular speech, remaining in use until the present day, colored all social thinking, and often was celebrated in literature, as in Goethe's *Wilhelm Maister*.

The apprentice custom, as the reader will already have discerned, remains imbedded in our own Masonic system to remind us that a candidate for our “mystery” stands as much in need of training as the youth of old times who knocked at the door of a guild; if our statesmen and rulers ever come to understand Masonry as they should, and its possibilities in the world, the reconstitution of the apprentice system in our Fraternity, and a more thorough and intelligent use of it, will be one of their first concerns. To expect a man to be able to understand or practice Freemasonry without adequate preparation is a ridiculous now as it was when Masonic guilds were devoted to architecture and the building crafts. We are not called on to raise fabrics of wood and stone into the sky, but ours is an even more difficult task, for it is our duty to build manhood and to reorganize the whole world into the forms of Brotherhood, surely a high calling, and demanding skilled workmen!

The time of his indenture completed, the apprentice graduated into the ranks of the journeymen, becoming thereby a fellow of the craft, i.e., entitled to its liberties and privileges on equal terms with all others. This passing to a higher grade was signaled by some proof of his skill a “masterpiece” in many cases or an examination before the wardens. (Wardens were known as “deacons” in Scotland, whence some of our Masonic nomenclature was derived.) In Europe the young journeyman went out on a “wander tour” in order to see something of the world and of the practices of his craft in other places, but this custom never secured a foothold in England; usually (in some cases compulsorily) a journeyman (sometimes called yeoman, “young man”) hired himself out to some master for two or three years at wages and then, with a little money of his own, set up in his own shop, hired journeymen, indentured apprentices and became a master.

In the course of time the masters, being the moneyed class, tended to arrogate to themselves more and more power and to adopt legislation in their own interests, and the journeymen, as their numbers increased, learned to combine to secure their own interests, especially after a permanently wage earning class was developed. Upon this journeymen began to form guilds of their own, often in despite of the authorities, a thing that became quite common by the fifteenth century. On the continent, especially in the industrial centers and in Germany, this conflict between masters and men often broke out into pitched battles with much shedding of blood (the Medici family emerged from such a welter to the control of Florence), but in England the struggle was more quiet. By the sixteen seventeenth century journeymen guilds were quite subdued and content to remain subordinate to the masters who grew more and more oligarchical. In many of the large cities the masters secured all control in their own hands, and gradually, with the coming of modern capitalism and manufacturing and the whole gild system gradually rise of nationalism the whole gild system broke up and quietly passed away. Some of the craft societies still survived so late as the latter half of the eighteenth century, but their privileges were formally and finally abolished by parliament in 1835.

The study of the medieval Masonic guilds from which Freemasonry evolved, or at least with which it has at least a certain amount of historical continuity, must be reserved for another chapter, as demanding more space reserved than is here available. In the present connection it is not necessary to call a Masonic reader's attention to the fact that whatever that historical connection may have been and to what extent our modern craft is indebted to the old gild system, Freemasonry was in its beginning of a piece with that system and

inherited many things from it, so that it is quite impossible to understand our Fraternity today apart from the craft guilds of old in which apprentices, fellow crafts and masters united in the one hand, toiled and lived together in Brotherhood to the end that the word might be served and themselves enabled to earn masters' wages and to perfect themselves in their mystery.

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A NOTE ON THE COMACINES

I have recently encountered a note on the Comacine Masters which should be included with the chapter on that subject published in this department last month. It was

contributed by A. L. Frothingham to "Dictionary of Architecture and Building," edited by Russell Sturgis; the article is headed "Guilds" and is, so far as I could discover, the solitary reference in that work to Freemasonry. Having no competence in etymology I am unable to pass judgment on Mr. Frothingham's theory, but am under the impression that etymologists in general would not agree with him. Further light on the point will be appreciated. Students will do well to read the article in its entirety; in the present connection there is space for only one paragraph:

"A great deal of grave nonsense has been written by grave authorities on these magistri commacini; chapters and even volumes have been based on the supposition that Commacine means 'a native of Como,' and that this region was so specifically the center of the revival of architecture under the Lombards as to give its name to the profession of architect; master from Como = architect. Such a fact would be without a parallel and is, besides, an etymological blunder. The word com-macinus is from the same stem as macio, the common Latin word for stonemason, with the addition of the collective prefix, and may also be connected with the current Byzantine word for practical architect, mechanicos."

I HAVE HEARD THAT MASONRY Ö

by The Grand Lodge of the District of Columbia

[source unknown - date unknown]

Before an aspirant for Masonry petitions for membership, he learns one lesson - he must seek Masonry voluntarily. "Free will and accord" is a phrase occurring in all degrees in the Blue Lodge. It is placed there for the express purpose of reminding the applicant for the Masonic Degrees that he comes of his own volition and not as a result of persuasion or coercion by a friend who is a Mason.

To many Masons, an answer such as "No, I'm not a Mason as no one has ever asked me to join" is familiar and a little touching. The purpose of this presentation is to provide guidance whereby you may assist that man, whom you feel should be a Mason, to voluntarily seek a petition.

When the subject of Masonry arises, by all means, DO NOT divert conversation into other channels or retreat into silence. This is an opportunity to discuss the fine traditions of Masonry. Don't try to "sell" it; if the inquirer is sufficiently interested, it will "sell" itself.

A friend, showing an interest in Masonry, opens the door for you to brief him on the general facts concerning the Fraternity, but until he asks for a petition (or otherwise conveys to you the solid impression that he wants to join, but doesn't know how to go about it), detailed information is unnecessary.

Many of you have gone through the experience of, "I have heard that MasonryÖ" is a secret society; is a religion of sorts and is a bitter enemy of Roman Catholicism; is a rich man's fraternity, exclusive and Protestant; wields great power in politics; forbids its members to discuss Masonry with non-Masons; teaches its members that, right or wrong, a member must defend another at all costs; takes very strict obligations of a questionable nature; provokes unhappiness in homes because Masons are out evenings and do not tell

their wives anything; is good to join for business and prestige; and so forth.

SECRET SOCIETY

What could be further from the truth? Masonic Temples are to be seen in all principal cities and towns and even in small villages. The buildings are usually well kept and distinctly marked with a printed sign or the symbolic Square and Compass. Most are prominent buildings on main thoroughfares.

Notices of meetings for ritual, business or special occasions are publicized by newspaper, radio and TV. Frequently, meetings are held to which the public is invited. Family gatherings are on the schedule of most Lodges.

Secret? No. Secrets? Yes. Masons have:

1. their own modes of recognition;
2. degree work which is not made known in the world at large and;
3. symbolic methods of instructing members (in the ways of neighborliness, the Golden Rule, patriotism, charity, etc.).

Far greater are the secrets of Government, college fraternities, and even families, but none would acknowledge these to be "secret." The word "secret" has come to be known as "sinister," "shady," "a fraud" by those who do not know or understand societies. Very emphatically we can say that Masonic Bodies are just the opposite; i.e., they are benevolent, moral, and proper.

Masons proudly appear in public to lay cornerstones of buildings; to attend other ceremonial and public functions; to attend funerals for deceased members; and to worship in a body at Divine Services. They openly declare themselves and their purposes.

RELIGION

Few are the Masons who do not attend and support some recognized Church, Synagogue or Temple. Every Mason takes his obligations in the name of God and is urged to attend a place of worship of his own choice. Many ministers, rabbis, deacons, Sunday School teachers, Church lay leaders and workers are Masons. Far from being a bitter enemy of the Church, Masonry is the particular friend of ANYONE professing a belief in a Supreme Being. Masons worship God in their religious edifices; they do not go to Lodge for that purpose. Masonry is religious to this extent; every Mason must believe in a Supreme Being; the immortality of the soul; the Fatherhood of God; and the Brotherhood of Man. These are first line requirements.

RICH-EXCLUSIVE-PROTESTANT

A man's wealth is of little interest to Masonry and certainly is no requirement to membership. Masonry does not deny the presence of highly paid executives and professional men on its rolls. Their memberships are as beneficial and desirable as are others. However, Masonry points with just as much pride to those Brothers whose vocations are train conductor, salesman, welder, cowboy, butcher, truck driver, etc. The latter group of men outnumber the former by a vast majority.

The initiation fees are most modest; the dues per year are usually much less than for

country clubs or professional societies. Moreover, the initiation fee and Lodge dues structure may be discussed with your friends in dollars and cents as applicable to your particular Lodge.

Exclusiveness may well apply to Masonry. However, it is “exclusive” only in its moral requirements. No man of good character who comes to Masonry of his own free choice will be refused a petition. Any qualified man may apply and few are rejected.

“Protestant Organization” is one of the most common misconceptions of Masonry and it is one that is totally without foundation. Besides Protestants, hundreds of thousands of our members are adherents to other faiths. (Jewish, Roman Catholic, Mohammedan, Hindu, etc.). In fact, the faith that any man has in a Supreme Being qualifies him to petition; this then, truly makes Masonry a Fraternity of and for all mankind. No atheist may be a Mason.

POLITICS

Masons, while in Lodge, are prohibited from discussing politics or any other subject which may cause dissension in its ranks. This is a landmark which is strictly observed. As citizens, Masons are encouraged to vote for candidates or parties of their choice, to hold appointive and elective offices and to express their views on political issues. Masons are good citizens. Their power in politics is in direct proportion to their numerical vote, keeping in mind that Masons are Republicans, Democrats, Socialists, Independents, etc. Their votes are spread as much as their political beliefs differ. They do not vote in a body.

RIGHT OR WRONG

There is no more defense for a Mason who does wrong in a civil, criminal or moral offense, than for any other person. A strict adherence to all the laws of God and of man is required by all Masons. They are bound to uphold the laws of the land in which they are located and to be true to their own Government.

And more to the point, a Mason who is alleged to have broken a moral, criminal or civil code may be brought before the Lodge and so charged. He is, of course, entitled to counsel in order to properly defend himself. If adjudged guilty he may be subject to the consequence of private reprimand, expulsion from the Fraternity, or one of the other penalties from the lightest to the most severe judgment.

STRICT OBLIGATIONS

In all Lodges, the Mason promises to uphold his Government, obey the Civil Magistrate, be of high moral character, practice Brotherhood and benevolence, uphold the rights of all good men to freedom and happiness.

MASON'S HOME LIFE

A Mason, like any other person, makes his home life according to his own views and circumstances. Most Masonic households are as congenial as the average, if not more so. Masons are not required to spend any time at Lodge - evenings or otherwise. (In olden days, small fines were assessed for non-attendance at meetings). To the contrary, they are told that while their presence is desirable and welcome at Lodge, they are admonished that the Lodge should in NO WAY conflict with their own home or business life. When a

Mason attends Lodge, it is of his own free will and for his own enjoyment of the Brotherhood to be found there.

It is true that many Masons do not tell their families the whys and wherefores of Masonry, the older Masons being more reticent than the younger ones. Masons of today are not only urged to converse about Masonic courses of conduct, but their families are encouraged to attend Lodge functions. Certainly, every Masonic wife should know and appreciate the purposes of Freemasonry.

As a matter of information in reference to the home or family aspect of Masonry, other bodies have been organized to interest not only wives, but also sons and daughters in Masonic families. These include Orders such as the Eastern Star, White Shrine, DeMolay, Rainbow Girls, and Job's Daughters. Local public libraries carry many books about Masonry and its family of related organizations.

BUSINESS-PRESTIGE

Anyone detected trying to join the Masonic Fraternity for business reasons will not be given a petition. A petitioner who anticipates joining for commercial advantages (and a few do pass without detection) may be bitterly disappointed in Masonry as they expect financial gain rather than Brotherhood. These men may drop out after a few years.

As with other fraternities, clubs and even vocations, no man gets more reward from it than the effort he affords to it. Masons do buy from other Masons, certainly, but usually because of better service and friendlier relations, not because of Lodge affiliation.

The search for prestige, as a reason for joining, may also be a source of disappointment. However, we must admit that a man joining Masonry for proper reasons will soon find that he does have more prestige in his community, but only because he has consciously (or unconsciously) become the better type of man which Masonry endeavors to make of him.

CONCLUSION

These are some of the facts which you may share with any person who is not a Mason. There are, of course, many other facts about Masonry, which you may discuss. If in doubt about discussing any phase of Masonry, consult with the Master of your Lodge or other person well versed in ritual and rules.

In any conversation when non-Masonic friends are present, under no circumstances allow the discussion to get out of hand or controversial. Broadly speaking, Masonry is as open as the Bible upon its Altar.

So Mote It Be!

IS OUR MASONIC RITUAL OUT OF DATE FOR TODAY'S MAN?

by Robert G. Davis, MPS

The Philalethes - October 1989

Ritual in America. It's everywhere. And it's habit-forming. In fact, we are so immersed in it that it would take an extraordinary degree of perception even to note its presence. But

still it's there, and its efforts are real and have a tremendous impact on how each of us live and act.

Think for a moment about its influence in your life. Most of us follow the same routine every day of getting out of bed, eating breakfast, getting ready for work. We take the same route to our jobs. We wear the same mix of clothing. We eat at the same restaurants. We usually follow a repeated routine in how we spend our leisure hours. We flock to stadiums on Saturday afternoons. We observe military parades, inaugurations.

Our Sunday church services are steeped in ritual. Even our architecture is a response to the ritual patterns by which we live together and how we socialize.

You may perceive it as something different. But it's all ritual. It's any practice or pattern of behavior which we repeat in a prescribed manner.

All ritual is communication. In Freemasonry it becomes a system or collection of ideals and practices which, when repeated time and again, and introduced to our new members in the same prescribed way, establishes a fraternal bond between each of us. Its practice lends a formality and stability to the Fraternity. And its uniformity and immutability is evidence of the antiquity and changelessness of our institution. It has even been said that, upon the preservation of our ritual, depends the honor and reputation of our Order.

Certainly, the practice and communication of ritual has been the major Masonic activity of the last one hundred or so years. In Freemasonry, it deals with the relationships a man has to other men, to his institutions, with his God, and with nature. It expresses those fundamental values we attempt to understand and to control in our lifetimes - values that relate both to our social positions and our sense of the Divine.

And the ritual not only says something. It also does things. It correlates our value systems among our members. It interprets for us timeless statements of truth through symbols. It prescribes certain patterns of behavior which tells us how we should live. It establishes associations among certain kinds of contradictions which have common meanings. It directs our passions and intellect toward right, ethical values and to the sound moral principles of our organization. And it has been around pretty much in the same form and in the same language for over 250 years.

It indeed seems the intent of Freemasonry has been to try to formulate a ritual meaningful to all people at all times in all places. But the test of how well that ritual communicates its lessons today largely depends on whether or not its form of expression provides a meaningful experience to those it intends to impress. This raises a couple of interesting questions. Is it true that communication is effective only if it fits our times? Has our ritual become too outdated to meet today's needs? Has our message become blurred because our form of communication is no longer fitting?

Yes, there are some problems with our ritual. For instance, one of the paradoxes we have always had to confront in our Fraternity is how to communicate a single ritual to everyone from twenty-one to ninety-one, learned and unlearned, from diverse socio-economic and religious backgrounds, in a way that is in touch with reality for all of them. Newspapers, radio, and television in America have certainly taught us one thing. In all forms of communication, men seek the things that touch them at their level of development. Some people prefer an intellectual approach to things, others an emotional appeal. Still others

prefer some balance. So, it is perhaps an extraordinary hope for us to expect every Brother to take to his heart the same ritual in the same way. It is as unreal as to expect every teen-ager to love classical music.

In our Masonic ceremonies, there is also an inherent danger that we are conveying our liturgy for its own sake. This is notably at risk when our ritualists are not highly sophisticated in the ways of communication. They feel secure in repeating the same rite over and over in exactly the same way. A repetitious rite at its best lifts the heart; at its worst it is an aberration. There is a fine line between discourse and monotony.

Ritual for its own sake is vanity. It communicates little and teaches even less. Ritual for the sake of its participants, on the other hand, reflects a thoughtfulness, a concern for its message, and a true commitment to meaning. But it's a sad truth that it's far more difficult to perform ritual for the sake of its participants. It takes a greatness uncommon to most of us.

It would be less than honest, then, for us to presume that our ritual meets the needs of all personalities within our Fraternity. If this were true, our Lodge rooms would always be filled to capacity. We all know that rare indeed is the Lodge which can fill every seat in its hall at every degree conferral or stated communication.

It can be suggested, then, that the "adopted" ritual of Freemasonry is not the only important characteristic which motivates men to hold an interest in our Order. In fact, the ritualistic aspect of our work may not be important but in a very limited sense. It may be serving only those who learn it; i.e., the officers or ritual team of the Lodge.

And as long as our Lodge ritualists choose to impart our ritual as though they exist only from the eyebrows up, we will too often fail to communicate and will merely pass along information. In a Lodge where the adopted Masonic ritual is the only method of communication introduced to our initiates, our newly raised Master Mason's impression of our work may unfortunately be his last.

Having said all this, I now want to reassure you that I don not believe the ritual in use in Oklahoma, at least at the Blue Lodge level, needs to be renovated. Nor do I think we need to create a new one using contemporary language. (There was a need to do this very thing with the ritual of the Ancient and Accepted Scottish Rite in the Orient of Oklahoma - and it has recently been done in a very effective form and to the delight of many).

But the monitorial and esoteric language of the Blue Lodge is a different kind of thing. It renders order and symmetry to the whole Lodge structure, and provides the framework for an ordered and progressive education in our tenets and principles. Further, there is a discipline or prescribed authority to things in our Masonic ritual which adds to its solemnity, and conveys to the candidate our devotion to our established customs in a most effective way. But again, the forms, the ceremonies, and the language of our adopted ritual, when considered alone, may still not be that important to overall member interest, enthusiasm, and retention.

What is important is that we communicate the many and varied elements which encompasses the essence of our ritual in a way that reaches our Brethren at their level. We really must take the time to make sure that our candidates truly understand the Masonic principles being imparted. We must convey our lessons, our history, our legacy, symbols,

and our heritage in a way that really touches the minds and emotions of our Brethren in the here and now.

What is needed today is a well developed and carefully formed Masonic education course undertaken both within and without our Lodges and in a format which relates to today's male. If we honestly want our new Masons to learn and understand the nature of Freemasonry we really must develop and incorporate alternative teaching techniques that will supplement, in a meaningful way, the processing of candidates through our degree mills. We should agree in principle with the Masonic observer who complained, "the nightly grinding out of candidates may make numbers, but it will never make Masons!"

"Well," you say, "Masonic education is the job of the Brother who teaches the catechisms!" Indeed - but how many of our instructors are teaching anything more than the "work"? Are they informing the candidate about the various links we can claim to the past? Do they discuss the system of operative Masonry of Medieval Europe? does our instructor inform our young initiate where our word "Lodge" comes from? Does he explain the difference between a stonemason and a Freemason?

What about Freemasonry in the eighteenth century? What happened at the Grand Lodge in England in 1717? When did the ritual for the 3rd degree become part of today's system of Masonry? What was important about the union of the "moderns" and "ancients" in 1813?

How did our Masonic degrees come to be? Why do we use initiation as a form of education? Where do we trace our tree of Masonic knowledge in each of the Appendant Bodies? Why do we use symbols? And what do they all mean? Where did they come from? How does Masonry differ from religion? Are those things which are told will be concealed from the initiate ever revealed to him?

And what do we really tell our candidates about the Masonry in our own Grand Jurisdictions? Does he know when and where Freemasonry came to America? Or how it evolved in his State? Has he been furnished a copy of the constitution and Code of his Grand Lodge? Is he informed about the history of the particular ritual his State has adopted? does he know from whence it came? Does he understand the duties of the officers of his Lodge, or his Grand Lodge? Is he informed about the Government and Authority of Freemasonry?

Does he learn about its philanthropies? Can he tell his friends specifically what his Lodge or the Bodies Corporate of Masonry support in his area? What can he tell his friends at all about the organization he has just joined?

Brethren, I submit that if these questions and many more like them are not being explained to every Brother who knocks at the door of his Lodge at some time during the process of his initiation, passing, and raising, that we really have little reasonable chance to expect him to become intimately connected to our Fraternity. If we are not teaching our new Brother the many historical, interesting, and fascinating sides of our incredible organization at the time when he is most impressionable and receptive to learn about them, then we are committing a serious breach of faith not becoming to the ideals to which we are entrusted.

Finally, if we should expect to retain the old forms of our ritual and, at the same time,

communicate effectively in a way that fits our times, we should seriously consider incorporating the audio and visual techniques of a modern America to the time tested ideals of the past. We should blend our ritual with twentieth century teaching methods. If we cannot educate and train enough Lodge officers or leaders to provide a meaningful learning experience in at least most Lodges in our Jurisdictions, we can certainly package a very worthwhile Masonic Education Course in the form of videotapes, tape/slide presentations, closed circuit television, or by using the other media tools accessible to almost every community. If Lodges are not so equipped, it would be easy to develop a Masonic Education series of videotapes for home study. Bibliographies of books can be made available for purchase. Lodges can develop libraries and library funds to create an ever expanding local source of Masonic knowledge.

There is much that can be done. There is much that must be done.

If Masons would simply invest the time and resources necessary to become knowledgeable on the fundamental subjects of Freemasonry, and to the extent they can impart this information to each other and to their non-Masonic friends in a conversational way, then we really would be communicating in a manner fitting to our times. Then and only then, will our ritual have meaning to all Freemasons in all places at all times. And that, my Brethren, I am sure was its original intent.

INTRODUCTION TO FREEMASONRY - ENTERED APPRENTICE

by Carl H. Claudy

[source unknown - date unknown]

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed Brethren, who will always be as ready to give, as you will be ready to receive, instruction.

These words from the Charge to an Entered Apprentice set forth the purpose of the three little books, of which this is the first: to give to the initiate, in his leisure hours, some "instruction" and information about the Fraternity not wholly imparted in the ceremonies of initiation.

These volumes are intended as simple introductions to the study of the Ancient Craft; the interested Freemason will look further, for other and longer books; the uninterested will not, perhaps, read all of these! Had completeness been the aim, these little books might have become forbiddingly large.

No more has been attempted than to give some Masonic light on some of the history, jurisprudence, symbols, customs, and landmarks of the Order, by the rays of which any initiate may readily find his way down the path of Masonic learning which leads to the gate of truth.

These books are far more gateways than guides to the foreign country of Freemasonry. However elemental they may be to the Masonic student, if their very simplicity leads those Entered Apprentices, Fellowcrafts, and newly raised Master Masons for whom they were written to seek more Masonic light, their purpose will have been served and their preparation well worth the time and effort spent upon them.

DEFINITION

Freemasonry is a system of morality, veiled in allegory, and illustrated by symbols.

This definition of the Ancient Craft means much more to the well-informed Freemason than to the initiate, to whom it can convey but little. Naturally he wants to know “Why Freemasonry? Why is it veiled? Why illustrated with symbols?”

Masons are “Free and Accepted” for reasons which are to be found in the early history of Freemasonry.

EARLY HISTORY

Many of Freemasonry's symbols and teachings go back to the very childhood of the race. Through these a direct relationship may be traced, in mind and heart and ideal, if not in written document, to such diverse ages and places as China four thousand years ago, the priesthood of ancient Egypt, and the Jews of the Captivity. But for purposes of understanding the genesis of the word “free” as coupled with “Mason,” it will suffice to begin with the Roman Collegia: orders or associations of men engaged in similar pursuits. Doubtless their formation was caused by the universal desire for fellowship and association, particularly strong in Rome, in which the individual was so largely submerged for the good of the empire, as well as by economic necessity, just as labor unions are formed to-day.

These Collegia speedily became so prominent and powerful that Roman emperors attempted to abolish the right of free association. In spite of edicts and persecutions, some of the Collegia continued to exist.

The Colleges of Architects, however, were sanctioned for a time even after others were forbidden. They were too valuable to the state to be abolished or made to work and meet in secret. They were not at this time called Freemasons, but they were free - and it is the fact and not the name which is here important. Without architects and builders Rome could not expand, so the Colleges of Architects were permitted to regulate their own affairs and work under their own constitutions, free of the restrictions which were intended to destroy other Collegia.

Then, as now, three were necessary to form a College (no Masonic Lodge can meet with less than three); the College had a Magister or Master, and two Wardens, There were three orders or degrees in the College which, to a large extent, used emblems which are a part of Freemasonry. Roman sarcophagi show carvings of a square, compasses, plumb, level, and sometimes columns.

Of the ceremonies of the Collegia we know little or nothing. Of their work we know much, and of their history, enough to trace their decline and fall. The Emperor Diocletian attempted to destroy the new religion, Christianity, which threatened so much which seemed to the Romans to make Rome, Rome. Many members of the Colleges of Architects were Christians. Since these associations had taught and believed in brotherhood, when there came a Carpenter who taught brotherhood because of a common Father, the members of the Colleges of Architects took His doctrine, so strangely familiar, for their own.

Persecution, vengeance, cruelty followed; this is not the place to go into the story of the four Masons and the apprentice who were tortured to death, only to become the four crowned martyrs and patron saints of later builders and the Masons of the Middle Ages. Suffice it that the Colleges of Architects were broken up and fled from Rome.

Comes a gap which is not yet bridged. Between the downfall of Rome and the rise of Gothic architecture we know little of what happened to the builders' Collegia. It is here that we come to the fascinating story of the Comacines. Some of the expelled builders found refuge on the island of Comacina in Lake Como and, through generation after generation, kept alive the traditions and secrets of their art until such time as the world was again ready for the Master Builders. All this is most interestingly set forth in several books, best known of which is Leader Scott's *Cathedral Builders; The Story of a Great Masonic Guild*. The author says that the Comacine Masters "were the link between the classic Collegia and all other art and trade guilds of the Middle Ages. They were Freemasons because they were builders of a privileged class, absolved from taxes and servitude, and free to travel about in times of feudal bondage."

During the Middle Ages and the rise of Gothic architecture we find two distinct classes of Masons; the Guild Masons, who, like the Guild carpenters or weavers or merchants, were local in character and strictly regulated by law, and the Freemasons, who traveled about from city to city as their services were needed to design and erect those marvelous churches and cathedrals which stand to-day inimitable in beauty. It may not be affirmed as a proved fact that the Freemasons of the Middle Ages were the direct descendants through the Comacine Masters of the Colleges of Architects of Rome, but there is too much evidence of a similar structure, ideal, and purpose, and too many similarities of symbol, tool, and custom, to dismiss the idea merely because we have no written record covering the period between the expulsion from Rome and the beginning of the cathedral-building age.

However this may be, the operative builders and designers of the cathedrals of Europe were an older Order than the Guild Masons; it is from these Freemasons - free of the Guild and free of the local laws - that the Freemasonry of to-day has come. Incidentally, it may be noted that the historian Findel finds that the name Freemason appears as early as 1212, and the name occurs in 1375 in the history of the Company of Masons of the City of London.

The history of the Freemasons through the cathedral-building ages up to the Reformation and the gradual decline of the building art needs volumes where here are but pages. But it must be emphasized that the Freemasons were far more than architects and builders; they were artists, the leaders, the teachers, the mathematicians and the poets of their time. In their Lodges Speculative Masonry grew side by side with their operative art. They were jealous of their Order and strict in their acceptance of Apprentices; strict in admitting Apprentices to be Fellows of the Craft, requiring seven years of labor of an Apprentice before he might make his "Master's Piece" to submit to the Master and Wardens of his Lodge, when, happy, he might become a Fellow and receive "the Mason Word."

In an age when learning was difficult to get and association with the educated hardly to be had outside of the church, it was but natural that thoughtful and scholarly men should desire membership among the Freemasons. Such men, however, would not want to

practice operative masonry, or serve a seven years' apprenticeship. Therefore a place was made for them by taking them in as accepted Masons; that is, accepted as members having something to offer and desiring to receive something from the Lodge, but distinguished from the operative Freemasons by the title accepted.

It is not possible to say when this practice began. The Regius Poem, (1) the oldest document of Freemasonry (1390), speaks of Prince Edward (Tenth Century) as:

Of speculatyfe he was a master.

Desiring to become architects and builders, ecclesiasts joined the Order. Lovers of liberty were naturally attracted to a fellowship in which members enjoyed unusual freedom.

Through the years, particularly those which saw the decline of great building and the coming of the Reformation, more and more became the Accepted Masons and less and less the operative building Freemasons. Of forty-nine names on the roll of the Lodge of Aberdeen in the year 1670, thirty-nine were those of Accepted Masons.

Hence our title - Free and Accepted Masons, abbreviated F. & A.M. There are variations in certain jurisdictions, (2) such as F. and A. M. (Free and Accepted Masons), AF&AM (Ancient Free and Accepted Masons), etc., the origin of which the student may find in the history of Freemasonry of the Grand Lodge era.

The word also means the territorial boundaries to which the right of a Lodge to accept petitions extends.

ALLEGORY AND SYMBOLS

Freemasonry is "veiled in allegory and illustrated by symbols" because these are the surest ways by which moral and ethical truths may be taught. It is not only with the brain and the mind that the initiate must take in Freemasonry but also with the heart.

Mind speaks to mind with spoken or written words. Heart speaks to heart with words which cannot be written or spoken. Those words are symbols; words which mean little to the indifferent, much to the understanding.

The body has its five senses through which the mind may learn; the mind has also imagination. That imagination may see farther than eyes and hear sounds fainter than may be caught by ears. To the imagination symbols become plain as printed words to the eye. Nothing else will do; no words can be as effective (unless they are themselves symbols); no teachings expressed in language are as easily learned by the mind as those which come via the symbol through the imagination.

Take from Freemasonry its symbols and but the husk remains, the kernel is gone. He who hears but the words of Freemasonry misses their meaning entirely.

THE LODGE

During the ceremonies of initiation the Entered Apprentice is informed what a Lodge is. In other than the words of the ritual a Masonic Lodge is a body of Masons warranted or chartered as such by its Grand Lodge and possessing the three Great Lights in Masonry.

The Lodge usually (3) comes into being when a certain number of Brethren petition the Grand Master, who, if it is his pleasure issues a dispensation which forms these Brethren

into a provisional Lodge, or a Lodge under dispensation, familiarly known as U.D. The powers of the U.D. Lodge are strictly limited; it is not yet a “regularly constituted Lodge” but an inchoate sort of organization, a fledgling in the nest. Not until the Grand Lodge has authorized the issuance of the warrant does it assume the status of a “regular” Lodge, and not then until it is consecrated, dedicated, and constituted by the Grand Master and his officers, or those he delegates for the ceremony. The warrant of the new Lodge names its first Worshipful Master, Senior Warden, and Junior Warden, who hold office until their successors are duly elected and installed.

Lodge officers are either elected or appointed. In some Lodges in some jurisdictions all officers in the “line” are elected. In others only the Master, Senior and Junior Wardens, Secretary and Treasurer are elected, the others being appointed.

The term of office is one year, but nothing prevents re-election of a Master or Wardens. Indeed, Secretaries and Treasurers generally serve as long as they are willing; a Lodge almost invariably re-elects the same incumbents year after year to these places. These officers become the connecting links between different administrations, which practice makes for stability and smooth running.

In the absence of the Master the Senior Warden presides and has for the time being the powers and duties of the Master; in his absence the same devolve upon the Junior Warden.

All Lodges have an officer stationed “without the door with a drawn sword in his hand.” He is the Tiler and his duties are to keep off “cowans and eavesdroppers.” In operative days the secrets of the Freemasons were valuable in coin of the realm. The Mason who knew “the Mason Word” could travel in foreign countries and receive a Master's wages. Many who could not or would not conform to the requirements tried to ascertain the secrets in a clandestine manner.

The eavesdropper - literally, one who attempts to listen under the eaves, and so receives the droppings from the roof - was a common thief who tried to learn by stealth what he would not learn by work.

The cowan was an ignorant Mason who laid stones together without mortar or piled rough stone from the field into a wall without working them square and true. He was a Mason without the word, with no reputation; the Apprentice who tried to masquerade as a Master.

The operative Masons guarded their assemblies against the intrusion of both the thief and the half-instructed craftsman. Nothing positive is known of the date when the guardian of the door first went on duty. He was called a Tiler or Tyler because the man who put on the roof or tiles (tiler) completed the building and made those within it secure from intrusion; therefore the officer who guarded the door against intrusion was called, by analogy, a Tiler.

Lodges are referred to as Symbolic, Craft, Ancient Craft, Private, Particular, Subordinate, and Blue, all of which names distinguish them from other organizations, both Masonic and non-Masonic. The word “subordinate” is sometimes objected to by Masonic scholars, most of whom prefer other appellations to distinguish the individual Master Mason's Lodge from the Grand Lodge. All Masonic Lodges of Ancient Craft Masonry are “Blue

Lodges" blue being the distinctive Masonic color, from the blue vault of heaven which is the covering of a symbolic Lodge, and which embraces the world, of which the Lodge is a symbol.

To such an organization a man petitions for the degrees of Freemasonry. If the Lodge accepts his petition a committee is appointed to investigate the petitioner. The committee reports to the Lodge whether or not, in its opinion, the petitioner is suitable material out of which to make a Mason.

The statutory time of a month having elapsed and all the members of the Lodge having been notified that the petition will come up for ballot at a certain stated communication (Masonic word for "meeting"), the members present ballot on the petition.

The ballot is secret and both the laws and the ancient usages and customs surrounding it are very strict. No Brother is permitted to state how he will ballot or how he has balloted. No Brother is permitted to inquire of another how he will or has balloted. One black cube (negative ballot) is sufficient to reject the petitioner.

The secrecy of the ballot and the universal (in this country) requirement that a ballot be unanimous to elect are two bulwarks of the Fraternity. Occasionally both the secrecy and the required unanimity may seem to work a hardship, when a man apparently worthy of being taken by the hand as a Brother is rejected, but no human institution is perfect, and no human being acts always according to the best that is in him. The occasional failure of the system to work complete justice must be laid to the individuals using it and not to the Fraternity.

More will be said later in these pages on the power of the ballot, its use and abuse; here it is sufficient to note one reason for the secret and unanimous ballot by which the petitioner may be elected to receive initiation. Harmony - oneness of mind, effort, ideas, and ideals - is one of the foundations of Freemasonry. Anything which interferes with harmony hurts the institution. Therefore it is essential that Lodges have a harmonious membership; that no man be admitted to the Masonic home of any Brother against that Brother's will.

Having passed the ballot, the petitioner in due course is notified, presents himself and is initiated.

ENTERED APPRENTICE

He then becomes an Entered Apprentice Mason. He is a Mason to the extent that he is called "Brother" and has certain rights; he is not yet a Mason in the legal Masonic sense. Seeing a framework erected on a plot of ground we reply to the question, "What are they building?" by saying, "A house." We mean, "They are building something which eventually will be a house." The Entered Apprentice is a Mason only in the sense that he is a rough ashlar (4) in process of being made into a perfect ashlar.

The Entered Apprentice is the property of the Lodge; he can receive his Fellowcraft and Master Mason degrees nowhere else without its permission. But he does not yet pay dues to the Lodge, he is not yet permitted to sign its by-laws, he can enter it only when it is open on the first degree, he cannot hold office, vote or ballot, receive Masonic burial, attend a Masonic funeral as a member of the Lodge, and has no right to Masonic charity.

He has the right to ask his Lodge for his Fellowcraft's degree. He has the right of instruction by competent Brethren to obtain that "suitable proficiency" in the work of the first degree which will entitle him to his second degree if the Brethren are willing to give it to him.

The Lodge asks very little of an Entered Apprentice besides the secrecy to which his obligation bound him and those exhibitions of character outlined in the Charge given at the close of the degree.

It requires that he be diligent in learning and that so far as he is able he will suit his convenience as to time and place to that of his instructors.

Inasmuch as the Rite of Destitution is taught the initiate in the first degree he may naturally wonder why an Entered Apprentice has not the right to Lodge charity if he needs it. Individual Masonic charity he may, of course, receive, but the right to the organized relief of the Lodge, or a Grand Lodge, belongs only to a Master Mason.

This is Masonic law; Masonic practice, in the spirit of Brotherly Love, would offer any relief suddenly and imperatively needed by an initiate - for that is Freemasonry.

"SUITABLE PROFICIENCY"

In the Middle Ages operative apprentices were required to labor seven years before they were thought to know enough to attempt to become Fellows of the Craft. At the end of the seven-year period an apprentice who had earned the approbation of those over him might make his Master's Piece and submit it to the judgment of the Master and Wardens of his Lodge.

The Master's Piece was some difficult task of stone cutting or setting. Whether he was admitted as a Fellow or turned back for further instruction depended on its perfection.

The Master's Piece survives in Speculative Masonry only as a small task and the seven years have shrunk to a minimum of one month. Before knocking at the door of the West Gate for his Fellowcraft's Degree an Entered Apprentice must learn "by heart" a part of the ritual and the ceremonies through which he has passed.

Easy for some, difficult for others, this is an essential task. It must be done, and well done. It is no kindness to an Entered Apprentice to permit him to proceed if his Master's Piece is badly made.

As the initiate converses with well-informed Brethren, he will learn that there are literally millions of Masons in the world - three millions in the United States. He does not know them; they do not know him. Unless he can prove that he is a Mason, he cannot visit in a Lodge where he is not known, neither can he apply for Masonic aid, nor receive Masonic welcome and friendship.

Hence the requirement that the Entered Apprentice learn his work well is in his own interest.

But it is also of interest to all Brethren, wheresoever dispersed, that the initiate know his work. They may find it as necessary to prove themselves to him as he may need to prove himself to them. If he does not know his work, he cannot receive a proof any more than he

can give it.

It is of interest to the Lodge that the initiate know his work well. Well-informed Masons may be very useful in Lodge; the sloppy, careless workman can never be depended upon for good work.

Appalled at the apparently great feat of memory asked, some initiates study with an instructor for an hour or two, find it difficult, and lose courage. But what millions of other men have done, any initiate can do. Any man who can learn to know by heart any two words can also learn three; having learned three he may add a fourth, and so on, until he can stand before the Lodge and pass a creditable examination, or satisfy a committee that he has learned enough to entitle him to ask for further progress.

The initiate should be not only willing but enthusiastically eager to learn what is required because of its effect upon his future Masonic career. The Entered Apprentice who wins the honor of being passed to the degree of Fellowcraft by having well performed the only task set him goes forward feeling that he is worthy. As Speculative Freemasonry builds only character, a feeling of unworthiness is as much a handicap in Lodge life as a piece of faulty stone is in building a wall.

But the most important reason for learning the work thoroughly goes farther. It applies more and more as the Fellowcraft's Degree is reached and passed and is most vital after the initiate has the proud right to say, "I am a Master Mason."

RITUAL

One of the great appeals of Freemasonry, both to the profane (5) and to Masons, is its antiquity. The Order can trace an unbroken history of more than two hundred years in its present form (the Mother Grand Lodge was formed in 1717), and has irrefutable documentary evidence of a much longer existence in simpler forms.

Our present rituals - the plural is used advisedly, as no two jurisdictions are exactly at one on what is correct in ritual - are the source books from which we prove just where we came from and, to some extent, just when.

If we alter our ritual, either intentionally or by poor memorization, we gradually lose the many references concealed in the old, old phrases which tell the story of whence we came and when.

Time is relative to the observer; what is very slow to the man may be very rapid to nature. Nature has all the time there is. To drop out a word here, put in a new one there, eliminate this sentence and add that one to our ritual seems to be a minor matter in a man's lifetime. Yet if it is continued long enough - a very few score of years - the old ritual will be entirely altered and become something new.

We have confirmation of this. Certain parts of the ritual are printed. These printed paragraphs are practically the same in most jurisdictions. Occasionally there is a variation, showing where some committee on work has not been afraid to change the work of the fathers. But as a whole the printed portion of our work is substantially what it was when it was first brought to this country more than two hundred years ago.

The secret work is very different in many of our jurisdictions. Some of these differences

are accounted for by different original sources, yet even in two jurisdictions which sprang from the same source of Freemasonry, and originally had the same work, we find variations, showing that mouth-to-ear instruction, no matter how secret it may be, is not wholly an accurate way of transmitting words.

If in spite of us alterations creep in by the slow process of time and human fallibility, how much faster will the ritual change if we are careless or indifferent? The farther away we get from our original source, the more meticulously careful must trust-worthy Masons be to pass on the work to posterity exactly as we receive it. The Mason of olden time could go to his source for re-inspiration - we cannot.

Ritual is the thread which binds us to those who immediately preceded us, as their ritual bound them to their fathers, our grandfathers. The ritual we hand down to our sons and their sons' sons will be their bond with us, and through us with the historic dead. To alter that bond intentionally is to wrong those who come after us, even as we have been wronged when those who preceded us were careless or inefficient in their memorization of ritual.

The Entered Apprentice, then, should not be discouraged if the ritual "comes hard." He should fail not in the task nor question that it is worth while, for on what he does and on the way in which he does it depends in some measure the Freemasonry of the future. As he does well or ill, so will those who come after him do ill or well.

"FREE WILL AND ACCORD"

Though he knows it not the petitioner encounters his first Masonic symbol when he receives from the hands of a friend the petition for which he has asked.

Freemasons do not proselyte. The Order asks no man for his petition. Greater than any man, Freemasonry honors those she permits to knock upon her West Gate. Not king, prince, nor potentate; president, general, nor savant can honor the Fraternity by petitioning a Lodge for the degrees.

Churches send out missionaries and consider it a duty to persuade men to their teachings. Commercial organizations, Boards of Trade, Chambers of Commerce, Life Insurance Associations, and so on, attempt to win members by advertising and persuasion. Members are happy to ask their friends to join their clubs. But a man must come to the West Gate of a Lodge "of his own free will and accord," and can come only by the good offices of a friend whom he has enlisted on his behalf.

The candidate obligates himself for all time: "Once a Mason, always a Mason." He may take no interest in the Order. He may demit, (6), become unaffiliated, (7) be dropped N.P.D., (8) be tried for a Masonic offense and suspended or expelled, but he cannot "unmake" himself as a Mason, or ever avoid the moral responsibility of keeping the obligations he voluntarily assumes.

If a man be requested to join or persuaded to sign a petition, he may later be in a position to say, "I became a Mason under a misapprehension. I was over-persuaded. I was argued into membership," and might thus have a self-excusing shadow of a reason for failure to do as most solemnly agrees.

But no man does so join unless he signs a false statement. He must declare in his petition, and many times during his progress through the degrees, that the act is “of my own free will and accord.” Not Only must he so declare, but he must so swear.

Freemasonry gives her all - and it is a great gift - to those she accepts. But she gives only to those who honestly desire the gift. He who is not first prepared to be a Freemason in his heart, that is, of his own free will and accord, can never be one.

INITIATION

“Initiation is an analogy of man's advent from prenatal darkness into the light of human fellowship, moral truth, and spiritual faith.” (9)

From the Latin *initium*; a beginning, a birth, a coming into being. It is a very common human experience. We are initiated into a new world when we first go to school; adolescence is initiation into manhood or womanhood; we undergo an initiation when we plunge into business or our professions; marriage is an initiation into a new experience, a new way of living, a new outlook on life; the acceptance of a religious experience is an initiation; a new book may initiate us into a new interest. Initiation is everywhere and in one or another form comes to every man. Masonic initiation may, but does not necessarily, come to those who seek, are accepted, and receive the degrees.

Many refuse the results of initiation. The school-boy who will not study, the man who will not work, the reader who is not interested in his book, the churchgoer to whom the service is but an empty form to be gone through once a week because “it is the thing to do” - these gain nothing from such initiations. The candidate who sees in the Masonic initiation of the Entered Apprentice Degree only a formal and dignified ceremony designed to take up an evening and push him one step forward toward membership in the Order refuses to accept his initiation.

Neither Lodge nor Brethren can help this. If a man will not accept what is offered, if his understanding is so dull, his mind so sodden, his imagination so dead that he cannot glimpse the substance behind the form, both he and the Lodge are unlucky. That the majority of initiates do receive and take to themselves this opportunity for spiritual rebirth is obvious, otherwise the Order would not live and grow, could not have lived through hundreds - in some form, thousands - of years.

He is a wise initiate who will read and study that he may receive all of that for which he has asked. The Lodge puts before him the bread of truth, the wine of belief, the staff of power, and sets his feet upon the path that leads to Light Ö but it is for him to eat and drink and travel the winding path of initiation which at long last leads to the symbolic East.

THE LODGE AS A SYMBOL

The Lodge is a symbol of the world. Its shape, the “oblong square” is the ancient conception of the shape of the world. The Entered Apprentice is taught its dimensions, its covering, its furniture, its lights, its jewels, and will learn more of it as a symbol as he proceeds through the degrees. Although a symbol of the world, the Lodge is a world unto itself; a world within a world, different in its customs, its laws, and its structure from the world without. In the world without are class distinctions, wealth, power, poverty, and

misery. In the Lodge all are on a level and peace and harmony prevail. In the world without most laws are “thou shalt not” and enforced by penalties. In the Lodge the laws are mostly “thou shalt” and compulsion is seldom thought of and as rarely invoked. Freemasons obey their laws not so much because they must as because they will. In the world without men are divided by a thousand influences: race, business, religious belief, politics. In the Lodge men are united in the common bond of three fundamental beliefs: the Fatherhood of God, the Brotherhood of man and the immortality of the soul, and all the sweet associations which spring therefrom. In the world without men travel many roads to many goals; in the Lodge the initiate does as all others who have gone this way before him, and all, youngest Entered Apprentice and oldest Past Master, travel a common way to an end which is the same for all.

PREPARATION

Often it seems queer to the candidate. How should it not, when he receives his explanations afterwards and not before? When the Entered Apprentice Degree is concluded, the initiate who has ears to hear knows some of the reasons for the manner of his preparation and reception, although he should read not only this but larger books which will amplify these instructions to his betterment. He may well begin with the Book of Ruth, in which he will find much illumination “concerning their manner of redeeming and changing.”

But the Rite of Discalceation, (10) as it is called, has another significance than that of giving testimony of sincerity of intentions. These are sufficiently important; a candidate for the Entered Apprentice Degree who is not sincere will have a very disagreeable time in Freemasonry. But the hidden meaning of the rite is perhaps even more important than the explained meaning. Here the initiate must possess his soul in patience. He is not yet wholly admitted to the temple which is Freemasonry. He is not permitted to do as Master Masons do, or to know what Master Masons know. For the whole Masonic significance of the rite he must wait until it is his privilege to receive the Sublime Degree of Master Mason.

It should not come as a surprise that a special preparation for initiation is required. The soldier's uniform allows his greatest freedom of action. The bridegroom dresses in his best. The knight of old put on shining armor when going into battle. Men prepare in some way, to the best of their ability, for any new experience.

Preparation for Masonic initiation is wholly a symbolic matter, but with deeper meanings and greater than are apparent on first acquaintance.

CIRCUMAMBULATION

This mouthful of a word, meaning literally “walking around,” is not only the name of a part of a degree but also of a symbol. The candidate is conducted around the Lodge room for a reason later explained, but the inner meaning of this ceremony is hidden. Its deep significance unites the initiate not only with all who have gone this way before in a Masonic Lodge, but with those uncounted millions of men who for thousands of years have made of circumambulation an offering of homage to the Unseen Presence.

Among the first religions were sun and fire worship. Prehistoric man found God in nature. Thunder was His voice; lightning was His weapon; wind was His breath; fire was His

presence. The sun gave light and heat; it kept away the wild beasts; it grew the crops; it was life itself. Fire gave light and heat and prepared the food - it, also, was life itself. Worship of the sun in the sky was conducted symbolically by worship of fire upon piles of stones which were the first altars.

Man is incurably imitative. The small boy struts with his father's cane; the little girl puts on her mother's dress to play grown up; the valet imitates the master; the clerk imitates his manager. Early man imitated the God he worshipped. Heat and light he could give by fire, so lighting the fire on the altar became an important religious ceremony. And early man could imitate the movements of his God.

The sun seems to move from east to west by way of the south. Early man circled altars, on which burned the fire which was his God, from east to west by way of the south. Circumambulation became a part of all religious observances; it was in the ceremonies of ancient Egypt; it was part of the mysteries of Eleusis; it was practiced in the rites of Mithras and a thousand other cults, and down through the ages it has come to us.

When the candidate first circles the Lodge room about the Altar, he walks step by step with a thousand shades of men who have thus worshipped the Most High by humble imitation. Thus thought of circumambulation is no longer a mere parade but a ceremony of significance, linking all who take part in it with the spiritual aspirations of a dim and distant past.

A further significant teaching of this symbol is its introduction to the idea of dependence. Freemasonry speaks plainly here to him who listens. Of this Newton (11) has beautifully written:

From the hour we are born till we are laid in the grave we grope our way in the dark, and none could find or keep the path without a guide. From how many ills, how many perils, how many pitfalls we are guarded in the midst of the years! With all our boasted wisdom and foresight, even when we fancy we are secure, we may be in the presence of dire danger, if not of death itself.

Truly it does not lie in man to direct his path. and without a true and trusted friend in whom we can confide, not one of us would find his way home. So Masonry teaches us, simply but unmistakably, at the first step as at the last, that we live and walk by faith, not by sight; and to know that fact is the beginning of wisdom. Since this is so, since no man can find his way alone, in life as in the Lodge we must in humility trust our Guide, learn His ways, follow Him and fear no danger. Happy is the man who has learned that secret.

UNITY

In an Entered Apprentice's Lodge, the 133rd Psalm is read - sometimes sung - during the course of the degree:

Behold, how good and how pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

Unity is an essential of a Masonic Lodge. Unity of thought, of intention, of execution. It is but another word for harmony, which Freemasons are taught is the strength and support of all well-regulated institutions, especially this of ours. Dew is nature's blessing where little rain falls; the dew of Hermon is proverbially heavy. Israel poured precious ointments on the heads of those the people honored; that which went down to the skirts of his garments was evidently great in quantity, significant of the honor paid to Aaron, personification of high priest-hood, representative of the solidity of his group. The whole passage is a glorification of the beauty of Brotherly Love, which is why it was anciently selected to be a part of the Entered Apprentice's Degree, in which the initiate is first introduced to that principal tenet of the Fraternity.

SECRECY

In the true sense of the words Freemasonry is not a secret society but a society with secrets. A secret society is one the members of which are not known; a society which exists without common knowledge. Freemasonry is well known. Men proudly wear the emblem of the Order on coat and watch charm and ring. Many Grand Lodges publish lists of their members. Many Grand Lodges maintain card indexes of all members in the jurisdiction so that it is easy to ascertain whether or not a man is a Mason. Grand Lodges publish their Proceedings, a Masonic press caters to the Masonic world, and thousands of books have been written about Freemasonry. Obviously it is not the society which is secret.

The initiate takes an obligation of secrecy; if he will carefully consider the language of that obligation, he will see that it concerns the forms and ceremonies, the manner of teaching, certain modes of recognition. There is no obligation of secrecy regarding the truths taught by Freemasonry, otherwise such a book as this could not lawfully be written.

Sometimes the question is asked by a profane, "Why have any secrets? If what you know and teach is worth so much, why not give it to the world?"

Secrecy is a common fact of everyday life. Our private affairs are ours, not to be shouted from the housetops. Business secrets are often of value in proportion to the success of keeping them. Diplomacy is necessarily conducted in secret. Board meetings of companies, banks, business bourses, are secret. A man and his wife have private understandings for no one else to know. The lover tells the secrets of his heart to but one ear.

From all of us some things are secret and hidden that might be open and known - if we had the wit or would take the trouble to learn. Fine music is a secret from the tone deaf. Mathematics are a secret from the ignorant. Philosophy is a secret from the commonplace mind. Freemasonry is a secret from the profane - and for the same reasons!

The secrecy of Masonry is an honorable secrecy; any good man may ask for her secrets; those who are worthy will receive them. To give them to those who do not seek, or who are not worthy, would but impoverish the Fraternity and enrich not those who received them.

It is sometimes suggested that Freemasonry pretends to possess valuable secrets merely to intrigue men to apply for them through curiosity. How mistaken this is understood by every Freemason. He who seeks Freemasonry out of curiosity for her secrets must be

bitterly disappointed. In school the teacher is anxious to instruct all who seek the classroom in the secrets of geometry, but not all students wish to study geometry and not all who do have the wit to comprehend. Freemasonry is anxious to give of her secrets to worthy men fit to receive them but not all are worthy, and not all the worthy seek.

PENALTIES

Freemasonry has been aptly described as “the gentle Craft.” Its teachings are of Brotherly Love, relief, truth, love of God, charity, immortality, mutual help, sympathy. To the initiate, therefore, the penalty in his obligation comes often with a shock of surprise and sometimes consternation.

Let it be said with emphasis: the penalties are wholly symbolic.

The small boy uses the expression “By golly,” keeping alive an ancient Cornish oath in which goll or the hand, uplifted, was offered as a sacrifice if what was said was not the truth. In our courts of law we say, “So help me, God,” in taking the oath to tell the truth. But the small boy does not expect his hand to be cut off if he happens to fib, nor is the penalty for perjury such that only God may help him upon whom it is inflicted.

Masonic penalties go back to very ancient times; to years when punishments were cruel and inhuman, often for very small offenses. Throats were cut, tongues torn out, bodies cut in half, hooks struck into breasts and the body torn apart; men were dismembered for all sorts of offenses which seem to us much too trivial for such extreme punishments; looting a temple, stealing a sheep, disclosing the king's secrets, etc.

Other punishments of the Middle Ages were based on religious fears. To be buried in unconsecrated ground was a terrible end for ignorant and superstitious people who believed that it meant eternal damnation. Similarly, to be interred in land which was no man's property - between high and low water mark - was symbolical of spiritual death.

These and other horrible penalties were inflicted by law by various peoples at various times. That the legal penalties for certain civil crimes were incorporated in Masonic obligations seems obvious. But that they ever meant or were ever intended to mean any death but a symbolic one is simply not so.

The yokel who cries “May God strike me dead if this is not so” does not mean that he wishes to die; but he says that he believes he will be worthy of death if he lies. It is in such a way that the Masonic penalties are to be understood; the Entered Apprentice states his belief that he would merit the penalty of his obligation if he failed to keep it.

The only punishments ever inflicted by Freemasons upon Freemasons are reprimand, suspension (definite and indefinite), and expulsion from the Fraternity. The initiate who violates his obligation will feel the weight of no hand laid upon him. He will suffer no physical penalties whatever. The contempt and detestation of his Brethren, their denial of the privileges of Freemasonry to the forsworn, are the only Masonic penalties ever inflicted.

THE GREAT LIGHTS

There are three - the Holy Bible, the Square, and the Compasses. (12)

The Holy Bible is always referred to as “The Great Light” or “The Great Light in Masonry,” in this country which is predominantly Christian. The practice may be and often is different in other lands. What is vital and unchangeable, a Landmark of the Order is that a Volume of the Sacred Law be open upon the Masonic Altar whenever the Lodge is open. A Lodge wholly Jewish may prefer to use only the Old Testament; in Turkey and Persia the Koran would be used as the V.S.L. of the Mohammedan; Brahmins would use the Vedas. In the Far East where Masonic Lodges have members of many races and creeds it is customary to have several holy books upon the Altar that the initiate may choose that which is to him the most sacred.

The Holy Bible, our Great Light in Masonry, is opened upon our altars. Upon it lie the other Great Lights - the Square and the Compasses. Without all three no Masonic Lodge can exist, much less open or work. Together with the warrant from the Grand Lodge they are indispensable.

The Bible on the Altar is more than the rule and guide of our faith. It is one of the greatest of Freemasonry's symbols. For the Bible is here a symbol of all holy books of all faiths. It is the Masonic way of setting forth that simplest and most profound of truths which Masonry has made so peculiarly her

own: that there is a way, there does run a road on which men “of all creeds and of every race” may travel happily together, be their differences of religious faith what they may. In his private devotions a man may petition God or Jehovah, Allah or Buddha, Mohammed or Jesus; he may call upon the God of Israel or the Great First Cause. In the Masonic Lodge he hears humble petition to the Great Architect of the Universe, finding his own deity under that name.

A hundred paths may wind upward around a mountain; at the top they meet. Freemasonry opens the Great Light upon her Altar not as one book of one faith, but as all books of all faiths, the book of the Will of the Great Architect, read in what language, what form, what shape we will. It is as all-inclusive as the symbols which lie upon it. The Square is not for any one Lodge, any one nation, any one religion - it is for all Masons, everywhere, to all of whom it speaks the same tongue. The Compasses circumscribe the desires of Masons wheresoever dispersed; the secret of the Square, held between the points of the Compasses is universal.

Countless references in our ritual are taken from the Old Testament. Almost every name in a Masonic Lodge is from the Scriptures. In the Great Light are found those simple teachings of the universality of Brotherhood, the love of God for his children, the hope of immortality, which are the very warp and woof of Freemasonry. Let it be emphasized; these are the teachings of Freemasonry in every tongue, in every land, for those of every faith. Our Great Light is but a symbol of the Volume of the Sacred Law. Freemasonry is no more a Christian organization than it is Jewish or Mohammedan or Brahmin. Its use of the collection of sacred writings of the Jews (Old Testament) and the Gospels of the New Testament as the Great Light must not confuse the initiate so that he reads into Freemasonry a sectarian character which is not there.

This is so well understood that it needs emphasis only for the novice. To give him specific facts as well as assertion: the Bible is first mentioned as a Great Light in Masonry about 1760, whereas the first of the Old Charges (one of the foundation stones on which rest the

laws of Freemasonry, first published in 1723, but presumably adopted by the Mother Grand Lodge at its formation in 1717) reads in part as follows (spelling modernized):

A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

Perhaps never before has so short a paragraph had so profound an effect, setting forth the non-sectarian, non-doctrinal character of Freemasonry, making religion, not a religion, the important matter in the Ancient Craft.

CABLE TOW

In old rituals this was originally “cable rope.” Our cable tow probably comes from the German “Kabel tau.”

The cable tow is symbolic of that life cord by which the infant receives life from his mother. Symbolically the cable tow is the cord by which the Masonic infant is attached to his Mother Lodge. When a baby is born the physical cord is severed but never the knife was ground which can cut the spiritual cord which ties a man to his mother. In the Entered Apprentice Degree the physical restraint of the cable tow is removed as soon as the spiritual bond of the obligation is assumed but never the means has been made by which to cut the obligation which binds a man to his Mother Lodge and the gentle Craft. Expulsion does not release from the obligation; unaffiliation does not dissolve the tie; demitting and joining another Lodge cannot make of the new Lodge the Mother Lodge.

The cable tow has further significance in the succeeding degrees which will be discussed later.

THE LESSER LIGHTS

When an initiate is first brought to light, the radiance comes from the three Lesser Lights, which form a triangle about or near the Altar. Lesser Lights are lit when the Lodge is opened and the Altar arranged and extinguished when the Lodge is closed and the Great Lights displaced. Something - not very much - is said of them in the ritual. They form one of those symbols in Freemasonry Ö of which there are so many! Ö which the individual Brother is supposed to examine and translate for himself, getting from it what he can and enjoying what he gets in direct proportion to the amount of labor and thought he is willing to devote to the process of extracting the meaning from the outer covering.

In some jurisdictions the Lesser Lights are closely about the Altar: in others one is placed at each of the stations of do three principal officers. In some Lodges the three Lesser Lights form a right, in others an equilateral, in others an isosceles triangle. What is uniform throughout the Masonic world is the triangular formation; what is different is the shape and size of the triangle.

Of course, it is not possible to place three lights to form anything else but a triangle; they cannot be made to form a square or a star. Hence the natural question: why are there three Lesser Lights and not two or four or more?

There is “three” throughout Ancient Craft Masonry. The first of the great Sacred Numbers of the Ancient Mysteries, three was the numerical symbol of God, but not because God was necessarily considered as triune. While many religions of many ages and peoples have conceived of Divinity as a trinity, the figure three as a symbol of God is far older than any Trinitarian doctrine. The triangle, like the circle, is without beginning or ending. One line, or two lines, have ends. They start and finish. Like the square or the five or more sided figure, the triangle has no loose ends. And the triangle is the first of these which can be made; as God was always considered as first, and also as without either beginning or ending, the triangle itself soon became a symbol of Deity.

Ancient peoples made much of sex. Their two greatest impulses were self-preservation and mating. Their third was protection of children. So powerful were these in primal man that not all his civilization, his luxury, his complicated and involved life, have succeeded in removing them as the principal main-springs of all human endeavor. It was natural for the savage worshipper of a shining god in the sky to think he, too, required a mate, especially when that mate was so plainly in evidence. The Moon became the Sun's bride by a process of reasoning as plain as it was childlike.

Father, mother Ö there must be a child, of course. That child was Mercury, the nearest planet to the sun, the one the god kept closest to him. Here we have the origin of the three Lesser Lights; in earliest recorded accounts of the Mysteries of Eleusis (to mention only one) we find three lights about the holy place, representing the Sun, the Moon, and Mercury.

The Worshipful Master rules and governs his Lodge as truly as the Sun and Moon rule and govern day and night. There can be no Lodge without a Worshipful Master; he is, in a very real sense, the Lodge itself. There are some things he cannot do that the Brethren under him can do. But without him the Brethren can do nothing, while without the Brethren's consent or even their assistance, he can do much. As one of the principal functions of the Worshipful Master is to give “good and wholesome instruction” to his Lodge, the inclusion of one light as his symbol is but a logical carrying out of that Masonic doctrine which makes the East the source of Masonic light to the Brethren.

By the light of the Lesser Lights the Entered Apprentice is led to see those objects which mean so much to a Mason, the Great Lights; the inestimable gift of God to man as the rule and guide for his faith and practice, the tools dedicated to the Craft and to the Master, the Alpha and Omega of Freemasonry. Light alone is not enough; light must be used! Here, too, is symbolism which it is well to muse upon.

As the Lodge as a whole is a symbol of the world, so should a Mason's heart be to him always a symbol of the Lodge. In it he should carry ever what he may remember of the Great Light and with spiritual compasses lay out his work; with spiritual square, square both work and actions toward all mankind, “more especially a Brother Mason.” Therefore must he carry also in his heart three tiny Lesser Lights, by the light of which he uses his spiritual Lodge furnishings. If he lights these from the torch of love and burns one for friendliness, one for helpfulness and one for godliness, he will be truly an initiate in the

real sense of that term, and about the Altar of Freemasonry find a new satisfaction in the new meanings which the three Lesser Lights will, with silent light and soft, imprint upon his heart.

DUE GUARD

Mackey (13) states, "A mode of recognition which derives its name from its object, which is to duly guard the person using it."

Other commentators have seen it as derived from the French "Dieu Garde" - God guard me.

The origin of the Third Perfect Point is taught in the degree. Its use, in salute, is a silent way of saying to all present, "I remember my obligation; I am conscious of the penalty of its violation; I forget not my duty."

The initiate uses it first in a salutation to the Wardens, a ceremony the significance of which should never be forgotten. The government of a Masonic Lodge is tripartite; it is in the hands of a Master and two Wardens. By this ceremony the Entered Apprentice admits their authority, submits himself to their government under the Master, and agrees to abide by their setting mauls when it is proper for them to use them.

The Due Guard is given by an Entered Apprentice on entering and retiring, that he may never forget the significance of his position when he took upon himself that obligation which gave him the title, Brother.

THE LAMBSKIN APRON

More ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter Ö

In these words the ritual seeks to impress upon him who has been invested with the white lambskin apron its value and its importance.

The Order of the Golden Fleece was founded by Philip, Duke of Burgundy, in 1429.

The Roman Eagle was Rome's symbol and ensign of power and might a hundred years before Christ.

The Order of the Star was created by John II of France in the middle of the Fourteenth Century.

The Order of the Garter was founded by Edward III of England in 1349 for himself and twenty-five Knights of the Garter.

It is commonly supposed that the apron became the "Badge of a Mason" because stonemasons wore aprons to protect their clothing from the rough contact of building material. But the apron is far, far older than Golden Fleece or Roman Eagle, than the Star or Garter, than the stonemasons of the Middle Ages - aye, older than the Comacine Masters, the Collegia of Rome, the Dionysian Artificers who preceded them.

The Hebrew prophets wore aprons and the high priests were so decorated. In the mysteries of Egypt and of India aprons were worn as symbols of priestly power. The earliest Chinese secret societies used aprons; the Essenes wore them, as did the Incas of

Peru and the Aztecs of Mexico.

Throughout the Old Testament are references to lambs, often in connection with sacrifices, frequently used in a sense symbolic of innocence, purity, gentleness, weakness, a matter aided by color, which we unconsciously associate with purity, probably because of the hue of snow.

This association is universal in Freemasonry, and the initiate should strive to keep his apron white and himself innocent. His badge of a Mason should symbolize in its color the purity of his Masonic character; he should forever be innocent of wrong toward all but “more especially a Brother Mason.”

With the presentation of the apron the Lodge accepts the initiate as worthy. It entrusts to his hands its distinguishing badge. With it and symbolized by it comes one of the most precious and most gracious of gifts: the gift of Brotherhood. Lucky the Entered Apprentice who has the wit to see the extent and the meaning of the gift; thrice lucky the Lodge whose initiates find in it and keep that honor, probity and power, that innocence, strength, and spiritual contact, that glory of unity and oneness with all the Masonic world which may be read into this symbol by him who hath open eyes of the heart with which to see. In the words of the Old Dundee Lodge'- Apron Charge:

It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which shall contain your mortal remains and with them laid beneath the silent clods of the valley. Let its pure and spotless surface be to you an ever-present reminder of a purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop the working tools of life, may the record of your thoughts and actions be as pure and spotless as this emblem Ö

For thus, and thus only, may it be worn with pleasure to yourself and honor to the Fraternity.

“THE GREATEST OF THESE”

The Entered Apprentice practices the Rite of Destitution before he hears the beautiful words of the lecture descriptive of the three principal rounds of Jacob's ladder: “the greatest of these is charity; for faith is lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.” But he may reflect upon both at once and from that reflection learn that Masonic giving to the destitute is not confined to alms.

Putting a quarter in a beggar's hand will hardly extend beyond the grave through the boundless realms of eternity!

Masonic charity does indeed include the giving of physical relief; individual Masons give it, the Lodge gives it, the Grand Lodge gives it. But if charity began and ended with money, it would go but a little way. St. Pal said: “And although I bestow all my goods to feed the poor and have not charity, it profiteth me nothing.”

If the charity of Freemasonry meant only the giving of alms, it would long ago have given

place to a hundred institutions better able to provide relief.

The charity taught in the Lodge is charity of thought, charity of the giving of self. The visit to the sick is true Masonic charity. The brotherly hand laid upon a bowed shoulder in comfort and to give courage is Masonic charity. The word of counsel to the fatherless, the tear dropped in sympathy with the widowed, the joyous letter of congratulation to a fortunate Brother, all are Masonic charity - and these, indeed, extend beyond the grave.

Often an Entered Apprentice believes that the Rite has taught him that every Mason must give a coin to every beggar who asks, even though they line the streets and need as many dimes as a pocket will hold. Such is not the truth. The Mason gives when he meets anyone "in like destitute condition." It is left for him to judge whether the appeal is for a need which is real or one assumed. In general all calls for Masonic charity should be made through the Lodge; machinery is provided for a kindly and brotherly investigation, after which Lodge or Grand Lodge will afford relief. Individual charity is wholly in the control of the individual Brother's conscience.

But no conscience need control that larger and finer giving of comfort and counsel, of joy and sadness, of sympathy and spiritual help. Here the Mason may give as much as he will and be not the poorer but the richer for his giving. He who reads the Rite of Destitution in this larger sense has seen through the form to the reality behind and learned the inner significance of the symbol.

NORTHEAST

Cornerstones are laid in the Northeast Corner because the Northeast is the point of beginning; midway between the darkness of the North and the light of the East.

The Entered Apprentice lays his Masonic Cornerstone standing in the Northeast corner of the Lodge, midway between the darkness of profane ignorance and the full light of the symbolic East.

Here, if indeed he be a man of imagination and no clod, he receives a thrill that may come to him never again - save once only - in Masonry. For here he enters into his heritage as an Entered Apprentice. All that has gone before has been queer, mysterious, puzzling, almost mind-shocking, devastating with its newness and its differences from the world he knows. Now he stands "a just and upright Mason" to receive those first instructions which, well studied, will enable him to understand what has been done with and to him as to all who have gone this way before.

Never again will he stand here, an Entered Apprentice - a man receives the degree but once. Never, therefore, should he forget that once he stood there, nor how he stood there, nor why. And if, momentarily, memory leaves him, let him look in the Great Light and read (Ezekiel ii, 1-2):

And God said unto me, Son of Man, stand upon thy feet and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

No man stands in the Northeast Corner with his heart open but hears that Voice which thundered to the prophet of old.

WORKING TOOLS

The Entered Apprentice receives from the hands of the Master two working tools.

The Twenty-four Inch Gauge is well explained in the ritual, but the significance of one point is sometimes overlooked. The Entered Apprentice is taught that by the Twenty-four Inch Gauge he should divide his time: "Eight hours for the service of God and a distressed worthy Brother; eight for the usual vocations, and eight for refreshment and sleep."

There is no time to be wasted. There is no time to be idle. There is no time for waiting.

The implication is plain; the Entered Apprentice should be always ready to use his tools. He should recall the words of Flavius to the workman in Julius Caesar, "Where is thy leather apron and thy rule? What does thou with thy best apparel on?" Freemasonry is not only for the Lodge room but for life. Not to take the Twenty-four Inch Gauge into the profane world and by its divisions number the hours for the working of a constructive purpose is to miss the practical application of Masonic labor and Masonic charity.

The Common Gavel which "breaks off the corners of rough stones, the better to fit them for the builder's use" joins the Rough and Perfect Ashlars in a hidden symbol of the Order at once beautiful and tender. The famous sculptor and ardent Freemason, Gutzon Borglum, asked how he carved stone into beautiful statues, once said, "It is very simple. I merely knock away with hammer and chisel the stone I do not need and the statue is there - it was there all the time."

In the Great Light we read: "The kingdom of heaven is within you." We are also there taught that man is made in the image of God. As Brother Borglum has so beautifully said, images are made by a process of taking away. The perfection is already within. All that is required is to remove the roughness, the excrescences, "divesting our hearts and consciences of all the vices and superfluities of life" to show forth the perfect man and Mason within. Thus the gavel becomes also the symbol of personal power.

The Common Gavel has in every Lodge a still further significance; it is the symbol of the authority of the Worshipful Master. Later the initiate will learn of the great extent of the power vested in the Master of a Lodge; sufficient now to say that the wise Master uses his power sparingly and never arbitrarily. While the peace and harmony of the Craft are maintained, he need not use it except as the ritual or custom of presiding in the Lodge requires. If he so use it will be respected and its possessor will be venerated.

The Master always retains possession of the gavel and never allows it beyond reach. He carries it with him when he moves about the Lodge in process of conferring a degree. When the Lodge is in charge of the Junior Warden at refreshment (14) it is the Junior Warden who uses a gavel to control the Lodge. The gavel is the Master's symbol of authority and reminds him that although his position is the highest within the gift of the Brethren, he is yet but a Brother among Brethren. Holding the highest power in the Lodge he exercises it by virtue of the commonest of the working tools.

Like all great symbols the gavel takes upon itself in the minds of the Brethren something of the quality of the thing symbolized. As we revere the cotton in stripes and stars which become the flag of our country; as we revere the paper and ink which become the Great Light in Masonry, so, also, do Freemasons revere the Common Gavel which typifies and

symbolizes the height of Masonic authority - the majesty of power, the wisdom of Light which rest in and shine forth from the Oriental Chair.

IMMOVABLE JEWELS

No symbol in all Freemasonry has the universal significance of the Square. It is the typical jewel; the emblem known the world over as the premier implement of the stone worker and the most important of the Masonic working tools.

Every schoolboy learns that an angle of ninety degrees is a right angle. So common is the description that few - even few Masons - pause in busy lives to ask why. The ninety-degree angle is not only a right angle, but it is the right angle - the only angle which is "right" for stones which will form a wall, a building, a cathedral. Any other angle is, Masonically, incorrect.

About the symbolism of the Square is nothing abstruse. Stonemasons use it to prove the Perfect Ashlars. If the stone fits the square, it is ready for the builder's use. Hence the words "try square" and hence, too, the universal significance of the word "square," meaning moral, upright, honorable, fair dealing.

Five centuries before the Christian era - to mention only one ancient use of the Square as an emblem of morality - a Chinese author wrote a book called The Great Learning. In it is the negative of the Golden Rule, that a man should not do unto others that which he does not wish others to do unto him. And then the Chinese sage adds, "This is called the principle of acting on the Square."

The initiate walks around the Lodge turning corners on the square. On the Altar is again the Square. He sees the Square hung about the neck of the Master - particularly is the Square the jewel of the Master, because from him must come all Masonic light to his Brethren, and his teachings must be "square." The Square shares with the Level and the Plumb the quality of immovability in the Lodge, meaning that as it is always the jewel of the Master, so is it immovably in the Symbolic East. An emblem of virtue, it is always in sight of the Brethren in the Lodge; for him who carries his Masonry into his daily life, it is forever in sight within, the try square of conscience, the tool by which he squares his every act and word.

The Level and the Plumb are the other Immovable Jewels; the Level worn by the Senior Warden in the West, the Plumb by the Junior Warden in the South. While Square, Level and Plumb are Immovable Jewels and as such belong to all three of the degrees of Ancient Craft Masonry; while all are always worn by the three principal officers and all are first seen and noted in the Entered Apprentice's Degree, they have a further significance in the second or Fellowcraft's Degree and the Plumb has an especial significance in that ceremony.

NORTH, PLACE OF DARKNESS

The reference to the ecliptic has puzzled many a Brother who has not studied the elements of astronomy.

The earliest astronomers defined the ecliptic as the hypothetical "circular" plane of the earth's path about the sun with the sun in the "center."

As a matter of fact the sun is not in the center and the earth's path about the sun is not circular. The earth travels once about the sun in three hundred and sixty-five days and a fraction, on an elliptic path; the sun is at one of the foci of that ellipse.

The axis of the earth, about which it turns once in twenty-four hours, thus making a night and day, is inclined to this hypothetical plane by $23 \frac{1}{2}$ degrees. At one point in its yearly path the north pole of the earth is inclined toward the sun by this amount. Halfway farther around its path the north pole is inclined away from the sun by this angle. The longest day in the northern hemisphere - June 21 - occurs when the north pole is most inclined toward the sun.

Any building situated between latitudes $23 \frac{1}{2}$ north and $23 \frac{1}{2}$ south of the equator will receive the rays of the sun at meridian (noon) from the north at some time during the year. King Solomon's Temple at Jerusalem, being in latitude 31 degrees 47 seconds north, lay beyond this limit. At no time in the year, therefore, did the sun or moon at meridian "dart its rays into the northerly portion thereof."

As astronomy in Europe is comparatively modern some have argued that this reason for considering the North, Masonically, as a place of darkness, must be also comparatively modern. This is wholly mistaken - Pythagoras (to go no further back) recognized the obliquity of the world's axis to the ecliptic, as well as that the earth was a sphere suspended in space. While Pythagoras (born 586 B.C.) is younger than Solomon's Temple, he is almost two thousand years older than the beginnings of astronomy in Europe.

POINT WITHIN A CIRCLE

There is in every regular and well-governed Lodge, a certain point within a circle, bordered by two perpendicular parallel linesÖ.

It is among the most illuminating of the Entered Apprentice's symbols and is important not only for its antiquity, and many meanings which have been read from it, but because of the bond it makes between the old operative stone setter's art and the Speculative Masonry we know.

No man may say when, where, or how the symbol began. From the earliest dawn of history a simple closed figure has been man's symbol for Deity - the circle for some peoples, the triangle for others, and a circle or a triangle with a central point for still others. In some jurisdictions a Lodge closes with Brethren forming a circle about the Altar, which thus becomes the point or focus of the Supreme Blessing upon the Brethren.

A symbol may have many meanings, all of them right, so long as they are not self-contradictory. As the point within a circle has had so many different meanings to so many different people, it is natural that it have many meanings for Masons.

It is connected with sun worship, the most ancient of religions; ruins of ancient temples devoted both to sun and to fire worship are circular in form with a central altar or point which was the Holy of Holies. The symbol is found in India in which land of mystery and mysticism its antiquity is beyond calculation. In ancient meaning the point represents the sun and the circle the universe. This is both modern and ancient, as a dot in a small circle is the astronomical symbol for the sun.

The two parallel lines which in modern Masonry represent the two holy Sts. John are as ancient as the rest of the symbol, but originally had nothing to do with the “two eminent Christian patrons of Masonry.” They date back to an era before Solomon. On early Egyptian monuments may be found the Alpha and Omega or symbol of God in the center of a circle bordered by two perpendicular, parallel serpents representing the Power and the Wisdom of the Creator.

This is not only a symbol of creation but is fraught with other meanings. When man conceived that fire, water, the sun, the moon, the stars, the lightning, the thunder, the mountains and rivers did not each have a special deity, that in all this universe there was but one God, and wanted to draw a picture of that conception of unity, the only thing he could do was to make a point. When man conceived that God was eternal, without beginning and without ending, from everlasting to everlasting, and desired to draw a picture of that conception of eternity, he could but draw a circle that goes around and around forever. When man conceived that the Master Builder did not blow hot and cold, that he was not changing, fickle and capricious, but a God of rectitude and justice, and needed to picture that conception of righteousness, he drew straight up and down parallel lines. So this symbol stands for the unity, the eternal life, and the righteousness of God.

That derivation of the symbol which best satisfies the mind as to logic and appropriateness students find in the operative craft. The tools used by the cathedral builders were the same as ours to-day; they had gavel and mallet, setting maul and hammer, chisel and trowel, plumb and square, level and twenty-four inch gauge to “measure and lay out their work.”

The square, the level, and the plumb were made of wood - wood, cord, and weight for plumb and level; wood alone for square.

Wood wears when used against stone and warps when exposed to water or damp air. The metal used to fasten the two arms of the square together would rust and perhaps bend or break. Naturally the squares would not stay square indefinitely but had to be checked up constantly for their right-angledness.

The importance of the perfect right angle in the square by which the stones were shaped can hardly be overestimated. Operative Masonry in the cathedral-building days was largely a matter of cut and try, of individual workmen, of careful craftsmanship. Quantity production, micrometer measurement, interchangeable parts had not been invented. All the more necessary then that the foundation on which all the work was done should be as perfect as the Masters knew how to make it. Cathedral builders erected their temples for all time - how well they built a hundred glorious structures in the Old World testify. They built well because they knew how to check and try their squares.

Draw a circle - any size - on a piece of paper. With a straight edge draw a line through its center. Put a dot on the circle anywhere. Connect that dot with the line at both points where it crosses the circle. Result, a perfect right angle. Draw the circle of what size you will; place the dot on the circumference where you will; if the lines from the dot meet the horizontal line crossing the circle through its center, they will form a right angle.

This was the operative Master's great secret - knowing how to “try the square.” It was by this means that he tested working tools; did he do so often enough it was impossible either

for tools or work “to materially err.” From this also comes the ritual used in the Lodges of our English Brethren where they “open on the center.”

The original line across the center has been shifted to the side and become the “two perpendicular parallel lines” of Egypt and India, and our admonitions are no longer what they must once have been; Ö “while a Mason circumscribes his square within these points, it is impossible that it should materially err.” But how much greater becomes the meaning of the symbol when we see it as a direct descent from an operative practice! Our ancient brethren used the point within a circle as a test for the rectitude of the tools by which they squared their work and built their temporal buildings. In the Speculative sense we use it as a test for the rectitude of our intentions and our conduct, by which we square our actions with the square of virtue. They erected Cathedrals - we build the house not made with bands. Their point within a circle was operative - ours is Speculative. But through the two - point in a circle on the ground by which an operative Master secretly tested the squares of his fellows - point within a circle as a symbol by which each of us may test, secretly, the square of his virtue by which he erects an Inner Temple to the Most High - both are Masonic, both are beautiful. The one we know is far more lovely that it is a direct descendant of an operative practice the use of which produced the good work, true work, square work of the Master Masons of the days that came not back.

Pass it not lightly. Regard it with the reverence it deserves, for surely it is one of the greatest teachings of Masonry, concealed within a symbol which is plain for any man to read so be it he has Masonry in his heart.

LODGE OF THE HOLY STS. JOHN

Dedication, solemnly setting apart for some sacred purpose, is a ceremony too ancient for its beginnings to be known. Just where Masons left off dedicating their Lodges to King Solomon cannot be stated historically; traditionally, as the first Temple was dedicated to King Solomon and the Second Temple to Zerubbabel, Masonry was first dedicated to Solomon, then to Zerubbabel, and finally, after Titus destroyed the Second Temple, to the Holy Sts. John.

But we do know that the dedication is very ancient; documentary evidence connects the name of St. John the Evangelist with Masonry as early as 1598. The connection must be far older; indeed, if we need further evidence of the possibility of the Comacine Masters having been the progenitors of the operative Freemasons we may find it in the frequent dedication of Comacine churches to one Saint John or the other. The whole island of Comacina is dedicated to St. John the Baptist and an annual festival and midsummer pageant are observed in his honor to this day.

St. John's Day in summer (June 24), and St. John's Day in winter (December 27) were adopted by the Church in the Third Century, after failure to win pagans from celebrating these two dates as the summer and winter solstices; that is, the beginning of summer and the beginning of winter. Not able to destroy the pagan festivals a wise diplomacy gave them new names and took them into the Church!

It was the custom for the Guilds of the Middle Ages to adopt saints as patrons and protectors, usually from some fancied relation to their trades. The operative Masons were but one among many Guilds which adopted one Saint John or the other; Masons adopted

both as (explained in an old ritual), “One finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former.”

Whatever the reason and whenever the date, Freemasons of to-day come from “the Lodge of the Holy Sts. John of Jerusalem,” meaning that we belong to a Lodge dedicated to those Saints, whose practices and precepts, teachings and examples, are those all Freemasons should try to follow.

THE PRINCIPAL TENETS

The Entered Apprentice receives a monitorial explanation of these which is both round and full, but neither full nor round enough to instruct him wholly in these three foundation stones of the Ancient Craft. Nor can he receive that roundness and fullness of explanation by words alone. He must progress through the degrees, attend his Lodge, see the Fraternity in action, fully to understand all that Freemasonry means by Brotherly Love, Relief, and Truth.

But a word or two may clear away some possible misapprehensions.

Brotherly Love is not a sentimental phrase. It is an actuality. It means exactly what it says; the love of one Brother for another.

In the everyday world Brothers love one another for only one reason. Not for blood ties alone; we have all known Brothers who could not “get along” together. Not because they should, not because it is “the thing to do,” but simply and only because each acts like a Brother.

Freemasonry has magic with which to touch the hearts of men but no wizardry to make the selfish, unselfish; the brutal, gentle; the coarse, fine; the bad, good. Brotherly Love in Freemasonry exists only for him who acts like a Brother. It is as true in Freemasonry as elsewhere that “to have friends, you must be one.”

The Freemason who sees a Square and Compasses upon a coat and thinks, “There is a Brother Mason, I wonder what he can do for me,” is not acting like a Brother. He who thinks, “I wonder if there is anything I can do for him,” has learned the first principle of Brotherhood.

“You get from Freemasonry just what you put into it” has been so often said that it has become trite - but it is as true now as when first uttered. One may draw checks upon a bank only when one has deposited funds. One may draw upon Brotherly Love only if one has Brotherly Love to give.

The Entered Apprentice is obligated in a Lodge which wants him; all its members are predisposed in his favor. They will do all in their power to take him into the Mystic Circle. But the brethren cannot do it all; the Entered Apprentice must do his part.

Luckily for us all the Great Architect so made his children that when the heart is opened to pour out its treasures, it is also opened to receive.

The Entered Apprentice learns much of Relief; he will learn more if he goes farther. One small point he may muse upon with profit; these words he will often hear in connection with charity, “more especially a Brother Mason.”

St. Paul said (Galatians vi, 10), "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Freemasonry has no teachings that a Mason should not contribute to other charities. The continually insistent teaching of charity through all the three degrees, especially the Entered Apprentice's Degree excludes from charity no one.

Without dependence societies, nations, families, congregations, could not be formed or exist. But the very solidity of the group, predicated upon mutual dependence, also creates this idea of distinction in relief or friendship or business as between those without and those within the group. This feeling is universal. The church gives gladly to all good works but most happily to relieve those "who are of the household of faith." Our government considers the welfare of its own nationals before that of the nationals of other governments. The head of a family will not deny his own children clothes to put a coat upon the back of the naked child of his neighbor. Those we know best, those closest, those united in the tightest bonds come first, the world over, in every form of union.

Naturally, then, a Mason is taught that while in theory for all, in practice charity is for "more especially a Brother Mason."

The final design of Freemasonry is its third principal tenet - the imperial truth. In some aspects truth seems relative, because it is not complete. Then we see it as through a glass, darkly. But the ultimates of truth are immutable and eternal: the Fatherhood of God; the immortality of the soul.

As two aspects of the same object may seem different to different observers, so two aspects of truth may seem different. It is this we must remember when we ask, What is truth in Freemasonry? It is the essence of the symbolism which each man takes for himself, different as men are different, greater as perception and intelligence are greater, less as imagination and understanding are less. We are told, "On this theme we contemplate" - we think of the truths spread before us and understand and value them according to the quality of our thinking. Doubtless that is one reason for the universal appeal of Freemasonry; she is all things to her brethren and gives to all of us of her Truth in proportion to our ability to receive.

RESUME

In the Entered Apprentice's Degree the initiate is taught the necessity of a belief in God; of charity toward all mankind, "more especially a Brother Mason"; of secrecy; the meaning of Brotherly Love; the reasons for relief; the greatness of truth; the advantages of temperance; the value of fortitude; the part played in Masonic life by prudence, and the equality of strict justice.

He is charged to be reverent before God, to pray to Him for help, to venerate Him as the source of all that is good. He is exhorted to practice the Golden Rule and to avoid excesses of all kinds. He is admonished to be quiet and peaceable, not to countenance disloyalty and rebellion, to be true and just to government and country, to be cheerful under its laws. He is charged to come often to Lodge but not to neglect his business, not to argue about Freemasonry with the ignorant but to learn Masonry, from Masons, and once again to be secret. Finally he is urged to present only such candidates as he is sure will agree to all that he has agreed to.

FOOTNOTES

1. Halliwell Manuscript, the oldest of the written Constitutions, transcribed in 1390, probably from an earlier version. Called Halliwell because first published in 1840 by James O. Halliwell, who first discovered its Masonic character. Prior to that date it was catalogued in the Royal Library as A Poem of Moral Duties. Called the Regius Poem partly because it formed part of Henry VIII's Royal Library and partly because it is the first and therefore the kingly or royal document of the Craft.
2. Jurisdiction: the territory and the Craft in it over which a Grand Lodge is sovereign. In the United States are forty-nine; one for each state and the District of Columbia. Used as a brevity; thus, the Masonic jurisdiction of New Jersey means "all the Masonry, Lodges, Masons in the State of New Jersey over which rules the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey."
3. The oldest Lodges in a Grand Lodge existed prior to its formation and came into being from a warrant or charter from some other Grand Lodge, or, in some few instances of very old Lodges, merely by brethren getting together and holding a Lodge under "immemorial custom." Thus, Fredericksburg Lodge of Virginia, in which Washington received his degrees, had no warrant until several years after its formation.
4. Ashlar; a building stone.
5. Masonically, from pro and fanum, meaning, "Without the temple." To a Mason a profane is one not a Mason; the profane world is all that is not in the Masonic world. The word as used by Masons has no relation to that used to describe what is irreligious or blasphemous.
6. Demit, also spelled dimit. Masonic lexicographers quarrel as to which is correct. Dimit from the Latin dimitto, to permit to go, is probably more used than demit, from the Latin demittere, meaning to let down from an elevated position to a lower one; in other words, to resign. However spelled, in Freemasonry it signifies both the permission of the Lodge to have to join another Lodge, and the paper containing that permission.
7. Unaffiliated: a Mason who belongs to no Lodge. After he has taken his demit, a Mason is unaffiliated until again elected a member of some Lodge. A Brother dropped N.P.D. is unaffiliated. A man made a Mason "at sight" (done only by a Grand Master) is unaffiliated until he joins some Lodge. The state of unaffiliation is Masonically frowned upon, since an unaffiliated Brother contributes nothing to the Fraternity to which he is bound.
8. N.P.D.: short for Non Payment of Dues.
9. Howard B. Cruse.
10. From the Latin discalceatus, unshod.
11. Dr. Joseph Fort Newton: an Episcopal minister whose golden pen has given to Freemasonry *The Builders*, *The Men's House*, *The Religion of Masonry*, *Short Talks on Masonry*, and whose vision and inspiration are a power in the Masonic world.
12. "Compass" in six jurisdictions.

13. Albert Gallatin Mackey: one of the greatest students and most widely followed authorities the Masonic world has known. His Encyclopedia of Freemasonry is a standard work; his Jurisprudence and his Symbolism, if materially added to and changed since his time, are yet foundation works. His History is exhaustive; his List of Landmarks, if often superseded in these more modern days, first reduced the vexed question to proportions in which it might be grasped by the average Masonic mind. The Entered Apprentice who pursues his studies in Freemasonry may do much worse than consult the great Master of Freemasonry.
14. Masonic word for “at ease,” meaning “not at work, but not closed.”

INTRODUCTION TO FREEMASONRY - FELLOWCRAFT

by Carl H. Claudy

[source unknown - date unknown]

As the Entered Apprentice Degree as a whole is symbolic of infancy and youth, a period of learning fundamentals, a beginning, so the Fellowcraft Degree is emblematic of manhood.

But it is a manhood of continued schooling; of renewed research; of further instruction. The Fellowcraft has passed his early Masonic youth, but he lacks the wisdom of age which he can attain only by use of the teachings of his first degree, broadened, strengthened, added to, by those experiences which come to men as distinguished from children.

Of the many symbols of this degree three stand out beyond all others as most beautiful and most important. They are the brazen Pillars; the Flight of Winding Stairs as a means of reaching the Middle Chamber by the teachings of the three, the five, and the seven steps; and the Letter “G” and all that it means to the Freemason.

Very obviously the Fellowcraft Degree is a call to learning, an urge to study, a glorification of education. Preston, (1) to whom we are indebted for much of the present form of this degree, evidently intended it as a foundation for that liberal education which in its classic form was so esteemed by the educated of Seventeenth and Eighteenth Century England. The explanations of the Five Orders of Architecture, the Five Senses and the Seven Liberal Arts and Sciences no longer embrace the essentials of a first-class education, but think not less of the degree on that account, since it is to be understood symbolically, not literally, as the great Masonic scholar may have intended.

While the degree contains moral teaching and a spiritual content only surpassed by that of the Sublime Degree, as a whole it is a call to books and study. If the Fellowcraft takes that to mean Masonic books and Masonic study he will find in this degree the touchstone which will make all three degrees a never-ending happiness for their fortunate possessor.

Certain differences between this and the preceding degree are at once apparent. The Entered Apprentice about to be passed is no longer a candidate - he is a Brother. In the first degree the candidate is received with a warning; in the second, the Brother to be passed is received with an instruction. In the first degree the cable tow was for a physical purpose; here it is an aid, an urge to action, a girding up, a strengthening for the Masonic

life to come. The circumambulation of the Fellowcraft is longer than that of the Apprentice: journey through manhood is longer than through youth. The obligation in the Entered Apprentice Degree stresses almost entirely the necessity for secrecy; in the Fellowcraft Degree secrecy is indeed enjoined upon the Brother who kneels at the Altar, but he also assumes duties toward his fellows and takes upon himself sacred obligations not entrusted to an Entered Apprentice. He learns of the pass, and he is poor in spirit indeed who is not thrilled to observe the slowly opening door which eventually will let in the whole effulgent Light of the East, typified by the position of the Square and Compasses upon the Volume of the Sacred Law.

A degree to muse upon and to study; one to see many, many times and still not come to the end of the great teachings here exemplified. Alas, too many brethren regard it as but a necessary stepping-stone between the solemnities of the Entered Apprentice's Degree and the glories of the Sublime Degree of Master Mason. Stepping-stone it is, indeed, but he uses it with difficulty and is assisted by it but little who cannot see behind its Pillars a rule of conduct for life; who cannot visualize climbing the Winding Stairs as the pilgrimage we all must make; to whom the Middle Chamber is only a chamber in the middle and for whom the Letter "G" is but a letter.

CABLE TOW

The Fellowcraft wears it so that it may be an aid to his journey; by it a Brother may assist him on his way. He also learns in this degree that a cable tow is more than a rope; it is at once a tie and a measurement.

How long is a cable tow? Thousands have asked and but a few have attempted to reply. In much older days it was generally considered to be three miles; that was when a Brother was expected to attend Lodge whether he wanted to or not if within the length of his cable tow.

Now we have learned that there is no merit in attendance which comes from fear of fines or other compulsion. The very rare but occasionally necessary summons may come to any Fellowcraft. When it comes, he must attend. But Freemasonry is not unreasonable. She does not demand the impossible, and she knows that what is easy for one is hard for another. To one Brother ten miles away a summons may mean a call which he can answer only with great difficulty. To another several hundred miles away who has an airplane at his command it may mean no inconvenience.

Long before airplanes were thought of or railroad trains were anything but curiosities, it was determined (Baltimore Masonic Convention, 1843) that the length of a cable tow is "the scope of a Brother's reasonable ability."

Such a length the Fellowcraft may take to heart. Our gentle Fraternity compels no man against his will, leaving to each to determine for himself what is just and right and reasonable - and brotherly!

SPURIOUS

The use of two words in the Fellowcraft's Degree is a relic of antiquity and not a modern test to determine whether or not a Mason heles (2) the true word of a Fellowcraft. We have more accurate ways of knowing whether or not a would-be visitor comes from a

legitimate or clandestine Lodge (3) than his knowledge of ritual.

There are clandestine or spurious Masons, but they are not difficult to guard against. What all Fellowcrafts must be on watch to detect is any quality of spuriousness in their own Freemasonry. For there is no real Freemasonry of the lips only. A man may have a pocket full of dues cards showing that he is in good standing in a dozen different Masonic organizations; may be (although this is rare) a Past Master, and still, if he has not Freemasonry in his heart, be actually a spurious Mason.

Freemasonry is neither a thing nor a ritual. It is not a Lodge nor an organization. Rather is it a manner of thought, a way of living, a guide to the City on a Hill. To make any less of it is to act as a spurious Mason. If the lesson of the pass as communicated in the degree means this to the Fellowcraft, then indeed has he the lesson of this part of the ceremony by heart.

GRAND LODGE

Every initiate should know something of the Grand Lodge, that august body which controls the Craft.

Before a Craft Lodge can come into existence now there must be a Grand Lodge, the governing body of all the particular Lodges, to give a warrant of constitution to at least seven brethren, empowering them to work and to be a Masonic Lodge.

The age-old question which has plagued philosophers: did the first hen lay the first egg, or did the first egg hatch into the first hen, may seem to apply here, since before there can be a Grand Lodge there must be three or more private Lodges to form it! But this is written of conditions in the United States today, not of those which obtained in 1717, when four individual Lodges in London formed the first Grand Lodge.

Today no regularly constituted Lodge can come into being without the consent of an existing Grand Lodge. Most civilized countries now have Grand Lodges; the great formative period of Grand Lodges - the Eighteenth and Nineteenth centuries - is practically over. The vast majority of new Lodges which will grow up as children of the mother will not form other Grand Lodges for themselves. It is not contended that no new Grand Lodges will ever be formed but only that less will come into being in the future than have in the past. (4)

The Grand Lodge, consisting of the particular Lodges represented by their Masters, Senior and Junior Wardens, and sometimes Past Masters, as well as the officers, Past Grand Masters and Past Grand Officers of the Grand Lodge, is the governing body in its jurisdiction. In the United States jurisdictional lines are coincident with state lines. Each Grand Jurisdiction is supreme unto itself; its word on any Masonic subject is Masonic law within its own borders.

A Grand Lodge adopts a constitution and by-laws for its government which is the body of the law of the Grand Jurisdiction, which, however, rests upon the Old Charges and the Constitutions which have descended to us from the Mother Grand Lodge. The legal body is supplemented by the decisions made by Grand Masters, or the Grand Lodge, or both, general regulations, laws, resolutions and edicts of the Grand Lodge, all in accord with the "ancient usages and customs of the Fraternity."

In the interim between meetings of a Grand Lodge the Grand Master is the Grand Lodge. His powers are arbitrary and great but not unlimited. Most Grand Lodges provide that certain acts of the Grand Master may be revised, confirmed or rejected by the Grand Lodge as a check upon any too radical moves. But a Brother rarely becomes a Grand Master without serving a long and arduous apprenticeship. Almost invariably he has been Master of his own Lodge and by years of service and interest demonstrated his ability and his fitness to preside over the Grand Lodge. The real check against arbitrary actions of a Grand Master is more in his Masonry than the law, more in his desire to do right than in the legal power compelling him to do so.

Most Grand Lodges meet once a year for business, election, and installation of officers. Some Grand Lodges (Massachusetts and Pennsylvania, for instance) meet in quarterly communications. All Grand Lodges meet in special communications at the call of the Grand Master.

The Grand Lodge receives and disburses certain funds; these come as dues from the constituent Lodges, from gifts and bequests, from special assessments, etc. The funds are spent as the Grand Lodge orders; upon charity, the maintenance of the Home, the expenses of the Grand Lodge, maintaining a Grand Secretary and his office and staff, publication of Proceedings, educational work, etc.

Most Grand Lodges also publish a manual or monitor of the non-secret work of the degrees which may or may not also contain the forms for various Masonic ceremonies such as dedication of Lodge halls, cornerstone laying, funeral service, etc. Most Grand Lodges also publish a Digest or Code, which contains the constitution, by-laws, and regulations of the Grand Lodge, and the resolutions, edicts, and decisions under which the Craft works. The interested Mason will procure these at his earliest convenience that he may be well informed regarding the laws and customs of his own jurisdiction.

WORKING TOOLS

The working tools of a Fellowcraft are the Plumb, the Square, and the Level. The Entered Apprentice has learned of them as the Immovable Jewels, but in the Fellowcraft's Degree they have a double significance. They are still the Jewels of the three principal officers, still immovably fixed in the East, the West, and the South, but they are also given into the hands of the Fellowcraft with instructions the more impressive for their brevity.

The tools represent an advance in knowledge. The Entered Apprentice received a Twenty-four Inch Gauge and a Common Gavel with which to measure and lay out a rough ashlar and chip off its edges to fit a stone ready for the builders' use. But that is all he may do. Not with gauge or gavel may be build; only prepare material for another. He is still but a beginner, a student; to his hands are entrusted only such tasks as if ill done will not materially affect the whole.

The Fellowcraft uses the Plumb, the Square, and the Level. With the Square he tests the work of the Apprentice; with the Level he lays the courses of the wall he builds; with the Plumb he raises perpendicular columns. If he use his tools aright he demonstrates that he is worthy to be a Fellow of the Craft and no Apprentice; that he can lay a wall and build a tower which will stand.

Hence the symbolism of the three tools as taught in the monitorial work. The Plumb

admonishes us to walk uprightly; that is, not leaning over, not awry with the world or ourselves, but straight and square with the base of life on which we tread. We are to square our actions by the Square of Virtue. Every man has a conscience, be it ever so dead; every Freemason is expected to carry the conscience of a Fellowcraft's Square of Virtue in his breast and build no act, no matter how small, which does not fit within its right angle.

The operative Fellow of the Craft builds his wall course by course, each level and straight. We build upon the level of time, a fearsome level indeed. The Fellow of the Craft whose wall stands not true on a physical level may take down his stones, re-temper his mortar and try again. But the Freemason can never unbuild that which is erected on the level of time; once gone, the opportunity is gone forever. Omar said, "The moving finger writes, and having writ, moves on." The poet Oxenham phrased it "No man travels twice the great highway which winds through darkness up to light, through night, to day."

Therefore does it behoove the Fellowcraft to build on his level of time with a true Plumb and a right Square.

In its interweaving of emblem with emblem, teaching with teaching, symbol with symbol, Freemasonry is like the latticework atop the Pillars in the Porch of King Solomon's Temple, the several parts of which are so intimately connected as to denote unity. Here the Plumb as a Jewel, the Plumb as a working tool of the Fellowcraft, and the Heavenly Plumb in the hand of Jehovah, as told in Amos vii, are so inextricably mingled that while references to them occur in different parts of the degree, symbolically they must be considered together.

"AMOS, WHAT SEEST THOU?"

Thus he shewed me; and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel; I will not again pass by them any more.

This passage from the Great Light is as much a part of the ritual of the Fellowcraft's Degree as the 133rd Psalm is of the Entered Apprentice's Degree, and has the same intimate connection with the teachings of this ceremony.

The vital and important part is this: the Lord set a plumb line in the midst of his people Israel. He did not propose to judge them by a plumb line afar off in another land, in high heaven, but here - here in the midst of them.

This is of intense interest to the Fellowcraft Mason, since it teaches him how he should judge his own work - and, more important, how he should judge the work of others.

Presumably plumb lines hang alike. Presumably all plumbs, like all squares and all levels, are equally accurate. Yet a man may use a tool thinking it accurate which to another is not true. If the tool of building and the tool of judging be not alike either the judgment must be inaccurate or the judge must take into consideration the tool by which the work was done.

By the touch system, a blind man may learn to write upon a typewriter. If a loosened type

drops from the type bar when the blind man strikes the letter “e” he will make but a little black smudge upon the paper. It is perfectly legible; in this sentence every “e” but one has been smudged. Would you criticize the blind man for imperfect work? He has no means of knowing that his tool is faulty. If you found the smudges which stand for the letter “e” in the right places, showing that he had used his imperfect machine perfectly, would you not consider that he had done perfect work? Aye, because you would judge by a plumb line “in the midst” of the man and his work. If, however, the paper with the smudged letters “e” were judged by one who knew nothing of the workman's blindness, nothing of his typewriter, one who saw only a poor piece of typing, doubtless he would judge it as imperfect.

The builders of the Washington monument and the Eiffel Tower in Paris both used plumb lines accurate to the level of the latitude and longitude of these structures. Both are at right angles with sea level. Yet to some observer on the moon equipped with a strong telescope these towers would not appear parallel. As they are in different latitudes they rise from the surface of the earth at an angle to each other.

Doubtless he who engineered the monument would protest that the monument to Washington was right and the French engineer's tower wrong. The Frenchman, knowing his plumb was accurate, would believe the monument crooked. But the Great Architect, we may hope, would think both right knowing each was perfect by the plumb by which it was erected.

The Fellowcraft learns to judge his work by his own plumb line, not by another's; if he erects that which is good work, true work, square work by his own working tools - in other words, by his own standards - he does well. Only when a Fellowcraft is false to his own conscience is he building other than fair and straight.

CORN, WINE, AND OIL

The wages which our ancient brethren received for their labors in the building of King Solomon's Temple are paid no more. We use them only as symbols, save in the dedication, constitution, and consecration of a new Lodge and in the laying of cornerstones, when once again the fruit of the land, the brew of the grape and the essence of the olive are poured to launch a new unit of Brotherhood into the fellowship of Lodges; to begin a new structure dedicated to public or Masonic use.

In the Great Light are many references to these particular forms of wealth. In ancient days the grapes in the vineyard, the olives in the grove and the grain of the field were not only wealth but the measure of trade; so many skins of wine, so many cruises of oil, so many bushels of corn were then as are dollars and cents to-day. Thus when our ancient brethren received wages in corn, wine, and oil they were paid for their labors in coin of the realm.

The oil pressed from the olive was as important to the Jews in Palestine as butter and other fats are among Occidentals. Because it was so necessary and hence so valuable it became an important part of sacrificial rites.

Oil was also used not only as a food but for lighting purposes within the house, not in the open air where the torch was more effective. Oil was also an article of the toilet; mixed with perfume it was used in the ceremonies of anointment and in preparation for ceremonial appearances. The “precious ointment which ran down upon the beard, even

Aaron's beard" was doubtless made of olive oil suitably mixed with such perfumes and spices as myrrh, cinnamon, galbanum and frankincense. Probably oil was also used as a surgical dressing; nomadic peoples, subject to injuries, could hardly avoid knowledge of the value of soothing oil.

The corn of the Old Testament is not the corn we know. In the majority of the uses of the word a more understandable translation would be "grain." The principal grains of the Old Testament days were barley and wheat and "corn" represents not only both of these but all the grains which the Jews cultivated.

An ear of grain has been an emblem of plenty since the mists of antiquity shrouded the beginnings of mythology. Ceres, goddess of abundance, survives to-day in our cereals. The Greeks called her Demeter, a corruption of Gemeter, our mother earth. She wore a garland of grain and carried ears of grain in her hand.

The Hebrew Shibboleth means both an ear of corn and a flood of water. Both are symbols of abundance, plenty, wealth.

Scarcely less important to our ancient brethren than their corn and oil was wine. Vineyards were highly esteemed both as wealth and as comfort - the pleasant shade of the vine and fig tree was a part of ancient hospitality. Vineyards on mountain sides or hills were most carefully tended and protected against washing by terraces and walls, as even to-day one may see on the hillsides of the Rhine. Thorn hedges kept cattle from the grapes. The vineyardist frequently lived in a watchtower or hut on an elevation to keep sharp look out that neither predatory man nor beast took his ripening wealth.

Thus corn, wine, and oil were the wages of a Fellowcraft in the days of King Solomon. Freemasons receive no material wages for their labors, but if the work done in a Lodge is paid for only in coin of the heart such wages are no less real. They may sustain as does the grain, refresh as does the wine, give joy and gladness as does the oil. How much we receive, what we do with our wages, depends entirely on our Masonic work. Our ancient brethren were paid for their physical labors. Whether their wages were paid for work performed upon the mountains and in the quarries, or whether they received corn, wine, and oil because they labored in the fields and vineyards, it was true then and it is true now that only "in the sweat of thy face shalt thou eat bread." To receive the Masonic equivalent of the ancient corn, wine, and oil, a Brother must labor. He must till the fields of his own heart or build the temple of his own house not made with hands. He must give labor to his neighbor or carry stones for his Brother's temple.

If he stand and wait and watch and wonder, he will not be able to ascend into the Middle Chamber where our ancient brethren received their wages. If he works for the joy of working, does his part in his Lodge work, takes his place among the laborers of Freemasonry, he will receive corn, wine, and oil in measures pressed down and running over and know a fraternal joy as substantial in fact as it is ethereal in quality; as real in his heart as it is intangible to the profane world.

For all Fellowcrafts - aye, for all Freemasons - corn, wine, and oil are symbols of sacrifice, of the fruits of labor, of wages earned.

THE TWO PILLARS

And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, (5) and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work. For he cast two pillars of brass, of eighteen cubits (6) high apiece; and a line of twelve cubits did compass either of them about

And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top

of the pillars was lily work; so was the work of the pillars finished. (I Kings vii, 13-22.)

Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars and made an hundred pomegranates and put them on the chains. (II Chronicles iii, 15-16.)

From the dawn of religion the pillar, monolith or built-up, has played an important part in the worship of the Unseen. From the huge boulders of Stonehenge, among which the Druids are supposed to have, performed their rites, through East Indian temples to the religion of ancient Egypt, scholars trace the use of pillars as an essential part of religious worship; indeed, in Egypt the obelisk stood for the very presence of the Sun God himself.

It is not strange, then, that Hiram of Tyre should erect pillars for Solomon's Temple. What has seemed strange is the variation in the dimensions given in Kings and Chronicles; a discrepancy which is explained by the theory that Kings gives the height of one and Chronicles of both pillars together.

Of the ritualistic explanation of the two brazen pillars it is not necessary to speak at length, since the Middle Chamber lecture is quite satisfyingly explicit regarding their ancient use and purpose. But their inner symbolic significance is not touched upon in the ritual; it is one of the hidden beauties of Freemasonry left for each Brother to hunt down for himself.

It is a poor symbol that has but one meaning. Of the many interpretations of the Brazen Pillars, two are here selected as vivid and important.

The ancients believed the earth to be flat and that it was supported by two Pillars of God, placed at the western entrance of the world as then known. These are now called Gibraltar, on one side of the Strait, and Ceuta on the other. This may account for the origin of the twin pillars. However this may be the practice of erecting columns at the entrance of an edifice dedicated to worship prevailed in Egypt and Phoenicia, and at the erection of King Solomon's Temple the Brazen Pillars were placed in the porch thereof.

Some writers have suggested that they represent the masculine and feminine elements in nature; others, that they stand for the authority of Church and State, because on stated occasions the high priest stood before one pillar and the king before the other. Some students think that they allude to the two legendary pillars of Enoch, upon which, tradition informs us, all the wisdom of the ancient world was inscribed in order to preserve it from inundations and conflagrations. William Preston supposed that, by them, Solomon had reference to the pillars of cloud and fire which guided the Children of Israel

out of bondage and up to the Promised Land. One authority says a literal translation of their names is: "In Thee is strength," and, "It shall be established," and by a natural transposition may be thus expressed: "Oh, Lord, Thou art almighty and Thy power is established from everlasting to everlasting."

It is impossible to escape the conviction that in meaning they are related to religion, and represent the strength and stability, the perpetuity and providence of God, and in Freemasonry are symbols of a living faith.

Faith cannot be defined. The factors of mightiest import cannot be caught up in speech. Life is the primary fact of which we are conscious, and yet there is no language by which it can be fenced in. No chart can be made of a mother's love; it is deeper than words and reads in little, common things a wealth that is more than golden.

While we cannot define, we can recognize the power of faith. It generates energy. It is the dynamics of elevated characters and noble spirits, the source of all that bears the impress of greatness.

And we can realize its necessity. Without faith it would be impossible to transact business. "It spans the earth with railroads, and cleaves the sea with ships. It gives man wings to fly the air, and fins to swim the deep. It creates the harmony of music and the whirl of factory wheels. It draws man up toward the angels and brings heaven down to earth." By it all human relationship is conditioned. We must have faith in institutions and ideals, faith in friendship, family and fireside, faith in self, faith in man, and faith in God.

Freemasonry is the oldest, the largest, and the most widely distributed fraternal Order on the face of the earth to-day by reason of its faith in God. At one end of the Second Section of the Fellowcraft Degree are the Two Brazen Pillars - a symbol of that faith; at its other end is the Letter "G," a living sign of the same belief.

But there is another interpretation of the symbolism. The Entered Apprentice in process of being passed to the degree of Fellowcraft passes between the pillars. No hint is given that he should pass nearer to one than to the other; no suggestion is made that either may work a greater influence than the other. He merely passes between.

A deep significance is in this very omission. Masons refer to the promise of God unto David; the interested may read Chapter vii of II Samuel for themselves, and gather that the establishment promised by the Lord was that of a house, a family, a descent of blood from David unto his children and his children's children.

The pillars were named by Hiram Abif; those names have many translations. Strength and establishment are but two; power, and wisdom or control, fit the meaning of the words as well.

Used to blast stumps from fields dynamite is an aid to the farmer. Used in war it kills and maims. Fire cooks our food and makes steam for our engines; fire also burns up our houses and destroys our forests. But it is not the power but the use of power which is good or bad. The truth applies to any power; spiritual, legal, monarchical, political, personal. Power is without either virtue or vice; the user may use it well or ill, as he pleases.

Freemasonry passes the Brother in process of becoming a Fellowcraft between the pillar

of strength - power; and the pillar of establishment - choice or control. He is a man now and no minor or infant. He has grown up Masonically. Before him are spread the two great essentials to all success, all greatness, all happiness.

Like any other power - temporal or physical, religious or spiritual - Freemasonry can be used well or ill. Here is the lesson set before the Fellowcraft; if he like David would have his kingdom of Masonic manhood established in strength he must pass between the pillars with understanding that power without control is useless, and control without power, futile. Each is a complement of the other; in the passage between the pillars the Fellowcraft not only has his feet set upon the Winding Stairs but is given - so he has eyes to see and ears to hear - secret instructions as to how he shall climb those stairs that he may, indeed, reach the Middle Chamber. He shall climb by strength, but directed by wisdom; he shall progress by power, but guided by control; he shall rise by the might that is in him, but arrive by the wisdom of his heart.

So seen the pillars become symbols of high value; the initiate of old saw in the obelisk the very spirit of the God he worshipped. The modern Masonic initiate may see in them both the faith and the means by which he may travel a little further, a little higher toward the secret Middle Chamber of life in which dwells the Unseen Presence.

THE GLOBES

The “world celestial and the world terrestrial” on the brazen pillars were added by comparatively modern ritual makers. Solomon knew them not, although contemporaries of Solomon believed the earth stood still while a hollow sphere with its inner surface dotted with stars revolved about the earth. The slowly turning celestial sphere is as old as mankind's observations of the starry decked heavens.

It is to be noted that both terrestrial and celestial spheres are used as emblems of universality. This is not mere duplication for emphasis; each teaches an individual part of universality. What is called universal on the earth - as for instance the necessity of mankind to breathe, drink water and eat in order to live - is not necessarily universal in all the universe. We have no knowledge that any other planet in our solar system is inhabited - what evidence there is rather to the contrary. We are ignorant of any other sun which has any inhabited planets in its system. If life does exist in some world to us unknown, it may be entirely different from life on this planet. A symbol of universality which applied only to the earth would be a self-contradiction.

Real universality means what it says. It appertains to the whole universe. A Mason's charity of relief to the poor and distressed must obviously be confined to this particular planet, but his charity of thought may, so we are taught, extend “through the boundless realms of eternity.”

The world terrestrial and the world celestial on our representations of the pillars, in denoting universality, mean that the principles of our Order are not founded upon mere earthly conditions and transient truths, but rest upon divine and limitless foundations, coexistent with the cosmos and its Creator.

THE WINDING STAIRS

Like so much else in Freemasonry the Middle Chamber is wholly symbolic. It seems

obvious that Solomon the Wise would not have permitted any practice so time wasting and uneconomic as sending many thousand workmen up a flight of stairs to a small Middle Chamber to receive corn, wine, and oil which had to be brought up in advance, only to be carried down in small lots by each workman as he received his wages.

If we are to accept the Scriptural account of the Temple as accurate, there actually were winding stairs. "And they went up with winding stairs into the middle chamber" is stated in I Kings. That the stairs had the three, five, and seven steps by which we rise is not stated in the Scriptures. Only in this country have the Winding Stairs fifteen steps. In older days the stairs had but five, sometimes seven steps. Preston had thirty-six steps in his Winding Stairs in a series of one, three, five, seven, nine, and eleven. But this violated a Pythagorean principle - and Freemasonry has adopted much in its system from the science of numbers as exemplified by Pythagoras as the Fellowcraft will discover when - if - he receives the Sublime Degree.

The great philosopher Pythagoras taught that odd numbers were more perfect than even; indeed, the temple builders who wrought long before Pythagoras always built their stairs with an odd number of steps, so that, starting with the right foot at the bottom the climber might enter the sacred place at the top with the same foot in advance. Freemasonry uses only odd numbers, with particular reliance on three: three degrees, three principal officers, three steps, three Lesser Lights, and so on.

Hence the English system later eliminated the number eleven from Preston's thirty-six, making twenty-five steps in all.

The stairs as a whole are a representation of life; not the physical life of eating, drinking, sleeping and working, but the mental and spiritual life, of both the Lodge and the world without; of learning, studying, enlarging mental horizons, increasing the spiritual outlook. Freemasons divide the fifteen steps into three, referring to the officers of a Lodge; five, concerned with the orders of architecture and the human senses; and seven, the Liberal Arts and Sciences.

THE NUMBER THREE

The first three steps represent the three principal officers of a Lodge, and - though not stated in the ritual - must always refer to Deity, of which three, the triangle, is the most ancient symbol.

Their principal implication here is to assure the Fellowcraft just starting his ascent that he does not climb alone. The Worshipful Master, Senior, and Junior Wardens are themselves symbolic of the Lodge as a whole, and thus (as a Lodge is a symbol of the world) of the Masonic world - the Fraternity. The Fellowcraft is surrounded by the Craft. The Brethren are present to help him climb. In his search for truth, in his quest of his wages in the Middle Chamber, the Fellowcraft is to receive the support and assistance of all in the Mystic Circle; surely an impressive symbol.

If we examine a little into the powers and duties of the Worshipful Master and his Wardens, we may see how they rule and govern the Lodge and so by what means they may aid the Fellowcraft in his ascent.

WORSHIPFUL (7) MASTER

The incumbent of the Oriental Chair has powers peculiar to his station which are far greater than those of the president of a society or the chairman of a meeting of any kind. President and chairman are elected by the body over which they preside and may be removed by that body. A Master is elected by his Lodge but can be removed only by the Grand Master (or his Deputy acting for him) or Grand Lodge. The presiding officer is bound by the rules of order adopted by the body and by its by-laws. A Lodge cannot pass by-laws to alter, amend, or curtail the inherent powers of a Master.

Grand Lodges so differ in their interpretation of some of the “ancient usages and customs” of the Fraternity that what applies in one jurisdiction does not necessarily apply in another. But certain powers of a Master are so well recognized that they may be considered universal.

The Master may congregate his Lodge when he pleases and for what purpose he wishes, provided it does not interfere with the laws of the Grand Lodge. For instance, he may assemble his Lodge at a special communication to confer degrees, at his pleasure; but he must not disobey that requirement of the Grand Lodge which calls for proper notice to the Brethren, nor may a Master confer a degree in less than the statutory time following a preceding degree without a dispensation from the Grand Master.

The Master has the right of presiding over and governing his Lodge, and only the Grand Master or his Deputy may suspend him. He may put any Brother in the East to preside or to confer a degree; he may then resume the gavel at his pleasure - even in the middle of a sentence! But when he has delegated authority temporarily the Master is not relieved from responsibility for what occurs in his Lodge.

It is the Master's right to control Lodge business and work. It is in a very real sense his Lodge. He decides all points of order and no appeal from his decision may be taken to the Lodge. He can initiate and terminate debate at his pleasure and can propose or second any motion. He may open and close the Lodge at his pleasure, except that he may not open a stated communication earlier than the hour stated in the by-laws. He is responsible only to the Grand Master and the Grand Lodge, the obligations he assumed when he was installed, (8) his conscience, and his God.

The Master has the right to say who may enter and who may leave the Lodge room. He may deny a visitor entrance; but he must have a good and sufficient reason, otherwise his Grand Lodge will unquestionably rule such a drastic step arbitrary and punish accordingly. Per contra, if he permits the entry of a visitor to whom some member has objected, he may also subject himself to Grand Lodge discipline. In other words his power to admit or exclude a visitor is absolute; his right to admit or exclude a visitor is hedged about by the pledges he takes at his installation and the rules of his Grand Lodge.

A very important power of a Master is that of appointing committees. No Lodge may appoint a committee. The Lodge may pass a resolution that a committee be appointed, but the selection of that committee is an inherent right of the Master. He is ex officio a member of all committees he appoints. The reason is obvious; he is responsible to the Grand Master and the Grand Lodge for the conduct of his Lodge. If the Lodge could appoint committees and act upon their recommendations, the Master would be in the anomalous position of having great responsibilities, but no power to carry out their performance.

Only the Master may order a committee to examine a visiting Brother. It is his responsibility to see that no cowan or eavesdropper comes within the tiled door. Therefore it is for him to pick a committee in which he has confidence. So, also, with the committees which report upon petitioners. He is responsible for the accuracy, the fair-mindedness, the speed and the intelligence of such investigations. It is, therefore, for him to say to whom shall be delegated this necessary and important work.

It is generally, not exclusively, held that only a Master can issue a summons. In a few jurisdictions the Lodge members present at a stated communication may summons the whole membership.

If he keeps within the laws, resolutions, and edicts of his Grand Lodge on the one hand, and the Landmarks, Old Charges, Constitutions and ancient usages and customs on the other, the power of the Worshipful Master is that of an absolute monarch. His responsibilities and his duties are those of an apostle of Light!

THE WARDENS

Wardens are found in all bodies of Masonry, in all rites, in all countries.

Its derivation gives the meaning of the word. It comes from the Saxon weardian, to guard, to watch. In France the second and third officers are premier and second Surveillant; in Germany erste and zwite Aufseher; in Spain primer and segundo Vigilante; in Italy primo and secondo Sorvegliante, all the words meaning one who overlooks, watches, keeps ward, observes.

Whether the title came from the provision of the old rituals that the Wardens sit beside the two pillars in the porch of the temple to oversee or watch, the Senior Warden the Fellowcrafts and the Junior Warden the Apprentices, or whether the old rituals were developed from the custom of the Middle Ages Guilds having Wardens (watchers) is a moot question.

In the French Rite and the Scottish Rite both Wardens sit in the West near the columns. In the Blue Lodge the symbolism is somewhat impaired by the Junior Warden sitting in the South, but is strengthened by giving each Warden, as an emblem of authority, a replica of the column beneath the shade of which he once sat. The column of the Senior Warden is erect, that of the Junior Warden on its side, while the Lodge is at labor. During refreshment the Senior Warden's column is laid prostrate while that of the Junior Warden is erected, so that by a glance at either South or West the Craft may know at all times whether the Lodge is at labor or refreshment.

The government of the Craft by a Master and two Wardens cannot be too strongly emphasized. It is not only the right but the duty of the Senior Warden to assist the Worshipful Master in opening and governing his Lodge. When he uses it to enforce orders, his setting maul or gavel is to be respected; he has a proper officer to carry his messages to the Junior Warden or elsewhere; under the Master he is responsible for the conduct of the Lodge while at labor.

The Junior Warden's duties are less important; he observes the time and calls the Lodge from labor to refreshment and refreshment to labor in due season at the orders of the Master. It is his duty to see that "none of the Craft convert the purposes of refreshment

into intemperance and excess” which doubtless has a bibulous derivation, coming from days when refreshment meant wine. If we no longer drink wine at Lodge, we still have reason for this charge upon the Junior Warden, since it is his unpleasant duty, when ordered by the Master or Grand Master, because he supervises the conduct of the Craft at refreshment, to prefer charges against those suspected of Masonic misconduct.

Only Wardens (or Past Masters) may be elected Master. This requirement (which has certain exceptions, as in the formation of a new Lodge) is very old. The fourth of the Old Charges reads:

No Brother can be a Warden until he has passed the part of a Fellowcraft; (9) nor a Master, until he has acted as Warden; nor Grand Warden, until he has been Master of a Lodge; nor Grand Master, unless he has been a Fellowcraft before his election.

The Warden's is a high and exalted office; his duties are many, his responsibilities great; his powers only exceeded by those of the Master.

THE NUMBER FIVE

Five has always been a sacred and mystical number; Pythagoras made of it a symbol of life, since it rejected unity by the addition of the first even and the first odd number. It was therefore symbolic of happiness and misery, birth and death, order and disorder - in other words, life as it was lived. Egypt knew five minor planets, five elements, five elementary powers. The Greeks had four elements and added ether, the unknown, making a cosmos of five.

Five is peculiarly the number of the Fellowcraft's Degree; it represents the central group of the three which form the stairs; it refers to the five orders of architecture; five are required to hold a Fellowcraft's Lodge; there are five human senses; geometry is the fifth science, and so on.

In the Winding Stairs the number five represents first the five orders of architecture.

ARCHITECTURE

Here for the first time the initiate is introduced to the science of building as a whole. He has been presented with working tools; he has had explained the rough and perfect ashlar, he has heard of the house not made with hands; he knows something of the building of the Temple. Now he is taught of architecture as a science; its beginnings are laid before him; he is shown how the Greeks commenced and the Romans added to the kinds of architecture; he learns of the beautiful, perfect and complete whole which is a well-designed, well-constructed building.

Here is symbolism in quantity! And here indeed the Fellowcraft gets a glimpse of all that Freemasonry may mean to a man, for just as the Freemasons of old were the builders of the cathedrals and the temples for the worship of the Most High, so is the Speculative Freemason pledged to the building of his spiritual temple.

Temples are built stone by stone, a little at a time. Each stone must be hewn from the solid rock of the quarry. Then it must be laid out and chipped with the gavel until it is a perfect ashlar. Finally it must be set in place with the tempered mortar which will bind. But before any stone may be placed, a plan must come into existence; the architect must plan

his part. As the Fellowcraft hears in the degree:

A survey of nature, and the observation of her beautiful proportions, first induced man to imitate the divine plan, and to study symmetry and order. This gave rise to society, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by time and experience, have led to the production of works which are the admiration of every age.

So must the Fellowcraft, studying the orders of architecture by which he will erect his spiritual temple, design the structure before he commences to build.

There are five orders of architecture, not one. There are many plans on which a man may build a life, not one only. Freemasonry does not attempt to distinguish as between the Doric, Ionic, and Corinthian as to beauty or desirability. She does suggest that the Tuscan, plainer than the Doric, and the Composite, more ornamental though not more beautiful than the Corinthian, are less revered than the ancient and original orders. Freemasonry makes no attempt to influence the Fellowcraft as to which order of life building he shall choose. He may elect the physical, the mental, the spiritual. Or he may choose the sacrificial - "plainer than the Doric" or the ornamental, which is "not more beautiful than the Corinthian." Freemasonry is concerned less with what order of spiritual architecture a Fellowcraft chooses by which to build than that he does choose one; that he build not aimlessly. He is bidden to study symmetry and order.

Architecture is perhaps the most beautiful and expressive of all the arts. Painting and sculpture, noble though they are, lack the utility of architecture and strive to interpret nature rather than to originate. Architecture is not hampered by the necessity of reproducing something already in existence. It may raise its spires untrammelled by any nature model; it may fling its arches gloriously across a nave and transept with no similitude in nature to hamper by suggestion. If his genius be great enough, the architect may tell in his structure truths which may not be put in words, inspire by glories not sung in the divinest harmonies.

So may the builder of his own house not made with hands, if he choose aright his plan of life and hew to the line of his plan. So, indeed, have done all those great men who have led the world; the prophets of old, Pythagoras, Confucius, Buddha, Shakespeare, Milton, Goethe, Washington, Lincoln Ö

THE FIVE SENSES

If the Fellowcraft, climbing his three, five, and seven steps to a Middle Chamber of unknown proportions, containing an unknown wage, is overweighted with the emphasis put upon the spiritual side of life, he may here be comforted.

Freemasonry is not an ascetic organization. It recognizes that the physical is as much a part of normal life as the mental and spiritual upon which so much emphasis is put.

The Fellowcraft Degree is a glorification of education, the gaining of knowledge, the study of the Seven Liberal Arts and Sciences and all that they connote. Therefore it is wholly logical that the degree should make special reference to the five means by which man has acquired all his knowledge; aye, by which he will ever acquire any knowledge.

All learning is sense-bound. Inspiring examples have been given the world by unfortunates deprived of one or more senses. Blind men often make as great a success as those who see; deaf men often overcome the handicap until it appears nonexistent. Helen Keller is blind, deaf, and was dumb as well; all that she has accomplished - and it would be a great accomplishment with all five senses - has been done through feeling and tasting and smelling.

But take away all five senses and a man is no more a man; perhaps his mind is no more a mind. With no contact whatever with the material world he can learn nothing of it. As man reaches up through the material to the spiritual, he could learn nothing of ethics without contact with the physical.

If there are limits beyond which human investigations and explorations into the unknown may not go, it is because of the limitations of the five senses. Not even the extension of those senses by the marvelously sensitive instruments of science may overcome, in the last analysis, their limits.

Some objects are smaller than any rays we know except X-rays. If it were possible to construct a microscope powerful enough to see an atom, the only light by which it could be seen would be X-rays. But the very X-rays which would be necessary to see it would destroy the atom as soon as they struck it. In our present knowledge, then, to see the atom is beyond the power of human senses. If anything is beyond the power of eyes, even if aided by the greatest magnification, then there must be truths beyond the power of touch and taste and smell and hearing, regardless of the magnification science may provide.

Except for one factor! Brute beasts hear, see, feel, smell, and taste, as do we. But they garner no facts of science, win no truths, formulate no laws of nature through these senses. More than the five senses are necessary to perceive the relation between thing and thing, and life and life. That factor is the perception, the mind, the soul or spirit, if you will, which differentiates man from all other living beings.

If the Fellowcraft's five steps, then, seem to glorify the five senses of human nature, it is because Freemasonry is a well-rounded scheme of life and living which recognizes the physical as well as the mental life of men and knows that only through the physical do we perceive the spiritual. It is in this sense, not as a simple lesson in physiology, that we are to receive the teachings of the five steps by which we rise above the ground floor of the Temple to that last flight of seven steps which are typical of knowledge.

THE NUMBER SEVEN

Most potent of numbers in the ancient religions, the number seven has deep significance. The Pythagoreans called it the perfect number, as made up of three and four, the two perfect figures, triangle and square. It was the virgin number because it cannot be multiplied to produce any number within ten, as can two and two, two and three, and two and four, three and three. Nor can it be produced by the multiplication of any whole numbers.

Our ancient ancestors knew seven planets, seven Pleiades, seven Hyades, and seven lights burned before the Altar of Mithras. The Goths had seven deities: Sun, Moon, Tuisco, Woden, Thor, Friga, and Seatur or Saturn, from which we derive the names of the seven days of our week. In the Gothic mysteries the candidate met with seven obstructions. The

ancient Jews swore by seven, because seven witnesses were used to confirm, and seven sacrifices offered to attest truth. The Sabbath is the seventh day; Noah had seven days' notice of the flood; God created the heaven and the earth in six days and rested on the seventh day; the walls of Jericho were encompassed seven times by seven priests bearing seven rams' horns; the Temple was seven years in building, and so on through a thousand references.

It is only necessary to refer to the seven necessary to open an Entered Apprentice's Lodge, the seven original officers of a Lodge (some now have nine or ten or even more) and the seven steps which complete the Winding Stairs to show that seven is an important number in the Fraternity.

THE SEVEN LIBERAL ARTS AND SCIENCES

In William Preston's day a liberal education was comprised in the study of grammar, rhetoric and logic, called the trivium, and arithmetic, geometry, music, and astronomy, called the quadrivium. Preston endeavored to compress into his Middle Chamber lecture enough of these to make at least an outline available to men who might otherwise know nothing of them.

In our day and times grammar and rhetoric are considered of importance, but in a secondary way; logic is more or less swallowed up as a study in the reasoning appropriate to any particular subject; arithmetic, of course, continues its primary importance; but from the standpoint of science, geometry and its offshoots are still the vital sciences of measurement. Music has fallen into the discard as part of a liberal education; it is now one of the arts, not the sciences, and astronomy is so interrelated with physics that it is hard to say where one leaves off and the other begins. As for electricity, chemistry, biology, civics, government, and the physical sciences, they were barely dreamed of in Preston's day.

So it is not actually but symbolically that we are to climb the seven steps. If the author may venture to quote himself: (10)

William Preston, who put so practical an interpretation upon these steps, lived in an age when these did indeed represent all knowledge. But we must not refuse to grow because the ritual has not grown with modern discovery. When we rise by Grammar and Rhetoric, we must consider that they mean not only language, but all methods of communication. The step of Logic means a knowledge not only of a method of reasoning, but of all reasoning which logicians have accomplished. When we ascend by Arithmetic and Geometry, we must visualize all science; since science is but measurement, in the true mathematical sense, it requires no great stretch of the imagination to read into these two steps all that science may teach. The step denominated Music means not only sweet and harmonious sounds, but all beauty - poetry, art, nature, loveliness of whatever kind. Not to be familiar with the beauty which nature provides is to be, by so much, less a man; to stunt, by so much, a starving soul. As for the seventh step of Astronomy, surely it means not only a study of the solar system and the stars as it did in William Preston's day, but also a study of all that is beyond the earth; of spirit and the world of spirit, of ethics, philosophy, the abstract - of Deity. Preston built better than he knew; his seven steps are both logical in arrangement and suggestive in their order. The true Fellowcraft will see in them a guide to the making of a man rich in mind and spirit, by which riches only can true

Brotherhood be practiced.

THE STAIRS WIND

Finally consider the implications of the winding stairs, as opposed to those which are straight.

The one virtue which most distinguishes man is courage. It requires more courage to face the unknown than the known. A straight stair, a ladder, hides neither secret nor mystery at its top. But the stairs which wind hide each step from the climber; what is just around the corner is unknown. The winding stairs of life lead us to we know not what; for some of us a Middle Chamber of fame and fortune; for others, one of pain and frustration. The Angel of Death may stand with drawn sword on the very next step for any of us.

Yet man climbs.

Man has always climbed; he climbed from a cave man savagery to the dawn of civilization; Lowell's

Öbrute despair of trampled centuries, Leapt up with one hoarse yell and snapped its bands; Groped for its right with horny, callous hands And stared around for God with bloodshot eyes,

was a climbing from slavery to independence, from the brutish to the spiritual. Through ignorance, darkness, misery, cruelty, wrong, oppression, danger, and despair, man has climbed to enlightenment. Each individual man must climb his little winding stairs through much the same experience as that of the race.

Aye, man climbs because he has courage; because he has faith; because he is a man. So must the Freemason climb. The winding stairs do lead somewhere. There is a Middle Chamber. There are wages of the Fellowcraft to be earned.

So believing, so, unafraid, climbing, the Fellowcraft may hope at the top of his winding stairs to reach a Middle Chamber, and see a new sign in the East Ö

LETTER "G"

Its first reference is to the first and noblest of the sciences, geometry. Geometry, the fifth of the Seven Liberal Arts and Sciences, and astronomy, the seventh science, are so much a part of each other that it is difficult to consider them separately; indeed, the ritual of the letter "G" is as much concerned with the study of the heavens as of the science of measurement alone. We hear:

By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe and view with delight the wonderful proportions of this vast machine. By it we discover how the planets move in their respective orbits and demonstrate their various revolutionsÖ Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, controlled by the same unerring law.

It is difficult to visualize the vital importance of the heavens to early men. We can hardly conceive of their terror of the eclipse and the comet or sense their veneration for the Sun and his bride, the Moon. We are too well educated. We know too much about "the proportions which connect this vast machine." The astronomer has pushed back the

frontiers of his science beyond the comprehension of most of us; the questions which occur as a result of unaided visual observations have all been answered. We have substituted facts for fancies regarding the sun, the moon, the solar system, the comet, and the eclipse.

Pike (11) says:

We cannot, even in the remotest degree, feel, though we may partially and imperfectly imagine, how those great, primitive, simple-hearted children of Nature felt in regard to the Starry Hosts, there upon the slopes of the Himalayas, on the Chaldean plains, in the Persian and Median deserts, and upon the banks of the great, strange river, the Nile. To them the Universe was alive - instinct with forces and powers, mysterious and beyond their comprehension. To them it was no machine, no great system of clockwork; but a great live creature, in sympathy with or inimical to man. To them, all was mystery and a miracle, and the stars flashing overhead spoke to their hearts almost in an audible language. Jupiter, with its kingly splendors, was the emperor of the starry legions. Venus looked lovingly on the earth and blessed it; Mars with his crimson fires threatened war and misfortune; and Saturn, cold and grave, chilled and repelled them. The ever-changing Moon, faithful companion of the Sun, was a constant miracle and wonder; the Sun himself the visible emblem of the creative and generative power. To them the earth was a great plain, over which the sun, the moon and the planets revolved, its servants, framed to give it light. Of the stars, some were beneficent existences that brought with them springtime and fruits and flowers - some, faithful sentinels, advising them of coming inundation, of the season of storm and of deadly winds; some heralds of evil, which, steadily foretelling, they seemed to cause. To them the eclipses were portents of evil, and their causes hidden in mystery, and supernatural. The regular returns of the stars, the comings of Arcturus, Orion, Sirius, the Pleiades, and Aldebaran, and the journeyings of the Sun, were voluntary and not mechanical to them. What wonder that astronomy became to them the most important of sciences; that those who learned it became rulers; and that vast edifices, the Pyramids, the tower or temple of Bel, and other like erections elsewhere in the East, were built for astronomical purposes? - and what wonder that, in their great childlike simplicity, they worshipped Light, the Sun, the Planets, and the Stars, and personified them, and eagerly believed in the histories invented for them; in that age when the capacity for belief was infinite; as indeed, if we but reflect, it still is and ever will be?

Anglo-Saxons usually consider history as their history; science as their science; religion as their religion. This somewhat naive viewpoint is hardly substantiated by a less egoistic survey of knowledge. Columbus' sailors believed they would fall off the edge of a flat world, yet Pythagoras knew the earth to be a ball. The ecliptic was known before Solomon's Temple was built; the Chinese predicted eclipses long, long before the Europeans of the Middle Ages regarded them as portents of doom! Astronomical lore in Freemasonry is very old. The foundations of our degrees are far more ancient than we can prove by documentary evidence. It is surely not stretching credulity to believe that the study which antedates geometry must have been impressed on our Order, its ceremonies and its symbols, long before Preston and Webb worked their ingenious revolutions in our rituals and gave us the system of degrees we use to-day in one form or another.

The astronomical references in our degrees begin with the points of the compass; East,

West, and South, and the place of darkness, the North. We are taught why the North is a place of darkness by the position of Solomon's Temple with reference to the ecliptic, a most important astronomical conception. The sun is the Past Master's own symbol; our Masters rule their Lodges - or are supposed to! - with the same regularity with which the sun rules the day and the moon governs the night. Our explanation of our Lesser Lights is obviously an adaptation of a concept which dates back to the earliest of religions; specifically to the Egyptian Isis, Osiris, and Horus, represented by the sun, moon, and Mercury.

In circumambulation about the Altar we traverse our Lodges from East to West by way of the South as did the sun worshipers who thus imitated the daily passage of their deity through the heavens.

Measures of time are astronomical. Days and nights were before man and consequently before astronomy but hours and minutes are inventions of the mind, depending upon the astronomical observation of the sun at meridian to determine noon and consequently all other periods of time. The Middle Chamber work gives to geometry the premier place as a means by which the astronomer may fix the duration of time and seasons, years and cycles.

Observing that the sun rose and set our ancient brethren easily determined East and West, although as the sun rises and sets through a variation of 47 degrees north and south during a six months' period the determination was not exact.

The earliest Chaldean star gazers, progenitors of the astronomers of later ages, saw that the apparently revolving heavens pivoted on a point nearly coincident with a certain star. We know that the true north diverges from the North Star one and a half degrees, but their observations were sufficiently accurate to determine a North - and consequently East, West, and South.

A curious derivation of a Masonic symbol from the heavens is that universally associated with the Stewards, the cornucopia.

According to the mythology of the Greeks which goes back to the very dawn of civilization, the god Zeus was nourished in infancy from the milk of the goat, Amalthea. In gratitude the god placed Amalthea forever in the heavens as a constellation, but first he gave one of Amalthea's horns to his nurses with the assurance that it would forever pour for them whatever they desired,

The horn of plenty, or the cornucopia, is thus a symbol of abundance. The goat from which it came may be found by the curious among the constellations under the name of Capricorn. The Tropic of Capricorn of our school days is the southern limit of the swing of the sun on the path which marks the ecliptic, on which the earth dips first its north, then its south pole toward our luminary. Hence there is a connection, not the less direct for being tenuous, between our Stewards, their symbol, the lights in the Lodge, the place of darkness, and Solomon's Temple.

Of such curious links and interesting by-paths is the connection of astronomy with geometry and the letter "G," the more beautiful when we see eye to eye with the Psalmist: "The heavens declare the glory of God and the firmament sheweth his handiwork."

“GOD IS ALWAYS GEOMETRIZING”

So said Plato twenty-three centuries ago. It is merely an accident of the English language that geometry and God begin with the same letter; no matter what the language or the ritual, the initial of the Ineffable Name and that of the first and noblest of sciences are Masonically the same.

“But that is secret!” cries some newly-initiated Brother who has examined his printed monitor and finds that the ritual concerning the further significance of the letter “G” is represented only by stars. Aye, the ritual is secret, but the fact is the most gloriously public that Freemasonry may herald to the world. One can no more keep secret the idea that God is the very warp and woof of Freemasonry than that He is the essence of all life. Take God out of Freemasonry and there is, literally, nothing left; it is a pricked balloon, an empty vessel, a bubble which has burst.

The petitioner knows it before he signs his application. He must answer “Do you believe in God?” before his petition can be accepted. He must declare his faith in a Supreme Being before he may be initiated. But note that he is not required to say, then or ever, what God. He may name Him as he will, think of Him as he pleases; make Him impersonal law or personal and anthropomorphic; Freemasonry cares not.

Freemasonry's own especial name for Deity is Great Architect of the Universe. She speaks of God rarely as if she felt the sacredness of the simple Jewish symbol - the Yod - which stood for JHVH, that unpronounceable name we think may have been Jehovah. But God, Great Architect of the Universe, Grand Artificer, Grand Master of the Grand Lodge Above, Jehovah, Allah, Buddha, Brahma, Vishnu, Shiva, or Great Geometer, a symbol of the conception shines in the East of every American Masonic Lodge, as in the center of the canopy of every English Lodge.

Secret? Aye, secret as those matters of the heart which may not be told are secret. Let him who loves his wife or his child more than he loves aught else upon the earth try to explain in words just how he loves, and he will understand just what sort of a secret this is. All the world may know that he loves; how he loves, how much he loves, there are no words to tell.

All the world may know that the symbol of Deity shines in the East of a Masonic Lodge; only the true Freemason, who is actually a Mason in his heart, as well as in his mind, may know just how and in what way the Great Architect is the very essence and substance of the Ancient Craft.

The symbol of Deity has always been a part of all houses of initiation. In the Egyptian mysteries it was the Sun God's symbol, Ra. The Greeks considered the number five to be the symbol of man's dependence upon the Unseen; from five also came the Pentalfa or five-pointed star. The imaginative will easily see here a connection with the Fellowcraft's Degree in which five is especially the symbolic number. Plutarch tells us that in the Greek mysteries the symbol of God was made of wood in the first, of bronze in the second, and of gold in the third degree, or step, to symbolize the refinement of man's conception of Deity as he progressed from the darkness of ignorance to the light of faith in some one of many forms of belief in God.

Freemasonry uses a much more tender and beautiful symbolism. In modern and costly

temples the letter “G” may be of crystal, lighted behind with electric light. In some country Lodge it may be cut from cardboard and painted blue, illuminated if at all with a tallow dip. A Western Lodge meets yearly on the top of a hill in a forest, and nails to a tree cut branches in the form of a rough letter “G.” Freemasonry's symbolism is not of the material substance of the letter, but its connection with geometry, the science by which the universe exists and moves and by which the proportions which connect this vast machine are measured.

Aye, God is always geometrizing. Geometry is particularly His science. Freemasonry makes it especially the science of the Fellowcraft's Degree and couples it with the symbol of the Great Architect of the Universe. No teaching of Freemasonry is greater; none is simpler than this. The Fellowcraft who sees it as the very crux and climax of the degree, the reality behind the form, has learned as no words may teach him for what he climbed the Winding Stairs, and the true wages of a Fellowcraft which he found within the Middle Chamber.

FOOTNOTES

1. William Preston, born 1742, died 1818. A most eminent Freemason of England who lived and labored during the formative Grand Lodge period. He was initiated in 1762. Later he became the Master of several Lodges and was so interested in Freemasonry that he studied it deeply and wrote *Illustrations of Masonry*, a book to which historians and Masonic antiquarians are deeply indebted. After careful investigation he wrote the lectures of the several degrees, encouraged by the Grand Lodge, and later became its Deputy Grand Secretary. The Prestonian work used in the United States was modified and changed by Thomas Smith Webb, born 1771, died 1819. He was elected Grand Master in Rhode Island in 1813, but is best known for his *Freemasons Monitor, or Illustrations of Masonry*. Much of the printed ritual in United States jurisdictions is the same, or but little changed, from that first printed by Webb in 1797.
2. Hele: Masonically, rhymes with “fail.” Often confused with “hail,” a greeting or recognition. Hele (pronounced “hail”) is to cover, to conceal. Is cognate with “cell,” “hull,” “hollow,” “hell” (the covered place). In old provincial English, a “heler” was one who covered roofs with tiles or slates. Compare “tiler.”
3. Clandestine: other than recognized, not legitimate. A few clandestine Grand Lodges and subordinate bodies still exist in this country, organizations calling themselves Masonic but without descent from regular Lodges or Grand Lodges, and without recognition by the Masonic world.
4. When and if a forty-ninth State is admitted to the Union, doubtless it will have its own Grand Lodge.
5. Pronounced Naf'tal-i.
6. A cubit is approximately 18 inches.
7. Worshipful: greatly respected. The Wycliffe Bible (Matthew xix, 19) reads: “Worschip thi fadir and thi modir.” The Authorized Version translates “worschip” to “honor” - “honor thy father and thy mother.” In parts of England to-day one hears the Mayor spoken of as Worshipful, the word used in its ancient sense, meaning one worthy, honorable, to be respected. “Worshipful” as applied to the Master of a Lodge does not mean that we should bow down to him in adoration as

when used in its ecclesiastical sense. We “worship” God, but not men. Our Masters in being called “Worshipful” are but paid a tribute of respect in the language of two or more centuries ago.

8. Officers are seated in their chairs and assume the powers of their offices by a ceremony of installation, following election or appointment.
9. At the time of the formation of the Mother Grand Lodge in London (1717) the Fellowcrafts formed the body of Masonry, as Master Masons do to-day.
10. “Foreign Countries,” 1925.
11. Albert Pike: born 1809, died 1891. One of the greatest geniuses Freemasonry has ever known. It is said of him that “he found Scottish Rite Masonry in a hovel and left it in a palace.” He was a mystic, a symbolist, a teacher of the hidden truths of Freemasonry. To him the world of Freemasonry owes a debt of incalculable size. Poet, Freemason, philosopher, his genius had a profound effect upon the Craft in general, and the Ancient Accepted Scottish Rite of Freemasonry in particular.

IN THE INTERESTS OF THE BRETHREN

by Rudyard Kipling

The Builder - March 1922

I was buying a canary in a bird shop when he first spoke to me and suggested that I should take a less highly colored bird. “Color’s all in the feeding,” said he. “Unless you know how to feed 'em, it goes. You'll excuse me, but canaries are one of my hobbies.”

He passed out before I could thank him. He was a middle-aged man with gray hair and a short dark beard, rather like a Sealyham terrier in silver spectacles. For some reason his face and his voice stayed in my mind so distinctly that, months later, when I jostled against him on a platform crowded with an Angling Club going to the Thames, I recognized, turned and nodded.

“I took your advice about the canary,” I said.

“Did you? Good!” he replied heartily over the rod-case on his shoulder, and was parted from me by the crowd.

A YEAR ago I turned into a tobacconist's to have a badly stopped pipe cleaned out.

“Well! Well! And how did the canary do?” said the man behind the counter. We shook hands, and “What's your name?” we both asked together.

His name was Lewis Holroyd Burges, of “Burges and Son,” as I might have seen above the door - but Son had been killed in Egypt. His beard was blacker and his hair whiter than it had been, and the eyes were sunk a little.

“Well! Well! To think,” said he, “of one man in all these millions turning up in this curious way, when there's so many who don't turn up at all-eh?” (It was then he told me of Son Lewis's death and why the boy had been christened Lewis.) “There's not much left for middle-aged people just at present. Even one's hobbies-” he broke off for a breath. “We used to fish together. And the same with canaries! We used to breed 'em for color-deep orange was our specialty. That's why I spoke to you, if you remember, but I've sold all my birds. Well! Well! And now we must locate your trouble.”

He bent over my erring pipe and dealt with it skillfully as a surgeon. A soldier came in, said something in an undertone, received a reply, and went out.

“Many of my clients are soldiers nowadays, and a number of 'em belong to the Craft,” said Mr. Burges. “It breaks my heart to give them the tobaccos they ask for. On the other hand, not one man in five thousand has a tobacco palate. Preference, yes. Palate, no. Here's your pipe. It deserves better treatment than it's had. There's a procedure, a ritual, in all things. Any time you're passing by again, I assure you, you will be most welcome. I've one or two odds and ends that may interest you.”

I left the shop with me rarest of all feelings on me - that sensation which is only youth's right - that I had made a friend. A little distance from the door I was accosted by a wounded man who asked for “Burgess.” The place seemed to be known in the neighborhood.

I found my way to it again, and often after that, but it was not till my third visit that I discovered Mr. Burges held a half interest in Ackman and Permit's, the great cigar importers, which had come to him through an uncle whose children now lived almost in the Cromwell Road, and said that uncle had been on the Stock Exchange.

“I'm a shopkeeper by instinct,” said Mr. Burges. “I like the ritual of handling things. The shop has always done us well. I like to do well by the shop.”

It had been established by his grandfather in 1827, but the fittings and appointments were at least half a century older. The brown and red tobacco and snuff jars, with Crowns, Garters, and names of forgotten mixtures in gold leaf, the polished “Oronoque” tobacco barrels on which favored customers sat, the cherry-black mahogany counter, the delicately molded shelves, the reeded cigar-cabinets, the German-silver mounted scales, and the Dutch brass roll and cake-cutter were things to covet.

“They aren't so bad,” he admitted. “That large Bristol jar hasn't any duplicate to my knowledge. Those eight snuff-jars on the third shelf - they're Dollin's ware; he used to work for Wimble in Seventeen-Forty - they're absolutely unique. Is there any one in the trade now could tell you what Romano's Hollande' was? Or 'Scholten's,' or 'John's Lane'? Here's a snuff-mull of George the First's time; and here's a Louis Quinze - what am I talking of? Treize, Treize, of course - grater for making bran-snuff. They were regular tools of the shop in my grandfather's day. And who on earth to leave 'em to outside the British Museum now, I can't think!”

His pipes - I wish this were a tale for virtuosi - his amazing pipes were kept in the parlor, and this gave me the privilege of making his wife's acquaintance. One morning, as I was looking covetously at a jaracanda-wood “cigarro” - not cigar - cabinet with silver lock-plates and drawer-knobs of Spanish work, a wounded Canadian came into the shop and disturbed our happy little committee.

“Say,” he began loudly, “are you the right place?”

“Who sent you?” Mr. Burges demanded.

“A man from Messines. But that ain't the point! I've got no certificates, nor papers-nothin', you understand. I left Lodge owin' 'em seventeen dollars back dues. But this man at Messities told me it wouldn't make any odds here.”

“It doesn't,” said Mr. Burges. “We meet tonight at 7 p.m.”

The man's face fell a yard. "Hell!" said he. "But I'm in hospital - I can't get leave."

"And Tuesdays and Fridays at 3 p.m.," Mr. Burges added promptly. "You'll have to be proved, of course."

"Guess I can get by that, all right," was the cheery reply. "Toosday, then."

He limped off, beaming.

"Who might that be?" I asked.

"I don't know any more than you do - except he must be a Brother. London's full of Masons now. Well! Well! We must all do what we can these days. If you come to tea this evening, I'll take you on to Lodge afterward. It's a Lodge of Instruction."

"Delighted. Which is your Lodge?" I said, for up till then he had not given me its name.

"'Faith and Works 5837' - the third Saturday of every month. Our Lodge of Instruction meets nominally every Thursday, but we sit oftener than that now because there are so many Visiting Brethren in town." Here another customer entered, and I went away much interested in the range of Brother Burgess hobbies.

At tea-time he was dressed as for Church, and with gold pince-nez in lieu of the silver spectacles. I blessed my stars that I had thought to change into decent clothes.

"Yes, we owe that much to the Craft," he assented. "All Ritual is fortifying. Ritual's a natural necessity for mankind. The more things are upset, the more they fly to it. I abhor slovenly Ritual anywhere. By the way, would you mind assisting at the examinations, if there are many Visiting Brothers tonight? You'll find some of 'em very rusty but - it's the Spirit, not the Letter, that giveth life. The question of Visiting Brethren is an important one. There are so many of them in London now, you see; and so few places where they can meet."

"You dear thing!" said Mrs. Burges, and handed him his locket and initialed apron-case.

"Our Lodge is only just round the corner," he went on. "You mustn't be too critical of our appurtenances. The place was a garage once."

As far as I could make out in the humiliating darkness, we wandered up a mews and into a courtyard. Mr. Burges piloted me, murmuring apologies for everything in advance.

"You mustn't expect-" he was still saying when we stumbled up a porch and entered a carefully decorated anteroom hung round with Masonic prints. I noticed Peter Gilkes and Barton Wilson, fathers of "Emulation" working, in the place of honor; Kneller's Christopher Wren; Dunkerley, with his own Fitz-George book-plate below and the bend sinister on the Royal Arms; Hogarth's caricature of Wilkes, also his disreputable "Night," and a beautifully framed set of Grand Masters, from Anthony Sayer down.

"Are these another of your hobbies?" I asked.

"Not this time," Mr. Burges smiled. "We have to thank Brother Lemming for them." He introduced me to the senior partner of Lemming and Orton, whose dirty little shop is hard to find, but whose words and checks in the matter of prints are widely circulated.

"The frames are the best part of said Brother Lemming after my compliments. "There are some more in the Lodge Room. Come and look. We've got the big Desaguliers there that neatly went to Iowa."

I had never seen a Lodge Room better fitted. From mosaicked floor to appropriate ceiling, from curtain to pillar, implements to seats, seats to lights, and little carved music-loft at one end, every detail was perfect in particular kind and general design. I said what I thought many times over.

“I told you I was a Ritualist,” said Mr. Burges. “Look at those carved corn-sheaves and grapes on the back of these Warden's chairs. That's the old tradition-before Masonic furnishers spoiled it. I picked up that pair in Stepney ten years ago-the same time I got the gavel.” It was of old, yellowed ivory, cut all in one piece out of some tremendous tusk. “That came from the Cold Coast,” he said. “It belonged to a Military Lodge there in 1794. You can see the inscription.”

“If it's a fair question-” I began, how much-”

“It stood us,” said Brother Lemming, his thumbs in his waistcoat pockets, “an appreciable sum of money when we built it in 1906, even with what Brother Anstruther-he was our contractor - cheated himself out of. By the way, that block there is pure Carrara, he tells me. I don't understand marbles myself. Since the war I expect we've put in - oh, quite another little sum. Now we'll go to the examination-room and take on the Brethren.”

He led me back, not to the anteroom, but a convenient chamber flanked with what looked like confessional-boxes (I found out later that was what they had been when first picked up for a song near Oswestry). A few men in uniform were waiting at the far end. “That's only the head of the procession. The rest are in the anteroom,” said an officer of the Lodge.

Brother Burges assigned me my discreet box, saying: “Don't be surprised. They come all shapes.”

“Shaped' was not a bad description, for my first penitent was all head-bandages-escaped from an Officers' Hospital, Pentonville way. He asked me in profane Scots how I expected a man with only six teeth and half a lower lip to speak to any purpose, and we compromised on signs. The next - a New Zealander from Taranaki - reversed the process, for he was one-armed, and that in a sling. I mistrusted an enormous Sergeant-Major of Heavy Artillery, who struck me as much too glib, so I sent him on to Brother Lemming in the next box, who discovered he was a Past District Grand Officer. My last man nearly broke me down altogether. Everything seemed to have gone from him.

“I don't blame yer,” he gulped at last. “I wouldn't pass my own self on my answers, but I give yer my word that so far as I've had any religion, it's been all the religion I've had. For God's sake, let me sit in Lodge again, Brother.”

When the examinations were ended, a Lodge Officer came round with our aprons - no tinsel or silver-gilt confections, but heavily-corded silk with tassels and - where a man could prove he was entitled to them - levels, of decent plate. Some one in front of me tightened the belt on a stiffly silent person in civil clothes with discharge badge. “Strewth! This is comfort again,” I heard him say. The companion nodded. The man went on suddenly: “Here! What're you doing? Leave off! You promised not to! Chuck it!” and dabbed at his companion's streaming eyes.

“Let him leak,” said an Australian signaler. “Can't you see how happy the beggar is?”

It appeared that the silent Brother was a “shell-shocker” whom Brother Lemming had

passed, on the guarantee of his friend and - what moved Lemming more - the threat that, were he refused, he would have fits from pure disappointment. So the "shocker" wept happily and silently among Brethren evidently accustomed to these displays.

We fell in, two by two, according to tradition, fifty of us at least, and we played into Lodge by the harmonium, which I discovered was in reality an organ of repute. It took time to settle us down, for ten or twelve were cripples and had to be helped into long and easy-chairs. I sat between a one-footed R.A.M.C. Corporal and a Captain of Territorials, who, he told me, had "had a brawl" with a bomb, which had bent him in two directions. "But that's first-class Bach the organist is giving us now," he said delightedly. "I'd like to know him. I used to be a piano-thumper of sorts."

"I'll introduce you after Lodge," said one of the regular Brethren behind us - a fat, torpedo-bearded man, who turned out to be the local Doctor. "After all, there's nobody to touch Bach, is there?" Those two plunged at once into musical talk, which to outsiders is as fascinating as trigonometry.

"Now a Lodge of Instruction is mainly a parade-ground for Ritual. It cannot initiate or confer degrees, but is limited to rehearsals and lectures. Worshipful Brother Burges, resplendent in Solomon's Chair (I found out later where that, too, had been picked up), briefly told the Visiting Brethren how welcome they were and always would be, and asked them to vote what ceremony should be rendered for their instruction.

When the decision was announced he wanted to know whether any Visiting Brothers would take the duties of any Lodge Officers. They protested bashfully that they were too rusty. "The very reason why," said Brother Burges, while the organ Bached softly. My musical Captain sighed and wriggled in his chair.

"One moment, Worshipful Sir." The fat Doctor rose. "We have here a musician for whom place and opportunity are needed. Only," he went on colloquially, "those organ-loft steps are a bit steep."

"How much," said Brother Burges, with the solemnity of an initiation, "does our Brother weigh?"

"Very little over eight stone," said the Brother. "Weighed this mornin', sir."

The Past District Grand Officer, who was also Battery Sergeant-Major, waddled across, lifted the slight weight in his arms and bore it to the loft, where, the regular organist pumping, it played joyously as a soul caught up to Heaven by surprise.

When the visitors had been coaxed to supply the necessary officers, a ceremony was rehearsed. Brother Burges forbade the regular members to prompt. The visitors had to work entirely by themselves, but, on the Battery Sergeant-Major taking a hand, he was ruled out as of too exalted rank. They floundered badly after that support was withdrawn.

The one-footed R.A.M.C. on my right chuckled.

"D'you like it?" said the Doctor to him.

"Do I? It's Heaven to me, sittin' in Lodge again. It's all comin' back now, watching their mistakes. I haven't much religion, but all I had I learned in Lodge." Recognizing me, he flushed a little as one does when one says a thing twice over in another's hearing. "Yes, 'veiled in all'gory and illustrated by symbols' - the Fatherhood of God, an' the Brotherhood of Man, an' what more in Hell do you want? Ö Look at 'em!" He broke off,

giggling. "See! See! They've tied the whole thing into knots. I could ha' done better myself - my one foot in France. Yes, I should think they ought to do it over again!"

The new organist covered the little confusion that had arisen with what sounded like the wings of angels.

WHEN the amateurs, rather red and hot, had finished, they demanded an exhibition-working of their bungled ceremony by Regular Brethren of the Lodge. Then I realized for the first time what word-and-gesture-perfect Ritual can be brought to mean. We all applauded, the one-footed Corporal most of all. It was a revelation.

"We are rather proud of our working, and this is an audience worth playing up to," the Doctor said.

Next the Master delivered a little lecture on the meanings of some pictured symbols and diagrams. His theme was a well-worn one, but his deep holding voice made it fresh.

"Marvelous how these old copybook headings persist," the Doctor said.

"That's all right!" the one-footed man spoke cautiously out of the side of his mouth like a boy in form. "But they're the kind of copybook headin's we shall find burnin' round our bunk in Hell. Believe me-ee! I've broke enough of 'em to know Now, h'sh!" He leaned forward, drinking it all in.

Presently Brother Burges touched on a point which had given rise to some diversity of Ritual. He asked for information. "Well, in Jamaica, Worshipful Sir," a Visiting Brother began, and explained how they worked that detail in his parts. Another and another joined in from different quarters of the Lodge (and the world), and when they were warmed the Doctor sidled softly round the walls and, over our shoulders, passed us cigarettes.

"A shocking innovation," he said as he returned to the captain-musician's vacant seat on my left. "But men can't really talk without tobacco, and we're only a Lodge of Instruction."

"An' I've learned more in one evenin' here than ten years.' The one-footed man turned round for an instant from a dark sour-looking Yeoman in spurs who was laying down the law on Dutch Ritual. The blue haze and the talk increased, while the organ from the loft blessed us all.

"But this is delightful," said I to the Doctor. "How did it all happen?"

"Brother Burges started it. He used to talk to the men who dropped into his shop when the war began. He told us sleepy old chaps in Lodge that what men wanted more than anything else was Lodges where they could sit-just sit and be happy like we are now. He was right, too. He generally is. We're learning things in the War. A man's Lodge means more to him than people imagine. As our friend on your right said just now, very often Masonry's the only practical creed we've ever listened to since we were children. Platitudes or no platitudes, it squares with what everybody knows ought to be done." He sighed. "And if this war hasn't brought home the Brotherhood of Man to us all, I'm a-a Hun!"

"How did you get your visitors?" I went on.

"Oh I told a few fellows in hospital near here, at Burges's suggestion, that we had a Lodge of Instruction and they'd be welcome. And they came, And they told their friends. And

they came! That was two years ago - and now we've Lodge of Instruction two nights a week, and a matinee nearly every Tuesday and Friday for the men who can't get evening-leave. Yes, it's all very curious. I'd no notion what the Craft meant - and means - till this war."

"Nor I till this evening," I replied.

"Yet it's quite natural if you think. Here's London - all England - packed with the Craft from all over the world, and nowhere for them to go. Why, our weekly visiting attendance for the last four months averaged just under a hundred and forty. Divide by four - call it thirty-five Visiting Brethren a time. Our record's seventy-one, but we have packed in as many as eighty-four at banquets. You can see for yourself what a potty little hole we are!"

"Banquets, too!" I cried. "It must cost like all sin. May the Visiting Brethren-

The Doctor laughed. "No, a Visiting Brother may not."

"But when a man has had an evening like this he wants to-

"That's what they all say. That makes our difficulty. They do exactly what you were going to suggest, and they're offended if we don't take it."

"Don't you?" I asked.

"My dear man - what does it come to? They can't all stay to banquet. Say one hundred suppers a week - fifteen quid - sixty a month - seven hundred and twenty a year. How much are Lemming and Orton worth? And Ellis and McKnight - that long thin man over yonder - the provision dealers? How much d'you suppose could Burges write a check for and not feel? 'Tisn't as if he had to save for any one now. And the same with Anstruther. I assure you we have no scruple in calling on the Visiting Brethren when we want anything. We couldn't do the work otherwise. Have you noticed how the Lodge is kept- brass work, jewels, furniture and so on?"

"I have indeed," I said. "It's like a ship. You could eat your dinner off the floor."

"Well, come here on a by-day and you'll often find half a dozen Brethren, with eight legs between 'em, polishing and ronuking and sweeping everything they can get at. I cured a shell-shocker this spring by giving him our jewels to look after. He pretty well polished the numbers off them, but - it kept him from fighting the Huns in his sleep. And when we need Masters to take our duties - two matinees a week is rather a tax - we've the choice of P.M.'s from all over the world. The Dominions are much keener on Ritual than an average English Lodge. Besides that- Oh, we're going to adjourn. Listen to the greetings. They'll be interesting."

THE crack of the great gavel brought us to our feet, after some surging and plunging among the cripples. Then the Battery Sergeant-Major, in a trained voice, delivered hearty and fraternal greetings to "Faith and Works" from his tropical District and Lodge. The others followed, without order, in every tone between a grunt and a squeak. I heard "Hauraki," "Inyan-ga-Umbezi," "Aloha," "Southern Lights" (from somewhere Puntas Arenas way), "Lodge of Rough Ashlars" (and that Newfoundland Brother looked it), two or three "Stars" of something or other, half a dozen cardinal virtues, variously arranged, hailing from Klondike to Kalgoorlie, one Military Lodge on one of the fronts, thrown in with a severe Scots burr by my friend of the head-bandages, and the rest as mixed as the Empire itself. Just at the end there was a little stir. The silent Brother had begun to make

noises; his companion tried to soothe him.

“Let him be! Let him be!” the Doctor called professionally. The man jerked and mouthed, and at last mumbled something unintelligible even to his friend, but a small, dark P.M. pushed forward importantly.

“It is all right,” he said. “He wants to say,” he spat out some yard-long Welsh name, adding, “That means Pembroke Docks, Worshipful Sir. We haf good Masons in Wales, too.” The silent man nodded approval.

“Yes,” said the Doctor, quite unmoved. “It happens that way sometimes. Hesperie panta fereis, isn't it? The Star brings 'em all home. I must get a note of that fellow's case after Lodge. I know you don't care for music,” he went on, “but I'm afraid you'll have to put up with a little more. It's a paraphrase from Micah. Our organist arranged it. We sing it antiphonally, as a sort of dismissal.”

Even I could appreciate what followed. The singing seemed confined to half a dozen trained voices answering each other till the last line, when the full Lodge came in. I give it as I heard it:

“We have showed thee, O Man,

What is good.

What doth the Lord require of us?

Or Consciences' self desire of us?

But to do justly

And to love mercy

And to walk humbly with our God

As every Mason should.”

Then we were played and sung out to the quaint tune of the “Entered Apprentices' Song.” I noticed that the regular Brethren of the Lodge did not begin to take off their regalia till the lines:

“Great Kings, Dukes and Lords

Have laid down their swords.”

They moved into the anteroom, now set for the banquet, on the verse:

“Antiquity's pride

We have on our side,

Which maketh men just in their station.”

The Brother (a big-boned clergyman) that I found myself next to at table told me the custom was “a fond thing vainly invented” on the strength of some old legend. He laid down that Masonry should be regarded as an “intellectual abstraction.” An Officer of Engineers disagreed with him, and told us how in Flanders, a year before, some ten or twelve Brethren held Lodge in what was left of a Church. Save for the Emblems of Mortality and plenty of rough ashlar, there was no furniture.

“I warrant you weren't a bit the worse for that,” said the clergyman. “The idea should be

enough without trappings.”

“But it wasn't,” said the other. “We took a lot of trouble to make our regalia out of camouflage-stuff that we'd pinched, and we manufactured our jewels from old metal. I've got the set now. It kept us happy for weeks.”

“Ye were absolutely irregular an' unauthorized. Where was your warrant?” said the Brother from the Military Lodge. “Grand Lodge ought to take steps against-”

“If Grand Lodge had any sense,” a private three places up our table broke in, “it 'ud warrant traveling Lodges at the front and attach first-class lecturers to 'em.”

“Wad ye confer degrees promiscuously?” said the scandalized Scot.

“Every time a man asked, of course. You'd have half the Army in.”

The speaker played with the idea for a little while, and proved that on the lowest scale of fees Grand Lodge would get huge revenues.

“I believe,” said the Engineer Officer thoughtfully, “I could design a complete traveling Lodge outfit under forty pounds weight.”

“Ye're wrong. I'll prove it. We've tried ourselves,” said the Military Lodge man; and they went at it together across the table, each with his own note-book.

The “banquet” was simplicity itself. Many of us ate in haste so as to get back to barracks or hospitals, but now and again a Brother came in from the outer darkness to fill a chair and empty a plate. These were Brethren who had been there before and needed no examination.

One man lurched in - helmet, Flanders mud, accouterments and all - fresh from the leave-train.

“Got two hours to wait for my train,” he explained. “I remembered your night, though. My God, this is good!”

“What is your train and from which station?” said the clergyman, precisely. “Very well. What will you have to eat?”

“Anything. Everything. I've thrown up a month's feed off Folkestone.”

He stoked himself for ten minutes without a word. Then, without a word, his face fell forward. The clergyman had him by one already limp arm and steered him to a couch, where he dropped and snored. No one took the trouble to turn round.

“Is that usual too?” I asked.

“Why not?” said the clergyman. “I'm on duty tonight to wake them for their trains. They do not respect the cloth on those occasions.” He turned his broad back on me and continued his discussion with a Brother from Aberdeen by way of Mitylene where, in the intervals of mine-sweeping, he had evolved a complete theory of the Revelations of St. John the Divine in the Island of Patmos.

I fell into the hands of a Sergeant-Instructor of Machine Guns - by profession a designer of ladies' dresses. He told me that Englishwomen as a class “lose on their corsets what they make on their clothes,” and that “Satan himself can't save a woman who wears thirty-shilling corsets, under a thirty-guinea costume.” Here, to my grief, he was buttonholed by an earnest Lieutenant of his own branch, and became a Sergeant again all

in one click.

I DRIFTED back and forth, studying the prints on the walls I and the Masonic collections in the cases, while I listened to the inconceivable talk all round me. Little by little the company thinned, till at last there were only a dozen or so of us left. We gathered at the end of a table by the fire, the night-bird from Flanders trumpeting lustily into the hollow of his helmet, which someone had tipped over his face.

“And how did it go with you?” said the Doctor.

“It was like a new world,” I answered.

“That's what it is really.” Brother Burges returned the gold pince-nez to their case and reshipped his silver spectacles. “Or

that's what it might be made with a little trouble. When I think of the possibilities of the Craft at this juncture I wonder-” He stared into the fire.

“I wonder, too,” said the Sergeant-Major slowly, “but - on the whole - I'm inclined to agree with you. We could do much with Masonry.”

“As an aid - as an aid - not as a substitute for Religion,” the clergyman snapped.

“Oh, Lord! Can't we give Religion a rest for a bit,” the Doctor muttered. “It hasn't done so - I beg your pardon all round.”

The clergyman was bristling. “Kamerad!” the wise Sergeant-Major went on, both hands up. “Certainly not as a substitute for a creed, but as an average plan of life. What I've seen at the front makes me sure of it.”

Brother Burges came out of his muse. “There ought to be dozen - twenty - other Lodges in London every night; conferring degrees too, as well as instruction, Why shouldn't the young men join? They practice what we're always preaching. Well! Well! We must all do what we can. What's the use of old Masons if they can't give a little help along their own lines?”

“Exactly,” said the Sergeant-Major, turning on the Doctor. “And what's the darn use of a Brother if he isn't allowed to help?”

“Have it your own way then,” said the Doctor testily. He had evidently been approached before. He took something the Sergeant-Major handed to him and pocketed it with a nod. “I was wrong,” he said to me, “when I boasted of our independence. They get round us sometimes. This,” he slapped his pocket, “will give a banquet on Tuesday. We don't usually feed at matinees. It will be a surprise. By the way, try another sandwich. The ham are best.” He pushed me a plate.

“They are,” I said. “I've only had five or six. I've been looking for them.”

“Glad you like them,” said Brother Lemming. “Fed him myself, cured him myself - at my little place in Berkshire. His name was Charlemagne. By the way, Doc, am I to keep another one for next month?”

“Of course,” said the Doctor, with his mouth full. “A little fatter than this chap, please. And don't forget your promise about the pickled nasturtiums. They're appreciated.” Brother Lemming nodded above the pipe he had lit as we began a second supper.

Suddenly the clergyman, after a glance at the clock, scooped up half a dozen sandwiches from under my nose, put them into an oiled-paper bag, and advanced cautiously towards the sleeper on the couch.

“They wake rough sometimes,” said the Doctor. “Nerves, y'know.” The clergyman tiptoed directly behind the man's head, and at arm's length rapped on the dome of the helmet. The man woke in one vivid streak, as the clergyman stepped back, and grabbed for a rifle that was not there.

“You've barely half an hour to catch your train.” The clergyman passed him the sandwiches. “Come along.”

“You're uncommonly kind and I'm very grateful,” said the man, wriggling into his stiff straps. He followed his guide into the darkness after saluting.

“Who's that?” said Lemming.

“Can't say,” the Doctor returned indifferently. “He's been here before. He's evidently a P.M. of sorts.”

“Well! Well!” said Brother Burges, whose eyelids were drooping. “We must all do what we can. Isn't it almost time to lock up?”

“I wonder,” said I, as we helped each other into our coats, “what would happen if Grand Lodge knew about all this.”

“About what?” Lemming turned on me quickly.

“A Lodge of Instruction open three nights and two afternoons a week - and running a lodging-house as well. It's all very nice, but it doesn't strike me somehow as regulation.”

“The point hasn't been raised yet,” said Lemming. “We'll settle it after the war. Meantime we shall go on.”

“There ought to be scores of them,” Brother Burges repeated as we went out of the door. “All London's full of the Craft, and no places for them to meet in. Think of the possibilities of it! Think what could have been done by Masonry through Masonry for all the world. I hope I'm not censorious, but it sometimes crosses my mind that Grand Lodge may have thrown away its chance in the war almost as much as the Church has.”

“Lucky for you Brother Tamworth is taking that chap to King's Cross,” said Brother Lemming, “or he'd be down your throat. What really troubles Tamworth is our legal position under Masonic Law. I think he'll inform on us one of these days. Well, good night all.” The Doctor and Lemming turned off together.

“Yes,” said Brother Burges, slipping his arm into mine. “Almost as much as the Church has. But perhaps I'm too much of a Ritualist.”

I said nothing. I was speculating how soon I could steal a march on Brother Tamworth and inform against “Faith and Works #5837 E. C.”

INTRODUCTION TO THE HIGHER DEGREES OF FREEMASONRY

by Jacques Huyghebaert, Belgium

[source unknown - date unknown]

INTRODUCTION

In England, the very name of “Higher Degrees” usually causes strong protest and resentment from supporters of Craft or “Blue” Lodges.

The Constitution of the United Grand Lodge of England declares indeed that “Pure and Antient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

Moreover, many English Brethren consider the Higher Degrees to be but “pure fabrications introduced by those, on the European Continent, to whom the operative tradition was not sufficient Ö” (1)

The origin of those higher degrees has been and is still the subject of extensive historical research and highly emotional controversies among Masons.

It is however an indisputable fact that those “Higher Degrees,” also called “Additional” or “Side” degrees, have played a considerable role in European Freemasonry from the 1750's onwards.

Scottish Rite Masonry, which today represents the most developed and widespread system of “Higher Degrees” in the world, counts over six hundred thousand members in the United States only.

In Europe and in Latin America these higher degrees, ranking from the 4th to the 33rd degree, are also very popular and are considered as the natural itinerary for all those who are interested in perfecting their Masonic education.

In an official publication issued in 1988, under authority of the Supreme Council of the Ancient and Accepted Scottish Rite, Washington, D.C., Bro. Rex R. Hutchinson writes that: (2)

“Modern speculative Freemasonry did not spring full blown upon the historical stage at a London pub or tavern meeting in 1717.”

“The operative Masons had already contributed a long legacy of symbolism and tradition that continues to enrich the Craft to this day.”

“Also there are persistent references in Masonic ritual, especially in the Higher Degrees, to relationships with Rosicrucians, Illuminati, Gnostics, Alchemists, Egyptians, Greeks, Romans, Christians, Essenes, Persians, Hindus and Kabbalists.”

“Whether these presumed relations demonstrate a continuous heritage, of which modern Freemasonry is the linear successor, or simply emulation is the central question of Masonic historical research.”

“Whatever the truth of history, the contributions to the symbolism of Freemasonry by the religions, philosophies, mythologies and occult mysteries of the past lie upon its surface for all to see.”

“Rather than being a secret society, Freemasonry is a revealer of secrets. The great truths of ancient man were, in their time, also great secrets and few were admitted into the sanctuaries where these truths were taught.”

“Today Freemasonry teaches these truths to all worthy men who ask to learn them.”

“Many of these truths are taught in the three degrees of the Craft Lodge; but many more are taught in the Higher Degrees of various Rites which have sprung up in the course of Masonic History.”

THE SCOTTISH RITE

What is the Scottish Rite?

Henry C. Clausen, Past Sovereign Grand Commander of the Supreme Council, 33rd and last degree of the Ancient and Accepted Scottish Rite, Mother Supreme Council of the World, as well as Past Grand Master of the Grand Lodge of California, describes the Scottish Rite as follows: (3)

“Historically, the Scottish Rite of Freemasonry evolved from the Rite of Perfection more than 200 years ago on the continent of Europe under the Constitutions of 1762.”

“Later the Grand Constitutions of 1786 were enacted and became the creative and derivative laws for all descendant Supreme Councils of the Ancient and Accepted Scottish Rite.”

“The first Supreme Council was organized at Charleston S.C., in 1801, as the Mother Supreme Council of the World, and hence all regular and recognized Supreme Councils throughout the world must trace their pedigree to it.”

“But the actual roots of the Scottish Rite go far deeper. Tracing them is a romantic and exciting quest for adventure in the realm of the mind and the spirit. It is a superb story of success - more intriguing than the storied search for the Holy Grail and more rewarding than a successful probe for the philosopher's stone.”

“Our teachings and symbols preceded our formal organizations by thousands of years. They go deep into ancient ages. The signs, symbols and inscriptions come from across long, drifting centuries and will be found in the tombs and temples of India to those of Nubia, through the Valley of the Nile in Egypt down to its Delta, as well as in what was then known as Chaldea, Assyria, Persia, Greece, Rome and even in Mexico and Yucatan.”

“The Scottish Rite, therefore, is a treasure house in which there is stored the ageless essence of immutable laws, the accumulation of thousands of years of human experience.”

“We learn our mission in a system of progressive degrees of instruction. We teach our members the highest ethics, the wise expositions of philosophy and religion, the blessings of charity. Our code of conduct stems from the precepts of Chivalry, the Ten Commandments and the Golden Rule. We reveal truly the wisdom of the Lesser and Greater Mysteries and their symbols of words and phrases long considered lost. These were the truths that Plato, Pythagoras, Socrates, Homer and other intellects of the ages held in high esteem, that have reappeared in later religions, and that never were disclosed until after timely preparation of selected and trusted Initiates.”

“Our degrees represent the study of many men during many years and at a heavy cost, the culling of hundreds of volumes for effective portrayals and illustrations and more

labor than the accumulated endeavors of a lifetime engaged in efforts to attain eminence or riches.

“Our members therefore receive a gift of the greatest value. They gain a comprehensive knowledge of our heritage of history, philosophy, religion, morality, freedom and toleration, and of their relationship to their Creator, their country, their family and themselves.

“These may well lead to that understanding of identity, clarity of mind and energy of will that propel toward personal success in life.”

“We carry our mission in a series of spiritual, charitable and moral programs. We make living, breathing, vital parts of our activities the recovery and maintenance of moral standards and spiritual values, the pride of patriotism and love of flag and country, the dispensing of a charity without regard to race, color, or creed.”

“We stand for positive programs but fight with moral courage and enthusiasm every force or power that would seek to destroy freedom, including spiritual despotism and political tyranny. We believe and teach that sovereignty of the state resides in control by the people themselves and not in some self-appointed dictator or despotic totalitarian. We therefore advocate complete separation of church and state, absolute freedom and protection of religion, press and assembly, and the dignity of every individual. Those we consider vital for the ultimate liberties and independence of our people.”

CHEVALIER RAMSAY

Cfr. “Chevalier Ramsay, a new appreciation,” by Cyril N. Batham, Transactions of the Quatuor Coronati Lodge, 1967, Volume 81, pp. 280-315.

“Little scientific evidence is available about the beginnings of Freemasonry in France and French Masonic historians vary greatly in their accounts.”

“Masonic tradition reports that Freemasonry had been in existence in France long time before the arrival in France of contingents of the defeated Jacobite army in 1688.”

“Indeed, according to Chevalier Ramsay, Freemasonry had managed to “preserve its splendor among those Scotsmen to whom the Kings of France confided during many centuries the safeguard of their Royal persons.”

“The first authoritatively documented foundation of a Lodge in Paris however dates only from 1725. (4) One of the pioneers in this development was Charles Radclyffe, a Stuart exile, who later assumed the title of Earl of Derwentwater and was Grand Master in Paris from 1736 to 1738.” (5)

“On 17th March 1730, the London Evening Post announced that Chevalier Ramsay had been made a Mason by the Duke of Richmond at the Horn Lodge in Westminster.” (6)(7)

“Chevalier Ramsay, who had been staying in England since 1729, had been admitted previously to the Royal Society and to the Gentlemen's Society of Spalding. It should also be recorded that he was the first Catholic since the Reformation to receive the degree of Civil Law at Oxford University.”

“After his return to France, we note both Ramsay and Radclyffe as members of the Grand Master's (St. Thomas) Lodge.”

“It is obvious that Chevalier Ramsay must have derived great satisfaction from

Masonry and devoted himself to the Craft with zeal and enthusiasm, for we soon hear of him as Grand Orator of the Order.” (8)

“It is widely believed that Ramsay prepared his famous oration for delivery at the Grand Lodge meeting in Paris on 21st March 1737.”

“From 1738 onwards, it seems that reprobation of the Order by Prime Minister Cardinal Fleury as well as a failing health may have caused a falling off in Chevalier Ramsay's Masonic activities.” (9)

RAMSAY'S ORATION

In his oration, Ramsay referred to Masonry as having been founded in remote antiquity, but said that it was renewed in the Holy Land by the Crusaders who had united in Palestine for a noble purpose and to whom he referred to as our Ancestors.

In saying this, unless of course we believe the full content of his oration to be pure truth, which Masonic scholars are not inclined to do, by lack of sufficient historical evidence, we can only speculate that Ramsay, who had been granted a Certificate of Nobility and created Knight and Baronet by King James, the Old Pretender, may perhaps have been inspired by the references made to medieval orders when he was dubbed a Knight of St. Lazarus.

The Order, it should be stressed, into which he was admitted was not a Masonic Order, but a very real and prestigious Order of Nobility, founded about 1220 in Jerusalem by the Crusaders. Its full name was “ the Military Order of the Hospitallers of Saint-Lazarus of Jerusalem” (10)

In addition, we can assume that his interest in the Crusades may have been aroused by his professional connections with the Turenne family, who was descended from Godfrey of Bouillon, the leader of the first Crusade, and who owned the old ancestral castle in the Ardennes. (11)

It could also have been that he was anxious to make Freemasonry attractive to the many members of the nobility who had joined Masonry or that he had been given some directions as to the content of this particular address by his friend and Brother Charles Radclyffe, who was Grand Master at the time.

Somewhat similar considerations may have prompted him to refer to Kilwinning, whose Masonic history was no doubt well known to him through his association with that town.

An anonymous “Letter from the Grand Mistress” which had been published in 1724 stated indeed that: “The famous old Scottish Lodge of Kilwinning, of which all the Kings of Scotland have been, from time to time, Grand Masters without interruption, down from the days of Fergus, who reigned there more than two thousand years ago, long before the Knights of St. John of Jerusalem, or the Knights of Malta, to which two Lodges I must nevertheless, allow the honor of having adorned the ancient Jewish and Pagan Masonry with many religious and Christian rules Ö “

Nowhere however in his speech did Ramsay refer or suggest the actual creation of any additional degrees. We also have no trace that Ramsay himself was ever made a member of any Higher Degree Masonic Body.

Prior to his Oration, there is little trace of what is known as "Scots Masonry," but it appears in France soon afterwards and spreads rapidly.

By coupling the Crusades and Masonry in Scotland in his Grand Lodge Oration, Chevalier Ramsay gave authority and honorability to the nascent Higher Degrees.

Indeed, since these rites could not be put forward as modern inventions, respectable ancestry had to be found for them in order to make them acceptable.

Scotland was the obvious choice. It was remote enough, it had a long political alliance with France and many of its countrymen were living in France, either by choice or as Stuart exiles. Ramsay, a Scot, a Grand Lodge Officer and a prominent Freemason at that time, was on hand and had made a speech providing Masonry with an ancient, noble and romantic history and he had referred to its existence from prior to 1286. Nothing could have been better.

THE JACOBITE LINK

Keeping a critical attitude towards Chevalier Ramsay and therefore accepting the theory of an "invented genealogy" for the Higher Degrees, would be satisfactory for all historical and Masonic purposes if various documents and letters, containing references to Masonic "Chevaliers" had not been found, indicating that those Higher Degrees were already in existence at the time or even before he wrote his Oration.

While Cyril N. Batham concludes about this particular point "that this is all so confusing," there is no doubt that Jacobite Lodges played a crucial role in the course of the next decade in spreading the Higher Scottish Degrees and publicizing Templar heritage within Freemasonry.

Baron Karl Gottlieb von Hund, a German nobleman and Freemason, was according to himself, initiated into the "Higher degrees" and dubbed "Knight Templar," while in Paris in 1743, by an "Unknown Superior" identified to him only under the name of "the Knight of the Red Feather." (12)

The form of Freemasonry to which von Hund had been introduced was subsequently to become a very popular Rite in Prussia, in the German and Austrian Empires, as well as, until the present day, in the Scandinavian countries, under the name of System of "Strict Observance" which claimed to be descended directly from the Knights Templar. As a matter of curiosity, it should be mentioned that Wolfgang Amadeus Mozart was initiated in a Lodge belonging to the Strict Observance. (13)

To his own embarrassment von Hund was never able to support his claims and as a consequence already some of his contemporaries dismissed him as a charlatan. This fact did not affect however in any way the success of the Higher Degrees.

The dubbing ceremony in Paris, he maintained until his death had been performed in presence of, among others, Charles Radclyffe, Earl of Derwentwater, Lord Clifford (14) and the Earl of Kilmarnock (15); while the "Knight of the Red Feather" he assumed to have been Charles Edward Stuart himself.

"Bonnie" Prince Charles however, when questioned about this particular point, after von Hund's death, is reported to have denied it.

Michael Baigent & Richard Leigh have recently discovered some papers indicating that the “Knight of the Red Feather” might have been instead Alexander Seton, more generally known as Alexander Montgomery, Earl of Eglinton. (16)

When Ramsay died, a few months after Von Hund's initiation in Paris into the Higher Degrees, his death certificate was signed by the same Alexander Montgomery, Earl of Eglinton and Charles Radclyffe, Earl of Derwentwater, both of whom were very active Jacobite Freemasons and, as we just have seen, were also directly involved with the development of the Higher Degrees. In the second half of the 18th century the Higher Degrees developed into a large number of systems or Rites many of which were short-lived.

THE SITUATION TODAY

Only those systems that are worked today in Belgium will be considered here.

All systems share one common characteristic, namely that their upper degrees refer to the legends related to the suppression of the ancient Order of Knights Templar and its survival within the modern Order of Freemasonry.

One system already mentioned earlier developed into the Rite of Perfection, which in turn gave birth in the United States to the Ancient and Accepted Scottish Rite.

The main problem for members of Chevalier Ramsay Lodge with the A.A.S.R. is that all Lodges of Perfection, Chapters and Councils work either in French or in Dutch, but not in English.

A second system developed in the United States into what has come to be known as the York Rite. It includes degrees such as Knights of the Red Cross, Knights of Malta and Knights Templar, but the degrees which are worked here are only those of Mark Master and Royal Arch and were transmitted to Belgium from England.

The advantage for us is that ritual work in English is available and that membership allows us to meet with Brethren from the four English speaking Lodges in Belgium.

A third system, the Rectified Scottish Rite was created in France and is derived directly from the Rite of Strict Observance, from which it has taken over its specific Christian characteristics. It counts seven degrees including Craft Masonry which it encompasses as well. Several Lodges of this type are active in our Constitution, Geoffrey de St. Omer Lodge being one of them, in Brussels, and working in French.

It should be stated, that in England and Wales, in some of its former colonies such as South Africa, Sri Lanka, Singapore, Hong Kong, Australia and New Zealand, as well as in Scotland and Ireland membership to some Higher Degrees, Mark and Royal Arch degrees excepted, is restricted to Trinitarian Christians.

In the Scandinavian countries, the same restrictive religious rule is extended to the Craft degrees.

No such regulation is however applicable in the United States, in Latin America, or in Europe, where the conditions for admission are the same as in Craft Masonry, and where accordingly, a Mason of any faith can join.

As an unfortunate consequence, no Masonic relations and intervisitation is possible between Christians-only Masonic Orders and the other Higher Degrees Bodies. This fact should be borne in mind particularly by our English Brethren.

This difference stems from the ritual content of the Higher Degrees, related to the history of Christian Orders of Chivalry in the Holy Land and some episodes of the Crusades.

Whereas in countries where Christians dominate, ritual is considered in its literal sense, elsewhere Brethren see, much beyond the religious, traditional and historical interpretations of the ceremonies, the more important source and deeper meaning of Chivalric symbolism and allegories, so expressive and capable of dramatic enactments.

Chivalric ceremonies have been retained within Masonry for their power to illustrate and explain the same moral, spiritual and Masonic truths, which we already have been taught in Craft Masonry, and the universal value of which extends to all mankind without distinction.

THE CHIVALRIC ORDERS

As already stated, while any direct connection with the original Knights Templar, Knights of Malta or Knights of St. John has yet to be proved, several of the upper Higher Degrees ceremonies and rituals, are actually based upon the ancient orders of chivalry. (17)

A brief account of the history of these ancient orders is therefore necessary.

Palestine had been under Arab control since 637 A.D. The Mohammedans considered Jesus of Nazareth the second prophet after Mohammed and permitted Christian pilgrims free access to the holy shrines.

Small hospitals had been established by Christian residents to provide for the pilgrim needs. One of these had been established in Jerusalem in 1046 by the merchants of Amalfi, Italy and was named the Hospital of St. John of Jerusalem. This was manned by serving Brothers having no initial affiliation with a religious Order.

In 1076 A.D. the Ottoman Turks conquered the Holy Land and proceeded to persecute the Christian community and defile the Christian shrines. A pilgrim, known as Peter the Hermit, returned to Europe and began to preach a crusade to free the Holy Land from the Turkish scourge.

Pope Urban II called for a church council at Clermont, France in 1095 to organize a "Holy War Ö" While the Princes of Europe were assembling their armies, Peter the Hermit led an unruly mob toward Jerusalem. The remnants of this "Peoples Crusade" were annihilated by the Turks at Nicaea.

The First Crusade set out for Palestine in 1096. The Crusaders were led by Count Raymond of Toulouse, Robert of Normandy, Godfrey of Bouillon, his brother Baldwin of Flanders, Tancred, Count Bohemond, Hugh de Vermandois, brother of the King of France, and Stephen of Blois.

Taking different routes, the various armies assembled at Constantinople. Proceeding towards Jerusalem, they invested Nicaea which surrendered rather than to be destroyed.

The army then advanced to Antioch in 1097 and captured it by bribing a tower guard on June 3, 1098.

Marching through the deserts and mountains of northern Palestine, the Christian army of approximately 20,000 men arrived before the gates of Jerusalem.

After prayers of thanksgiving and supplication, they humbly marched barefooted around the walls and then invested the city. They captured Jerusalem by assault on July 15, 1099, thus bringing the First Crusade to a successful conclusion.

Godfrey of Bouillon was selected to be King of Jerusalem but he only accepted the title of "Baron and Defender of the Holy Sepulcher," declining to wear a crown of gold where Christ had worn a crown of thorns.

The country was portioned out to the nobility of the crusade and castles were constructed for defense. Godfrey died within a year and was succeeded by his brother Baldwin.

Many Europeans now undertook pilgrimages to the Holy Land but were constantly attacked and ravaged by bands of thieves and robbers, who inhabited the mountains and deserts of Palestine.

According to Chevalier Ramsay's Oration, the origin of Masonic signs and words is to be found during the Crusades, when a language was composed, taken from operative Masonry, sometimes mute, sometimes very eloquent, in order to communicate with one another at the greatest distance, to recognize Brothers of whatever tongue and thus to guarantee them from the surprises of the Saracens, who often crept in amongst them to kill them.

These signs and words, Chevalier Ramsay adds, were only communicated to those who promised solemnly, even sometimes at the foot of the Altar, never to reveal them.

Ramsay further declares that, sometime afterwards, our Order formed an intimate union with the Knights of St. John of Jerusalem and has, from that time, adopted that name to designate our own Lodges.

Finally, drawing a parallel between the Biblical account of the reconstruction of King Solomon's Temple after the captivity of the Jews in Babylon, Ramsay compares the Union between Knights and Masons with the ancient Israelites, who, whilst they handled the trowel and mortar with one hand, in the other held the sword and buckler.

THE KNIGHTS TEMPLAR

In 1118, nine Christian Knights formed a fighting unit to patrol the Palestine roads and escort pilgrims on their journey. Their leader was Hugh de Payens, a Burgundian Knight. They named their band the "Poor Fellow Soldiers of Christ."

Baldwin II, King of Jerusalem, assigned this organization quarters near the Moslem Dome of the Rock, the former site of King Solomon's Temple, which soon became shortened to Order of the Knights of the Temple. The Templars assumed a perpetual vow to be faithful to the Order before the Patriarch of Jerusalem.

In 1128 A.D., Hugh de Payens, with a companion, were sent as emissaries of King Baldwin to the Church Council of Troyes. On their journey they solicited the aid and

support of Bernard, Abbot of Clairvaux (St. Bernard) to secure ecclesiastical sanction for their Order. In this they were successful and the Templars assumed the rule of the Benedictines and the white habit of that Order. Pope Eugenius III decreed that they would wear a red cross above the heart. While in Europe, Hugh de Payens secured additional support for his Order in the form of recruits and financial assistance.

The Order was divided into three branches, the Knights, who had to be of noble birth; the serving Brothers who served as sergeants and men-at-arms; and the Chaplains.

The Templars built many castles throughout Palestine. They participated in all of the major battles and the various crusades, until the Christian forces were driven from the Holy Land in 1291 A.D.

Philip IV, the King of France, being envious of the power and wealth of the Templars, and requiring funds for his personal projects, entered into an arrangement with Pope Clement V to suppress the Order and avail himself of their French properties.

Pope Clement invited the Grand Master of the Temple, Jacques de Molay, to Paris ostensibly to discuss plans for a new crusade. The Grand Master of the Hospital was also invited but declined the invitation. Upon arriving in Paris, DeMolay and his followers were arrested on October 13, 1307.

The Knights Templar were charged with many alleged crimes, tortured, and the Grand Master Jacques DeMolay was burned at the stake on an Island in the Seine River on March 18, 1314, along with Guy de Charney, Grand Preceptor of Normandy. To the last, DeMolay maintained his innocence and that of the Order.

Pope Clement issued a Papal Bull suppressing the Order. This was enforced in each country, but to different degrees. France executed all Templars who would not recant, many however escaped.

The Templar properties in England were turned over to the Knights of St. John but the members melted away. There is no record of persecution in Scotland and Spain, however, the Templar properties acquired other owners. Within 3 years a new organization titled the Order of Knights of Christ was formed in Portugal by king Dion II and Pope John XXII permitted the Templar estates to be turned over to that new Order in 1319.

Thousands of Templars survived the suppression. Considering that most of the members had been either soldiers, administrators in banking and commerce, and craftsmen with numerous trades, this influx into the European economy must have had a decided effect. The Templar way of life was dispersed rather than suppressed.

First, the Templars were not persecuted in Scotland. In 1314, Robert the Bruce defeated a major English army at Bannockburn and became King of Scotland. Masonic ritual reports that the Scottish Templars were fighting on his side. Michael Baigent and Richard Leigh claim to have discovered hundreds of ancient tombs in Scotland bearing Masonic and Templar signs to support this legend. (18)

Additionally, Wylie B. Wendt, the noted Masonic scholar has written, on what he considers fair authority, it is reported that Sir John Graham of Claverhouse, Viscount Dundee, was Grand Master of the Scottish Templars, when he fell at the Battle of

Killie-Crankie on July 27, 1689 and was found wearing the Grand Cross of the Order. While this proves nothing, it indicates a thread of Templar existence after the suppression.

Second, one John Mark Larmenius claimed as early as in 1324 that Grand Master DeMolay had appointed him to succeed to the Grand Mastership. While there is no proof that Larmenius was the lawful successor to DeMolay, this circumstance demonstrates an immediate attempt to preserve the Templar organization from the outset, whether legal or not.

Third, as mentioned thousands of the Templars were dispersed throughout Europe. A great number of them were skilled craftsmen. Many had much experience as Masons and in designing and building fortifications. Many had learned their skills in the East and were more advanced than many of the European workmen.

Masonic tradition again reports that a great number of these survivors sought a sanctuary within the Freemason's companies with whom the Order had been closely connected since the Crusades. (19)

Further theories have been pursued whereby surviving Templars followed Pierre d'Aumont, Provincial Grand Master of Auvergne, to Scotland where he was elected Grand Master of the Temple and later moved to Sweden. Baron Von Hund selected this account upon which to base his claim that Freemasonry was founded upon Templary through "The Rite of Strict Observance." We have mentioned "The Order of Christ" in Portugal. Finally, there is the theory that a number of Templars joined the Knights of St. John and transmitted their customs and ceremonies under the cover of that organization.

THE KNIGHTS OF ST. JOHN

When the armies of the First Crusade captured Jerusalem in 1099 A.D., the Christian community of that city greatly expanded and the small Hospital of St. John was hard pressed to provide for their needs.

Gerard, the Master of the Hospital, completely reorganized his establishment. He secured larger quarters and recruited additional members. Many of the crusaders made substantial contributions to the hospital. New regulations were adopted to govern the organization and these were based on the Augustinian rule for a monastic society. The rules of government were complete down to precise instructions for treatment of the sick. The members took vows of poverty, chastity and obedience, and adopted a black robe for their habit. The insignia of their Order was a white fishtailed cross of eight points to be worn on the left breast. On February 15, 1113, Pope Paschal II placed the Order under his personal protection and the organization prospered.

Raymond du Puy succeeded Gerard as Master in 1118. He also conceived of the need for military defenses against their warlike Moslem neighbors. Securing the approval of King Baldwin II, and of the Patriarch of Jerusalem, the Hospital developed a military arm in order to defend itself against the heathens and soon rivaled the Templar Order in feats of bravery and skill.

In later years, while the Templars defended the right in battle, the Hospitallers maintained the left of the line.

However, until the end of their active existence as a fighting force on the Island of Malta in 1798, their initial concern and attention was directed toward their function as a hospital.

When the Order of St. John assumed its military role, Raymond du Puy added a regulation for their conduct which included the following admonition, "Ö and to practice all of the other moral and religious virtues; so that, inflamed with charity, they shall not fear to take the sword in hand, and to expose themselves with prudence, temperance and energy, to every kind of danger, for the defense of Jesus Christ and of the sacred cross, in the cause of justice and in that of the widow and orphans." The Chivalric Freemason of today has subscribed to these identical sentiments.

In 1187, Jerusalem was captured by the Saracens and in May 1291, the remnants of the Christian armies were finally driven from Acre, the last stronghold of the Crusaders in the Holy Land.

The headquarters of the Knights of St. John was moved to Margate, where they had maintained a hospital, and later to Acre, the last stronghold of the Christian forces in the Holy Land. Finally, in May 1291, the remnants of the Christian armies were driven from Acre.

The Hospitallers, and the Templars took ship to Cyprus where they remained for a number of years.

The Teutonic Knights, composed exclusively of German Nobles, went to Prussia and were given all lands to the East they could conquer from the Infidels.

The Knights of St. John secured reinforcements and financial aid from their Priories in Europe. They purchased ships and began to patrol the Mediterranean Sea. They very successfully opposed the Moslem pirates and slavers that infested the shipping lanes and opened the sea routes for peaceful trade and pilgrimages.

Desiring a home of their own, the Hospitallers attacked and took the Island of Rhodes, and occupied it on August 15, 1310. Improving the fortifications of the island and the harbor facilities, the Order continued to police the sea lanes of the area. At this period of their existence they acquired the name of Knights of Rhodes.

When the Templars were suppressed in 1312, a great amount of their property was turned over to the Knights of Rhodes.

In 1320, the Order of St. John was reorganized into 8 division, or languages, with one of the principal officers in charge of each country. These were: The Grand Commander, Provence; the Grand Marshal, Auvergne; the Grand Hospitaller, France; the Grand Admiral, Italy; the Grand Conservator, Aragon; the Grand Bailiff, Germany; the Grand Chancellor, Castile; and the Grand Turcopolier, England. The Grand Master always resided at the headquarters, at this time, Rhodes.

In T1522 the Turkish Sultan, Suleiman II, the Magnificent, attacked the Island of Rhodes with 400 ships and 140,000 men. After valiant defense for 6 months and finally reduced to starvation, [???] and compelled the Knights to surrender. Because of their valiant and knightly conduct during the hostilities, the Hospitallers were permitted to withdraw from

the island with all the honors of war. The Knights sailed to the Island of Candia (Crete) and many returned to their European Preceptories.

Emperor Charles V of Spain granted the Island of Malta to the Order in 1530, as a sovereign state, under his dominion. The Order then changed its name to "The Sovereign Order of Knights of Malta."

They again took up their quest of securing the sea lanes of the Mediterranean. Their activities included attacking Turkish ships and freeing Christian galley slaves. This was objectionable to Suleiman II and, regretting his former generosity toward the Knights, attacked the Island of Malta. The battle raged for 4 months in 1561 and after half of the Knights had been slain, and reinforcements reached them from Europe, the Turks withdrew, having lost 25,000 men who were killed in the enterprise.

For the next 200 years the seagoing Knights maintained patrol on the Mediterranean Sea. When the French Revolution occurred in the 1780's, the Order sided with the French Monarchy. Napoleon took control of the island in 1798 and ejected the Knights. England gained control of the island in 1814 by the terms of the Treaty of Paris.

WHAT REALLY MATTERS!

While the foregoing brief account provides perhaps interesting lines of research, it should again strongly be emphasized that insufficient evidence or proof is available in order to establish the possibility of a direct link between the old Chivalric Orders and the Masonic Higher Degrees.

To avoid any misunderstanding, it must be stressed therefore, that whenever our ritual states that "Masonic Tradition reports Ö" such statement is not meant to signify to us that the events, portrayed or referred to in the ceremonies which they allude to, are historically true.

This is not the main point.

What really matters to us, is of a different nature.

As a subject of comparison, we should remember that the truly religious man will not be worried to inquire whether the Bible, the Koran or the Vedas, etc. have a historical value or fully match the findings of scientific research.

Nor will he waste his time trying to discover documents and other evidence concerning the birth, life and death of Moses, Christ or Muhammed.

The true believer will instead base his religious conduct on faith. He will concentrate his reflections on the spiritual and moral teachings of his religion, and make use of them as the guide and rule in his life.

Similarly, in Craft Masonry, any wise Brother will know that he should not look upon the story of the building of King Solomon's Temple nor upon the Masonic ritual, as a true account of historically established facts, nor will he start digging as a stupid archeologist on and about Mount Moriah in order to try recovering the lost Master's word.

Using a distinctive method of teaching, which it has in common with the Mysteries of Ancient Egypt and Greece, Freemasonry conveys a spiritual message, through its solemn

ceremonies, veiled in allegories and symbols, meant to address the heart rather than the intellect, and which in order to be transmitted properly require from its recipients personal participation, patience and perseverance.

Likewise again, in the Higher Degrees, the ritual is built upon legendary and poetic epics, the moral and spiritual content of which, is much more important for Masons than any presumed facts, upon which the ceremonies may have been based.

The Higher Degrees rituals span a long period of Human history, covering episodes some of which are supposed to have taken place thousands of years ago, others which occurred during the Crusades, and still other which provide the legendary link between Knights Templar and Speculative Masonry.

The Masonic ritual in the Higher Degrees, performed like a theater play, with each actor memorizing his part, reinforced by attractive music, the use of dazzling costumes, elaborate paraphernalia, fantastic decorations and dramatic light effects, where the unprepared, ignorant candidate is himself part of the cast, and is made to play a central role in the performance, greatly contributes in creating that favorable emotional climate whereby the initiate is most likely to best feel and understand the secret message which each degree is meant to convey.

I do not believe like R. F. Gould that such decorum is likely to impress only upon such particular bent of the mind as is proper to the French “which we know to be volatile, imaginative and decidedly not conservative in their instincts, loving glory and distinction” and “very eager to introduce mysterious ceremonies” (20)

I had occasion to visit the Rose-Croix Chapter in Dublin, Ireland and see its fantastic Gothic stalls, carved from solid oak, the stained glass windows and the rows of banners. I also was taken there in the Grand Royal Arch Temple which is entirely built in Egyptian style.

Surely this proves that this phenomenon is not limited to France or some Latin countries.

The most extravagant Masonic reconstructions of Egyptian and Greek Temples are probably located in the United States, where degree work is conducted in Hollywood style, using all possible stage effects, and with a number of participants that is only possible in America

In opposition to Craft Lodge ritual, which is as simple and stately as the Gothic style of Medieval Masonry, so is the ritual in the Higher Degrees as rich, varied and ornate as 18th century Baroque Architecture.

Truth is one but can be reached from many sides., Craft Masonry, Scottish Rite and York Rite are like different roads leading to the same place.

Masonic ceremonies have but one aim: to maintain our enthusiasm, to excite our intellectual curiosity, and to awaken our reflections, in order to help us to understand and assimilate those important spiritual truths and moral virtues, which extend beyond the grave, beyond time and space, through the boundless realms of eternity

FOOTNOTES

1 “Beyond the Craft” by Keith B. Jackson, 1982, Lewis Masonic, Shepperton,

Middlesex.

- 2 "A bridge to Light" by Rex R. Hutchinson, 32nd KCCH., Supreme Council of the AASR., Washington, D.C., 1988, Electric City Printing Company, Anderson, South Carolina.
- 3 "Clausen's commentaries on morals and dogma" by Henry C. Clausen, Supreme Council of the AASR., Washington, D.C., 1983, Neyenesh Printers, San Diego, California.
- 4 "Les Ducs sous l'Acacia, ou les premiers pas de la Franc Maconnerie Francaise, 1725-43," par Pierre Chevalier, 1964, Librairie Philosophique Vrin, Paris.
- 5 Charles Radclyffe, Earl of Derwentwater (1693-1746) was an illegitimate grandson of King Charles II. Cfr. *La Franc-Maconnerie en France, des origines a 1815*, 1908, Nouvelle Librairie Nationale, Paris. Slatkine Reprint 1985 Paris. see pp. 109-151 chapter on Charles Radclyffe.
- 6 The Duke of Richmond, Duc d'Aubigny, was also an illegitimate grandson of King Charles II and was Grand Master of the Premier Grand Lodge in 1724/25. Accordingly the Duke of Richmond and Charles Radclyffe were cousins. Cfr. *Le Mystere du Chevalier Ramsay*, par Eliane Brault, 1973, Editions du Prisme, Paris, p.81.
- 7 *Transactions of the Quatuor Coronati Lodge*, 1934, Volume 47, p.77
- 8 *Bibliotheque Nationale*, Col. J. de Fleury, Paris, Volume 84, p.122
- 9 Two letters from Ramsay to Cardinal Fleury, *Archives du Ministere des Affaires Etrangeres*, 1308, Fos 211-212.
- 10 "Ordre hospitalier et militaire de Saint-Lazare de Jerusalem." cfr. *Larousse du XXe siecle*, vol., p.373.
- 11 Ramsay was for some time tutor to the Prince of Turenne, Duke of Bouillon and published a "History of Turenne." The Duke granted him a pension and gave him a country house, where Ramsay spent the last years of his life.
- 12 "The Temple and the Lodge" by Michael Baigent & Richard Leigh, 1989, Jonathan Cape, London. p.194
- 13 Cfr. "La Franc-Maconnerie Templiere et Occultiste" by Rene Le Forestier, 1987, La Table d'Emeraude, Paris.
- 14 Lord Clifford of Chudleigh, related by marriage to Radclyffe.
- 15 The Earl of Kilmarnock, Grand Master of the Grand Lodge of Scotland, 1742-43.
- 16 "The Temple and the Lodge" *ibid.* p. 197
- 17 "The York of Freemasonry, a History and Handbook" by Frederick G. Speidel, 1978, approved by the General Grand Chapter, Royal Arch Masons International, Press of Oxford Orphanage, Raleigh, North Carolina. p.56-61
- 18 *Ibid.* "The Temple and the Lodge" pp. 1-13
- 19 "Born in Blood" by John J. Robinson, 1989, M. Evans & Co. New York. The author tells how Knights Templar, fleeing arrest and death, were accepted by Freemasons in Britain. Bro. J. Robinson is an amateur historian and a member of the Southern California Research Lodge.
- 20 "History of Freemasonry" by R. F Gould, 1931, London.

JEPHTHAH

by Myron Lusk, PM

[source unknown - date unknown]

Various referred to in Scripture and by Old Testament scholars as: "son of a harlot," "mighty man of valor," "freebooter," "charismatic leader," "son of a strange woman," "judge in Israel," "brigand chief," "renowned Gileaditish general," "bastard adventurer" and "maker of a rash vow," Jephthah was one of the most fascinating, tragic and mysterious heroes of the Old Testament.

Jephthah the Gileadite, says Alexander Whyte (1) "was the most ill-used man in all the Old Testament and he continues to be the most misunderstood and ill-used man down to this day."

Our encounter with Jephthah in Masonic ritual is brief but important. We learn, simply, that he subdued the Ammonites in war, followed by hostile confrontation from the haughty Ephraimites. Defeating Ephraim, he put them to flight. They were intercepted at the river Jordan fords, where they were massacred as they sought the refuge of their homeland, Jephthah's dramatic life story leading up to and including those events warrants more intimate investigation. It is an epic tale, contained in the Book of Judges. In that book two parallel historic developments occur which set the scene for our Jephthah drama. They took place about 300 years after the time of Moses and the exodus from Egypt.

Another period of apostasy and idolatry prevailed in Israel. Yahweh had fallen from favor with the people and was abandoned. They substituted all manner of gods: the Baalim and Ashtaroath of Canaan; Hadad, Baal, Mot, and Anath of Syria; Chemosh of Moab; Molech of Ammon; and Dagon and Baal of Philistia.

The attraction of this pleasure-seeking idolatry was short-lived. It resulted in the kindling of the Lord's anger and he doomed them to eighteen years of oppression and warfare, by the Philistines to the southwest and the Ammonites to the southeast. Affection for the false gods waned rapidly under those conditions. Memory of Yahweh showed remarkable recovery with their loss of identity and comfort. Yahweh had never forgotten Israel, but he had not enjoyed their loyalty in return. The Israelites acknowledged to the Lord the impotence of the heathen idols to deliver them from their plight, but God was not satisfied by their whining solicitation and admission of sin. He wanted repentance and solemn, unqualified commitment to His Law. "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation" (Judges 10.14) was the awesome reply of God.

This blunt declaration struck home to the wicked Israelites, and they vowed fervently to divest themselves of their blasphemous practices. They were convinced of the sterility of the heathen gods in the presence of Yahweh.

Reality had sunk in. The vacillating Israelites had to face hard facts. The encroachments of the covetous Ammonites grew stronger daily, and they wandered without control throughout Gilead, killing, kidnapping, plundering, pillaging, ravaging and raping. Finally Ammon decided to annihilate Israel.

Israel was ineffectual. Who could save them? They had no strong man to lead. A divine development was in the making.

During this period, about 1089 B.C., another situation was developing which was to have a profound influence on the future of Israel and Gilead or Gad. A man, called “the son of Gilead,” was born to an unnamed harlot. According to the Targum, she was an innkeeper (2), not a full-blooded Israelite, probably a Canaanite, Whether Gilead was the actual name of his father or the country personified is not certain. Scripture attests that the illegitimate son was named Jephthah, and had half-brothers from a legitimate mother.

Jephthah was a bastard, and as such, the “legal” sons of Gilead unsympathetically drove him from the household, rejecting him as unfit to share in the inheritance of the family. He fled to the land of Tob, an Armaen or Syrian district on the east side of the Jordan river, northeast of Gilead. The name, ironically, means “good.”

Tob's rugged peaks and valleys made it a natural fortress. It was a perfect sanctuary for the establishment of an outlaw society; “and there were gathered vain men to Jephthah and went out with him” (Judges 11.3). These “vain men” must have been outcasts and broken men who had been dealt misfortune from accepted society, and had taken exile, as had Jephthah, He must have possessed strong leadership qualities combined with great physical prowess, for he gained fame as a chief and captain, assembling and welding these desperate men into a tough, nomadic fighting unit.

Most scholars agree that Jephthah and his troop were freebooters or brigands. However, most also agree that throughout his history he showed a reverence for God, and quite possibly acted as a protector of those living in the area, somewhat like a Robin Hood or Rob Roy.

This period, of about 18 years in Jephthah's life, paralleled the return to idolatry in Israel and the consequent oppression. Jephthah's fame as a skilled warrior who commanded an organized group of mercenaries gained the attention of the elders of Gilead. His exploits were notorious. Here was a man, proven to be a leader, of bold courage and skilled in tactics of war. Could this be the intrepid hero to lead the Gileadites to regain their identity? The elders agreed to seek his aid and went forth at once to enlist him as their military commander.

In the writer's opinion, the household of “Gilead” where Jephthah was born must have been of nobility, for Jephthah demonstrated repeatedly throughout this story that he must have had military training, and known how to administer authority. He thus merited acceptance as leader by the “vain men” of Tob, and attracted the call of the elders of Gilead to be their field commander. It will be evident, shortly, that he had considerable education in history, which enabled him to present a comprehensive case for territorial rights to the king of Ammon. But, more of that is to come.

The elders of Gilead cautiously penetrated into the forbidding wilderness of the land of Tob. They had rejected him scornfully from their midst; now they stood before his dreadful den, his savage henchmen glowering at them with their spears at the ready. The Gileadites implored him to overcome the injustices of the oppressors; “come and be our captain” (Judges 11.6) was their plea. Embittered, Jephthah saw this as a short term exploitation. They would endure his command until he had defeated the oppressors, but

once rid of them, he would again become expendable and unfit to live among them as a true Gileadite. Jephthah reproached them for not helping him when he needed them, and demanded: “Did ye not hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?” (Judges 11.7) The elders professed, “Therefore we turn again to thee now Ö” (Judges 11.8) They extended an offer of good will, recognizing the wrong they had done. It was a bitter pill, indeed.

Jephthah put an ultimatum before the elders. He would accept their offer on one condition: “If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?” (Judges 11.9). He insisted that he be made the absolute ruler, civil and military.

The elders acquiesced. Did they have any choice? We cannot blame Jephthah for his suspicious attitude. In spite of their abysmal treatment they now wanted him and his fugitive band of guerrillas to risk their lives, on behalf of the society which had so cruelly expelled them.

Throughout history leaders have been born from crises. Full of mistrust for the elders of Gilead, Jephthah demanded a compact before the Lord at Mizpeh. Mizpeh was a place of sacred character, as is mentioned earlier in the Book of Genesis. A heap of stones was erected there as a witness before God, and in later history of the Old Testament the place became the capital of Gilead. There is speculation that the Ark of the Covenant may have been kept there for a time. Yahweh was believed to reside at Mizpeh. Apparently, it was a high place or “lookout.” Strangely enough the exact site of Mizpeh is uncertain, but it may have been some twenty kilometers southeast of the town of Succoth.

A sort of coronation ceremony was performed at Mizpeh, witnessed by the Lord. Jephthah was installed as both civil and military ruler, although the former position was to have been dependent on the success of his action to deal with the Ammonitish aggression. Jephthah prepared himself before Yahweh for the heavy responsibilities which lay before him, pledging his fidelity.

His first official act was not to appeal to the sword, but to attempt to negotiate peace. He dispatched messengers with remonstrances to the Ammonite king, demanding to know the real reason for their invasion. The arrogant monarch was adamant: “Israel took away my land when he came up out of Egypt, from the Arnon even unto the Jabbok, and unto Jordan; now therefore restore those lands again peaceably” (Judges 11.13).

Jephthah sent back a retort, reminding the king of the time of Moses and exodus. When the Israelites entered Canaan they did not violate Moab or Ammon. The Hebrews had been forbidden by God to war with these tribes (Deut. 2.9, 19). They trudged through the wilderness by the Red Sea and encamped at Kadesh (now generally identified with 'Ain Qudeis (3) or properly 'Ain el Qadeis, Egypt).

Then, they circumvented Edom and Moab on the western side, proceeding southward to the Gulf of Aqaba, or Red Sea, then east of Edom and Moab until they pitched camp on the other side of the river Arnon, which bordered Moab. King Sihon of the Amorites, whose capital rested at Heshbon (4) (now Hisbah, twenty-five kilometers east of the mouth of the river Jordan), was approached by messengers from the Israelites appealing for authorization to cross his land. Sihon was suspicious of the motives of the Israelites,

not trusting them to pass peaceably. He not only refused to grant their request, but amassed his army at Jahaz (location not definitely identified (5)), and attacked them. A decisive battle ensued resulting in the utter defeat of the Amorites. The Israelites then had complete control of the territory that was being claimed by the Ammonites.

Jephthah interpreted these events as God's will. Yahweh had dispossessed the Amorites in favor of the Israelites. As a further argument, Jephthah advised the king of Ammon that Sihon had previously wrested this territory from the children of Lot. Both Moab and Ammon had sprung from Lot. Jephthah declared that Yahweh had judged that Israel should have the disputed territory and that the Ammonites should be satisfied with what Chemosh, the god of Moab and Ammon had provided to them.

He also drew the Ammonite king's attention to the fact that Balak, an earlier king of Moab, with fighting forces more formidable than Ammon now boasted, was afraid to make war against Israel, although he did, unsuccessfully, engage a soothsayer to work a curse against Israel (Numbers 22.1 to 20). So suggested Jephthah, why would the king of Ammon attempt what Balak feared to do with superior forces at his command? Jephthah concluded his presentment with a time argument: if Ammon had not done anything to assert their territorial claims in Heshbon and its dependencies for 300 years, why should they now feel justified in doing so? He stated that Yahweh would be the final judge.

The pleas of Jephthah fell on deaf ears. The overbearing Ammonite king angrily rejected Jephthah's appeasements, remaining obdurate to those historical arguments. Jephthah's attempted diplomacy to resolve the difficulties with the Ammonites had failed. This meant war! There was no alternative; Jephthah must muster an army to meet the challenge. To accomplish this he had to make a sweeping journey throughout Gilead and Manasseh to recruit forces sufficient to engage and defeat the hostile Ammonites.

The reference to Manasseh in the mustering march implies that Jephthah probably made an unsuccessful appeal to the Ephraimites for aid, as Ephraim was adjacent to both Manasseh and Gilead or Gad. Jephthah had been seized with divine inspiration. His army from Tob, augmented by the recruits from about Israel, Jephthah called to final muster in Mizpeh before setting out for war. There, before the Lord, he vowed his "rash vow." Jephthah recognized the critical need to win the war. Loss to the powerful Ammonitish army would have spelled disaster for his people. It would have meant perpetual slavery or death to them.

Consumed by zeal, Jephthah made a "rash vow" to the Lord, hoping to gain complete victory by His hand. "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering" (Judges 11.30, 31). (Great differences of opinion regarding this vow and its execution exist between Biblical scholars.)

Then, Jephthah took the initiative and advanced his army to engage the Ammonites on their home ground. We are told he defeated them "with a very great slaughter" (Judges 11.33). There is little detail regarding this war in the Old Testament. Specific mention is made of ancient towns where the conflict raged: Aroer, Minnith, and Abelcheramim. They are no longer in existence, but are traceable from other books of the Old Testament. (6) "And he smote them from Aroer, even till thou came to Minnith, even twenty cities"

(Judges 11.33). The “twenty cities” mentioned may actually have been border forts.(7)

With the Ammonites completely subdued, the victorious Jephthah, exhilarated by victory, returned triumphantly to Mizpeh with his jubilant army. But this ecstatic joy was to be short-lived. Tragedy lurked ahead.

Filled with emotion, Jephthah and his soldiers approached his house. Tidings of his feats in the war with Ammon had preceded him. Rushing from the door of his house, toward him, came a dancing, prancing young girl, clashing timbrels between her fingers in celebration of the return of the victor. Her face was aglow with joy and pride. It was Jephthah's only child, his beloved daughter, welcoming the chief and champion, her father!

Jephthah was rooted to the ground, arrested by the horror of his fate. He crumpled to his knees in extremest grief. He rent his clothes and cried “Alas my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth to the Lord and I cannot go back” (Judges 11.35). Jephthah must have anticipated the ghastly possibility that his daughter might appear first!

He explained to her the irrevocable vow he had made to Yahweh; that he must now honor his commitment. Her sterling character is demonstrated by her unhesitating reply in courageous resignation to her fate: “My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hast proceeded out of thy mouth; for as much as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon” (Judges 11.36).

Jephthah was totally anguished - devastated. Nobly accepting her fate, she did not become hysterical or resentful, but made a final request. She asked to be allowed two months to wander in the mountains with her friends, to meditate, to “bemoan her virginity” (Judges 11.37). In those times it was regarded as a great disgrace for a woman not to be wed and bear children, more especially sons. Their purpose was considered unfulfilled.

As promised, Jephthah's daughter returned to him after two months. We are told, “she returned to her father, who did with her according to his vow which he had vowed; and she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year” (Judges 11.39, 40).

Biblical scholars vary in their interpretation and evaluation of Jephthah's vow and its execution. There are those who hold to the literal declaration that Jephthah, as promised, sacrificed his daughter to God as a burnt offering. Others rationalize that as Israelitish Law strictly forbade human sacrifice as an abomination to the Lord, Jephthah probably “sacrificed” her life to God as a spiritual offering by dedicating her to temple service and celibacy. All of the many theories are conjecture.

It is curious that such a heroine should be nameless. Jephthah's daughter's heroism inspired the writing of many epic poems. (8) No less than such as Byron and Tennyson were moved to create works in her memory. Yet, the narrator of the Book of Judges did not accord her the simple dignity of a name.

The silent gloom of the house of Jephthah in mourning was soon to be disturbed. Jealous watch by the Ephraimites during Jephthah's war with Ammon magnified their animosity

toward the Gileadites. Ephraim considered Gilead to be an inferior mob of deserters from the Joseph tribes of Ephraim and Manasseh. Jephthah was not even of full Israelite stock.

The tribe of Ephraim had, indeed, been, the core around which Israel had grown (9) Ephraim was the custodian of the central shrine (10) the first resting place of the Ark of the Covenant. (11).

They did not wear the “crown” gracefully. Throughout the Old Testament are evidences of the high and mighty attitude of these people. During Canaan's territory allotment in Joshua's Book, Ephraim had demanded more land, claiming their greatness warranted preferred treatment (Joshua 17.14). They felt their tribe was of a higher caste than all the others. Yet, they were never available to lend support to the others in their time of need, as was evidenced, again, in the case of Jephthah's campaign.

These latest developments, feared the Ephraimites, might allow the Gileadites to supersede them as the dominant tribe. That possibility was intolerable to the vainglorious Ephraimites. In a hostile spirit they advanced in force to Zaphon (Joshua 13.27), a place on the Jordan valley near Succoth, on the east side of the river. (12) There they were met by Jephthah.

Harshly rebuking him, the Ephraimites scolded and threatened; “Wherefore didst thou pass over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thy house upon thee with fire” (Judges 12.1).

Jephthah endeavored to appease them, explaining that during his people's oppression, they had appealed to the Ephraimites to join them in resisting and subduing the Ammonites, but were refused help. He further commented that with whatever allies he could muster he took the gamble of making war upon the Ammonites without Ephraim's aid. God brought victory into his hands. He put this question to the quarrelsome Ephraimites: “Wherefore then are ye come up unto me this day, to fight against me?” (Judges 12.3). The haughty Ephraimites answered by hurling insults in sneering derision: “Ye are fugitives of Ephraim, ye Gileadites, in the midst of Ephraim, and in the midst of Manasseh” (Judges 12.4). In other words, they were the dregs of the tribes of Ephraim and Manasseh who were driven out as undesirables.

This must have been the proverbial “last straw” for Jephthah. Still sorrowing the loss of his only daughter, sacrificed for the deliverance of Israel, he was also suffering the after-effects of the long, arduous diplomatic contest, recruiting campaign, and violent war. Here was a man, born out of wedlock, expelled from his home as a bastard and deemed unfit to share in the inheritance of his household. He had endured hardship and danger as an outlaw in the wilderness of Tob. He had been called back to his homeland to risk his life in service to those who had rejected him. That honor was not conferred on him because of love or remorse for former unkindness, but as a result of the desperation of his denouncers.

Now, posturing before him, the egotistical Ephraimites taunted him with opprobrium and proposed to burn his house. Jephthah met this effrontery head-on. He regrouped his army and led an impassioned onslaught, which crushed the Ephraimite contingent and put them to disorganized flight. Jephthah's fury was not so quickly quelled. He was determined to inflict total punishment on the would be depredators. His many years experience as a

guerrilla leader and field general then served his revengeful purpose, extinction of the enemy.

He stationed his forces at all the passages of the river Jordan to cut off retreat to the Ephraimites' homeland. There was always considerable-movement of people across the river Jordan. The fleeing Ephraimites attempted to return to their homeland by the various fords, by trying to pass as Gileadites or neutrals.

Due to a peculiarity of their speech, the Ephraimites were unable to pronounce the sibilant “shin” (SH), but pronounced it as “samech” (S), instead. Cognizant of this characteristic, Jephthah's men put all who wished to cross the river to a word test: “and it was so, that when any of the fugitives of Ephraim said Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan; and there fell at that time of the Ephraimites forty and two thousand” (Judges 12.5, 6).

They who first flung the taunt “fugitives” perished as fugitives at the hands of those they taunted.

Milton wrote these tragic lines:

And how ingrateful Ephraim
Had dealt with Jephthah - who by argument
Not worse than by his shield and spear
Defended Israel from the Ammonite -
Had not his prowess quelled their pride
In that sore battle where so many died,
Without reprieve, adjudged to death
For want of well pronouncing Shibboleth (13)

Many Biblical scholars consider the Ephraimite casualty figure of 42,000 as being a gross exaggeration, reasoning that there are many other questionable numbers listed in the Old Testament. However, Brother Harry Carr quotes a Lodge newsletter by a Brother C. T. Holmes, wherein Holmes balances comparative individual figures from Moses' census in the 1st Chapter of the Book of Numbers with the total census numbers. The literal translation of the original Hebrew is clumsy in our language. By Holmes' comparison he deduces that the number 42,000 is correct. (14)

The word SHIBBOLETH means “ear of corn” or “flood of water” or “abundance. “Corn” is a generic word and includes wheat and every other kind of grain. This is its legitimate English meaning, and hence, an “ear of corn” which is an old expression and the right one, would denote a stalk, but not a sheaf of wheat. (15)

“And Jephthah judged Israel six years. Then died Jephthah the Gileadite and he was buried in one of the cities of Gilead” (Judges 12.7).

There is an interesting explanation for the unique wording: “in one of the cities of Gilead,” in the Soncino book: “The Midrash (to Gen. 24.3f) explains that he was stricken with leprosy as punishment (see on 11.35). His death was lingering, and he lost his limbs one by one as in elephantiasis on the course of his movements through the land; these

were buried in the different cities where he had achieved victories against the Ammonites. His purpose was to leave behind him a memorial of his deeds, seeing that he had no children to perpetuate his memory. (16)”

The purpose of this paper has been to expose the full character of Jephthah the better to appreciate his place in Masonic ritual. The author hopes to have succeeded.

FOOTNOTES

1. Whyte, Bible Characters, p.188
2. Cohen, Joshua and Judges, p. 250
3. Moore, The International Critical Commentary on Judges, p. 291
4. Moore, op.cit., p.291
5. Ibid., p. 293
6. Cohen, op.cit., p.257
7. Boling, The Anchor Bible - Judges, p. 208
8. Foster, The New Cyclopedia of Poetical Illustrations, pp. 254-256
9. McKenzie, The World of the Judges, p.149
10. Ibid., p. 145
11. Watson, Judges and Ruth, p.256
12. Cohen, op.cit., p. 260
13. Milton, “Samson Agonistes” in Complete words Ö p. 525, al. 282-289
14. Carr, The Freemason at Work, p. 361
15. Lippincott and Johnston, Masonry Defined, p.331
16. Cohen, op.cit., p. 262

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FOREWORD

It is, I think, a fair assumption that most of us who have received the Consistory degrees of the Ancient and Accepted Scottish Rite have felt a passing curiosity as to the identity of "the illustrious personage represented by the initials," whose martyrdom is re-told in the Thirtieth Degree. But very few, I am sure, have come away with the urge to turn back the pages of Masonic history to discover who and what he was, and why his memory is revered nearly six hundred and fifty years after his death.

In the succeeding pages Ill. Bro. Lorne Pierce has painted a vivid picture of the growth of a great Order and of the death of its last Grand Master. Once again he has made a valuable and most interesting contribution to Masonic education, which should meet with peculiar appreciation among our Brethren who have received the chivalric and philosophic grades.

I commend it to all Consistories of our jurisdiction as an aid to a clearer understanding of the historical background and teaching of the Thirtieth and Thirty-second Degrees.

- D. G. McIlwraith, 33^o Sovereign Grand Commander A.A.S.R. for the Dominion of
Canada

- I -

The origin of knighthood is lost in the dim past. In early England a knight seems to have been a youth who attended a member of the court; it was a position of honor and of service and might lead in time to Royal recognition and rank. In Germany the early knight may have been regarded much in the same way, a disciple. In both countries the knights were obviously ambitious and high-spirited youths as one might expect. It was in France, however, that the idea of chivalry arose, and this conception quickly spread throughout Europe. Some knights had made themselves useful to Earls or Bishops, that is the principal landlords and magnates and military chiefs of the realm, and might be classed as superior civil servants in times of peace, becoming leaders of the armies, both secular and religious, in times of war. There were, of course, many foot-loose knights wandering about Europe in quest of adventure, but on the whole a knight was a responsible link in the Feudal chain reaching from the king to the peasant. In time the ideal of chivalry came to prevail, and the high honor accompanying it seems to have derived from prehistoric Teutonic custom. The candidate had to submit to a rigorous investigation of his character and qualifications. Then the community turned out to welcome him with fitting ceremony and investiture with sword and shield, with belt and sword, or with gilt spurs and collar, usually by the knight's father or some exalted personage. In time those who had fought against the Saracens became preeminent, and were accorded rank and dignity independent of birth or wealth.

The Knights Templar, or Poor Fellow Soldiers of Christ and of the Temple of Solomon, was one of the three out-standing military orders of the Middle Ages in Christendom. The Brotherhood was founded, about 1118, by Hugues de Payns, a nobleman residing near

Troyes, in Burgundy, and Godefroy de St. Omer (or Aldemar), a Norman knight. Their original purpose was to protect pilgrims to sacred places, more especially those who sought the Holy Sepulcher. At first there were eight or nine Knights Templar. They bound themselves to each other as a Brotherhood in arms, and took upon themselves vows of chastity, obedience and poverty according to the rule of St. Benedict. It is also recorded that they pledged themselves to fight against ignorance, tyranny and the enemies of the Holy Sepulcher, and "to fight with a pure mind for the supreme and true King." Baldwin I, King of Jerusalem, assigned them accommodation in his palace, which stood on the site of the Temple of Solomon. In this way their name, Templars, was derived. At first the knights wore no uniform or regalia, nothing in fact save the cast-off garments that were given to them in charity. It was the poverty, sincerity and zeal of the Order in its first years that endowed it with importance. They sought out the poor and the outcast, the excommunicated as well as the unwanted, and shepherded them within their fold.

Hugues de Payns, accompanied by several of his knights, returned home in 1127 for the purpose of securing adequate ecclesiastical sanction for some of the special privileges which the Order had usurped. Among the very special privileges was immunity from excommunication, which threatened a good deal of trouble. Bernard of Clairvaux, the greatest abbot of his day, received Hugues de Payns, and not only praised the Knights Templar, but went much further. The future St. Bernard did not attend the Council of Troyes in 1128, at which the Rule of the Temple was drawn up, but he seems to have inspired it - the constitution, ritual, discipline and very core of the Order. Finally there got abroad the idea, that in the rule of the Order there existed a "secret rule," and a legend speedily grew up around this "lost word." In time this was the undoing of the Order. The whole Rule of the Temple was probably never written out, its more essential parts being conveyed by word of mouth, by symbol and sign, and protected by proper safeguards. The point of importance was, that the Order now had ample acknowledgment and authority, and from this moment onward power and treasure flowed into its hands in an unending and broadening stream.

- II -

The Templars and the Crusades are forever associated in history and legend. The Templars, in an astonishingly short time, spread over Christendom. They had thousands of the fattest manors in the Christian world. They became the bankers of the age, the money exchange between Europe and the East, the trust company of the time. They provided loans to princes, dowries for queens, ransoms for great warriors, safety deposit vaults for the treasure of emperors and popes. Their Chapters were the schools of diplomacy of the time, training grounds for prospective rulers, colleges in commerce and finance, sanctuaries for all who needed protection, high or low. It was inevitable that they should attract to themselves the envy of the less fortunate orders and guilds. In time, in fact before the death of St. Bernard, in 1153, they had not only received the tribute of kings and cardinals in the form of lands and treasure, but they freed themselves from the necessity of paying tax, tithe or tribute to any power, prince or pope, which privilege they claimed as defender of the Church. This was enough to bring upon themselves the inevitable reckoning for overreaching ambition, but they went further, very much further. They not only claimed exemption from excommunication, but claimed exemption from all papal decrees except those specially aimed at them by name, and they owed allegiance

to no power or authority on earth except their own head, the Bishop of Rome. They had become a separate social, economic, political and religious Order, cutting across and transcending kingdoms, principalities and archdioceses, with only the Vice-regent of God superior to their Grand Master. The enormous powers of the Knights Templar were bound to be challenged by the popes as well as kings who demanded loyalty within their realms. The Order found itself in increasingly compromising situations, the victim of treachery on the part of kings and princes of the Church, or the instigator of trickery and subterfuge on its own part to preserve its powers. The King of France, Philip the Fair, set out to unite the Hospitallers and the Templars into one grand Order, The Knights of Jerusalem, the Grand Master of which was always to be a prince of the royal house of France. The Grand Master of the Knights Templar invariably was Master of the Templars at Jerusalem, and in Cyprus after the loss of the Holy Land to the Turks. He came in time to live in a sumptuous manner, befitting his great wealth and vast powers. In the field, during the campaigns, he occupied a great tent, round, with the black and white pennant flying above its high peak, bearing the red cross of the Templars. Regional Grand Commanders were accorded similar honors and no one took precedence over them except the Grand Master, when he was present.

We know little concerning the initiation ceremonies of the Knights Templar. Probably there was some cleansing ritual, robing in white, the all-night vigil and Holy Communion, gilt spurs, sword or other gift of honor, and finally the oath and accolade. Certainly the Order was a Christian institution. Their war-cry - *Beauseant!* - also inscribed on their banners and pennants, pledged loyalty to their friends and promised terror to their foes. Likewise both a prayer and a pledge were the well-known words:

Non nobis, Domine, non nobis, sed nomini tuo da gloriam.

Not unto us, O Lord, not unto us, but unto Thy Name be the glory.

- III -

Jacques de Molay was the twenty-second and last Grand Master of the Knights Templar. He was born about 1240 at Besancon, in the Duchy of Burgundy, and was of noble but poor family. He was admitted to the Order of knighthood, in 1265, at Beaune and proceeded shortly to the Holy Land, under the Grand Master William de Beaujeu, to fight for the Holy Sepulcher. Jacques de Molay remained in the Holy Land for many years, for he was still with the Order in Jerusalem when, about 1295, he was elected Grand Master upon the death of Grand Master Gaudinius - Theobald de Gaudilai. After the loss of Palestine by the Templars, de Molay took his few remaining knights to the Island of Cyprus. In 1305 he was summoned to a conference with the Pope, Clement V, who stated that he wished to consider measures for effecting a union between the rival Templars and Hospitallers. A long and bitter feud had existed between the two great orders. However, both had agreed not to accept disciplined members who might desire to transfer their allegiance from one Order to the other. Also, in battle, it was permitted members who became hopelessly separated from the main body of one Order to rally under the cross of the rival Order if near.

Jacques de Molay, accompanied by sixty knights, made a royal progress westward. He called upon the Pope who consulted him regarding a further Crusade, and de Molay requested an investigation into charges that were already being openly made against the

Order. Finally he arrived in Paris with kingly pomp. Philip the Fair, King of France, suddenly arrested every Knight Templar in France, October 13, 1307, de Molay and his sixty friends among them. They were brought before the University of Paris and the charges read to them. De Molay spent five and a half years in prison. Of those arrested, one hundred and twenty-three knights of the Order “confessed under the torture of the Inquisition.” Some confessed that at the initiation ceremonies they had spat upon the Crucifix. When the Grand Master's turn came he likewise confessed, apparently to bogus charges prepared beforehand by the Inquisition, fearing torture, but he denied the charges of gross practices indignantly, and demanded audience with the Pope. The Pope himself believed the Templars were guilty, at least on some of the counts, but he resented the intrusion of Philip in what he regarded as his own special precinct, in spite of the fact that he largely owed his papal tiara to Philip.

Many retracted their confessions regarding their indignity to the Crucifix, only to be burned at the stake. Many who returned to their homes throughout Christendom, recanted, but the Inquisition followed them and they burned. Despotism, naked and cruel, without scruple or any capacity for shame, had broken loose upon the world. It was a new and bloody technique that proved vastly effective in the hands of tyrants - both secular and religious. Civilization was to hear a good deal about this arbitrary rule, this summary and vindictive totalitarianism, without conscience, hungry for power, wholly wicked, completely mad. In 1311, Clement and Philip became reconciled, which prepared the way for the final act in the tragedy. The next year, at Vienna, the Pope condemned the Order in a sermon while Philip sat at his right hand. Later the inevitable occurred; the Knights Templar were broken up. Much of their treasure was given to the Knights of St. John, but Philip the Fair and Clement V reserved land and treasure, castles and Abbeys for themselves and their friends.

No full hearing seems to have been given to all the charges, or any comprehensive judgment handed down on the Order as a whole. However, in 1314, Jacques de Molay, whose fear had made him a pathetic figure, and whose craven “confessions” contrary to the oath of his Order had sent hundreds to their death, again confessed, again recanted his confession, again confessed, each time shrinking miserably in stature both as a man and Grand Master and having humiliation and utter disgrace heaped upon him for his pains. Finally, after the long imprisonment and tragedy and sorrow of it all, he was led out upon the scaffold in front of Notre Dame in Paris, in company with his friend Gaufrid de Charney, Preceptor of Normandy. The papal legates were in attendance and a vast multitude of people filled the square. He was to confess by arrangement and hear the legates sentence him to life imprisonment. Jacques de Molay finally atoned. Instead of confessing he proclaimed the innocence of the Order. King Philip the Fair did not hesitate or consult with the Pope's legates; he had de Molay burned forthwith, “between the Augustinians and the royal garden.” Guido Delphini was burned with them, and also the young son of the dauphin of Auvergne. With his dying breath Jacques de Molay shouted to the multitude that King and Pope would soon meet him before the judgment seat of God. The common people gathered up his ashes, and before many days it was as de Molay had foretold, Both Clement V and Philip the Fair were dead.

- IV -

The immortal Dante maintained the innocence of the Knights as did many another famous

contemporary. Today it is generally admitted that the Inquisition went to the poor knights in prison, told them that their officers had confessed to spitting upon the Crucifix, and then wrung from them "confessions" by the most brutal of all institutions. The confessions are all discounted. The evidence against them was from their rivals, the Dominicans and Franciscans and others, all worthless.

The Order had long held the Turk in check, and kept alive the dream of a united Christendom. It had given to the world the idea of the chivalrous man as a religious man, the servant of his state not ashamed to own his God. It had paved the way for the large part laymen were to play in the religious life of the nations. It was the school of diplomacy and commerce, of international finance and opinion. Those who destroyed the Order opened the way for Turkish conquests in the West. They also made known the horrors of despotism, of trial by pogrom and purge, which kindled again in the wicked days of St. Bartholomew's and in the mad days of the French Revolution - the cult of cruelty, that ran its course even in the New World with witch huntings and burnings, and that is not yet dead. It has been said that the thirteenth of October, 1307, was a day of humiliation for the whole race. If the world remembers, and recovers its sense of shame, its capacity for indignation, it may not have been in vain. The Middle Ages were past, and deep rivers of Christian blood had flowed for two hundred and fifty years, before the Turk was expelled from the Spanish peninsula. Under Don John of Austria the Mediterranean states, organized into a league, sent an armada of two hundred ships against the Turkish fleet that had sailed westward from Cyprus and Crete. Christian met Saracen off Lepanto, October 7, 1571, broke the naval power of the Turks forever and set barricades to their western expansion to this day. Thus was October 13, 1307, at last avenged. Nearly every European state and noble family was represented. There was also present a humble Spaniard who had his arm shattered but who lived to write a book, with his one good hand, the novel *Don Quixote*, that laughed the last dregs of a corrupt and bogus chivalry out of Europe. He died in 1616, the year our Shakespeare died, and an era ended. The era of the common man followed; a new day had dawned.

THE SCHOOL OF CHIVALRY

There are, if I may so say, three powerful spirits, which have from time to time moved over the face of the waters, and given a predominant impulse to the moral sentiments and energies of mankind. These are the spirits of liberty, of religion, and of honor. It was the principal business of chivalry to animate and cherish the last of these three. And whatever high magnanimous energy the love of liberty or religious zeal has ever imparted, was equaled by the exquisite sense of honor which this institution preserved.

Valor, loyalty, courtesy, munificence, formed collectively the character of an accomplished knight, so far as was displayed in the ordinary tenor of his life, reflecting these virtues as an unsullied mirror. Yet something more was required for the perfect idea of chivalry, and enjoined by its principles; an active sense of justice, an ardent indignation against wrong, a determination of courage to its best end, the prevention or redress of injury.

KNIGHTHOOD

[author unknown]

The Fresno Scottish Rite Bulletin - October 1990

[Translated from Antiquities of France - Clavel's History of Freemasonry and Historie de la France Maconnerie, by R. S. Williams, U.S Navy]

The institution of Chivalry has its origin in the ancient societies of Persia, and the Persians. Fragments of the still more ancient mitriades. The thought sentiments and principles of it are the same as that of the association of which the Knight Habib describes to us the mysterious forms. The Order of Knighthood had for its object the triumph of justice, the defense of the oppressed, in a word the exercise of all the social virtues.

It was divided into three grades or degrees-those of page, squire and knight. (Damoiseau de ecuyer et de chevalier). The education of the page was entrusted to some lady renowned for her culture and her politeness, who inculcated in him love and deference for women and made him appreciate the importance of the duties imposed by knighthood. When he was considered to be sufficiently educated and that he had attained the required age (fourteen years) he was presented at the Altar by his father. The officiating prelate or a priest-consecrated a sword-and buckled it to the side of the page who thereby became a squire who from that moment commenced to wear it. Attached to the service of a knight, admitted into intimacy with him, associated with him in all his toils and labors, the squire received from him all the necessary instruction of his degree. These two successive degrees of page and squire only formed properly speaking the novitiate of knighthood. The third grade that of knight alone entitled him to and gave him a knowledge of the mysteries. The eve preceding the day upon which the squire should be promoted, he fasted and passed the night in the temple, prostrated at the foot of the altars and in the midst of the most profound obscurity. That was called the white night.

The next day he knelt before the knight who preceded to his reception, under whose hands he took the vow to be always ready to fly to the relief and defense of his country and of the feeble and oppressed, and to sacrifice himself for honor and the defense of the mysteries of knighthood. Then the knight who presided at the ceremony, buckled upon him a sword, struck him gently with his own on the shoulders, kissed him on the cheeks and on the forehead and slapped him gently with his hand which is called a palmat. He then raised him up and invested him with all the pieces of his armor of which he explained the emblematic meaning. To Rogue, in "his Treatise on Nobility" (Traite de la nobleyse) has handed down to us the formula of this part of the reception. The sword given to the new knight was called the armor of mercy. It was to signify to him "that he ought to vanquish his enemy rather by mercy than by force of arms." It was two edged, which was to teach him that "he should ever maintain and uphold chivalry and justice, and should never fight only for the support of these two great columns of the temple of honor." The lance represented truth "because, truth is straight like the lance." The body piece or coat of mail, symbolized "a fortress against the vices. for, as castles are enclosed within moats, walls, and ditches, so the body piece is closed on every side, and protects the knight against treason, faithlessness, pride and all other bad sentiments."

The rowels of the spurs were given him "to correct his backsliding from honor, from nobleness, and from all the footsteps of virtue." The shield that he placed between him

and his enemy reminded him that “the knight is a medium of power between the prince or governing class and the people to regulate the public peace and tranquillity between them both.

After his reception, the new knight was with great pomp, exhibited to the people, as was formerly those who had been received and initiated into the ancient Egyptian mysteries. Banquets followed by largesses and by almsgiving terminated the ceremony. There were signs of recognition used by the knights by which they were permitted and enabled to prove when the occasion required that they had received the baptism of chivalry, and it was understood that they alone possessed the secret of it. They were moreover bound by a mystery or sacrament.

We find in fact, in the ancient romances of knighthood, certain allegories which are connected with all initiations. The greatest part of the fables of Turpin and of the other old romancers are full of astronomical figures, which they apply to Charlemagne. That prince and his twelve paladins must be considered in those legends, as the sun and the twelve genii or signs of the twelve palaces of the zodiac. The religious and military orders of knighthood, especially that of the Templars, had in a similar manner and greater degree, their mysteries and initiations. The mysteries of the Templars for ages unknown to the public, were in the year A.D. 1307, the occasion and the motive of the abolition of their Order. The horrible persecutions which these knights suffered, the execution of their chief Jacques de Molay, burned alive at Paris, in 1314, in the City, are too well known to require that we should here retrace the history of it. In the last century there was a strong effort made to establish the innocence of the Order, and the truth of the accusations of which it had been the object in the course of its prosecution were contested; but recent discoveries establish the most part of the facts alleged against them as being of the greatest exactitude.

It is demonstrated today that the Templars were a branch of gnosticism, and that they had adopted, for the most part the doctrines and the allegories of the sect of the Ophites. On their trial there was much discussion on the subject of a certain bearded head which was much brought into question and to which they were accused of attributing the power of making the harvests and the flowers to grow. This figure or face was the symbol by which the Gnostics represented the eternal god, the creator. From time immemorial the Orientals have considered the beard as the sign of majesty, of paternity, and of generative force. So that it was with just reason that the Templars said that the being of whom this bearded head gave them the picture was the source of the fertility of the fields. This head bore the name of Baphometus, a word derived from the Greek meaning baptism of wisdom. It should preside at the initiation, which was in fact for the initiated a new baptism, the commencement of a new life. The same figure is to be found on two engraved stones among the collection of John the Happy. About the end of the 17th Century there was discovered in the tomb of a Templar in Germany, one who died before the persecution of the Order a species of talisman whereon are traced the symbols of the Gnostics: the square and compass, the celestial sphere, the five pointed star called the pentagon of Pythagoras, which the Ophites also had adopted, and finally the eight stars of the Gnostic ogdoade. In several memoirs relative to the secret doctrines of the Templars, Monsieur de Hammer demonstrates that these doctrines were those of the Ophites. Among other monuments which serve to sustain his treatise there were found two small chests

extant-one was discovered in Burgundy, the other in Tuscany. On the cover of one of these chests is a picture of nature bearing the features of Cybele and in a state of complete nudity.

In one hand she holds the disk of the sun and in the other, the crescent of the moon to which is attached the chain of the eons a Greek name for those figures indispensable to Masonic Lodges and which are there called Tessellated Pavement. At the feet of the goddess is a death's head or skull between a pentagon of the Ophites and a seven pointed star, which makes allusion to the planetary system, and to the successive purifications of souls in traversing the seven spheres. Around this picture are traced several inscriptions in Arab characters. On the four lateral faces are grouped several subjects which appear to retrace the ceremonies of the initiation, such as the trial by fire, by water, especially the adoration of the phallus, the sacrifice of the ox of Mithra. We see on the other chest analogous indications: the phallus, the cteis, the calf of the initiation of the Druzes and the handled cross of the Egyptians.

The oriental historians show us beyond a doubt that the Order of Templars kept up relations of closest and most intimate intercourse with the secret orders of Persia, of which the most modern was that of the "Mountain," known in France as "Vieux de la Montagne." "In England as "The Old Man of the Mountain."

KING SOLOMON'S QUARRIES

by Leon Zeldis, Editor, The Israel Freemason
MSA Short Talk Bulletin - August 1992

Me'arat Tzedkiyahu or Cave of Zedekiah, more commonly known as the Quarries of King Solomon, is a deep cavern, opening beneath the wall of the Old City of Jerusalem, and extending for hundreds of meters below the surface of the city in the direction of the Temple Mount.

The cave's entrance, which had become lost in the course of centuries of vandalism and neglect, was rediscovered in 1854. The opening lies at the base of the wall, some 100 meters north of Damascus Gate and near King Herod's Gate. It is one of the most extensive caves in Israel, measuring about 220 meters in length and some 900 meters in circumference.

According to tradition. the cave extends all the way to the plain of Jericho. The last King of Judah, Zedekiah, is said to have fled through this cavern when Jerusalem fell into the hands of Nebuchadnezzar, the Babylonian king, in the summer of 587 B.C. It was Josephus Flavius, the great Jewish historian of the first century C.E. who for the first time called it the "Royal Cavern." This later became "King Solomon's Quarries." Whatever truth there may be in that designation, the fact remains that the cave did serve as a quarry for building stones, and the half-sawn blocks of stone still in place give mute testimony to this effect.

The type of stone found in the cave is the white limestone locally known as melech, or "royal" stone. This is very good for building and, although it is not too hard, it does not flake off. Very large blocks of this stone can be quarried.

The stone at the cave opening is of a different kind, called mizzi-helou or “sweet” stone. It is easily worked though its striations prevent its being used in large blocks. In the cave there is also a third kind of stone, known as mizzi-ahmar or “red” stone.

The cave is divided into chambers, separated by broad columns left by the quarriers to support the ceiling. In the inner chambers, traces of the techniques used by the workers can be observed. Broad slits were hewn along the wall and dry wooden wedges were driven into them. Water was then poured over the wedges until eventually the expanding wood cracked the stone along the slits. This primitive method of quarrying was quite effective and is still used in many parts of the world.

As the quarries in the cave are quite close to the Temple Mount (Mount Moriah) and to the City of David, even very large stones could have been transported there. The limestone, when exposed to natural daylight and the elements, becomes harder. Obviously, it would have been simpler to use this quarry rather than bring heavy stones up from Jaffa via the winding road up the hills to Jerusalem.

In some chambers, deep pits remain at places where stone was taken out in large quantities. These are now railed off to prevent the accidental fall of a visitor. Every few yards, niches were carved in the stone walls to place oil lamps. Traces of soot can be seen above some. Huge half-quarried rectangular slabs of stone, nearly ready to be removed, pose the intriguing question, why the workmen left so suddenly, leaving the valuable stones in place.

Another interesting point, made by Ill. Bro. William C. Blaine, 33^o,(1) is that because of the cavern's depth underground-nearly 90 meters-the sounds of tools could not have been heard at the construction site of King Solomon's Temple, on the Temple Mount. This would explain verse 6:7 in the First Book of Kings: “In building the Temple, only blocks dressed at the quarry were used, and no hammer, chisel or any other iron tool was heard at the Temple site while it was being built.”

Another legend is that deep inside the cave are buried the treasures of the Temple, hidden by the Priests when the Roman armies under Titus were besieging the city.(2)

A few years after the cave's entrance had been rediscovered, in 1868, this was the place where the first recorded Masonic ceremony performed in Palestine took place, on Wednesday, May 13. The initiative came from M.W. Bro. Robert Morris, Past Grand Master of the Grand Lodge of Kentucky, who had come to the Holy Land in search of traces of Freemasonry from the time of King Solomon. Rob Morris, as he signed his name, found only a few isolated Masons living in Palestine, which was under Turkish rule. Bro. Morris had met in Jerusalem Bro. Charles Warren, the British military engineer and archeologist, who had been sent by the Palestine Exploration Fund and who became the first W.M. of Quatuor Coronati Lodge #2076 in London, the premier Lodge of Research in the world.

By chance, a British naval unit, H.M.S. Lord Clyde, arrived in Jaffa for a brief visit. The Captain and several officers were Masons. Morris invited them all to a ceremony in the degree of Secret Monitor, performed in the cavern on Wednesday, 13 May 1868. Others who took part in the ceremony were the Governor of Jaffa, Nouredin Effendi, who was a member of Lodge Amitie Clemente of Paris and held the 28^o degree in the Scottish Rite,

the Consul of Prussia in Jerusalem, Henry Petermann, and the American Vice-Consul, R. Beardsley, of Elkhart, Indiana.

As Bro. Morris relates in his book *Freemasonry in the Holy Land* (New York, 1872, p. 30), after the conclusion of the ceremony, the participants separated and “endeavoring to return to the entrance through the devious and interminable passages of that enormous cavern, lost our way, and came nigh being compelled to remain there until our friends would search for us, the next day.” This incident will serve to give an idea about the size of the underground quarry.

The cave continued being used occasionally by local Masons, particularly to perform the Mark Master degree, for which the cave is remarkably well-suited. This tradition was broken in 1948, when the Old City of Jerusalem was captured by Jordan's Arab Legion. Fearing that some of the tunnels running from the main cave might lead to the Jewish part of the city, the Jordanian authorities sealed the entrance to the cave. Only in 1967 were Masonic ceremonies resumed, after the Holy City had been reunited, and after the entrance to the Quarries was cleaned of rubble and the cave itself made safe for visitors.

On July 2, 1969, a solemn ceremony was held at this place on occasion of the consecration of the Supreme Royal Arch Chapter of the State of Israel.

The cave is now an official tourist site, open to the public. Individuals and groups may visit it during daytime hours (there is a small entrance fee). For Masonic visitors, however, a particularly moving experience is the participation in one of the ceremonies organized once or twice a year by the Grand Lodge of the State of Israel or the Supreme Grand Royal Arch Chapter of Israel. In those opportunities, the cave is sealed off to non-Masons, and a Masonic degree is worked, sometimes in Hebrew but more often in English, for the benefit of visiting Brethren from abroad. The degree usually worked is the Mark Master which in Israel, as in Scotland, belongs within the Royal Arch system of degrees. The legendary story forming the background to this theatrical degree takes place in King Solomon's quarries, and concerns a stone rejected as irregular, which turns out to be the capstone of the entrance to the Temple. Performing this ceremony in an actual quarry, in the very heart of Old Jerusalem, carries deep symbolic meaning and nobody who has attended this ceremony is likely to ever forget

FOOTNOTES

- (1) William C. Blaine, 33^o, “King Solomon’s Quarries,” *The Israel Scottish Rite*, Vol. 3, N^o1, December, 1973, p.23.
- (2) Roy Brunton, “King Solomon's Quarries,” *The Scottish Rite*, #7, January-March, 1969, p.13.

KING SOLOMON'S TEMPLE

by John W. Alexander PM, South Wales

[source unknown - date unknown]

There is a vast Masonic literature concerning the building of King Solomon's Temple, both in the form of books and as papers prepared for Lodges of Research. I hesitate to imagine that this humble effort will find an enduring place among them. Nevertheless I

present it because I have always considered my study to be for my own advancement and/or diversion and its results do not represent any “official” line. No Brother is obliged to accept them, or even agree with them. However if anyone finds them of interest or of value in his own study, he is welcome to make use of them.

No modern Brother should attempt an essay on the Temple without reference to Brother Alexander Horne's scholarly “King Solomon's Temple in the Masonic Tradition”: indeed, I would go so far as to say it would be impossible to produce a comprehensive study of the Temple without duplicating Bro. Horne's work at least to some extent. Accordingly I must immediately acknowledge my indebtedness to him, although, in his defense, I accept my conclusions as my own. In this paper, references to the Ritual are to be taken as to that of the Ancient York Rite, and those to the Bible, as to the King James Version.

I hope, this afternoon, to present an overview of the position the Temple occupies - and has occupied - in the Masonic system, and also, by an examination of the Biblical record, to describe the building and address some of the perceived exaggerations of which some Brethren have accused the ritual from time to time.

THE TEMPLE IN A MASONIC CONTEXT

The first reference a candidate receives to King Solomon's Temple is when he is taught to wear his apron in the manner in which the apprentices working on the Temple wore theirs. Since he has just been informed that his apron is the greatest Masonic gift he is ever likely to receive, his appreciation of its importance is doubtless extended to include the structure where it is said to be first worn. Very shortly afterwards, in the Lecture, he learns that the very manner of his preparation for Masonry was dictated by the conditions that prevailed at the construction. In quick succession, he is taught that the First Ornament is a representation of the Temple's ground floor - although, as we shall shortly see, it wasn't - and that the very orientation of his Lodge is dictated by that of the Temple. So, he will go away from his very first meeting with the impression that King Solomon's Temple is of some significance to his new experience.

But it doesn't stop there. When he presents himself to be passed, he finds more about the Temple. Once again his apron is to be worn in the manner favored by King Solomon's Operatives. He even finds that his wages are representative of those paid at that Temple building site and that he has to go to a representation of one of the Temple's apartments to receive them. During that process he is further imbued with the importance and magnificence of the Temple.

Finally, he discovers that the only way he can be raised to the summit of his new profession is by experiencing certain events that took place shortly before its completion. He now finds that he is classed with, and identified as a member of the highest class of workmen involved in that monumental construction.

If he develops an interest in contemporary Masonry, as we hope he will, he will shortly find Brethren who “came in at the other door of Alberta's Masonic system. He will still find he can “talk Temple” with them, though, for although the Canadian Rite may use different illustrations, it still sees its roots in Solomon's incomparable structure. If he travels abroad he will still be at home in the Temple. I, myself was raised in Scotland, in a Rite different from both of those in Alberta. But I didn't have to learn anything new about

the Temple in order to fit in here. And I have talked with Brethren from the length of England who knew the same facts as I do about the Temple and its relevance to the Degrees -and this despite the fact that Britain has almost as many different rituals as it has Lodges. Well Ò Masonic Provinces, anyway.

If the new Brother develops an interest in Masonic history, as we hope he does, he will find that this involvement with Temple imagery is spread as far back as he can go. Many Lodges have old rituals which have been returned by a well respected Brother's family after his death. If he reads these, he finds that even at the beginning of this century, the Temple occupied the same place in the Degrees. Further back still, William Preston's "Illustrations of Masonry" shows that the Speculatives of 180 years ago used the Temple as a framework for their symbolism. Preston was initiated in a "Moderns" Lodge, that is, one which held its warrant from the Premier Grand Lodge of 1717, but William Hutchinson, who belonged to the other side of the Great Schism, showed in "The Spirit of Masonry" that the so-called "Antients" were just as devoted to this ancient house of worship.

Many people believe that, since the Sublime Degree, can be shown to be a development of the Speculative era - although some scholars would dispute this - that the Temple imagery dates from this period too. But even before Speculative Masonry began, our Operative Brethren had references to the Temple in their manuscript histories - which we refer to as the "Old Charges," The Cooke Manuscript, the second oldest Masonic document in existence, dating back to 1410, still has the Craft present and active at the building of the temple.

This is an interesting point in itself, for the document was written only eleven years after the invention of printing and more than forty years before the first printing press was set up in London. Even though the bulk of printed material was religious in content, almost all of it was commissioned by the Church for its own use. So there were few, if any Bibles, available for the lay people. Since the document implies a body of knowledge older than itself, it argues strongly for an even more ancient oral tradition of the Temple amongst the Operatives.

So, even the most casual observer cannot avoid the conclusion that King Solomon's Temple is a "core theme" in Masonic thinking; one of the most important themes, if not the most important that we have. Someone who knows us, but not the Temple, would be bound to think that it must have been a most imposing structure to command such respect.

Well, in some ways it was, but in just as many ways it was not and in the next section, I would like to attempt to describe the Temple using what the Bible has to say about the first stone-built House of God.

BIBLICAL TEMPLE

There are two "major accounts" of the building of King Solomon's Temple in the Bible. There are a few other references scattered through the Old Testament, and, fortunately, for the accounts are by no means there is a considerable body of material relating to Jewish worship and religious practices from which we can draw inferences and make deductions to round out the picture.

The two "major Accounts" are contained, one in the sixth chapter of the First Book of

Kings, and the other in the third and fourth chapters of the Second Book of Chronicles. These two accounts are quite distinct from each other. We may regard them as parallel but not identical, and there are some discrepancies between the two, as we shall see. Of the two accounts, the one in the First Book of Kings is considered the more accurate, as it is believed to have been written by a contemporary of the King, that is, someone who had seen the Temple. The Chronicles account was recorded by a scribe writing after the Babylonian captivity, that is, three to four hundred years after the Temple was destroyed. Many believe that his account is “doctored” to provide some inspiration to contemporaries engaged on the rebuilding, much as Ezekiel's account is less a description of Solomon's Temple than a record of Ezekiel's belief of what a Temple ought to be. It was more of a “wish list” than a description.

Unfortunately, the First Book of Kings was one of the most poorly preserved sections of the Old Testament. This, coupled with the technical language of the original writer - which was translated by theologians and not architects - and the obvious evidence of redaction which it has experienced, make it, accurate or not, a difficult document to understand.

“Redaction” is defined as the art of arranging material, especially literary material, in systematic order, the resulting digest being made by an editorial staff. Many redacted documents show evidence that some of their original content was modified, or even eliminated, if the editors considered it inconsistent with the canons of religious usage and propriety which prevailed in the age when the redaction took place. From this we can see that even with an account in front of us, we still have no guarantee that our conclusions will be historically accurate. We are frequently thrown back on the old maxim that “what is not said is often more informative than what is said.” With this in mind let us see what we can find out about the Temple which Masons regard with such reverence.

The old walled city of Jerusalem was roughly four sided, built on four hills: Akra to the Northwest, Bezetha to Northeast, Zion to the Southwest and Moriah to the Southeast. A spur runs south from Moriah and is called Ophel. Surrounding the city were deep ravines, the Valley of Hinnom on the West and South and the Valley of Kedron on the East. From this we will see that the North side is more exposed and, in fact, it was usually from the North that the city was attacked. (Is this the true origin of the Masonic belief that the North is “a place of Darkness” (i.e. ignorance)?

The Temple area was about 35 acres in extent - that is about one sixth of the entire city. It occupies the summit of Mount Moriah and its walls varied in height from 30 to 160 feet above the foundations the result, no doubt, of constructing a level platform partly on the hill and partly in the Tyropoeon valley which ran through the centre of the city. This valley was once 70 feet deep, although it has been filled over the ages and is now a shallow depression.

This platform is now occupied by the Dome of the rock, a shrine built by Abd-el-Melik in 686 A.D. That was already a longer time after Solomon's Temple than we are after it. Inside is the Sacred Rock from which Moslems believe Mohammed ascended to heaven. This rock is 60 feet long by 45 feet broad and stands up to 6 feet above the floor. The site has obviously long had sacred associations for the Jews believe it was the altar on which Abraham prepared to sacrifice Isaac. It is of interest to our present study because it is said

to be the threshing floor of Araunah the Jebusite which David purchased from him for fifty shekels of silver to be the site of his temple. (see 11 Samuel xxiv, 24.)

The Temple area was an artificially constructed platform, made by building the walls round the summit of Mount Moriah and filling behind them with earth. There are said to be vaulted chambers below the area, a feature which forms the basis of the Thirteenth Degree of the Ancient and Accepted (Scottish) Rite. The labor involved in such a construction would seem incredible nowadays. Remember we are talking about three thousand years ago. Not for them the earth-moving equipment, not for them the skyscraper crane, not for them the pneumatic tools. They had their own muscles and their own ingenuity. A team of oxen was as much help as they could hope for to carry stone up to the course where it was to be laid. And some of those stones were massive indeed.

In 1864 the British-based Palestine Exploration Fund financed an expedition to Jerusalem. In their subsequent report is a description of a foundation stone located at the southwest corner. It was 38 feet long by 12 feet wide and 3 1/2 feet thick! This monster weighed over eight tons. And when the platform was completed and work on the actual House was begun, the writer of Kings tells us that there were stones in the foundations "of ten cubits and stones of eight cubits" that is, stones between 12 and 15 feet long. No wonder - and no exaggeration either - that there were 80,000 men employed in the building.

When the platform was completed, work on the actual House continued. Like most ancient temple structures its own foundation was raised above ground level as a solid block of masonry which would be approached by steps cut into the foundation. The storerooms for the year's supply of olive oil for the lamps, for the wine and flour and for the incense all used in the Temple services would be built into this foundation block.

With all this preparation, all this labor, we can't avoid just a smidgen of anticlimax when we read the actual size of the Temple. The writer of Kings tells us that "the length thereof was threescore cubits, and the breadth thereof twenty cubits and the breadth thereof thirty cubits." So, there we are, Brethren. Using the old Egyptian building-cubit of 18," which was the common measure before the Babylonian Captivity our "core theme" building was 90 feet by 30 feet by 45 feet high. Eureka Lodge in Lacombe is about that size; the Central Masonic Temple in Edmonton is bigger. Is this what occupied more than 110,000 men for seven years? A building with the same proportions as a house brick standing on its edge, which would fit inside many a parish church and still leave room for the services? To say nothing of trying to cram seven times as many Masons as there are in Alberta into it all at the same time in order to pay them!

Our problem here is that in considering the Temple, we are wont to visualize its role as that of a modern cathedral, that is, as a place of worship. But that was never King Solomon's intention. What he built was "an House for the Lord to dwell in." No public worship - as we understand the term - ever took place inside it. In fact, the public wouldn't be allowed near it! For this was the successor of the Tabernacle and we read, in Numbers, chapter 1, volume 51, "And when the Tabernacle setteth forward," (i.e. when it is to travel) "the Levites shall take it down and when the Tabernacle is to be pitched, the Levites shall set it up, and the stranger that cometh nigh shall be put to death." King Solomon, as the Lord's anointed, was obviously exempted from this ban - at least for the

dedication ceremony - but he still conducted the ceremony from the porch! So, since the house was for the Lord's use only, and the only human beings who were allowed inside were the Levites, it didn't have to be all that big. The public worship was conducted by the priests in the Temple courts surrounding the building. This is why such a small building needed a 35 acre site. Incidentally, although it has nothing to do with the Temple, a Roman legionary camp usually covered an area of 35 acres. Since this was big enough for the 5,000 men and all their equipment, we can imagine that an area this size would accommodate a great many more people who were just there for a short period.

We all know, of course that the Temple was aligned due East and West. We should be aware, however, that this is exactly the opposite orientation from our modern churches. The early Christians purposely changed the orientation of their churches to make them opposite from those of the Jews, whom they saw as being responsible for the Crucifixion. As a result, in "our" Temple, the Sanctuary, which the writer of Kings calls "the oracle" was in the West of the house and the great gilded doors faced the rising sun.

The Kings account tells us that King Solomon placed chambers round about the House on the North, West and South sides - this, alone, argues for the door being on the East side - in which he placed all the treasures David had gathered for the House. The chambers were three stories high, each story being five cubits, or 7'6." This makes the full height, allowing half a cubit for the floors and ceilings, sixteen cubits or 24'. From there, the walls of the House rose straight to the roof and at the top were windows, wider inside than they were outside. The chambers varied in width, the lowermost story being the narrowest at five cubits and each succeeding one wider than the one below it by a further cubit. This suggests that the outer wall of the House and the inner surface of the chamber wall were stepped back half a cubit at each five cubit height for the beams to rest on for the Kings account records that the beams did not pierce the wall of the House. The second or middle story is of interest to us, of course, and Kings tells us that the access door was in the right side of the House, that is the South side, and there was a "winding stale" up to the chamber.

The roof was most probably flat, despite many people's desire to consider a ridged roof. Most oriental temples in antiquity had flat roofs, even when they were much wider than this structure. Ordinary 12" square timber, let alone the famed cedars of Lebanon, is quite capable of supporting a 30 foot span without internal pillars. Kings tells us "that he covered the building with beams and boards of cedar," but we can be sure that it was also covered with pitch and had gutters, too, for the annual rainfall is almost as much as in British Columbia.

In front of the building was a porch. The wording of Kings indicates that it was joined to the building but it is not very clear if it was flush with the facade or if it projected forward from the building. My own understanding is that it projected forwards ten cubits, or 15 feet, but I have seen several photographs of models of the Temple which all show a flush facade. My own opinion that it projected forward is based on the Chronicles account which gives its height as 120 cubits, or 180 feet.

Kings doesn't mention its height and many have seen evidence of fantasy in this aspect of the Chronicles account, since such a height is twice the length of the House and four times its height and, at first glance, would seem to be an architectural monstrosity. However

when we remember that the writer of Chronicles had most likely never seen the Temple and was compiling an account from hearsay evidence, and when we remember, also, that when Jehoshaphat, the sixth king of Judah after Solomon, repaired the temple, he added a high tower over the porch most likely for new moon or other astronomical observations, we can accept that perhaps the Chronicles inadvertently combined the two reports. I feel that such a tower would have involved less structural modification to the House if it were built over a projecting porch than over one recessed into the facade.

The building was of white stone, actually Dolomite, a compound of magnesium and calcium carbonate. There is a bed of this material, forty feet thick lying under the entire city of Jerusalem and about a hundred yards from the Damascus Gate can still be found a cave which expands into a perfect labyrinth of chambers. These are called "King Solomon's Quarries" and, indeed, visitors have reported that evidence of ancient quarrying activity can still be seen to this day. Dolomite has a most peculiar quality. When first extracted from the surrounding rock it is comparatively soft and workable. But, with exposure to sunlight, it becomes hard and able to take a good polish. This may be the reason why the stone was worked at the quarries before being transported to the building site where it would undoubtedly have proved too hard to carve. There is thus a perfectly satisfying and Masonically practical reason why "there was neither hammer nor axe nor any tool of iron heard in the House when it was in building." Note, though, that this only applied to the stone part. We shall now see that there had to be a fair bit of noise once the finishing trades came in.

If the glory of King Solomon's Temple wasn't in its size, the opulence of its interior was more than enough to make up for it. Some scholars have calculated that fitting out a building to a similar standard today would cost close to half a billion dollars! At last, we have something to sing about. King Solomon, it seems, had a thing about gold. He had gold everywhere. The walls were lined with wood but the wood was covered with gold. The floor was planked with two different kinds of wood: cypress for the eastern portion but cedar for the Sanctuary, although why he made the distinction is beyond me for he covered both kinds with gold. This is why we know there had to be some hammering going on for the Chronicles account tells us that the weight of the gold nails used in the "oracle" alone, was fifty shekels. Now screws were unknown at that time so they must have been hammered in.

There was gold on the ceiling, gold on the floor gold on the walls and gold on the doors, there were gold furniture and lamp stands the Altar of Incense was of gilded wood; even the curtain between the outer House and the Sanctuary was embroidered with gold thread. No wonder the people weren't allowed in! No wonder the mouth of Shishak, King of Egypt watered.

There was a partition two thirds of the way along the nave of the House behind which was the oracle, more familiar to us as the Sanctum Sanctorum, or Holy of Holies. The Kings writer tells us that this apartment was a cube of 20 by 20 by 20 cubits. Since the partition made it 20 cubits long, and the building was 20 cubits broad to begin with, we can only assume that it was roofed over at a height of 20 cubits also, for we remember that the House was actually 30 cubits high.

One thing has always struck me as curious. This is the manner of the decoration. Kings

tells us that there were carvings of cherubim all over the walls, culminating in two gigantic figures of gilded olive wood in the “oracle” each fifteen feet high with outstretched wings which spanned the entire width of the building. Now, the second commandment expressly forbids the carving of “anything that is in heaven above Ö etc.” and so this would seem to be a deliberate violation of the Mosaic law. It may be that the “cherubim” were symbolical figures, expressly carved to represent something that Solomon imagined could not be in heaven above” but he would have to be awfully sure to take such a risk. In any case, it seems the Lord was pleased with the House Solomon had made for him, for his reign is still regarded as the “golden age” of Israel - no pun intended.

In considering the interior arrangements, we note a discrepancy with our ritual, in that the floor was covered with wood, actually two different kinds, and then sheathed with gold. This is totally unlike the First Ornament of a Lodge, which, we are told is a representation of the ground floor of the Temple.

Some scholars have asserted that the original “Lodge” at the Temple was situated in the porch and that it was this which was paved like the First Ornament. However I would like to point out a real historic jewel here for you. The Vulgate Bible, the old Latin translation renders the appropriate verse, I Kings vi, 15, as “Stravit quoque pavementum templi pretissimo marmore decore multo” “He paved also the floor of the temple with most precious marble of great beauty.” This is not at all an accurate translation of the original Hebrew text, which is much more accurately rendered in the King James Version. However, when we remember that our operative brethren were active more than two hundred years before the King James Bible was produced (and, according to our own York Legend, more than six hundred years before it), we realize that the Vulgate Bible was the one to which our ancient brethren had access, where they had access to a Bible at all. So, this tiny apparent discrepancy may be the oldest existing link we have with the great cathedral builders from whom we are descended.

It cannot have escaped your notice that I have made no mention of the pillars in the porch. I admit that these are so prominent a feature in our ritual that no account of the Temple could be considered complete without them. However, as I sorted through my material, I found that I actually had more material on the pillars than I had on the Temple. And much of it was of opposing views and opinions. To attempt to reconcile the material and present it would have made this paper so long we would have needed a rest in the middle. Accordingly, I decided to omit the pillars from this paper, with the promise that I will deal with them in a separate paper as soon as my work is complete.

In conclusion, I hope I have demonstrated that not only does the actual Temple justify the high regard in which Freemasons hold it, but also that even those parts of our ritual, felt by many Brethren to be exaggerations are much closer to the truth than has been supposed.

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KNIGHT TEMPLAR MASONRY IN AMERICA

Presented by Gus J. Elbert, Past Preceptor, Bodyguard of the Grand Master of the Great Priory of Germany

Arabia Preceptory #6 educational paper - June 1994

Questions are raised occasionally by Masons (sometimes even by Knights Templar) that would indicate there may be some “confusion in the Temple:”

Just who are these Knights Templar?

How do they fit into the overall scheme of Masonry? - or do they?

Knights Templary in the United States is different from Templary elsewhere. The Knights Templar in the U.S. consider themselves first and foremost to be Masons - a premise which has been questioned in other countries. In the U.S., Knights Templar are Masons who have gone beyond the third degree of Master Mason into the York Rite branch of Masonry, to the culmination of that rite.

The York Rite is composed of three bodies: the Chapter, the Council, and the Commandery. These are further subdivided:

- The Chapter confers the Capitular Degrees: Mark Master, Past Master, Most Excellent Master, and Holy Royal Arch.
- The Council confers the Cryptic Degrees: Royal Master, Select Master, and Super Excellent Master (optional).
- The Commandery bestows the Chivalric Orders (rather than degrees): Order of the Red Cross, Order of Malta, and Order of the Temple.
 - ∞ The first division of the Commandery is called a Council; it confers the Order of the Red Cross.
 - ∞ The second division is subdivided into two parts: the Mediterranean Pass and the Order of Malta, which are sequentially conferred. (*In some jurisdictions, the Order of Malta is the culmination of the Chivalric Orders, rather than the Order of the Temple.*)
 - ∞ The third division is the Commandery - in Canada, England, Germany, and elsewhere it is called a Priory or a Preceptory. The Commandery confers the Order of the Temple.

Whereas none of the branches of Masonry require a religious or denominational test, other than excluding atheists, the Chivalric Orders are the exception. In the Commandery it is required that candidates profess a belief in the Christian religion. (*Note that the Order of the Red Cross is an exception: it is not Christian in nature.*)

There is a common misconception that the York Rite is restricted to Christians; this is only partially true. There is nothing in the Capitular or Cryptic Degrees that would preclude a non-Christian from membership.

The Commandery in the U.S. requires the completion of all the Symbolic Lodge Degrees and the Capitular Degrees (*but not the Cryptic Degrees*) as a prerequisite and, in addition, is limited to those who profess Trinitarian Christianity. Being modeled after the crusading Knights of the Middle Ages, Commanderies are organized along the lines of a quasi- or para-military organization in that they wear uniforms and engage in drills and parades. There the resemblance stops, and its teachings and philosophy are definitely “Masonic.” The expounded aim is to perpetuate, cultivate, and practice Christian and chivalric principles as a peaceful society.

Elsewhere, the Chivalric Orders are more closely related to the Rose Croix and Kadosh Degrees of the Ancient and Accepted Scottish Rite. The American System of Knight Templary with its uniforms and military drills is foreign to the Knights Templar orders in other parts of the world. Some of the characteristics of the American system are:

- Knights Templar are distinguished by their peculiar uniforms, resembling a naval officer’s “blues”; capped by a chapeau, resembling an antique “Admiral’s Hat”; and a ceremonial sword. These are intended to represent the crusader knight’s armor and helmet, and are dark in mourning for the martyred Grand Master, Jacques DeMolay.
- Whereas most other Masonic bodies refer to the entire Bible as the “Volume of the Sacred Law,” the Commandery places particular emphasis on the New Testament.
- The Commandery meets in an “Asylum” rather than a Lodge Room.
- The U.S. flag occupies a central position of honor in its ceremonies. This must not be misconstrued as advocating union of church and state. To the Knight Templar it signifies Liberty, Equality, Fraternity, the Sovereignty of the people, Truth, and Justice.

HOW KNIGHT TEMPLAR MASONRY RELATES TO THE PRECEDING DEGREES

Degrees conferred in the Royal Arch, in Cryptic Masonry, in Knight Templarism, and in the Scottish Rite are sometimes referred to as “higher degrees.” This term has never been satisfactory but neither have other suggested names: Concordant Bodies, Auxiliary Rites, Appendant Bodies, or Additional Grades. The word “high” conveys the idea of being above or superior to something, and a certain amount of encouragement is given to that interpretation when, in one of its lectures, the Fellowcraft Degree depicts the three Degrees of Apprentice, Fellowcraft, and Master Mason in the form of three steps in a stair; if this picture were carried farther it would mean that the Fourth Degree is superior to the Third, the Fifth superior to the Fourth etc. - but this simple arithmetical scheme is not valid because no Grand Body in any of the four Rites of the “higher degrees” is superior to a Grand Lodge.

The Masons who fathered the “higher degrees” and the Masons since who have most loved and best understood them use higher in another sense than to suggest that the “higher degrees” are “above” or “superior to” the Three Degrees in the Lodge; to them it has meant that Ancient Craft Freemasonry has always had a rich and a very complex content, that among the elements in it a certain number were the best or highest, or

noblest, or profoundest, and that each of the “higher degrees” is an elaboration or exposition, or interpretation of some one of those elements. To them the subject matter of all the “higher degrees” is contained in Ancient Craft Masonry.

This explanation enables us to picture the whole of Freemasonry as being single and individual (the term currently in vogue is The Family of Freemasonry) and protects us from the mistake of picturing the Fraternity as a loose collection of five independent Freemasonries.

LIGHT, MORE LIGHT, FURTHER LIGHT Ö AND BEYOND

The Entered Apprentice Degree supplies the basics or “meat” of Freemasonry. It teaches the tenets of Brotherly Love, Relief, and Truth; Faith, Hope, and Charity; and the cardinal virtues of Temperance, Fortitude, Prudence, and Justice.

The Fellowcraft Degree urges Reverence for the Creator and the extension of our potentials to the fullest, via Education, and the application of that education for benevolent purposes.

The Master Mason Degree stresses Integrity, Fidelity, True Piety, and our search for Truth and God.

The first of the Capitular Degrees, Mark Master, teaches Charity; the Past Master Degree teaches Moderation; the Most Excellent Master Degree teaches Industry; and the Royal Arch Degree teaches Humility.

The Cryptic Degrees further emphasize the teachings of the Symbolic Degrees and of the Mark Master Degree.

The Templar Orders endeavor to provide a historical link between the Jewish forbears and Christianity via the vehicle of the Crusading Knights of the Middle Ages. In the U.S. system of the Chivalric Order, its sole landmark is Trinitarian Christianity. It promulgates the practice of Christian virtues: Honor, Integrity, Truth, Repentance of Sins, Humility, Fidelity, Valor, Action, Charity, and Universal Benevolence. Knights Templar are dedicated to feed the hungry, clothe the naked, bind up the wounds of the afflicted, and to defend destitute widows, innocent maidens, helpless orphans, and the Christian religion.

Knight Templary in the U.S. respects and values the moral principles of Freemasonry. Nevertheless, it wishes to emphasize its attachment to the Christian religion as being unique to its membership. It does not renounce its fellowship with other Freemasons who adhere to some other religion. Indeed, the great majority of the Masonic Fraternity are composed of men who claim to be Protestant Christians. A lesser number are Catholics, Jews, Moslems, and professors of various other religions. Such tolerance can only reinforce its Christian principles. Like Freemasonry, Templarism is not a religion; it is not a substitute for religion.

[Editor’s note: The primary source for this edition of York Rite Education is an article entitled Knight Templar Masonry by Sir Knight Sidney Kase, P.C., Ivanhoe Commandery #4, Tacoma, Washington, that was published in The Knight Templar magazine, February 1993. Although the article included a summary of the history of the Orders of Malta, the Hospitallers, and the Temple, the content was somewhat

sketchy, poorly organized, and not entirely accurate. To learn about the historical roots of the Chivalric Orders, you will be far better served by reading Brother John J. Robinson's *Dungeon, Fire and Sword and Born in Blood*.

Additional material has been incorporated from *Facts for Freemasons* by Harold V. B. Voorhis and *More About Masonry* by H. L. Haywood.]

LANDMARKS, BOURNES AND FENCE POSTS

by B. G. D. Cameron

[source unknown] - September 1988

“That's what education is for. To elevate the mind. Everything else follows.

-Walter Marken, *The Silent People*, 1962

In recent years, as at this time, we have heard the terms “declining membership” and “poor attendance” applied all too often to Masonic Lodges. We seldom hear of slow and steady growth within the Order, although some Lodges are in this happy and fortunate position. Rather we hear of, or experience, the closing or amalgamation of Lodges, or of Lodges struggling with great determination to keep going, and like the fabled Phoenix, to renew themselves. When we stop to think about falling membership, or inadequate attendance at our Communications, we consider the many highly attractive features of our Institution and we ask, “Why should good men join us and then fade away? Why would worthy and respectable men not continue to take advantage of the pleasure of fellowship among their peers or the joy which accompanies the experience of Masonic work and the lessons which it teaches?” Many reasons have been advanced for this apparent paradox e.g. lack of meaningful work for a Brother to perform, slow advancement (especially in larger Lodges), lack of continuing Masonic education and discussion, conflict with family interests, the variety of activities afforded by modern life, extensive memory work, use of archaic language or what is seen as laborious and repetitive presentation of the Work.

Encouragement and direction from Grand Lodge and within individual Lodges, and dedicated work by many Brethren have made progress in dealing with some of the difficulties listed above. Careful application of the mentor program for Candidates has met with considerable success, while good administration of Lodges, attention to the needs of the Brethren and faithful presentation of the Work has had beneficent effects. However, the basic problem still exists and, while the decline in membership and attendance is being arrested, effort must still be made to turn the trend firmly around so that our Order will once again be in an ascendant mode and in a better position to achieve its goals of Brotherly Love, Relief and Truth. What then is missing from our practices? What may fill the gap?

The Masonic Order offers now, as it has done for thousands of years, a solid basis upon which to build a fruitful and rewarding life. Asking only that a man believe in a Supreme Being, Masonry leads him through a series of lessons, allegory and experience, carefully showing him positive rules of morality and social behavior. When he applies these rules to his daily life the result is increased happiness for himself and for those near and dear to him and, by extension, increased benefits for those whom he contacts in pursuing his life

and career. The Masonic method is based upon rules of moral conduct and principles so sound and lasting that they might have been hewn in unchanging solid rock. These principles stem from the Ancient Landmarks of Freemasonry and it is to the Ancient Landmarks that I would direct your thoughts. It may be that lack of attention to them, or failing to accentuate them in our Masonic work is the link which is missing from our endeavors.

Let me expand upon what is meant by the term "Ancient Landmarks." A landmark may be defined as any striking historical event to which others may be referred, or any mark or fixed object by which the limits of a portion of territory may be known or preserved. In ancient times it was the custom to mark the boundaries of lands with stone pillars and to remove them was a heinous crime. To be considered a landmark, and made use of as such, a feature on land would have existed, unchanged within living memory and be unlikely to change materially in future generations. Thus a mountain or a distinctive promontory would be a landmark but a manmade edifice, however well constructed, would not. For Freemasons, antiquity and unchangeability are the essential elements of principles which are accepted as Ancient Landmarks. They are the source from which all concepts, customs and usages flow; they are universal and indispensable to the Craft and to change them would change the fundamental nature of the Fraternity. Customs and usages, on the other hand, are the common law of Masonry and, although they are ancient, they can be changed by legislation, i.e., by the Grand Lodge.(1)

What then are the Ancient Landmarks? Two of them are stated in the first lecture to the Entered Apprentice, although they are not named as such. The newly raised Brother is charged to preserve the Ancient Landmarks and never suffer them to be infringed, but, unfortunately, he is not told what they are. They are not listed in the Constitution of the Grand Lodge of Alberta, nor are they named in the instructional material which is provided for new Candidates. Why? It may well be that their elusive nature precludes objective study and that there is no universally accepted code of Landmarks.(3) They were not enumerated or identified in the Constitution of 1723 and the first attempt to clarify them was made in 1858, in the United States, by Bro. Albert G. Mackey who listed 25 of them.(4) (5) In the United States (in 1974) the number of Ancient Landmarks varied from seven in one Jurisdiction to no fewer than 54 in another. Fortunately, M.W. Bro. F. G. Fox, writing in the Grand Lodge Bulletin in 1974 applied the definitions given above and reduced the number to the seven in the following list: (2)

1. Belief in God: the Supreme Being
2. Belief in the Immortality of the Soul
3. The Holy Bible or some other Book of the Law of God such as the Koran or the Torah
4. The Hiramic Legend
5. Secrecy
6. Symbolism of the Operative Art
7. A Mason must be a man, freeborn, of lawful age.

Because some of these can be combined (one concept embodying another) and because some relate to Customs and Usages, the list can be reduced to the fundamentals of a Belief in God or a Supreme Being and the Holy Bible or some other Book of the Law of

God.

A belief in God is essential to Freemasonry for without it no solemn or binding obligation can be undertaken; the Holy Bible is also essential to the Lodge because It is the rule and guide to all behavior, proceedings and undertakings. Furthermore, Freemasonry must not deviate from its course by expressing an opinion on political or theological questions for to do so would cause irretrievable rifts in the Fraternity and deny universality of application. (7) Thus, a third Ancient Landmark can be added to the two given above i.e., prohibition of discussion of theological or political matters within the Lodge. The list of three has been proclaimed as a standard for recognition of Masonic jurisdictions by the Conference of Grand Masters of America and the Committee on Fraternal Relations of the Grand Lodge of Alberta (6) The ancient landmarks are our rock, the very foundation of our philosophy and the keystones of all Masonic undertakings. They are worth repeating:

1. Belief in God the Supreme Being
2. A Volume of the Sacred Law, and
3. Prohibition of sectarian or political discussions within Lodges.

So the domain, or bourne, of the Freemason is clearly marked by ancient principles of such magnitude that they can be recognized wherever we stand. The bourne is limitless, bounded only by the circle surrounding a point and touching upon the Holy Bible and the parallel lines representing the Holy Saints John. It encompasses all mankind regardless of color, creed or station and provides all with necessities for a full and rewarding life.

However, like all well managed areas the bourne does have its fences, the posts of which are the tenets that guide Freemasons showing the bounds of morality and rectitude of conduct to which we all aspire. While some may abhor fences, which may impede free movement, it is recognized that they do serve to delineate the boundaries of property and, when well kept, to enhance the appearance of the greatest estate or the most humble of abodes. They also serve a useful purpose by indicating direction and distance in lonely stretches. The Masonic fence posts are well known to us all, being regularly exemplified in the work of the degrees, in the day to day conduct of Lodge affairs and, indeed, by the furnishings of the Lodge itself. We find them in the Obligations where secrecy, obedience, help for a distressed Brother, rejection of all manner of cheating, wronging or defrauding, chastity and avoidance of clandestine organizations are impressed upon us. Within the Lodge, the Compasses remind us of the lofty Masonic characteristics of Virtue, Morality and Brotherly Love; the rough Ashlar reminds us of the noble virtue of Charity; the Tassels represent Temperance, Fortitude, Prudence and Justice; the mosaic pavement: good and evil; the Pedestals: Wisdom, Strength and Beauty. Indeed, they are all about us, reinforced by the lectures of the various degrees and reflected in the conduct and dignity of the Brethren at work. The Masonic fence posts are easily recognizable and, with a little care, attention and maintenance they serve the admirable purpose of keeping us in proper restraint with all the human race.

Finally Brethren, as we work to maintain the strength and beauty of our Institution in general, and our Lodge in particular, let us remember the bright beacons of the Ancient Landmarks of Freemasonry and ensure that they are kept foremost in our minds in all our dealings with our companions within the Lodge and with the outside world. In particular,

let us make certain that those who join our ranks, or who are interested in our work and our commitment to the good of society, are equally aware of the great and unchangeable principles which are the basis of our philosophy. The Ancient Landmarks are the foundation upon which we have built and the tenets of Freemasonry are the mortar which binds us together. Let us reinforce their application to the rejuvenation of our Order.

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LIBER CAPRICORNUS - THE SYMBOLISM OF THE GOAT

Presented by Eugene W Plawiuk, Norwood Lodge #90, Alberta

[source unknown] - September 1991

Our first experience upon entering the Lodge as apprentices is to be warned about the Goat. Even before we are informed of 'in whom we should put our trust', we are given knowing looks followed by such comments as; "he's going to get the goat" or "you are going to ride the goat" or even "look out for the goat." It is a good thing that we are informed that we place our trust in God, since some poor unfortunate entered apprentice could understandably be forgiven for replying; "In the Goat."

The origin of this humorous initiatory jest about the Goat is shrouded by the veils of time. Several Older Brethren I have conferred with seem to have no idea of where or when it originated. It could have originally been imported from America by that practical joker and fellow Mason; Benjamin Franklin. Or it could be a unique recent development of post World War II Masonry.

Certainly I can find no references to the Goat or even "riding the Goat" in Mackey's Masonic Encyclopedia, Duncan's Ritual, Morals and Dogma by Albert Pike or even Freemasonry and its Etiquette by William Preston Campbell-Everden. Even such anti-Masonic writers as Walton Hannah (Darkness Visible and Christian by Degree) make no reference to it, and it would certainly be something he would not be loathe to use to slander the Craft.

Thus with such sparse reference sources available we could easily dismiss our Goat as a simple joke, a hangover from those other fraternities that abound on college and university campuses across this great nation. In fact a bit of school boy prank amongst pals.

Thus dismissed as a bit of tom-foolery I wouldn't have much of a paper to present this evening. Yet can we dismiss our ancient friend who has played such a great role in the myths and legends, of all religions and cultures of Western Europe? The Goat dates back

to the very earliest primordial memories of Man. And perhaps even used as a joke within the Lodge it would do us well to look at him as a totem or symbol of the Great Work. In fact if you will bear with me I think I shall be able to prove to you that, using the training we are recommended as Fellow Craft Masons, we can find that the humble Goat too reflects the truth of Masonry “veiled in allegory and illustrated by symbols.”

The Goat is known to all of us through the ancient science of Astrology first developed by the Chaldeans, or as they are commonly known; Babylonians. The Goat symbolizes male fertility, and is known, to even those who peruse the daily astrology columns of the local newspaper, as representing the astrological sign of Capricorn; Dec. 22 to January 22. Capricorn is a combination of both a Goat and a fish. According to J. E. Cirlot in his Dictionary of Symbols; this dual aspect refers to the dual tendencies of life towards the abyss (or water) “ or chaos of the beginning of time, and “ the heights or mountains “ or order and malkuth (the earth) as symbolized by the goat aspect.

In fact the very same Babylonians who gave us this symbol of Capricorn and the science of Astrology were the first Temple builders, and the goat for them symbolized the essence of the Temple or Lodge. An animal usually found climbing in the mountains. Thus from the first ziggurats to the Temple of Solomon even to later Churches the Goat was seen as symbol of Man striving to reach God through his building of Temples that represented mountains. Since in all religions Gods abode is symbolized by mountains.

What a better symbol to attribute to our own striving to understand the G.A.O.T.U. then a Goat. And here too we find an anagram for Goat.

According to a research monograph on the Dionysian Artificers and Early Masonry edited by Manly P. Hall, the symbolism of the goat relates to the pre-Christian God Pan, Dionysius. The Goat-God was accepted by the later Greek Mystery Schools as the symbol of the Temple Builders. In fact the Dionysian Artificers was such a mystery school. They viewed practical Temple Construction as a source of understanding the mystery of Nature and God; thus being one of the early esoteric schools from which Masonry has inherited certain symbols and teachings. Most specifically this Greek Mystery School developed the Ionic Column which are introduced to us in the Fellow Craft degree. Once again this column which acted as the corner stone of Greek Architecture literally holds up the temple; the very support for the Mountain or home of God.

The Ionic Column is a later development over the Doric, having developed in the 7th Century B.C., it allowed for more filigree work in its base and at its top. It is seen as being more feminine than the masculine Doric Column.

“The Dionysian Artificers or architects were an association of scientific men, who were incorporated by command of the Kings of Pergamus into a corporate body. They had the city of Teas given to them. The members of this association were intimately connected with the Dionysian mysteries, were distinguished from the uninitiated inhabitants of Teos by their Science and by words and signs by which they could recognize their Brethren of the Order. Like Freemasons they were divided into Lodges which were characterized by different names. Such is the nature of that association of architects, who erected those splendid edifices in Ionia, whose ruins even afford us instructions, while they excite our surprise. If it be possible to prove the identity of any two societies, from the coincidence

of their external forms, we are authorized to conclude that the Fraternity of Ionian architects and the Fraternity of Freemasons are exactly the same” says Dr. R. Swineburne Clymer in his book: Ancient Mystic Oriental Masonry.

Besides representing the Temple or Home of the gods, the goat represents the active male sexual or fertility aspect of nature. As Capricorn he rules the returning sun, from the darkness of winter solstice. In the sign of the Goat/Capricorn the sun begins to resume its ascent towards the spring Equinox. As well the goat horn is a hallow phallic symbol, represented even today as the cup of plenty or cornucopia which we see represented in the Lodge.

Says J. E. Cirlot; “ In mythology it was the goat Almathea who fed the infant Jupiter an milk. Given that the general symbolism of the horn is strength, and that the goat has maternal implications, and in addition that the shape of the horn (phallic outside and hollow inside) endows it with complex symbolism (including that of the lingam or symbol of generation) it is easy to understand its allegorical use as the horn of abundance. Plobb points out also that the cornucopia is an expression of prosperity deriving from its association with the Zodiacal sign of Capricorn.”

The androgynous symbolism of the horn of plenty is typical of the symbolism of the goat in general. While the Greek Goat Gods Pan and Dionysius were male, we look at the goat as an animal in masculine terms while it is both male and female. The identification of the male goat in by his beard, since both genders have horns. The phrase “ by my beard, or “ he pulled my beard “ as well as the style of beard called a 'goatee' all relate to the goat.

The goat-Gods Pan and Dionysius in Greek mythology represent the forest and unbridled nature; lust in the case of Pan and Drinking, and fertility in the case of Dionysius. Hence from the OED we have the term for a lecherous older man; “you old Goat.” Pan is represented as being half human, half goat with horns, and would later be used in medieval times to represent the devil.

Ironically the horns on the head of Michelangelo’s statue of Moses are also Goat horns, symbolizing not the devil but the power of nature and natures God; Fiat Lux. For in the bible it states that Moses was beheld by his people as having two rays of Light springing forth from his head.

“Hark! My Beloved! here he comes, bounding over the mountains, leaping over the hills. My beloved is like a gazelle or a young wild goat.”

“My beloved is mine and I am his; he delights in the lilies. While the day is cool and shadows are dispersing, turn my beloved, and show yourself a gazelle or a young wild goat on the hills where cinnamon grows.”

“ How beautiful you are my dearest, how beautiful! Your eyes behind your veil are like doves, your hair like a flock of goats streaming down Mount Gilead.”

The Song of Songs (Which is Solomon’s).

Herein as well in the Old Testament we find the beautiful love poem which views the goat as symbolizing nature, and fertility as it did in pre-Christian times. In the Song of Songs both lovers refer to each other as goats. As to be expected since the lovers in this poem are

a shepherd and shepherdess herding goats!!! And we have the symbolism of the goats in relationship to sacred mountains or temples. It is enough to mention that this song is known as Solomon who plays such an important role in Freemasonry.

In medieval times clerical knights and military orders made up of priests during the crusades differentiated themselves from regular knights by riding upon goats rather than horses. This tradition can be seen in the Knights Templar who would ride horses but two knights to one horse, thus representing their clerical origins.

Need I relate the most obvious use of the goat known to all Master Masons? The Scapegoat. An animal who leads the others to slaughter now commonly used to [???] to the unwitting victim of some malice. It is obvious that the initiate stands in for Hiram Abiff and takes his blows accordingly. In referring to the goat perhaps we are unconsciously warning the entered apprentice of his ultimate end in his sojourn through the Degrees.

As I mentioned earlier the Boat and the Goat-God Pan became equated with the devil in medieval Christianity. But to medieval occultists especially Rosicrucians the goat symbolized the elemental energies of the earth, the sign of Saturn and the alchemical element derived therefrom.

In the Tarot it is the Major Arcana card #15 the Devil, who shows a goat headed deity with a man and women chained to him. The symbolism is that of people who strive for material rather than spiritual gain.

The Goat of Mendes or Baphomet whom the Templars were accused of worshipping is a Goat Headed deity, being formed of both male and female principles, with a Caduceus of Mercury for its phallus. One arm points up and one down, with the Latin ' Solve et Coagula' written on them. This is not the Christian devil but a symbol of the ancient alchemists representing the fact that nature and nature's God is a combination and balance of male and female forces, light and darkness, moisture and dryness. The very principle of Hermes Trismegistus; 'As Above So Below' is what is symbolized by Baphomet.

Another Goat headed deity worshiped by the ancient pagan Celtic peoples was Cernunnos the horned god of the Wood. Today in witchcraft covens the goat head is seen to symbolize this ancient deity.

Unfortunately to those who remain in the dark, these goat deities are seen as something evil rather than as the symbol of the earth, fertility, the prima mater, and the first principle.

Freemasonry in its past like its predecessor the Knights Templar have been accused of being in league with the Devil, being a satanic tool etc. That has arisen from the fact that Freemasons by their initiation into the Light have been eager to research and study the Mystical symbols of the past and present, without fear or irrational prejudice. In times past of religious persecution and superstition the Mystical Mason has treaded the path of heresy in search of the Light of Truth.

I hope that this paper has afforded us all a broader view of meaning and depth of the symbolism of even something as simple as "our little joke," about the Goat.

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LE DROIT HUMAINE

by John M. Boersma, MPS

The Philalethes - April 1994

One Picture is worth a thousand words.

The Government of France this year issued a 3.40-Franc stamp commemorating the 100th anniversary of Le Droit Humaine (the Human Right), a group of initiates, made up of both male and female self-styled Freemasons. Featured on the Stamp are its founders, Maria Deraismes and Dr. Georges Martin.

Maria Deraismes (1835-1894) was born in Paris on August 15, 1835. The daughter of a music teacher, she studied both painting and music; but because of frail health, was forced to abandon her studies. She started writing short plays, which in 1863 were gathered together under the title Le Theater Chez Soi (The Theater at Home). Encouraged by favorable critique, she took up Greek and Latin and published more: Le Droits de l'Enfant (The Rights of the Child). By 1891 Maria Deraismes was well-to-do and in a position to dedicate herself to activities which did not provide monetary remuneration. Not unlike many wealthy persons of character, the plight of the working class got her attention, as well as the inferior position of women in Freemasonry.

First Contact with Freemasonry

In 1866 the editors of Opinion Nationale instituted the so-called Conferences of the Grand Orient the France. Messieurs Jules Labbee, Leon Richter, and Charles Fauvet asked Maria Deraismes for her support. Her debut as a speaker proved a resounding success and launched her on a path of involvement in a contemporary endeavor to solve social, moral and philosophical problems. Ever proclaiming the “Rights of Woman, “ her sharp pen and tongue drew dire warnings from government sources. She was an outspoken anti-monarchist and pro-republic. Her house at Te Pontoise became a gathering place of well-known politicians, and she started a daily paper, Le Republicain de Seine-et-Oise. Many members of the Grand Orient of France were also anti-monarchists, and the outcome of the French-German War caused France to become a republic. It is well to remember that Freemasonry in those days was almost confined to the affluent society and that Maria De Deraismes was an activist for the lesser blessed members of society.

Initiation

Maria Deraismes was initiated on the 14th of January, 1882, in a regular Masonic Lodge, Les Libres Penseurs in Pecq. Prior to the initiation, the Master, Brother Hubron, introduced her as follows:

“Brethren, we are about to make a sacrifice to one of the greatest human principles, which is respect for all those who are worthy of human distinction, the very essence of equality. Driven by that powerful spirit of Masonic progress, which seeks light wherever light can be found, we shall continue to cease all prejudice. Consequently we will today initiate in our Masonic labor, Miss Deraismes, the outstanding woman, whose intellect, talent, knowledge, and fortitude make her worthy to be admitted into our society.

By initiating a woman in our mysteries and making her our Masonic companion, we proclaim the equality of the two human genders, who, physically speaking, keep humanity alive. We wish-on Woman's behalf-to push for 'Her' spiritual and moral emancipation, a process ignored by 'Man, ' who appears mainly guided by the axiom “Physical Strength above Moral Right. “

Maria Deraismes (after the usual niceties) replied: “If it only concerned the admittance of my insignificant person into Freemasonry - if it only concerned the minimal contribution I can make - then this occasion, by itself, would be insignificant and minimal. However, its real meaning is quite different.

“The door which you have opened to me will never be closed behind me and a veritable legion will follow me.

“You have given proof, Brethren, of Wisdom and Willpower. Through you, prejudice has been conquered. You are without doubt in a minority, but what a glorious minority. You Brethren, have therefore committed a great deed in breaking with old customs which are upheld by those who lack true knowledge. You have had the courage to face Masonic orthodoxy head-on. You will reap the fruit of this. You are considered traitors because you are reformers. Eventually you will conquer. “

The Lodge was promptly threatened with closure if it were to admit the newly initiated lady to its labors. Maria Deraismes did not attend Lodge for 11 years, so as not to endanger its existence. No record exists of her having been passed or raised. Despite

many pleas, the Grand Orient refused to admit women to its ranks.

Dr. Georges Martin (1844-1916) is the other person on the stamp. He was the son of a pharmacist. His professors at the Jesuit secondary school warned his parents that his independent and free spirit bode ill for his future. Even his father objected to Georges' revolutionary ideas and cut off his allowance. Georges joined the Legion of Garibaldi 4, and with him marched to Venice in 1866 in the liberation of Italy. Georges Martin was wounded in this campaign. He subsequently financed and completed his Medical studies in 1870, with a thesis on circumcision. Immediately afterward he enlisted as a volunteer in the Franco-Prussian War, was an ambulance assistant at Fort Ivry, and freely undertook the most difficult assignments.

In 1874, Dr. Georges Martin, the ardent defender of liberty and now 30 years old, met Maria Deraismes. She fascinated him with her spirituality in the struggle to secure equal rights for women. Almost two decades later their mutual feelings on the subjects of Justice, Liberty, and Equality would culminate in an attempt to give their concept of democracy a Masonic form.

In 1879 Georges Martin became a Freemason. He was initiated on March 21 in the Union and Bienfaisance Lodge of the Central Grand Lodge. 5 Some members protested against what they thought was an abuse of power by the Higher Degrees to supervise the Blue Lodges. Consequently, they left the Central Grand Lodge and created the Scottish Symbolic Grand Lodge in 1880. Within a year, Dr. Martin became its president. Denslow states that Martin was present at the initiation of Maria Deraismes, and Mackey refers to him as a member of the Lodge La Jerusalem Ecossaise. In 1874 he became Municipal Councilor of Paris, and in 1885, was elected to the French Senate.

Democracy In a Masonic Form?

On March 14, 1893, Brother Georges Martin and Maria Deraismes initiated 16 women as entered apprentices. There is no record of any involvement of a regular Lodge. Among the women so initiated were Maria Deraismes's sister

The Philalethes, April 1994 Therese; Marie Bequet de Vienne, foundress of the Society for Breast Feeding and Homes for Pregnant Women; Dr. Marie Pierre; Louise David, a seamstress; Maria Martin, wife of Dr. Martin; his sister, Maria Martin; and Clemence Ryer, an authoress.

On April 4, 1893, the first Co-Masonic Lodge, the Symbolic Grand Orient of France became operational. It was later renamed Le Droit Humaine (The Human Right). Within seven years it would confer the 33rd degree of the Scottish Rite. In 1896 the Grand Council of Co-Masonry was created. Maria Georges Martin became president with the title of Grand Mistress. Dr. Georges Martin bought a plot of land and built a home for the Order on the Rue Jules Breton. After the death of Marie Deraismes, he became the guiding light of the Order. Contrary to his expectations there was no line-up for admission to the new Order, not even from members of the feminist movement.

Mrs. Maria Martin died shortly after the first World War broke out. Georges suffered immensely from his loss. Only one thing seemed to matter: for the temple to be finished and paid for. To that end he sold all his possessions.

His temple stands today as a testimonial to his efforts. It is the headquarters of Le Droit Humaine, which is now established in 58 countries. In France alone it counts 12,000 members. Annie Besant, the famous theosophist, joined the Order in the early 1900s. Through her efforts, the Grand Architect of the Universe and the Volume of the Sacred Law were introduced 6. It marked the turning point from which the Order spread rapidly.

An English woman, Francesca Arundale, introduced Co-Masonry into England. In the early 1920s, two different offshoots in England said, "Thank you, but no thanks" to the men. They ceased to admit men and thus became strictly woman-only Freemasons. Their numbers probably number upwards of 15,000. A number of schisms took place in Le Droit Humaine. Consequently, many other Orders of Co-Masonry exist, e.g., "Catena" in Holland.

In May 1940, the Nazis overran the Netherlands. The Co-Masonic Lodges in the Hague suffered a fate similar to

that of the regular Dutch Grand Lodge. Their building was emptied by the invaders. The enemy treated both orders with equal contempt. Above the entrance to the Headquarters of Le Droit Humaine at 5 Rue Jules Breton, 75013 Paris, is chiseled in stone: ORDO AB CHAO (Harmony out of Chaos).

FOOTNOTES:

1. Also spelled Desraismes and Desraimes.
2. Or perhaps 1928.
3. "The Free Thinkers" of the separated Grand Lodge at the Orient of Pecq.
4. Garibaldi was a Mason.
5. An organization that "directed" the Blue Lodges of the Supreme Scottish Council.
6. Georges Martin was a rationalist. He did not have a high opinion of religion. In this regard his views were directly opposite those of Annie Besant.

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LABORING IN THE QUARRIES

by Roger L. Terry, 32^o

The Indiana Freemason - November 1989

While wandering through the quarries, examining the various trestle-boards stationed therein, Hiram Abif happened by chance to encounter three workmen. As he approached the first man hard at work, he could see that the laborer's beard was very sparse. He was still a young lad, scarcely old enough to leave home, but he was strong and industrious.

Hiram called out to him: "From whence come you, and what come you here to do?"

The youth replied, "I come from the Lodge of the Holy Saints John at Jerusalem to subdue my passions and improve myself in Masonry."

"Then I presume you are a Mason," Hiram asked.

Hiram took particular note of his somewhat impatient answer: "I am so taken among Brothers and fellows. Can't you see, old man? I'm a stonecutter." And the lad raised high above his head a 24-inch gauge to measure and lay out his work and a common gavel to break off the corners of rough stones, the better to fit them for the builders' use.

The Grand Master immediately knew this young man to be an Entered Apprentice who needed badly to improve himself in Masonry.

Hiram Abif moved on in his wanderings and met a second laborer. Having a full, dark beard, he was a grown man in his prime.

Presuming him to be a Fellowcraft. Hiram approached him.

"Hail, Brother, are you a Fellowcraft?"

"I am," the workman replied. "Try me." Hiram could see hanging from his apron a plumb for raising perpendiculars, a square for squaring his work, and a level for laying horizontals.

"Ah," Hiram thought to himself, "Here is a well-schooled man, versed in the liberal arts, and especially in the science of geometry. Here is a man who stands ready to succeed in any test one could pose."

So Hiram tested him: "Why are you laboring in these quarries?"

"I earn one shekel each time I present my finished work to the Overseers and pass their inspection."

Hiram knew this laborer to be a Fellowcraft, who, like the young Entered Apprentice, had a long journey before him.

Hiram proceeded further into the quarry, deep in thought, and came across a third laborer with a long, white beard, older, but still strong, and seemingly more wise than the first two. He had the look of a craftsman who had labored in the quarries for many years, yet his apron was virtually spotless. Taking a chance on the assumption that he was indeed more knowledgeable, Hiram called, "Hail, Brother, are you a Master Mason?"

The old workman's simple, direct reply, "I am," gave proof of a self-confidence that stems from being at peace with one's passions. "Can I provide help for the widow's son?"

Shrugging off his brotherly offer, Hiram asked, "What do you carry there?"

He had a 24-inch gauge and a common gavel in his apron. There were a plumb, square, and level firmly stuck under his arm. But ignoring these working tools, the workman extended his free hand grasping another implement, explaining: "A trowel to spread the cement which unites a building into one common mass."

"Why are you laboring in the quarries with all the rest?"

The old laborer's reply immediately convinced Hiram that he was in fact a Master Mason:

“Why, I am building King Solomon's Temple to God.”

His answer filled the Grand Master with an overpowering sense of regard, but feeling a bit weary, Hiram sat down in the rubble in the shade of a finished column to reflect upon his encounters and to contemplate his recent experiences.

“Here I have just met three men with similar jobs. One cuts rough ashlar and finishes them. Another lays them out horizontally and raises them perpendicularly. And the third unites them with cement into one common mass. They are each laboring in the same quarry, working with the same materials, following the same set of trestleboard designs. Yet, when I asked each one in turn what he was doing in the quarry, the first said he was a stonecutter, the second said he was a wage earner, and the third said he was a temple builder. What is the meaning of these different replies?

“The first, the young stonecutter, cannot see any real, long-range purpose for his labors. Everyday he cuts stones [???] just that. He does not know where they come from or where they go when he passes them on, nor does he seem much to care. Where is his purpose for laboring in the quarries? He has none. He was told to cut stone, and cut stones is all he cares to do. He has no sense of the past or of the future. He is locked in the present moment cutting stones. He is good to be industrious, but he has a long way to go before becoming a Master Mason.

“The second, the adult wage earner, does have a purpose for his labors, but the purpose the wages is to cater to public opinion, to impress other people and attract their favor. He thinks of himself as one who should take other people's tests, who must live up to other people's standards and expectations. But where are his own standards and personal expectations? He is good to be obedient, but he, too, has a long way to go before becoming a Master Mason.

“The third, the temple builder, is the only one who has fully comprehended the designs on the trestle-board. He does not, like the Entered Apprentice, merely do his job like a dumb beast of burden. He knows his job is a vital part of a larger plan.

He does not, like the Fellowcraft, cater to the winds of custom and the breezes of fad and fashion. This Master Mason is building a cathedral, a dwelling place for the Grand Architect of the Universe. He is building a temple to span all ages, not just for a day as for the Entered Apprentice or for one man's lifetime as for the Fellowcraft, but for Eternity.

It is this wise temple builder who understands being a Master Mason is more than day-to-day laboring in the quarries, more than accumulating corn, wine, and oil. Being a Master Mason is to be aware that he must become a living stone for that house not made with hands, eternal in the heavens. There stands a just and upright Master Mason.”

Now refreshed, Hiram Abif rose from his resting place beneath the column to seek out the temple builder's name.

LANDMARKS, LANDMARKS! LANDMARKS?

by A. Gerald Gibbs, PM

[source unknown - date unknown]

To those Brethren who would undertake, or who have already undertaken to sift through the numerous statements and postulations concerning Masonic Landmarks, allow the writer to offer the warmest of empathetic understanding one Mason could offer another. For this researcher, what began as a calm inquiry, has resulted in one of the more turbulent decision making processes of his Masonic career. Instead of finding straight-forward answers for what he believed were straight-forward questions, he found a Pandora's Box, which when opened, released those hobgoblins which serve to confuse, frustrate, divert, and divide. As one may have surmised from the title, this Pandora's Box was filled with Landmarks Ö Landmarks! Ö Landmarks? LANDMARKS everywhere! Even in our ceremonies, in our literature, and even unto the Masonic philosophical applications which form an integral part of our daily lives!

In this jurisdiction, all Master Masons are enjoined to pay heed to certain charges taken directly from the Constitution of the Grand Lodge of Alberta, concerning among other things, Landmarks. In the First Degree, the candidate is charged: "Your fidelity-must be exemplified by a strict observance of the Constitution of the Fraternity by adhering to the ancient landmarks of the Order." (1) Likewise, in the Second Degree, each Brother is informed that as a Craftsman, he will be " Ö under the superintendence of an experienced Master who will guard the landmarks against encroachment." (2) In the Third Degree, each Brother is admonished that "The ancient landmarks of the Order you are to preserve sacred and inviolable Ö "(3) Even during the ceremony of installation, as prescribed in the Ceremony for Investing the officers of a Lodge, as authorized by our Grand Lodge, we hear the Worshipful Master-Elect openly state that he will conscientiously undertake the duties of Master of the Lodge and give his consent to one of the qualifications, namely that he is ".well skilled in the ancient charges, regulations, and landmarks." Surely, many a Brother who assented to these charges did so on a basis of trust, that these landmarks would be revealed to him by his more enlightened Brethren in future Lodge meetings. Is it, not stated in the General Charge of our installation ceremony that "Our meetings are intended to cultivate and enlighten the mind Ö"(5) (Alas, it may not be so in every case.)

Landmarks Ö Landmarks! Ö Landmarks? We are charged that there are indeed landmarks. But, where are they to be found? Further, what are they Ö if and when they are found? And why has the pursuit of these enigmatical landmarks been such an onerous task for those Brethren who seek a more definitive statement concerning their Masonic import. Perhaps it would be best to begin with a dictionary definition of the term "Landmark." Thorndike's Dictionary defines a Landmark as: "1. something familiar or easily seen, used as a guide, 2. an important fact or event, namely the telephone, telegraph, and radio are landmarks in communications. 3. a stone or other object that marks the boundary of a piece of land." (6) These definitions seem straightforward enough. However, when applied to Masonic import, the term "Landmark" assumes a much more significant and mystical relationship. The outstanding Masonic scholar, Brother Harry Carr, states in his book *The Freemason at Work* that Masonically the term (Landmark) requires a stricter definition Ö" and that The best writers-on the subject are unanimous on two essential points;

(a) A landmark must have existed from the 'time whereof the memory of man runneth not to the contrary.'

(b) A landmark is an element in the form or essence of the Society of such importance that Freemasonry would no longer be Freemasonry if it were removed.”(7)

Brother Carr further states that; “If these two qualifications are used strictly to test whether certain practices, systems, principles or regulations can be admitted as landmarks it will be found that there are in fact very few items that will pass this rigid test.”(8)

Well, perhaps Brother Carr's observations may be significant. But applied to what? It might be timely here to briefly, review some of the historical literature which attempts to account for the absence of a universal acceptance of landmarks among Masons, past and present.

In his book *Freemason's Guide and Compendium*, Bernard E. Jones observes that since Biblical days the Ancient Landmarks have been unalterable. He states “In Proverbs xxii, 28, is the injunction; 'Remove not the ancient landmark which thy fathers have set,' and in Deuteronomy xxvii, 17, the malediction: 'Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen.’” (9)

In his very fine paper on MASONIC LANDMARKS, Brother W. E. Bright succinctly enumerates an updated historical summary of Landmarks:

The first recorded reference to Masonic Landmarks is in the General Regulations adopted by the Premier Grand Lodge in 1723. The 39th General Regulation, which is synonymous with Article 3 of our present Constitution, provided “Every Annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this Ancient Fraternity; provided always that the old Landmarks be carefully preserved,” etc. That was the only use of the term and there is no intimation of what the old Land-Marks might include. The amended regulations of 1738 provided for the amending or making of new regulations “still preserving the old Land-Marks.”

In 1774, William Preston in his “Illustrations of Masonry” made several allusions to Land-Marks, but the more he wrote, the less clear his ideas appeared. There are several other written references to Landmarks from that time through to 1850, when the landmarkers started trying to define and enumerate Masonic Landmarks.

The second half of the 19th century started with an almost pyrotechnic display of Landmarks. The first attempt by any Grand Lodge to ascertain what Landmarks were was made by the Grand Lodge of Missouri in 1850 by the appointment of a committee, headed by Dr. J. W. S. Mitchell, to prepare a report on Landmarks. In January, 1856 the Grand Lodge of Minnesota adopted a new constitution of which Section 8 contained a list of 26 Landmarks. In June, 1856, Rob Morris of Kentucky published a list of 27 Landmarks. Dr. Mackey was third in inventing Landmarks and published a list of 25 in 1858. These first three lists were followed by various other lists of landmarks which, between the years 1864 and 1923 covered nearly one hundred and twenty-five other landmarks.

In the Grand Lodges of the United States, five adopted Mackey's list; three indefinitely recognize the Charges of 1723; nine adopted lists of their own, all different; and seventeen have not committed themselves on the subject. According to Coil's *Masonic*

Encyclopedia no Grand Lodge outside the United States has ever adopted any Landmarks, except an occasional disconnected remark that a certain thing is a Landmark.

The definitions of what a Masonic Landmark is, are as many and varied as the lists that have been published and adopted. Coil's Encyclopedia lists 41 definitions, all different, and they vary from that of Rob Morris, "those fixed tenets by which the limits of Freemasonry may be known and preserved" to that of W. B. Hextall, "The old Landmarks were, in fact, the secrets which existed amongst the Operative Masons in the days when they supplied the membership of the Craft."

Summarizing these 41 definitions - 12 emphasize antiquity; 9 emphasize universality, and 13 emphasize unchangeability. Also eleven consider that Landmarks are essential principles of the Order - three call them established custom; two declare them laws; three call them unwritten laws; four say the secrets and ceremonies are Landmarks; two suggest that Landmarks deny specific identification, and five are either skeptical or deny the existence of Landmarks. What more confusion can we have? (10)

According to Henry Wilson Coil, in his work Coil's Masonic Encyclopedia, the blame for most of this confusion lies directly with William Preston. Coil states that

Ö The assertion that landmarks are immutable, unchanging, and everlasting arose out of William Preston's distortion of the resolution of the Grand Lodge in 1723 by simply quoting part thereof. The resolution stated that no man or body of men could make alterations or innovations in the Body of Masonry without the consent of the Grand Lodge, and Preston merely lopped off the final qualification which implied that the Grand Lodge could make or authorize the making of changes and innovations, and it has done so, as have others. Nothing human is infallible or everlasting and claiming that Freemasonry has exceeded that limitation is disrespectful of Deity. (11)

It is noteworthy that the Worshipful Master-Elect must assent to the Ancient Charge prior to his taking the Obligation as Master of the Lodge - which states: "You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry." (12)

The so-called Ancient Landmarks of Masonry as formulated by an American, Brother Albert Mackey (1807-1881), represent an interesting attempt to identify those regulations, customs, and principles, and to call them Ancient Landmarks. However, many do not meet the two major criteria previously stated by Carr in (a) and (b) above. Carr's analyses of a few of Mackey's Landmarks are examined here with comments to illustrate the pitfalls. His observations are as follows:

Mackey's No. 1. 'The modes of recognition. They admit of no variation Ö' These cannot be landmarks. Several of the most important of them did not make their appearance in the Craft until the 18th century.

Mackey's No. 2. 'The division of symbolic Masonry into three degrees Ö' The trigradal system did not emerge until some time between 1711 and 1725. Prior to this period there is no evidence of anything more than two degrees.

Mackey's No. 3. 'The legend of the Third Degree Ö' The earliest evidence of this legend concerns Noah, not Hiram Abif. There is good evidence for the F.P.O.F. in 1696, as a part

of the then second degree (for Master or fellow-craft) and the legend in one of its early forms may have been in existence at that time, but there is no evidence of it in the ritual until 1726.

Mackey's No. 4. 'The government of the Fraternity by a presiding Officer called a Grand Master who is elected Ö ' The first Grand Lodge was founded in 1717. There was no Grand Master of Masons before that time. This item is a very proper regulation in the Book of Constitution, but it cannot be a landmark.

Mackey's Nos. 5,6,7,8. Various prerogatives of the Grand Master, but all of them are, in fact, privileges vested in him by the Grand Lodge over which he presides. They are regulations, or customs, not landmarks.

Mackey's No. 9. 'The necessity of Masons to congregate in Lodges. This extremely interesting item may well be a landmark, but if we try to go back to 'time immemorial' practice, the operative masons seem to have had the right to congregate for Lodge purposes when any five or six of them came together anywhere. Nowadays, however, the mode of congregation for Lodge purposes as governed by regulations.

Mackey's No. 10. 'The government of the Craft in a (Lodge) by a Master and two Wardens.,Ö' Another doubtful landmark. There was a time when the Lodge was governed by the Master and one Warden.

Several of Mackey's landmarks deal with the rights of individual Masons, rights which are all governed nowadays by regulations and some of them are certainly not of time immemorial status. (13)

It would seem that if we are to continue to work universally together in perfect unanimity and concord, each one of us must choose those Landmarks that are Masonically meaningful to him, which conform to his own more intimate personal perceptions.

One might be tempted to view things within the Lodge which he considers to be indispensable ingredients, which must be found in any constituted, consecrated, regular and well-governed Lodge. He might also view the practical applications of those Masonic principles which govern his daily life. All these things a Brother might be tempted to consider as Masonic Landmarks.

In this writer's opinion, these should not be considered Landmarks. They are, in fact, Landmark Decisions incorporated into the fabric of the Craft as we know it. At present one can concur only with three major postulations of Ancient Landmarks:

1. A belief in a Supreme Being;
2. A belief in the Fatherhood of God (and its corollary The Brotherhood of Man);
3. A belief in the Immortality of the Soul.

To this writer, these are, have been, and always shall be Landmarks. They are what our Masonic scholar-emeritus, M.W. Brother Samuel H. Hardin states when he draws the analogy between Masonic Landmarks and the "Bony Cover." He postulates that "We can feel the Landmarks even as we can 'feel' the bones in our bodies; just as bones can perform their function even when we cannot see them, so with the Landmarks, the 'bony' framework of our Craft." (14)

There are, however, "Landmarks of Freemasons" which one may view as being distinct from the three Masonic Landmarks previously enumerated. Again, there is no harm in viewing those LANDMARK DECISIONS of our illustrious Brethren as Landmarks of Freemasons, in order that interested Brethren, who might feel the need to categorize those recognizable characters (which each of us construe as those indelible characteristics of a regular Masonic Lodge), those Landmarks of Freemasons that must be present and whose absence would cause them to view that practice of Freemasonry to be irregular, and therefore, illegal or clandestine.

For example, some of those Landmark Decisions of Freemasons that would be recognized as Landmark Decisions, without the least desire to be dogmatic, and further, could not be considered close-ended, would be (to name just a few):

1. That a Volume of the Sacred Law be present, opened on an Altar when the Lodge is at labor;
2. Secrecy - This implies the modes of recognition and the business of Masons transacted within the Lodge;
3. The system of morality which is mainly taught in our Lodges be precept, example, and exhortation, veiled in allegory and illustrated by symbols;
4. The petitioner must be a man, freeborn and of mature age;
5. Those objects of furniture, clothing, etc., specified in the Constitution of Grand Lodge.

Many, many more of these types of Landmarks may be added as one sees fit. "The Landmarks of Freemasons," as this writer has termed them, being Landmark Decisions of Masons, may be accepted or rejected by any Brother in gratifying his own feelings and the depths of his needs to know.

A quotation from Axel J. A. Poignant's work in *Ars Quatuor Coronatorum*, Vol. 24, shall conclude the thoughts contained in this paper:

An allegory or symbol that teaches or indicates is not a landmark; further Ö a landmark must be part and parcel of the Freemason's peculiar system of morality, and not of the allegory that veils and of the symbols that illustrate it. The TEACHING OR THE MEANING which the allegories convey may be a landmark.(15)

FOOTNOTES

1. Alberta, Grand Lodge of, Constitution, p. 106
2. Ibid, p. 108
3. Ibid, p. 109
4. Alberta, The Grand Lodge of, Ceremony for Investing..., p. 6
5. Ibid, p. 35
6. Thorndike-Barnhart, Ö Dictionary, p. 446
7. Carr, *The Freemason at Work*, p. 263
8. Carr, loc. cit.
9. Jones, *Compendium Ö* p. 332
10. Bright, "Masonic Landmarks," *Grand Lodge Bulletin*, p. 25

11. Coil, Masonic Encyclopedia, p. 365
12. Alberta, The Grand Lodge of, Ceremony for Investing Ö, p. 9
13. Carr, op.cit., pp. 264-265
14. Hardin, "The Landmarks of Freemasonry," 21st AnnualÖ p.25
15. Poignant, "The Landmarks," A.Q.C. Vol. 24

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LODGE POLITICS

by John Mauk Hilliard, MPS

The Philalethes - October 1991

There is one crucial aspect of Masonic life that Freemasons are most uncomfortable about confronting openly: namely, Lodge Politics. Gasps of distress, indignation, and astonishment usually greet the suggestion that there is such a thing as politics in a Masonic Lodge. Why this reaction should occur is itself a curious and revealing phenomenon which, if examined, tells much about the nature of the Craft.

Politics in a Masonic context is conventionally considered a dirty word. It bespeaks a certain innocence and naivetÉ at work in the attitudes of those Brethren who boldly proclaim that "politics" has no place in a voluntary and covenanted association of friends and Brothers because our expressed goal as a community is to foster Brotherly Love, Relief, and Truth. This fierce proscription of politics in Lodge Life is probably not only unrealistic, but perhaps even unreasonable.

Politics, after all is said and done, is simply the processes of powerÖboth its usages and its abuse. And as any decent behavioral scientist will tell us, there are no human relationships which are not, to a greater or lesser extent, based on power. This is true of all

institutions, whether governmental, educational, or religious; it is also true of family relationships, and of male-female relationships as well. Masonry is no exception. To ignore or deny the processes of power in Lodges is to invite a foolish and unrealistic perception to dominate the decision-making and problem-solving mechanisms which are built into the structure of the Craft Lodge. Its effectiveness as an institution is completely dependent upon a clear understanding of its political structures.

We Freemasons must be bold enough and honest enough to confront and acknowledge politics as an essential, even omnipresent aspect of Lodge life. All of us, both older and newer Brothers of the Craft, need to be aware of the political covenant that guides our Masonic lives, of the structures and usages of power that must be carefully practiced and efficiently manipulated to effectively rule and govern the institution.

What then is the political structure of the Lodge? That requires little analysis. It can pretty well be summed up in a little piece I clipped from the New Mexico Freemason several years ago. I do not know the author or original source of this statement, but it certainly identifies and describes the three main power centers generally at work in most Masonic Lodges:

It has been said that: A Past Master is said to be a man who knows a great deal about very little and goes along knowing more and more about less and less until finally he knows practically everything about nothing, whereas: A Master on the other hand, is a man who knows very little about a great deal, and keeps knowing less and less about more and more until he knows practically nothing about everything. A Secretary starts out knowing practically everything about everything but ends up knowing nothing about nothing due to his association with Masters and Past Masters.

This tongue-in-cheek and somewhat cynical analysis is not an altogether unfair representation of what too often can happen to the mechanism of power in Lodges. The above statement also identifies the three real centers of power in most Lodges. No discussion of this matter can proceed further without a reference to the singularly most important aspect or attribute of power, Lord Acton's celebrated statement that: "All power corrupts, and absolute power corrupts absolutely."

Corruption, the misuse and abuse of power, is as great a danger to Masonry as to any institution made by the minds and hands of men. Each of the three centers of power in the Lodge are to some degree at risk from it.

The Master, because he embodies a kind of sweeping power rarely granted to leaders of institutions in our society, is forced by Masonic tradition and law to play the role of benevolent autocrat. And therein lies his greatest danger. It is no wonder that, at every turn, he is confronted by warnings in the ritual and installation ceremonies regarding the use of his power. He occupies the Chair of Solomon, the Oriental Chair, which cannot be filled safely or happily save by that Master who knows the uses of temperate behavior and of patience, toleration, and the institution's constant need for peace and harmony. His is a careful balancing act. He must weigh the necessity for free, open, and democratic discussion and decision-making against the dangers of disharmony and conflict which arise any time problems must be solved.

There is a reason our Lodges are set up in a physical mode which is quintessentially

parliamentary-benches facing each other across a level plain whereon men and their ideas might meet and meld on an equal footing. The most powerful party in that Masonic parliament is likely to be found on the “Buzzard's Roost” in the northeast corner of the Lodge. There the great Tory party of the Past Masters spit, whittle, bitch and moan The danger, of course, is that their expertise, their knowledge, and their judgment is too often soured by a grief born of the abrupt severance of their personal power which is represented by their forced return from the East to the Level. There is a terrible crucible of fierce potential criticism born in the minds of men who no longer have immediate responsibility or accountability for the tasks at hand. Among the Past Masters, a respect for tradition is too often metamorphosed into a blind imprisonment of thinking. Past Masters inevitably find it a constant temptation to second-guess those in true authority.

The Secretary, on the other hand, is as prey to evil and mean-spirited notions as any Brother in Masonry. To him is left the often odious task of “picking up the pieces,” of following through, in a host of ways, for inexperienced, often ignorant Masters and for senior and junior line officers, as well. And so his natural mandate to provide continuity, attention to detail, and constancy of judgment and knowledge becomes instead a tendency to do everything himself, to make too many decisions independently of others, and finally to arrogate to himself too much power. He does most of the work, and he therefore concludes that his is the judgment which must always prevail.

There are two important leavening agents that can immensely assist the resolution of conflict among these three centers of power in the Lodge: the first is the concept of FEEDBACK. It is a term used by specialists in conflict resolution to describe a process whereby all parties to a problem can express their own individual, immediate feelings and impressions about an issue without attacking the motives, values, or attitudes of the other people involved. It is a simple process-when a Brother is hurt or angry, he does not attack the person who is the source of that feeling, but rather he describes to that person how he feels, and does so without incorporating a judgment on the other's behavior. Because this is a positive approach, it enables the other party to respond to the person's sense of injury, and not to spend psychic and emotional energy fending off a counter-attack.

The second concept that Lodge members would do well to remember in solving Lodge problems is that “ conflict arises at the level of solution. “ In other words, all parties concerned with a given issue have a different notion as to how the problem should be solved. The way out of this dead-end bind, and out of incipient potential conflict, is to have everyone step back a pace-in Masonic terms to return to the level-and examine the needs of the various parties. When people's needs and values have been clearly determined and understood by all, then all can work toward a variety of solutions. This, essentially, is a mechanism that can lead to acceptable compromise, and the creation of that precious state of mind so nobly inscribed at the end of the minutes of every communication of a regular and well-governed Lodge: “We are closed with Peace And Harmony Prevailing. “

Perhaps one of the most acute definitions in modern times of the uses of power comes to us from a non-Mason, the celebrated soldier of the American South, General Robert E. Lee, who reminds us: “The forbearing use of power does not only form a touchstone, but the manner in which an individual enjoys certain advantages over others is a test of a true gentleman. The power which the strong have over the weak, the employer over the

employed, the educated over the unlettered, the experienced over the confiding, even the clever over the silly-the forbearing or inoffensive use of all this power or authority, or a total abstinence from it when the case admits it, will show the gentleman in a plain light. The gentleman does not needlessly and unnecessarily remind an offender of a wrong he may have committed against him. He can not only forgive, he can forget; and he strives for that nobleness of self and mildness of character which impart sufficient strength to let the past be but the past. A true man of honor feels humbled himself when he cannot help humbling others.”

Such sentiments are quintessentially Masonic, in that we Masons too, when confronted with an erring Brother, are enjoined “to remind him in the most tender manner of his failings, and aid his reformation. “ The temptations and excesses of power make the best of Masons sometimes forget themselves; the force of true fraternal affection, toleration, and personal restraint will do much to redress the internal balance that every leader of the Craft must find within himself if peace and harmony are to prevail in his Lodge.

Finally, I close with another anonymous offering which delightfully examines our extraordinary institution:

he Masonic Lodge Structure

Master

Leaps tall buildings in a single bound
Is more powerful than a locomotive
Is faster than a speeding bullet
Walks on water
Gives policy to God.

Senior Warden

Leaps short buildings in a single bound
Is more powerful than a switch engine
Is just as fast as a speeding bullet
Walks on water if the sea is calm
Talks with God.

Junior Warden

Leaps short buildings with a running start and favorable wind
Is almost as powerful as a switch engine.
Is faster than a speeding BB
Walks on water on an indoor swimming pool
Talks with God if special request is approved.

Senior Deacon

Barely clears a Quonset hut
Loses tug-a-war with a locomotive
Can fire a speeding bullet
Swims well
Is occasionally addressed by God.

Junior Deacon

Makes high marks on the wall when trying to leap buildings
Is run over by locomotive
Can sometimes handle a gun without inflicting self-injury
Dog paddles
Talks to animals.

Senior Steward

Runs into buildings
Recognizes locomotive two out of three times
Is not issued ammunition
Can stay afloat with life preserver
Talks to walls.

Junior Steward

Falls over doorsteps when trying to enter buildings
Says, "look at the choo-choo"
Wets himself with water pistol
Plays in mud puddles
Mumbles to himself.

Secretary

Lifts buildings and walks under them
Kicks locomotives off the tracks
Catches speeding bullets in his teeth and eats them
Freezes water with a single glance
HE IS GOD.

So Mote It Be!

MODERNS AND ANTIENTS

[author unknown]

MSA Short Talk Bulletin - May 1958

The history of early organized Freemasonry is scanty, sketchy, much of it shrouded in mystery. Historians without number have guessed much and their suppositions, after a long period of discussion of what might be called "trial and error," finally coalesced into a fairly coherent story. This began as a "might have been" and finally became a "must have been" tale.

But the modern Masonic chronicler, in the face of different conclusions from such stalwarts as Gould, Mackey, Hughan and company, is perfectly willing to admit the gaps in sources and to emphasize our uncertainties as to many of the facts.

The first Grand Lodge was formed in 1717. The first account of it was published in "Anderson's Constitutions" six years later. Not until 1738—twenty-one years later, with the second edition of Anderson—did the Masonic world possess the following minutes:

"After the Rebellion was over, A.D. 1716, the few Lodges at London thought fit to cement under a Grand Master as the center of Union Harmony, viz., the Lodges that met,

1. At the Goose and Gridiron Ale-house in St. Paul's Churchyard.
2. At the Crown Ale-house in Parker's-Lane, near Drury-Lane.
3. At the Apple-Tree Tavern in Charles Street, Covent-Garden.
4. At the Rummer and Grapes Tavern in Channel-Row, Westminster.

“They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolv'd to hold the Annual Assembly and Feast, and then chuse a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly

On St. John Baptist's Day, in the 3d Year of King George I, A.D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron Ale-house.

“Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons, -Capt. Joseph Elliot, Mr. Jacob Lamball, Carpenter, Grand Wardens-who being forthwith invested with the Badges of Office and power by the said oldest Master, and installed, was duly congratulated by the Assembly who paid him the Homage.”

How many Lodges were in London in 1717? We do not know. Were any others asked to join with the original four in formation of the first Grand Lodge? We do not know. And we do not know too much even of the four.

According to the “Engraved List of Lodges,” dated 1729, the Lodge which met at the Goose and Gridiron was constituted-by whom or what, unknown-in 1691. It moved from tavern to tavern, it changed its name, it became the Lodge of Antiquity, but not until 1774 when William Preston became its Master did it become really important.

The second of the four old Lodges, meeting at the Crown Tavern, died out in 1736 and disappeared from “The Engraved List” in 1740.

The third Lodge, which met in the Appletree Tavern, gave Anthony Sayer to the first Grand Lodge as its first Grand Master. It seems to have done much moving about, both as to meeting place and name and even number. It finally became the Lodge of Fortitude (1768) and after the Union (1813) in 1818 it united with Cumberland Lodge and became the Fortitude and Old Cumberland Lodge #12.

The fourth Lodge was, apparently, composed almost wholly of speculative Masons, while the other three were still largely of a membership of the operative or workmen class. It had a membership of at least seventy and many of these were of England's nobility and high social distinction. This, “The Old Horn Lodge,” was probably preeminent in the first Grand Lodge in its formative period.

It is extremely difficult to avoid reading today's ideas and practices into yesterday's happenings, when those events are so sketchily supported by documentary evidence. Any

American Grand Lodge today is a body which thoroughly understands its purpose, its beginnings, its powers, its duties. The first Grand Lodge merely groped its way in Masonic darkness towards a new conception of Freemasonry. That it built so well is our good fortune. That it had such a difficult time in doing it is perhaps understandable.

The passage of years has greatly smoothed out the mistakes which the Grand Lodge made, the troubles it encountered and the difficulties it had to overcome. But, those difficulties resulted in a new Grand Lodge which appeared in 1751. Whole libraries have been written as to why. And if no historian is satisfied as to all the "whys," perhaps all of them together may have been the real motivation.

Of the mistakes of the first Grand Lodges, some wholly speculative features were important. The paragraph "Concerning God and Religion" in "Anderson's Constitutions" caused much dissension. Now we know that without that paragraph Masonry would not have survived-that its wholly non-sectarian character is its greatest strength. But in the formative days of the first Grand Lodge most Freemasons were Christian, even Trinitarian Christian. Religious dissension in modern Lodges and Grand Lodges seems to us impossible; in the formative days it played a big part in the beginnings of the new, often called "schismatic," Grand Lodge.

The first Grand Lodge had much poor leadership (as well as some fine leaders). Anthony Sayer, apparently an operative Mason, was no real leader. Lord Byron (Grand Master 1747) appeared before his Brethren but little-so little that there was an abortive movement to displace him.

There was much complaint about "irregular makings"-Grand Lodge kept a loose, not a tight rein, on its Lodges and members.

Grand Lodge made a number of innovations in the then ritual and practice which were bitterly resented by many. Perhaps these changes had to be made. In its early years the first Grand Lodge ran head on into public ridicule and many exposes were published; these made it easy for scoundrels to pretend to Masonic rank and to have the authority to confer degrees-a crime, by the way, still with its criminals to practice it!

Of these changes the late, great H. L. Haywood wrote:

"Clandestinitism became so rife that at last Grand Lodge, in self-defense, determined upon making changes in the esoteric work that would enable regular Lodges to detect frauds. It is now next to impossible to learn with certainty just what these changes were, but according to the enemies of the Grand Lodge of 1717 and to scattered references in Grand Lodge records they were somewhat as follows: The installation ceremony of the Worshipful Master was either abolished or suffered to go by default; the Third Degree was remodeled; the symbolism of the preparation of a candidate was changed; one of the most important secrets of the First Degree was transferred to the Second, and vice versa; some of the old 'geometrical secrets' long practiced among 'ancient Operative Masons' were either entirely omitted or else changed out of all recognition, etc. As a proof that such charges of innovations were not without foundation in fact is an entry in the Constitutions of the Grand Lodge of 1717, 1784 edition, which says, 'Some variations were made in established forms,' and this goes on to explain that these changes were made, 'more effectually to debar them (i.e. clandestines) and their abettors from the Lodges.'"

Besides all this there was much dispute concerning the degree of Royal Arch. The new, wrongly called “schismatic” Grand Lodge, in a master stroke by Laurence Dermott, its Grand Secretary, denominated as the Antients, desired the Royal Arch as a part of symbolic Masonry. The older, first Grand Lodge, called by Dermott the Moderns, did not practice it. And indeed this difference must have been a powerful influence, as the Union, in 1813, specifically included the Royal Arch in pure ancient Freemasonry.

Finally there was the Irish question; the Moderns did not recognize Irish Masons and many of them wanted to join in London Lodges.

So, from one cause or another, from many causes or all causes, came the new Grand Lodge of Antients and a most dynamic personality at its head and front as Grand Secretary.

Again quoting the indispensable Haywood:

“Dermott was born in Ireland in 1720, twenty-two years before the birth of William Preston, who first saw the light of day in Edinburgh, July 28, 1742, and who alone of all the luminaries in Freemasonry shares with Dermott an equal fame. Dermott was initiated in Ireland in 1740, and went through the chairs of Lodge #26, Ireland, where he was installed Worshipful Master, June 24, 1746. It appears that he was fairly well-educated for those days, and Gould is of the opinion that he probably knew a little Hebrew, which will account for the fondness he had of covering his papers with Hebrew characters-that ancient and difficult language! He moved to London, probably as a youth, with little in his pocket but many schemes boiling in his head, which head was tireless, alert, witty, sarcastic, and often a bit unscrupulous in waging war on his foes, of which his energy made him many. It seems that he engaged himself as a journeyman painter (Preston became a journeyman printer, it will be remembered) and that he prospered so that in after years he spent much money in charity and in Masonic activities. In late records he was described as a wine merchant, and it appears that he enjoyed the luxury of gout. Once made a Mason he never rested but devoted himself to it as to a mistress, with passionate earnestness, never permitting himself to become discouraged, and always in the front line of battle. Aside from his genius in putting a Grand Lodge under way his greatest achievement was the composition of his AHIMAN REZON (meaning Worthy Brother Secretary), the Constitutions of the new Grand Lodge, and afterwards adopted by many other Grand Lodges, our own Pennsylvania, Maryland and South Carolina among them.”

The new Grand Lodge grew rapidly and there was “confusion in the Temple” in London; how should the profane distinguish between two Grand Lodges, two sets of Lodges, two complications of claims? Dermott's master stroke of naming-the names stuck-added to the confusion for if the Antients were not ancient, what were they? And could the Moderns possibly be the older? Two Grand Lodges, two sets of Lodges, disputes and quarrels among Masons, Irish Freemasons with Irish tempers and Irish determination (a majority in the newer Grand Lodge) Ö Freemasonry was in a sorry pass!

In a list of the Grand Secretaries of the Antient Grand Lodge it will be noted that Dermott served eighteen years: 1751, John Morgan; 1752-70, Laurence Dermott; 1771-76, William Dickey; 1777-78, James Jones; 1779-82, Charles Bearblock; 1783-84, Robert Leslie; 1785-89, John McCormick; 1790-1813, Robert Leslie.

Most instructive still is the list of Grand Masters elected: 1753, Robert Turner; 1754-56, Edward Vaughan; 1756-59, Earl of Blesington; 1760-66, Earl of Kelly; 1766-70, Hon. Thomas Mathew; 1771-74, John, third Duke of Atholl (also spelled Athol, Athole); 1775-81, John, fourth Duke of Atholl; 1783-91, Earl of Antrim; 1791-1813, John, fourth Duke of Atholl; 1813, Duke of Kent.

Of the sixty years during which the Antients had a Grand Master, a Duke of Atholl occupied the throne for thirty-one years therefore, the Antients were often called Atholl Masons." For a similar reason, the Moderns were sometimes called "Prince of Wales Masons."

Introduction to Freemasonry states:

Dermott kept the Antients a Christian body and wrote distinctively Christian sentiments and references into its Constitutions and its documents.

Meanwhile other Grand Lodges arose; they were not very important and never grew very large, but they belong in the story of Freemasonry; the "Grand Lodge of All England," "The Grand Lodge of England South of the River Trent," "The Supreme Grand Lodge," all made their bids for recognition, lived their little day and passed on, each leaving its trace, its influence, but unable to contend against the Antients and the Moderns.

The benefits which came from the clash seem today to be greater than the evils. Then Freemasons saw only harm in the rivalry which split the Fraternity. Now we can see that where one Grand Lodge established Lodges on warships, the other retaliated with Army Lodges which carried Freemasonry to far places; where one body started a school for girls, the other retorted with a school for boys-both still in existence, by the way. Where one Grand Lodge reached out to the provinces, the other cultivated Scotland and Ireland. Both worked indefatigably in the American Colonies.

The heart burnings, the jealousies, the sorrows and the contests between the Antients and Moderns, if they exhibited less of Brotherly Love than the Fraternity taught, were actually spurs to actions. Without some such urge Freemasonry could hardly have spread so fast and so far. As the United States became a much stronger and more closely welded union after the cleavage of 1861-65, so Freemasonry was to unite at last in a far greater, stronger and more harmonious body when the two rival Grand Lodges came together, composed their differences, forgot their rivalries, and clasped hands across the Altar of the United Grand Lodge.

The reconciliation is as astonishing and mysterious as the discord.

The death of Dermott, who was gathered to his fathers in 1791, fighting for the Antients to the last, removed one cause of difference between the two Grand Lodges; as the Antients had grown in power and prestige not only in England but in the Colonies until they outnumbered the Moderns in both Lodges and Brethren, the Moderns might well have thought that union would be a life saver; time heals all differences and what had seemed important in 1751 in fifty years had dwindled in vitality.

What is amazing is that after the difficult period, when overtures were made, refusals recorded, committees appointed and differences finally composed, the Antient Grand Lodge, in accepting the idea of reconciliation, receded from almost all the positions for

which it had fought so long! It was as if the spirit of combat, so alien to the gentle genius of Freemasonry, had worn itself out and Brethren became as eager to forgive and forget and compromise as they had previously been strong to resist and to struggle.

Whatever the spirit which caused it, the final reconciliation took place in Freemasons' Hall in London, on St. John's Day, December 27, 1813. The two Grand Lodges filed together into the Hall; the Articles of Union were read; the Duke of Kent retired as Grand Master in favor of the Duke of Sussex, who was elected Grand Master of the United Grand Lodge.

The second of the Articles of Union reads: "It is declared and pronounced that pure ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellowcraft and the Master Mason (including the Supreme Order of the Holy Royal Arch)."

In 1815 a new Book of Constitutions proclaimed to all the world forever the non-sectarian character of Freemasonry in this Charge concerning God and religion:

"Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believes in the glorious Architect of heaven and earth, and practices the sacred duties of morality."

Newson says of this:

"Surely that is broad enough, high enough; and we ought to join with it the famous proclamation issued by the Grand Master, the Duke of Sussex, from Kensington Palace, in 1842, declaring that Masonry is not identified with any one religion to the exclusion of others, and men in India who were otherwise eligible and could make a sincere profession of faith in one living God, be they Hindus or Mohammedans, might petition for membership in the Craft. Such in our own day is the spirit and practice of Masonic universality, and from that position, we may be very sure, the Craft will never recede."

MORE ABOUT BORN IN BLOOD.

by John C. Allen, PM, Pleasant Grove Lodge #42, Missouri
The Freemason - Summer 1991

In the Summer issue of this year's Freemason appeared a review by Zel Eaton of the book *Born in Blood*, by John J. Robinson. I am prompted to write this article by a conclusion drawn by Mr. Robinson about the origin of Freemasonry. In his review Mr. Eaton alludes to this aspect of the book only vaguely.

I am referring to Mr. Robinson's theory that modern Masonry actually had its origin from the Knights Templar, outlawed in 1312 by Pope Clement V and the French King Philip the Fair. It was Mr. Robinson's conclusion that the Templars not apprehended went underground to escape the heavy hand of the Papacy and then resurfaced centuries later as Lodges of Freemasons.

Most traditional Masonic researchers, of course, have contended that the Order and its ritual somehow developed from the early crude organizations of the stone mason labor guilds. I, for one, have never been able to accept that view. Several years ago I arrived

independently at the same conclusion as Mr. Robinson. Our Masonic ritual, steeped as it is in Kabbalistic occultism and mystery ceremonials of the Middle East, could never possibly have been developed out of the crude beginnings of the stone mason guilds. In that era even the skilled artisans and their speculative associates were far too unlettered and unlearned to have been capable of coming up with anything as elaborate and esoteric as even the earliest forms of Masonic ritual. Knowledge of the Hebrew Kabal and the Middle Eastern mystery dramas had been ruthlessly suppressed by the Papacy during the Dark Ages and could have returned to Western Europe only by way of the Crusades. For bringing it back, the Templars became the logical bridge. During their stay in the Holy Land, the Templars had come into close association with a Moslem sect called the Sufi, who previously had adopted many of the beliefs and ritualistic forms of the Gnostic, or primitive Christians. From the Sufi the Templars borrowed many of their own esoteric beliefs and ceremonials. A number of these have made their way into modern Freemasonry. One of these, for example, is the Junior Warden's call of the Craft from labor to refreshment and from refreshment to labor, referring in a symbolic sense to death and rebirth. The Gnostics, the Sufi, and the Templars all believed in reincarnation.

Is this view about Masonic origins borne out by any prestigious Masonic scholars? Yes, it certainly is-by one of our most celebrated scholars, Brother Albert Pike. My readings in Brother Pike's *Morals and Dogma* have convinced me that Mr. Robinson, in his recent book, was on the right track. Jacques B. de Molai, the last Grand Master of the Knights Templar, according to Brother Pike, masterminded the plans for Freemasonry while he was awaiting execution. Before coming in unequivocally to that assertion, Brother Pike cited conclusive evidence that long before the Templars went underground, they considered themselves builders, or masons, and were even called by the English, through careless pronunciation, Freemasons. This is clearly shown by the following extract with reference to de Molai: "The Templars, or Poor Fellow Soldiery of the Holy House of the Temple intended to be rebuilt, took as their models, in the Bible, the Warrior Masons of Zorabel, who worked, holding the sword in one hand and the trowel in the other. Therefore, it was that the Sword and the Trowel became the insignia of the Templars, who subsequently concealed themselves under the name of Brethren Masons. The name *Freres Macons* in the French was corrupted in English into Free Masons. The trowel of the Templars is quadruple, and the triangular plates of it are arranged in the form of a cross, making the Kabbalistic pentacle known by the name of the Cross of the East."

On page 820 of *Morals and Dogma*, Brother Pike leaves no doubt that he considered Freemasonry the brain child of Jacques de Molai, as this extract will indicate. "But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburgh for the West, at Stockholm for the North, and at Paris for the South. The initials of his name, J.B.M., found in the same order in the first three degrees are but one of the many internal and cogent proofs that such was the origin of modern Free Masonry." Brother Pike's reference to the initials, of course, is to the words Jachin, Boaz, and the Master's Word in the third degree. Could this be a mere coincidence?

Brother Pike then went on to say that "The legend of Osiris was revised and adopted as the central theme of the third degree ritual, to symbolize the destruction of the Order, and

the resurrection of Khurum, slain in the body of the Temple of Khurum Abai, the Master, as the martyr of fidelity to obligation, of Truth and Conscience.”

According to the legend of Osiris here referred to, as the fragments of the god's body lay on the ground, a lion reached down with his paw, scooped up the pieces, and lifted them back again to erect and living form. In the new Order succeeding the Templars this served as a symbolism. The Papacy and the King had slain the Grand Master but failed to accomplish their purpose. The grip of the lion's paw had triumphed again over extinction! The prostrate corpse of the Knights Templar had been raised from death. Once again it lived in the form of a new Order-Freemasonry. The old Order, vitally obsessed with building, lived on as builders still. The trowel remained still as its principal working tool. The Templars continued their role as “Brethren Masons.”

Why are Freemasons so obsessed with the Holy Saints John? “Oh, the labor guilds were expected to have patron saints, so the stone masons adopted the Holy Saints John.” We have all read that lame explanation. If a labor guild wanted patron saints, why would it choose two saints with contrasting religious beliefs? For the Knights Templar to do so was perfectly logical, as Brother Pike took note in *Morals and Dogma*. From their very inception, the Templars functioned as a dualistic Order. Their avowed and pretended purpose was to protect Christians making pilgrimages to the Holy Land. Their actual and secret objective was to rebuild the Temple of King Solomon to recapture its original splendor and restore Jerusalem to the days of its pristine glory. In their outward aspects they posed as loyal supporters of orthodox Catholicism. This facade they craftily cultivated to gain the approval and sanction of the papacy. For this reason they adopted John the Baptist as one of their patron saints. St. John the Evangelist, however, was the one who had been regarded as the spokesman of the Gnostic religious views to which they adhered and wished to make supreme in their restored city of Jerusalem, designed by them secretly to displace Rome as the center of Christendom. St. John the Evangelist, therefore, became their most cherished patron saint. If Freemasonry did indeed stem from the Templars, it is only natural that the Masons would also adopt both of these patron saints. Since the Templars chief objective was the rebuilding of King Solomon's Temple, one would reasonably expect them to continue in that preoccupation when they established a new Order to succeed the Templars. Need there be any mystery, then, as to why Freemasonry is similarly obsessed with the same Temple?

The Templar Connection would also nicely explain the mystery of the “bloody” Masonic obligations. If the Templars had any part in drafting these obligations, we would expect them to be fraught with dire consequences. We say today that the obligations are intended to be only symbolical. To a Templar member of the early guilds or lodges they would not have been considered symbolical. A Templar was a marked man with a price on his head. The long arm of the Papacy could reach him even in non-Catholic Scotland. Wherever he fled, there was always the threat of hired assassins. He could take no chances of having his identity or activities revealed. Many of the other secrets of Freemasonry can be similarly accounted for as safeguarding the security of the Templars who probably dominated the earliest Lodges.

In one respect perhaps the traditionalists were right. Perhaps Freemasonry did develop in and come down to us from the stone mason guilds of Scotland. Its concept and ritual, however, could not have been originated by the stone masons per se. Perhaps the

Templars who escaped to Scotland decided to infiltrate the stone mason guilds and there introduce the system of deMolay's new Order. They had very good reasons to do so. The Templars had also been builders, or masons. In their heyday the Templars had exerted complete control over not only the stone masons but also over all other skilled craftsmen throughout Western Europe. That being true, the Templars would obviously have experienced little difficulty trying to infiltrate the guilds.

As a final argument for the Templar Connection, we should not forget the religious element. Freemasonry is regarded as a semi-religious Order. If the Templars did really found Masonry, it would be surprising if they hadn't placed a very strong emphasis on religion, because the Knights Templar was instituted primarily as a religious Order.

MEMORIZING AND DELIVERING THE WORK

by Myron Lusk

[source unknown] - March 1990

As I look around this Lodge room, I see many accomplished ritualists. You are quite accustomed to hearing your Brethren say how easily you memorize the Work. No one knows better than you how simplistic that assumption is. The photographic memory we hear about is certainly a rare thing, if not a myth. The reality is that you probably approach the task of memorizing with a higher degree of discipline, concentration and organized system which works for you. I do not feel presumptuous speaking about this subject to men who are experts. Achievers are always alert to hear ideas from others who share their interests. That is why they are winners.

Without a doubt, I believe that the greatest preparation for committing anything to memory is to understand thoroughly that which we intend to memorize. We must understand what the writer intended to communicate, what it means to us and what our delivery will ultimately mean to those who listen. All three considerations are important.

First, I recommend sitting down in a quiet, well lit location with a dictionary at your side. Read the entire piece. Then, read it again, stopping to consult the dictionary for meaning and pronunciation of any words which bring questions to mind. The dictionary is an indispensable "working tool." Many words in our ritual are obscure to modern day conversation. We must be aware that there may be several meanings to consider. Time, custom and fashion have a way of changing or distorting the connotation of words, so we must give consideration to this in forming our interpretation.

Read the piece over and over again. You cannot read it too much. Impress it indelibly on your mind. This initial contact will prove its value manyfold. Understanding what you are talking about will make memorization infinitely more pleasant, lend creditability to your presentation and earn the confidence and attention of your audience.

Now read it ALOUD. You have done your study to understand the piece; now become familiar with its SOUND. Much like memorizing music, the writing will have a rhythm and continuity in our mind's ear. Read the piece, aloud, over and over until it sounds comfortable and familiar. I liken this preparation to learning to swim. Until you gain the confidence that you can FLOAT, I think that learning the mechanics of swimming is a waste of time.

Now, and only after this mental familiarity with the subject, is it time to begin memorizing the Work. Technically, you will have done a lot more memorizing than you may realize.

Always memorize by sentences or complete statements and thoughts. Do NOT attempt to memorize by rote. Word by word commitment can be accomplished but it never produces a smooth, natural delivery. It will also leave you vulnerable to mental blocks and lapses caused by the loss of a single word. When you memorize thoughts or statements you are capable of "ad-ribbing," if necessary.

This does not mean that I advocate innovation or deviation from the ritual. I love to hear the Work perfectly quoted, but I see no great crime in describing an Officer's "performance" of his duties rather than the "discharge" of his duties. But I think the dignity and impact of the ritual is diminished by stumbling, hesitant delivery, continually interrupted by prompting. When a Brother smoothly substitutes a word, it is apparent that he knows what he is talking about. When he is thrown by a single word it brings doubt. I never feel completely complimented when someone tells me I was "word perfect." I strive for that goal, but more importantly, I desire to convey the message of Masonry in the most tender and meaningful way within my capability.

There will be certain words which are troublesome to memorize. For some unknown reason they continue to bother you. I find I must not dwell on the individual word too much or it becomes even more troublesome. I try to make the problem disappear by reciting the complete sentence over and over until the word becomes part of the statement, rather than a single word.

It is valuable to speak ALOUD when memorizing. It helps establish the sound in your mind and is the first step in building style. I find it helpful to recite the ritual while standing. It simulates the physical situation of your actual delivery. Similarly, practicing the Work in the Lodge room prepares you to be more comfortable in that atmosphere.

As soon as possible, you should divest yourselves of the luxury of holding the book of the Work. It is all too easy to fool yourself that you know the Work by sneaking a peek. You will not have that book on the floor of the Lodge. It doesn't look good with your tuxedo.

Observe the punctuation marks in the ritual. The commas, semicolons, colons, colons and periods will help you with phrasing. You should deliver the Work in your own style, rather than to attempt to imitate our favorite ritualist. Try to speak from the heart. Everyone has his own touch to add to Masonry's beauty.

Practice, practice, practice! Make use of every opportunity. For example, I find my travel time on the road perfect. Before I know it I have driven from Edmonton to Calgary and have memorized another bit of Work or freshened up one I have not done for a while.

Assuming that you have done your homework you now know your Work and know that you really do KNOW it. Now, comes the moment of truth. You must be mentally and emotionally prepared to deliver it. I always sit near the situation in the Lodge where my Work will be performed. I make particular note of the piece of Work which precedes mine so there is no anxiety or surprise. I recite the first sentence of my piece mentally as the guide positions the Candidate, take several deep breaths to relax and slowly move into position.

You can make yourself and the subject more relaxed and attentive by displaying a friendly countenance. Remember, you are among Brethren. Each of them has stood where you stand. Each of them has felt the “butterflies” too. All of them want you to succeed.

You should position yourself so you can be seen and heard to best advantage. When working in the East, a 450 angle will still give the impression of addressing the Master, while allowing you to be observed and heard instead of talking to the wall. Remember, what you say is for the benefit of the whole Lodge, not just your subject. Project your voice! We are all capable of speaking from the diaphragm rather than the throat alone. What a difference it makes! Speak out, enunciate, vary your delivery speed and pause for effect. Your audience cannot comprehend as quickly as you can speak, so do not rush. What you have to say is important. One of the most common mistakes made is to let the voice fall off at the end of a sentence. Be conscious of this pitfall and maintain audibility.

When you are demonstrating something you should demonstrate. For example: “I now present to you the Working Tools of a Fellowcraft, which are the Square, (display it to the Candidate and then pass it to him for his examination), the Level, (do the same), and the Plumb Rule, (do so again). This involves the subject, informs him and holds his attention. Be demonstrative, but excessive gesticulation is distracting and produces an undesirable, melodramatic effect.

None of us is perfect. Each of us can have a mental lapse or a nervous loss of concentration. When this happens you should calmly turn to the Director of Ceremonies and ask for a word. As I said before, you are among Brethren, They want you to do well. They love you.

What I have offered you today is only part of what could be said. It may be nothing new to you. Perhaps you have learned something. Maybe I have reminded you of something you already know but have neglected to apply for a while; whatever the case, I offer these suggestions for your consideration. Coining the phrase from our Installation Ceremony, I say” “Suffice it to mention that what you have seen praiseworthy in others, it is expected you will carefully imitate.”

MASONRY AND MEGATREND

by Roger S. VanGorden, MPS

The Philalethes - December 1990

Introduction

“By identifying the forces pushing the future, rather than those that have contained the past, you possess the power to engage with your reality. “ (1)

We are at the start of an exciting era not only in the world but also in the Masonic arena. The next two decades will be the most decisive era for Freemasonry since the end of the Anti-Masonic period immediately preceding the Civil War.

A recent book entitled “Megatrends 2000 “ by Tohn Naisbitt and Patricia Aburdene deal with ten forces that are shaping the world's future. It is their opinion that by recognizing these forces one can adjust actions, opinions, Judgments, and decisions and more

effectively adapt to change.

A megatrend, as defined by Naisbitt and Aburdene, is a series of large social, economic, political, and technological changes that are slow to form, but once in place influence us for ten years or longer.

Naisbitt and Aburdene had previously published a book in 1982 entitled "Megatrends." "Megatrends" proved to be prophetic in describing changing events and how those alterations affected peoples lives. The ten changes that the authors believe were to affect the 1980's were:

1. Move from Industrial Society to Information Society.
2. Move from Forced Technology to High Tech/High Touch.
3. Move from National Economy to World Economy.
4. Move from Short Term Thinking to Long Term Thinking.
5. Move from Centralization to Decentralization.
6. Move from Institutional Help to Self Help.
7. Move from Representative Democracy to Participatory Democracy.
8. Move from Hierarchies to Networking.
9. Move from North to South.
10. Move from Either/Or Options to Multiple Options. (3)

If one reviews the events of the 1980's, especially 1989, one can fully understand how each of these 10 trends affected world events. Remember that those predictions were made in 1982. Naisbitt and Aburdene were able to recognize the start of a trend and predict its impact. These ten trends continue to shape the world and this decade.

"Megatrends 2000" seeks to accomplish the same objective. Naisbitt and Aburdene address ten issues they perceive will force a reshaping of the world. Those 10 trends that the authors believe will affect the 1990 ' s are:

1. The Booming Global Economy of the 1990's.
2. A Renaissance in the Arts.
3. The Emergence of Free Market Socialism.
4. Global Lifestyles and Cultural Nationalism.
5. The Privatization of the Welfare State.
6. The Rise of the Pacific Rim.
7. The Decade of Women in Leadership.
8. The Age of Biology.
9. The Religious Revival of the New Millennium.
10. The Triumph of the Individual. (4)

Of Naisbitt and Aburdene's ten megatrends, three can benefit Freemasonry.

1. A Renaissance in the Arts.
2. The Religious Revival of the New Millennium.
3. The Triumph of the Individual.

These three megatrends will have a positive effect upon Freemasonry not only in this country but also through out the world. These three megatrends embody the spirit of Freemasonry. As Naisbitt and Aburdene reflect, “Today there is a new possibility: The individual can influence reality by identifying the directions in which society is headed.” (5)

Renaissance the Arts

Naisbitt and Aburdene begin this discussion by stating, “In the final years before the millennium there will be a fundamental and revolutionary shift in leisure time and spending priorities. During the 1990’s the arts will gradually replace sports as society's primary leisure activity.” (6)

Naisbitt and Aburdene substantiate this claim by stating: 1) Since 1965 American museum attendance has increased from 200 million to 500 million annually, 2) The 1988-89 season on Broadway broke every record in history, 3) Membership in the leading chamber music association grew from 20 ensembles in 1979 to 578 in 1989, and 4) Since 1970 U.S. opera audiences nearly tripled. (7)

Naisbitt and Aburdene further explain that professional dance has grown by 700 percent since 1972. Also in 1988 there were 55,483 new books published compared to 41,000 in 1977. (8) I believe this further provides for increased confidence in the revival of Freemasonry. Freemasonry abounds with literature and artistic prospect.

This change in leisure time will come in steps and not without setback. Naisbitt and Aburdene explain that cuts in federal arts funding have been painful for arts organizations. However those cuts have had a positive effect on the art world. By cutting government expenditures the arts organizations have learned to market their “product” and seek revenue sources elsewhere. Corporations are now providing funds to these arts organizations and receiving good publicity. By government cutting spending it has opened a new method of advertising for Corporations This is an interesting lesson in economics.

Contained in this paradox is a lesson for Freemasonry. We were as the arts organizations. They received moneys from the government. With the exception of the Maplethorpe Collection the arts organizations did not have to defend or promote itself as earnestly. Popular perception is that government funds are “easy” money. Now with the loss of that “easy” money arts organizations have actually had to compete for patronage with television, sports, and family activities. Sound familiar? The arts organizations have sought corporate sponsorship to lure patronage. They have marketed art as the intelligent alternative for the “couch potato” crowd. by seeking corporate sponsorship they can keep admission costs down and provide an agreeable form of advertising.

We have since the early 1960's become as the arts organizations when they lost a portion of government funding. We needed to find what segment would join the Fraternity and seize that market. Just as the arts organizations found that corporations would sponsor events to seek advertising. It has only been the past few years that we have sought to market our product.

As we leave this century we will become concerned about our environment and man's interaction with nature. We will become concerned about the competence of education in

our public schools. We will realize that taking profit with out giving back to the community is not ethical. Do you find this difficult to believe? Remember that during this past century humanity has faced more changes and discoveries than the combination of all previous centuries. We entered this century on horse and buggy. We leave this century with automobiles, space shuttles, computers on a tiny piece of silicon, and the Hubble Space Telescope hovering over the earth.

During this century we have waged, endured, and rebuilt from the two greatest wars ever to engulf the Earth. We witnessed the rise and fall of Marxism. We saw the practice of genocide in Europe, Africa, and Asia. We have poisoned our waterways and soil with chemicals. We were witness to the harnessing and releasing of the most powerful force ever devised by man, nuclear weapons.

With all this cataclysm before him, can man not ask “Was it good or ill?” By experiencing what we have this century we will ask questions of a deeper spiritual nature. People will seek the arts for satisfaction that leads one to believe that he has evolved socially, emotionally, and intellectually.

People examine the meaning of their life through the arts. Masonic Ritual and literature offer an excellent opportunity to learn alternate philosophies and actualize them. Freemasonry emphasizes personal enlightenment. Freemasonry would flourish in a period when intellectual pursuit was given highest priority. It is a natural supposition to believe that given the proper incentive Freemasonry would become more important in current member' s lives. A renaissance in the arts could spawn an increase in Masonic study clubs, literature, and plays.

If we would inform our communities about Freemasonry and how to join, we will reap the reward. This change in the decline of membership will not happen overnight. This is a program that will need to be in place 5 to 10 years.

If information was disseminated more people, Masons and non-Masons, would realize the important artistic and intellectual contributions of Freemasonry.

Religious Revival of the Third Millennium

Naisbitt and Aburdene by state: “At the dawn of the third millennium there are unmistakable signs of a world wide multi-denominational religious revival.” (9) They point that the world wide charismatic movement has tripled in the last decade to nearly 300 million members, in Japan, Shinto neighborhood festivals have been revived, and the baby boom generation who rejected organized religion in the 60's and 70's are returning to churches or joining the New Age movement. A Gallup Poll in 1987 found that 94 % of Americans believe in God. (10)

In the United States religions outside the mainstream Judeo-Christian religions are expanding. “The Encyclopedia of American Religion's” Second Edition Supplement in 1987 listed 206 new groups. Dr. J. Gordon Melton and the editor of the “Encyclopedia” estimates that between 1987 and 1989 four hundred (400) more groups were formed. The largest gains outside of the mainstream are twenty-eight (28) new Eastern religion groups, eleven (11) Mormon, and eleven (11) Spiritual, Psychic or New Age groups. (11)

Naisbitt and Aburdene explain that in times of great change, people head for the two

extremes: fundamentalism and personal, spiritual experiences. (12)

The last time religious revival consumed this country was during a period in the 1800's. During and immediately following that period seven major denominations were born-Mormon Seventh Day Adventist, Jehovah's Witness, and Christian Scientist. Also spiritualism was at a high point. (13)

It is not the purpose of science or technology to tell us the meaning of life. We learn that through literature, the arts, and spirituality. (14) What an opportunity this presents Masonry. Interwoven in our ritual and literature is philosophy and reinforcement of spiritual teachings.

Let us review a recent article in The Northern Light published by the Scottish Rite of the Northern Masonic Jurisdiction.

Important Reason for Being a Mason. (% who said very important)

- Gives a meaning and perspective to life. 94 %
- Provides moral, ethical development 92%
- Opportunity to socialize with friends 86%
- Chance to form new friendships 86 %
- Opportunity to perform Community Service 81 %
- Recognition and Pride 79%
- Leadership opportunities 72 %
- Family tradition 65 %

As you can see, nearly all of the participants in the poll said that Freemasonry provides them with meaning and perspective to their lives and encourages moral and ethical development. This is what eligible men in our country are seeking today. The religious revival proves it.

After the evaluation of morals and institutions during the 1960's and 1970's people are returning to the need of discipline and code of conduct to give their lives stability and meaning.

A 1988 Gallup Poll showed that 59% complained their churches or synagogues are too concerned with "organizational as opposed to theological or spiritual issues." College educated people are particularly critical of this lack of spiritual nurturing.(16)

This is good news for symbolic Lodges. Symbolic Lodges by their very nature should be better enabled to adapt to new situations because of local proximity and relative smaller memberships than larger bodies of appended orders. Lodges should be able to experiment with new programs and activities or modes of operations to meet the needs of its members.

Independent churches have adapted their services to the need of churchgoers and thus remained closer to the 'consumer. (17) Again this is the opportunity for "grass roots" symbolic Lodges to lead. By providing a curriculum that meets the needs of a smaller group, the Lodge can provide for increased attendance and activity.

There is one religious segment in particular that we need to address. One of which may

anger many of you. Masonry needs to promote itself to the New Age Movement. Naisbitt and Aburdene state, "With no membership lists or even a coherent philosophy or dogma, it is more difficult to define or measure the unorganized New Age Movement. But in every major U.S. city thousands who seek insight and personal growth cluster around a metaphysical bookstore, a spiritual teacher, or an educational center. Though hard to pin down, researchers estimate New Agers represent 5 to 10 percent of the population." (18)

Adherents to the New Age Movement and Conservative Fundamentalist Christianity are not compatible. However both religions have more in common than either cares to acknowledge. (19)

New Age groups share no orthodox theology, but many adopt the East's belief in reincarnation. New Agers believe that humanity shares in the divine. According to Fundamentalism Christianity this idea that man is God is blasphemous. Yet the most orthodox catechism states that man is made in the image of God.(20)

The New Age has its roots in the human potential movement and that it has to do with an awareness of the oneness of creation, the limitless potential of humanity, and the possibility of transforming one's self and today's world into a better one. (21) That is reminiscent of a lecture in the Master Mason Degree.

There may be 10 to 12 million New Agers in this country. However they are still outnumbered by the 60 million fundamentalists. "New Agers represent the most affluent, well-educated, successful segment of the baby boom. "Ninety-five percent of the readers of New Age Journal are college-educated with average household incomes of \$47,500.72

There are over 4 million followers of Islam, and between 3 and 5 million Buddhists in the United States. (23)

Jack Sims, a former pastor and religious consultant, says, "Churches must adapt and have a marketing orientation if they are going to attract baby boomers." Sims points are, 1) advertise, so people know where the churches are, 2) emphasize product benefits, such as social club, and 3) be nice to new people, good customer relations. (24) Can we do less and survive? I think not. Sims' points have been applied to Masonry by others. We must advertise so people know what Freemasonry is. We can emphasize the benefits of Freemasonry. We need to cultivate the new members. All three of these proposals have been sermonized in many papers and speeches over the past few years. One of the strengths of religion currently is the effective use of the media, more especially television. (25) Why have we been so lax in responding? Are we afraid of the loss of dignity?

With the funds available from the various Rites and appended organizations we should be able to prepare a product to tastefully explain the purposes of Freemasonry and how to join. I am aware that some jurisdictions are doing this now. The Conference of Grand Masters needs to address a national program for informing the general population through television, radio, newspapers, and magazines that we are not a secret Order of elderly men.

We need to develop a program to inform: 1) general population, 2) Judeo-Christian mainstream, 3) New Agers, and 4) Eastern Religions.

Given this rise in religious ideology and consciousness, Freemasonry can offer a man a

philosophy to reinforce his religious ideals.

Triumph of the Individual

As can be witnessed in eastern Europe, individualism is asserting itself. “The triumph of the individual signals the demise of the collective.” (26) Naisbitt and Aburdene reinforce their belief by saying, “It is an individual who creates a work of art, embraces a political philosophy. It is an individual who changes him or herself first before attempting to change society. Individuals today can leverage change far more effectively than most institutions.” (27)

Naisbitt and Aburdene believe that contained in technology is the power to spread individualism. “New technologies have changed the importance of scale and location and extended the power of individuals.” (28) “Computers, cellular phones, and fax machines empower individuals, rather than oppress them, as previously feared.” (29)

A trend in Masonry is the emergence of electronic office products. New technologies can empower us to reach larger numbers of members and non-members. Access to computers, fax machines, and copiers are becoming as essential in Masonic organizations as Altar Cloths.

“Individualism, however, does recognize that individual energy matters. When people satisfy genuine achievement needs-in art, business, or science-society gains.”(30)

Individuals seek community involvement or team participation. Those who wish to avoid responsibility often hide in the collective mass. (31)

Another positive sign for the resurgence of Freemasonry through individual effort is the increase of awareness and participation in private clubs. According to Fortune Magazine, private clubs in the United States are thriving as they have not in the past. (32)

Fortune suggests that clubs provide intrinsic value. “As more of them drop racial, ethnic, or sexual barriers to entry, membership can be seen for what it is-a terrific buy-rather than a political liability or ethical dilemma. To be sure, the precise benefits of a club can be a bit ethereal.” (33) The article in Fortune points to an intangible that draws many men to Masonry. “How sound is clubdom's future? Very. If it depended solely on the appeal of high ceiling rooms, dimly lit libraries, and strongly mixed drinks, then the industry might be in for uncertain times. Tastes change. But clubdom stands on stronger legs. Tanning one's self in the warm glow of one's peers' approval is not likely to become onerous any time soon. Not only are clubs a tonic to ego; they are a haircut and a shave as well. As one sociologist has said: 'These people could meet in a barn and be just as happy.’”(34) The collective seems to destroy personal initiative and differences. “The new responsibility of society is to reward the initiative of the individual.” (35) Private clubs fell victim to many of the ills that plagued Freemasonry in the 1960's and 1970's. As Fortune Magazine points out “tastes change. “ Since private clubs are coming back into vogue, can Masonry be far behind? Conclusion Knowing or analyzing trends gives us the power to direct our destiny. Even if you do not endorse the directions of a trend you are empowered by your knowledge about it. You may choose to challenge the trends, but first you must know where they are headed (36)

We are on the threshold of the possible reversal of declining membership and activity of

Freemasonry in this country. However we must first acknowledge people are returning to the ideals we never abandoned. In the next 10 to 20 years 1) Art, Literature, Education, Religion and the Environment will become increasingly important in daily lives, and 2) the spirit of the individual will be emphasized. If we actively inform the public that Freemasonry can offer a philosophy that is built on each of these ideas, we need not worry about membership decline. Fortune explains that ten years ago undergraduate fraternities and sororities showed signs of growth and increased activity that is still continuing. Those who are inclined to join social clubs or fraternities are entering their prime joining years (35 to 45). (37) This is the most sound and inspiring call to labor that I have yet heard. "The iron is hot." We need to move our resources quickly to inform the public of our purpose. Where can a man find an organization so vast as to encounter philosophy, literature, arts, fraternization, service, individual achievement, reward, and personal edification? No single organization or institution offers one individual as much opportunity as Freemasonry. I believe that people rejected and abandoned institutions during the 1960's and 1970's. The 1990's will be a period when people evaluate their relationship with institutions. My question is Freemasonry's ability to recognize this and open itself to the numbers of interested men. The Masonic Task Force Poll of 1988 suggest there are 16 million men who may be interested in joining some fraternal or civic organization. (38) That number could double or triple by the end of the decade. Are we ready to secure this potential? Do we have the resources to entice them?

Do I believe Masonry will come back into vogue because everyone knows of Masonry and it is an honorable institution for which good men should belong? No. I believe that human history and opinions are cyclical. Trends are in place to act as catalysts for Masonic revival. Do we have the ability to react? Our period of fear and discontent may be at Its end if we can inform society of our work, purpose, and how to join.

FOOTNOTES [some are missing]

- 1 Megatrends 2000, pg. 309.
2. Ibid, pg. ~2.
3. Ibid, pg. 12.
4. Ibid pg. 13.
5. Ibid pg. 309.
6. Ibid, pg. 62.
7. Ibid, pg. 62.
8. Ibid, pg. 67.
9. Ibid, pg. 270.
10. Ibid, pg. 275.
11. Ibid, pg. 276.
12. Ibid, pg. 277.
13. Ibid, pg. 271-2.
14. Ibid, pg. 272.
15. "National Survey Polls Masons," The Northern Light, May 1990, pg. 8.
16. Megatrends 2000, pg. 275.
17. Ibid pg. 291.

18. Ibid pg. 280.
19. Ibid, pg. 284.
20. Ibid, pg. 281.
21. Ibid, pg. 280-1.
22. Ibid, pg. 293.
23. Ibid pg. 276.
24. Ibid pg. 290.
25. Ibid, pg. 279.
26. Ibid, pg. 299.
27. Ibid, pg. 298.
28. Ibid, pg. 301.
29. Ibid, pg. 303.
30. Ibid, pg. 299.
31. Ibid, pg. 300.
32. "The Mystique of Private Clubs, " Fortune, June 4, 1990, pg. 170
35. Megatrends 2000, pg. 308.
36. Ibid, pg. 309.
37. Fortune, June 4, 1990, pg. 171.
38. "Grand Masters Hear Results of National Survey, " The Northern Light, May 1989.

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MEMORIZATION - A MASONIC FETISH ! - AND IT'S DESTROYING US !

by John R. Nocas, FPS

The Philalethes - October 1990

What is wrong with Masonry? This question is asked over and over again as our leaders bemoan the decline in membership. Hundreds of high-level meetings have been held throughout the country to find out what is wrong with our ancient Craft - with no answer. Of course there is no answer because, simply, there is nothing wrong with Masonry! Its principles stand out as shining beacons of light in a world of moral decay and will continue to do so until time shall be no more.

Why, then, the decline in membership and the closure of so many Lodges? The answer stares us in the face but we are unwilling to face it because, if we do, it means Change - that unspeakable word in Masonry.

We've lost hundreds of thousands of Masons this century because we insist candidates MEMORIZE. We say it is the "internal" qualities that makes one a Mason. Not so; if he can't or won't memorize, regardless of his character, leadership ability or standing in the community we don't want him and send him packing. There are thousands and thousands of "first degree" Masons in this country to whom we owe a great apology; they passed the necessary moral qualifications to become a Mason, we presented them with the badge of a Mason, the Lambskin Apron, and then threw them out because they didn't pass the MEMORY test. Shameful!

Now is the time to put a stop to this questionable memory qualification to proceed in Masonry. All that is needed is a one-session review of the first degree perhaps a couple of items to be memorized, and then on to the Fellowcraft degree. We have excellent precedent for this. In England the first degree memory proficiency can be learned in one evening no roadblock there.

Now on to the serious problem of Lodge closures and mergers. Why do Lodges merge? Not because of lack of members (my Lodge merged with some 300 members) or lack of money, for most have thousands or even hundreds of thousands of dollars. Why do they merge? Because they can't get officers! Thousands of today's Lodges are manned by Past Masters - all doomed to eventually close. Simply put, most Lodge members will not the memorizing necessary to become a Senior Deacon or Junior Warden. Many of our members are dedicated and have administrative ability but are disqualified from holding an office because they can't or don't have the time to memorize the lectures.

The answer is obvious _ but it is a Twenty First Century answer and we won't accept it now. We must make it optional for qualified officers and members to READ the lectures and charges. I suggest schools of instruction in how to speak well and READ well in Lodge. With the type blown up, high lecterns (so the speaker can face the audience) and loud speakers (so everyone can hear) well-read lectures might be a great improvement over the (often) mumbled and stumbled memorized lectures. The middle chamber lecture, given from the East, could be enjoyed by side-liners; not always the case now. Further, there are many in the cast for the third degree so why not add another (one who knows it well and enjoys doing it) to give the obligation thus no stumbling and prompting at the Altar.

Put the above together - WE CAN GET OFFICERS TO MAN OUR LODGES. There are many officers and members in every Lodge who can read well and thus take care of lectures. We have plenty of members with dedication and administrative ability to become officers and confer degrees if only it wasn't compulsory to memorize long lectures. Are we going to continue telling them to "get lost, who needs you?"

All Grand Lodges should give serious thought to the optional reading of lectures and thus stop the tragic closures and consolidation of our Lodges. Incidentally, a welcome boon to this would be the easier opening and formation of new Lodges. Perhaps instead of accepting the gradual decline in our membership stoically and helplessly we should accept the challenge of expanding to every city in our great country. Or, should we do

nothing but talk and wail?

In closing, one of the definitions in Webster's dictionary of the word "fetish" is "anything held in unreasoning devotion." Does this apply to the importance Masons place on memorizing?

MEMORIZATION - A MASONIC NECESSITY! - AND ITS PRESERVING US!

by Rex R. Hutchens, MPS

The Philalethes - December 1990

[A reply to John Nocas, Friend and Brother]

As often as I find myself in agreement with Brother Nocas, I must dissent from his comments in Philalethes, October 1990, page 23. Firstly, I must admit to some confusion over the point of the article. Bro. Nocas says that "Öthere is nothing wrong with Masonry! " and then proceeds to advocate change. His implication that change is not a part of Masonry directly contradicts known Masonic history: if we review any present ritual with those found in Knoop and Jones' Early Masonic Catechisms we will note many changes; the flurry of activity engendered in Grand Lodge Communications results in constant changes to the various Masonic Codes which control the Masonic Jurisdictions around the world. Change has always been inherent in Masonry and will continue to be. It is true that Freemasonry is a conservative institution and change occurs in slow and measured steps but this is as it should be. If the values presented to the world are truly timeless then the Institution invested with the responsibility of protecting, preserving and transmitting them must be of a conservative stance: change for its own sake is a greater danger than an excess of conservatism.

The central point of his article, however deserves a more specific reply. It is certainly the case that Masonry has lost "Öhundreds of thousands of Masons this century: but I cannot attribute this to the presence of some standards of memorization; rather I would attribute it to top-line signers and investigating committees who do not properly explain the nature of Masonry to prospective members.

Freemasonry teaches far more than simple morality, the possession of which is a prerequisite to membership in any case. It is unfortunate that we do not always stress the auxiliary benefits of active membership in a Masonic Lodge to prospective candidates: benefits which inure to the advantage of our Brothers in all other phases of their life. Many introverted Brothers have come out of their shell and become effective public speakers by the gradual process of ritual presentation. Speaking before a group is the most common fear and those who possess it always say the same thing, "I don't know what to say. " The memorization of ritual gives these timid souls something to say and they know exactly what it is; gradually the experience of reciting before a group evolves into extemporaneous speaking before a group- a group that is composed of his Brethren men he knows have nothing but his best interest at heart, who encourage him at every turn and who use his mistakes as a reminder of their own.

The expectation of memorization is an expectation of mental discipline and this too, presents benefits that extend far beyond the door of the Lodge. Once a man has conquered his mind and come to know its awesome potential, the need to learn something becomes a

task and not a chore; a challenge and not a burden.

If a man demonstrates an unwillingness to discipline his mind, how can we make him a better man? Certainly not by the trivial recitation of moral precepts he has learned elsewhere - at his mother's knee or Sunday School. Our ritual tells us that "To be good and true is the first lesson we are taught in Masonry." This is nonsense. The first lesson we are taught in Masonry is that someone expects something from us: commitment - a commitment to focus, to study, to practice, to learn. Yes, rote memorization is learning; it is the oldest form of learning known to man, and still the most effective. He who learns by rote carries knowledge in his head everywhere he goes and can therefore, at his leisure, recall it, think about it, form questions, propose answers. Masonry may well be the last system of instruction that demands extensive memorization and as this method has been abandoned in our public schools we have seen the decline in quality of education. To learn is to know and to know is to memorize - there is no choice.

As to Brother Nocas' other comments about the closure of Lodges. It may be fair to question whether so many Lodges ever had a proper title to existence in the first place. The membership of Masonry has been expanded almost with total disregard for the consequences and we are now experiencing the results of a rapid, undisciplined expansion fueled by men's ambitions and avarice. There is nothing wrong with Lodges closing - a vapid and apathetic membership does not deserve our sponsorship or our support. A Lodge that is having difficulty because of forces outside its control is another matter entirely. A Lodge should not be closed simply because it is in trouble: we have all seen examples of inner city Lodges whose members actually fear coming to Lodge. But neither should a Lodge receive the benefit of our resources if the membership is not willing to cooperate to solve the problems.

If the word 'fetish' has any place in Masonry it is the fetish to advance the numbers in the Craft without regard to the purpose or the consequences.

MASONS AS PRISONERS OF WAR

by Robert M. Walker, 32^o

The New Age - April 1964

THE WORLD of 150 to 200 years ago was a changing and disturbed world. Steam power was replacing the horse on land and the sail at sea, just as the idea of political and religious liberty had commenced to wipe out serfdom and bigotry in civilized lands. The United States was proving its right to independence and self-determination, and even then was preparing for the great internecine struggle of the Civil War.

It was an age of expanding horizons and increasing vision, of strident revolution, mighty nations, and even mightier conflicts. It was also the time of a remarkable demonstration of Masonic diligence and fraternal toleration to an unheard of degree.

During the Seven Years War and the Napoleonic Wars (1740 to 1814), approximately 200,000 members of the French Army were taken prisoner and held in captivity in England. Not all of these prisoners were French, although they were members of the French Army. How many Poles, Germans, Italians, and Spaniards there were in this group cannot be said, but there must have been a considerable number. As a guide, one

might use the half million men that Napoleon led into Russia in the abortive campaign of 1812. Only 200,000 of these soldiers were French. In view of this, the Masonic diligence they displayed takes on an interesting international tinge. About 50,000 of the war captives were held in Britain in eight principal land prisons; the rest were incarcerated in prison ships that were literally floating coffins. The officers among the ship-bound prisoners were considered in a category separate from the others. Those who would give their parole were allowed to live in one of the designated 'parole towns.' They received a weekly allowance from the British Government of a half-guinea, about \$1.50 at today's rate of exchange. This allowance, it should be understood, was given only to those who would give their parole. The rest got nothing, bad food, rags for clothing, pestilence and chains.

No one ever took the pains to record just how many of the prisoners were Masons, but there must have been a great many and of considerable dedication. In the eight land prisons they established five Lodges; in the 50 parole towns, 32 Lodges; and, impossible as it may be to conceive, in the 51 prison hulks, where anything like a normal life was virtually if not completely impossible, there were six Lodges established.

It should be understood that these were not casual or occasional meetings of men belonging to the Craft, but, within the limitations of time and facilities, properly established Bodies, although generally without warrants. They conducted regular stated meetings with a full list of officers and a code of by-laws. They kept accurate and complete minutes of their meetings, many of which are preserved to this day.

That this was not only condoned but even encouraged by British Brethren is attested by many recorded facts. At least four of these Lodges, (Ashby, Chesterfield, Leek, and Northampton), applied for and received permits from the Acting Grand Master of the Grand Lodge of England, although they did their work in association with the Grand Orient of France. Rites practiced generally were the Rite Francaise ou Moderne, adopted by the Grand Orient of France in 1786. It featured seven degrees, the first three the same as those we practice today, the upper four in ascending order being Elect, Scotch Master, Knight of the East, and Rose Croix. To add variety to the picture, some of the certificates given by these Lodges were signed in the Eleventh Degree of the Adonhiramite Rite.

That the Craft could even think of a Lodge meeting under the stultifying conditions of the prison ships is almost incredible, but they did. In fact, one Brother left a description of a Lodge meeting he visited on one of the hulks, the Guilford, anchored in Portsmouth harbor. This visiting Brother was named Lardier.

He visited this meeting under the sponsorship of two other Brothers, whom he refers to as 'Children of the True Light.' They traversed the whole length of a lower deck without illumination. Then they reached a trapdoor which was raised by another Brother so they might descend a short, rotten ladder to a still lower, still darker deck. In this situation he was led through complete darkness by sure hands until they were confronted by a man who demanded the password, signs, and grips. Having satisfactorily met this challenge, they crawled through a small door into a cramped room, where the ceiling was so low that they could not stand erect. Illumination of the 'hall' was by means of a candle mounted in an old bottle. Only the Master was provided with a seat, and this was a dilapidated bench from which one leg was broken. The rest of the Brethren sat on the floor. Here the visitor

saw a candidate put through one of the degrees.

He remarked:

“Physical examination and much of the ritual were impossible because of the cramped quarters but the candidate was rigorously tested from the moral viewpoint, especially in matter of patriotism.”

The Master's speech, which was also a prayer, went:

“Thy children cannot close these labors without expressing their grief and rendering homage to Thee. My heart is not captive, it is still free and faithful, it lifts itself out of this place of bondage and speeds to the land that gave it birth. May the glory of Thy triumphs never fade, may the Hero who guides Thy Chosen be able to add the last and only jewel which is wanting in Thy crown Ö by utterly destroying that odious rival which dares to contend with Thee for mastery of the world.”

These words are living proof of the indestructible spirit of the faithful Craftsmen who met in that dark room in the belly of the prison ship.

This remarkable meeting closed with a voluntary offering for the relief of others more distressed than themselves. What can men give who have nothing for themselves? No one knows, but give they did and records amply show that the generosity of these half-starved half-clothed shadows of what were once men gave not only for needy Brethren but for all prisoners whose need was greater than theirs. Was there ever a more perfect ashlar for that symbolic temple?

Where did they get anything to give? Again, no one can say, but it is known that they made and sold art trinkets of magnificent craftsmanship. This undoubtedly was a part of their source of income. Truly marvelously contrived medallions constructed by these unfortunate Brothers are still on display in the great Freemason's Hall off Drury Lane in London.

Forty-four certificates issued by these Lodges have been discovered. These beautifully lettered documents, with a seal of wax from specially cut dies enclosed in a tin box, ribboned as documents of the day often were, are each a work of art in itself. The wonder is not that they spent the time and effort to make them so notable, but that the wretched prisoners on the comfortless and pestilential prison hulks were able to procure the necessary items for their fabrication.

Considering the words of the Guilford Master quoted earlier, and in view of the centuries of bitter French-English rivalry and war, it would seem unlikely that even Masonry could cross so insurmountable a barrier, but it did. It is reported that a Brother Burnes, who was magistrate and Master of the British Lodge at Montrose, actually released French prisoners from jail as a fraternal gesture.

The minutes of many British Lodges show that French parolees were frequently received as welcome visitors and in many cases became joining members. As has been noted earlier, at least four Lodges among French prisoners were sanctioned by English Grand Lodge warrants. Most of the French Prisoner-of-War Lodges restricted themselves to French members, but in at least three Lodges (Abergevenny, Launceston, and Wincanton), Englishmen applied for membership and were accepted and initiated.

An interesting sidelight occurs through the fact that under French Masonic rules, seven Master Masons in a town where there was no Lodge or twenty-one in a town where a Lodge already existed, could hold a meeting and elect officers. Thus, at Peebles, in 1811, French prisoners established and operated a Lodge. The local British Lodge made no objection to this until it was discovered that the prisoners' Lodge was initiating new members. They objected to the Grand Lodge of England on the grounds that their own properly constituted Lodge was adequate to the occasion. The Grand Lodge agreed, but the prisoner-Masons, operating under their own French rules, disagreed. Records of this disagreement are to be found in several references, but only one makes further comment, and he notes rather cryptically that there is no record that the prisoners' Masonic work was discontinued.

To complete the picture, it is not only necessary but fitting to point out that during this same period of time approximately 25,000 English soldiers were taken prisoner by the French. Once again, it is impossible to say how many of these men were Masons. However, in a detachment of the British 9th Regiment of Foot that was captured and confined, there was a regularly constituted traveling Military Lodge #183, "Antients." This Lodge met regularly in prison, the fortress of Valenciennes, until 1814. The minutes of its meetings have been preserved.

Today, as we sit in our comfortable halls with all the treasured implements of our moral labors about us, it is difficult to conceive of the difficulties under which our imprisoned Brethren struggled to maintain and demonstrate their fraternal fidelity, but not at all difficult to understand. Masonry to them was far more than a fraternal link; it was a vital and living key to continued existence.

As a final note, it should not be thought that this small section of history is merely a record in the archives or, for that matter, only another demonstration of the way Masonry raises a man above himself. It is still a subject for discussion and comment. As late as 1913 a pamphlet was published in Paris, accusing French Freemasons of assisting their imprisoned British Brethren to escape. At this late date, firm proof for or against this assertion is impossible to find. However, from the evidence at hand, it would appear quite likely that the accusation is gloriously and wonderfully true.

MASONRY AND RELIGION

by Thomas E. Weir, Grand High Priest, Maryland

[source unknown - date unknown]

Some churches are complaining today that Masonry is not compatible with Christianity. An examination of the evidence suggests that the question should really be, "Is the church compatible with Christianity?" The question, honestly put, does not beg an answer but suggests first that church history is too full of instances of pride, cruelty and violence for the church to cast the first stone. Secondly, it suggests that the present controversy should never be reduced to an attack by the church and a defense by Masonry. When such lines of battle are drawn, the roles expected of both sides may become too rigid for the advancement of knowledge and understanding.

It must be stated at the outset that no counterattack against Masonry's detractors is

intended. Religious bodies tend to be conservative. All bureaucracies, including those of organized religion, tend more to preserve the status quo than to pursue the goals for which the institution was founded. Religious bodies are no more exempt from this pattern than secular bureaucracies. Therefore, this essay should not be considered as a criticism of the Roman Catholic Church. When there was no competition for the universal Church except for a handful of heretics, there was no need for the church to alter its opinion of itself or its competitors. Dr. James M. Robinson, when at Emory University, said that if the Roman Catholic Church dispersed, one or more of the main line Protestant denominations would rush to fill the need for a conservator of traditional power and claims of the Church. Some readers may remember instances when a dominant Protestant church overshadowed life and values in its community. Admirers of such churches argued then and argue now that the church's dominance made a better community.

Nor should the conclusion be drawn that the Roman Catholic Church is singled out for anti-Masonic bias. Some American denominations, such as the Lutheran Church, Missouri Synod and Free Methodists, have long-standing anti-Masonic biases. The separation of the Free Methodist Church from the main body of Methodism grew out of the Morgan affair.

We may miss the point of the relationship of “the Church” and Masonry if we limit our examination to these two bodies alone. Should we not be asking how Masonry gets along with everyone else but the Church and how the Church gets along with everyone else but the Masonic Order.

The emergence of Masonry as a world movement came at a bad time for the Roman Catholic Church. In the eighteenth century, when the Premier Grand Lodge was founded and Masonry was spreading like wildfire, the power of the Roman Catholic Church and its political allies was perilously threatened. The Church had long depended upon the power of Spain, with its Catholic Majesties, and France, “the eldest daughter of the Church. By 1737, when the Vatican first denounced Free-masonry, Spain had passed her peak. In a few years, France and England would fight a bloody war to determine who would sit on the Spanish throne. France had suffered the first of a series of defeats at the hands of the English. In Scotland, an attempt to seat the Catholic “Old Pretender” (styled James III) on the British throne by force of arms had failed. Even the Holy Roman Empire, a loose confederation of German and Italian states and which has been described by historians as neither holy, Roman or an empire, was decaying and would shortly disintegrate. On all fronts, the Catholic Church was losing ground. It was unbelievable, but the Jesuits were expelled from Spain in the eighteenth century. In France, Gallicanism and Jansenism undermined the power and authority of the Church. Reformed churches had become reasonably secure in Protestant Europe not many years earlier. Presbyterian order prevailed in Scotland only in 1690. The Thirty Years War between Catholic and Protestant factions of the Holy Roman Empire ended less than a hundred years earlier. Therefore, the Catholic Church and its relationships with individuals and organizations must be seen in the light of world politics. It is therefore not surprising that the expansion of Masonry was seen as a threat by the eighteenth century Catholic Church. A Grand Lodge of Free and Accepted (i.e. operative and Speculative) Masons, founded on principles of the Brotherhood of man - all men - and the Fatherhood of God introduced a new social element that was an implicit challenge to the supremacy of the Church in

social matters. Although early Masonic ritual was explicitly Christian, Masons did not acknowledge the Roman Catholic Church as the only vehicle in which God might move about His earth. The evidence also suggests that Masonry was much more involved in politics in Mediterranean countries than expected or allowed in modern English-speaking Lodges. The use of Masonry as a political force may have been the most objectionable aspect of the relationship between Lodge and Church. The Roman Church had real reasons to fear Masonry in the eighteenth century.

From its beginnings, Roman Catholicism was a politically based church. We are all familiar with the story of Constantine and his battle with Maxentius for control of the Roman Empire. As his Army approached the Milvian Bridge, now in the suburbs of Rome, Constantine saw a cross in the air and heard the motto, "In This Sign Conquer" (In Hoc Signo Vinces). Constantine became a Christian like his mother and organized the Church like the Empire. As there was an Emperor to rule the Empire, so there was a Bishop (the Bishop of Rome) to rule the Church. Consuls and proconsuls ruled the territories into which the Empire was divided, just as Archbishops and bishops ruled the territories of the Church. When Constantine moved his court to Constantinople (Byzantium), the power of the Pope was substantially increased. His authority spilled over into secular politics.

The temporal rulers, both the Emperors that followed Charlemagne and the local feudal giants, held substantial sway over the Church until the time of Pope Gregory VII, a German by the name of Hildebrand, and the "Investiture Controversy." Until then, the general practice was that Bishops would be chosen by local rulers and the Pope notified. Gregory claimed the right to invest Bishops with their "spiritualities and their temporalities." That is, the Pope claimed the right to decide who would represent the Church at York, not merely to agree to who empower the representative of the King of England in the Cathedral of York Minster. It was an important counter in the balance of power between Emperor and Pope. Bishops wielded great secular power, not just religious readership. For example, a great portion of the actual land in Medieval London was taken up by politically active Bishops and Abbots. The account books of the Bishop of Ely about 1400 suggest that the expense of running a proper Bishop's seat of power in London cost more than the stipends of the hundred priests who served the parish churches in the City of London. An unneeded portion of the Abbot of Hyde's residence was the Tabard Inn of Canterbury Tales. Bishops and "mitered" abbots sat as the third house of parliament. Even today, they are entitled to a seat in the House of Lords.

Hildebrand was opposed by Henry IV. The most memorable moment in the long battle was after Gregory excommunicated Henry. The latter, dressed in sackcloth and ashes, barefoot in the snow, pleaded for forgiveness before the gates of the papal castle at Canossa. After the death of both of these bullheaded Nordics, the Church gained a modest but exceptionally important victory. The power of the Church continued to grow until 1204, when Pope Innocent III and the Fourth Lateran Council became virtual masters of European politics. Almost exactly a hundred years later, the Church's power had so fallen that the Pope and the curia were virtual prisoners of the King of France and seemed more included to do his will than God's. From 1378, the Church was fractured with Popes claiming loyalty to Avignon, Pisa and Rome. In 1414, the Council of Constance declared Popes John XXIII (Baldassarro Cossa) and Benedict XIII (Pedro de Luna) deposed and

installed Martin V in Rome. The church never fully recovered its political power.

The Supreme Council of the Scottish Rite has provided Masons and the public with the text of the papal letter HUMANUM GENUS of Pope Leo XIII, dated April 20, 1884, which vilifies Masonry and the “Spirit of the Age.” Most ages, including our own, earn the condemnation of moralists. We need think little before we produce a long list of ills in our society which demand correction. We can be quite specific. Leo XIII was generally less specific. He makes up, however, what he lacks in specificity about Masonry with expansive claims for the Church. He equates the Kingdom of God on Earth with the Church he heads. Unfortunately, newspapers daily remind us of the failure of a variety of churches and religious leaders of a wide variety of persuasions to come up to the standards of God or even those of their own religious bodies.

Amid vague and inadmissible charges, such as doing Satan's work, the real anger of Pope Leo XIII is shown toward the end of the missive. Masons, he declares, seduce people away from their proper rulers and promote usurpers. In a way, familiar to Americans, this charge is true. Certainly Washington, and a host of other organizers and achievers of American independence were Freemasons. The same was true in Italy. Garibaldi and others were Masons and, in creating a unified Italy from a myriad of tiny kingdoms, duchies and republics, they displaced the Pope as an earthly monarch. The Papal States, once ruled by the Pope, became part of a national Italy.

Unfortunately, the Church failed to appreciate that this divestiture may have been far more beneficial to the Roman Church than maintenance of its temporal establishment. By ridding itself of the political administration of its territories, the care of its frontiers and the wars Cesare Borgia and Pope Julian II seemed to enjoy fighting, the Roman Catholic Church may now devote all its energies and resources to expressing the love of God which we see in Jesus Christ. In this endeavor, Freemasonry wishes them every success.

Freemasonry has recently come under widespread attack from religious bodies, especially in Great Britain. The Methodist Church there has forbidden use of their facilities for Masonic activities. The Synod of the Church of England has adopted a report critical of Masonry, although a critic recently called the Church of England “a stronghold of Freemasonry for more than 200 years. (Knight, Stephen, *The Brotherhood*, Dorset Press, 1984, p. 240.) The Free Church of Scotland condemned the Fraternity, although newspaper accounts of their discussions reported that the speakers said they did not know much about Masonry. The Church of Scotland, which numbers many Masons among its ministers, condemned Masonry at its 1989 General Assembly.

Why have modern churches with histories of benign relationships with Freemasonry suddenly become frightened about the religion and ethics of the Craft?

This recent concern on the part of British churches follows the literary efforts of Stephen Knight. His *Jack the Ripper: The Final Solution*, published in 1976, (London; Grafton Books) alleged that the Ripper murders were the result of a monstrous Masonic conspiracy, involving royalty and high level government and police officials. According to Knight, the plot was designed to rescue the Duke of Clarence, oldest son of the Prince of Wales, and second in line to the throne, from an ill-advised, secret marriage to a Catholic girl living in Whitechapel, the sector of the London slums where the murders were committed. The daughter of this marriage, a Roman Catholic, was therefore third in

line to the throne. The times were politically unstable, if not outright republican. If the marriage and the birth of the child were to become public knowledge, abundant tinder would be heaped upon the smoldering embers of revolution. The murders, Knight contended, were to silence the women who knew about the marriage.

Knight's attempts to prove that the victims were murdered in strict conformity with Masonic ritual are, at best, silly. His rationale of the mechanics of the murders defies logic. However, the book was scandalous enough to sell well and written well enough to create an air of paranoia with regard to the Craft.

Knight followed the success of *Jack the Ripper: The Final Solution with The Brotherhood*, (Op. cit) expanding the attack on Freemasonry on a wide front. He charged that in England Masonry has corrupted law enforcement, the courts of justice, banking, employment practices and social life. These charges have vague references and cannot be verified or refuted. However, in the case of "Operation Countryman," Knight was correct to point out that a series of crimes committed in London between 1971 and 1977 had involved the collaboration of police officials and common criminals, all of whom were Masons. Personal efforts to obtain an official report on "Operation Countryman" from Scotland Yard have met with silence. The Rev. Cyril Barker Cryer, secretary of Quatuor Coronati Lodge #2076, advises that no government "white paper" was published.

Knight is particularly severe in the area of religion. He contends that Masonry is nothing short of Devil worship, a religion with its own distinct god, described at times as "The Great Architect of the Universe." It should be noted that the description of God as "The Great Architect of the Universe" is not a Masonic innovation, but is a representation from art of the Church of the Middle Ages.

It is unlikely that the more malignant critics of Freemasonry can ever be satisfied. Trying to cut the cloth of our ancient Order to fit their tastes would certainly be a waste of time. On the other hand, we have an obligation to our Craft and to ourselves and to the dignity and demonstrable compatibility of the Craft with Christianity, Judaism and the other great religions of the world to correct those elements which were either ill-considered or which might seem to dilute our faith or offend the religious sensibilities of members of the Craft.

We should certainly be concerned about the growing number of respected Christian denominations who have, in the wake of Knight's "revelations," adopted condemnations of our Fraternity. Our churches, although they no longer have the influence in society they once enjoyed, are most important in the life and for the family of the sort of man we wish every Mason to be. Every Mason who reads the reports of these concerned denominations, especially when it is his own denomination, if he takes his church and what it does or says seriously, will be moved to judge the validity of the criticisms of the Craft by his church. Each Mason who is a member of a church which denounces the Masonic Order must decide for himself whether or not an association that uniformly preaches friendship, truth, morality and brotherly love and practices those virtues, human nature being what it is, somewhat less uniformly is compatible with the fundamentals of his faith and the claims propounded by his particular denomination. Knight's accusations are highly charged emotionally, and, human nature being what it is, a few Brethren within our ranks will be moved to leave.

As an ordained minister of the United Methodist Church, many of whose Bishops,

ministers and other leaders are and have been members of the Craft, I feel that Freemasonry and Christianity are not only compatible, but that Freemasonry provides a practical means of putting into effect many of the great teachings of the Christian faith. I hope that Jewish and Muslim Brothers and those of other faiths feel the same about their religious and Masonic obligations and practices.

Is the criticism of Masonry justified? Have others whose vocation or avocation is religious leadership wondered about the meaning or significance of Masonic ritual and practice. Certainly Methodist, Episcopal and Presbyterian criticism of the Royal Arch ritual should not be rejected without examining the challenged portion to see if there is something to be corrected, not because it was criticized, but because, according to our own standards of reason, religion and Masonry, it should be corrected.

Americans and Britons will remember how difficult it was for the thirteen American colonies to obtain a serious and discerning hearing for their criticisms of their relationship to the Mother Country. In the heat of that communications effort, Patrick Henry said, "Caesar had his Brutus, Charles I had his Cromwell, and George IIIÖ" When the cries of, "Treason," subsided, he continued, "And George III may profit from their example. History also reminds us of the shortsightedness of Marie Antoinette and Louis XVI, as well as the false security of Czar Nicholas II.

No Mason desires a conflict between his Craft and his church or synagogue. However, churches are composed of human beings and have the capacity to be wrong. They frequently exercise that capacity, by engaging in witch hunts, the slaughter of heretics and religious wars, to say nothing of the petty imperfections of individual persons and congregations.

We are, therefore, under no moral or logical compulsion to change anything just because a group of mortals, albeit a church, so decrees. However, we should not hesitate to amend our ritual, our rules or our accustomed practices where such amendment will bring us closer to the principles of Masonry or tend to make instruction in and the practice of Masonry more effective.

If the current controversy prompts us to a beneficially critical look at our ritual, they have done us a good turn. The questions raised have sent me back to Bible and books with the result that I feel very strongly that examination of our ritual and the assumptions upon which the ritual is built brings to light concepts which should be amended by Masonry itself, without regard to the approval or disapproval of others.

Rather than responding to the whole array of criticism of Masonry on religious grounds, let us take the one that generated much of the heat in recent debate, the ritual of the Royal Arch Degree. He contends that in the ritual, "The name of the Great Architect of the Universe is revealed as JAH-BUL-ON - not a general term open to any interpretation an individual Freemason might choose, but a precise supernatural being - compound deity composed of three separate personalities fused in one. ("Ibid., p. 236.)

Knight explains JAH-BUL-ON as follows: Jah (or Jahweh) is identified as the God of the Hebrews, Bul (or Baal) as the Canaanite fertility God and On as the Egyptian god Osiris.

He quotes Albert Pike (1883) as saying, "No man or body of men can make me accept as a sacred word, in part composed of the name of an accursed and beastly heathen god,

whose name has been for more than two thousand years an appellation of the Devil.”(Ibid., pp. 236 f).

The Church of England echoed Knight's contentions with the headline, “Aspects of Masonic ritual condemned as blasphemous.” (Church Times, London: G. J. Palmer & Sons, No. 6488, p. 1). The working group appointed to study Freemasonry for the General Synod concluded, inter alia, “that JAHBULON, the name or description of God which appears in all the rituals is blasphemous.” (Ibid.) They contended that the name of God must not be taken in vain or combined with those of pagan deities. Their data and conclusions are both mistaken, but they do suggest an area for careful appraisal by Royal Arch Masons.

The principal objections, by Biblical and historical standards, to our present practice in Royal Arch Masonry are set forth below.

1. Matters of Fact: The ritual states that Jah, Bel and On are the name of Deity in Syriac, Chaldean and Egyptian. This is not true. It would be more accurate to say that Jah, Bel and On are thought to be the names of Syriac, Chaldean and Egyptian gods, but even this conclusion is inaccurate, as described below.

a. Syriac: There is no evidence to suggest that Syriac existed at the time of the rebuilding of the Temple. Syriac is an Aramaic dialect used in Edessa (north of Mesopotamia and a sometime Crusader dominion) and in western Mesopotamia. “It was similar to, but not identical with, the Aramaic dialect used in Palestine during the time of Jesus and his apostles.” (The Interpreter's Dictionary of the Bible, New York: Abingdon Press, 1962, Vol. 4, p. 754a). The earliest written Syriac, fragments of the New Testament, dates from the 2nd Century A.D., the earliest Syriac Old Testament was written in the 3rd Century A.D.)

In contrast with Syriac, the use of Aramaic as a colloquial language was acquired by Jewish exiles and would have been widely known at the time of rebuilding the Temple. Nehemiah 8:8, “So they read in the book of God distinctly, and gave the sense, and caused them to understand the reading,” may refer to an Aramaic paraphrase of the Hebrew Scriptures. (Ibid., Vol. 4, p. 749a.)

“Jah” does not appear in the Bible except as a prefix or suffix, is the preliterate name of God used by the southern Hebrew tribes, and at the time of the rebuilding of the Temple the term was well-established as a Hebrew abbreviation of the name of the Covenant Deity. It is not the name of Deity in the Syriac language.

b. Chaldee: The once powerful Babylonian Empire had been crushed by the time of the rebuilding of the Temple. The survivors were called Chaldeans. In the Chaldean language, Bel or Baal, from the Akkadian root *belu*, means “he who possesses, subdues or rules,” and always refers to Marduk, the state-god of Babylon. Bel is the Mesopotamian equivalent of the Canaanitish God, Baal, the principal god of the indigenous Palestinians at the time of rebuilding the Temple. Because of its bitter religious and social connotations, Bel cannot have been used to refer to Deity by our Companions who rebuilt the Temple. (Vide *ibid.*, Vol. 1, p. 376.; Cf. B. Davidson, *Analytic Hebrew and Chaldee Lexicon*, London: Samuel Bagster, n.d., 1963, p. 85.)

c. Egyptian: The use of On in our ritual is probably based on Genesis 41:45, 50 and 46:20

which refer to Asenath, wife of Joseph and daughter of Potipherah, “priest of On.” Apparently, the author or authors of the ritual understood the “On” in these passages to refer to an Egyptian god, On. Instead, On, in Egyptian, means Sun. The Egyptians did not call the Sun god On. In the Old Kingdom Re was the sun god. In later syncretism, the term was Amon-Re. A major effort at monotheism was made, about 1375 B.C., by Pharaoh Amen-hotep IV, who changed his name to Akh-en-Aton and concentrated worship in Aton, the sun disc. The failure of the effort is reflected by the change of the name of Pharaoh Tut-ankh-Aton to Tut-ankh-Amon.

In the Biblical passages quoted, “On” is a place name, an Egyptian city whose better known Greek name is Heliopolis. The less familiar Hebrew equivalent is Beth-shemesh.

However, it is important to note that in the Septuagint, the translation (285-245 B.C.) of the Hebrew Old Testament into Greek, the Tetragrammaton of Exodus 3:14 is translated into a Greek word pronounced “ha own.” This Greek word can be literally translated, “Being,” and itself gives scope to much interesting interpretation.

2. Historical Setting: At the rebuilding of the

Temple, which we commemorate in the Royal Arch degree, the strife between Israel and her neighbors was intense. This fact is commemorated in the ritual of Cryptic Masonry where, based on Nehemiah 4:13-22, the builders of Zerubbabel's Temple are described as using a sword for defense and a trowel for construction. It is inconceivable that our ancient Companions would have engaged in a ceremony using the words, Jah, Bel and On, however innocent such practice might seem in our enlightened age.

To a large degree, the Old Testament, especially the writings of the Prophets, is a history of the conflict to keep the identity and worship of God clearly defined and free from contamination with pagan contamination. The Prophets made the choice clear. On one hand was (and is) the unseen monotheistic God of Israel (honored in the Shema, “Hear, O Israel; The Lord our God is one Lord,” Deuteronomy 6:4.) and whose name was too holy to be pronounced. Opposing were the pagan gods, tangible, fabricated and dominated by their human creators and transported like baggage. Isaiah 46. Isaiah reminds us, “Remember this and consider, recall it to mind, you transgressors, remember the former things of old; for I am God, and there is none like me” 46:8,9. Without doubt, the use of Jah-Bel-On would have been far more offensive to our ancient Brothers and Companions at the rebuilding of the Temple than it may be to our present critics. In a word, they would have been horrified.

Admittedly, early Hebrews appropriated the word Baal, meaning “lord” or “owner,” as a name of Deity, in spite of its ascription by their enemies to the Canaanitish god of storm and fertility. Saul named a son Esh-baal, meaning “Man of Baal,” I Chronicles 8:33 and 9:39. and David named a child Beeliada, meaning “Baal knows.” (I Chronicles 14:7.) Significantly, Eshbaal's name was changed to Ishbosheth (Man of Shame), (2 Samuel 2:8 et seq.) and David changed the name of the child to Eliada, “God knows” (II Samuel 5:16). It was difficult for prophets, such as Elijah, to draw a line between Yahweh and Baal in the minds of the populace. Especially under the leadership of highly placed Baal worshipers such as Queen Jezebel, many actually abandoned Yahweh. By the time of the Prophets, Baal and his worship were anathema to orthodox Jewish leaders.

The irreconcilable strife between Jah, Jahweh or Jehovah and Baal or Bel may best be illustrated by the contest on Mt. Carmel between Elijah (note the Jah in his name) and the priests of Baal (I Kings 18), and by the denunciations of the Book of Hosea.

At the time of rebuilding the Temple, the conflict between the Companions who worshipped Yahweh and the worshippers of Baal was, at best, intermittent warfare.

Our ancient Companions, who rebuilt the Temple and whom we seek to emulate, could not be comfortable with our ritual. Similarly, the Companions of the Grand Chapter of England have eliminated all references to pagan deities from their ritual. Let us see if the critics of Freemasonry respond with equivalent understanding, tolerance and consideration.

MASONRY AND THE ORDER OF THE GARTER

by Brooks C. Dodson, Jr.

The Voice Of Freemasonry (Grand Lodge of the District of Columbia) - Fall 1990

When initiated into Masonry, each candidate is presented with a lambskin or white leather apron and told, among other things, that the apron is the Badge of a Mason and that it is more honorable than the Star and Garter or any other Order that could be conferred upon him by King, Prince, Potentate or any other person except he be a Mason.

The intent of this statement is very clear, that it is to impress upon the candidate the distinct honor of having been accepted as a member of the Masonic Fraternity. Perhaps you have also wondered about the meaning of this specific reference to the Star and Garter as well as what might have caused our Masonic forefathers to choose this particular statement as a part of the Entered Apprentice degree when it was adopted.

Searches through Masonic literature have resulted in little, if any, factual information which would tend to shed light upon this most intriguing question. However a careful review of the Most Noble Order of the Garter does uncover certain interesting factors which would lead one to logical conclusions as to what our ancient Brothers must have had in mind at the time.

It is well to understand that there are numerous orders of knighthood In England, but none higher than the Most Noble Order of the Garter. The heads of each of these orders is entitled to wear the "Star" of that particular Order which is unique in its design and appearance. The reigning Sovereign presides as the head of the Most Noble Order of the Garter, which permits him to wear the Star of the Order and entitles him to confer knighthood in that Order.

Clearly, the statement in the Entered Apprentice degree was chosen to imply that being initiated into Masonry was not only a higher honor than being knighted into the Most Noble Order of the Garter, it was also higher than the coveted honor of being the Sovereign Head of this, the highest Order of English Knighthood, or of being Knighted into any other noble Order by the King himself.

The phrase was undoubtedly adopted for use in the Entered Apprentice degree sometime after August 1348, when King Edward III constituted the Most Noble Order of the Garter.

It is interesting to note that this was the same century that operative and speculative Masonry began the process of merging into one so-called “accepted” body which was subsequently first chartered in England.

The Order consists of the Sovereign and twenty-four Knight Companions who are lineal descendants of King George I and have been accepted and knighted into that Order. Other Sovereigns and Knights have on occasion been admitted, but only by special statutes after having performed outstanding services for the Sovereign. Sir Knight Winston Leonard Spence Churchill was one such person.

Aside from other less relative paraphernalia of the Most Noble Order of the Garter, the garter itself is made of blue velvet edged with gold. It bears the motto “Honi Qui Mal Y Pense,” which is embroidered in gold about its circumference. This translates into modern language as “Woe Be Unto Him or Them Who Thinks Evil of Us.” I am not certain what, if any, effect this has ever had upon Masonry. The garter is always worn on the left leg, just below the knee with white stockings and black velvet knee length trousers.

The collar of the Most Noble Order of the Garter is of particular interest in that it closely resembles those worn by officers of many Lodges in various Jurisdictions as well as Grand Lodge officers. There is a significant difference in value. The collar of the Most Noble Order of the Garter is made of pure gold and weighs exactly 30 troy ounces. It consists of twenty-four individual pieces, each of which is in the shape of the garter. In the center of each garter is a Tudor rose. These twenty-four pieces are interconnected by four knots of gold located between two pieces. A pendant is suspended from the bottom front of the collar and depicts St. George on horseback engaging a ferocious dragon with a long spear. A Masonic officer's collar is constructed in the same fashion with the various pieces representing certain Masonic symbols. The two collars are worn in exactly the same way with the pendant representing St. George replaced by the jewel of the officer wearing the Masonic collar.

Aside from the Blue Lodge use of the title “Most” to distinguish many of its Grand Masters, there are several other titles in the Most Noble Order of the Garter which appear in the constituent bodies of Masonry. These include “Noble,” “Sir Knight,” “Companion,” and, of course, “Sovereign,” which is a prestigious title in the Scottish Rite.

As noted previously, these are all speculations which cannot be verified. However one cannot dispute the strong evidence relating to what our Masonic forefathers had in mind and what they intended for it to imply when they said “more honorable than the Star and Garter or any other Order that can be conferred by King, Prince, Potentate, or any other person except he be a Mason.”

[The following, a response to the previous article, was written by Kit Haffner, District Grand Master, District Grand Lodge of Hong Kong & The Far East Under The United Grand Lodge of Antient Free and Accepted Masons of England.]

5 February 1992

Bro. Brooks C. Dodson's article on 'Masonry and the Order of the Garter' is fine but for a

couple of points. He says that the reference to the Order must have adopted for the Entered Apprentice degree after August 1348, when the Order was founded. However, the main documentation of the ceremonies which we have from before the eighteenth century is the 'Old Charges' or 'Manuscript Constitutions' and a quick look through the text indicates no reference to the Garter. Early catechisms also have no such reference. So whilst it is true that it was adopted after August 1348', it was probably 400 years after!

I am at a loss to understand what he means by 'it was this same century [i.e. the 14th] that operative and speculative Masonry began the process of merging'. I personally believe (against the view of most of my fellows in the Quatuor Coronati Lodge who think that we should not talk of any continuity between operative masonry and the speculative Masonry of 1717 onwards) that the 14th century was very significant. In it we have the first two Old Charges, the Regius MS of c1390 and the Cooke MS of c1420 but copied from an original of c1360. In it we have the first statutes against combinations of workmen, mentioning the masons along with other trades. We have the first use of the word 'Freemason', albeit with one 'e'. In it we have the flowering of an architectural style in the very region from which the Old Charges came, the perpendicular fan vault, in the cathedrals of Gloucester and Worcester.

Hence I hold the view that in the mid fourteenth century in the West of England, the stone-cutters' lodges first achieved a status above that of mere artisans which would enable them to commission a monk to write the Old Charges and to use it for semi-private ceremonies (probably with the church leaders as patrons/witnesses). It was used first for admission into Fellowship, and then after two centuries for Apprentices too. But none of this has anything to do with 'speculative' Masonry, of which there is no sign until the early seventeenth century, and even then there was no 'merging'.

As a closer on the Garter, the attributes of the regalia are common to practically every knightly Order, and indeed even mayors of British towns wear chains very like those of Grand Officers. The special attribute of the Garter is, as might be expected, a garter round the leg of the member, hardly a Masonic item. But the three British Isles' jurisdictions do use the colors of their countries' senior orders: Garter blue and gold for England, light blue and gold from the Order of St. Patrick for Ireland, and dark green and gold from the Order of the Thistle for Scotland. Purple, used widely in the States, is never used in British Masonry except in two of the 'higher' degrees.

With the same issue, you included 'An Explanation' by Bro. John E. Canoose, who almost falls into the same errors. There is of course no doubt that stone-cutting masons built the crusader fortresses. But there is no evidence that they were other than artisans, living in poor, almost serf-like, conditions. Even in early fifteenth century York, the fabric rolls show how lacking in freedom the masons of the superb Minster were (whilst relative freedom had already developed in Gloucester), and the crusader castles were finished long before Gloucester and York were completed to the new perpendicular style.

He says that 'it is likely that these masons were loyal Catholics'. It is not only likely, but certain. The first of the charges in the Old Charges was, 'You shall be true to God and Holy Church and use no heresy in your understanding', and this was sworn by every Fellow with his hand on the 'booke', no doubt a church Bible. We have no reason to think that operative masons in the fourteenth century took their obligations any less seriously

than we!

You may care to print this in a forthcoming issue. I am not trying to silence research, simply to get it back on to the basis of fact which should govern all historical writing. Before writing anything about the origins of Masonry, I feel that a Brother should have read:

Douglas Knoop and G. P Jones: 'The Medieval Mason'

Wallace McLeod: 'The Old Gothic Constitutions'

Knoop and Jones: 'The Genesis of Freemasonry'

Knoop Jones and Hamer: 'The Early Masonic Catechisms'

Harry Carr: '600 Years of Craft Ritual'

I offer no excuses for placing such heavy emphasis on the work Of Knoop and Jones, whose fundamental research at Manchester University over many years has been all too sadly neglected by Masonic writers. Would that new Masons might find these books before getting hold of Fort Newton, Manley Hall, Pike and Steinmetz!

MASONIC ETIQUETTE

by J. Kirk Nicholson, Jr., PGM, Georgia

MSA Short Talk Bulletin - April 1980

Although Etiquette (Masonic or otherwise) is something that most of us practice at all times, it is a subject that we, as Masons, should review in our minds and hearts from time to time.

Etiquette, according to the dictionary, implies observance of the formal requirements governing behavior in polite society. Very little of Masonic etiquette or its customs have been defined in our written laws. The rules of polite manners and correct behavior have been transmitted from the past. Where no such rules are expressed, the good taste and sensitive feelings of the individual Brother remain as the only guidance.

To be more graphic in describing Masonic Etiquette, there is nothing in any Masonic Code which requires us to bathe or wear a clean shirt when we attend lodge. These are matters of good taste or poor taste, as the case may be.

In several Jurisdictions, the subject of etiquette has been addressed in pamphlets available to the Brethren. From these pamphlets, many of the comments in this Short Talk Bulletin have been extracted. The information is basic in nature and will be useful to all Brethren.

Our Brethren cannot be blamed if they occasionally adopt some familiarities when they hear and see them from their leaders. An example, addressing a Brother as "Brother Tom" rather than "Brother Jones." All Brethren should be addressed by their surnames at a Masonic gathering. A man does not attend a lodge communication in his capacity as a private individual. He is not just "Tom" or "Joe," but is there as a Master Mason. In Aesop's famous fable of "The Fox and the Lion," we find the adage, "Familiarity breeds contempt. " Brother Samuel Clemens (Mark Twain) further noted that "Familiarity breeds contempt-and children."

No Brother should ever engage in private conversations or discussions on the sidelines in the lodge. If something becomes so important to be said to another Brother he should follow the guidelines of his own Grand Lodge in asking the Worshipful Master properly for permission to be excused from the lodge room. Private conversations or discussions should be confined to outside the lodge room, except when the lodge is at ease. This problem was discussed in the September, 1979 Short Talk Bulletin this way:

“One of the most irritating and disconcerting things during any Masonic meeting is when two or more Brethren on the sidelines get into a sotto voce discussion. It's even worse when one of them is hard of hearing. When this happens during degree work, it can throw off even the best of ritualists. We've all seen-and heard-it happen.

“It is a distraction from the solemnity of the ritual. It's discourteous to the degree team; it's robbing the candidate of the benefit of what should be a meaningful experience; and it is insulting to the Brethren who are trying to hear.

“Unfortunately, the offending offensive Brethren don't seem to realize that they are disturbing their colleagues. They don't realize that they can be heard Ö or, possibly they don't care.”

A number of the niceties of Masonic etiquette deal with the reception of, and respect due to, the Grand Master. The man chosen to lead the Masons in a Jurisdiction has the distinction of being in a position peculiar to the Masonic Fraternity. In no other organization is there such an authoritarian figure. In the broadest terms, he is the representative of King Solomon, and as such, there devolves upon him the rights, privileges, respect and power usually reserved for royalty.

Upon his election to the office of Grand Master by his Brethren, the man is no longer a private person, he is the Grand Master. The private man with his partialities and prejudices must disappear in order that only the officer may remain. To be Grand Master is one of the most humbling and exacting of all the duties which the position places upon the person in the office. It means that if his closest friend deserves a reprimand, he must reprimand him; it means that if he must give instructions to those far wiser than himself, he must nevertheless instruct them; it means that whatever limitations, whatever sense of failing and shortcoming he may be conscious of, he must sacrifice to the demand of his position. (To a somewhat lesser degree, these same characteristics also apply to a Worshipful Master.)

The responsibility of the Worshipful Master and every Freemason is to maintain toward the Craft and toward the Grand Master a respectful attitude, not for the sake of the man in that high office, but for the maintenance of its supreme importance. Whether a man is personally liked or disliked Ö the office of Grand Master should always be held in high regard. When this man visits a Lodge, it is not the person of Grand Master which should be honored, but the honor that is paid to the Grand Master. The honor that is paid to the Grand Master is to the office, the highest which Freemasonry may bestow upon any of its members, yet one which carries with it the heaviest responsibilities.

A visit from the Grand Master should be one of the highlights of the year for any Lodge. This is the case whether the Lodge invites the Grand Master for a special occasion or the Grand Master arrives for other reasons.

If a Lodge wishes to invite the Grand Master for a special occasion, the Grand Master should be written to as far in advance as possible. His time is in great demand and the sooner an invitation is sent the more likely he will be able to accept. If possible, give him a first choice and second choice date. Be specific in your invitation. Give him the exact time the meeting is to begin; whether dinner will be served and if so, at what time; where the meeting is to be held, (i.e. Lodge Hall, First Methodist Church) and the street address. If the meeting place is not on the main street, directions should be given on how to reach there. Give him information on the kind of program; if you wish him to speak (and if on a special topic, give him the subject), whether awards are to be presented, if the meeting is a family meeting, open but for men only, or tiled; time you expect him to arrive. (See Short Talk Bulletin, July, 1978 - "The Masonic Speaker.")

No Lodge should ever feel that they cannot invite the Grand Master or that the Grand Master would not visit them. No Lodge is too small or too far away for the Grand Master. He will be pleased to accept the invitation if a convenient date can be worked out. He feels that each Lodge is equal, regardless of size, distance or what has been traditional. He is Grand Master of all Masons in his Jurisdiction.

A committee should be appointed for the Grand Master's comfort. When he arrives, the Worshipful Master should be available to greet him along with the committee. If for some reason plans for the evening have changed (the award recipient cannot attend, etc.) the Grand Master should be advised immediately of changes.

If it is a dinner meeting, formal or picnic style, the Worshipful Master and committee should see that a head table or proper seating is arranged for the Grand Master. The Grand Master and his party should be afforded every courtesy and he should be escorted to his place at the head table or to the head of the line if the meal is to be served buffet style. The Worshipful Master's committee should be able to introduce the Brethren to the Grand Master and to generally make him feel welcome.

During the meeting (open, closed or family) the Worshipful Master should have an outlined program. He should have done his homework and know who will introduce the guests, who will present the Grand Master at the Holy Altar, etc. If it is a closed meeting, he should carry out the order of business in a correct manner according to the Code of his Jurisdiction and have the meeting begin and end on time.

"The Worshipful Master who carefully plans his meeting for the reception of the Grand Master, who takes his officers and members into his confidence, who appoints the necessary committees and gives each of them proper instruction in the details of his part in the ceremonies, and who, last, but not least, builds his program so that it will serve to accent the message of the Grand Master, will be amply rewarded. His will be the satisfaction which always comes from a well-planned and well-executed meeting."

(Masonic Etiquette, by John A. Dunaway, PGM, Ga.)

One important thing to remember when the Grand Master visits your Lodge. Regardless of the type of meeting (family, open, closed) when the Grand Master has finished speaking, there should be nothing to follow him except the closing. No other speakers should be permitted to address the Lodge when he has concluded. As one of our late Grand Masters so aptly expressed it: "When the Grand Master finishes speaking, even the dogs quit barking."

When the Grand Master is unable to visit a Lodge and he sends his personal representative, the representative should be given every courtesy. He should be accorded respect and should never be addressed by his first name during any part of a closed Lodge ceremony.

Regarding a Worshipful Master's Hat: Again we should think of good taste. A cap (golf, hunting, etc.) flop hat, or red plaid hat is inappropriate. A Master would never wish to wear any type hat that would distract from the dignity of the office.

The Worshipful Master should remove his hat only (1) for the Grand Master in person; (2) during prayer; (3) when giving the obligations when the name of Deity is spoken and (4) if a funeral is held in a church or chapel.

The hat is not the personal property of the Master but belongs to the Lodge and is an emblem of the Master's authority.

Officers' Dress: We have become a casual, society and in some ways this is good. However, just as familiarity breeds contempt, being too casual can cause disrespect. We shall again call on the term "good taste." The dress of Lodge officers is prescribed by at least one Grand Lodge in the United States-Pennsylvania-to be "strictly Masonic," consisting of black clothes, tail coat, (evening dress preferred), black vest, black tie, black shoes, black silk hat and white gloves. In some Lodges the officers all dress in tuxedos. There is no set rule of dress for the officers, but its practice is to wear attire which will show respect and express the dignity of Masonry. We should remember that we represent a Fraternity that is great because of its sacred foundation and there is no place for carelessness in dress, ritual or dignity.

All-too-frequently, we tend to become sloppy in our use of Masonic titles. The Grand Master (except in Pennsylvania) is always addressed as "Most Worshipful." (In Pennsylvania, he is the "Right Worshipful Grand Master.") Past Grand Masters are usually accorded the title of "Most Worshipful." A notable exception is in the Grand Lodge of Texas where Past Grand Masters become "Right Worshipful." It is sometimes confusing as to the proper terms of address. In some jurisdictions you would say "Most Worshipful Brother Jones"; in others, "Most Worshipful Jones"; and in others, "Brother John Jones, Most Worshipful Past Grand Master." It is well to know which is proper in your Jurisdiction.

Professional, civic, military and clerical titles are frequently used in conjunction with Masonic titles; i.e., "Reverend and Brother John Jones"; Doctor and Right Worshipful Thomas Smith"; "Brother and Colonel John Doe." The argument is sometimes given that as we all "meet upon the level" such titles are not necessary. Unless a definite policy is established in your Jurisdiction, it is a matter of personal preference and good taste.

Appearance of Lodges is also considered a matter of etiquette. If the Lodge room is dirty, the visitors' aprons not clean, and the overall appearance shoddy, it's an indication of lack of concern. "Spruce up!" "Paint up!" "Shape up!" can be a motto for any Lodge wishing to show courtesy to its members and visitors.

Prayers at Lodge functions should be scrupulously in keeping with Masonic teachings. Never should they be an expression of particular sectarian views or dogmatic creeds. It is a matter of courtesy that all prayers, speeches and discussions at Masonic affairs avoid

sectarian, controversial or political tones.

Punctuality in opening and closing is a courtesy, too. It promotes harmony and is an essential element of good leadership.

When thinking of Masonic Etiquette, there is much that can be said and written. We must use common courtesy, good taste, customs, decorum, manners, observance and traditions.

In closing, a quotation from the Grand Lodge of Georgia booklet, Masonic Etiquette, by John A. Dunaway, PGM, seems to sum up the subject:

“It is by the method of teaching mouth to ear, generation after generation, that the rules of polite manners and correct behavior have been transmitted to us from the past; and where no such rules are formulated at all, in writing or by tradition, the good taste and sensitive feelings of the individual Brother remain the only guidance. “

MASONIC EDUCATION Ö A SUBJECT TOO OFTEN OVERLOOKED

by Richard E. Fletcher, PGM, Vermont; Executive Secretary, The Philalethes Society

[source unknown - date unknown]

Conrad Hahn, a most distinguished Mason, once observed, “The lack of educational work in the average Lodge is the principal reason for the lack of interest and the consequent poor attendance in Masonry over which spokesman have been wringing their hands for at least a century.”

This quote stirs one to think about the importance and value of Masonic education within the Masonic Fraternity. It should further stir us to think about why this important aspect of Freemasonry has been so badly overlooked. We must not kid ourselves into thinking that Masonic education is playing the prominent part in Freemasonry that by right it should.

This leads to the all important question, “Why has this situation come about?” The real problem in trying to answer this question is that there is no easy answer. We, as a Fraternity, have reached the point where far to few of our members have even the faintest idea of why they are Freemasons, let alone, have any real knowledge about our history and heritage.

To those of you who are “ritual purists” please do not let my next statement shock you. But the real truth of the matter is É we have come to depend on the ritual as the basis for Masonic knowledge. The ritual does not make Masons. It only makes members! We cheat, wrong and defraud any candidate who is left hanging at the end of the 3rd Degree, having heard a lot of words and really not knowing what they mean. Until the Degrees are explained to the candidate he has no idea of what he has gone through. To suggest that the explanation is complete with the lectures of each Degree is again burying our head in “Masonic Sand.”

Let me stress that no one loves the ritual more than I do. The ritual has an important place in the life of the person who is becoming a Mason. But, that place is not the “throne from on high” from which there is no more to learn. In my opinion, it is far easier to memorize

and recite the ritual than it is to study the history and meaning of Freemasonry. So, we tend to be far more comfortable in working the Degrees than in working with the candidate to teach him what our beautiful Craft is all about.

Has this always been so? The answer, of course, is no. But we have drifted so far away from true knowledge within our Fraternity that now it is very difficult to try to turn the tide. But we are going to have to do that very thing!

What are in fact the origins of Freemasonry? Where did it begin? How did it reach the present state in which we find it today?

Wouldn't it be wonderful if we could answer these questions in ten words or less. We can not. We can only surmise what in fact may have happened. Historically, of course, Freemasonry did not begin with the forming of a Grand Lodge in London in 1717. Quite obviously, there had to have been Lodges to be formed at that time. So, they must have had some history prior to that date. When did it all begin? We simply don't know.

One thing has always bothered me with the explanation we are usually given. That is: Why did the ancient Guilds of Cathedral builders need such an elaborate method of recognition. Why would they have needed signs and words, if in fact our early origins were with tradesmen plying their skill in building cathedrals? That they would wish to keep secret the method by which they constructed a building might perhaps be possible. But, they were out in the open, visible to anyone who wished to come near the building and certainly not in any danger from an outside enemy. So why would they need to have methods of recognition that would not have been known to the casual observer?

This question has always intrigued me. Please let me tell you right now, I do not know the answer. One of the better theories that I have read concerning this matter is in a book by John Robinson entitled, *Born in Blood*. John Robinson will be your guest lecturer later this year. He has much to offer and I hope you will make every effort to attend and hear this very fine man present his theories on the origins of Freemasonry.

Let me just say briefly that his theory is that Freemasonry very likely began with the suppression of the Knights Templar in the year 1307. At that time the Templars were crushed in France, but by the delay of the King in enforcing the edict in England and Scotland many escaped. It is Mr. Robinson's theory that they went underground and had to devise a method of recognition enabling them to travel safely and to establish safe houses where they would have an opportunity to rest and refresh themselves. It also gave them the ability to recognize each other as members of the Order! While the suppression of the Knights Templar may or may not have anything to with early Freemasonry, it certainly makes more sense to me that secret signs and words in this type of environment were far more necessary than with the simple workman plying his trade in building a cathedral.

Just one more thought from this particular theory. The suppression of the Knights Templar occurred on October 13, 1307. The particular day of the week was a Friday and ever since that event Friday the 13th has been considered to be the unluckiest day of the year.

Now, the suppression of the Templars was crude and bloody but it was not an unusual event in those times. War, pillage, and confiscation of property were a way of life. There

were other orders in existence who had their troubles as well. What was there about the Knights Templar that made them known and recognized and respected? Why do I say respected? Because there wasn't any rejoicing at their suppression. Instead the day is remembered as unlucky! The only conclusion that I can reach is that this Order held the respect of the people and their destruction brought about the omen of bad luck.

Why were they so respected? Obviously, there is no absolute answer to that question, but one could surmise that if they were indeed practicing the principles of Freemasonry they would certainly have had the respect of the people!

My conclusion is that Freemasonry has existed for a very long time. Not perhaps, as we know it today, but as an Order of men doing good work where they were permitted to exist.

This observation is not to be taken in the context of the claims of many Masonic writers, such as: Masonry goes back to the times of Solomon or even Noah and the flood. In Masonic writing we must be very careful when making claims like this. Many times ancient symbols, which have in more recent times been co-opted by Freemasonry, are mistaken as evidence of early Masonic existence.

Let me give you one example. The All Seeing Eye on the one dollar bill is certainly well known in Masonic circles and, unfortunately, has mistakenly been interpreted as a Masonic symbol. It is in fact an ancient symbol which was taken into Freemasonry in far more recent times.

This lack of understanding of ancient signs and symbols has, in my judgment, misled many Masonic historians into false conclusions. The study of history, particularly, where the written word was not used requires a well trained person when interpreting its meaning. That is why we need to do a far better job of interpreting early Masonic history than we have done in the past. If Masonic history began in earlier times than we normally talk about, it is obviously going to make a reconstruction of our past difficult because we have very few written records to go by. Remember these were times when few people could read or write. So, we don't have minutes of early Lodge meetings available. Also remember, if their very lives were at stake, that was another strong inducement not to put very much information into written form!

The purpose of my tracing this obscure part of our history is simply to say to you that I very strongly believe that there was a far more significant purpose to the origins of Freemasonry than simply erecting buildings! I do believe that Freemasonry evolved into that stage, during its development, but the Cathedral builders reflected a time in our history and not its beginning!

Let me carry this thinking one step further and bring it into the late 1700's. Benjamin Franklin and Voltaire did not join a workers guild! They joined what they believed to be an educational society which was called, "Freemasonry." These were extremely intelligent men who had no time to waste on things that were not important to them, and yet Franklin was an active Freemason and Voltaire joined only shortly before his death! What was it that they saw in Freemasonry that eludes us today?

Well let's focus our thoughts more on modern Freemasonry and see what we can determine. It has been said that Freemasonry in Europe was for the elite and in America

for the masses. With the great numbers of members that we have attracted over the years, there seems to be a certain amount of truth in that statement. Today we tend to overlook the fact that even though our numbers are dwindling we still have in excess of two and one-half million Freemasons in the United States alone.

It would seem that when Freemasonry caught fire it did so in massive numbers. In the 1920's we were in the three millions in membership. In the 1950's and early 60's in the four millions and have been on a decline ever since. But, if we look at the membership in the 1700's, when by any standard of measurement Freemasonry was certainly at its most influential peak, there were not very many Freemasons! Lodges were small, intimate and every Brother knew every other Brother.

With larger numbers, perhaps also, came the seeds of our own downfall. It is very difficult to have personal knowledge of each Brother when our numbers are so large. One of the most frequent complaints we hear in Freemasonry is a Brother saying that "I was in the hospital and no one came to see me. The chances are no one even knew he was in the hospital!"

We also have an extremely mobile population. It is no exaggeration to say that somewhere in the 30% range of the members of each Grand Lodge live somewhere else, other than the Jurisdiction in which they were raised. How do you keep a personal relationship with a Brother when you don't even know where he is?

It would seem to me that one of the greatest mistakes we have made in Freemasonry is to try to run it as we did in the 1700's. You can't run an organization with a few thousand members the same way as you do one with millions of members. It just can't be done!

We did not develop, through Masonic education, the training programs, the communication, the leadership that was necessary to deal with these vast numbers. When we talk about the "old days" when all of the leading men of the town were in Freemasonry we overlook the fact that the town was very small and everybody knew everyone else. Now we have vast cities where people don't know everyone else. Yet we still think of Masonry in terms of those earlier times. It's impossible not to conclude that we simply have to do a much better job of communicating with and educating our membership!

It is no secret that we have thousands upon thousands of books on Masonry and for the most part the one thing they have in common is that they are unread. We have to find a way of developing material that will be used in the Masonic community. Realistically we have to get right down to the Blue Lodge Level and insist that every Lodge must offer a course in Masonic education.

If they don't have the resources within the Lodge to provide that education then it must be done either by another Lodge or at the district level. We can no longer turn out members who do not know anything about our Fraternity. The price we are paying for that mistake is clearly evident today! Programs can be developed but it does require commitment on the part of the Grand Lodge É but, more importantly, commitment, on the part of knowledgeable Masons within each Lodge who will actively accept the responsibility to see that all Masons are taught about the Fraternity.

Certainly Grand Lodges can be of tremendous help in developing a program common to all Lodges within their Jurisdiction É a program that would be at least enough to whet the

appetite of the recipient so that he would want to do more on his own É but one that would teach him basic Masonic information!

During a recent study by the Masonic Renewal Task Force one of the issues that kept repeating itself over and over again was the lack of interest by our present members.

The membership of Freemasonry can really be divided into three groups. If you will, imagine three side by side circles or, as I call them, a snowman lying down, the largest circle being the base which is the greatest percentage of our membership and largely inactive, a smaller circle in the middle which would be the body with a somewhat active membership; and the tiniest circle of all, the head, with the smallest group of Masons and the most active.

It is with the large, inactive base that our attention should be directed. The deaths occurring are roughly the same in number as the new members being brought in, so one offsets the other. Where we are losing our members is in the two categories of non-Payment of dues and demits. Surveys have shown that of this very large base of membership, when asked why they pay their dues, 33% responded “to maintain membership” and 15% didn't even know why! These are the ones who, through lack of interest, are now leaving Freemasonry. This group I believe represents the residue of the “aura of Freemasonry” that used to say to a man “You Should Belong.” Many joined believing this. Now we have a group of men who never quite knew why they joined and over the years have never found out why, have reached that point where, either through lack of interest, or cutting back financially have no incentive to remain in Masonry. They have been around for years and have never been active and now see no need to stay a member. We are losing that group. We are not replacing them and unless and until we can find a way to communicate intelligently with them and show them a reason why being a Freemason is important they will continue to drift away. It is inevitable!

But the good news is we can do something about this situation! We can do something about lack of interest and that my Brothers is the challenge facing Freemasonry today! At the very least inactive members should be invited to attend the instructional classes for new members that we have already talked about.

Let me not present Freemasonry as all doom and gloom. It most certainly is not. We have a tremendous amount of good work going for us. Let me share with you some words from our May 1991, Short Talk Bulletin entitled, “And The Greatest Of These Is Charity.” This quote is from that Short Talk Bulletin which was written by S. Brent Morris, a well known Masonic author:

“A study of Masonic Charities is a study of the evolving needs of the American society. When food and shelter were immediate and almost daily concerns, Masons responded with firewood and the fruits of their harvests. When care of the aged, widows, and orphans were worries, Masons erected retirement homes and orphanages. When education was needed, Masons built schools, and when these basic needs moved ever farther from common experience, Masons turned their philanthropy to crippled children, burn victims, the speech and language impaired, cancer patients, and others.”

It is very clear that when Masons are challenged, they will respond! These are visible challenges of people needing help. Now we must accept the invisible challenge of

Masons needing greater understanding of the history and purposes of the Craft!

Perhaps Freemasonry could never be more graphically described than in another quote from a Short Talk Bulletin. This one is entitled, "Ellis Island - The Golden Door" and was written by a man who is not a Mason, Mr. Dennis Hearn. Mr. Hearn worked very closely with members of the Grand Lodge of New York and did a great deal of research into the history of Freemasonry as the Ellis Island project developed. His association with Masons led him to this conclusion:

"The Freemasons among our Founding Fathers brought to their work the ancient Masonic Landmarks of Truth and Brotherly love, and they fashioned a constitution which, by the depth and strength of its conviction, embedded those principles in the conscience of a nation. While we as a people have not always lived up to them, neither have we been able to ignore them."

Those are very beautiful words to describe Freemasonry. Isn't it time we reintroduced ourselves to the meaning of Freemasonry and got back to living and practicing this beautifully descriptive picture of our Order?!

MASONIC EDUCATION FOR SOJOURNING MASONS

by Raymond H. Bachman, GM, Illinois

MSA Short Talk Bulletin - April 1982

In a discussion on the subject of Masonic education for sojourners, we need, first of all, to determine what the word "sojourner" means. The Random House Dictionary defines the word as "to stay for a time in a place; live temporarily; a temporary stay; rest, stay. " When we refer to a sojourner in the Masonic Fraternity, we think of one who is away from his home Lodge. He may be from another part of his own state, from another state, or even another country.

It is very evident that man has always had a responsibility to the sojourner even before the existence of Freemasonry. We read in Leviticus 19:33,34 these words: "And if a stranger sojourns with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." In Hebrews 13:2, one of the most poetic of Biblical phrasings, tells of the rewards of entertaining sojourners: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

During that period when all members of the Craft were Operative Masons, as set forth in the Regius Poem (the oldest extant written document), members were bound by many rules of moral conduct. There is also strong evidence that Masons had a word which was used as a means of recognition. It was known as the "Masons' word." A means of recognition was necessary because Masons did travel a great deal to be employed in cathedral construction projects. Resident Masons were duty bound to give shelter to these travelers, to feed them, and to give them money to be able to travel. It was then important and helpful to be a member of the Craft while sojourning away from home. With passage of time, the necessity of belonging to a special group to gain sustenance has become less urgent. As a result, it becomes more difficult, and in some cases almost impossible to locate the sojourner. There are some avenues, however, that provide some assistance.

Most of our appendant bodies do not require a petitioner to be a member of a local Lodge. If access can be gained to their records, every sojourner in their membership can be located. This is probably one of the easier courses to pursue. Many communities have an individual who welcomes each new family that moves into the community. They usually present them to their new surroundings. It is simple for this individual to determine whether or not a new family has any fraternal ties.

Possibly this is a good place to mention something not to do. A certain individual received a publication from an out-of-state Lodge and folded inside was a similar piece addressed to an individual on the other side of town. He did not know this man. He drove to the home to deliver the publication. No one was home. The publication was placed in the mail box. He gave the name and address to the Master of his Lodge so that he could call or write this Brother to invite him to Lodge. Several months later, he asked the Master if this sojourner had visited Lodge. The Master said he had not contacted him yet. Something like this is hard to believe and is inexcusable.

Many sojourners, of course, look up the local Lodge as soon as possible after arriving in a new community. They enjoy the fellowship found among their Brethren and it helps them to immediately get acquainted with others and to develop family friendships. Notices in the local newspapers concerning special events, i.e., Past Masters' Night, pancake breakfast and any other social event will attract some sojourners.

Another likely place to meet sojourners is at your place of employment, particularly in a manufacturing area that attracts new people. Sojourners can often be found in the church which you attend. They will usually be identifiable by a pin or ring which they wear. This gives a topic on which a conversation can be initiated and acquaintance made.

After the sojourner is found, what is to be our relationship with him? First, and foremost, certainly will be the offer of fellowship. We can invite him to Lodge functions as well as those of appendant bodies of which both we and he are members. Oftentimes he may be able and desirous of participation in the conferral of degrees. He may also have some special ability that he would like to share that would be advantageous to the local Lodge.

There are some who think that a concerted effort should be made to get the sojourner to transfer his membership. He may have sentimental reasons for not transferring his membership, or he may expect to move back at some future time.

Also, some jurisdictions require a certain number of years of continuous membership (Illinois requires ten) in the state before they become eligible to live in the Home for the Aged. Dual membership can perhaps be pursued if the Brother can afford it. This would allow him to hold any office in his new Lodge if he so desired.

It is to the advantage of the sojourning Mason to make himself known to the local Lodge for different yet similar reasons to those of the cathedral builders. Here he has someone who can give him immediate help and assistance in an emergency, until his local Lodge can be contacted. Contact with his home Lodge can be made by the local Lodge if he should be incapable of doing it himself.

If the sojourner has some special ability he may find an outlet for it with his newly found Brethren to their mutual satisfaction and education.

Lastly, there is a tremendous opportunity for the transfer of knowledge between the sojourner and his newly discovered Brethren. This is particularly true if he should be from another state or country. Masonry is taught in many different ways in all parts of the world even though the ultimate lessons are the same. Both the sojourner and the local Brethren can exchange information and both learn more of Masonry and be the better equipped to live and practice the profession. We all learn from others because every man knows something we do not.

I SEE YOU'VE TRAVELED SOME

Wherever you may chance to be
 Wherever you may roam,
Far away in Foreign lands,
 Or just at Home, Sweet home
It always gives you pleasure,
 It makes your heart strings hum
Just to hear the words of cheer
 “I see you've traveled some.”
When you get the Brother's greeting,
 As he takes you by the hand
It thrills you with a feeling
 That you cannot understand,
You feel that bond of Brotherhood
 That aid that's sure to come
When you hear him say
 in a friendly way
“I see you've traveled some. “
And if you are a stranger,
 In strange lands all alone,
If fate has left you stranded
 Dead broke and far From home,
O, it's grand and glorious Feeling,
 It thrills you-makes you dumb
When he says, with a grip of Fellowship
 “I see you've traveled some.”
And when your final summons comes,
 To take a last long trip,
Adorned with Lambskin Apron White
 And gems of fellowship;
The Tiller at the Golden Gate,
 With square and rule and plumb
Will size up your pin, and say,
 “Walk in-I see you've traveled some.”

MASONIC ENCYCLOPEDIAS Ö THE SOURCE OF MASONIC KNOWLEDGE

by Allen E. Roberts, FPS

MSA Short Talk Bulletin - October 1990

The Masonic Service Association recognized the need for a current Masonic encyclopedia in 1925. Frederick W. Hamilton, Grand Secretary of the Grand Lodge of Massachusetts, was engaged as the Editor-in-chief for the project. But the job was never completed.

It didn't take long for all concerned to realize compiling an encyclopedia isn't an every day task. The vast amount of knowledge required about an uncountable number of topics is stupendous. It takes a special breed of writer, historian and, literally, slave to bring such a project to completion.

This job is even more difficult where Freemasonry is concerned. The Craft's history goes back to antiquity. There are millions of facts, legends and myths floating around. Thousands of books and an uncountable number of articles have been written on or about Freemasonry. Most can be charitably termed imaginative. An encyclopedia is no place for fiction, fabrications, fanciful prose, poetry and unsubstantiated "facts."

This is what far too many of the histories, articles, speeches and early reference books of the Craft contained.

Then came encyclopedias, or what purported to be encyclopedias.

About 1870 Robert Macoy (1816-1895) published A General History, Cyclopedia, and Dictionary of Freemasonry. It served its purpose for a time and went through several editions.

The history of the longest active and best known American Masonic encyclopedia is indeed interesting. Albert G. Mackey (1807-1881) and Moss & Co. held the first copyrights of 1873 and 1878. Subsequent copyrights were held by L. H. Everts & Co. (1884-1906); The Masonic History Company (1909-1946); Macoy Publishing & Masonic Supply Co., Inc., bought the latter company and with it its copyrights. Macoy continued to reprint Mackey's revised work.

In 1929 a "New Edition-revised and Enlarged" of Mackey's work received a copyright. The revising and enlarging was done by Robert I. Clegg, a professional reviser of several works of history. His able helpers were William J. Hughan and Edward L. Hawkins, both members of Quatuor Coronati Lodge #2076, London, England.

The work was again "Revised and Enlarged" (for the last time) and a new copyright obtained in 1946. The reviser was Harry Leroy Haywood.

Mackey, in his original preface, said he had found "the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history." Books were expensive so he wanted to produce one book that would serve the purpose of many. Consequently Mackey furnished the Masonic world with an encyclopedia. And he made it clear that he had written every word himself.

Silas Shepherd said Mackey had succeeded: "If a Mason would have one book on Masonry, this would be the most useful one to choose." Other reviewers and critics agreed. But as the years went by the compliments decreased. Clegg's revisions eased the criticism for a time, but again objections surfaced. The next revision didn't fare well. Critics universally condemned it. Noted one critic: "The less said about Volume IIIÖthe better."

E. L. Hawkins' A Concise Cyclopedia of Freemasonry was published in London, England, in 1908. Lewis B. Blakewood liked it, but he and others felt the subject matter was too limited.

Arthur Edward Waite (1857-1942) published in London what is now called the New Encyclopedia of Freemasonry. He was one of the leading occultists of his day, and this came through in his work. The Masonic critics were unanimous in condemning it. Today it can be purchased on the remainder market at an absurdly high price.

The Freemasons' Pocket Reference Book by Fred L. Pick and G. Norman Knight isn't an encyclopedia, but it's close. It was first published in 1953. Revisions were made with each edition. In 1966 Pick died and Frederick Smyth was called on to take his place. This little book is a valuable addition to the American Mason's library as well as it is for our English Brethren.

Robert Freke Gould's mammoth The History of Freemasonry is an indispensable companion for any encyclopedia. It expands on the many facets of the Craft that an encyclopedia, of necessity, can merely touch upon. It was published in three volumes between 1882 and 1887. The last revision was made by Herbert Poole and contained four volumes.

Also not an encyclopedia, but certainly mandatory for the Masonic writer, author, historian and researcher is 10,000 Famous Freemasons. This four volume publication was the creation of William R. Denslow and published originally in the late 1950s and early 60s by the Missouri Lodge of Research. It is now published by Macoy. Denslow's work, as always, has saved many hours in writing this story. Sad to say, many writers quote Denslow verbatim and never mention within their text what they have done. Denslow's work ends in 1961 and desperately needs to be updated.

In the late 1940s Vee Hansen, the new owner of Macoy Publishing & Masonic Supply Co., wanted to publish an excellent Masonic encyclopedia. The author for such a project was all-important, so she turned to Henry Wilson Coil, a California Freemason and lawyer. He agreed to use his vast knowledge of Freemasonry and tackle the job. He also enlisted the aid of three other Masons who had written extensively about the Craft. William Moseley Brown of Virginia, Harold Van Buren Voorhis of New Jersey, and William Leon Cummings of New York agreed to work with Coil.

Early in 1961 Macoy proudly made COIL'S MASONIC ENCYCLOPEDIA available to the Masonic world. It was acclaimed immediately by Masonic historians, writers, researchers and individuals. Today, almost 30 years later, it is still considered the best by far of any Masonic encyclopedia.

Harry Carr reviewed Coil's work for the Transactions of the Quatuor Coronati Lodge for 1961. Carr was never overly-generous in his praise of other authors, however, in this

encyclopedia he liked what he found. Carr said the make-up of COIL'S MASONIC ENCYCLOPEDIA contained "virtuesÖwe are fully entitled to expect in a well-produced modern book."

Carr continued: "The book claims one characteristic which would distinguish it from some of its predecessors. After a brief reference to'Öthe ancient myths and mysteriesÖ' which have always featured over-strongly in Masonic history, Bro. Coil says: 'A major endeavor of the present work has been to refrain from telling too much, that is, more than is known to be true. A great deal that has been written about Freemasonry never happened...'

"It must be agreed that Bro. Coil has made a wholly praiseworthy effort to avoid this pitfall. Indeed, this is one of the rare cases in which it may be said that occasionally the author errs on the side of caution, and that is perhaps a result of his legal training."

Carr closed his review by writing: "I have found the work well-written, in a pleasantly informal style, full of well-presented detail, and covering an enormous range of subjects in a workmanlike and interesting fashion."

With this base to work from, and after a year of contemplation, I agreed to revise Coil's work of 30 years ago.

Change is all around us. Even as we read this brief item thousands of changes have taken place. Communism, for example, when Coil's work was published controlled much of what had once been a free world. This situation has changed dramatically within the past months. The beneficiaries are those who love freedom, and especially those Freemasons who believe in the Brotherhood of Man under the Fatherhood of God.

Coil enlisted the aid of three men; I'm pleading for assistance from hundreds of Freemasons. Each of us knows something no one else knows. By pooling our knowledge we can build on Coil's foundation and produce a volume that will stand the test of time.

Freemasonry deserves the best we have to offer.

MASONRY IN TODAY'S AND TOMORROW'S SOCIETY

by Lewis J. Blackwell, MPS, PGM, Delaware

The Philalethes - April 1993

[This is an abridged version of a longer paper - Editor.]

We are living through a crisis of meaning and uncertainty about our directions and goals. That which has been promising has lost its meaning. This paper offers information and a guide for those who recognize that changes in Masonry must be made in this changing world. We must keep in mind that Masonry is a fraternal organization based on the Fatherhood of God and the Brotherhood of man. It is a voluntary association to which application is made of one's own free will and accord. Rings, pins and other types of identification are worn or displayed, so it is not a secret society. Masonry is not a religion, although Masons must believe in God and observe the moral law. We do not teach a particular doctrine, we do not go to Lodge to worship God, and we accept worthy men of any faith which believes in a Supreme Being. The principles of Masonry have not

changed, but the world has changed, and people have changed. We must find ways to interpret the Book of the Law and the ritual so that men can understand and become interested in them in a changed world.

Today's World

In our century we have gone from the horse and buggy to the moon. We have seen almost all of our solar system. We have become a part of television, frozen food, Xerox, and plastic credit cards. At the start of the twentieth century, there were few cars in the United States and fewer miles of concrete pavement. Everyone ate natural foods. Air was relatively unpolluted and there were no cans lying on the side of the road. There was no atomic waste or PCBs. The average life span was forty years. We got married first, and then lived together. The wives stayed home. Today's social and economic conditions and progress in all fields have brought the home and Fraternity to today's conditions. The world in which our children are growing up is a world of slick, glossy cars, designer clothes, TV comedy with laugh tracks that tell you it is funny. It is also a world that may be known as the century of "greed," and as the century when the home was sacrificed. Our Fraternity will be affected by all the changes affecting the family. We must face them if we are to survive.

Today's Family

The full-time working mother juggles a career, marriage, and children. The father plays a larger role in family life.

Today's Fraternity

We view with concern the lack of attendance at stated meetings and Masonic functions that result in empty seats and newly raised Masons' drifting away. Some of the excuses given for not attending Lodge follow: "I have not been to Lodge for so long, I would not know how to get in. " " My Lodge meets on my bowling night." "My work is too demanding." "I'm a little hard of hearing." "I need to spend more time with my family. " " The meetings are dull and uninteresting. "

Thus social reasons such as television, changing family roles, and the impact of work and community on family life are also responsible for low attendance and membership decline. Declining attendance at stated Lodge meetings is also due to boring ritualistic repetition at meetings, and late Lodge hours.

Another problem we need to consider is greeting the newly-made or visiting Brother: I see you at the meetings,

But you never say "Hello." You're busy all the time You're there, with those You already know.

I sit amongst the people, Yet I'm a lonesome guy, The new members are as Strange as I, and the Old Timers pass me by.

I'll be at your next meeting Perhaps a nice eve to spend Do you think you could Introduce yourself? I want to be your friend And Masonic Brother.

To overcome some of these problems, we turn to the leadership of the Lodge. In defense

of the officers, we must remember they, too, have family, business, and other responsibilities.

We must get more involved in educating our candidates as to what the degrees teach. Masonry's message must be carried to the home, church, workplace, and youth of today. We must become recognized as Masons, not by the pin or ring we wear, but because we show it by our actions.

We must depend on the Lodge officers, prospective officers, and Past Masters to divest themselves of the notion "that unless a Mason memorizes, recites and delivers lectures or works in the C raft, we have nothing to offer. " We must find a place for these Brothers now on the sidelines, whereby they will become a working part of the Lodge. More effort should be put into fellowship, good conversation, the exchange of ideas, and the festive board.

The Future of the Family

More adjustments will be necessary in the home. Because of later years of child-bearing, there will be fewer children in the home; and children will be in their teens when their parents are in their mid- to upper forties. When the children start to college, the parents will be in their fifties. With the advent of computers and other technology, mothers may be able to work at home, finding the opportunity to make a living, continue their careers and hold the family together. Fathers may be still more involved in taking care of children and daily chores.

The Future of Masonry

What has this to do with our Fraternity? A Chinese proverb says, "If you don't change direction, you'll probably end up where you are heading." If the Craft is to perpetuate itself, we must adjust to change. We must constantly invest in the next generation, for we will be drawing from the youth of today in the future. Let us consider-how must we then prepare them to be our future members? We can volunteer to help children with school problems, read to them aloud, and assist them in sports. We must act to develop DeMolay, Job's Daughters, Rainbow Girls, and Boy Scouts in order to have good Masonic timber for the future.

To develop fellowship, we need to get away from the old bogeyman of Puritanism that to "eat, drink, and be merry" is sinful. Let's find again that which was lost-companionship.

The idea that nothing can be changed is not true. At one time catechisms were short and lectures long. This led to elaborate rituals and ceremonies. The next change was the requirement of in-depth proficiency examinations. Today, many think that a good Mason is one who can quote the catechism and the lectures. Parroting of words will not help to gain the value of the initiation, nor will it help to gain the inward truths that are to influence our thoughts and lives. Masons are not made merely by working degrees in a Lodge, but by making the teachings of the Fraternity a part of their lives.

We must instill in those Masons who have knelt in our Lodges the desire to find real meaning. Too many of the Craft are ill-informed, misinformed, or uninformed concerning true Masonic philosophy. A greater involvement in a program of Masonic education is badly needed. The process of being brought from darkness to light is an

on-going search. We must find ways to proclaim the message of Masonry, and then channel the Masonic philosophy of friendship, morality, and brotherly love into the mainstream of today's society. We need to have awakened in us the still deeper power of consciousness, and educate our initiates and members about the meaning of the degrees and lectures.

Although we should not make changes just for the sake of change, here are a few of the questions to be reviewed by a Lodge facing a changing world:

What does the Lodge do for its widows (not only flowers at Mother's Day or fruit baskets at Christmas, or a ticket to Ladies' Night). Do they know whom to contact to take them to the doctor or to do an errand?

What does the Lodge do for youth (DeMolay, Job's Daughters, Rainbow, Scouts)?

What do we do for the older Mason? Do we make an effort to call him to come to the Lodge, and to get him if he needs a ride? Many times we forget him. He may have been a regular attender but something has forced him to stop coming. When was the last time that the Lodge helped a Brother or his family when they needed help?

When did the officers get help in presiding, conducting, or administering the organization? When did the officers listen to the thoughts and ideas of the members?

Preparing for Tomorrow's World

As we stand on the threshold of a new decade, many social, economic, and technical changes are predicted, all of which have repercussions for Freemasonry. We, as Masons, must show our principles by living them daily, by practicing in public what we have vowed in private. Freemasonry teaches that man is to improve himself morally and spiritually. When we reflect on how well we are practicing our Masonry, we should realize that we are someone else's impression of a Mason. Our deeds must outweigh the critics. The outside world judges us as they perceive us, and a good impression will lead others to want to be a part of our Fraternity. If we survive in the future, we will develop ways and means of making Masonry more visible to the outside world by our actions.

I also believe the resurgence of the Craft depends on whether Lodge officers, prospective officers, and Past Masters are able to divest themselves of the deadly notion that unless a Mason memorizes, recites and delivers lectures, or works in the Craft, we have nothing to offer other than sitting on the sidelines or carrying chairs.

Again, we need to get away from the puritanical belief that to eat, drink, and be merry is not to be condoned by the Craft. Fellowship and conviviality were a part of Masonry from the beginning, and will be increasingly so in the future if we survive.

Lack of attendance must be addressed. Does an older Brother need a ride to the Lodge or other Masonic function? Many others are absent also. What reason do they have? Is it the way we hold our meetings? The meetings offer very little enlightenment to many Brothers; they find them boring. Opening the Lodge, reading minutes, paying bills, and conferring degrees (if there are any) may become monotonous.

Have we asked our members what they expect from the Lodge? What functions do they want the Lodge to perform? To make the meetings more interesting, we can continue to

serve (and not merely by the parroting of words) the well-grounded interests of the Brethren beyond ritual. Recent studies suggest that Americans are hungry for deeper personal relationships and wish to share common bonds with others.

“But we've never done it that way before” is said by many members. True, the past gives us experience and memories, but the present gives us challenge and opportunities. The future gives us vision and hope. As we take a closer look at where we have been, where we are, and where we are going, we should consider leadership and programs. Officers of the future should have some idea of management. The Lodge of the future will have a program to develop leaders, improve their organization, help develop team work, aid, follow up, and advice in order to have a smooth and effectively running organization. This takes imagination and effort. The leader will sit down with his officers and talk, get organized, create togetherness, dream, and plan. This leads to the necessity of teaching the Craft about Masonry, and what can be done by giving instruction on the purpose and principles of Masonry; by challenging our members to achieve moral and ethical experience in life. We must never allow ourselves to forget that it is the Masonic message placed deep within a man that makes him a Mason. Carrying a membership card in our wallets is important, but carrying the Masonic spirit in the way we live is essential.

By explaining the Working Tools more effectively and offering a set of Masonic rules to live by, Lodges can stress the purpose of Masonry. Then when a Mason looks into his mirror, he can judge his conduct by certain guidelines.

In this manner the candidates will have food to sustain them, should hard times come, as come they will. They will be better equipped to help others as well as themselves.

Our strength is not in numbers alone, but also in Masons' practicing the principles of the Fraternity. It is within the power of every Mason to glorify or nullify the institution. Judgment by the public falls back upon the character of the men who are supposed to exemplify Masonic teachings. The Masonic Order needs spiritual aspirants, not just members. P.G.M. William C. Carpenter has quoted, “Freemasonry is a self to live with, a faith to live for; it is a pursuit of excellence in the making of your temple. “

Masonry is a beacon of light, a lace of moral virtue in a decaying society. There is no better time to strive for a rebirth of Masonry than by stressing the purpose and principles of Masonry.

Remembering that Masonry is concerned with both the spiritual and the material well-being of man, let's put Masonry in Masons.

ACKNOWLEDGMENT OF SOURCES

Modern Maturity The News Journal Delaware Cooperative Extension S. A. Weekend
W.G.M.D. Sunny 2 Knight Templar Magazine Newsweek AARP Bulletin The
Philalethes U: S. News and World Report Reader's Digest The Northern Light
California Freemason The New Age Magazine

MASONRY IN TODAY'S AND TOMORROW'S SOCIETY

Presented by Gus J. Elbert, GC, ACGL

ACGL District 9 Workshop - April 1994

A guide for those who recognize that changes in Masonry must be made in this changing world

We are living through a crisis of meaning and uncertainty about our directions and goals. That which has been promising has lost its meaning. We must keep in mind that Masonry is a fraternal organization based on the Fatherhood of God and the Brotherhood of man. It is a voluntary association to which application is made of one's own free will and accord. Rings, pins and other types of identification are worn or displayed, so it is not a secret society. Masonry is not a religion, although Masons must believe in God and observe the moral law. We do not teach a particular doctrine, we do not go to Lodge to worship God, and we accept worthy men of any faith which believes in a Supreme Being. The principles of Masonry have not changed, but the world has changed, and people have changed. We must find ways to interpret the Book of the Law and the ritual so that men can understand and become interested in them in a changed world.

TODAY'S WORLD

In our century we have gone from the horse and buggy to the moon. We have seen almost all of our solar system. We have become a part of television, frozen food, Xerox, and plastic credit cards. At the start of the twentieth century, there were few cars in the United States and fewer miles of concrete pavement. Everyone ate natural foods. Air was relatively unpolluted and there were no cans lying on the side of the road. The average life span was forty years. We got married first, and then lived together. The wives stayed home.

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TODAY'S FAMILY

The full-time working mother juggles a career, marriage, and children. The father plays a larger role in family life. Housekeeping chores are shared. Families are all under stress because of the division of the housework and other duties. All of these lead to the parents' being too busy to teach and guide their children. No parent in the home after school hours can lead to problems. The "latchkey kids" go looking for a friend, but they may go in the wrong direction and become delinquent. Another family problem is taking care of elderly parents. The elderly are the fastest growing segment in the population.

TODAY'S FRATERNITY

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given for not attending Lodge follow:

I have not been to Lodge for so long, I wouldn't know how to get in.

My Lodge meets on my bowling night.

My work is too demanding.

I'm a little hard of hearing.

I don't like the way the Master runs the Lodge.

I need to spend more time with my family.

The meetings are dull and uninteresting.

Thus social reasons such as television, changing family roles, and the impact of work and community on family life are also responsible for low attendance and membership decline. Declining attendance at stated Lodge meetings is also due to boring ritualistic repetition at meetings, and late Lodge hours. Another problem we need to consider is greeting the newly-made or visiting Brothers and making them feel welcome.

To overcome some of these problems, we turn to the leadership of the Lodge. In defense of the officers, we must remember they, too, have family, business, and other responsibilities.

We must get more involved in educating our candidates as to what the degrees teach. Masonry's message must be carried to the home, church, workplace, and youth of today. We must become recognized as Masons, not by the pin or ring we wear, but because we show it by our actions.

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THE FUTURE OF THE FAMILY

More adjustments will be necessary in the home. Because of later years of childbearing, there will be fewer children in the home; and children will be in their teens when their parents are in their mid- to upper forties. When the children start to college, the parents will be in their fifties. With the advent of computers and other technology, mothers may be able to work at home, finding the opportunity to make a living, continue their careers, and hold the family together. Fathers may be still more involved in taking care of children and daily chores.

THE FUTURE OF MASONRY

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Boy Scouts in order to have good Masonic timber for the future.

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- What does the Lodge do for youth (DeMolays, Job’s Daughters, Rainbow Girls, Scouts)?
- What do we do for the older Mason? Do we make an effort to call him to come to the Lodge, and to get him if he needs a ride? Many times we forget him. He may have been a regular attendee but something has forced him to stop coming. When was the last time that the Lodge helped a Brother or his family when they needed help?
- When did the officers get help in presiding, conducting, or administering the organization? When did the officers listen to the thoughts and ideas of the members?

PREPARING FOR TOMORROW’S WORLD

As we stand on the threshold of a new decade, many social, economic, and technical changes are predicted, all of which have repercussions for Freemasonry. We, as Masons, must show our principles by living them daily, by practicing in public what we have vowed in private. Freemasonry teaches that man is to improve himself morally and spiritually. When we reflect on how well we are practicing our Masonry, we should realize that we are someone else’s impression of a Mason. Our deeds must outweigh the critics. The outside world judges us as they perceive us, and a good impression will lead others to want to be a part of our Fraternity. If we survive in the future, we will develop

ways and means of making Masonry more visible to the outside world by our actions.

I also believe the resurgence of the Craft depends on whether Lodge officers, prospective officers, and Past Masters are able to divest themselves of the deadly notion that unless a Mason memorizes, recites and delivers lectures, or works in the Craft, we have nothing to offer other than sitting on the sidelines or carrying chairs.

We need to get away from the puritanical belief that to eat, drink, and be merry is not to be condoned by the Craft. Fellowship and conviviality were a part of Masonry from the start, and will be increasingly so in the future if we survive.

Lack of attendance must be addressed. Does an older Brother need a ride to the Lodge or other Masonic function? Many others are absent also. What reason do they have? Is it the way we hold our meetings? The meetings offer very little enlightenment to many Brothers; they find them boring. Opening the Lodge, reading minutes, paying bills, and conferring degrees (if there are any) may become monotonous.

Have we asked our members what they expect from the Lodge? What functions do they want the Lodge to perform? To make the meetings more interesting, we can continue to serve (and not merely by the parroting of words) the well-grounded interests of the Brethren beyond ritual. Recent studies suggest that Americans are hungry for deeper personal relationships and wish to share common bonds with others.

“But we’ve never done it that way before” is said by many members. True, the past gives us experience and memories, but the present gives us challenge and opportunities. The future gives us vision and hope. As we take a closer look at where we have been, where we are, and where we are going, we should consider leadership and programs. Officers of the future should have some idea of management. The Lodge of the future will have a program to develop leaders, improve their organization, help develop team work, aid, follow up, and advice in order to have a smooth and effectively running organization. This takes imagination and effort. The leader will sit down with his officers and talk, get organized, create togetherness, dream, and plan. This leads to the necessity of teaching the Craft about Masonry, and what can be done by giving instruction on the purpose and principles of Masonry; by challenging our members to achieve moral and ethical experience in life. We must never allow ourselves to forget that it is the Masonic message placed deep within a man that makes him a Mason. Carrying a membership card in our wallets is important, but carrying the Masonic spirit in the way we live is essential.

By explaining the Working Tools more effectively and offering a set of Masonic rules to live by, Lodges can stress *the purpose of Masonry*. Then when a Mason looks into his mirror, he can judge his conduct by certain guidelines.

In this manner the candidates will have food to sustain them should hard times come, as come they will. They will be better equipped to help others as well as themselves.

Our strength is not in numbers alone, but also in Masons practicing the principles of the Fraternity. It is within the power of every Mason to glorify or nullify the institution. Judgment by the public falls back upon the character of the men who are supposed to exemplify Masonic teachings. The Masonic Order needs spiritual aspirants, not just members. P.G.M. William C. Carpenter has been quoted, “Freemasonry is a self to live with, a faith to live for; it is a pursuit of excellence in the making of your temple.”

Masonry is a beacon of light, a lace of moral virtue in a decaying society. There is no better time to strive for a rebirth of Masonry than by stressing the purpose and principles of Masonry.

Remembering that Masonry is concerned with both the spiritual and the material well-being of man, let's put Masonry in Masons.

[Editor's note: This material is a condensation of an article that appeared in The Philalethes magazine, April 1993. The author of the original article is Lewis J. Blackwell, MPS, PGM, Grand Lodge of Delaware.]

MASONIC MYTHS

by Allen E. Roberts, FPS

The Philalethes - February 1990

Myth: All, or most, of the Freemasons in Germany were murdered during the Nazi regime.

Fact: The truth about the horrors of Nazism will never be known. The number of German Freemasons sent to concentration camps, the gas chambers, prisons, tortured or murdered in their homes will never be known. We do know, through research done by Lt. Col. David Boyd and others, that nowhere nearly the often quoted 80,000 Masons were killed. We do know that a French historian named Bernard Fay turned the names of Freemasons over to the Nazis. Fay had obtained many of these names from American Masonic sources. He had conned some Masonic leaders into believing he was writing legitimate accounts of Freemasonry.

Unscientific research, the only kind possible in this case, indicated to Boyd that about two-thirds of the then 85,000 Masons in Germany were injured in some manner, this left one-third untouched. The number actually murdered or tortured is open to conjecture. It must be remembered that the Nazi horror reached into other countries and the Freemasons in them.

Fact: However we do know without question that Freemasonry is the first organization proscribed by dictators. An organization that believes in and teaches the Brotherhood of Man under the Fatherhood of God, that believes in the search for truth, cannot be allowed to exist under a despot.

Myth: Adolf Hitler hated and feared Freemasonry. Fact: Not exactly. Oral histories (or accounts) can easily be fabricated, as was at least one concerning Harry Truman. This is especially true when publication comes after the subject's death. With this in mind a sketch of one such conversation recorded from *Gesprache Mit Hitler* was reported in *Seekers of Truth*. Herman Rauschnigg, the writer, said that Hitler told him Freemasonry "has always been harmless in Germany." It "achieves the fruition of fantasy through the use of symbols, rites and magic influence of emblems of worship. Herein lies the great danger which I have taken in hand. Don't you see that our party must be something very similar, and Order, an hierarchic organization of secular priesthood? This naturally means that something similar opposing us may not exist. It is either us, the Freemasons or the Church but never two side by side. The Catholic Church has made its position clear, at

least in regard to the Freemasons. Now we are the strongest and, there, we shall eliminate both the Church and the Freemasons.”

Myth: Freemasonry did not operate during World War II in the countries controlled by the Hitler thugs.

Fact: It did, but not openly. (Even today there are countries in which Freemasons must meet in secret.) In the infamous Buchenwald concentration camp the Masonic popular reached close to 100 in October 1944. According to M. Jattefaux, a French Freemason, the known Masons met daily. By occupying the minds of these men with Masonic ritual and lessons helped relief them of their anxieties. Masonic subjects were selected and by word of mouth transmitted block by block. There quiet discussions would take place. Then block by block the results of their debate returned.

Myth: Hitler was elected Chancellor of Germany. Fact: Not so. He was appointed by Chancellor by President Paul von Hindenburg. In July 1932 the Nazi received 37% of the vote; on November 6, 1932 the Nazi party dropped about five points. This alarmed the German industrialists who were backing Hitler. They persuaded their president to appoint Hitler as Chancellor. A short time later the Reichstag was ravaged by fire. The communist party was blamed, and as a result outlawed. Nazi terror followed; the Third Reich was formed; the rest is history.

Myth: Persecuted German Freemasons wore a blue forget-me-not for identification after 1934. Fact: This has been accepted as fact. It still is, but Cyril Batham of England disputes the date. He claims it was adopted in the 1920s as a badge of friendship. His report and previous accounts agree that it was the Grossloge zur Sonne (Grand Lodge of the Sun) that developed the symbol. Earlier reports say this Grand Lodge designed it as a means of evading the Gestapo; Batham claims it was simply an emblem selected because the Square and Compasses wasn't worn by Freemasons. Most important, though, the early accounts and Batham do agree the blue forget-me-not was worn throughout the Nazi terror. This emblem was chosen to honor Masonic writers and educators through The Masonic Brotherhood of the Blue Forget-Me-Not.

MAKING MASONRY ATTRACTIVE

Presented by Gus J. Elbert, GC, ACGL

ACGL District 9 Workshop - April 1994

Many Masonic bodies appear to be making serious mistakes in trying to find ways to make Masonry more attractive to the younger generation. This includes some grand bodies who are seriously making efforts to simplify and “sanitize” the ritual and the requirements for membership.

In our concern for membership, we are in danger of destroying the strength of the organization. Perhaps we should review some fundamental matters. Possibly it would be advantageous to be reminded that, at the turn of the current century, Masonry was not the largest fraternal organization in the country. That honor belonged to the Odd Fellows. Today, one can rarely find an Odd Fellows Lodge, or hear of any of their activities except their annual float in the Rose Parade on New Year’s Day. Unless we are careful, we may find the same thing happening to Freemasonry.

First of all, we should be reminded that, when we petition a Lodge for membership, we state that we have formed a good impression of the organization, and are interested in becoming a member. How do we form a good impression of an organization if we never hear of any of the activities of the organization, or never are invited to any functions? Therefore, the first step, if we wish to survive, is to make sure that people know we exist, and that we perform charitable functions of which we have no need to be ashamed.

The second thing is to remember a fundamental fact: i.e., humans rarely respect things that come too easily. Their respect is reserved for benefits they have to work for. If a man is sufficiently interested in the Masonic Fraternity to petition, he will respect it more if there are requirements that he must meet to become a member.

The fundamental lessons imparted in the degrees to the Lodge are lessons which should remain with us for the rest of our lives. There is no way that we are going to get those lessons when we receive the three degrees. The whole purpose of requiring candidates to learn the ritual catechism is to impress those lessons upon our minds to the point where they become a part of us. To dispense with the ritual examination is to dispense with a very fundamental part of the whole purpose of the Lodge. If we do not require reasonable performance on a ritual examination, accepting those few extreme cases where individuals may simply be incapable of memorizing, is to cheat the candidate of the principal purpose of the Lodge. It also cheats the Lodge because it will have unprepared candidates who, inevitably, will fall away from disinterest.

The same thing happens when we have officers who simply will not learn the ritual. These are individuals who are not interested in preserving, and passing on the lessons in which we take such pride. Their only purpose for being officers is to receive the honors that accrue from being officers, and to do so as easily as possible. How can they hope to influence others when they refuse to accept the responsibility that goes with the privilege? These are the same officers who never have a planned program for their year in the East; and who voice concern at poor attendance at the meetings. However, their only real interest lies in the honorific title, and the powers (even though limited to one year) that come from high Masonic office.

As for the sanitation of the ritual, the main objection lies in the penalties of the various obligations. An education program for the candidates could alleviate that concern. All one needs to do is point out that, during the days of operative masonry, there were no legal protections for the skilled artisan from competition with the unskilled. The training for a mason was long and arduous, intended to pass along highly skilled techniques. That they could be proud of the quality of their workmanship is demonstrated very conclusively by the age of some of the great cathedrals of Europe, and the stresses of time and war through which they have survived.

Under the circumstances, and to avoid competition from lesser qualified and trained individuals, the only hope for the Masonic practitioner was that the secrets which he learned as to the manufacture of quality tools and the handling of different types of stone to perfect the building had to be protected. Thus we had the threats of dire punishment to masons who would improperly pass those secrets to unqualified persons. It was purely a matter of economic survival to make the penalties such that there would be little or no temptation to divulge the secrets of an operative mason.

With a little bit of prior education, even those who would not reason the matter for themselves would be able to accept the penalties of the obligations without due concern. Certainly, no one in his right mind would believe that those penalties could be inflicted in today's society without severe repercussions of the law.

If, in the name of increased membership, we are to emasculate the organization and its purposes, who would want to continue to be a member?

[Editor's note: This material is a condensation of an article that appeared in the June 1991 edition of The Knight Templar magazine. The author of the original article is Sir Knight Donald L. Dorward.]

MORMON'S, MASONRY AND THE MORGAN AFFAIR

by K. H. Montgomery, Norwood #90, Alberta

[source unknown - date unknown]

The Church of Latter Day Saints (LDS), or the Mormons are a religious organization which everyone knows or at least has heard of, Not everyone however is aware of the special relationship which the Mormons and the Masonic Order have.

The purpose of this paper is not to judge or condemn the Mormon faith but rather to examine the origins of this religion and reveal its ties to Masonry.

The Mormon Church was founded by Joseph Smith Jr. Smith was born in the state of Vermont in the United States in 1805. His family later moved to Palmyra, New York and subsequently settled in nearby Manchester in 1815.

The basic belief of the Mormon Church is that Joseph Smith received direct contact from the angel Moroni and others sent by God. He was communicated information which resulted in him being able to write the newest testament of the Bible which Mormons refer to as the "Book of Mormon." Smith began his church in 1830 and proscribed certain teachings of faith which his followers then and still practice.

Joseph Smith is said to have had his first direct contact from God in 1820 when he was fifteen years old. His second contact came in 1823 which is the first year William was known to have appeared in Batavia, New York.

For those who don't know, William Morgan is the person who was responsible for creating what is now known as the Morgan affair. Morgan alleged he was a member of the Craft and subsequently became a member of the Royal Arch. Morgan turned against the Craft and in 1826 published an alleged expose of the Masonic Order in New York, N.Y. On September 11 of the same year Morgan was arrested for petty theft. The next day he was released and was escorted against his will by several men to Fort Niagara in the Canadian frontier. He was held until September 19 and from here he disappears. Some say "the Masons got him," others say he traveled off and settled on a far away island never to be heard of again. What really happened, no one knows, "but the results of his disappearance and it's effect on the Craft were enormous.

An anti-Mason crusade arose to such an extent that by August 1828 an Anti-Masonic

political party was created. This party had candidates entered in the 1832 and 1836 presidential elections and the effect on Masonry was disastrous. In 1827 for example, the Grand Lodge of New York had 227 Lodges represented. By 1835 there was only 41. The Craft in Upper Canada was effected as well.

Joseph Smith was no doubt aware of the anti-Masonic movement that had swept the continent and at this stage of his life one wonders what affect this had on him. It is known that in 1826, or the first year Morgan surfaced, Joseph Smith was heavily involved in the occult sciences and he was nearly arrested for that activity. We also know that he hadn't officially resolved to start his own church as in 1827 he unsuccessfully tried to join the Methodist Church. Whatever his thoughts, it was only three years later that Joseph Smith created the church of Latter Day Saints,Ö the Mormons.

We can probably assume that Joseph Smith perceived the Masons to be a very powerful organization who had the capability of severely dealing with those who were perceived to be enemies. This would not be unreasonable as this is what almost everyone else thought.

The Mormon Church grew quickly and it was not long before they decided to move west. A first stop was in the state of Missouri and the group soon after settled in what is now Nauvoo, Illinois. Joseph Smith is noted to have been supported by his older brother, Hyrum Smith who not only was a convert to the new religion but was one who was or shortly after became a member of the Craft. Having the first name Hyrum one wonders if the family had previous Masonic affiliations.

On February 1, 1841 the Mormons organized what they called the Nauvoo Legion which consisted of six companies which were led by Lieutenant General Joseph Smith Jr. The Legion numbered almost five thousand men and its function was to yield obedience to the institutions of the United States AND to protect the saints (the Mormons) from mobs. The Legion was to be used by the Mayor of Nauvoo and could have been called out by the governor of the state of Illinois.

This force of men would have been intimidating to non-Mormons to say the least. It is interesting to note that on May 18, 1842, John C. Bennett resigned the mayorship of Nauvoo and Joseph Smith himself was elected to that position.

This is where it gets interesting, On the 15 October 1841 the new Grand Master of the Grand Lodge of Illinois, Abraham Jonas, issued a dispensation to form a Lodge at Nauvoo. The founders of this new Lodge, all Mormons, included Hyrum Smith, Heber C. Kimball, Newel K. Whitney and Elijah Fordham.

On March 15, 1842 Joseph Smith Jr. received his first degree; the other two degrees came quickly thereafter. It was not long either before certain irregularities were reported; for example, in five months the Lodge initiated 256 candidates and 243 were raised. Complaints were received by the Grand Master; an investigation was ordered and in due course the dispensation was revoked. Despite this the Lodge continued to work.

While this was going on one has to know that the Masonic Order wasn't the only organized body which was becoming concerned at what was happening. Joseph Smith had also introduced polygamy and it is said that he had between 27 to 84 wives. The non-Mormon community as well as the state and federal governments were becoming very concerned that this organization was becoming too strong and uncontrollable.

1844 proved to be the year where everything came to a head. Masonry was on the rebound but it was not a good year for Joseph Smith. On January 29 Joseph Smith Jr. was nominated a candidate for the office of President of the United States. On Sunday, February 25 Joseph Smith prophesied that within five years, the saints (the Mormons) would be out of the power of their enemies. On April 5 a clandestine Masonic Temple which had been erected in Nauvoo was dedicated. Prominent Masons from all over the United States were invited to the ceremony and records show that at least one Mason was disciplined for attending this clandestine function. On June 7 the first issue of the local anti-Mormon newspaper, the Expositor, was published. On June 10 the paper and other effects of the Expositor were destroyed. Joseph Smith was arrested for the destruction of that newspaper, was tried in municipal court in Nauvoo and was acquitted. On June 18 the Prophet Joseph Smith delivered his first public sermon.

To some, the Mormons had gone too far. The Mormons were searching for new locations to settle and were looking to expand. Pressure from the U.S. Government and others resulted in the Nauvoo Legion surrendering their arms to the state of Illinois on June 24, 1844. On June 25 Joseph and Hyrum Smith were arrested and imprisoned at Carthage, Illinois. Two days later they were murdered by an angry mob. Both are considered martyrs to the Mormon church.

To what extent the Masonic Order or members of the Craft had in these events is not known nor has any direct involvement ever been proven. It is however known, although not by many outside the Mormon Church, that the Masonic Order has and still plays a major role insofar as the teachings and practices of the Mormon faith apply.

The Mormon Church is structured in levels much like Masonry or its Concordant Bodies.. A Mormon Church and a Mormon Temple are two distinct and separate avenues of worship. All Mormons can go to a Mormon church but not all Mormons can go to a Mormon Temple.

Entry to a Temple is only allowed to those who have what is called a "temple recommend" or a card which allows admittance. Same is renewable every year and is very carefully issued.

At a certain age Mormons may enter what is called the Aaronic Priesthood. From here they may proceed to the next level which is referred to as the Melchizedek Priesthood. Initiates to either one of these levels must undertake oaths and go through a ritualistic ceremony. One part of the ceremony is that called "The Five Points of Fellowship." This is done as follows; "The Five Points of Fellowship are; inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear. The patron and the veil worker both reach their left arms through the appropriate mark in the veil while holding right hands in the Patriarchal Grip and embrace each other, maintaining strong contact at all the points indicated with the Veil separating them, while the Veil worker gives the name of the token and the Patron repeats it back verbatim. The name of the token is; Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the priesthood be upon me and upon my posterity through all generations of time and throughout eternity."

The Mormons also have four tokens or handclasps which are as follows;

1. The First Token Of The Aaronic Priesthood: is given by clasping the right hands

- together and by placing the joint of the thumb over the first knuckle of the hand.
2. The Second Token of The Aaronic Priesthood: is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of the hand.
 3. The First Token of The Melchizedek Priesthood or sign of the Nail: is received by bringing the right hand forward in a vertical position, fingers close together, thumb extended, and the person giving the token placing the tip of the forefinger in the center of the palm with the thumb on the back of the hand. The name of the token is "The Son,"
 4. The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail: is given by clasping right hands and interlocking little fingers, and placing the index finger on the center of the wrist. The name is "ealth in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.

They Also have 'Four Signs and Three Penalties'; which are:

1. The Sign and Penalty of the First Token of the Aaronic Priesthood: is made by bringing up the right arm to the square (with the upper arm horizontal and the forearm vertical), the palm of the hand forward, the fingers close together, and the thumb extended. The penalty is executed by placing the right thumb under the ear, palm down, fingers close together. The thumb is drawn quickly across the throat to the right ear and the hand dropped to the side. This signifies having the participants throat slit from ear to ear and the tongue torn out by its roots.
2. The Sign and Penalty of the Second Token of the Aaronic Priesthood: is made by bringing the right hand in front of you, the hand in cupping shape, the right arm forming a square, and raising the left arm to the square. The penalty is executed by placing the right hand on the left breast, and drawing the hand quickly across the chest, then dropping both hands to the sides. This signifies having one's chest ripped open and the heart and vitals torn out and fed to the beasts of the field and the fowls of the air.
3. The Sign and Penalty of the First Token of the Melchizedek Priesthood: Is made by bringing the left hand forward, the hand in cupping shape, the left arm forming a square. The right hand is brought forward, the palm down, fingers close together, and the thumb extended. The thumb is placed over the left hip. The penalty is executed by drawing the thumb quickly across the body and dropping both to the sides. This signifies having the participants body cut asunder and the bowels gushing out upon the ground.
4. The Sign of the Second Token of the Melchizedek Priesthood: (for which no penalty is mentioned) Is made by raising both hands high above the head, palms forward, fingers close together, and lowering the hands to the side three times while repeating aloud the words "PAY LAY ALE, PAY LAY ALE, PAY LAY ALE," Patrons are told this means "Oh God, hear the words of my mouth" in the Aramaic language.

Suffice it to say that some members of the group will dress in garb similar to that worn by the priests who attended King Solomon's Temple and others wear various styles of

aprons. King Solomon's Temple actually plays a very important role in the Mormon church.

Mormon Temples are also interesting as cornerstones are very important and decorative trim usually consists of the blazing Sun insignia and other well known Masonic symbols.

The Mormon Church has been accused of plagiarizing from the Masons before and their official Church response is that Joseph Smith received the signs, tokens etc. from divine sources and their origins come from King Solomon's Temple and NOT masonry. The writer would find this easier to accept had not Joseph Smith and his followers been so influenced by the Craft.

A question also arises; Were the penalties taken serious by devout Mormons?, It can not be said for sure, but it is a fact that a Mormon branch existed who were called the "Danites"; a-group of men who, with the tacit if not express approval of Joseph Smith, terrorized and killed enemies of the Church. This group was disbanded when public attention was gained, but seem to have reformed after the church moved to Utah. It is believed the group no longer exist.

Also of interest was; What did the Masonic Order think of the Mason/Mormon connection?, One clue is found in the Encyclopedia of Masonry by Albert Mackey and Charles T. McClenachan, first copyrighted in 1830. The only reference to the Mormons or to Joseph Smith that the writer could find was that listed under, "Book of Mormon" where it stated " This sacred book of the Mormons was first published in 1830 by Joseph Smith, who claimed to have translated it from gold plates which he found under divine guidance and secreted in a stone box. The number of Mormons is estimated at about 150,000 in the United States and 50,000 in other countries. The seat of their Church is at Salt Lake, Utah."

Considering that Mackey was a very knowledgeable person who was abreast of Masonic affairs, I would think he had to be aware of the Lodge dispensation that was issued, the problems that arose and the other circumstances which existed. The fact that there is so little mention may indicate that the whole matter was an embarrassment to the Craft which was better left alone.

What effect did the Morgan affair have on Joseph Smith, What effect did Masonry have on Joseph Smith, Ö Brethren, I leave that to you.

Many have asked, "Is Masonry a religion?", the answer of course is "NO," but it appears that in one case it has been used as a model

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MOZART, MASONRY, AND THE MAGIC FLUTE

by Sol Beton, 32[∞], KCCH

Scottish Rite Journal - January 1991

One of the greatest composers of all times and also a Masonic Brother was Wolfgang Amadeus Mozart. It is only fitting that we pay our respects to this great Mason and musician, for Mozart, like Goethe, Lessing, Herder, Haydn, and Wieland, belonged to the Masonic movement.

In fact, Mozart was so dedicated a Mason that he signed many of his letters as "Brother." His close friendship with Haydn is also partly due to their common belief in Masonic principles.

Impressions of Masonic ideals may be found in a number of Mozart's compositions, such as the "Little Masonic Cantata," the "Mason's Joy Cantata," the "Masonic Funeral Music" and, above all, the opera *The Magic Flute*, which is considered Mozart's greatest work and which is full of Masonic symbols. The main theme of the opera's overture, for instance, expresses the hewing of the "rough stone" while the three chords in E flat stylize the Masonic salute.

Of the characters in the opera, the Speaker or High Priest is taken bodily from the Masonic Ritual. The guardian of order and discipline, he fulfills a function as Senior Warden and gives the neophytes their first instruction.

The number three is of great significance in the opera. For example there are the three Ladies, the three Genii, and in the libretto there is a reference to the three supporting "pillars" of Freemasonry: wisdom, strength and beauty.

Also, there is the lineup of 18 priests, a reference to the Eighteenth Degree of the Masons. The priests stand with their hands crossed on their breasts as prescribed in the Rose Croix Degree.

In the background, displayed in the settings are a ladle, hourglass and compass; and above the entrance to the sacred temple is the five-pointed "Blazing Star" with the letter G in its center: all symbolic insignia familiar to Masons. Then in the dialogue between Tamino and the Priest, Masonry is referred to as an exclusively male Craft.

Also, the following lines sung by Tamino, the hero of the opera, undoubtedly reflect the symbolic journey of the "blind" Masonic initiate: "When, endless night, wilt thou be riven; When will the light to me be given."

Three questions are asked by the high priest Sarastro: whether Tamino (the neophyte) has virtue, is discreet, and practices charity. These correspond literally to the commands of Masonry.

Tamino and his companions are then led into the large anteroom of the temple, and the speaker is asked to instruct the neophyte in his human duties. Clearly, the opera's initiation rites are associated with the practices used in the Masonic Lodge, especially in the opera's scene of trial by fire and water.

Then the three E-flat major chords played by the horns mark the consent of the priests to receive Tamino into their ranks. They are the exact musical portrayal of the three handclaps of the first Degree in the Austrian Lodges.

They are used in the overture and in a somewhat altered form appear in the prelude of the scene of the Armored Men. The entire score of the priests' scene is ritualistic and has deep philosophical significance both in the opera and in the Craft. It is not surprising that *The Magic Flute*, which embodies in dramatic form the symbolic rituals and practices of Freemasonry, moved even Goethe.

By the charm of Mozart's art these fundamental human values and tenets received new artistic form. Without a doubt, Mozart the man and the Mason appears in *The Magic Flute* as a result of his high esteem for Masonic ideals and practices.

MOZART'S OTHER MASONIC OPERA

by Dr. Roger Firestone, 32[∞]

Scottish Rite Journal - January 1991

No, the title of this article is not a mistake. More than one of Mozart's operas contains material of significance to Freemasons, although this fact is not widely recognized.

The cause is probably a lack of study and consideration, rather than the extreme subtlety of the subject. Most Masonic commentators on Mozart's music have been content to address only the obvious relationships of his music to the Craft, for example, those pieces ("Masonic Funeral Music," "Little Masonic Music") that explicitly mention Masonry in their title, along with his final opera, *The Magic Flute*. But we shall see that another of Mozart's operas, *The Abduction from the Seraglio*, is also open to of Masonic interpretation.

The libretto of *The Abduction from the Seraglio* (*Die Entführung aus dem Serail*) was written by Gottlieb Stephanie the Younger. My sources are silent on the Masonic membership of this author, who also wrote the libretto for Mozart's chamber opera, *The Impresario*. Nevertheless, the internal symbolism of the opera itself is convincing evidence of the linkage of *The Abduction* to the lessons of the Master Mason's Degree.

At the time the scenario of *The Abduction* was developed, Europe was in the grip of a strong fascination with the Turks whose Ottoman Empire had expanded into the Balkans, threatening the central European powers. Despite the threat to their governments, the allure of the "mysterious East" held the attention of much of the populace for a lengthy period, casting a significant influence on the arts.

Many composers besides Mozart were drawn by this Oriental magnetism. We have only to look to Beethoven's incidental music for the Ruins of Athens, Rossini's opera, *The Siege of Corinth*, and Ludwig Spohr's *Harmonie für Blasinstrumente und Janzarimusik* (*Harmony for Wind instruments and Turkish Band*) for ready examples of the effect the Turks had on the West.

The action of *The Abduction* takes place in Turkey itself, entirely in the domain of the Pasha Selim. Constanze, a Spanish noblewoman, Blonda, her English maid, and Pedrillo,

a valet, are held prisoner there, having been either shipwrecked on the coast or captured by pirates and sold into slavery; different versions of the libretto do not agree on these details which have occurred before the curtain rises.

Selim wishes to make Constanze his wife, while his major-domo, Osmin, has similar designs on Blonda. As the opera begins, Belmonte, Constanze's betrothed, has arrived to effect a rescue. Osmin, already distrustful of Pedrillo, has his suspicions raised further by Belmonte's appearance. Pedrillo nevertheless manages to insinuate Belmonte into the Pasha's household by introducing him as an architect.

Several Masonic elements have already made their appearance in definite terms: Belmonte has traveled from Spain, in the West, to Turkey, in the East, in search of something that has been lost. Traveling in a foreign country, he presents himself as an architect, a profession that is, in Masonic terms, identical to that of Master Mason.

However, the Masonic reader should, at this point, recognize also that Belmonte and Pedrillo have chosen the path of stealth and dishonesty. Without having met the Pasha nor presented his case to him, Belmonte sets out to deceive and rob him.

There is further evidence of Belmonte's flawed character to come. When at last he has a moment alone with his beloved Constanze, he can barely wait to ask her if she has indeed been true to him, despite the Pasha's blandishments. Regardless of the long journey he has made and the risks yet to be undergone, he is already questioning the value of the prize.

How many Masons have exhibited such behavior when, after receiving three or even thirty-two degrees, then want to know, "Is that all there is?" Belmonte is all too typical of the vast numbers among all mankind who do not clearly choose, understand, and value the goals they set in life and consequently reach the grave not knowing if their lives have been worthwhile.

Constanze is rightly furious with him for doubting her steadfastness. Her dramatic aria, "Martern Aller Arten," recounts how she is prepared to endure "tortures of all kinds" rather than submit to the Pasha. Blonda, too, has plenty of opportunity to defy the lustful Osmin and his threats. In Mozart's *The Magic Flute*, women are presented as weak and unfit for enlightenment and leadership; quite a different view may be seen in *The Abduction*, where they have the courage to stand up to their tormentors.

Meanwhile, Belmonte and Pedrillo proceed with their plan. The women are told to be ready to escape by ladder from their windows that night. Pedrillo then engages Osmin in a drinking bout. Should the wine not prove enough to render his insensible, Pedrillo adds a sleeping draught.

Here we have more un-Masonic behavior by our "heroes" intemperance, further deception, and the inducement of a Moslem to break his religion's solemn strictures against the use of alcohol. Osmin may not be a particularly sympathetic character, but the two Spaniards do not have all that much to recommend them, either. And, as we might by now think they deserve, the planned abduction does not work, and the four Westerners are caught.

Belmonte has one last ignoble resort, bribery:

"I come from a noble Spanish family," he says, "and can pay any ransom you might

demand. My name is Lostados.” “Lostados?” demands the Pasha. “Do you know the Commandant of Kau?” “He is my father,” Belmonte replies. “Know, wretch, that your father and his forces drove me from my native land, robbed me of my beloved, and cost me my fortune. O happy day, that has placed the son of my greatest enemy in my hands!”

Selim and Osmin depart to plan the torture and execution of the four Westerners, who are left to sing a mournful quartet.

But the opera does not end here. When the Pasha Selim returns, he has a surprise for the four. In one of the most inspiring and dramatic moments in opera, he declares:

“I detest your father too much ever to follow in his footsteps. Take your passports. Take your womenfolk. Take your freedom. Your ship is in the harbor. Go to your father. Tell him that you were in my power, but I set you free.”

Osmin, enraged, demands satisfaction for the many wrongs he has suffered, but the Pasha has a wise word for him too: “What one cannot obtain by benevolence, it is unwise to seek by force.”

In stirring final scene, Pasha Selim teaches Belmonte the true lessons of Masonry: benevolence, generosity, forgiveness. Struck by this unexpected turn of events, Constanze wonders if she has made the wrong choice, but it is too late for her to remain with the Pasha.

The opera concludes with a vaudeville in which the four express their gratitude and vow to tell the story of the Pasha's wisdom and magnanimity far and wide. In addition, a chorus of Janissaries sings the Pasha's praise.

Rather than dealing in Masonic symbolism, as does much of *The Magic Flute*, this opera deals in the most vital parts of Masonry: How a Master Mason should behave. If Belmonte exhibits the characteristics of a candidate for the Master Mason's Degree, we may see in the Pasha the character of the Worshipful Master, charged with completing the candidate's education at a time when the candidate may think himself already fully capable and qualified. The Worshipful Master of a Lodge is, after all, in many ways identified with a monarch, such as the Pasha, and the members of his Lodge must hope that he will govern the Lodge with the same virtuous characteristics as were shown by Pasha Selim in the final scene.

The finale of the opera also reminds us of that time when our earthly schemes shall prove ultimately futile and when, despite every form of trickery, we must face a grim finality. Then it is only our humble dependence on the Supreme Grand Master above that will preserve us from oblivion, and it is that benevolence that must be our conclusive hope. Then, as did the four at the end of the opera, we shall express our thanks and, hoisting anchor, set forth in our ark upon the uncharted sea in confidence that there is a distant shore to receive us.

With these interpretations as a guide, can there be any doubt that *The Abduction from the Seraglio* is indeed Mozart's other Masonic opera?

MYTHOLOGICAL ORIGINS OF THE NAME HIRAM - PART I

by Harvey A. Eysman, MPS

The Philalethes - December 1992

[Editors note: this is the first installment of a paper presented at the semi-annual meeting of the Philalethes Society in Rochester, New York, on September 12, 1992. The second installment will appear in the February, 1993 issue. Copyright 1992 by Harvey A. Eysman]

It is a privilege to have been asked to speak with you at this semi-annual meeting of the Philalethes Society. In the search for a fitting subject, it occurred to me that semi-annual and annual events have been marked with importance since the dawn of human existence, and mankind has generated massive bodies of lore around these events.

I have been intrigued for many years both by the variety of myths that can be found throughout the diverse cultures of the world, and by the similarity of the symbolism that issues from them. In a Masonic context, then, it would seem rather appropriate to consider the mythological origins of the name Hiram, a name that is not only important in our ritual and tradition, but one that has a rich foundation in myth, which preceded and may have influenced the development of Masonry.

Mythology, regardless of time or place, has the capacity to generate symbols that reflect basic elements of humanism; and they persist through all ages, cultures, and conditions. The transfer of concepts by symbols is not dependent upon literacy. Ideas conveyed by an image are transferred directly to the mind without the necessity of translation. It enables men of varying backgrounds and education to perceive on an equal basis the precepts that are expounded, particularly in the mythic environment. Freemasonry, which uses emblematic imagery to articulate its tenets, has adopted numerous symbols, many of which have existed from time immemorial.

The Manuscript Constitutions have woven an historical thread from the Fourteenth Century to the early Eighteenth. Our ritual was also crafted in Great Britain through several families of documents over a like period. Freemasonry probably had its origins in Great Britain in the late Middle Ages, even, perhaps, a bit earlier. But it must clearly be stated that this paper does not attribute pre-historic origins to Masonry. The universal, humanistic symbols that we find so appealing in our ritual are generic, and our Craft, which may have evolved from other, non-Masonic social organs that far preceded the formation of the Order, has merely adopted some of these symbols in the natural course of human development. Although studies of the Early Manuscript Constitutions have developed an historical chain linking the modern Speculative Craft to a form of Masonry extant in England as early as the Fourteenth Century, rigorous evidence of a more "ancient" Craft is sorely lacking.

Masonic ritual attributes the origin of the Craft to the building of King Solomon's Temple. We, of course, recognize the apocryphal nature of this "history," just as we discount as fanciful the narrations of the early Masonic writers and of the documents that trace our beginnings to Adam or Noah. (1)

Solomon is also credited with having been a proponent of the monotheistic concept, a precept that we find to be inconsistent with numerous passages contained in the Bible. We

know, for (2) example, that Solomon erected “an high place” for Ashtoreth, which is the Zidonian name for the goddess Astarte. Ward suggests that Chapter 12 of Ecclesiastes, which is supposed to have been written by Solomon “seems to be” connected with the death of Adonis and is symbolically derived from the train of death legends that prevailed in early worship; (3) and ritual sacrifice was incorporated within all these early religions.

Heathen practices such as these continued in Israel at least until the reign of Josiah, who attempted to implement extreme religious reforms among the people. Some 350 years after Solomon, about 624 B.C., Josiah was responsible for the destruction of Ashtoreth's Shrine, which was built by Solomon. (4) Despite the reforms of Josiah, which included the rewriting of extensive portions of various books of the Bible, many pagan rites were still practiced, including ritual sacrifice. References to some of these practices were often retained in the Bible, notwithstanding the reforms. The reference, for example, to Jephthah offering up his only daughter as a burnt offering (5) was never deleted from the scriptural text, which evinces, perhaps, a predisposition on the part of the reformer to accept such rites, or at least an indication that they bore no great aversion to them. A conclusion that may also be drawn is that the reformers were not totally committed to the monotheistic concept. The many oblique references in the Bible to missing books, or to those that no longer exist. (6) enable us to conclude that whereas politically offensive or conceptually undesirable material was removed, the material that remained was either acceptable to the reformers or sufficiently common-place as to elicit no objection.

The essential element of our ritual, however, is founded upon the legend of the death of Hiram Abif, a death that was unquestionably in the nature of ritual sacrifice. The Hiramic Legend has all the elements of a primary epic—a literary form that is as ancient as human culture itself. (7)

Consequently, the implication follows that early forms of Freemasonry, prior to its consolidation and “Christianization” in Britain during the beginning of the Eighteenth Century, had its origins in pagan philosophy; or at least, that the primitive pagan practices that were ubiquitous throughout Great Britain, even into the Eighteenth Century, had a strong influence on the formation of the ritualistic and symbolic fabric from which the Craft was spun. It may be that the objections to Freemasonry entertained by the fundamentalist religious establishment arise more from the recognition, even unconsciously, of these traces of pagan practice that remain in form, if not in fact, within the Craft than from any impropriety of the Institution itself. An epic, such as the Hiramic saga, is an ancient literary form that details the story of a Hero and of his Adventure.

Its genesis derives from the primal death legend that is indigenous to all cultures. It is a history of the Hero and of the events that bedevil him, of his ultimate victory, even as it may tragically be consummated by his physical death. The symbols that are innate to all epics are intrinsically embedded in the very fibers of man's psychological structure.(8) As is common in ancient literary forms, symbolic allusions are often connected with the name of principal characters.

Let us consider, then, what the biblical name Hiram means, and what significance it possesses, derived from the ancient world in which it evolved. An understanding of this semantic genealogy may give us greater insight into the basic humanistic precursors that led to the evolution of Masonry in the late Middle Ages and of the more formal

Speculative Craft of the early Eighteenth Century. It is essential, however, to re-emphasize that the myths and legends extant, prior to the development of even the earliest forms of Freemasonry, are related to our Craft only to the extent that they were drawn into Masonic usage as a natural consequence of the basic humanistic values that they reflect.

Hiram, who was sent from Tyre to assist King Solomon in the building of the Temple was, according to the Bible, a smith or a worker in brass.(9) The name Hiram Abif is not mentioned in the Bible, of course, but its derivation is interesting. (10)

The word Hiram means, among other things, “he who destroys.” The word “Abif” means “his father. “ In classical elocution, the form “his father,” as in “Hiram, his father,” was a construction that indicated the possessive case. We say “Hiram's father,” which is the modern contraction of the form, “Hiram, his father.” Accordingly the name Hiram Abif, which means “ Hiram, his father, “ actually means “Hiram's father.” Since we define “Hiram” to be “he who destroys” or “the destroyer,” we see that Hiram Abif” translates into “the destroyer's father.” The destroyer, of course, was the other Hiram-the king of Tyre-who bears the same name as his father in accordance with the well-established, ancient tradition of naming the son after the father.

The designation of the Master Builder as “the destroyer father” is significant from a mythological standpoint. One of the characteristic elements of all Heroic literature is the predictive portion of the recitation in which the text relates, prior to the happening of an event, an augury of that event. By denominating Hiram Abif as “the destroyer's father,” we have, in effect, a prophecy of what is to come; and Hiram Abif is, indeed, ultimately slain by Hiram (the King). Although the King, himself, does not personally wield the weapon, the ruffians, who are “brothers and men of Tyre,” emblematically represent King Hiram. Ward also projects that Hiram Abif is characterized as the father of King Hiram, (10) and was sent as his emissary to Solomon to fulfill the symbolic, Temple-building obligation.

These events, are, of course, fully consistent with the traditional death-legend in which the son kills the father to obtain the kingdom.(11) It is derived from the prehistoric Year-King Myth that is inherent in all religions, modern and ancient, that propound a trinity. (Christianity is not alone in its use of a triune god.) In its simplest form, the Year-King Legend treats of the king, who, in the twelfth month of the year, sires the son. In the thirteenth month, the son reaches maturity and slays the father, and in the first month of the new year, the father's spirit is resurrected in the son, who then becomes the king, and who, again, in the twelfth month sires a son, and so on cyclically. Thus we see the evolution of the concept of a trinity, wherein the father, the son, and the spirit are interconnected in an everlasting cycle of mythic regeneration.

[The second installment, planned for publishing in February, describes the many forms of the name Hiram. It demonstrates that these parallel names arise from classical references to Adonis and that the manner in which they appear alludes to the traditional death rite that predominates in ancient religions. It shows how Solomon is treated in the biblical text as a classical Hero, on a Quest, and how dearth ritual is exemplified in his words and actions. Examples are given from The Odyssey in which death rituals are veiled in ancient literature, and a relationship is drawn between

worship of Adonis by King Hiram and of Ashtoreth by Solomon]

FOOTNOTES

1. Eysman, H. A., "Historical References to Noah in Freemasonry," "Transactions of the American Lodge of Research, 18 (1989).
2. 1 Kings 11:5.
3. Who Was Hiram Abiff J. S. M. Ward,(London: Lewis Masonic, 1986), 9.
4. I Kings 2:5;11 Kings 23:13. 5. Judges 12. 6. 11 Chronicles 9:29.
7. Eysman, H. A., "The Masonic Legend as a Primary Epic," "Transactions of the American Lodge of Research, 18 (1989).
8. C. S. Lewis, "Primary Epic," in A Preface to Paradise Lost (London: Oxford University Press, 1961), 12 et seq. Compares the primary epic to the following or secondary epic. 9. 11 Chronicles 2:13;1 Kings 7:13. 10. Ward, 10. 11. Eysman, "The Masonic Legend as a Primary epic

MASONS OPEN TEMPLE TO PUBLIC SCRUTINY

by Alec Ross, Staff Writer

Whig-Standard Kingston, Ontario, Canada - May 31, 1993

The Masonic Temple, at the northwest corner of Johnson and Wellington Streets has opened its doors to the public for the first time.

An open house yesterday afternoon gave Kingstonians a rare opportunity to explore a building whose handsome Gothic facade is a familiar sight from the sidewalk, but whose interior is as shrouded in mystery as the Fraternal Order that meets there.

"That's why we had the open house," said Lindsay Reiach, the Grand Master of the Minden Lodge.

"We wanted to dispel the notion that the Masons are a secret society."

Freemasonry is difficult to describe. Its handout literature emphasizes that the movement is voluntary, non-denominational, non-profit and only for men over 21 years of age. While it is not a charity, its members often fund bursaries for university students, lend wheelchairs and help young people with drug problems.

"When we do it, we don't really advertise it a lot," said Mr. Reiach. "But we're not in it for the publicity; we're in it for the results."

While Masons have no official religious affiliation, the movement is as laden with tradition and ritual as many established religions.

For instance, Masons use special handshakes, words and symbols to identify themselves to other "Brethren" and to let each other know how high up the Freemasonry ladder they are.

The language and gestures are a holdover from Freemasonry's roots in the stonemason's guilds whose members built the great cathedrals of Europe, said Mr. Reiach.

In many respects, the inside of the Masonic Temple at Johnson and Wellington resembles

that of a mainstream church.

For instance, the main “Lodge room” -where the members monthly meetings are held-contains a pipe organ, straight-backed pews, and a sky-blue arched ceiling with a hanging chandelier. Canadian, American and British flags hang behind the throne-like chair where the current Grand Master sits, and portraits of former Grand Masters adorn the walls.

Mixed in with such items are eerie, occult paintings and drawings that might contain a skull-and-crossbones, hourglasses, swords, and masons' implements like chisels and compasses.

The highlight of the Lodge room is an impressive stained-glass window made in Toronto in 1897 by Robert McCausland, and recently restored by Garry and Linda Bissell of Belleville. The window depicts a Biblical scene (Luke 28-20) with the baby Jesus, Mary, Joseph, Simeon and Hannah.

A steady stream of visitors wandered in through the Johnson Street entrance and explored the temple for a couple of hours yesterday. Many spoke with Masons who were on hand to enlighten the curious about the movement and its members' activities.

OPENING MASONIC HOUSE IS NOT ENOUGH: DISCLOSE YOUR SECRETS!

by David Rowins, Kingston

Whig-Standard Kingston, Ontario, Canada, 29 June 1993

THE LIGHT OF A MASTER MASON IS DARKNESS VISIBLE.

MASONIC RITUAL, CEREMONY OF RAISING TO THE THIRD DEGREE

According to Lindsay Reich, the Grand Master of the Minden Lodge, the Open House at St. John's Lodge in Kingston on Sunday, May 30, was held “to dispel the notion that the Masons are a secret society” (“Masons open temple to public scrutiny,” May 31).

Well, excuse me, Mr. Reich, but I, as one of the visitors, felt that the shadowy veil of secrecy remained tightly drawn against the public light on that day. True, a handful of Masons from the various Lodges around Kingston were present and some of the quasi-religious, ritualistic devices were available for viewing, but overall I found the presentation to be nothing more than a carefully orchestrated public relations move.

Indeed, what I experienced felt more like confusion and misinformation. Some visitors, like Diane Carter-Robb, who regularly attends the Kingston Gospel Temple, told me that she was glad she brought along her Bible, while others, like Whig-Standard reporter Alec Ross, dutifully noted in his story on May 31, the “eerie occult” symbolism present in the numerous works of art.

None of the questions I asked last Sunday were answered to my satisfaction by any of the Masons who were dressed in business suits and tuxedos. In fact, the two Masons I spoke at length with refuse to even tell me their names. One would only disclose that he was a Human Resource (Personnel) manager for a company in Kingston, which he refused to identify, and the other man would only say that he graduated from Queen's University in 1993.

To me, the recent Open House was as mysterious as the organizations origin. According to respected British occult scholar and Mason Christopher McIntosh, “when and where Freemasonry began is not known but the date when it became firmly established [in its present form] was 1717 when the Grand Lodge of London [England] was founded.”

The Masons I talked to at the open house seemed not to want to talk about the origins of present-day or “Speculative” Freemasonry, which is primarily mystical-politico in its orientation. They instead seemed to want to discuss the more ancient form commonly known as “Operative,” which, 3000 years ago, was generally confined to actual hand-on stonemasons.

Really, I wasn't surprised that the Masons seemed to want to avoid talking about the origins of Speculative Freemasonry. Even among the researchers, Masons or otherwise, the transformation from Operative to Speculative Masonry is a murky, subterranean path, due to the plethora of esoteric and Gnostic ingredients such as Rosicrucianism, Alchemy, Hermeticism, Egyptology and even Hashashinism (from which the word assassin developed), which seem to have been thrown in the Freemasonry melting pot, or cauldron, in the early 18th century. Given the volatile social climate of the early 18th century and the preceding Age of Enlightenment something had to change, for better or worse. Chiseling away at stones didn't have a lot of appeal to the elite nobility, but occult-oriented hermetic and alchemical teachings derived from ancient Egypt and Greece did, and so the upper classes started to take to Freemasonry in droves. It also attracted lower classes since it provided a window of economic and social opportunity.

Thus the birth of Speculative Freemasonry in Britain, and initially it was a revolutionary force. According to Heather Martin, who co-prepared the Canadian Broadcasting Corporation series called *The Mystery Of Freemasonry*, which aired on the program *Ideas* about 10 years ago, this same revolutionary spirit can be found even today in Lodges in Latin America, for example. The trend seems to be that, once power has been secured, the social tone of the Lodge quickly turns to one of staunch, conservative establishment.

According to John Robison's 1978 classic tome, *Proofs of a Conspiracy*, Freemasonry was first seen by the general public as a conspiracy to destroy western civilization by rebelling against the Church in favor of a Gnostic-Theocratic “One-Rule” world. Researcher Tim O'Neill, in an essay entitled “A history of vengeance and assassination in secret societies,” also shows that Speculative Freemasonry was premised on “a rational, secular, scientific culture as far removed from Christian dogma as was practical at the time [early 18th century].”

But let's now turn to Ancient or Operative Freemasonry, which is what it seems the Kingston Masons wanted me to know about, in a small way. This story goes back to the legend of master Phoenician builder named Hiram Abiff, whom Masons believe was the architect of Solomon's Temple. John J. Robinson repeatedly states in *Born in Blood: The Lost Secrets of Freemasonry* that the Hiram story is “not factual but an important piece of Masonic mythology,” although many Masons and non-Masons would disagree.

Michael Baigent and Richard Leigh, authors of *The Temple and the Lodge*, are more accepting of the idea of Hiram Abiff as the legendary founder of ancient Freemasonry, and of attributing him with having built Solomon's Temple, which Solomon had

dedicated to Yahweh, the God of Israel. Still, Messrs. Baigent and Leigh have some nagging doubts about the dedication to Yahweh: “Modern archaeological research confirms that Solomon's Temple, as it is described in the Old Testament, bears an unmistakable resemblance to the actual temples built by the Phoenicians.”

This is an important point since the Old Testament, I Kings 11:4 says “when Solomon grew old his wives swayed his heart to other gods.” If Solomon's Temple was constructed by a Phoenician master builder who would have worshipped the demonic goddess Astarte, Messrs. Baigent and Leigh are bang on when they raise the question: “Was it [Solomon's Temple] indeed dedicated to the God of Israel, or was it [secretly] dedicated to Astarte?”

I had hoped to get these details sorted out at the open house but was out of luck. When I started to elaborate on the story which a third Mason I met was giving me about Hiram Abiff, he said he'd never heard anything about the pagan elements as cited in Messrs. Baigent and Leigh's book, and I believed him. After all, if every Apprentice (1st Degree), Fellow Craft (2nd Degree), or even Master Mason (3rd Degree) was told about the Phoenician pagan association with Solomon's Temple, the appeal of Freemasonry might sour for some.

And what about this Freemasonry hierarchy? On the surface there are only three degrees. According to Stephen Knight's book, *The Brotherhood; The Secret World of the Freemasons*, even the Provincial Grand Lodge Masters often never rise beyond the Master Mason level. Mr. Knight says that “the three Craft degrees form the entire picture of Masonry for most of the 'uninitiated initiates'.”

Simply, many of these men are of a very trusting nature and, I believe, not told about the 30 more “hidden” degrees in the hierarchy. Not only have investigators like Mr. Knight outlined the hierarchy, but it can also sometimes be found in books published in-house by the Masonic Fraternity itself, such as *The Newly-Made Mason: What he and Every Mason Should Know About Masonry* (this book, with its ironic title, is published by the Macoy Publishing and Masonic Supply Co., Inc. of Richmond, Virginia). What the Masonic publications won't clearly illustrate is how those select few Masons who go beyond the 3rd degree become involved in oaths, rituals, and curriculum which becomes increasingly more inimical to Christianity and other mainstream religions.

The 18th degree, for example, is the Rosicrucian level (in Masonic terms: Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of Heredom). Masons at this level are very serious. At one time I used to laugh at Fred Flintstone and his cartoon pals during the Loyal Order of Water Buffalo skits, but after reading about the initiation procedures in *The Rosicrucians: The History and Mythology of an Occult Order*, I don't find those cartoons funny any more. (These Masonic Rosicrucians (also known as Brothers of the Rosy Cross) are extremely intelligent Brethren and are not to be confused with the lighter-weight Rosicrucian cult, which is based in California and worships openly under the outer, foundation level name, The Order of the Golden Dawn. Golden Dawn initiates who have been thoroughly scrutinized sometimes proceed to two more levels, known as the inner and secret levels.)

But back to the three Craft degrees of Freemasonry and the open house. When I asked a fourth Mason on my tour, David Shanas (who belongs to Queen's University Lodge and

was wearing his name tag), about providing some elaboration on the Hiram Abiff story as laid out for the open house, he was unreceptive.

When Mr. Shanas and I reached a stalemate in our conversation, I moved along and overheard the 1933 Queen's graduate (this is the Mason I mentioned earlier who refused to disclose his name) tell two women the open house version of the meaning behind the letter/symbol "G" in Freemasonry. He said that it meant God, and nothing more. But this is only a partial truth. In the Masonic Ceremonials handbook, as published by the authority of the Grand Lodge, the section pertaining to the installation of Lodge Officers uses the anachronism G.G.O.T.U. in the ritual. Dissident Masons have told investigators, such as Stephen Knight, that the big "G" means "Great Architect of the Universe, or sometimes the Grand Geometrician, who created everything with one sweep of His divine compasses." Furthermore, according to Mr. Knight, Masons believe "their" God supersedes a Jehovah, Allah, or the Holy Trinity of Christianity, and is instead a Total Supreme Being of some Gnostic kind.

The problem in attempting to extract information from secret societies like the Masons, or their poorer and more overt cousins such as the Ku Klux Klan (which according to John J. Robinson, was established by "Freemasons who drew upon their knowledge of Masonic rites to develop a ritualistic infrastructure for the society that was to save the South through the maintenance of white supremacy"), is that initiates must take vows to protect the society from "the most penetrating strangers" (the Constitution of the Grand Lodge of Ancient Free and Accepted Masons of Canada uses this catchy phrase).

The Canadian Broadcasting Corporation "Ideas" program on Masonry had a solemn, deep-voiced narrator utter the following: "I swear and promise of my own free will, in the presence of the Great Architect of the universeÖnever to reveal any of the mysteries of FreemasonryÖunder pain of having my throat cut, my tongue torn out and of being buried in the sands of the sea so that the ebb and flow of the tides may carry me off to eternal oblivion." Not for the faint of heart, right?

Readers will have to form their own opinion about the benefits of Freemasonry. There is something to be said for the human need for belonging, and the virtues of male camaraderie, but whether this justifies secrecy, favoritism, and occult practices is, I think, open to debate.

The overall hope of this letter is simply that all Masons, at all levels, will come forward and disclose all their secrets, and in so doing dissolve their potential power to create any type of injustices.

MASONS NOT DEVILS - JUST NEIGHBORS BELIEVING IN ETHICAL TRUTHS.

by Dick DeShaw, Kingston

Whig-Standard Kingston, Ontario, Canada, 5 July 1993

David Rowins says in his letter "Opening Masonic house is not enough: Disclose your secrets: (June 29), "None of the questions I asked last Sunday were answered to my satisfaction by any of the Masons who were dressed business suits and tuxedos."

Maybe the reason for Mr. Rowins's dissatisfaction is that he came to our open house not in the spirit of inquiry but rather on a witch hunt.

Since Einstein's discovery that the relation we have to truth is dependent on our standpoint towards it, coupled with Weisenberg's and Godel's discoveries that this standpoint will always somewhat distort our complete knowledge of truth, modern thinkers have veered away from the dogmatism and superstition of absolutism into more open-ended inquiries.

Mr. Rowins, who is apparently well-versed in dissident literature about the Masons, will have nothing to do with the modern spirit of free inquiry. If his illustration of the Bible-holding individual is any indication, he still believes in the use of icons to ward off evil. Dracula, beware!

Evidently, there are still individuals in our society whose conception of the world is pre-scientific, who have made God over into the image of their own desires and who find demons and devils coming out of the woodwork. Just such a spirit guided the Inquisition, enabled certain religious leaders from the pilgrims on to commit genocide on indigenous peoples or later used a commie-hunting man named McCarthy to destroy lives and families.

Relax Mr. Rowins. The Masons are not devils and demons. Just neighbors and members of your community who believe in practicing the ethical truths which your religion espouses (but without requiring the spiritual scalp of conversion to a dogma).

A Mason can hold any belief system he chooses as long as he believes in and practices the truths that are the wellspring of our common humanity, i.e., love, justice, equality and charity. Wasn't it Christ who said. "By their fruits ye shall know them?"

Any Mason who wavers from these truths is not a true Mason, just as any individual who wavers from the ethical teachings of Christ is not a true Christian. Your statement that the Klu Klux Klan is a "Poorer and more overt cousin" of the Masons is as fallacious as would be the suggestion that the Klan is also the offspring of the Southern Baptist Church just because many of these misguided individuals also hold membership in that church.

Personally, as a student of the philosophy of science, I resent the derogatory way Mr. Rowins dismisses geometry. Modern research in fields as diverse as neurology and cosmology have discovered the patterns of play of geometry active in the healthy organization of thought and behavior and in the past, present and future organization of our universe.

I rather suspect that if we could discover the mind of God (which the process of knowing prohibits), it would exhibit all the wonders of form which modern geometry has discovered and is yet to discover. I also suspect that these geometrical forms underlie those ethical truths which Kropotkin suggests compose Mutual Aid, which, in turn, has enabled us to evolve as truly human beings.

I joined the Masons (the Lodge Mr. Rowins visited) fully aware of the wealth of dissenting opinion whose validity Mr. Rowins seems to put so much stock in. My reason for joining was simply that its members exhibit belief in ethical truth and demonstrate this belief in practice. I also joined because the "secrets" are woven around ethical truths and do not impose any dogmatic pattern of belief on me. It is my understanding that Masonic "secrets" were originally developed to keep their truth safe from earlier religious and political persecutions and witch hunts.

Unlike Mr. Rowins, the Masons do not hold up any icons of superstition to prohibit my search to know, as fully as I can, the mind of God.

RESPECT THE TRUTH

by Danyel Goudreau, Sydenham

Whig-Standard Kingston, Ontario, Canada, 5 July 1993

I am writing in reference to the letter by David Rowins, "Opening Masonic house is not enough: Disclose your secrets" (June 29).

First, I am not a Freemason and because of their rules for entry to this "mysterious" organization I can never be accepted as a member. However, I have for quite some time been very interested in their Fraternity.

My main point is that Mr. Rowins has written his letter as if he had actually done some research on the subject of Freemasonry. This is an outright abuse of what a critique should represent to its readers. I have read the books he has quoted from, but they only left me with a morsel of what is really out there for the non-initiate to learn. If only he had taken time to look elsewhere in history, Mr. Rowins might have written his story a little differently.

Historically it is known that Solomon was a very intelligent man of his time. His Kingdom's main moneymaker was the wheat grown in great abundance. The Phoenicians were known as the greatest masons and shipbuilders around. Solomon knew that in order to expand his empire he needed the skills of the talented Phoenicians, and this he did with the help of his Kingdom's assets. When he needed ships, guess who was hired for the job? When he wanted his temple built, guess who he hired to design and construct it? The Phoenician King himself was so interested in the project of this temple contract that he decided to be the overseer of its construction. Now, do I need to mention his name? Perhaps I do. It was Hiram.

Perhaps there has been great distortion in many of the facts involved in the completion of this temple, but what can you expect from such a long gap in history? Many of us tend to be critics without taking the time to fully understand the facts that lay within the myth.

Now as far as Masons themselves not knowing a thing about the 30 degrees beyond the third I must say this, why would a member feel obliged to Stephen Knight, author of *The Brotherhood: The Secret World of the Freemasons*, to reveal any further knowledge of the Craft for a book that simply cuts down the Masonic organization?

I have known members of this organization for quite a few years and we have had discussions of the Craft of Masonry. I feel that these people have discussed their Craft with me because of my prior knowledge of certain aspects of this very interesting group of people, and my honest desire to understand their "mythologies" without ulterior motives. I took the time to research the history of the rituals and symbolism and separate the fact from the myth, and thus, I believe, won the respect of the Masons for my desire to know firsthand knowledge from someone who has been there.

Mr. Rowins' type of criticism is a prime example of why a person or group withholds information. It's a way to stave off abuse because of misunderstandings. To quote the Bible, "cast not thy pearls to the swine." But the secrecy of the Freemason organization

goes beyond this concept.

I am not about to encourage anyone to accept the secrecy of any group or organization, and I am not standing up for the Freemasons or what they represent as far as their rituals and mythologies go.

What I would like to see, however, is a little respect for truth and the freedom for an organization to release secrets at the pace members feel comfortable with.

Mr. Rowins mentioned nothing of the associations the Freemasons have with respectable organizations and charities. Are the names of the individual members or their employment a prerequisite to understanding the organization they represent?

I have studied many types of religions and groups such as the Freemasons and the various offspring of such organizations that develop throughout their histories. I have learned one very important lesson: Ignorance stands to judge, Knowledge moves to understanding.

You will never find a well stomping on the ground where you sit.

You have to dig in the right places.

PRIVATE NOT SECRET

by Arthur Saxton, Jr., Kingston

Whig-Standard Kingston, Ontario, Canada, 12 July 1993

Re: "Opening Masonic House is not enough: Disclose your secrets" (June 29)

With courteous intent, I submit this brief reply to not only the author but also to readers who found themselves interested in the accuracy of the letter.

In my study of it, I reason that the author was extremely disappointed with the value of his visit to our Masonic Lodge.

The letter contains a fair number of acceptable errors, and that is understandable, being the result of a brief visit.

Being a long-time member of this fraternal society, and in opposite contrast to the author's choice of word, secrecy, I prefer to use the much less sinister word, privacy.

If the author of this letter is hoping for a response that may dispel some of his doubts, I offer the following suggestion: In England, during 1989, a book came on the market under the title Workmen Unashamed: this is the testimony of a Christian Freemason, author Christopher Haffner.

I am stunned by the attacking tone of this letter.

INTENT MISJUDGED

[author unknown]

Whig-Standard Kingston, Ontario, Canada, 12 July 1993

In reference to the letter by David Rowins "Opening Masonic house is not enough: Disclose your secrets" (June 29).

I am a member of the Masonic Order (AFAAM) and the Shrine Lodge (AAONMS), so I

can speak with some authority about the Masonic Craft. I would like to disclose for Mr. Rowins and others who may read this the “secrets” he so longs to hear.

In the year 1959 I decided (on my own) to put to use one of the things my mother told me: “Son, you will be sometimes judged by others, for good or bad, on the company you will keep.”

I investigated and found a body of men called Masons who, by their daily deeds and actions, exemplified the very best of character a man could express in his life, in that they were good, law-abiding citizens of our country, honest in their dealings, helped others less fortunate and generally were what one might call good corporate citizens. So taking Mother's advice (which I always found to be accurate), I applied on my own to become a Mason. I was investigated by the Masons, to determine if I came up to their high standards, and in their judgment I did qualify, so on Feb. 28, 1959, I became an Entered Apprentice Mason.

I quickly found out that the so-called secret Masons have was not so secret except for certain words and signs whereby one Mason can recognize another. Other Lodges, such as the Knights of Columbus, the Oddfellows, the Loyal Orange Lodge also have these recognition signs peculiar to their members and the workings of the Lodge.

Anyone who wishes can buy books on the Masons in any book store in Kingston that will tell all but these words and signs Masons use to know one another.

Anyone reading Mr. Rowins letter who has any knowledge of the Bible or its history can attest to the fact that he has completely misjudged the intent of the open house and instead of a mixture of so-called “historical” facts to downgrade the Masonic Fraternity. Not one word is mentioned of the Mason's good works, such as Shriners' Hospitals, and scholarships for worthy young people.

OUR MASONIC HOUSE (SECRET'S REVEALED)

by Wayne D. Anderson, Markland Lodge #99, Nova Scotia
Whig-Standard Kingston, Ontario, Canada [date unknown]

[This is in response to an article appearing in the June 29th 1993 Edition of the Kingston Whig Standard by Mr. David Rowins. At first glance Mr. Rowins has developed a vast array of facts (it would seem) about Freemasonry, but, in the very first paragraph there is an error. Mr. Lindsay Reiach is not the Grand Master of the Minden Lodge he is the Worshipful Master of Minden Lodge. There is only one Grand Master and he oversees all of the Masons in the Province of Ontario, he is the Chairman of the Board if you like. Also the Open House was not held at St. John's Lodge it was held in the Kingston Masonic Hall sponsored by the respective Lodges of Kingston. There are five Lodges meeting out of this one Hall, Ancient St. John's; Cataragui; Minden; Royal Edward; and Queen's (Not Queen's University Lodge).]

I am not sure what Mr. Rowins was referring to when he mentioned Diane Carter-Robb having her Bible with her. If he had bothered to check he would have found that the King James Version of the Holy Bible in the Masonic Hall is no different from any other Holy Bible.

In my Webster's Dictionary (Daniel Webster was a Mason) OCCULT is defined as

“Magical or Supernatural.” Freemasonry has Magical qualities about it. The magic of Freemasonry is this; if I were to be in a strange city and was to meet a man and recognize him to be a Freemason, here would be someone in whom I could put my trust and one who would assist me. That is the magic of Freemasonry. There is, however, nothing supernatural about Freemasonry.

Wallace McLeod wrote in “The Grand Design”: “In the Middle Ages any skilled trade or craft was known as a 'mystery'. This is not our word 'mystery' meaning 'a secret that is not to be revealed,' which is connected with the Greek *myo*, 'to keep mum'. It is an English corruption of a totally different word, the Old French *mestier* (modern French *mÈtier*), 'a trade or occupation'.”

These craft guilds (or gilds) were gatherings of men who worked a common trade, and were organized to protect their interests and to serve the public by maintaining good workmanship. These groups set rules for their members and protected each other from wandering unskilled workers. These were the forerunners of our modern Trade Unions.

In London by 1319 their influence had grown so that they were recognized by civil authorities and only members of the Craft Guilds were given “freedom” of the city, or the right to work their craft within the environs of the city.

Wallace McLeod states in “The Grand Design”: “In fact we have proof positive that there was no trade organization of masons in London before 1356. In that year a dispute broke out between 'mason hewers' and 'mason layers or setters,' in the matter of defining what work a specialist was permitted to do. Men of both parties came before the city fathers and drew up a code of trade regulations.”

Some twenty years later in 1376 these masons had become known as one of the forty-seven “mysteries” in London. They had men that served on the Common council and these are the earliest recorded British Craft Guilds. In Scotland the Masons Craft Guild was recognized in 1475.

The Craft Guilds maintained a strict control over the trades, partly for protection of the members but mostly to serve the bosses. The end to their control came when cities expanded and work was available outside the city walls, perhaps the final blow was the great fire of London in 1666 and a disastrous series of fires in Edinburgh in 1674. In London any person who could wield a hammer was given work, thus ended the exclusivity of the Operative Stonemason.

The first known record of a non-operative Mason is one Elias Ashmole was made a Mason at Warrington, in Lancashire. The first Masons were referred to as “Accepted” meaning that they were Accepted into Masonry and that they were Speculative rather than Operative.

Freemasonry as it is known today started in England in 1717 when four Lodges gathered together to form the first Grand Lodge the first Grand Master was a gentleman by the name of Anthony Sayer and the first Grand Master of Royal Blood was the Duke of Montagu in 1721 (which tradition carries on to the present day). In 1751 a rival Grand Lodge called “The Ancients” was formed and in 1813 the rival Grand Lodge's overcame their differences and formed the United Grand Lodge of England. All of the Masonic Lodges the world over can trace their beginnings back to the Grand Lodges of England,

Ireland or Scotland.

Mr. Rowins is wrong, Operative Masons did not cease 3000 years ago, the trade still exists to this day. But, with the decline in Cathedral and Castle building the Operative Masons took in Speculative Masons so the moral truths that were taught with their working tools would continue.

Imagine if you will, a young person of 16-17 years, transported back in time to the 12 or 13th century. The mathematical knowledge possessed by this young person would be considered magical or to be an alchemist. In those days it was considered magical if someone understood the angles and could fit stones using mathematics. This was considered mystic. This is where the term "Mystic Art" stems from.

Also in those times you could not just Fax someone your resume. You had to prove you were a Mason hence the phrase "mystic signs" again referring to mathematics, and they had other "secret signs" by which they could recognize each other, also referring to the field of geometry. Today this science is not considered mystic, it is a routine of day to day life.

Judge James B. Wilkinson, Senior Judge, Thirteenth Judicial Circuit of Virginia wrote: "Freemasonry has always defended its basic commitment to freedom of conscience. Masonry's dedication is to each person's right to decide matters of faith for himself. Freemasonry leaves each person to embrace the creed of his choice and teaches toleration. All men of good character who believe in a Supreme Being are welcome in Freemasonry. There they are encouraged to live according to the tenets of their own faith. Our Masonic position is simple: all mankind have the right to be free. They have a right to think for themselves in all matters civil, political and religious. All thinking Masons know Freemasonry is compatible with all the great faiths of the world, including the Christian faith. We also know any objective, unbiased study on the subject will prove this to be true."

Freemasonry teaches the values that make life worthwhile. It is clear that the 90's is a period when there is public recognition that traditional values make a difference. Society had discarded the importance of basic ethics for the past number of years, there appears to be a return to the beliefs that make this country great; family; loyalty; hard work; honor and integrity. And the essential one virtue. In his recent book, *More Like Us*, James Fallows makes the issue crystal clear: "In the long run, a society's strength depends on the way ordinary people voluntarily behave."

This has been Freemasonry's message for the past centuries; and it is just as true today as it was 40 or 200 years ago.

Masonry gives a man a positive picture of what it means to be a man. In a time when numbers are more important than a man's name, this is a message that makes sense. No group or organization gives recognition to the worth of a man's life as does Freemasonry. The Masonic message is simple: "you are important."

Mr. Rowins is incorrect when he says that Freemasons rebelled against the Church. In his book *Pilgrims Path*, John J. Robinson wrote: "It was Pope Leo XIII who in 1884 issued the Papal Bull *Humanum Genus* (which has become the party line of Christian Fundamentalists everywhere). In it Leo declared that the followers of the One True

Religion made up the Kingdom of God, while all non-Catholics belonged to the Kingdom of Satan.

The Freemasons were condemned as leaders of these non-Catholic Satanist, not on theological grounds, but for their support of the basic tenets of democracy. The tenet Leo hated most was that of the separation of church and state:

They [Masons] work, indeed obstinately, to the end that neither the teaching nor the authority of the Church may have any influence; and therefore they preach and maintain the full separation of the Church from the State. So law and government are wrested from the divine virtue of the Catholic Church, and they want, therefore, by all means to rule States independent of the institutions and doctrines of the Church.

Freedom of speech is not overlooked for condemnation, because it permits people to criticize the Church without punishment: Full license is given to attack with impunity, both by words and print and teaching, the very foundations of the Catholic religion; the rights of the Church are violated; her divine privileges are not respected.

Despite the Pope's protest, the truth is that the Masons do not preach, teach, or insist on the doctrine that Church and State should be separate; although it appears to follow logically from their teaching of the right to freedom of worship.”

In his article “Anti-Masonry in the Eighties” Wallace MacLeod states: “Ö[Ernst] Zundel and [James] Keegstra believed in the existence of an International Jewish-Masonic Conspiracy to take over the world. This idea of course had achieved great currency in Germany after the First World War, and was adopted enthusiastically under Hitler. It served to justify, on the one hand, the death-camps, and, on the other, the abolition of German Freemasonry in May of 1935. Awareness of this conspiracy so far as Jews are concerned goes back to 1848. The Masons were implicated as early as 1797.”

In 1925 Mussolini passed an Anti-Masonic law; In Portugal by Salazar, 1931; by Franco in Spain, 1941; Rumania in 1948; Hungary in 1950; by Ayatollah Khomeini in Iran, 1979. Even before the Ayatollah condemned the members of the Baha'i faith to torture and death it was reported that Senator Moshen Khajenouri had been killed by firing squad, his crime-being a Freemason, and others have also met the same fate for the same “crime.”

Grigory Alexeyev wrote in the English language Moscow News, 1983: “From the outset Freemasonry was a secret organization of the elite. They always came out against social change, against social revolutionsÖAfter the October Socialist Revolution the Masons took part in the counter-revolutionaries' armed actionsÖTheir Lodges and organizations were eventually outlawedÖAfter World War II New Masonic Lodges appeared in several countries with the purpose of carrying out subversive activities against the USSR and other socialist countriesÖZionist agents are active in those 'new' Lodges as well.”

Did you notice a common thread? All of these regimes suppress free speech and freedom of religion, Freemasonry is practiced openly in countries that hold with the principles of democracy.

Another instance where Mr. Rowins facts are not correct is his reference to “30 more hidden degrees”; although he is quite correct when he mentions the three Craft degrees;

Entered Apprentice; Fellowcraft and Master Mason. The previously mention degrees are as high as you can go in Craft Masonry, the “other” degrees are Appendant or Concordant Bodies. There is 32 in the Scottish Rite and in the York Rite there is no numbering system, as such, so called highest degree in York Rite is Knights Templar. These degrees are not “hidden.” As a new Mason I knew of the Concordant Bodies of Masonry.

I am not sure where Mr. Rowins got the fanciful name for the 18th Degree in the Scottish Rite, (Knight of the Pelican and Eagle and Sovereign Prince of Rose Croix of Heredom), actually it is simply called Knights of Rose Croix. In fact the Rose Croix refers to the Red Cross worn on the white mantle that was the emblem of the Knights Templar in the Crusades.

The Presbyterian Record, published by the Presbyterian Church in Canada, in their December 1986 issue, attacked Freemasonry. The point at issue was the term “the Great Architect Of The Universe.” Wallace MacLeod wrote: “ Actually this phrase entered Freemasonry by way of the first Book of Constitutions, printed in 1823. The compiler was Rev. Dr. James Anderson, a graduate of Aberdeen University, and minister of the Scotch Presbyterian Church in London from 1710 to 1734. He did not invent the phrase, but took it over from John Calvin, who uses it, for example, in his Commentary on Psalm 19; the heavens 'were wonderfully founded by the Great Architect' (ab opifice praestantissimo); again, according to the same paragraph, 'when once we recognize God as the Architect of the Universe' (mundi opificem), we are bound to marvel at his Wisdom, Strength and Goodness. In fact, Calvin repeatedly calls God 'the Architect of the Universe'; ten times in the Institutes of the Christian Religion alone.”

Mr. Rowins refers to the Masons as “mystical-politico” what exactly he is referring to I am not sure, but, Masonry on its part views each member's personal religion or denomination private and the subject of religion, as well as that of politics, is not discussed in a Masonic Lodge. We require our prospective members to be men of 21 years, of good standards of character and reputation; of good moral character and who believe in the existence of a Supreme Being.

In the Entered Apprentice Degree the following instruction is given; “In the State you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.”

In his article Mr. Rowins did not mention the several charities that Freemasonry sponsors. To name them all would be an endless task, local Blood donor clinics; food banks; send a kid to camp; libraries to name but a few. Nationally and internationally there are three Hospitals for Crippled Children located at Montreal, Honolulu and Mexico City; and the Children's Burn Institutes at Boston, Galveston; and Cincinnati.

These Hospitals and Institutions have made wondrous discoveries in their respective fields. Any child regardless of religious affiliation, color or financial background, if in need, is taken care of by these institutions. The one thing that all other Hospitals and institutions have that these do not-a billing department. How much do Freemasons give to charity? The answer \$1.5 million per day or well over \$500 million per year.

The claims that Freemasonry is a secret society arise from a failure to accept that there is

a distinction between privacy and secrecy. Freemasonry is not a "Secret Society" rather it is "private." I dare say that Mr. Rowins would not discuss private family or business matters with persons who are not members of his family or his company. The Military, the Police, the Government have secrets, does that make them a "secret society," no it does not.

Now I will give you the Secrets of Freemasonry: There are none!! There are no secrets in Freemasonry. A secret society is one that no one knows exists and whose members are not known. In countries practicing freedom, Masonic buildings are clearly marked; members openly wear the universal Square and Compasses to identify them as Freemasons.

Critics of Freemasonry grab everything available that condemns this organization or Brotherhood, these exposés can be found in any large bookstore, the "secrets" are often distorted to suit the ends of the author, such as Stephen Knight.

John M. Hamill Grand Librarian of the United Grand Lodge of England in his article "Contemporary Anti-Freemasonry" in reference to the book "The Brotherhood" written by Stephen Knight says: "Claimed as a seriously researched and impartial study of Freemasonry, it is in fact a farrago of innuendo, half truths, theories, gossip, unsubstantiated claims, and basic errors of fact. Written in a high-blown, yellow journalist style,Ö" If one reads Stephen Knight's "The Brotherhood" to get a well rounded view you also must read "Born in the Blood" by John J. Robinson.

Why did I take the time to research and write this article? It was for a number of reasons, first, I am a Mason (my father is also a Mason) and proud of it, proud of what Masonry in its "truest form" stands for. Take a flight over an apple orchard in blossom time, and they look so pretty and alive, but land the plane and walk through the orchard, and you will find diseased and dead trees. This is also true of Freemasonry we all try our best to practice the tenets taught to us within the walls of the Lodge, each of us in our own way tries to act and live according to these teachings as best we can. Also, when I was but a Fellowcraft I was attacked by a Fundamentalist for being a Freemason, I was angry and embarrassed that I could not answer his charges. So, I made a vow, that I would never again be put in a like position. I became a "student of Masonry" and to study Masonry is like counting the teeth on a rotary saw, where and when do you stop. Wallace MacLeod said it best in his article "Anti-Masonry in the Eighties": "What I really want to say is, Masonry is called 'the gentle Craft'. It is not in the habit of speaking back to critics. I think of myself as a tolerant 'live and let live' personÖ"

Wallace MacLeod goes on to say "So if you hear somebody attacking Masonry, and if you believe from your own experience that the Craft is a good institution, or if you think that your husband has benefited more from Masonry than he has been harmed, then don't sit back and let these people win the field by default. Tell them, 'Your facts are wrong and your conclusions are wrong', or 'Your prejudices are showing.' If you care, it's time to stand up and be counted."

James R. Debates said in his article "The Masonic Obligation" appearing in the June 1993 edition of The Philalethes Magazine:

"Considerable confusion may be avoided if the fourfold purpose of Masonry is

correctly interpreted.

1. The Universe is viewed as one vast structure which owes its existence to the Supreme Architect.
2. Man, too is a builder. He is engaged in the construction of personal character. For the sublime task he is supplied with abundant materials, worthy patterns, and explicit instructions.
3. Man is also commissioned to an ideal social structure. The nature of the social order depends on the quality of the individuals in it.
4. There is still another structure that Masons are engaged in building-'that house not made with hand-eternal in the heavens.'

The great purpose of Masonry is to qualify men to take their rightful places in society, contributing to its strength and stability.”

Finally, Freemasonry is an organization of men who are taught to put into practice the Brotherhood of Man under the Fatherhood of God and that all men are created equal. When truthfully implemented can there be any greater purpose for Freemasonry's existence.

MASONRY PAST

by Jack Collett

[source unknown] - 1990

In Shakespeare's play *As You Like It*, there is a well known speech by Jacques wherein he tries to explain to his distressed father the Duke, the ways of the world. He says:

All the world's a stage, And all the men and women merely players; They have their exits and their entrances: And one man in his time plays many parts, His Acts being seven ages.

Jacques goes on to outline those seven stages starting with the infant and ending with old age:

Last scene of all, That ends this strange eventful history, Is second childishness and mere oblivion; Sans teeth sans eyes, sans taste, sans everything.

Human life does not progress through these various stages as smoothly as Shakespeare would have us think. People get stuck at a certain stage and never progress. There are individuals that never get out of their adolescence no matter how old they are. Some don't even get out of the whining school-boy age.

Organizations are very much like the human being. They start with a newness and an excess of energy and, normally should progress to maturity and wise old age. So often organizations get stuck at one point of development and go no further.

The Masonic Order does not differ from human beings or from other organizations in this regard. There is always the possibility of getting stranded at one stage of development and remaining there while the rest of society forges ahead to new concepts and exciting challenges. Masonry came into Alberta when on January 13, 1882, the Grand Lodge of Manitoba granted a dispensation for Saskatchewan Lodge #17, G.R.M. to be established.

This Lodge was instituted on February 13 of the same year and consecrated on April 21, 1882, with 13 members. Despite the Shakespearean model of development, Saskatchewan Lodge did not develop beyond infancy and the charter was surrendered on February 13, 1889. Another start was made two years later when the Grand Lodge of Manitoba issued a dispensation to erect Bow River Lodge #28, G.R.M. on January 1, 1884.

In its infancy in Alberta, the Masonic Order grew very well. There were no great problems. With the influx of settlers more Lodges were organized. Many of them met monthly at the time of the full moon so that the members could have some light for their treks to the meetings and for their way home if their meetings did not last until the first light of the dawn. It was a time when the Lodges met quietly and when fellowship was most essential to these pioneering folk who had little enough contact with other people.

Time moved on and the district of Alberta attracted more and more settlers. The North West Mounted Police brought law and order to the western lands. The Canadian Pacific Railway bound the country together with its bands of steel. By the summer of 1905 there were eighteen Masonic Lodges operating in the district of Alberta. The result was that the Grand Lodge of Alberta was established on October 12, 1905, just about one month after the Province of Alberta had come into existence.

Masonry in Alberta, following the Shakespearean model, moved into its adolescent period. It was one of great growth and of deep interest in the development of the Grand Lodge Constitution and the consecration of various Lodges. Even the First World War, 1914-1918, did not stop the expansion of the Masonic Order in Alberta. Settlers poured in to northern areas and into many other parts of the Province. At the conclusion of the Great War, the Grand Lodge of Alberta had 110 Lodges under its jurisdiction.

Masonry in Alberta continued to flourish in spite of the great depression of the thirties and World War Two which ended in Europe on May 7, 1945, and in the Far East on August 29, 1945. Optimism was in the Alberta air because of economic prosperity, especially when the oil boom hit Alberta. Despite the fact that there was a spirit of optimism in the province there were indications that instead of following Shakespeare and going immediately from adolescence into maturity, the Masonic Order was in for a period non-development. One Grand Master asserted that the Masonic Lodge "should be a factor in the life of the community." Another Grand Master asserted that it was time for Freemasonry to set its house in order and he said this could not be done by "the weary occupation of how we can beat up a new enthusiasm," but that it could be done by clarifying the goals for which the Order stood. Another Grand Master felt that Masonry should move out of its tendency to shield itself from community life and proposed that the Grand Lodge organize a Boys' Farm to reclaim delinquent adolescents. Loss in membership caused some concern. The Grand Lodge communication in 1966 heard of a decrease of 170 and the next year it was 180. At the same time there were cries that the quality of applicants was decreasing.

When I was a newly ordained minister I was sent in 1938 to the small town of St. Paul in north eastern Alberta. It was a largely Roman Catholic, French speaking area. Most of the Protestants in town were transient, Bank employees, C.N.R. employees, R.C.M.P. and so forth. A number of them were Masons. Although most of them were faithful church

members, to this day I do not know where the Masonic Hall was located. I visited St. Alban's Lodge 145 when I was Grand Master and no one could understand why I had not applied for membership while I was there. St. Alban's did not survive. It was constituted on July 29, 1926, and on July 7, 1973, it amalgamated with St. George's Lodge #169 of Elk Point.

My next appointment was at Taber. The Church Board there was made up almost completely of Masons. The Secretary was an Anglican. Each summer, he would come over to our house with flowers and vegetables for my wife. At the same time he would enter into a very pleasant conversation with me. Never once did the subject of Masonry come up. When I visited there when I was Grand Master, they told me they could never understand why I did not apply for membership. Doric Lodge constituted on July 10, 1908, but on May 4, 1979, Doric Lodge #31 amalgamated with Lucerne Lodge #159 and the Lodge meetings were moved from Taber to Vauxhall.

Then I moved to Claresholm. Tuesday nights in Claresholm were Lodge night and no other meetings were ever scheduled for Tuesdays. One day I became exasperated with this inflexible situation and I said to the Clerk of Session, "What in the world is so important about these Lodges that we all have to plan around what they claim is their special night." He calmly asked me if I really wanted to know and I said, "You bet I do." You see where that rather rash and hasty statement landed me.

In Claresholm, the barber was Bill McKenzie. He was my coach. As most of you know, I never boast about my ability as a ritualist. In fact there was one time when I was raising a candidate in the Third Degree I wandered off the track, but being accustomed to ad libbing, I continued on until the candidate was finally raised. After the Lodge was closed a Brother, very skilled, came over to me and said, "I want to compliment you on your work tonight. It was done very well. Would you mind telling me what rite you were working in?" Bill was an excellent coach. I would go down to the barbershop and he could immediately, in the middle of the morning, pull down all the blinds and lock the door. Then we would go at it with no book visible at all. The members of the Lodge would go by the barbershop and say, "Well Bill's at it with Collett again I wonder if he'll ever make it." We did make it, but it is a source of constant regret that Cairo Lodge today struggles for its very existence.

One day, when I was Grand Master, I was in the Grand Lodge Office and the Grand Secretary, the late Ned Rivers, asked me if I would like to make a surprise visit to Picture Butte that night and I said yes. So Ned got on the phone. We rounded up two carloads from Calgary. He telephoned Del McQueen, a Past Grand Master who lived in Vulcan, who arranged for another two carloads and the District Deputy of Lethbridge who arranged for several cars. We arrived in Picture Butte after nightfall and had supper in a small cafe. To my surprise, Ned was not sure where the Lodge Room was located. We asked the waitress and she had never heard of the Masons, she knew about the Lions, the Knights of Columbus but not the Masons. An R.C.M.P. constable was having a cup of coffee. He couldn't help. We went outside and then saw a dim light a block away and decided that was the Lodge Room. I have a distinct recollection of the Junior Warden on the telephone trying to persuade his wife to make more sandwiches. He said, "The y're coming by the carload from all directions. We've got to do something." The Master of the Lodge survived the shock and received the party well. The Lodge Room had never seen

such a crowd and what a great evening it was. The sorry part was that the Masonic Lodge was making no impact on the community as far as being a public presence was concerned.

The Masonic Spring Workshop started in my term as Grand Master when we decided to have a study session the Tuesday evening before the Grand Lodge sessions commenced. Those were the days when the Brethren came into the city the night before Grand Lodge opened and were at loose ends for something to do in the evening. The idea was prompted first of all by the conviction of many that we needed to talk informally about Masonry and also by a popular book that had been written by M.W.Bro. Dwight L. Smith, then Grand secretary of the Grand Lodge of Indiana, titled *Whither Are We Traveling* and an article, *Why All the Confusion in the Temple*. These works were attempts to study the wide-spread malaise that was beginning to affect Freemasonry. Alberta was reporting a decline in membership, an alarming decrease in attendance and increasing talk about amalgamation or surrendering Charters.

That first evening at Mount Royal College was overwhelmingly successful. We had such a large attendance that we were pressed to find rooms for the small groups to meet in for discussions. This led to the proposal that Masons throughout Alberta should be given an opportunity to get together to discuss Masonry in an informal and unstructured way, not hampered by the formalities of Lodge meetings. We were fortunate to have Mel Dunford in the Grand Lodge Office as Assistant to the Grand Secretary. He had a background of experience with the United Church Men's Conference that was held in Banff annually. After some discussion it was decided that we would attempt a Masonic Spring Workshop organized along the lines of the United Church effort. It would be a tragedy if we did not pause here to pay a tribute to Mel Dunford who bore the brunt of the organization of the Workshop and acted as its secretary some fifteen years.

I can well remember the First Workshop. The Banff School of Fine Arts was not organized to handle the large number of Masons who wanted to attend. There were no large residence buildings. When the Committee arrived two days early to set up the Workshop Mel was handed all the keys and told to assign rooms. Somehow he had everything ready when the influx came. I suspect he went without sleep for at least one night. Not only did we have a profitable time in discussions but we had a memorable social time as well. Jim Woods proved to be an efficient Parade Marshall, visiting rooms with the aid of a Piper to unheard of morning hours. Of course, there were difficulties in the early years, but they were not sufficiently serious to mar the real purpose of the gathering.

The problem that Masonry was facing, if we follow our Shakespearean model was that Masonry had stalled in its growth and remained in its late adolescent years. The Craft was so bent on secrecy and self examination that it was failing to make a meaningful impact on the community. It was not visible amongst the multitude of organizations in the community. The general public did not know what Masonry was and what it did. There were many amazing stories around about Masonic practices. Even the members of the Masonic Order were not at all certain of their purpose. Indeed it was a typical mixed up adolescent age. The basic problem is one common to all organizations which have a long history.

The organization has a purpose and a philosophy with which it starts. It also exists within

a society. The organization takes on some of the characteristics of the society in which it lives. Thus you have a combination of the basic principles of the organization combined with the peculiarities of the society which makes up the way in which the organization operates. The difficulty comes when the human society changes and in the last eighty years our society has changed very rapidly. When an organization refuses to move with the changes in society, then that organization ceases to be effective. Freemasonry started with a number of basic principles. It lived in a pre-modern society and took unto itself many characteristics of the society. It became static and wanted to carry with it not only the basis principles but also a multitude of outworn customs. Because of this it has found itself in the backwaters of modern life. So the Masonic Order is in difficulty with the church, the younger generation and society in general. Masonry must look at itself, decide what basic principles are fundamental and must cast aside those prejudices and practices that are not essential. It was fine fifty years ago for a Lodge to meet quietly for the sake of fellowship and not to talk about its purposes and objectives. Society accepted that for the age of communication had not arrived. When the new age did come, Masonry was not prepared and was passed by.

The time has come now for the Masonic Order to examine itself and ask two questions:

1. What are those things that are basic to the Order?
2. What are those elements that are not essential and can be put aside as accretions in order that the Order will fit into the world of the twenty-first century?

Tonight we are looking at the past. In the next couple of days other speakers will analyze Masonry as it is today and as it must be tomorrow.

Let us look at the past. What elements do we bring from the past that must be maintained today and tomorrow?

1. When we take away all the trappings with which Masonry has surrounded itself during its long history we find that the Fraternity exists for one purpose and that is to preserve, to transmit to posterity the worthwhile parts of civilization that our forefathers passed on to us.
2. Masonry is an organization of human effort to preserve and promote civilization but it does not do this in terms of caste or creed or within political, territorial or religious limits. In other words it is universal. Because of this the Masonic Order will run into trouble with some organizations, secular and religious, that would like to confine themselves to one section of society or one religious outlook. This Masonry must constantly refuse to do. It is universal in its outlook.
3. If Masonry is to pass on the best of our modern civilization if it is to embrace all religions, races and cultures then it has to rid itself of some of its static and unproductive ideas and get into the stream of present day life. The ideal of the eighteenth century was knowledge; the ideal of the nineteenth century was the projection of morality into the new knowledge; the ideal of the twentieth century is the development of communication so that knowledge, ideals, morality can be a part of a universal culture. Wherever in this world there is a Lodge of Masons, that Lodge should be in the forefront of communicating by modern means the ideals of knowledge, morality and universality.

When the Entered Apprentice stands before the Master of the Lodge some working tools

are placed in his hands. He is told what they are to be used for. He must use them and then return them to the Master. They never become his own. The Grand Master of this Universe has entrusted to the Masonic Order working tools by which the life of this suffering world may be molded. Those working tools are not owned by us, they are just for us to use and then to return them to the Eternal. When we return those tools, we pray that they may have been used in the Craft of humanity so that the great Lodge of this world will have pleasure and profit.

For after all:

All the world's a stage, And all the men and women merely players; They have their exits and their entrances; And one man in his time plays many partsÖ

MASONIC PHILOSOPHY - AN OVERVIEW

by Robert G. Aberdeen, P.G.St., Alberta , Fiat Lux Lodge Of Research #1980
[source unknown] - May 1984.

There is something going on in your mind right now! If you are wondering "Just what does he mean by that?," then in a broad sense, you are philosophizing!

What is Philosophy? We all recognize that it's a manner of thinking, but let's be more precise. About 2500 years ago a Greek philosopher wrote "Men who love wisdom must inquire into a great many matters." The word in his Greek text which was translated into English as "Men who love wisdom" was "Philosophoi." It stems from two root words, both Greek: "philia," which means love or "philos" which means friend or lover, and "sophos," which means wise.

The term "philosophy" seems to be much abused and much misused - we hear people talk of the marketing philosophy, the political philosophy, the philosophy of this, the philosophy of that. Purists may argue that these uses are incorrect, and they may be right. Personally, I don't really care, as long as the word refers to wisdom. What I do object to is the use of the word to mean or to imply knowledge or information. To have knowledge does not necessarily make us wise.

One dictionary defines philosophy as "love of wisdom"; or "the study of the causes or laws of phenomena"; or "the study of first principles." To philosophize is "to search into the reason and nature of things"; or "to reason like a philosopher." A philosopher is defined as "a lover of wisdom"; or one who studies philosophy, or lives according to its rules." I think it should be "one who studies philosophy and lives according to its rules!"

What has all this to do with us? As the title of this talk implies, I intend to investigate Masonic philosophy in a general way, without going into it in very great depth. I will attempt merely to provide a layman's background for further thought, for Masons who may be wondering what Masonic philosophy means and what, if anything, they should do about it.

If you've already delved into philosophical inquiry, much of what I discuss will be old hat. If you've read anything at all about the development of western thought, you might be expecting me to expound on - or at least quote from - the famous works of ancient

philosophers with names that are, well Ö “Greek” to you. I'm not going to do that because it's not of great importance to us in the context of this discussion. My specific concern is with the value I can derive as a man and a Mason by developing from the tenets and principles of Freemasonry a personal code by which to guide the course of my everyday life. To do this, I must philosophize!

What is the philosophy of Masonry? The Masonic Bible contains this description:

Ö the philosophical basis of Masonry involves the history of its origin, an inquiry into the ideas that lie at its base, an investigation of its peculiar form, an analytical study of its several degrees, and a development of the ideas which are illustrated by its ritualistic emblems, myths and veiled allegories and which speak through its sublime system of symbols.

Some time ago I was having supper with a business associate from out of town and since I had been giving the matter quite a bit of thought, I brought up the general subject of philosophy. He commented that philosophy is only of academic interest and that it has nothing to do with the business of earning a living. “It's ancient history,” he said, “and only useful as mental exercise.” I'm sure he was just putting me on, because to me, philosophy is as modern as the space shuttle and as relevant to daily living as knowing how to drive a car. It touches each of us. Indeed, it directs our entire lives; moreover, it's something we can make conscious use of, with very little effort.

What use is philosophy? It aids us to understand the nature and development of our civilization and to realize just where we stand. It both interprets our world and changes it, by changing us. Philosophy is largely a matter of meanings and the analysis of meanings. It insists, therefore, that we learn to view all alternatives. At the very least, it improves our use of language. I'll comment further on that a bit later. First, however, I ask that you consider this explanation of Freemasonry in the second paper in Alberta's Lodge Plan for Masonic Education:

Ö certain principles or fundamental truths which have been proven Freemasonry has gathered together or taken those by time to be necessary for right thinking and moral living Ö (and) presents these fundamentals to its initiates for their use in formulating their own personal philosophy of life or establishing their own personal code of moral living.

A turn-of-the-century philosopher named William James once remarked that all men have a philosophy, in the sense that every person has general views on the universe and strong commitments to certain inclusive values. These views and values are generally the product of blind custom and a narrowly limited experience. Most people are hardly aware that they do have a philosophy or that their conceptions of the world are built on assumptions and traditional beliefs which may not be valid.

When a man questions, examines and assesses the validity of the cardinal assumptions underlying his traditional beliefs, he may be said to be a philosopher, not merely to have a philosophy. The principles and truths of Freemasonry are presented symbolically in the degrees. Bro. H. L. Haywood, a distinguished Masonic writer, tells us emphatically that

One of the greatest purposes of Freemasonry is to set a man to the task of understanding these symbols for himself.

You see, Brethren, the symbols can be interpreted for you by others, but no one can understand them for you - you have to understand them for yourself. It's been said that the purpose of Freemasonry is to help the individual man, to improve himself. To make this improvement he must philosophize, that is, he must question, examine and assess the application of the principles which Masonry presents.

In spite of all the foregoing we have yet to answer the question, "what is philosophy?" Take heart, even philosophers of renown disagree. They disagree on the ultimate objectives, the proper methods and the legitimate scope of philosophical inquiry, but whatever else you wish to include in the aims of the philosophical enterprise, most philosophers do agree that it does have the task of explaining the meaning of the major concepts we use in understanding our experiences and clarifying the conditions of responsible moral judgment. Responsible moral judgment, is that what we're after?

Philosophers have tried many definitions of philosophy: "the study of the universe and man's place in it"; "the quest for knowledge of the first or ultimate principles of things"; "a stubborn attempt to think clearly" and "a questioning of answers rather than an answering of questions." I like that last one, "It a questioning of answers." Early in our careers as Masons we are admonished to "make a daily advancement in Masonic knowledge." As man advances in knowledge, he invariably discovers new tools for analyzing his accepted world. Often he may begin to doubt the adequacy of previously proposed answers. "The more we learn, the less we know," as they say. Philosophy, then, has come to mean the search for truth, not the possession of it.

There are, of course, several branches of philosophy. The ancient philosophers were particularly concerned with the study of the physical world, which we call Natural Philosophy. This branch led to our modern science with its facts and proven theorems. Here we can see clearly that advances in knowledge replaced old answers with newer, more adequate ones. In the field of Logic we can see progress in the refinement of the methods of reasoning. The study of how one attains knowledge is called Epistemology and the appreciation of beauty is called Aesthetics. The study of the first principles of being, the ultimate reality, is called Metaphysics, meaning beyond natural science, and deals with concepts of divinity and life after death (as taught by Freemasonry). Moral Philosophy deals with the principles of human action and conduct.

The two last-mentioned branches, Metaphysical and Moral Philosophy, seem to encompass what we call Masonic Philosophy. We are concerned with beauty, but in the Metaphysical sense, as a representation of the design of Deity.

In the twelfth paper of our Lodge Plan for Masonic Education the teachings of Masonry are discussed. We are reminded that Masonry is dedicated to the Great Architect of the Universe and that

"This philosophy of Masonry, like all else in its teaching, is not set forth in written creeds or in any other form of words; the Mason must come upon it for himself and put it in such form as will satisfy his own mind."

Now, that statement may seem hard to believe, at first. We can understand that each of us must "put it in such form as will satisfy his own mind," but with our vast libraries filled with thousands of Masonic books and papers, how can we say that Masonic philosophy and teachings are "not set forth in words"?

Let's consider words, for a moment. Words and language are the tools of philosophers. Wittgenstein (1889-1951), an influential philosopher, put forward what some people considered to be a radical thesis. He said, "The problems of philosophers arise in consequence of fundamental errors in the use of language." Language is the instrument we use in the formation and communication of ideas and is therefore of central importance to philosophy. The difficulty is that when you transmit a thought, you use words which are clear to you but which may not hold exactly the same meaning for your listener. He tends to understand your words in his own terms of reference, not yours, and distortion creeps in. You may recall the party game in which one person whispers a prepared story to another; he in turn passes it on to the person next to him and so on until it comes back to the originator, who writes it down for comparison. The result usually differs a great deal from the original, often to the point of hilarity, to the delight of all as both versions are read aloud. This distortion is compounded by our natural tendency to add coloration by using words metaphorically, emotionally and pictorially. You might describe a dear friend of yours as being firm in his convictions, but to someone else, he's nothing short of pig-headed. Both descriptions mean that your friend is not easily influenced. Another difficulty that leads to confusion is that the accepted meanings of some words change with the passing years. Language is ever fluctuating: it is, after all, a product of culture and therefore subject to cultural change. The words we use in communicating thoughts, ideas, feelings, are imperfect tools and are often vague or uncertain in definition. Every philosopher since the days of Socrates and Plato has struggled with the problem of the precise meaning and definition of words, which we call Semantics.

Dictionaries frequently give several meanings of a word and these meanings are usually obvious from the context in which the word is used, but many words are indefinite and ambiguous. What is "religion," an organization or a spiritual impulse? What is "love," and how do you "make" it? How do you assign a precise meaning to "mind," "reality," "justice," "happiness," "truth," "God"? Unfortunately, the key terms in philosophy are such as these. We can and do argue indefinitely over misunderstood statements because of our errors in the use of language. But, when one undertakes a study of philosophy or engages in a philosophical discussion, he must take care to stay within one meaning of a term, without limiting that term to that single meaning forever.

The authors of the rituals which we use probably chose their words and phrases with great care in order to convey their meanings with utmost clarity. Certainly the rituals have changed over the years but still many Masons of today have difficulty in comprehending what our forefathers found so obvious. When we begin to learn the work, many passages seem difficult and lacking in continuity. But as the original meanings sink in, they become clear and fluid. The principles of Freemasonry are there, in words and symbols. It only remains for us to study them, to view them from all angles, to categorize them and put them, in usable form: to come to understand them for ourselves.

Let's review our progress in this review of Masonic Philosophy. We've defined philosophy as a search for ultimate truth in the sense of wisdom, not merely knowledge or information. Truth is one of the fundamental principles of Freemasonry, but we never clearly explain what we mean by truth. We'll talk about that a bit later, but you can see the reason why we say, in the Lodge Plan for Masonic Education, that Masonry's teaching

method

Ö makes a Mason study and learn for himself, forces him to search out the truth, compels him to take the initiative, as a grown man should, so that the very act of learning is in itself of great educational value.

When the candidate comes to our door he already holds general views on the universe which guide his actions, but those views may be based on assumptions and beliefs of dubious validity. By a careful study of Masonic principles his views and values may be improved and, we hope, he will because of this become a better person, To discover the real meaning of Masonry, the secret of the Masonic art, the dedicated Mason must philosophize on its teachings. We've said that those teachings seem to be primarily concerned with the guiding influence of a Supreme Being and the immortality of the soul, and with the necessity of morality. Let's examine those concerns more closely.

Freemasonry is devoted to Brotherhood in the sense that all men are Brothers under the Fatherhood of one Supreme Being. Our Brotherhood, then, has a spiritual basis, a commonalty regardless of religion or creed. To ensure that commonalty, we require that our initiates believe in the existence of one God and the immortality of the soul, and that God's will has been revealed to man. Is it important whether we believe that the Holy Book of our Faith was authored by God or that it was authored by men who were inspired by God? I'll leave that to you, but the book on our Altar is at the center of our Lodge and at the center of Masonry. Masonry begins and ends every undertaking with prayer. Our candidates are received into the Lodge in the name of God and immediately after the reception we invoke the blessing of Deity. We ask, among other things, that the candidate "Ö may be the better enabled to display the beauties of true godliness What do we mean by "true godliness" and what is meant by the "beauty" of it?

After the first invocation, the candidate is asked in whom he places his trust. To avoid the embarrassment of an incorrect response his guide usually whispers the required answer in his ear, There has been some argument that to do so is improper. Perhaps his guide should whisper "If you place your trust in God, say 'in God,'" thus leaving the candidate to make the decision. He might otherwise answer "I trust in my own ability to wiggle out of tight spots, but if all else fails, I would put my trust in God." Should we ' accept a qualified answer? I'll leave that to you, as well, and although the answer may seem evident, remember that we must learn to view all alternatives.

In the Charge to the Newly Initiated Candidate we recommend that he contemplate the Volume of the Sacred Law, charging him to regulate his actions by the divine precepts therein and to learn from them his duties to God, to society and to self. There are other charges in our Constitution which we are directed to read at the making of new Brethren or when the Master shall order it, yet very seldom are they read. These are commonly called the Ancient Charges, the first of which is Concerning God and Religion. They all deserve the contemplation of Masonic philosophers (as I hope you consider yourself to be) but since we're discussing spiritual matters, let me quote from the first:

Man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Architect of heaven and earth, and practice the sacred duties of

morality.

Here we find the spiritual and the moral closely interlinked. We seem to be instructed to try to understand and respect the creeds of others without bias or prejudice. The Charge continues:

Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess.

Doesn't that seem to contradict the previous instruction? It depends on the meaning you apply to the word "faith." Faith can mean "the truth which one believes," that is, one's own personal religion, or it can be given the broader meaning of "trust in the Great Architect of the Universe." Do you see the importance of precise meanings and definitions of words? Let's consider another aspect of the last quotation - "Masons unite with the virtuous of every persuasion" Here we have a qualifier in the word "virtuous." The corollary is that Masons do not unite with men who believe in God, unless they are also virtuous, May we not then ponder the purpose of providing lessons of virtue only to the virtuous? "The lessons of virtue" as we say in the General Charge, "are carefully imbibed by the workmen." According to one dictionary, a virtuous man is already "pure in thought and deed" and is "living a good, upright life." Pure means "free from moral or physical defilement." Is not a thing either pure or impure? The Charge concludes:

Thus Masonry is the center of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

Well - that charge by itself is certainly something on which to philosophize. There are, of course, many other considerations of this aspect of Masonic philosophy. indeed, the Master Mason Degree itself is almost wholly devoted to the spiritual. Or is it? The paper in the Lodge Plan for Masonic Education which deals with the interpretation of the ritual of this degree states that "it is, indeed, a 'sublime' degree, which a man may study for years without exhausting." Sublime means "having noble qualities" or "giving rise to high or noble thoughts." The paper goes on to say:

In the first two degrees you were surrounded by the symbols and emblems of architecture; in this degree you found a different order of symbolism, cast in the language of the soul - its life, its tragedy and its triumph. To recognize this is the first step in interpretation of this sublime and historic step in "Craft Lodge" Masonry. The second point is to recognize that the Master Mason Degree has many meanings; it is not intended to be a lesson complete, finished, closed.

There are many interpretations of the Degree, all true. But most essentially, it is a drama of the immortality of the soul, setting forth the truth that, while a man withers away and perishes, there is that in him which perishes not.

Let's change the emphasis now and consider morality. Freemasonry has been defined as a "system of morality," and is described in the Canadian Rite as "the most moral human institution that ever existed" The definitions of "moral" include: "Pertaining to a person's conduct"; "concerned with the rightness or wrongness of thoughts and actions";

“acting according to the law of right and wrong.” I've always thought that the term “moral” was interchangeable with the term “ethical” in the same way that we interchange Masonry and Freemasonry. Ethic is derived from the Greek word “ethicos” which means “moral” and moral comes from the Latin “mores,” meaning “custom” or “conduct.” The word “moral” is also used as a noun and in this sense means the lesson of a story or fable. Perhaps this meaning is more applicable to Masonry than we realize. I found one dictionary definition of “ethics” which seems to draw a fine distinction - it calls ethics “the rules which regulate duty or conduct.” That distinction, I believe, is of some importance when considering the teachings of Masonry. Masonry not only demonstrates the important truths of morality, it also instructs us in how to apply these truths to our daily lives and conduct. Morality, we are told, “is a name for the forces that bind us in the relations of amity and accord.” Confucius, the Chinese philosopher, said: “I have taught men how to live.

At the conclusion of the Master Mason Degree, the newly raised candidate is charged, in part, “to improve the morals and correct the manners of men in society.” The phrase “to improve the morals” implies to me that morals are subject to change. If they can be improved, may they not also worsen? We speak of the current wave of sexual freedom as a “new morality” or as a loosening of moral standards. The point I'm making is that if morals can be changed and improved, improved in relation to what? What is the standard? Are we referring to that perfection toward which we must ever strive, the “beauty of true godliness,” or have we a more earthly standard? Who sets these standards? Are they not contained in the divine precepts of the Volume of the Sacred Law? The new Mason is told in the Charge to regulate his actions by these precepts, and ethics is defined as the rules which regulate duty or conduct. Further, he is charged to consider the Volume of the Sacred Law as the unerring standard of truth and justice. The Holy Bible itself, however, reveals evidence of ethical advancement. The Mosaic Law of Retaliation (life for life, eye for eye, tooth for tooth, hand for hand, foot for foot) is contained in Exodus, Chapter 21, verses 23 and 24. The previous chapter of the same book reveals the Ten Commandments and the 19th chapter of Leviticus, the following book, contains the statement of the Golden Rule: “Love thy neighbor as thyself.”

Adding to the confusion of changing customs and morals is the problem of differing standards among the various cultures. How do we know that our morality is the only right one? Many differences in moral standards between cultures are due to geographic locations. Differing climates dictate differing modes of dress and this may lead to traditional beliefs with no basis in fact. To a person who has gone naked all his life because of the hot, humid nature of his environment, whose entire background accepts nudity as an everyday fact, may not the wearing of clothes, a covering and concealing of the body, seem immoral? Can we legitimately question the moral validity of the differing practices of other cultures? How do we know that right is right, that good is good, that we ought to love our neighbor and strive for excellence?

We know that all peoples have certain rules of behavior and that these rules may vary from man to man, from country to country and from civilization to civilization. Everyone receives some kind of moral education, beginning in his formative years and continuing through adulthood. Somewhere along the line this education stops or “sets in.” Values are established. Freemasonry continues this moral education, changing and improving the

morals of men in society, with reference to the highest standards accepted by that society. These are the norms which we regard as true.

As stated in an earlier explanation, Masonry presents to its initiates those fundamental truths which have been proven by time to be necessary for right thinking and moral living. Thought, as well as action. We accept, then, that at least some moral values are permanent, but when we talk about maintaining the good order of society, we must also accept that under certain conditions, even these “permanent” values may change. Thus we may find moral problems in our definition of “Ö murder, treason, felony and all other offenses contrary to the laws of God or man.” Is abortion or execution murder? Is draft-dodging treason? Is the Mosaic Law of Retaliation a law of God? Must we always obey the man-made laws of our society which have long been obsolete but which still exist simply because we haven't gotten around to passing the-necessary legislation to remove them? Would you act as Socrates did when he drank the hemlock when the doors of his prison were open rather than set the example of disobeying the laws of his country? These are the type of questions that each must ponder for himself in his search for truth.

Earlier, I suggested that philosophy has come to mean the search for truth, but “truth” is never clearly defined. What do we mean by truth? Truth is agreement with fact; yes, but as a tenet of Freemasonry, truth must be exact.

Actually, truth refers not to the fact itself, but to what we believe or state about the fact. I hold in my hand a long, narrow instrument. It is something that I use to write with, but it is neither true nor false: it is a fact. If I state “this is a pen” and it is a pen, then my statement is true. If it happens to be a pencil, my statement is untrue. If I believe it to be a pen when in fact it is not, even if I have always called that specific type of instrument a pen, my statement is still untrue. Just because it is true as far as I'm concerned doesn't make it true. Truth consists in stating the actual fact, This may seem pretty obvious to you but when we search for ultimate truth, in the philosophical sense, we must distinguish between reality, and dogma and opinion. We tend to call our firm beliefs “truths” without knowing if they are, in fact, the case. We may believe with absolute conviction that a thing is true, but what we believe may be wrong. How do we prove that our belief is true? To determine whether a thing is true or false we must apply certain tests. Our methods of testing are central to the philosophical enterprise.

We know that about some things we may be quite sure, while others may require exhaustive study just to arrive at the point of arguable probability. Physical objects can be identified with a high degree of certainty, things that we can see, touch, smell, hear and taste, Adding to these impressions our previous experience, we may be able safely to conclude that the thing we're concerned with is true. The senses, however, may be confused and experience may be hallucination. In a darkened room a shadowy form may appear to be something which it is not. Before we make a statement about such a form we apply tests - we may touch it, walk around it, even turn on the light or strike a match. Perhaps it's because we rely so much on the sense of sight to provide the basic evidence for truth that we often say we are seeking for light. To illumine the mind is to perceive truth. We find it said, “light comes from God.” Can we now read new meaning into the phrase, “God said, let there be light: and there was light.” Light was the predominant symbol in all of the ancient mysteries, revered because it was an emanation from the sun, the common object of worship. Pythagoras called it the good principle of nature, and the

Cabalists taught that eternal light filled all space before the creation, and that after creation it retired to a central spot and became the instrument of the Divine Mind in creating matter. Light, therefore, became synonymous with truth and knowledge, and darkness with falsehood and ignorance. It is therefore a fundamental symbol of Freemasonry, and contains within itself the very essence of the speculative science.

To quote once more from the Lodge Plan for Masonic Education, on page 58: The purpose of secrecy is not to keep the candidate in the dark, but to stimulate him to seek the light Ö

Again, on page 60: Men Ö cannot work together except they all understand the work to be done, hence the need for enlightenment.

And once more, on page 63: Ö learning the trial lecture of the three degrees Ö will be a possession for you within your own mind, from which you will constantly draw inspiration and light in your daily life.

You've noticed that throughout this talk I've quoted several times from the Lodge Plan for Masonic Education, published by the Grand Lodge of Alberta. I've done this purposely because I wanted to use a commonly-available and easy to read reference to Masonic philosophy outside of our rituals. Those of you who have read the booklet thoroughly and have contemplated its contents will agree that it outlines most of the Masonic philosophy covered in this overview.

There is one other statement of Masonic philosophy with which we're all familiar - the General Charge which is given once a year in each Lodge, at the conclusion of the Ceremony for Investing the Officers of a Lodge. I believe that it should be printed in our Book of Constitution along with the other charges and that all charges, particularly the General Charge, should be pointed out as the first objects of study for each Master Mason as soon as possible after he completes the degrees.

I'd like to touch on one or two points brought out in the General Charge. We are told in the first paragraph and again, just before the moving portrayal of the ideal of a Freemason, that we should have but one aim, the attainment of the chief point in Freemasonry, which is to endeavor to be happy ourselves and to communicate that happiness to others. This, then, should always be uppermost in our minds. But - what is happiness? Pleasure and mirth? The absence of painful experience? Peace of mind? A sense of satisfaction and fulfillment? How is it to be achieved? We are told that the chief employments in the tyled recesses of the Lodge are constituted in a calm inquiry into the beauty of wisdom and virtue, and the study of moral geometry. Perhaps we should refer this as well to the tyled recesses of our minds, whether within the Lodge or without.

I am constantly amazed at the ritualist who delivers the Work letter-perfect, with dignity and with meaning that seems to come from the heart, and then spoils it all by telling the kind of story at the Festive Board that has no place at a Masonic gathering. To him, the Ritual appears to be the be-all and the end-all of the Craft. There are others who seem to feel that Freemasonry consists in taking in new members at the one end and cranking out Past Masters at the other. of course, not all Masons who have yet to delve into Masonic philosophy are "one-or-two-night-a-month" Masons by any means. Many of the men who come knocking at our door do so because they have always tended, as we say in the

General Charge, to move quietly and modestly in the spheres of their lives, generally conducting themselves as Masons should, and they're looking for companions with similar standards. Perhaps I should be satisfied with that. Perhaps I would be, if all the men we admit were of such a nature. After all, not everyone is interested in studying. Their improvement will surely come about through their association with Freemasonry and their participation in its activities, though it will take much more time and assuming that we can maintain their interest long enough.

Perhaps I seem impatient. If so, it's because I'm anxious to share that which I've found in Freemasonry with those who are still wondering if what they see on the surface is all there really is to the Craft.

Let me conclude by sharing with you a bit of prose about fireplaces that appeared some time ago in the Ottawa Journal and was reprinted in the Reader's Digest. As I read it, it reminded me of the philosopher's approach to Freemasonry. It is, in a way, allegorical, and makes us think about Masonic philosophy:

There are utilitarian souls who assume that a fireplace is meant only to warm people. But he who tends a fire knows that it means much more.

A man who has a fireplace need never be lonely. A fire, correctly tended, requires thought and attention; in return, it offers warmth, music and beauty. And the glow from the hearth means a glow in the heart.

A man who cherishes his fire wants a solid backlog of oak or hard maple. If he is fortunate enough to cut his own wood and has a choice, he sees to it that he has several kinds. The resin of pine or cedar means quick, hot heat, yellow flames and a pleasant odor; yellow birch gives an orange-blue flame, burns long and steady; old apple wood means fragrance and a clear, bluish flame. Elm has deep russet flames. Balsam and spruce crackle and spit and must be watched.

Don't poke your fire too much, but use judgment as you put on the logs. A moderately high fire creates its own draft. A good hearth tender uses his broom occasionally, but doesn't worry if a few ashes spill out.

Tending fire is for the patient man. It fosters deep thoughts and a contentment with the simple basic things in life.. - Mechanical heat has its good points and one wants it. But somehow it is more meaningful if flames paint a picture in a fireplace and a man has a chance to tend his fire.

Why not make your fire - Freemasonry?

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MASONIC PENALTIES

by Gus J. Elbert, Arabian Lodge #882, ACGL
Arabian 882 educational paper - October 1992

There is perhaps no better example of the maxim that history repeats itself than in the recurring attacks leveled against the Craft by the enemies of Freemasonry. In a paper entitled Those Awful Penalties, Brother David G. Boyd, Chairman of the ACGL Education Committee, contended that by 1988 ¹ the level of intensity and the nature of anti-Masonic literature had become increasingly alarming:

Today, however, Masonry is seemingly under attack in every country and from almost every direction. So dramatic is the criticism we now face that many of the elements of the Fraternity once considered in many jurisdictions as "ancient landmarks" have begun to fall. The penalties associated with the obligations in the first three degrees in most grand jurisdictions, and with all the degrees of the York Rite, offer easy targets.

The criticism most often - and perhaps most tellingly - leveled against Freemasonry is that the penalties included in the obligations are both barbaric and sacrilegious. As Albert Mackey, a noted Masonic scholar, observed in his encyclopedia:

The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recreant to their vows and violate the laws which they are stringently bound to observe.

Illustrative of these criticisms is that of the Committee for Pastoral Research and Practices of the National Conference of [Roman] Catholic Bishops.²

Either the oaths mean what they say, or they do not. If they do mean what they say, the

candidate is entering into a pact consenting to his own murder by barbarous torture and mutilation should he break it. If they do not mean what they say, then he is swearing high-sounding schoolboy nonsense on the Bible, which verges on blasphemy.

During a 1964 discussion on the subject of the penalties in the English Grand Lodge, R. W. Bro. Bishop Herbert expressed the following concerns:

The candidate is specifically assured that in the Obligation he is about to take, there is nothing incompatible with his civil, moral, or religious duties. He is then asked to repeat an Obligation which contains statements about physical penalties which would seem to be incompatible with those duties - and all this while his hand is on the Volume of the Sacred Law. He has no prior knowledge of what he is to be asked to say: phrases that never have been, and which never could be, enforced. And to make matters worse, he is asked to invoke the help of God.³

The Bishop's opinion is not shared by everyone within the Craft. Authors of two major Masonic Encyclopedias lie on opposite sides of the question. Mackey argues that the notion that Masons bind themselves to accept the infliction of the penalties is ludicrous. The penalties are, he said, only obsecrations or imprecations⁴ which - as part of every oath - "constitute its sanction, and which consist in calling some superior power to witness the declaration or promise made, Ö invoking his protection for or anger against the person making it, according as the said declaration or promise is observed or violated." They are, in short, only symbolic.

Brother Haffner, by the way, made an interesting observation concerning symbolism in the Obligation:

Masons are in danger of emphasizing symbolism so much that they fail to realize that some things cannot be symbolic. If the obligation is a symbol, it is not an obligation: and if part of it, even if expressed in the same type of phraseology, is said to be a symbol whilst the rest is not, how should the candidate hearing it for the first time be expected to make the distinction?

Coil, in his Masonic Encyclopedia, takes specific objection to Mackey's formulation, declaring that:

The only penalties exacted by any Masonic body or authority or under Masonic law are reprimand, suspension, and expulsion. Why then, do Grand Lodges continue to use the forms which have given the enemies of Freemasonry such excellent grounds for denunciation? Ö It is pitiful to say, as some writers have said, that the penalties "never were intended to impose upon any Brother the painful and - so far as the laws of the country are concerned - the illegal task of vindicating the outrage committed by the violator." That means that they never were justifiable and that they, in words at least, teach law violation. One prominent writer indulged in a long diversionary treatise on the distinction between imprecations and obsecrations, but the penalties by any other name will remain objectionable. If Grand Lodges would purify their rituals such ridiculous excuses would be unnecessary.

The issue was discussed at length at the 1986 Conference of Grand Masters of North America. The ACGL's representative at that conference, described the prevailing attitude

as follows:

An accusation which our enemies have quite often used, unfortunately with great effect, is that we impose these barbarous and immoral penalties on our adherents. Is it possible that, in the end, we may be playing into the hands of our enemies by retaining these penalties within the body of our obligations? Should not we, as responsible Masons, adjust our rituals to leave no doubt that our Fraternity does not really demand such penalties?⁵ Among those who call for change, according to the limited source material at my disposal, no one has proposed the outright elimination of the penalties. It would be difficult to do so because the penalties form the basis for an international recognition system among Freemasons.⁶

In the article The Transfer of the Physical Penalties from the Obligations, that appeared in the Transactions of the Quatuor Coronati Lodge, Bro. Harry Mendoza summarized the arguments for and against transferring the physical penalties from the Obligations.

In favor of the transfer he cites three reasons which he characterizes as “powerful”:

1. A feeling of repugnance is felt by the candidate and many of those witnessing the ceremony when the candidate is asked, while his hand is on the Volume of Sacred Law, to give a faithful promise to observe an Obligation which contains a barbarous and unenforceable penalty clause. Indeed, some have argued that by taking an Obligation containing statements they know cannot be enforced, they are taking the name of God in vain and thus violating the third of the Ten Commandments.
2. There are some Brethren who, having heard for the first time the physical penalties in the Obligations, have refused to participate any further in the Craft because they felt that what they had been asked to repeat was puerile, offensive or wholly out of keeping with what they understood to be the principles of Freemasonry. We are also losing good prospective candidates who have become aware of what they would be asked to recite while their hand is on the Volume of Sacred Law.
3. The transfer of the penalties from the Obligations would take a potent weapon from the hands of our adversaries.

The arguments opposing the transfer have been summarized by Bro. Mendoza into three categories: antiquity, constitutional and general.

1. Antiquity Ö frequently heard are the statements: We’ve been using these Obligations for years and there is no good reason for changing them! or The ritual was good enough for my father, my grandfather, and it’s good enough for me - I don’t want any change! or This is as all good men have gone before!
2. Constitutional Ö three arguments are put forth to defend the position that we are forbidden to alter the ritual:
 - a. The Antient Charge dealing with innovations to which each Master agrees at his installation.
 - b. The Articles of Union, 1813, which include the phrase “There shall be the most perfect unity of Obligation Ö until time shall be no more.”
 - c. The Landmarks of the Order, which cannot be altered.
3. General Ö again, three claims are presented, one of which I omit as not very compelling:

- a. Why should we make changes simply because of outside criticism?
- b. Once you start making ritual changes, there will be a continual demand for more; where will it all end?

Brother Mendoza, who I should point out wrote his article in defense of actions taken by the United Grand Lodge of England, then proceeds to refute, more or less, each of the opposing viewpoints.

1. Antiquity “It is true that there is a long history of Masonic penalties and that they could be said to be part of our Masonic tradition. But antiquity itself is not a sound criterion for the retention of physical penalties in the Obligations. There are good reasons for change. One in particular was referred to by the Grand Master who summed it up well when he said that the ‘moral implications are much more important than any consideration of preserving antiquity.’”

It is worthwhile taking a closer look at just how ancient the penalties really are. Brother Harry Carr’s article in the Grand Lodge of Scotland Year Book (1963), The Obligation and Its Place in the Ritual, described the development of the Obligation:

- ∞ Prior to the late 1600’s, the Obligation was a simple affair, mentioning neither secrecy nor penalties.
- ∞ It was only at the end of the 17th Century that even the themes of fidelity and secrecy appeared in the Obligation. One manuscript, dated 1696, does mention penalties later in the ceremony: “Ö under no less pain than having my tongue cut out under my chin, and of being buried, within the flood mark, where no man shall know Ö.”
- ∞ A source from 1710 still includes an Obligation without penalties, but includes a catechism with four penalties: (1) “[A rope] Ö to hang me if I should betray my trust. (2) Ö heart to be taken out alive Ö (3) Ö head to be cut off Ö (4) Ö body to be buried (with)in the sea mark, and not in any place where Christians are buried Ö”
- ∞ Finally, in 1730, two exposÈs were published in which penalties were included in the Obligation. The most colorful of the two versions reads as follows:
 “All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck’d from under my Left Breast, them to be buried in the Sands of the Sea, the Length of a Cable-rope from Shore, where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, my Ashes to be scatter’d upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons.”⁷

2. Constitutional Ö Arguments in this category are “based on a false premise. They all assume that any change in the ritual is forbidden. But which ritual? There is no official ritual in the English Constitution; there are many variants.” The rituals of most Grand Lodges have undergone some form of change in their history.

Counter-arguments to each of the three constitutional objections are as follows:

- a. During the Ceremony of Installation, the Master-elect acknowledges that “it is not within the power of any man, or body of men, to make innovations in the body of Freemasonry.” It turns out, however, that this wording is at variance with the actual motion adopted by the Grand Lodge on June 23rd, 1723. The actual wording is: “That it is not within the power of any man, or body of men, to make innovations in

the body of Masonry, without the consent first obtained of the Annual Grand Lodge.” The incomplete version was the result of a Masonic dispute between the Grand Lodge and William Preston who published the Antient Charges during the period from 1775 - 1789. The missing words have been restored to English Grand Lodge’s Installation Ceremony. The truncated version, however, remains in the ACGL version - perhaps this is a subject that should be reviewed by the ACGL’s Committee on Works.

- b. Concerning the Articles of Union, Brother Harry Carr, another renowned Masonic scholar, observed that although the Articles of Union do, at first glance, appear to impose an absolute ban on any kind of change in the Obligations, such a ban could not be upheld should the Obligation conflict with subsequent change in the law of the land. There is also the inescapable fact that the Obligations were not even finally approved until three years after the Articles of Union were promulgated.
- c. And, finally, the question of Landmarks: although there has never been universal agreement as to what they are, there appears to be a general consensus that the essential point of a Landmark is that “it is an element of such importance that Freemasonry would no longer be Freemasonry if it were removed.” There is no question that Freemasonry exists in Ireland and yet the penalties were removed from their Obligations a year short of one century ago.

3. General Ö

- a. Regarding criticism from outsiders, Brother Mendoza contends that this was not the reason for changes adopted by the United Grand Lodge of England. The changes that have been made were the result of criticism within the Craft initiated by a paper presented at a meeting of the Quatuor Coronati Lodge.
- b. The fear of a continual demand for ritual changes was never directly addressed, let alone refuted. I will return to this question in the closing paragraphs of this paper.

What is the status of the Masonic penalties today? Although lacking current or comprehensive data, I can cite the following:

- In 1964, the United Grand Lodge of England authorized a permissive variation in the Obligation whereby the Master could say: “Ö ever bearing in mind the traditional penalty, that of having the throat cut across Ö.” By 1979, because of apparent wide-spread reluctance, the Grand Master urged all Lodges to reconsider the matter and that full and open-minded consideration be given to the issue. Finally, in 1986, it was resolved to remove the penalties altogether from the Obligations and add an explanation of the origin and meaning of the signs and dueguards to the lectures.
- In 1985, the Grand Master of Masons in Pennsylvania, announced that “the physical penalties long associated with the three symbolic degrees of Pennsylvania Masonry are, as of this date, to be removed from our obligations and are to be replaced with penalties more meaningful and enforceable.”
- In Ireland the issue has been resolved by providing a balance between, “bearing in mind the ancient penalty,” and “binding myself under the real penalty of being deservedly branded as a wretch - base, faithless, and totally unfit to be received amongst men of honorÖ.”
- Brother Harry Carr described the practice in Scottish Lodges of omitting the penalties from the Obligations. “At a later stage in the ceremony, when the Master is about to

‘entrust’ the Candidate, he explains that in ancient times certain fearsome penalties were included as a necessary part of each Obligation, that they are omitted nowadays, but that the signs are still derived from those old penalties. He then describes them in detail, showing how the signs are directly related to them.⁸”

- Within the United Grand Lodges of Germany, not all Grand Lodges currently have penalties associated with their degrees.⁹
- Some jurisdictions, the ACGL, for example, have inserted the word “symbolic,” or similar phrasing when reciting the penalties.
- Some concordant bodies have also implemented changes. As far back as 1858, Albert Pike revised the rituals of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, to eliminate all the physical penalties from the degrees, substituting mental, moral and symbolic condemnation instead. This example was followed, though nearly a century later, by the Northern Jurisdiction.
- Within the York Rite, the Scottish jurisdiction, in the 1960s, deleted from the Obligations all reference to the Ancient Penalties. After the Obligations have been sealed, the following words are prescribed: “In former times the penalty attaching to the violation of this Obligation was that of Ö We do not now include this penalty in the Obligation as we would not wish to, nor indeed could, inflict it. We rely on the moral penalties prescribed in our laws.”
- It appears that the York Rite in England has taken similar action. To the best of my knowledge no changes have been made in the American York Rite. Within the York Rite Bodies of Germany, from which the Arabian York Rite Bodies derive their charter, the penalties remain unchanged

In closing, I would like to repeat Brother Boyd’s words of caution:

But even as the Fraternity moves, increasingly, to subdue references to the penalties associated with the degrees, there are voices - reflecting on the history of the Fraternity - which offer notes of caution. The noted Masonic author and scholar, Allen E. Roberts, for example, has said he hopes those moving to remove the penalties are correct. “But I fear, as in the past, the more one bows to his critics, the more bowing critics demand.”

While we may eventually, as Craft, Royal Arch and Cryptic Masons, elect to modify our rituals, it is imperative we make that decision on our own terms and without reference to external criticism. Of all the arguments made for the removal of the penalties, the one most often offered and the one least relevant, is the suggestion that it is the penalties “which have given the enemies of Freemasonry such excellent grounds for denunciation.” To make changes in our ritual in response to external criticisms is clearly and unequivocally to bow to our critics and to invite, as Roberts argues, even greater demands. Those who despise Freemasonry will continue to demand changes, no matter what concessions we make, until the Institution is utterly destroyed. The central issue is not the ancient penalties. They are merely a convenient and easy target for those hysterically hostile to the Craft. If we do not move cautiously and wisely in making changes to our rituals, our critics may come to believe we are responding to their pressures. That, in turn, may convince them - even some within the Craft or who may be considering membership - “that Freemasons have not the courage of their convictions, nor do they possess any ultimate allegiance to the integrity of their own

institution.”

If we make changes, they must be based solely on Masonic arguments - not on the objections of critics who neither understand nor love Masonry!

FOOTNOTES:

1. Although the document is undated, internal evidence suggests that it was published or presented in 1988.
2. Black, Hugh E.
3. Mendoza, Harry
4. Obsecration - a solemn entreaty; a supplication.
Imprecation - a curse or malediction.
5. Boyd, David G.
6. Haffner, Christopher
7. Quoted from Samuel Pritchard's 1730 best-seller Masonry Dissected.
8. Carr, Harry
9. Boyd, David G.

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MODERN PROFICIENCY IN NEBRASKA LODGES

by Warren D. Lichy, Jr., 33^o

The Scottish Rite Journal - July 1991

First it happened in one Lodge; then in a handful. The Grand Master gave it his blessing, and then the Grand Lodge refused to prohibit it. Now it is sweeping Nebraska. We call it “modern proficiency.”

What is it? It is a new and successful way to “prove up” a Brother after he has received a Degree. It is an option Nebraska Lodges may adopt. It is not a change in the body of Masonry, and it does not change, in any way, the way the Degrees are conferred.

Modern proficiency varies slightly from Lodge to Lodge, so this explains how it is practiced in my Lodge, Craftsmen Lodge #314, and how that Lodge came to adopt it. We were not the first Lodge to adopt this new method, but we reached a decision that as the world has changed, our Lodge must change also.

We found that some Brothers, after receiving Degrees, were not passing their proficiency. They fell by the wayside as Entered Apprentices or Fellowcrafts, and were lost to Masonry.

As we reflected on this, we found the reason. Schools have, in large part, abandoned memorization. No longer are students required to memorize poems, the preambles of our Freedom Documents, or quotations. So when we require them to memorize the catechism as a prerequisite to full Masonic membership, we are asking them to do something that is often very difficult for them and largely unfamiliar to them.

We decided that this had to be changed. But we were not willing to substitute doing nothing for what we had been doing.

So we came up with a plan: the Craftsmen Lodge plan. All Brothers who have fallen by the wayside and have not completed their Degrees are being contacted with regard to proving up with modern proficiency to complete their Degrees. Any Brother assigned to a posting committee who does not return for examination within a reasonable time is transferred to modern proficiency. And if a prospective member tells us that he would like to be a Mason, but he doesn't have time for memorizing, we start him from the beginning with modern proficiency. But we still encourage those of our new Brothers who are willing and able to learn the answers in the traditional manner. And a number of them do.

Our experience with modern proficiency has led us to some discoveries. Modern proficiency men attend Lodge more often than traditional proficiency men. Perhaps it is because they don't have that sense of "an ordeal completed" from which they want to take a rest. And modern proficiency men are just as willing and just as able to take an office in the Lodge as any other Brother.

Our modern proficiency men are perfectly capable of passing an examination to visit a strange Lodge. Of course this presupposes that such a Lodge does not consider the First Section Lecture to be an examination, but the Grand Lodge of Nebraska has long taught that this is not polite and that an examination is for making sure the visitor has received the Degrees and not for examining him for proficiency in the lecture.

So what is modern proficiency? What do we do?

After a Degree has been conferred, an evening is selected for the Brother to meet at the Lodge with the Officers. We use the same catechism as is used for traditional proficiency, but we use it differently. After explaining such terms as "Lodge" and "AÖFÖ & AÖMÖ," we go through the questions and answers, stopping after each one to give an in-depth explanation with emphasis on what it is and how it fits into Masonic history, tradition or philosophy, both operative and speculative, since a new Mason's knowledge is not complete unless he understands the Order as it existed before 1717, together with the other things in the answers.

This explanation of Masonry and of the catechism should take from 30 minutes to an hour. Then we let him hear the catechism straight through without stopping, to put everything in perspective. We then go back and drill on the important questions. Only "bridge" questions are left out. All questions dealing with the man or the Lodge room are deemed important. The purpose of this drilling is not memorization of words but understanding of ideas. Thus he learns to explain in his own words what occurred. While

the Entered Apprentice obligation and the first part of the other two obligations are characterized with one word, he learns to explain, in his own words, all of the additional points of the second two obligations, just as he has done with the answers.

When we feel he is ready, we open Lodge, stand him at the Altar, and question him. After his mentor has finished, others in the Lodge are invited to ask questions. When there are no more questions, he is declared proficient, and the time is set for him to receive his next Degree.

We have never needed more than three hours to accomplish this, and it is all done in the one evening. Until they see for themselves, Brothers who have not been involved in the process sometimes doubt that so much can be accomplished in one evening. But we make believers out of them. We also make Masons of the Brothers who receive modern proficiency; Masons who not only can explain where they have been, but also can explain a bit of the history and philosophy of the Order. Our modern proficiency men can explain all about that famous Lodge from whence they came, as well as the relationship between the signs and the Covenant. Can you? Clearly, modern proficiency can turn dying Lodges back into growing, vital and dynamic organizations.

MASONIC RESEARCH

by Fred Lamar Pearson, Jr., MPS

The Philalethes - December 1988

We have heard repeatedly that Freemasonry is a progressive science. It would logically follow that its devotees must never cease in their search for knowledge and understanding. All students have questions, and these should, in turn, develop into still further areas of inquiry. Unfortunately in most cases they never do. There are several legitimate ways to answer questions about Freemasonry. Obviously the candidates coach is a logical starting place. But too frequently coaches know the catechism and little about it. They teach their students to memorize a battery of questions and answers, but very little Masonic education takes place. A good coach will not hesitate to confess his lack of knowledge and will in turn recommend more informed Masons as well as Masonic literature. Ideally both the coach and the inquisitive candidate will undertake the search for information together. Hopefully their quest for more light will lead them in time to join Masonic Research Lodges.

For it is in Masonic Research Lodges that the Masonic student travels on the cutting edge of involvement. Here he meets Brothers who share his interest in broadening intellectual horizons. Listening to the fruits of others labor helps to sharpen ones focus considerably. One moves from a shot gun to a rifle in approaching a problem. In the process the Masonic student learns how to formulate more effectively his own ideas and concepts. Ideally the Masonic investigator will now read widely and in depth in search of answers.

There are indeed lots of places from which to obtain solid information. The excellent publications of several Masonic Research Lodges immediately come to mind such as: Missouri, Texas, Illinois, Maine, Iowa, Southern California, American Lodge of Research and Georgia. All of these Research Lodges have "Transactions," and the joining/membership fee is nominal in each case. Most of them either own or have access

to good libraries.

There is no question that the best Masonic Lodge of Research is Quatuor Coronati, the premier Research Lodge and a model indeed for all Research Lodges to emulate. Started late in the 19th century the "Transactions" number almost one hundred. This London-based Lodge has 40 full members and thousands of corresponding members. One fortunate enough to earn election as a full member is a student who has done well in the quarries. Thus far the Grand Jurisdictions of the United States have been fortunate to have Brothers so honored. The late Brother Alphonse Cerza received preferment shortly before his death; Past Grand Master Dwight Smith, editor of the "Indiana Freemason," was elected in the year as Brother Cerza. To our immediate north, Brother Wallace McLeod is a member and holds the distinction of being a Past Master of Quatuor Coronati. Brother McLeod has brought much honor to Canada and is a most prolific and erudite scholar.

In the United States of America the best place to conduct research is at the truly outstanding Grand Lodge of Iowa Library in Cedar Rapids, Iowa. Next in importance is probably the Library of Congress. The Grand Lodge Libraries of New York and Pennsylvania are great repositories and of course the holdings of the Scottish Rite, Southern and Northern Jurisdictions, are superb. One should not neglect the Scottish Rite Library in Dallas, Texas which has acquired the monumental Harry Carr Collection.

The inevitable first question that confronts the Masonic student is how to do research. One trained in an academic discipline knows how as a matter of course. But what about the neophyte, the Brother who has not received such training. First off, research requires discipline and patience. One absolutely has to learn how to stick to a particular line of inquiry and not fish in every interesting pond at the same time. Also, one has to keep moving, even when it seems that a particular well is dry.

The beginner should start with the usual Encyclopedias such as Mackey's and Coil's. Then he should read widely articles in the various periodicals such as: The Royal Arch Magazine, The Knight Templar Magazine, The New Age, The Indiana Freemason, The Empire State Mason, The Texas Freemason, The Masonic Messenger of Georgia, The Northern Light and especially The Philalethes. Dues required to receive the publications are nominal. The Philalethes Society has reproduced on microfiche all of its issues and at a very attractive cost. In addition, it has microfiched issues of "The Builder," published by the National Masonic Research Society. Joseph Fort Newton, H. L. Haywood, among others, served as its editors.

Then, the Masonic student should delve into Transactions published by the various state Research Lodges. He should also read widely in Masonic Histories of the Grand Jurisdictions and appendant bodies. Having acquired the fundamentals, the Masonic student is hopefully ready to move on to the great collections of primary material found in Grand Lodge Proceedings and manuscripts, both published and unpublished. Not to be neglected are Lodge Minutes. They can be especially valuable when one encounters a Lodge that has well preserved and long runs of minutes. In reading the minutes personalities begin to emerge. Often this directs one to newspapers to see if and how extensively Lodge events might have been covered in the local paper. Also, one is led to contact families in order to gather information and sometimes a rare photograph of a

Cornerstone Ceremony or a public procession. One learns from these sources about the involvement of a Brother in the life of the community in which he lived. Local historical societies often have letters and photographs that can add flesh to the narrative. And of course one does not want to pass up the manuscript holdings in the several universities. Here a diary often sheds interesting light on an event. And finally one should utilize to the fullest interviews with old Lodge members.

The student is now ready to accumulate a body of information on a subject in which he has particular interest. And this is where intellectual discipline is especially important. Ideally the researcher will have acquired several packets of 3" x 5" and 4" x 6" cards. He should utilize the 3" x 5" cards for bibliography and the 4" x 6" cards for notes. One can utilize other types of paper and sizes but the above mentioned ones are most convenient to use; they can be easily purchased, and there are readily available boxes in which to store the cards. It is recommended that a researcher give serious consideration to indexed cards. These provide easy means of organizing materials according to subject, author, title, etc.

A researcher should consider carefully using only one card for each piece of bibliographical information and one for each bit of factual data. The note card should have a bibliographical note at the top to indicate where the information was obtained. At the upper right hand side, one should insert a slug to indicate what the note below relates to. It is useful when taking notes to write the material exactly as it appears in the source, bracketed of course in quotation marks. This saves the researcher from repeated trips to the same source to make certain the writer gives proper credit to his sources and that he avoids plagiarism.

In special cases a writer will wish to copy a quote that required him to use several cards. Consideration should be given to Xeroxing the particular passage and placing it in a manila file folder properly identified as to subject and content, so as to insure ready utilization when needed.

The slugs on the several note cards enable the writer to organize his materials quickly according to subjects. Once organized the various slugs facilitate the preparation of an outline. Here again discipline is required. The author, especially the beginner, will take far more notes than he will utilize. This is proper, for better far too many than not enough. When the writer has combed his material thoroughly, then he is ready to sift his data and apply it in a logical and cohesive manner to the ribs of his outline.

The outline, which the slugs have helped the author prepare, should be rather comprehensive, at least in its embryonic form. It should reflect sufficient depth of development to permit a full treatment, narrative as well as analytical, of the subject under investigation, so as to focus on a limited objective. Masonic Presidents might well be the subject under investigation, but the researcher will be more effective in dealing with one or a few in a particular Lodge or research paper. The paper should be well-developed and also short in length. Fuller treatments can and should emerge in articles and monographs. Writers must keep in mind that the best way to bore an audience is to try and tell those assembled all the things that they did not know. Save some for future meetings; keep the presentation under thirty minutes.

Once the writer begins to commit his thoughts to paper, he should pay especial attention to the development of paragraphs. The best writing still reflects the use of a topical

sentence in each paragraph. Develop one idea and only one in a paragraph.

Next, the author needs to work hard on the development of transitional sentences. These sentences soften the shift from one paragraph to the next. They constitute an important language bridge. There is little doubt that constructing good transitional sentences is one of the hardest tasks confronting authors, beginners as well as seasoned professionals.

Authors should strive diligently to avoid using the passive voice as much as possible. The verb to be is irregular in conjugation in practically all languages. Using it takes away strength from ones literary efforts. Therefore, writers should utilize the strong historical past tense as much as they can. This requires a lot of discipline and patience, but it is worth the effort.

Writers should have readily available a "Webster's International Dictionary" as well as a thesaurus. Especially should the author employ simple, concise English. He should write and rewrite to achieve a balance of short and long sentences. One sentence paragraphs should be eliminated, and authors should never begin three or more consecutive sentences with the same word.

A writer must not hesitate to write and rewrite. Bit by bit he eliminates the unnecessary and tightens the overall construction and organization. At this point it is useful to farm the effort out to others for evaluation. Learn to accept the red critical comments as positive steps in the development of a research paper.

One positive feature is to record the paper and spend lots of time listening to it. This often enables one to spot errors, especially parts of the paper that are poorly developed. Listening to the paper helps one to empathize more effectively with his audience. Things the author hears and does not like are not likely to gain appreciation from a captive audience.

After the presentation of the paper one should, if time permits, put it on a shelf and preferably for several weeks. Returning to the paper after a cooling off period often enables one to spot flaws quickly. Also, this respite frequently helps one to look at his work from a new perspective. Consequently the writer often sees exactly where to add new material to strengthen a section and also it enables him to delete extraneous material.

Having done as much as one can to gather the data, organize it and write an account in as coherent form as he is able, the time has now arrived to give the work a final typing. The author should double space the sentences, allow ample margins to the left and right sides of the pages, and type it as neatly as possible. He should proofread the manuscript carefully, and he should ask others to check his work. When this task is completed, it is time to Xerox additional copies and mail the original to an editor.

It goes without saying that the author should include his name and complete address on a cover sheet. Do not be afraid of rejections; in fact, be eager to take advantage of the criticism, swallow artificial pride and do the things necessary either to resubmit it or to select a new potential publisher.

MASONIC RITUAL FROM ENGLAND TO NEW HAMPSHIRE

by David Crockett, MPS

The Philalethes - December 1989

You are in England in the eighteenth century. Workers in stone have been engaged in architecture for centuries. They also have been accepting candidates into their Lodges who were unskilled in the building trade. The earliest record of such an event is June 8, 1600, when John Boswell Laird is mentioned as a member of the Lodge of Edinburgh Scotland.

The gradual transition of Operative Masonry to Speculative Masonry, as we know it today, is taking place. This transition is much like the change of architecture: from the Gothic magnificence of the middle ages to the functional revival of the Roman style in the 1600's. In a word it is subtle, but the process is gathering momentum.

Many Masonic scholars believe that the ritual before 1717 was the same for the Apprentice, Fellow Craft, and Master Mason. After 1717, the modern revival of Masonry would change all that. In short, between 1717 and 1726 the three rituals of Blue Lodge Masonry would be created.

There are two thematic questions at this point: What kind of country was England at this time? What created the modern revival in 1717?

In 1717 England was experiencing the "age of reason." Sir Isaac Newton was 75 years old. Libraries were packed with new ideas. England was a virtual engine of organizing and refining their existing structure of knowledge.

At this time England owned the whole east coast of the American Colonies, France and Spain owned the rest. The population of America was 1/2 million.

Masonry had declined severely since the rebuilding of London fifty years ago. There were certainly Masons during the 1717 period who remembered the great fire of London and the plague a year later in 1666. Their faith in God was also strengthened by the fact that those two catastrophic events destroyed 13,000 homes, 84 churches, and over 68,000 lives in London alone.

With these thoughts in mind, we will use in this paper as an example of the 1717 ritual in London, "The Grand Mystery of FreeMasons Discovered. Wherein are the several questions, put to them at their meetings and installations: as also the Oath, Health, Signs and Points to know each other by. As they were found in the custody of a Free-Mason who dyed suddenly. And now published for the information of the Publick. London: Printed for T. Payne near Stationer's Hall 1724."

"The Catechism," as published in the 'Grand Mystery' has 46 questions, not including the oath, health, and signs. The first six questions and answers of this early ritual are as follows:

1. Peace be hear. (Ans.) I hope there is.
2. What O'clock is it? (Ans.) It is going to six or going to twelve. [alluding to operative working hours]

3. Are you very busy? (Ans.) No.
4. Will you give or take? (Ans.) Both or which you please.
5. How go squares? (Ans.) Straight.
6. Are you rich or poor? (Ans.) Neither.

Albert Mackey believed that “The Catechism” was the ritual familiar to the four London Lodges during the first few years of Speculative Masonry in the 1717 period.

The first dramatic event of the 1717 period occurred in February, at the Apple-Tree Tavern, on Charles Street, Covent Garden, London England. In the often controversial 250 year-old words of James Anderson:

“They constituted themselves a Grand Lodge pro Tempore in due form, and resolved to choose a Grand Master”?

As is commonly known, the initial meeting at the Apple-Tree Tavern prepared for: an official election of a Grand Master at the newly scheduled quarterly meeting. Accordingly, on June 24, 1717, the four London Lodges met again. This time in the Church yard of St. Paul's, in the twenty-two by fifteen foot room in the Goose and Gridiron Alehouse. James Anderson recorded the event as follows:

“Before dinner, the oldest Mason in the chair, proposed a list of proper candidates; and the Brethren by a majority of hands elected Mr. Anthony Sayer Gentleman, Grand Master of Masons”

Anthony Sayer served as Grand Master until June 24, 1718. Next George Payne was elected, and Brother Payne had a new idea:

“He desired any Brethren to bring to the Grand Lodge any old writings and Records concerning Masons and Masonry in order to show the usages of ancient times and several old copies of the Gothic Constitutions were produced and collated”

After Brother Payne finished his work on June 24, 1719, enter John T. Desaguliers. He is 34 years old and he has been giving lectures on the physical sciences in Westminster. He also gained the attention and friendship of Sir Isaac Newton. In the past 300 years only Einstein would equal the creative scientific genius of Newton.

Doctor Desaguliers, educated in law, science and philosophy, at Oxford, is the third Grand Master. He is considered one of the most learned and distinguished men of his day. He will also be called the father of Speculative Masonry.

Scholars in Masonry have done extensive research on the early manuscripts, in an attempt to better understand the early ritual. There are over 50 important manuscripts in existence. For example, the Regius Manuscript is estimated to be dated 1390 and some scholars in Masonry believe it is a copy of an earlier manuscript that dates to the time of the Masonic meeting at York England in 926. Other important manuscripts include the Harleian Manuscript No. 1942 which is estimated to be dated prior to 1650. The Sloane manuscript is another important early Masonic document.

As a brief sample of the early integrity of operative Masons, I submit the first article of the 600 year old Regius Manuscript:

The first article of this geometry: The Master Mason must be full securely Both steadfast, trusty and true, It shall him never then rue: And pay thy fellows after the cost, As victuals goeth then, well thou woste; (knowest) And pay them truly, upon they fay, (faith) What they deserven may: (may deserve) And to their hire take no more, But what that they may serve for; And spare neither for love nor drede, (dread) Of neither parties to take no mede; (bribe) Of lord nor fellow, whoever he be, Of them thou take no manner of fee; And as a judge stand upright, And then thou dost to both good right; And truly do this wheresoever thou gost, (goest) Thy worship, thy profit, it shall be most.

With response to an example of the oath prior to 1717, I submit that part of the Harleian Manuscript, No. 1942. It is estimated to be dated in the 1650 period. The oath in that manuscript is as follows:

I, A.B., Doe in the presence of Almighty god, and my Fellowes, and Brethren here present, promise and declare, that I will not at any time hereafter, by any Act or circumstance whatsoever, Directly or Indirectly, publish, discover, reveale, or make knowne any of the secrets, privileges, or Counsells, of the Fraternity or Fellowship of Free Masonry, which at this time, or any time hereafter, shalbee made knowne unto mee soe helpe mee God, and the holy contents of this booke.

I personally interpret the Operative Masons as a kind of moral trade union, but regardless of how one interprets the early manuscripts, I think it is fair to state that the Masonic ritual that is used today was derived from the ancient manuscripts, and that between 1717 and roughly 1806, the ritual in New Hampshire was formalized.

After Grand Master Payne requested the old records and writings, it is believed that Desaguliers was particularly zealous in research and that Masons like Payne and Anderson also contributed strongly in organizing the 1723 Constitution of Free-Masons.

Prior to writing the 1723 Constitution, one of the early developments was the creation of the Fellow Craft ritual for Speculative Masons. Evidence that this occurred by 1719 or 1720 is found in the records of the Lodge of Dunblane. On December 27, 1720, a lawyer was passed from Entered Apprentice to Fellow Craft.

In London Masonry was growing in prestige. Anderson stated the following occurrence in 1719:

“Several old Brothers, that had neglected the Craft, visited the Lodges; some noblemen were also made Brothers, and more new Lodges were constituted.”

An interesting story has been found by the American Lodge of Research that illustrates such an initiation:

One day an initiation was taking place with the Grand Master present. A young nobleman, or lord, was the candidate being initiated. During the initiation the candidate began to swear in the Lodge. Dr. Desaguliers was in the chair, but said nothing.

“At length noting the disapproval of the distinguished leader, the candidate said:

“I say Doctor _____ me, don't you hear _____ I ask your pardon for swearing.

The Doctor replied: “My lord, you have repeatedly violated the rules of the Lodge by

your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity by your frequent appeals to the chair.”

“Now my lord, I assure you, in answer to these appeals, that if God Almighty does not hear you, I will not tell him.”

With respect to evaluating Doctor Desaguliers as Grand Master of England. I submit: If speculative Masonry means helping men to be fair and prudent in their thoughts, words, and actions—Desaguliers also understood the Brotherhood of temperance, fortitude, and justice.

In three more years, Desaguliers and Anderson would finish their research of the Scottish, Italian, and English Masonic manuscripts. On page seventy-three of the 1723 Constitution, they stated what they achieved:

“Öall the valuable things of the old records being retained, the errors in history and chronology corrected, the false facts and improper words omitted, and the whole digested in a new and better method.”

Desaguliers and Anderson made history in 1723. They published the most famous Masonic book in the world.

Because this paper is primarily based on nineteenth century Masonic scholars, on the topic of the Master Mason ritual. I have chosen Albert Mackey's seven volume, 2000 page 'History of Freemasonry'. Brother Mackey devoted two chapters of intense scholarly research on the evolution of the Master Masons degree. He concludes with five statements to summarize the ritual. Statement number four is one sentence:

The third degree, as an accomplished fact, was not fabricated before the close of 1722, and was not made known to the Craft or worked as a degree of the new system, until the beginning of 1723.

To summarize this paper's theory on the beginning of Speculative ritual: The London Lodges (i.e. the four old London Lodges that participated in the election of Anthony Sayer in June of 1717) began with the ritual used in the 1724 “Grand Mystery;” then in 1719 or 1720 the Fellow Craft ritual was developed by Desaguliers in consultation with men such as Payne, Anderson, and probably others; Last of all in 1722 or 1723 the Master Mason ritual was developed by Desaguliers and others.

I hasten to emphasize this is my best theory at this time. I welcome suggestions and corrections from members of the Fraternity.

In my search for what specific ritual was used in 1717 (i.e. the one ritual used by all Masons), the only information I was able to locate was the book published by the very controversial, William L. Stone, in 1832 (during the anti-Masonry period) in his 'Letters on Masonry and Anti-Masonry Addressed to Honorable John Quincy Adams.'

I will not write any further ritual in this or any other paper, however, for those interested, the book is located at the Museum of National Heritage in Lexington, Massachusetts. The oath is written out in the appendix on Page 3.

The rather stubborn John Quincy Adams, sixth President of the United States, also

published 'Letters on the Masonic Institution, 1847.' Adams published the oaths for the three degrees, which he claimed were used by the Fraternity in 1730. (Refer to Page 68 of the text and page 275-276 of the appendix.) I do not have any evidence at this time to believe that Stone and particularly Adams, as President of the United States, would publish an oath that was inaccurate. Particularly interesting from a New Hampshire point of view, is the fact that Adams, from Boston, would derive his information from sources that could not be refuted in the state that granted a charter to New Hampshire.

William L. Stone's claim is that the above mentioned oath:

“Was the only obligation for all three of the degrees of ancient Masonry, in the year 1730 - only 102 years ago. At that time there were but three degrees known.”

The claims by Stone and Adams do not exactly fit with Mackey's and Gould's research. Mackey, for example, believed that the three rituals were formalized by 1723. However, the 7 year difference is not significant when the issue relates to one ritual for all speculative Masons during that general period. Regarding the evolution of ritual between roughly 1730 and 1772, particularly as it was believed in New Hampshire; I have chosen the Mason who compiled and edited the first two volumes of Grand Lodge Proceedings (7/8/1789-6/11/1856).

Horace Chase of New Hampshire was Grand Secretary in New Hampshire from 1854 to 1870. He was Grand Master in 1851/2. I quote from the brilliant work by Gerald D. Foss, Grand Historian of New Hampshire, 'Three Centuries of Freemasonry in New Hampshire:'

“Chase was born in Warner, New Hampshire December 14, 1788. He graduated from Dartmouth College in 1814, studied law under the well-known Matthew Harvey. He was considered a careful and conservative lawyer, made an excellent judge of probate, and was thoroughly honest. He wrote that he was a friend of another lawyer, John Harris, Grand Master of Grand Lodge for years 1817-1819, and also of Stephen Blanchard, Grand Lecturer of the Grand Lodge of New Hampshire at that time. Chase had an ambition to learn the ritual as well as his friends and apparently he succeeded. Horace Chase compiled and edited the first two volumes of Grand Lodge Proceedings. Without these printed volumes it would be very difficult if not impossible to learn much about the work of the Grand Lodge of New Hampshire in its early years.”

With regard to ritual between 1732 and 1813, Past Grand Master Horace Chase spoke the following words in the Grand Lodge of New Hampshire in 1857:

“In the year 1732, the lectures of Anderson and Desaguliers were revised by Martin Clare, who added a brief allusion to the human senses and the theological ladder. A few years later, Thomas Dunckerly, who was considered the most intelligent Mason of his day, extended and improved the lectures, and, among other things, first gave to the theological ladder its then most important rounds (f.h.c.). These continued to be used until 1763, when Rev. William Hutchinson explained the three lights by the three great stages of Masonry: The knowledge and worship of God of nature in the purity of Eden; the service, under the Mosaic Law, when divested of idolatry; and the Christian revelation. Again in 1772, these lectures were revised and improved by Preston, whose system was the standard in England until the union (between the modern and ancients) in 1813. When

Doctor Hemming established the system now generally practiced in English Lodges.”

After the confusion of the Revolutionary War, Masonry, and more specifically the uniformity of Masonic ritual became the focus.

During this period, William Preston, in England had organized a society of Masonic scholars called the “Order of The Harodim.” Preston, having the credentials of Master of the old Lodge of Antiquity (originally the Lodge which met at the goose and Gridiron Alehouse in St. Paul's church-yard), and the author of the first Masonic Monitor, called “Illustrations of Masonry,” published in 1772; had taught his lectures in the “Order of the Harodim” society.

John Hammer had been a member of this society, as well as a member of the old Lodge #1 of antiquity, over which Preston also presided. Hammer learned the 7-8 hour Preston lectures and came to America in 1793 or 1794. Hammer also had credentials in the form of a document from the Grand Lodge of England, stating that:

He was, “skilled in the ancient lectures and modes of work as approved and practiced in England.”

What occurred next was the transfer of English Masonic philosophy to American Masonic ritual. Hammer taught the lectures to America's premier ritualist, Thomas Smith Webb.

Webb is considered the inventor and founder of the Masonic system as practiced in the United States.

What Webb did was this: He immediately recognized that Preston's lectures were too long to be practical in the United States. He then condensed the lectures into 2-3 hours for the three degrees. Albert Mackey explained Webb's work as follows:

“The truth is, that Webb never did adopt nor promulgate the true Preston lectures. He selected out of that system those points which pleased him, omitted a great deal, and gave a meager abridgment of the whole. And it is well that he did, for if he had adopted the whole course of lectures as arranged by Preston, we are sure that not one man in ten-thousand in this country would have committed them to memory, and the whole system would have been lost or abandoned.”

New Hampshire is of course very proud of the fact that Thomas Smith Webb was initiated into Masonry at the Rising Sun Lodge in Keene, New Hampshire. William Todd was the Worshipful Master of the Lodge, and he was also the Mason who proposed Webb as a candidate. Webb was balloted for, admitted, initiated, and paid his fee of 3 Pounds, 6 Shillings; all on December 24, 1790. He was passed to Fellow Craft, raised to the sublime degree of Master Mason, and served as one of the stewards of the Lodge all on December 27, 1790.

It is known that Webb moved to Albany, New York and that he published his famous 'Freemasons Monitor' in that city, 1792.

From records of the Rising Sun Lodge, March 7, 1792, it is my belief that Webb left Keene in late 1791 or early 1792. The March 7, 1792 record reads as follows:

“Brother William Todd in behalf of T. S. Webb desired he might be discontinued as a member Voted to discontinue him on book any quarteredges due from him and he is discharged the same accordingly.

Brother William Todd presented to the Members of the Rising Sun Lodge as a present from Brother Webb a Bible bound in Morocco Leather neatly gilt and lettered. Voted, to accept the same and that Brother Webb receive the Thanks of the Lodge this vote to be recorded agreeably to the bylaw.”

Webb, born October 13, 1771, was a young man on the move when he left Keene. It was not uncommon to be initiated before the age of 21 at that time.

New Hampshire ritual was on a roll. First they formed their own Grand Lodge, 68 days after Washington became President of the United States and next they presented Thomas Smith Webb to the American Fraternity.

New Hampshire ritual created more light 16 years later. The fourth Grand Master of New Hampshire was a man by the name of Thomas Thompson. Thompson, who resided in Portsmouth, was initiated into Masonry at St. John's Lodge in that city. He also was the sixth Naval Captain to be assigned to the Continental Navy by the Continental Congress in 1776. Thompson was Captain of the 32 gun frigate, “Raleigh,” built in Portsmouth New Hampshire.

Grand Master Thompson was a no-nonsense, tough, independent, conservative, straight talking, New Hampshire Mason.

A year before he died, Thompson created a fuss among followers of Webb with his valedictory address in 1808. Today the speech is an interesting curiosity, and is an insight into the mind of the old time Masons during the last stages of only three degrees in Masonry. Some of the milder statements made by Thompson at that time are as follows:

“About forty years ago (1768) I passed through all the degrees then known in EnglandÖbut what were then termed high degrees, now sink into nothingÖI am convinced that the three first and original degrees, alone are, universal Masonry, they have and forever will stand the test of timeÖ”

Aside from Brother Thompson's resistance to Webb working on the Royal Arch degree since 1797, Thompson was also a progressive leader. We in New Hampshire are indebted to him for the ritual that we use today.

In order to understand Grand Master Thompson's (1801-1808) problems, and the ritual in New Hampshire during the end of the eighteenth century it is interesting at this point to consider the March 4, 1795 minutes of St. John's Lodge, Portsmouth, N.H:

“The reversion of St. John's Lodge from the Modern to the Ancient form being introduced by the M.W. Hall Jackson (G.M. N.H. 1790-1797) and some others of the Brethren, the minds of the Brethren being separately taken by the R.W. Nath. Adams (Master of St. John's 1792-1795, and later G.M.N.H.), they were unanimously in favor of the AncientÖand the Lodge for the evening closed in the Ancient form.”

Having established that late eighteenth century ritual did alternate between the ancient form and the modern form at the oldest Lodge in New Hampshire (St. John's #1 in

Portsmouth celebrates its birth as 1736). Let us now focus on Thompson's era (1801-1808), and identify how that problem was resolved. According to Thompson's Grand Secretary, Lyman Spaulding, (who participated in stabilizing New Hampshire ritual at the later 1806 meeting in Newburyport) writing in the first Masonic Journal in the United States, "The Freemason's Magazine," of 1811; Thompson was forceful in the effort to: "exterminate the petty distinction of ancient and modern Masonry" (Ref. Pg. 181)

Spaulding continues to provide an insight into the lectures that were used at that time in New Hampshire:

"In 1805 he (Thompson) commissioned a grand deputation to visit all the subordinate Lodges in the State, to inquire into their proceedings and to exemplify the 'Prestonian' lectures in each Lodge." (Ref. Pg. 181)

I repeat The 'Prestonian' Lectures exemplified in New Hampshire in 1805.

It is my belief that New Hampshire's use of the "Preston Lectures" was short-lived. I have before me a 39 page, 'seven section', hand-written, 'Entered Apprentice' ritual entitled "Preston's Lectures" (A copy of this undated ritual book purchased in Granville, N.Y. is forwarded to the Editor of The Philaethes. I estimate its age as 1840-1860). At 3 minutes per page, (question and answer format) the entered Apprentice ritual would be roughly 2 hours in length. That is the first problem with Preston's Lectures: The second problem is the Revolutionary War (1775-1783) more than likely prevented Preston's work, which was written in England in 1772, from being introduced into this country before 1783. The third problem is that John Hammer, according to Chapman writing in the 'History of Freemasonry and Concordant Orders' brought Preston's work to America long after the war:

Hammer was skilled in the Ancient Lectures and Mode of work practiced in EnglandÖcame to America in 1793-1794ÖClearly, Hammer was the ritualist at the outsetÖ" (ref. Pg. 600)

The fourth problem is that Thomas Smith Webb was the Senior Warden in the same Lodge that Hammer was the Master: Temple Lodge #5, Albany New York: and Webb wrote his Masonic Monitor in 1797, (in which he stated that "Preston's distribution of lectures not being agreeable to the mode of work in America, they are differently arranged in this work.") His ritual was written in 1797, the same year that he was installed as High Priest in the Royal Arch Degree rather than Hammer.

In summary, I submit the thesis that New Hampshire Masons, of the 1800 period, found the Preston lectures to be long, impractical, and controversial. Thomas Smith Webb would correct those problems, and men like Benjamin Gleason, Henry Fowle, John Barney, and Jeremy Cross would take Webb's work and spread it throughout the United States by 1824.

Let us now return to Thomas Thompson, New Hampshire's Grand Master, (1801-1808). Thompson was born in England in 1739, and he was determined to unify Masonic ritual, even if he had to abandon Preston's marathon lectures.

In 1806 Thompson wrote to the Grand Master of Massachusetts requesting that a

committee be chosen by New Hampshire and Massachusetts, to meet and confer upon historic subjects, and especially upon the subject of uniformity of work and lectures.

Thompson's idea was favorably received, the committee of George Richards (editor of Preston's "Illustrations of Masonry" in 1804/Portsmouth N.H.), Lyman Spaulding (Grand Secretary in N.H.) and John Harris (High Priest of second Chapters of York Rite in New Hampshire in 1807); met with Henry Fowle (famous ritual student of Webb), Benjamin Gleason (The first Grand Lecturer in Massachusetts) and Stephen Bean (no information?) of Massachusetts. The committee met in Newburyport and the Grand Lodges of each state adopted their report. The following extract is taken from that report:

"The respective committees of Massachusetts and New Hampshire are also fully agree, perfectly decided, and positively unanimous in their opinion, that the mode of work as exemplified by Brothers Gleason, Fowle, and Bean as practiced in Massachusetts, and adopted in New Hampshire is as correct as can (D.C.) possibly be expected under existing circumstances" The modern revival in America was over. Since 1805, Benjamin Gleason had been the Grand Lecturer of Massachusetts, and he had traveled extensively to teach the Webb lectures. In New Hampshire there would be two more significant events in the ritual: The famous New Hampshire lecturer, Jeremy L. Cross, received the lectures from the Newburyport committee, shortly after being raised at St. John's Lodge in Portsmouth. Cross was a nationwide lecturer. He also published the 'Masonic Chart', in 1819, which was approved by all the Grand Lodges in the U.S. in 1824.

The second event in New Hampshire ritual occurred on June 10, 1851 after the Morgan excitement:

"At the annual communication held on June 10, 1851, the ritual committee gave its report on a uniform system of lectures and work for the State. As a result of their extensive efforts, the Grand Lodge adopted the ritual and mode of work recommended."

In conclusion to this paper there is a famous Masonic poem about an old man who builds a bridge for the new men of the world. This paper is dedicated to those bridge builders of the past who built the bridges that we use today.

I realize that many modern Masonic scholars are rather caustic regarding the myths created by the pioneers of Masonic research, however, the purpose of this paper has been to understand the times and the Masons who built the bridges that we use today. With respect to those Masons, who loved Masonry no less than any of us today. I submit that we study those men for good reasons—for without understanding the Masons of the past—Masons like Desaguliers, Preston, Webb, Cross, Gleason, Chase, Hammer, Mackey, Gould, Foss and literally hundreds of other great thinkers of the Craft—we in the present, who have a lot to improve on—have nothing to build on.

MEMORIAL SERVICE

The Grand Lodge Of Alberta

[date unknown]

This service is prepared for use after the opening of a Regular meeting of a Lodge or at a

District Meeting. It is presumed that the service in a Lodge will be for one who has recently passed away, whilst at a District Meeting the names of those who have passed away since the previous meeting can be read.

If an Emergent meeting is called, Canadian Rite Lodges will be opened in the E.A. Degree. Ancient York Rite Lodges will, of course, open in the M.M. Degree.

This service may also be used in the Funeral Chapel the evening previous to the funeral with members of the family present. If this is done the Lodge is not opened and regalia is not worn.

(The Officers of the Lodge will stand.)

W.M. Brethren, tonight we express in spoken words and in silence full of tenderness our farewell to our dear Brother _____

We meet in solemnity, but not in despair, in quiet submission to that which needs must be but not in unwholesome thoughts of death or mean thoughts of life.

Whenever a loss brings sorrow, it is our part not simply to mourn but also to turn the affliction to some wise purpose in our life's experience. In this death we shall seek to find a meaning that shall bring consolation and added strength to our daily tasks.

Brother Senior Warden, will you bring to our memories the life of our departed Brother.

S.W. (Here reads the obituary of the departed Brother, including his Masonic record. Or the names of all to be remembered at the meeting.)

W.M. Yea, though I walk through the Valley of the shadow of death, I will fear no evil; for Thou art with me.

S.W. God is our refuge and strength A very present help in trouble. Therefore will we not fear, though the earth do change and the mountains be shaken into the heart of the seas.

J.W. From everlasting to everlasting, Thou art God, For a thousand years in Thy sight, Are but as yesterday when it is past And as a watch in the night.

I.P.M. God will not change! The restless years may bring Sunlight and shade-the glories of spring, The silent gloom of sunless winter hours; Joy mixed with grief-sharp thorns with fragrant flowers. Earth's lights may shine awhile and then grow dim But God is true! There is no change in Him. Rest in the Lord today and all thy days, Let His unerring hand direct thy ways Through uncertainty and hope and fear That meet thee on the threshold of the year; And find while all life's changing scenes pass by Thy refuge in the love that cannot die.

W.M. If the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens.

S.W. For God created man to be immortal and made him the image of His own eternity
Ö The souls of the righteous are in the hands of God and there can be no evil

touch them. In the sight of the unwise they seem to die and their going from us is thought to be destruction; but they are in peace and their hope is full of immortality; for God hath proved them and found them worthy of Himself.

J.W. As we have borne the image of the earthly. so shall we bear the image of the heavenly. For this corruptible must put on incorruption and this mortal must put on immortality.

I.P.M. Peace, peace! he is not dead, he doth not sleep- He hath awakened from the dream of life- 'Tis we, who lost in stormy visions, keep With phantoms and unprofitable strife
Ö He has outsoared the shadow of our night; Envy Calumny, and hate, and pain
And that unrest which men miscall delight, Can touch him not and torture not again
Ö The One remains, the many change and pass; Heaven's light forever shines, earth's shadows fly;
Life, like a dome of many colored glass, Stains the white radiance of eternity.

(The Brethren are called up.)

Chaplain (at the Altar)

O God, our Father, from whom we come, unto Whom we return and in Whom, while we tarry here, we live and move and have our being; we praise Thee for Thy good gift of life; for its wonder and its f mystery; its interest and its joy; its friendships and fellowships. We thank Thee for the ties that bind us to one another. We bless Thee for Thy loving and patient dealings with us whereby Thou dost ever teach us Thy truth and Thy way by varied experiences which we pass; for the meanings that lie hidden in the very heart of sorrow, pain, disappointment, loss and grief, and for Thy guiding hand along the way of pilgrimage.

We thank Thee for our Brother, recalling all in him that made him a worthy member of our Craft. We bless Thee for all the good and gracious influences that ministered to his best life. We thank Thee for all goodness and truth that passed from his life into the lives of others and has made the world richer for his presence.

We thank Thee that we have learned that life does not end with death and that the Father who made us will not leave us in the dust but will care for us beyond the bounds of vision, even as He cared for us in our earthly life.

Help us to walk amid the things of this world with eyes open to the beauty and glory of the eternal. AMEN

All So Mote it Be.)

Here may be sung an appropriate hymn.

W.M. (Approaching the East side of the Altar, carrying white lambskin apron)

Fleece or Roman Eagle, more honorable than the Star and Garter when worthily worn.

(W.M. deposits the apron on the Altar.)

This emblem I now place upon the Altar in memory of our Brother.

W.M. (Holding evergreen in his hand.)

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us which shall survive the grave and which shall never die. Though, like our Brother, we shall soon encounter death, yet we confidently hope that our souls will bloom in eternal spring.

W.M. (Deposits evergreen on the Altar and returns to the East.)

Nunc Dimittis, (to be sung or said.)

Lord, now lettest thou thy servant depart in peace - According to thy word.

For mine eyes have seen; thy salvation - Which thou hast prepared before the face of all people;

To be light to lighten the Gentiles - and to be the glory of thy people Israel.

Chaplain: (At Altar.)

O, Lord support us all the day long of this troublous life until the shadows lengthen and the evening comes and the busy world is hushed, the fever of life is over and our work is done. Then Lord, in Thy mercy, grant us safe lodging, a holy rest and peace at last.

All. So mote it be

MASONIC SAINTS JOHN

[author unknown]

[source unknown - date unknown]

St. John has always been a popular and much used name among Freemasons. An Entered Apprentice is asked from where he came and the answer-from a Lodge of the Holy Saints John at Jerusalem.

The name St. John came to be used for what is called Ancient, Pure or Craft Masonry, meaning that it has not been despoiled by innovations, particularly in the so-called higher degrees as the Scottish and York Rites. In that way, some Lodges were called St. John to indicate that they were of the Craft type, working the three degrees of St. John Masonry. This usage appears in the constitution of the Grand Lodge of Scotland as late as 1845 where it declares that body practices and recognizes no degrees of Masonry but those of Apprentice, Fellowcraft, and Master Mason. The workings in the Grand Lodge of the Philippines resemble that of Scotland, when the Bible and Altar were instituted in the Lodges, the point within a circle and the parallel lines representing the Holy Saints John, occupy a regular place in the Preston and Webb lectures.

The Gothic Legends related back to the building of King Solomon's Temple approximately 1,000 years before there was a St. John but, nevertheless, the first legendary Lodge was said to be that of St. John, presumably meaning a Lodge at Jerusalem dedicated to St. John the Baptist. In some places, St. John the Evangelist, also

called the Mystic, was deemed more to be revered and was substituted. In other places, it was not known why there should be any necessity for choice, so that both were adopted as Patron Saints and Lodges came to be dedicated to the Holy Saints John and were supposed to be replicas of some Lodge of the Holy Saints John at Jerusalem.

June 24 is the date designated to celebrate the feast of St. John, the Baptist, and December 27 is the date designated to celebrate the feast of St. John, the Evangelist.

Until 1904, Lodges of the Grand Lodge of Virginia held the election of officers in June and installed them on June 24th. Many held both the election and installation on the same date, June 24th. Fraternal Lodge, #53, on occasion held the election and installation in the early morning, celebrating the feast with breakfast.

Today, some Lodges hold their election and installation of officers on the Feast date of St. John, the Evangelist, December the 27th.

It is a pity that we do not celebrate these two festivals of the Holy Saints John with feasting or Table Lodges on their designated days.

MASONIC TRIVIA (AND FACTS)

by Allen Roberts (FPS)

MSA Short Talk Bulletin, September 1993

When did Freemasonry begin?

No one knows when Freemasonry began. The first written reference to Masonry as an organization appeared in 1356 when a Code of Mason Regulations was formally drawn up at the Guildhall in London, England. In 1376 we find information about the London Masons' Company and it's interesting to note its early evolution. According to Grand Lodge, it leased in 1463 some land and buildings for 99 years, and the buildings were converted into the first Masons' Hall. (In the 99th year it purchased this property outright); in 1472 the company was given a Grant of Arms with the motto "God Is Our Guide," later changed to "In the Lord is all our trust." The Arms, but slightly changed, remain part of the Arms of the United Grand Lodge of England today.

What is the Regius Manuscript?

The first known document about Freemasonry.

Who determined the Regius Manuscript (or Poem) to be what it is?

A non-Mason named J.O. Halliwell-Phillips (the Phillips was added much later to appease his father-in-law).

How was the Regius Manuscript first cataloged?

As "A Manuscript of Moral Duties."

Where was and is the original copy of the Regius Manuscript kept?

In the British Museum. (Its early history is unknown, but it apparently belonged at one time to John Thomas. The first known owner of record was John Thayer, an antiquarian who died in 1673; his grandmother Ann Hart Thayer offered his library to Bodley Library at Oxford but it didn't accept it, so it was sold to Robert Scott, a

London book dealer, then it was sold to Charles II after 1678 [the volume was valued at two shillings!]; it eventually became a part of the Royal Library of Henry VII [thus the name “Regius” attached to the manuscript], and in 1757 the library was presented to the British Museum by George II in whose honor the collection is known as “The Regius Collection.”)

When was the Regius Manuscript discovered to be a poem about Freemasonry?

In 1839. Halliwell presented a paper on this manuscript in that year; a portion of the paper was published in *Archaeologia* in 1840; on the same year the poem was reprinted, and has been many times since then.

In what language is the Regius Manuscript written? What year was it written?

It was written about A.D 1390. and was evidently copied from an older document. It is written in Middle English making it difficult for the non-linguist to decipher. Over the years several linguists have translated it into modern English.

According to the Regius Manuscript who called an assembly of all Masons to meet? Where? When?

Athelstan (925-940), virtually King of all England, according to the Regius Manuscript, called the Masons to meet, then he gave them “modernized” charges and sent them forth to carry them out. James Anderson said this took place at York, England, in 926. Coil notes that the two earliest documents (the Regius and Cooke) don’t mention York, and he believes the date would be closer to 932. Perhaps the best known portion of the Regius is found in lines 61 to 66 which read:

The Craft came into England, as I now say.
In the time of good King Athelstan’s day;
He made them both hall and likewise bower
And high Temples of great honor.
To disport him in both day and night,
And to worship his god with God with all his might.

Who, in the opinion of most historians was the foremost Masonic historian who compiled and account of the early centuries in the development of the Craft?

Robert Freke Gould. See his three volume *The History of Freemasonry*. He painstakingly covers the history of the Craft from what is known about its beginning through 1885.

Where are the earliest Lodge records to be found in Scotland? in England?

In Scotland the earliest Lodge records still in existence were recorded in Aitchison's Haven in 1598; minutes of Mary's Chapel Lodge at Edinburgh are unbroken from 1599; in England, according to Gould, only the records of Alnwick between the dates of 1700 and 1717 are known to have been recorded. Grand Lodge tells us: “Early evidence relating to other [than Acception] non-operative Lodges is very scarce.” From many sources we learn of Elias Ashmole's entry on October 16, 1646 in his diary: “I was made a Free-Mason at Warrenton in Lancashire” along with “Coll: Henry Mainwaring of Karincham in Cheshire.” He added the names of seven members of the Lodge. The records of this Lodge have disappeared.

When did Freemasonry enter Ireland?

No one knows. It was some time after a Grand Lodge was formed in England before the first Lodge came into being in Ireland. Without doubt Masonry was known there at least as early as July 11, 1688.

Which Gothic or Manuscript Constitutions (hereafter called Gothic) contains the first link between the Craft and King Solomon's Temple?

The Cook Manuscript f 1410. Harry Carr in Grand Lodge recorded this from this Manuscript "And at the making of Solomon's Temple that King David began-King David loved all Masons, and he gave them charges right nigh as they are now. And at the making of the Temple in Solomon's time, as it is said in the Bible, in III Book of Kings Ö that Solomon had four score thousand Masons at his work; and the King's son of Tyre was his Master Mason."

"Time immemorial" is used frequently in Freemasonry; what does it mean?

Other explanations are given, but briefly "time Immemorial" can be termed as ancient, something having existed from a time one cannot remember.

A major group of historians believe Freemasonry descended from stonemasons. How long have these craftsmen been in existence?

It is generally agreed that stonemasons, in some form, have existed all over the world since the dawn of time, long before the building of the pyramids in Egypt. Actually it takes no stretch of the imagination to realize there had to be stone Masons, and other craftsmen, since men first began to build edifices to protect them from the elements. This would require some type of organizing, leading to some type of organization. Stories in the Bible and other old historical documents readily verify this theory.

How long have Lodges with speculative Masons been in existence?

To be historically accurate, one cannot go beyond six centuries to find Lodges of masons accepting men other than operative craftsmen. And for many centuries few, other than actual craftsmen, were accepted. But it's not unreasonable to assume clerics and other educated men were readily united with the craftsmen (most of whom couldn't read or write). Grand Lodge says the first record of non-operatives being accepted was in July 1634 when Lord Alexander, Sir Anthony Alexander and Sir Alexander Strachan were admitted "fellow craft" in the Lodge of Edinburgh (Mary's Chapel). Coil dates non-operative masons from 1600 in the Lodge of Edinburgh, but McLeod believes this incorrect. The non-operative, John Boswell, attended a trial of a warden, not a meeting of the Lodge. But this Lodge did admit Lord ALEXANDER of Menstrie in 1634 as a Fellowcraft. Then Coil finds non-operatives in Kelso, 1652; Aberdeen, 1670; Kilwinning, 1672. He found the last of the operative masons as members of a Lodge in Lodge Glasgow in 1842.

Where did the term "Lodge" come from?

As with many things we can only speculate as to where the word "Lodge" derived. Dictionaries say that it probably came from the buildings, or huts, where the craftsmen worked and lived. Lodges of masons are mentioned at York Minster in 1352, at Canterbury Cathedral in 1429, at the Church of St. Nicholas, Aberdeen in 1483, and at St. Giles, Edinburgh, in 1429. "Lodge" first referred to non-permanent bodies, but gradually reverted to fixed localities, such as Edinburgh in 1598.

What's the story of “the Four Crown Martyrs” for whom the premier research Lodge (Quatuor Coronati) is named?

Gould recounts the tale in this fashion: In A.D. 298, during the reign of Diocletian, the Roman Emperor, five Christian stone masons refused to carve a statue of a pagan god. They were put to death and cast into the Tiber. Crowns appeared on the water above where the bodies had sunk. (That's five crowns!) Two years later the Emperor ordered all soldiers to march past and throw incense on the altar of Aesculapius. Four Christian officers refused to obey the order. They were put to death, and later became the martyrs. So we have four of them. Later all nine were honored. In Germany the five became four. In all of the known Gothic Constitutions this legend is mentioned only in the Regius.

What were the Schaw Statutes?

In 1598 these statutes, or rules and regulations, were enacted in Scotland to cause the craftsmen to observe the ancient usages and to live charitably together. Fines were made enforceable. Obedience to Wardens, Deacons and Masters was enjoined. Cowans were prevented from working under any master, and other rules and regulations pertaining to craftsmen were made mandatory. In 1599 these statutes were amended at the request of Kilwinning Lodge in an attempt to receive royal recognition. The masters convened at Edinburgh and thirteen articles were adopted. Royal recognition was obtained in part.

MASONRY TODAY

by Myron Lusk

[source unknown] - 1990

“Fagin” in the wonderful musical, Oliver, sings an amusing number, I've Been Reviewing The Situation. Well, I've been reviewing the situation of “Masonry Today,” and it is not so funny.

Our membership is declining. Average age is increasing. Attendance is down. Filling the roster of Officers is difficult. Amalgamations are becoming more frequent. Lodge buildings are being sold. There is concern about the finances of Grand Lodge. Some church leaders are condemning our Order. Alas, alack! Alas, alack! Woe is me! Perhaps we should just heed the words of another popular song of years gone by, Let's Call The Whole Thing Off.

Have I got your attention? Are the “hackles” standing up on the back of your necks? I can hear you gritting your teeth from here. Good for you! Good for Freemasonry!

Freemasonry has weathered many a storm before. It will continue to outlive dictators, demagogues, persecutors, slanderers and ourselves. Masonry's truths can never be silenced. Remember the devastating blow the Craft suffered when the “Morgan Incident” scandalized our Order. A man, named Morgan, who may or may not have been a Mason, supposedly intended to publish and expose of the “secrets” of Masonry. He, mysteriously, disappeared from Batavia, N.Y., in 1826. Masons were blamed. Rumor had it that he was spirited across the border to Canada and killed. Later research indicates he may have taken a boat which was shipwrecked in the British West Indies or Cayman Islands. Facts

are sketchy. There are many fanciful descriptions of the event that we can only view as conjecture. But, Morgan did vanish. Subsequently, a wave of anti-Masonry swept the United States. There was even an "Anti-Masonic Political Party" which ran a slate of candidates in Federal elections. Things looked mighty grim for our Fraternity. The Grand Lodge of Michigan suspended labor in 1829. Subordinate Lodges were ordered to do the same. All complied, with the exception of the youngest Stoney Creek Lodge. It continued for several years in the home of one Brother Millerd. Anti-Masonic fervor was so intense that neighbors quarreled and families divided. Brother Millerd's church became so outspoken that, for the sake of peace, he asked the Lodge to move.

Through all this turmoil persevered a faithful Tyler, Bro. Daniel B. Taylor. Every meeting night he would set up the Lodge, light a candle, place it in the window, fire up his pipe and sit down to read. Even if no one came, he would wait until the usual time to "close the Lodge," blow out the candle, lock the door and go home. Brother Taylor continued this dedicated vigil in solitude until, in 1841, the furor of anti-Masonic sentiment subsided. The Grand Lodge was then revived. Darkness had been dispelled by the enduring faith of our Brother Taylor. Problems today are not so black and white. They are complex and insidious. We are feeling the heat. Great heat is what puts the temper into fine steel. From the fire of love for Freemasonry we must forge the Daniel Taylors of "Masonry Today."

There is nothing wrong with the foundation of Freemasonry. The beautiful messages of morality we are taught in our magnificent ceremonies are pertinent and timeless. We do not need to reduce the eloquence of language therein contained to common conversational text. Its grandeur elevates us to an uncommon level. We are on the right track. But, as Arthur Godfrey said, "Even if your are on the right track, you will get run over it you just stand there."

Instead of worrying and wringing our hands, lamenting our slow demise, we must look at ourselves. We must take courageous action, now.

What can we do today? Masonry encourages us to think for ourselves. We have grown too inward and self-serving. The landmark of "Secrecy" has become distorted, misused and misunderstood. Do not think that I advocate the divulging of signs, tokens or words. I hold as sacred the solemn Obligations we take to preserve our modes of recognition. However, if the world at large is kept ignorant of what we profess and the quality of men who serve our Lodges, we are doing nothing more than patting ourselves on the back and telling each other what fine fellows we are. If we do not recognize this failing to communicate with the "profane," we may shrivel to a small, elite group of old men headed for extinction, or at least insignificance.

Referring once more to a musical play, the question is asked, "Why is the Fiddler On The Roof?" No one knows. The blind answer is, "Tradition." The public secrecy we practice is not tradition. Freemasonry used to be very visible. Cornerstone layings for public buildings were done by the Masonic Lodge in full regalia. Grand Lodge Installations were covered by the press, with names and pictures of the Elected officers being printed. Our benevolence was well known. The Masonic Lodge was held in high esteem by the public.

Today, the average person does not have the slightest notion who we are, what we stand for, or that we even exist. For all they know, we might be the same as the Ku Klux Klan or

some cult. What happened? Who said we can't tell the world about ourselves? It is time we show some common sense and discretion in educating the public as to the noble purpose of Freemasonry. I am proud to be a Mason. You are proud. Why should we be reluctant to tell non-members of our love for the Craft? Our reticence is utter nonsense!

Why would any worthy man want to become a member of a Fraternity he knows nothing about? Perhaps he has heard uncomplimentary references to our "secret society." Is it only for rich people? Is it for influential executives or politicians? Does it cost too much for the ordinary working man? Is it prejudicial in nature? Does it revile religion? Why can't we tell the world what we really stand for? Is it "Tradition?"

There is a very humorous story told about Winston Churchill regarding the subject of "Tradition." When he was made Lord of the Admiralty, Churchill set out to modernize and re-organize the Royal Navy. It had become dangerously obsolete, both in thinking and equipment. The "Old Guard" were appalled by the changes he was instituting. They angrily declared that this young upstart knew nothing of the "Traditions" of the Royal Navy. When confronted with this change, Churchill stated, "I certainly do know the traditions of the Royal Navy. There are three, and I will name them for you: Ruin, Sodomy and the Lash!!"

This story illustrates what I am trying to say. Many matters that have become practice are imposed for selfish or opinionated reasons. They have no real relationship to the purpose or welfare of the organization. They precipitate crisis!

To survive and grow we must have new members. I do not suggest that we should solicit on street corners or hold membership contests. However, a discreet, controlled public relations program can be developed. The need for such effort is undeniable.

During the summer of 1988, the Masonic Renewal Task Force was established in the United States. The sixteen members were Grand Masters, past Grand Masters and Leaders from the Shrine, Scottish Rite, York Rite and Masonic Service Association. They engaged a national survey company (Barton-Gillet) to determine the prevailing attitudes of both the public and our own members toward Freemasonry. The results of this survey were printed in the May, 1989 issue of the Northern Light magazine, the official publication of the Supreme Council 33 Degree, Ancient and Accepted Scottish Rite of Freemasonry, Northern Jurisdiction U.S.A. I have also obtained a videotape presentation of the survey from the Masonic Service Association, entitled: A Report on the Findings of American Attitudes Toward Joining Freemasonry. A copy of this tape was presented to each Grand Lodge in the United States. I will, gladly, make my copy available to the Grand Lodge of Alberta.

The survey represents an average of the American male population. Among non-members surveyed, about 30 per cent said they were familiar with Freemasonry; 23 per cent not very familiar; 36 per cent knew the name only; 11 per cent never heard of the organization. When asked about their possible interest in joining, only 2 per cent were definitely interested; 22.2 per cent maybe interested; 25.3 per cent probably not interested; 50.5 per cent definitely not interested. When asked which ideas of Masonry were least attractive or unacceptable, the majority responded that they did not know. About 10 per cent replied that they thought the Fraternity was too clannish, secretive or ritualistic. Asked to name a word or phrase to describe Masonry, the largest single

response was that they did not know, and 14 per cent said, secretive. Recommendations of the survey company were mainly directed to more communication with the public and our own members, particularly the inactive ones, who comprise two-thirds of our membership. I strongly urge our Grand Lodge to seriously study the valuable information revealed.

Today's society is not what it was during the great growth years of our Fraternity. We now have more two-income families and more distractions competing for men's time. People are more mobile and pleasure seeking, with a greater move to health and fitness activities. We used to draw membership from specific workplaces. The Lodge was a social center. Now, business and community functions are more fragmented.

We can easily see that competition has made the theory of the "better mousetrap" no longer viable. The packaging, advertising and promotion of an item is often more expensive than the product itself. In the final analysis, the quality of the product may be what retains the customers, but the first objective is to attract the customer. About the only business that makes money without publicity is the Mint!

Masonry is not a business. However, unless we conduct our affairs in a more practical, business-like manner, we will continue to be in trouble. We must accept the fact that there is great social competition. It is tough out there!

Our competition is not the concordant bodies. I feel the condemnation of Masonically related organizations for alienating the loyalty of Craft Lodge members is futile, unfair and self-destructive. It is my personal observation that those who are active supporters of concordant bodies are also among the best workers in their Mother Lodges. Should we not be proud of the 90,000 Shriners who, in 1989, paraded in Toronto and contributed \$1,000,000 to the Burns Hospital? Is that bad for Craft Masonry? The Scottish Rite Charitable Foundation of Canada achieved a \$3,000,000 level in their Capital Fund for 1989. The interest from this Fund is given every year to sponsor study and research in the field of Mental Retardation and Alzheimer's Disease. Can that be bad for the Masonic Lodge? I think not! The absolute reality is that members of concordant bodies are Craft Masons. The welfare of Craft Masonry is vital to those organizations. Let us live in amity. "Let the world see how Masons love one another. "

Using the concordant bodies as "whipping boys" for our ills reminds me of the story of the protective mother who was entering her son in school. She advised the teacher: "My Harold is very sensitive. If you need to punish him, slap the boy next to him. That will frighten Harold and he will give you no more trouble."

Let's cure our own ills and stop blaming others or our own problems and failings. We must spend our energies educating non-members and lending finding ways to re-activate present members. That is no small task, but we can start by finding out why they become inactive. We can determine what would make the Lodge more attractive to all our members.

We must, individually and collectively, communicate with worthy men whom we feel are suitable candidates to benefit from the teachings and fellowship of the Masonic Lodge. Through our social contacts with these men and their wives we can subtly lead them to petition our Lodges.

Consider the example of a positive and successful idea implemented by a small town Lodge in the Province of Saskatchewan. They were struggling to retain their Charter. The members and their wives held a banquet at the Lodge Hall, inviting their sons, grandsons, nephews and other quality men with their wives. After the banquet they gave talks on what Freemasonry stands for and how it contributes to the betterment of mankind. They also explained that membership in our Fraternity must be applied for; that we cannot solicit members. Many of the men present were sufficiently impressed that they applied for membership. The Lodge is now flourishing with the infusion of new enthusiasm. We cannot sit on our hands or wring them in agony of our plight. We must reach out to extend the embrace of friendship to worthy men. We must show these men and their wives that the Masonic Lodge is not some forbidding, secret Temple, but a refuge for those who seek peace, harmony and Brotherly Love.

In closing, I say Masonry Today must realize that our Fraternity is too great to resign to defeat. We are not doomed to decline. We are not destined to a failure we cannot resist. However, if we do not take positive action our outlook is dismal.

So, harnessing all the creative energy God has blessed us with, let us make Masonry Today the beginning of a glorious renewal for Masonry Tomorrow!

MASONRY TOMORROW

by David A. McCormick

[source unknown] - 1990

I Have a Dream, A Song to Sing
To Help me Cope with Anything
If You See the Wonder of a Fairy Tale
You Can Take the Future, Even if you fail,
I Have a Dream, A Fantasy to Help Me Through Reality
And my Destination makes it Worth the While
Pushing through the Darkness still another Mile
I Believe in Angels, Something good in everything I see,
I Believe in Angels, when I Know the time is right for me,
I Will Cross the Stream, I have a Dream.

Some of you may know this song, I Have a Dream. It was made popular by a group known as ABBA in the early 1980s. I have used a portion of it to introduced some ideas about Masonry Tomorrow or Masonry in the Future.

First, we know Masonry is a living and growing entity. It prepares us for the future. Lao Tzu has said, "The journey of a thousand miles begins with one step." But where do we begin? The answer is simple, you begin just where you are. "If thou but settest foot on the path thou shall see it everywhere." This is a quote from Hermes Trismegistus. Preparing this paper has been extremely exciting for me. It has stimulated my unworked brain cells into action. It has stirred and awakened my imagination.

Something I would like to share with you, this weekend, we have heard about our past our present and now our future. Has anyone noticed how the speakers were placed. Our past

and our present were talked about by two very experienced and seasoned Masons. I would like to thank both Jack and Myron for giving us some further light, and giving us encouragement to search for more light with their excellent presentations.

I have “Dared to Dream,” Stan, does this sound familiar? Our dream is to seek further light in Masonry. Our dream is to make the future and also live the future. A very beautiful lady said, “I touch the future, I am a teacher.” This was Christa MaCauliffe, a grade school teacher and an Astronaut who was on the Challenger Mission in 1986. Her words are so true for us in the Masonic Order. We too are teachers. Our first step into Masonry is as an Entered Apprentice. This, as we know, is where we take a Candidate and introduce him into our Order. By teaching him, and tutoring him, not to just the Sublime Degree of a Master Mason, but beyond.

This is where I would boldly like to go where no man has gone before, on an Educational Adventure into the future, and add some more light to the coming light.

Knowledge is attained by degrees. Wisdom dwells in contemplation; there we must seek her.

This is the start of the recipe for success, this is where we take our dream, mix it with motivation and action, add long hours of practice, dedication and discipline, finally giving us our dream.

Through the lectures we are taught and then finally participate in: by teaching them to others, deal with the future. The Scriptures lay the foundation upon which we build a righteous life. Our lecture about the lambskin talks about the future. And, of course, the North East Corner, this above all lectures, I believe, sticks out in all Masons minds. It, too, deals with the future. “Öand, from the foundation laid this evening, may you raise a superstructure perfect in its partsÖ” Perfection is here. I t is attained by a process of taking away; no stroke of gavel or chisel can add anything to a rough ashlar; it may only remove. Perfection, then is already within.

The famous sculptor, Gutron Borglum (a Freemason), asked how he carved stone into statues, answered, “It is very simple. I knock away with hammer and chisel the stone I do not need and the statue is there - it was there all the time.”

In the Volume of the Sacred Law we read, “The kingdom of heaven is within you.” Images are made by a process of taking away. The perfection is already within. All that is required is to remove the roughness. “Ödivesting our hearts and consciences of the vices and superfluities of lifeÖ” to show forth the perfect man and Mason, and to find the kingdom within.

Masonry is also a progressive science. Continuing further, as we advance in stages, we are continually learning and being taught. One of the seven liberal arts and sciences, we are taught, is Astronomy. This is a “sublime science which inspires the contemplative mind to soar aloft and perceive the wisdom, Strength and Beauty of the great Creator in the heavens.”

I attended a workshop last fall to do with my work and our Instructor, Dr. Jim Reubian, talked about the future and how we were in the pre-colonization age. That is, we are now building space stations to take us further out into space and start colonizing. The drawings

on the boards are now being built; the technology is advancing at an ever accelerating pace. A new computer chip has just been developed called the fuzzy chip. It has the ability to judge and reason, in that the old technology or binary system which is very basic, is either on/off: yes/no. The fuzzy chip can judge and will either slow down, speed up, or be incremental. These things have come from dreams, from ambitions, from planning and I will go so far as to say as being from Masons. Our dreams will take us into the future. Our initial beginnings in Masonry came from within. Therefore our future will come from within. Within everyone of us, the future comes from building faith. The first step being dreaming. This is faith taking the first cautious step. Mountain moving faith begins with a dream. Unquestionably, the greatest power in the world is a creative idea. All success begins with a dream.

Scientists at the Brain Research Institute at the University of California at Los Angeles believe that the creative capacity of the human brain approaches infinity. Your brain can store, combine, create, more bits of information and imagery than thousands of videotape recorders, tens of thousands of computers and millions of microfilm cartridges. There are no limits other than the self-imposed. So, don't censor your dreams - give them free reign.

A potent quote from Woodrow Wilson, a former President of the United States of America, says:

We grow great by our dreams. All big men are dreamers. They see things in the soft haze of a spring day or in the red fire of a long winter's evening. Some of us let these great dreams die, but others nourish and protect them, nurse them through the bad days till they bring them to the sunshine and light which comes always to those who sincerely hope that their dreams will come true.

Dreams and imagination go hand in hand. The Aluminum Company of America coined a wonderful word: "Imagineering." It means letting your imagination soar and then engineering will make it happen.

Another word I would like to introduce to you was once lost and now is found. It came to light when I was asked to present this paper. Why are we here this weekend? And what are we doing? We are sharing thoughts. This word will give a new meaning to the Banff Springs Workshop and will probably be introduced as its new Logo. I learned of it from the Canadian Bible Society. A minister who was in Africa, spreading the good word in one of the back regions needed a word for Church, or gathering of people. The word that the Villagers gave him was this "Haimunsheeingungakhetigwagfiya." It translates into this - A place where people habitually and reciprocally come to hear one another's thoughts. So next year when the posters come out, they will read - 26th Anniversary Haimunsheenigungakhetigwaguya, Banff Alberta. One important thing about this word, is the placement of the accent. It must fall on the next to the last syllable, or it takes on an entirely different meaning.

Another ingredient to the future is enthusiasm, which we get from living Masonry. True enthusiasm, however, has very little to do with outward exuberance and very much to do with an inner fire. The word enthusiasm stems from the Greek word Enthous, meaning inspired, and the word enthous is derived from an even more ancient Greek word that combines Theos, which means God, and Entos, meaning within. So the original use of the term "Enthusiasm" literally means "The Spirit of God within you."

The Supreme Architect of Heaven and builder of the Universe created all the beauty of this earth; is the source of all goodness, truth and love; is the Spirit who energizes us, encourages, truth and love; is the Spirit who energizes us, encourages us, enriches us with the fervor to excel. When we come to understand that God's spirit is always within, we will be surprised by the joy and unbounded enthusiasm we have burning inside.

The great writer, Ralph Waldo Emerson observed, "We do not yet trust the unknown powers of thought," No matter who is or what job he holds, it is the man who uses his brain who will gain the most power.

How can we harness this power? Let's look at what power is.

P - Power is Purpose. Ideas, dreams, goals - any product of the mind's eye harnessed to a purpose will produce a storehouse of power.

O - Power is Open-mindedness. It is having a mind open to new ideas. It is thinking unfettered by preconceived notions.

W - Power is Wisdom. It means strength tempered by good judgment, combined with learning and knowledge.

E - Power is Energy. It is the engine of work, the force of human expression. The capacity for action.

R - Power is Responsibility. The greater the power the greater the responsibility. Power united to responsibility is the source of good works and the increased well being of all. The definition of power is not force or manipulation or domain over others. Power is the ability, the vigor, the strength to influence others and to control our own destiny.

This brings up two important questions that I must ask. With what you have heard not only tonight but in the two other papers, Can man become a Master of his Destiny? If so, what is the Destiny of Freemasonry?

The time has come to close my Brother but before I do I would like to do a quick summary. My topic was Masonry Tomorrow, which was introduced by a dream. Masonry is 'a living' program, coming from within. I introduced you to some science, a little Astronomy, some technology, taught you a new word, talked about the Great Architect of the Universe, enthusiasm, power - all being presented as an Educational Adventure in Masonry Back to the Future - and closed with two questions. I have also tried to call upon the three essential senses peculiar to Masonry, hearing, seeing and feeling. You have heard a small portion about the future. Just look around this hall, you see the future and best of all, with every Brother we greet this weekend with a handshake and a smile, we touch the future and will continue to do so.

MASONICALLY Ö THE SEVEN LIBERAL ARTS

by Norman Williams Crabbe, MPS

The Philalethes - June 1994

Why the Seven Liberal Arts, my Brother? Is it not true that only Man has the faculties to comprehend the Seven Liberal Arts? No other species of animal, vegetable, or mineral

can possibly conceive of a liberal art. Man is the only being on the face of Mother Earth that has the ability of self-conscious awareness and therefore requires the Liberal Arts to communicate with his fellowman.

Grammar: So when one man and another communicate, they use accepted forms of speech or writing. When speaking of himself, he will say "I." In any language on earth, I is the tell-tale sign of Man.

Rhetoric: With Grammar comes Rhetoric. We expand the word "I" and by doing so develop a fluid expression of our thoughts. Whether to communicate a need, or an argument, or to express desires or opinions, Rhetoric allows Man to capture the Universe that surrounds him and to communicate his impressions to other men.

Logic: The art of reasoning allows Man to start with a premise and logically arrive at a rational conclusion. By logic Man has been able to develop his thinking skills, the better to enable him to understand his universe.

Arithmetic: The knowledge of Arithmetic allows Man to explain the universal truths in numerical formulation. All life is explained within the mathematical formulas arrived at through the use of Arithmetic. Only Man can figure or calculate-add, subtract, multiply, or divide.

Geometry: The fifth science has enabled Man to build. By Geometry Man is able to build his shelters, develop other forms of transportation besides his feet, and mathematically describe his earth, his universe, and his gods.

Music: By Music, Man has learned to express himself in song. He has conquered universal truths by studying the musical scale. He has found that vibration, the machinery of Music is motion; and that from the most elementary particle of matter to the Supreme Architect of the Universe, all is a product of the motion of vibration.

Astronomy: The Ancients classified it as astronomy/astrology. By astrology, we can determine the relationships of the planets and stars in our visible part of the universe; track and explain their vibrations as they affect the Universe of Man. By Astronomy we are able to hear the Universe's vibrations in the form of radio waves and micro-waves.

To sum up these Seven Divine Attributes that only Man is endowed with on this planet: When taking all seven together, we find that Man is the Microcosm, and through the Seven Liberal arts is able to fathom the Macrocosm: The Supreme Architect of the Universe.

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MORE'S UTOPIA - A MASONIC IDEAL?

by Robert E. Juthner, SGW

[source unknown] - May 1986

The topic under consideration is that of religious toleration; indeed that is a theme that is near and dear to us and which takes a central position in our Masonic philosophy. The particular subject selected is Sir Thomas More's utopia. It is the purpose of this paper to link some of his thoughts to Masonic ideals and to see if any parallels between "Utopia"

and “Freemasonry” may exist.

In Utopia, Christian and antique elements of learning are closely conjoined. Its theme had, long before More's day, intrigued philosophers such as Plato, Aristotle, Livius and Seneca, as well as Christian thinkers of antiquity: the blueprint of an ideal commonwealth, in composition and objectives.

Sir Thomas, born in 1478, who rose to the chancellorship at the age of forty-seven, and who won the friendship and admiration of King Henry VIII (which, albeit, subsequently turned into hatred and deadly revenge), became an outstanding figure in the school of The New Learning, and one of the most prominent humanists. Quite like 18th century Freemasonry, 15th century humanism proposed a union of men practicing piety removed from dogmatic limitation, of men who endeavored to work against the perils resulting from denominational opposition and discrimination.

Once, on a visit to Rotterdam, he called on his friend Erasmus, the undisputed leader of Northern Humanism, who had just completed his *Institutio Principis Christiani*, a study in political philosophy. From this, More drew his inspiration to write utopia. This was in 1516, and the original work was written in Latin, since that was then the international language of scholarship.

An epoch making book, far in advance of its time, it was translated into English thirty years later. That translation by Ralph Robynson, published in 1551 and written in Middle English, was used as the primary source for this paper, whereas Modern English aids by Collins and Ogden were found useful in the proper interpretation of the contents.

In the “Fyrste Boke” of Utopia, the materialistic way of life and the social situation of Henry's England are mercilessly criticized. This part deals with such phenomena as the ostentatious display of pompous garments and the sumptuous style of living shared by all classes, the question of foreign policy (with war not being a last resort) and the culminating thesis that relations among men cannot possibly be good so long as not all men are good. Here More states that wars between Christian nations are paradoxical, lest these nations would “mold their Christendom as if it were made of flexible lead, to suit their nationalistic ends.”

In the “Second Boke” of utopia the imaginary voyager arrives at the ideal state, namely the island of Utopia (meaning “Nowhere”) where a community of goods, the rule of work for all, a national system of education, and the like - in short, a philosophy under which the good of the individual is second to the common good, has been introduced to further happiness and content. (This was written 300 years before the birth of Karl Marx!) In Utopia, happy is he who can lead a life governed by reason. To live reasonably is to exercise humanity and kindness, to lead a life free from fear and sorrow, and to be the neighbor's helper in achieving that goal. By “soothing his afflictions and relieving his necessities” the Utopian is not merely aiding the distressed materially, but by doing so the goodness of his deeds reflects favorably upon himself. Consequently, passions are of evil - a logic that compels to observe moderation, including moderation and tolerance regarding religion. The chapter on the religion of the Utopians is, therefore, one of the highlights of the work.

In an era of narrow-minded, fanatical denominationalism, More is depicting a state in

which men of diverse faith or creed can coexist. There are sun worshippers and adorers of the moon. There are believers to whom a mortal man, who ages ago had won acclaim for his virtue, is a god or even the supreme god. And there are Christians too. Their sense of unity is of such a measure that a fanatic who incited others against another creed is banished from the state. More writes:

They think there is one unknown, eternal, infinite, and unknowable deity, transcending human comprehension and pervading the whole universe not physically but in virtue and power. Him they call Father of all - They acknowledge that from Him alone comes the beginning, increase, progress, change, and end of all things. Ö all the Utopians agree Ö that there is only one supreme power, the Maker and Ruler of the Universe Ö but they differ as to who He is; some think he is ONE god, others ANOTHER. But whatever god each person regards as the chief god, they all agree in thinking that god is the very Being to whose power and majesty the supremacy over all things is attributed by universal consent. Ö Those among them that have not yet accepted the Christian religion do not restrain others from it nor abuse the converts to it Ö For they count it among their oldest institutions that no man shall be made to suffer for his religion.

- Ogden, pp. 70-71

Thus, tolerance is the chief criterion recognized in the state of Utopia, for who would be so presumptuous as to restrict religion while being uncertain whether or not God Himself wished man to serve and adore Him in diverse ways or fashions, and did thus inspire the one man in one way, the other in another?

The Utopian does not venture to use threat and force to convert the other man to his conception of truth. If, however, there were a creed possessing all Divine Truth, and all the others lacking the same, then there could be only the one conclusion that this creed would in due course emerge victorious, if only it would be pursued with reason and moderation.

This idea, at the time of writing truly utopian, materialized within the Lodges of our 18th century forebears. Thus the Mason became heir to the Humanist, regarded the "third power between the fronts of the denominational era." Most inhabitants of Utopia profess a religion, in fact blooming in the age of Rationalism: "Deism," a belief in God and a resurrection to eternal life. Although Masonic authorities have been divided in their views on this subject, there is much to be said for it, keeping in mind the opening sentence of the first of the Ancient Charges in the Book of Constitution:

A Mason is obliged by tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist, nor an irreligious libertine.

And further, in the same charge:

Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believe in the Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of love Ö

- Book of Constitution, p. 117

Piety appears interpreted as fraternity in its sense of brotherliness, just as in the early

Christian community. The stumbling blocks thereto are the bid for arbitrary power and self-preservation at the expense of the weak. Radical nationalism and denominationalism are typical of groups striving for power to force their convictions upon their fellow men. Had not More's book remained utopia in the sense of unpractical attempts at reformation, Europe, for one, would not have suffered such ghastly devastation in consequence of denominational feuds as during the Thirty Years' War, and of nationalism for which examples are numerous, as we have witnessed ourselves.

Contrary to the principles of absolutism, More proclaims the Human Rights, nothing less. It is his message that these Human Rights must be maintained and guarded, and that they must be accepted as a sacred trust. Therefore, the ruling power must be vested in the wisest, in those who carry the ideals of Utopia in their very hearts.

Briefly digressing from More's utopia, in Ernest and Falk - Conversations for Freemasons, by the eminent 18th century German poet and dramatist Lessing, quoted and referred to in Mackey's Encyclopedia as "one of the best things that have ever been written on Freemasonry," we read:

It is to be desired that in each country the best and wisest should voluntarily devote themselves to works of supererogation, of doing more than their duty at the helm of government.

Falk then puts the question to Ernest:

What if those men were Freemasons?

and once more the association of Humanism and Freemasonry becomes clearly apparent.

In his capacity of minister in King Henry's government, More attempted to realize his visions of reform. In this he failed, and it took Henry VIII the services of informers and the use of legal traps to have his country's greatest humanist convicted and beheaded. His book, however, reflecting the incompatibility of political ideal and reality, survived the author and many a postulate manifested by More was destined to become reality.

When in 1935, four hundred years after his violent death, Sir Thomas was canonized by Pope Pius XI, it was for reasons not the topic of this paper. We as Freemasons are concerned with his book utopia and with what in it agrees so closely with the 19th, 20th and 21st of the Ancient Landmarks of the Order, as enumerated by Alberta Mackey, namely: the belief in God as the Great Architect of the Universe, preventing and forbidding an avowed atheist ever to be made a Mason; subsidiary to this the doctrine of the immortality of the soul; and, finally, the presence of a Volume of the Sacred Law on the Altar whenever the Lodge is at work, whether it be the Pentateuch or the combined Old and New Testaments, the Koran, the Zend Avesta or the Vedas: the First Great Light.

In conclusion, another quotation from Utopia may be helpful in determining whether or not there are distinct parallels between Utopia and Freemasonry, if in that quotation one would understand the word "Church" to stand for "Lodge and the word "Home" as if it meant both "Church" and "Home":

Religious services in the churches are based upon sacraments and beliefs to which all sects agree. Sacraments peculiar to a sect are performed at home.

- Negley & Patrick, p. 282

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MASONIC VISITATION

by Norman Senn, PDDGM, Alberta

[source unknown] - March 1989

[subtitled: History, Facts and Opinion Related to The Grand Lodge of England and the Grand Lodge Of Alberta]

HISTORY

The first references to Masonic visitation are related to operative Masons and can be found in practically all the ancient charges, some from the year 1583. The early manuscripts containing these charges reveal that the early operative Masons were required to receive and care for the visiting Mason. They were required to find work for him if any was available, for a specified period of time and pay him for it. If they were unable to help by finding employment they were required to assist with money to enable the visitor to reach the next Lodge. Charges of a similar nature are still published in the Book of Constitutions of the Grand Lodge of England under the heading 'Antient Charges.'

From 1723 through to 1919, the Book of Constitutions of the Grand Lodge of England had a section referring to visiting by members of the Lodge. In 1723 the Worshipful Master was required to delegate certain members to visit other Lodges, as often as convenient, for the purpose of maintaining consistency of ritual and to cultivate good understanding between Masons. In the later versions of the Book of Constitutions the

requirement was only for the Worshipful Master and Wardens to visit other Lodges. Such requirements were discontinued after 1919, and were no longer included in the Book of Constitutions.

Brethren have regularly visited throughout the ages, and there were various practices adopted to receive them. In the early days of the Craft there was often a "Subscription Fee" which seemed to cover the "liquid refreshment" and a "Dining Fee" for the meal - a fee which still exists in some jurisdictions. Either the visitor or a sponsor may have been asked for the fee(s) according to the practice of the Lodge. The acceptance of visitors to a Lodge was relaxed and easy until shortly after the publication of *Masonry Dissected*, Prichard's exposure of 1730. The Grand Lodge of England immediately took action to tighten up the method of accepting a visitor and the change to stricter entrance requirements was seen in a minute of the Grand Lodge of England in December of 1730. This proposal required visitors to be vouched for and sign the Lodge Book. This is the time when the term "vouching" was first noted. Soon after this period, English Lodges began to include entry regulations within their Bylaws. Lodges required the visitor to sign the Lodge book on the "visitor's page" - this was the first time this specific area of the Lodge Book is noted.

Visitation as a Right

Mackey, in his *Encyclopedia of Freemasonry*, originally printed in 1909, states that visiting is a right and in fact is a Masonic Landmark. It is the fourteenth Landmark on his list but was considered of high importance. The Right of Visit was considered a Masonic law and it allowed any Mason in good standing to visit wherever, whenever and as often as he wished. Mackey considered visitation an important Masonic privilege based on the concept of the Masonic Institution as a single Universal family of which each Lodge is only a division. Mackey states that Masonic jurists found the Right of Visit to be absolute.

He pointed out that the Right of Visit could be lost through various circumstances but in these cases the Master should have good and sufficient reason. A reason might be that a visitor could "create injurious circumstances." These circumstances could be the causing of disharmony within the Lodge. The Grand Lodge of England Book of Constitutions currently permits a Master to disallow visitation from those who could disturb the harmony of the Lodge or are known to be of bad character.

THE FACTS TODAY IN BRITAIN AND ALBERTA

Many Grand Lodges concur with Mackey's argument but have placed a necessary barrier to casual entry into Lodges through the requirement of vouching or examination. The Grand Lodge of England requires that the visitor be "vouched for" or "well vouched for after examination." There is no specified examination laid out in the Book of Constitutions, the Emulation Ritual or in any other London Rituals. The Book of Constitutions does however require that the visitor provide his Grand Lodge Certificate and proof of Good Standing in his Lodge or Lodges if required. It is also necessary for the certificate to show that he was initiated according to the Antient rites and ceremonies in a Lodge professing belief in the G.A.O.T.U. The issuing Grand Lodge must also be "recognized" by the Grand Lodge of England. The visitor is required to profess that a belief in the G.A.O.T.U. is an essential Landmark. In addition, the visitor must submit to the Bylaws of the Lodge he is visiting.

It should be noted that in all jurisdictions, although various Brethren may be required to examine the visitor, the Worshipful Master has the ultimate responsibility to satisfy himself that any visitor comes from a recognized Lodge and is qualified. This is clearly stated within the Ancient Charges to which every Master assents during his Installation.

In Alberta the Constitution is quite clear on who can visit. Sections 568 through 570 state that a Brother can visit an Alberta Lodge:

- when he is in Good Standing and
- when he is vouched for by a Mason or
- when vouched for by two Masons after examination and
- at the discretion of the Worshipful Master, and
- when there is no objection by a member.

He must, after meeting these requirements,

- complete a Lodge Register entry, and
- submit to the Lodge bylaws.

Demitted or unattached visitors may visit any one Lodge only twice in Alberta, subject to the prerogative of the Worshipful Master. In England and many other jurisdictions, he may visit any one Lodge only once. The demitted Brother has no other privileges. He is required to sign the Lodge Register and write his last Lodge name and include after his name the fact he is demitted or unattached.

It is an absolute rule that no visitor who has been expelled, suspended or excluded may attend any Lodge until such time as he may once again gain full membership. The requirement to enforce this regulation is not only the responsibility of the Worshipful Master but every Mason as each has obligated himself to only hold Masonic communication with regular Masons in Good Standing.

“Properly Vouched for” normally means that the visitor has SAT IN LODGE with someone present at the meeting who is willing to stand before the Brethren and state that fact. The visitor is not the person who states he has sat in Lodge with a member - the member must make the statement for it to be accepted. It is not acceptable for an individual Brother to “examine” someone away from the Lodge meeting place and then vouch for him. This procedure, in Alberta, requires at least TWO members in a formal examination given by an Examining Committee. In Britain, the Junior Warden or his delegate is required.

The Alberta Ancient York Rite Ritual, which is a Webb form ritual, clearly states what is required in the examination. It commences with the enjoinder, “Although every courtesy should be shown to visitors, no man should be considered as a Mason, however strong his recommendations, until he has proven himself as such.”

The ritual also requires that there be 'Visitor's Tickets' on which the visitor should write his name, Lodge name and location, his Secretary's name and address and his Grand Jurisdiction. The Lodge he records should then be carefully checked in the List of Lodges if the Lodge is unknown. In Britain, the Masonic Year Book can be checked for information about a visitor's Lodge. It is necessary to check because there are Prince Hall Lodges and other clandestine Lodges in Alberta and elsewhere in the world. In many cases, the documentation of these clandestine Lodges is almost identical with that of “Regular” jurisdictions. For out-of-province, out-of-state or out-of-country visitors, a

further check is required to ensure that the two jurisdictions are in amity with each other. This appears at the bottom of your jurisdiction's entry in the List of Lodges.

The visitor is then required to produce documentary evidence. In many jurisdictions this will be the MM Certificate, but a dues card is a start. Lack of documents does not exclude a man BUT A DUES CARD SHOULD NEVER GET A MAN INTO LODGE. Many jurisdictions supply their visiting Masons with a letter of introduction from their Grand Secretary. This is always considered to be a highly significant proof of status, but does not totally remove the requirement for further investigation.

In Alberta, the Tyler's Oath is then taken by all examiners and the visitor. The key purpose is to swear on oath that each is a qualified Mason and has no impediment to communicating as a Mason.

The examination proper in Alberta, consists of two parts, the first is on the nature of the Craft, its aims, objects and symbolism together with a description of the Lodge, officers, and furniture and their locations (and any additional information the visitor offers). The second part is an examination on the Work. It is suggested that the material covered in the three candidate examinations is appropriate as the material was learned by candidates.

Such an examination should prove very simple for the Webb form Ritual Mason, due to the extensive memory work required between the degrees. Any Mason who has attended Lodge regularly should have little difficulty with examinations. The visitor may not be of the same rite and should not be afraid to state this fact. There is enough common to all rites that the true Mason can make himself known to sensitive examiners.

The English Grand Lodge, as previously noted, has no formal examination spelled out but it is left to the discretion of the examiners. In this, the Canadian Rite, which is used by half the Alberta Lodges, follows the English example. There was however, an unauthorized booklet published in 1874 entitled Perfect Ceremonies which contained a section on the examination of a Master Mason. Originally it suggested that the examination was also for "a visitor" but in later editions, the reference to the visitor was dropped. The original questions have been used by many Lodges over the years and have been republished in other unauthorized books. Some British Lodges use the questions asked of the candidate for Royal Arch Masonry.

The Grand Secretary of England in 1967 sent a response to an article published in the summons of Quatuor Coronati stating "Ö the provisions of Rule 125 and 127, Book of Constitutions, should be observed and only on the production of a document, or documents, proving the Brother concerned is not only a member of a Lodge recognized by this Constitution but also in good standing, or has resigned clear of all subscriptions, should he be admitted."

In 1962, the Board of General Purposes of the Grand Lodge of England published a Special Circular entitled "Visitors to Lodges." This Circular stressed that a visitor, not vouched for by a member, must be from a recognized Grand Lodge and be examined by the Junior Warden or his nominee. The circular casts the responsibility for ensuring that only true Masons are invited, upon all the members of a Lodge. The statement "Ö admitted only after giving convincing proof that he has not lost his qualification to visit." precedes the suggestion that a recent Lodge summons or a list of members containing his

name may give evidence of the visitor's standing.

The Board of General Purposes, at the conclusion of the Circular states if a would-be visitor can produce no adequate documentary proof of good standing, and no satisfactory reason is given for non-production, the Lodge has a clear duty to decline to accept the visitor.”

The strength of this opinion has been confirmed by The Grand Lodge of England at a Quarterly Communication in 1988 when the Lodges were instructed to adhere rigidly to the requirements of Sections 125 and 127 of the Book of Constitutions with regard to visitors.

Carr is of the opinion that the examination should require: the signs, tokens and words; procedural questions related to specific ceremonies; the name and number of the visitor's Lodge together with the night of meeting. This latter point can be checked in the Masonic Year Book.

It should be remembered that the purpose of the examination, while aimed at keeping cowans out, is intended to get Masons IN. Care should be taken by any committee to seek the necessary proof. Nothing is more distressing for a visitor from afar than to be unable to gain entry to a Lodge when he is fully qualified.

The Visitor

There is a question which should quickly arise in the mind of any visitor if he is asked unusual questions - it should cause him to ask to see the Charter of the Lodge he is visiting and consider if HE may be in a non-Masonic Lodge. It is wise for the visitor who knows he will be going to a new area to check with his Secretary or Grand Secretary on the status of Masonry in that place. He could then avoid any serious errors by lack of knowledge.

The visiting Mason has a special problem which arises from the variable way in which amity is granted. It is possible for the jurisdiction he is visiting to have granted amity to two jurisdictions which are not in amity with each other. Yours could be one of them. If a visitor learns this, he must check if anyone of the other jurisdiction is also visiting. If they are he must of necessity exclude himself from the meeting. This is a difficult decision for any visitor to make but is obligatory if he is aware of this impediment.

An example of this situation would be a New Zealand Mason visiting a Lodge in Alberta when a Brother from Luxembourg was present. Alberta recognizes both jurisdictions, but New Zealand does not recognize Luxembourg. (List of Lodges, 1988) - One of the Brethren would normally leave the meeting.

Inside the Lodge

After the visitor has been vouched for by a Brother or the examiners, we must get him into the Lodge. The Alberta Constitution has 'Appendix A' entitled “Reception of Visitors.”

From this appendix of the Alberta Constitution it would appear that ALL visitors should be brought into the Lodge by the Director of Ceremonies and introduced. The reason that this seems so, is that the Worshipful Master has a duty to perform in that he calls up the Lodge, welcomes the visitors and invites them to be seated in the Lodge. It also states that the Worshipful Master shall invite visiting Worshipful Masters and Past Masters to the

East and further states that he is required to invite Past Masters of his own Lodge to the East. It is considered appropriate in Alberta to salute the Master when arriving at the Altar and then again if and when addressed.

The Worshipful Master, in Alberta, may of course offer an appropriate number of Grand Honors to any visitor he wishes to honor. He may also invite anyone to the East as an Honor. These are highly significant gestures to someone who is not a Past Master.

When the visitor is in the Lodge, how should he act? First he should abide by the bylaws. Although he does not usually know these, the two major areas normally relate to unacceptable behavior and confidentiality of the meeting. A breach of either of these can result in being banned from returning.

The visitor should use the signs he received as a candidate and not try to copy recognition signs of another Rite. No Mason can be faulted for using his own signs but there are many things he can do to appear less conspicuous. He can certainly “hold” signs or “drop” signs more quickly, even if he does not do so at home. He may copy signs such as the “ALL GLORY’ in the Canadian Rite. York Rite Masons, when a visitor to any Lodge which is balloting, are required to stand in their place, at what would have been their turn had they been balloting, and salute the Worshipful Master with the appropriate degree sign.

The visiting Mason should not move too quickly into any procedures which he thinks he knows, as they may differ significantly from his own practice. Grand Honors and “applause” are two procedures which are quite different in England and Canada. Should a visitor execute some unusual sign or say something different to the host Brethren, he should not be embarrassed, but he should be prepared for enthusiastic interest from his hosts to know more about his Rite.

The visitor should avoid discussion in the Lodge room, even if having trouble following the action. He should wait for the Festive Board to do his talking. When the floor is opened for comments, this is not the time for the visitor to give a mini-speech without having gained prior approval from the Worshipful Master or being specifically asked to comment on some matter. If this is a first visit, the visitor should carefully observe what the others do. He should be brief and to the point, especially if there are many visitors.

Carr states that in a 1696 ritual there was reference to the Fellowcraft bringing formal greetings to the Lodge within the degrees. This he thinks was to teach the new Mason what would be expected in later meetings as a visitor. In Britain, the greetings are formalized and are completely unlike the informative but informal greetings brought in Alberta.

OPINIONS

Festive Board

When the Lodge meeting is over and the members retire to the Festive Board, the visitor should ask what the procedure is and adhere to it. It is particularly inappropriate to tell even slightly off-colored stories. In some jurisdictions a visitor guilty of such unacceptable behavior may be asked to leave immediately. If the visitor wishes to address the Brethren he should obtain prior permission from the Toastmaster. Many jurisdictions have highly formalized and extensive toast lists. The visiting Brother should sip the wine

for each toast until he feels sure of himself and can estimate the “level” of toasting.

The most important thing for the visitor to do at the Festive Board is to talk with as many Brethren as possible thus extending his horizons and his circle of friends. In this way he may also avoid an examination in the future.

If the visitor is from some distance away, he should be prepared to respond to the Toast to the Visitors which is common in most Lodges. Some consideration to the wording should be given well before the meeting so that he can agree to respond if asked and then say something worthwhile.

The Lodge's Responsibilities

A Lodge has responsibilities towards the visitor. It should arrange to welcome him and preferably ensure that Brethren stay with him at all times so that he feels comfortable and wanted.

The Alberta Constitution suggests that a Reception Committee should exist to locate visitors and determine if an examination is required. Many Lodges fail to establish such a committee. It states that if there be no committee, the Tyler performs this function. The Tyler should be well aware that he has this duty because it does seem both sensible and thoughtful to have such a committee or the Tyler looking for the visitor and making him feel welcome.

The first impression established by such a Committee or the Tyler can affect the tone of the visit for any visitor and if a visitor enjoys the warmth of a Lodge he will return and of course, his hosts may visit his Lodge because they know him better.

The Host Brethren's Responsibilities

The individual Brother also has responsibilities towards a visitor. It is much harder for the visitor to thrust himself into existing groups. Each Brother who sees a person they do not yet know has a duty to introduce himself and welcome the guest. This is the true Masonic act that emphasizes the Brotherhood that links all Masons.

The Worshipful Master's Responsibilities

The Worshipful Master should make his welcome seem personal to each visitor and beware of making this seem an unimportant part of the meeting. A fairly common practice in Alberta is for the Master to meet the visitors at the central Altar and greet them with a handshake and personal words of welcome and then have them seated according to their rank.

CONCLUSION

There are, of course, two aspects of this paper. It is intended to give information to those who receive visitors as well as those who visit. It is, however, only part of the information that is available. Every Brother, whether he travels or not, should obtain a copy of Kent Henderson's Masonic World Guide. This guide is targeted directly at the traveling Mason but contains a wealth of fascinating information for all Masons. I highly recommend it for enjoyable reading.

The purpose of this paper has been to give some history, and some facts about visiting in

two jurisdictions. It also contains some opinions which could stimulate discussion on the reception of visitors. The paper could also make future visitors more comfortable by understanding what may be expected of them.

Before closing, I would remind you that it is important to remember the members of our own Lodges who are not able to attend regularly for a variety of reasons. They should be greeted with no less enthusiasm than the visitor when they do attend Lodge, for while visitors are the fresh air of Masonry, our own members are the life blood.

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MASONIC VISITATIONS

by Gus J. Elbert, Arabian Lodge #882, ACGL

Arabian 882 educational paper - December 1992

PREFACE

In this brief survey of literature dealing with Masonic visitations:

- The first section, *Due Examination of Visitors*, deals with the rules in the *Book of Constitutions* which govern the United Grand Lodge of England.
- The middle section, *Welcoming Visitors and Checking Credentials - Avouchement*, describes the procedures used within our own jurisdiction; the relevant section of the *Code of the ACGL* has also been included.
- The final section describes a different technique, used in a few American Grand Lodges, for establishing one's Masonic credentials:

This publication deals only with the question of credentials; the role of the Examining Committee will be addressed in a future document.

DUE EXAMINATION OF VISITORS

With regard to the need for adequate examination of visitors to Lodge meetings: Rules 125, 127, and, to a lesser degree, 126, of the *Book of Constitutions* of the United Grand

Lodges of England are all relevant, and every Master will remember the Charge he has promised to enforce.¹

1. The first paragraph of Rule 125 makes it clear that if some Brother present is able personally to vouch for a visitor of the English Constitution he may be admitted: from this it may be inferred that if they have sat together in a Lodge when it was open in the relevant degrees, it is unnecessary for him to be proved in the ritual sense.

In the case of a visitor from another Grand Lodge, it is particularly important to ensure that the terms of the second paragraph of Rule 125 also are being complied with. To facilitate this a list of all Grand Lodges recognized by the United Grand Lodge of England is published annually in the Masonic Year Book² and is thus available for reference: a would-be visitor claiming to belong to a Lodge under a Grand Lodge which does not feature in this list should in no circumstances be admitted until inquiries have been made to the Grand Secretary's office and a satisfactory answer has been obtained.

2. Where no one is able to vouch for a visitor he should traditionally be examined by the Junior Warden. In practice, however, it is rarely convenient for the Junior Warden to abandon his duties in the Lodge, and where a ritual examination is required it is generally preferable for an experienced Past Master to be asked to carry it out.
3. Such examination does not, however, relieve the Lodge of its responsibility for ascertaining whether the visitor is qualified under the terms of Rule 127. This Rule lays down that a Brother who has ceased to be a member of all his Lodges without having been excluded from the last of them is entitled to visit any one Lodge once (i.e. he may not visit the same Lodge more than once): he must put "unattached" after his name when signing the attendance book and must state the name and number of the Lodge of which he was last a subscribing member. If, however, he was excluded from his only Lodge or from the last of a series of Lodges of which he was at some time a member, he is not permitted to visit any Lodge at all.

While it is recognized that it is not always easy to ascertain such facts from a would-be visitor, the duty will no doubt become less difficult if **members** of Lodges are made aware of the requirements of the Rule and **are asked to make themselves personally responsible for ascertaining whether any visitor whom they invite is still qualified**. A would-be visitor who is not thus vouched for by a member should be admitted only after demonstrating his Masonic rank and giving convincing proof that he has not lost his qualification to visit: such proof may be found in a Lodge summons or recent list of members showing his name, or an up-to-date clearance certificate or receipt for subscriptions, in addition to a Grand Lodge Certificate. With regard to visitors from Grand Lodges recognized by the United Grand Lodge of England, it is highly probable that they will carry "dues cards" showing them to have paid their Lodge subscriptions for the current year, but it is less likely that members of our own Constitution will carry with them any such easily recognizable evidence of good-standing in their respective Lodges.

4. If a would-be visitor can produce no adequate documentary proof of good-standing, and no satisfactory reason is given for non-production, the Lodge

has a clear duty to decline to accept him as a visitor. It is felt that in the present age of swift communication with almost every part of the Masonic world, no Brother need be prevented for a long time from visiting for lack of evidence of good-standing, particularly if this is brought home to him by admission being refused, and that no Brother who has learned the lesson of Masonic caution from the first degree can reasonably take offense at caution being practiced by others.

5. At the same time it will be to the general good if it is impressed upon members generally that when visiting Lodges, particularly where they are not known personally, they should carry with them their Grand Lodge Certificate as a means of identification and either a clearance certificate or a receipt for their current year's subscription, and that without these they likewise may well find themselves refused admission. Welcoming Visitors

If every Lodge officer performs his respective duties without having to be "pushed" or "coaxed," the Tiler and Senior Deacon should be available to keep an eye on the door, on the lookout for visitors as they arrive; especially first-time visitors. They should be ready to greet a visiting Brother as soon as he arrives, introducing themselves immediately.

It is unfortunate, but true, that in some Lodges visitors are left to wander around on their own, and are apparently expected to introduce themselves. No conscientious host would permit this to happen in his own home, and since we consider the Lodge our Masonic home, this should apply equally to visitors or guests to your Lodge. Welcome the visiting Brother as you would want to be welcomed yourself were you to visit his Lodge. If possible, have a particular Brother assigned to sit next to him in Lodge, to answer any questions he might have, or simply to explain procedures that are unlike those in his own jurisdiction.

CHECKING CREDENTIALS & AVOUCHEMENT

When a first-time visitor arrives at your Lodge, whether or not he is accompanied by a Brother who can avouch for him as Mason in good standing, it is an indispensable requirement that his credentials be properly examined to determine the legitimacy of origin and regularity of his Lodge, as well as his current standing. No visiting Brother should be admitted to your Lodge unless he is in possession of a currently valid dues card or some other acceptable form indicating current good standing in his Lodge. In some jurisdictions, such as the English Constitution, a Brother is required to present his Grand Lodge Certificate to confirm his having been raised to the degree of Master Mason, and more often than not he may not be in possession of what we call a dues card. However, he should be able to present a receipt (which is sometimes called a clearance certificate) issued by the Secretary of his Lodge, confirming he is current in his dues. There are some variations in the type of credentials carried by Brethren throughout the world, but within the United Grand Lodges of Germany, as well as most North American Grand Lodge jurisdictions, dues cards are utilized and must be requested of such Brethren.

A proper examination of credentials can only be made by referring to the current edition of "List of Lodges - Masonic" (required to be available at all times in each Lodge). This publication will identify which Grand jurisdictions are recognized by the United Grand Lodges of Germany (and, consequently, by the ACGL). Not all of the Grand Lodges listed in the publication are recognized by the United Grand Lodges of Germany. At the

end of each Grand Lodge section are footnotes that describe (for that particular Grand Lodge) any applicable specific limitations, Grand Lodges listed in the publication that *are not recognized*, and Grand Lodges excluded from the publication that *are recognized*.

After a visiting Brother's credentials have been found to be legitimate, there are two means of confirming his status as a Master Mason.³

The first is by avouchment; he may be 'avouched for' by a member of your Lodge or another visiting Brother who had previously been admitted to your Lodge. However, no Brother is authorized to make such avouchment on the basis of hearsay or another's avouchment, or his own examination of the visitor. An avouchment can be accepted from a Brother only if he can personally certify, without equivocation, that he was physically present with the Brother being avouched for, in a recognized and Tiled Masonic Lodge open on the Master Mason degree.

If such avouchment cannot be made, then an absolute prerequisite to admitting him to your Lodge is that he be examined by an Examining Committee. The committee must be composed of three Master Masons, and it is good practice to ensure that at least two of them are knowledgeable and capable of conducting the examination, plus another assigned to the committee for the specific purpose of learning how such examinations should be conducted. Since every Brother will be examined by a similar committee at one time or another in his future Masonic travels, each should serve on such a committee, at least once, and preferably more often. This will enable him to become familiar with the procedure, and learn what may be expected of him should he ever be required to undergo a similar examination in another Lodge. This experience is especially valuable since we live in a highly mobile and transient society.

ACGL CODE

2.10 VISITORS TO LODGES:

A prerequisite to being admitted to any Lodge shall be avouchment of a Brother as a recognized Mason by one of the Brothers present. Such avouchment can only be made by a Brother when he can state without reservation that he had been present in a recognized Craft Lodge when the visiting Brother was also present. If such avouchment cannot be made, such visitor(s) must be properly examined by a committee. In addition, a visiting Brother shall be required to authenticate himself by presenting a current dues card (or other authorized documentation) which shall contain the following minimum information:

1. His name and Masonic Degree.
2. Signature of the Lodge Secretary and/or Grand Secretary issuing the document, attested by Seal impression.
3. The Brother's signature, which must be compared with his signature in the Visitor's Book.
4. Certification by the Grand Secretary of the recognized Grand Lodge in which the Lodge issuing the dues card is located, attesting to the regularity of the Lodge. This shall be checked with the current issue of the "List of Lodges-Masonic" prior to examining the visiting Brother.

In addition to the above, immediately prior to his being examined, a visiting Brother

shall be required to repeat the Tiler's Oath¹ in the presence of the Lodge's examining committee.

2.38 POWERS AND RESPONSIBILITIES OF THE MASTER:

The Master of each Lodge shall have the responsibility of obeying and ensuring that the written laws of the Grand Lodge and his own Lodge bylaws are enforced within his Lodge, among the members, and to all visiting Brethren as applicable. Ö In addition Ö he shall have the specific responsibility and duty: Ö

8. To admit visitors to his Lodge only after proper avouchment or examination, provided there is no objection placed by any member present, to the admittance of any visitor.

THE "HALF-LETTER" SYSTEM

In the course of correspondence with a Masonic friend in the U.S., I was asked to arrange to identify myself by the "half-letter" system. What is it?

At first glance this would seem to imply a system of "Lettering or Halving," but that is not so. Briefly, the system is a means of identifying a Brother, or a Lodge visitor, without a verbal test. It is often used in the U.S.A. for Masonic identification purposes, especially when a Lodge in one jurisdiction is going to confer degrees on a Brother from a different jurisdiction, and the procedure is simple.

The Lodge Secretary writes to his counterpart in the Lodge to which the Brother is going (either as a visitor, or as a prospective candidate for a degree). He cuts the letter in half, through the Lodge seal. He sends half to the Secretary of the other Lodge, and the visiting Brother presents the other half upon arrival. They are duly matched, and all is well.

There are at least eight Grand Lodges in the United States⁵ that permit the "Half-Letter" system, as a proper means of identification.

- 1 In the ACGL Installation ritual, the Master-elect promises that no visitors will be received into his Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge of Masons.
- 2 The corresponding annual publication in the ACGL is entitled: *List of Lodges - Masonic*.
- 3 Although the source text implies that only Master Mason's may visit, there is no such restriction: Entered Apprentices and Fellowcrafts do visit freely among the Lodges in our Ninth District. Avouchment for such Brethren is, of course, readily available.
- 4 Ed. Note: Strict interpretation of ACGL Code Section 2.10 would deny admittance to any unavouched for Entered Apprentice or Fellowcraft because of their inability to swear the Tiler's Oath (reference: *Standard Work and Lectures (MM)*, ACGL 1988).
- 5 Ed. note: I believe the eight Grand Lodges to be the District of Columbia, Idaho, Maryland, Nebraska, Nevada, Oregon, South Dakota, and Virginia.

The content of this presentation is based on material that originally appeared in the

following publications:

Ars Quatuor Coronatorum, Volume LXXX, 1967, Due Examination of Visitors, by J. W. Stubbs

The Half-Letter or Split-Letter System, author and publication unknown

The Lodge Officer Handbook (ACGL), 1988, Welcoming Visitors - Checking Credentials - Avouchement, by Jess Minton, PGM

The Code (of the ACGL), 1984

[Editors note: While condensing this material for republication to members of Arabian 882, I have attempted to strike a balance between deleting material that is not relevant to our local environment and retaining the flavor of the world of Freemasonry that awaits us on our return home.]

NEGRO FREEMASONRY

[author unknown]

The New Age - August 1948

There has just come to the Supreme Council Library the Proceedings of the Grand Lodge of Maine for 1948, and it is very gratifying to read the report of the Committee on Foreign Correspondence with reference to Negro Freemasonry. It is exceedingly clarifying and ought to be a satisfying statement to anyone and everyone who is trying to create dissensions in Freemasonry. We print it in full. It appeals to us as being exceedingly appropriate and coming at an appropriate time.

“We have for review a report of the subject of Negro Freemasonry presented to the Grand Lodge of Massachusetts at its Communication in March of 1947. While expressly disclaiming any thought of extending actual recognition to these Negro bodies or of allowing any intervisitation therewith, this report represents a complete reversal of the traditional position maintained by the Grand Lodge of Massachusetts for the last century and a half, in that it admits the regularity of the original African Lodge, and extends a certain vague and undefined approval to the present-day bodies of the so-called Prince Hall Affiliation. It is evidently the belief of the Committee that helpful and friendly assistance can be extended to these bodies while their activities develop along lines parallel to those of regular Masonry, but without any mutually embarrassing commitments to formal relationships. It is all too easy to see how this approval might be interpreted as virtual recognition, either by sister Grand Lodges or by the Negroes themselves. The consternation which this report has caused in certain Grand Lodges, such as those of California and Texas, can be readily understood.

“No one has ever denied that the original African Lodge, chartered by the Grand Lodge of England in 1784, derived its charter from a regular source. The only question involved was that of territorial jurisdiction, its date of charter being subsequent to the actual Masonic independence of Massachusetts. However, as the report under consideration truly points out the doctrine of exclusive territorial jurisdiction was not firmly established in the eighteenth century, particularly in Massachusetts prior to the Union of 1792. If Massachusetts now chooses to acknowledge this fact and to withdraw her traditional objections, the original legality of African Lodge appears to be fully established.

“However, we cannot see where the legality of African Lodge has any bearing upon the status of existing Negro bodies. Whatever authority African Lodge derived from its English charter ceased forever when African Lodge was erased from the roll of the Grand Lodge of England. Moreover, following the death of its founders, African Lodge became dormant and so remained for many years. When it was self-revived in 1827 the doctrine of exclusive territorial jurisdiction was as fully and firmly established as it is today. The English charter had long since lost its force, and the Negroes made no attempt to secure authority from the only power capable of granting it, the sovereign Grand Lodge of Massachusetts. Instead, they deliberately declared their independence of all legitimate Masonic authority and knowingly and voluntarily embarked upon a purely clandestine career.

“African Lodge, even in the days of its legitimacy, was never anything but a subordinate Lodge. Its action in issuing charters to other Negro Lodges was a plain defiance of Masonic law and a usurpation of powers inherent in Grand Lodges alone. As for those Lodges deriving illegal charters from African Lodge, they have never, for a single moment, had anything but a clandestine existence, and neither have the colored Grand Lodges illegally formed by these illegal bodies.

“We in Maine are particularly fortunate in having for our guidance the exhaustive reports on this subject made by our own great Masonic luminary, M. W. Josiah H. Drummond. After the most thorough investigation, Bro. Drummond held that the Prince Hall bodies were utterly clandestine and without the slightest claim to the Masonic character. With all respect for the distinguished Brethren making the recent Massachusetts report, we still find Drummond's arguments to be unanswerable. How could a subordinate Lodge issue charters? How could a subordinate Lodge continue to exist after its erasure from the roll of its Mother Grand Lodge unless it had previously thereto come under the jurisdiction of another regular Grand Lodge? How could a dormant Lodge revive itself without authority from the Grand Lodge within whose jurisdiction it proposed to work? How could a Grand Lodge be formed by less than three regular Lodges, and how could a Grand Lodge be formed in territory already occupied by a sovereign Masonic power? Unless these questions can be answered, we must continue to hold with Drummond, with Albert G. Mackey, and with Charles W. Moore, that Negro bodies are without the slightest claim to Masonic legitimacy.

“Personally, we deplore the revival of discussion on this question. We do not doubt that the Negro Lodges do a certain amount of good and render a measure of service to the colored communities in which they exist. We do not regard them as being in quite the same class as clandestine Lodges composed of white men. Yet, when all is said and done, these Negroes are not regular Masons, and any attempt to accord them conditional or qualified recognition as such can only lead to confusion. The colored bodies exist in many different Grand Jurisdictions. Widely divergent attitudes are certain to develop, and the only result will be the introduction of an element of discord into our American Masonic life. Moreover, even the most limited recognition of these bodies as Masonic will, in the eyes of the profane world, make regular Masonry responsible for any and all misconduct on their part. Unfortunately, such misconduct has been common throughout the history of these bodies. Their antics have verged upon the grotesque, and, if their clandestine status were not clearly understood, could only result in making Freemasonry ridiculous. The recent unfortunate happenings in

Nova Scotia only serve to emphasize this point, as does the recent unseemly brawl in Kansas, where a Negro Grand Lodge election ended up in police court.

“Our objection to these bodies is not based upon the color of their members, but upon the clandestine nature of their origin and upon the gross irregularity of their conduct. For regular Negro Brethren, where such exist, we have nothing but the kindest and most, fraternal feelings. But we cannot allow the mere element of color to excuse clandestinism, to justify unMasonic conduct, or to allow any departure from the traditional American doctrine of exclusive territorial jurisdiction. In the words of M. W. Josiah H. Drummond, as found in the official Maine Masonic Text Book: `The Grand Lodge of Maine exercises exclusive Masonic jurisdiction in this State, and any Lodge, organized by any other authority, is illegal and clandestine, with which, or with whose members, no Masonic intercourse can be held.’“

NETHERLANDS FREEMASONRY

by Wallace M. Gage, PGStd, Maine

The Newsletter of Eureka Lodge #84, Maine - [date unknown]

[The following has been extracted and condensed from an article appearing in the quarterly publication of United Masters Lodge #167 (Research), of Auckland, New Zealand, regarding the requirements and preparation of a candidate for the First Degree in the Netherlands.]

“The Netherlands has a population of over 14 million people. According to the figures in the 1986 “List of Lodges,” there are 135 Lodges with a total membership of 6800. Additional Lodges working under Netherlands charters are located in the Netherlands Antilles (5), Surinam (3), Zimbabwe (7) and Johannesburg, South Africa (1). Craft Lodges in Holland meet once a week, with an eight week recess during the Summer.

The Lodge room which is called the temple is only used for ritual work, normally once a month. The majority of meetings are devoted to lectures which are discussed the same evening. These lectures are not only on Masonic subjects, but also deal with social, philosophical, historical and cultural topics. These cover such matters as, for example Care of the Aged, Human Rights, The History of the Grand Lodge of Austria, etc. These lectures are always given in the “Forecourt” which we call the dining room or banquet hall.

Before a Lodge meeting, all visitors are officially received in the forecourt, and after being welcomed by the Master, enter the temple together with members of the Lodge.

The opening and closing ceremonies for the three degrees are the same, except for the pass words and signs applicable to the degree in which the Lodge is working. After being initiated, it normally takes two years before the candidate has attained his Master Mason degree.

Before advancing to the next degree, a ballot is taken to decide if the candidate is worthy to receive the next degree, depending on whether his attendance has been regular and whether he has done some Masonic research. He is also expected to give a short lecture on a Masonic subject.

The principal parts of the ritual are laid down, except for some of the Charges and Lectures which are free and may be given in the lecturer's own words.

All officers are elected for three years, but can be elected for further terms. There is no automatic promotion of officers, and the Master can call on any officer he thinks fit to work a degree. The rank of Past Master does not exist, and when the Master has vacated his chair, he becomes again an ordinary member.

The Brethren pay annual dues amounting to about \$60 US dollars, pay for their own refreshments and a charity collection is taken at each meeting.

In applying for the degrees, the prospective candidate must submit references from people who have been closely associated with him, and a written summary of his life to the Board of Inquiry. This is followed by an interview during which he is tested on his moral and religious conceptions. At the end of the interview, the candidate signs a declaration that he is fully acquainted with the principal tenets of Freemasonry. When these formalities are completed, and the ballot at the next regular meeting is favorable, he is advised of the date of his initiation.

On the evening of his initiation, his proposer takes him to the Lodge and turns him over to the Preparer, who takes him to the Reception room. Contact with any other of the members of the Lodge before the ceremony is not permitted. The Preparer explains to him in general terms the solemnity and the meaning of the ceremony in which he will be engaged, and impresses upon him the importance of the step he is about to take.

After the candidate has signed a declaration of secrecy, he is divested of all metals, which teaches him that in Freemasonry a man is not esteemed for his worldly possessions.

He is then taken into the Dark Room, or Room of Contemplation, a small room adjoining the Lodge, barely furnished with a table and chair where no noise or light can penetrate. The candidate is left there to contemplate in order to enable him to prepare for the ceremony of initiation. The only illumination is a single candle. Realizing the darkness in his own heart, he should have a real desire to search for the light.

In the Dark Room the candidate finds the Volume of Sacred Law (the Holy Bible), emblems of mortality, an hour glass and the words KNOW THYSELF. The Volume of Sacred Law is opened to the first Chapter of St. John, which teaches the creation of all things. The emblems of mortality remind him of his inevitable destiny and that every rebirth is preceded by death. The hour glass reminds him of his short earthly existence and that time is an everlasting sequence of the past, the present, and the future. His turning the hour glass signifies that he is starting a new period in his life.

Before the candidate is led out of the Dark Room, he extinguishes the candle, and hoodwinks himself. He is now prepared to seek the new light. The Preparer leads him before the Temple door, and the moment of his Initiation has arrived.

NEW LIGHT DAWNS ON THE DEAD SEA SCROLLS

by Stephen A. Hoeller, Gnosis #6

[source unknown] - Spring 1992

On November 19, 1991, in New York City, Dr. James M. Robinson, noted editor of the Gnostic library from Nag Hammadi, along with Professor Robert H. Eisenmann of California State University at Long Beach and Hershel Shanks of the Biblical Archaeology Society, announced to a shocked news conference that a two-volume set of photographic plates of the previously unpublished portion of the Dead Sea Scrolls had just been published under their joint auspices. Robinson and Eisenmann had been working for over a year from a set of photographs of the scrolls they received as a donation from an anonymous patron. Speaking of this effort, Dr. Robinson said, "Our goal was to open up the study of all the scrolls to the broadest range of scholars. Publishing the remaining scrolls in this most convenient form - a book - should do just that."

Bitter disputes, conspiratorial obfuscation. arrogant claims to scholarly monopoly - such has been the history of the Dead Sea Scrolls in recent years and indeed for decades. Ever since a young Bedouin shepherd threw a rock into a cave in the mountains of Qumran in 1947 and accidentally came across these documents, their fate has been shrouded in mystery and conjecture. Unlike the Nag Hammadi library, which were found only two years before the Dead Sea Scrolls, the Qumran scrolls have never been translated or published in full to this day. The new facsimile edition of the large missing portion edited by Robinson and Eisenmann is the first giant step toward public access to the documents after a wait of thirty-four years.

The first reaction of the scholarly world to the discovery of the scrolls in the 1940s was incredulity. Many said the documents must be fraudulent. The soil of Palestine, unlike that of Egypt, was regarded as being too humid to preserve parchment and similar perishable materials. But by 1949 all doubt had vanished, and the scrolls were admitted to be genuine. An international team of scholars gathered and began to edit them. The members of the team were almost exclusively clergymen, the majority of them Roman Catholics. The lone exception being the late Dr. John Marco Allegro, a maverick scholar whose interests ranged from heterodox religions of antiquity to the use of the sacred mushroom in Biblical times.

The scrolls might have remained a relatively obscure item known only to specialists had not the noted American literary figure Edmund Wilson decided to publicize them in a 1955 series of articles in *The New Yorker* magazine. Wilson indicated that the scrolls alarmed various religious authorities, who feared that the documents might reveal information that would detract from the unique claims of Christianity, as well as showing the Jewish establishment of New Testament times in an unfavorable light.

Soon after Wilson's work appeared, the volume of published translations diminished and ultimately ceased. It is generally agreed that most of the theologically sensitive material was given to a Polish Roman Catholic priest from France named Josef Milik. Almost all of this material has remained unpublished in the hands of Milik to this day. The editorial team maintained a monopoly over the publications, imposing a sort of Iron Curtain on research into the scrolls until recently. For some time the only voice of protest was that of

Dr. Allegro, who stated at a 1985 conference in Ann Arbor, Michigan: “Why are my dear colleagues sitting on the stuff? It has driven me mad! It's a scandal. The public has got to be made aware; then maybe people will be asking questions.” It was not until six years later that the words of this courageous maverick began to bear fruit.

Today it seems quite certain that the long dark night of the monopoly exercised over the scrolls has given way to a new dawn of openness and freedom. The credit for this happy new situation belongs almost exclusively to American scholars and archivists. For a few years now, Hershel Shanks has published indignant articles in *Biblical Archaeology Review* (of which he is the editor) attacking the dilatory behavior of the monopolists. Largely as a result of this publication, the Huntington Library in San Marino, California, decided in September 1991 to make its collection of the photographs of the unpublished scrolls available to scholars. From then on events moved ever more quickly, culminating in the publication of the photographs in book form.

It will be useful to address two questions which may shed light on the present furor and place the scrolls in a helpful perspective. The first question: why the delay?

For a long line the suspicions of many critics were concentrated on the Roman Catholic Church. Perhaps the priestly scholars, particularly Milik, discovered such “dangerous” material in the scrolls that they felt it necessary to conceal them? (Milik has since left the priesthood. Some have wondered whether the content of the documents destroyed his faith but not his commitment to the concealment.)

What is far less well known is that the Israeli authorities seem to be at least as deeply involved in the apparent conspiracy as the original, largely Catholic, commission. In an article for the *Washington Post* last September, Hershel Shanks bluntly accuses the Israeli authorities of complicity in the affair. Although originally there were few friendly feelings between the editing team and the Israelis, who were regarded as interlopers by the original scholars, the two parties cooperated closely in the task of concealment. The Israeli Department of Antiquities acted as the chief protector of the editing team. The same authorities greeted the Huntington Library's announcement with “unrestrained fury,” in the words of Shanks.

Two major explanations suggest themselves for all this curious behavior on the part of Christian scholars and Jewish authorities. The first is that the entrenched custom of academic monopoly had been defended by those who had an interest in maintaining it. The other is the fear, felt both consciously and unconsciously by representatives of the two great Biblical religions, of the possible impact of these scriptures on our culture. In view of these startling details that have surfaced from this hitherto hidden material, the latter possibility appears the more likely.

This brings us to the next question: what do we know of the content of the scrolls? The truthful answer is that at this point we still know very little, but what we have come to know is quite intriguing. The scrolls were hitherto, assumed to be concerned with one or two heterodox Jewish movements, one almost certainly being the sect of the Essenes. Now it appears that the scrolls may represent a sort of missing link joining certain forms of ancient Judaism with early Christianity. A recent news item informs us that a small fragment of a scroll written in Greek and dating from about 50 A.D. is thought by some scholars to be a portion of the Gospel of Mark. If true, this could confound modern

Biblical scholars who have asserted for some time that the gospel of Mark was not written until much latter. Much of the New Testament interpretation of the past century might have to be revised

Another remarkable find comes from Cave Seven in Qumran and appears to contain a portion of Paul's First Epistle to Timothy. Inasmuch as most academics long held that Paul's two epistles to Timothy, along with the one to Titus, were forgeries perpetrated at the end of the first or the beginning of the second century A.D., this find is a momentous one. No less an authority than Professor Emil Puech, one of the best-known Qumran scholars, has endorsed the theory that the fragment is from 1 Timothy.

Another unpublished text, leaked to *Biblical Archaeology Review*, bears a striking resemblance to the annunciation scene in the Gospel of Luke, wherein the angel tells Mary that she will bear a child who will be called "Son of God" and "Son of the Most High." The Qumran fragment, written in Aramaic, and at least several decades older than the assumed date of the Gospel of Luke, contains a prophecy of the imminent birth of the Messiah using these very expressions. In the light of these discoveries, the once-sharp lines dividing mainstream Judaism, the teachings of the Essenes, and early Christianity seem to blur. New definitions, new images and visions, are in order.

Some of the emerging fragments shed light not only on Jewish and Christian canonical scriptures and teachings, but on alternative traditions such as Gnosticism. Gnostics have long been known, sometimes derisively, as dualists. The dichotomies of light and darkness and good and evil emphasized by the Gnostics were usually attributed to Greek and Persian influences. Seldom was it recognized that Gnostic dualism might be a world view rooted in Jewish thought. The scroll named after the War of the Sons of Light and the Sons of Darkness, translated some years ago, revealed a good deal of dualistic thought coming from the writers of Qumran.

Now we hear more about similar material. One scholar speaks of a "starkly dualistic view" revealed by some of the newly available writings, and connects some of these with the Gospel of John, which for many centuries has held the distinction of being the most Gnostic of the canonical Gospels. This Gospel was assumed by scholars to reflect Greek influences and to have been written in the second century. Now, on the basis of evidence provided by the scrolls, the date of the Gospel is moved back into the first century. It is also admitted that there was no need for Greek influences, for the contemporary Jewish ones sufficed. The authority in question, a certain Dr. Carson, writes: "With the study of the Dead Sea Scrolls we have found the imagery of John was familiar in Jewish thinking. It was there early on in this conservative Jewish sect."

The current excitement centering on the scrolls brings to mind a historical parallel from long ago. About 1460, a Greek manuscript was brought to Florence from Macedonia by an agent of Prince Cosimo de' Medici. It contained a copy of the *Corpus Hermeticum*, a document of ancient wisdom so precious that the prince ordered it to be translated before the works of Plato. The great work of Greco-Egyptian gnosis was supplemented by books on the Jewish Kabbalah brought to Italy from Spain. As most historians today agree, these two mystical traditions were instrumental in bringing about the Renaissance and thus giving a new turn to the development of culture in Europe. The late 1940s saw the rediscovery of two more bodies of esoteric religious literature, one of Gentile authorship

(the Nag Hammadi library), the other (the Qumran texts) of Jewish origin. Now that the Jewish gnosis of the Dead Sea Scrolls is becoming available and can be added to the Christian Gnostic wisdom from Nag Hammadi, who is to say but that a new Renaissance may beckon to us in the future'?

NEUROTIC MASONRY

by Stanley W. Kuciejki, MPS

The Philalethes - October, 1988

All one has to do is to page through an index of the Philalethes Magazine to come to the realization that Masonry's problems are not anything new. Since the magazine's very beginning, article after article has attempted to bring attention and possible solutions to the complex problems of membership, attendance, overemphasis on ritual, anti-Masonic attacks, etc. With this in mind, is it not time to look for the absolute base of the problem - The organization of Masonry.

Over the past thirty years, the fundamental organization of Masonry has become neurotic. Like any individual, organizations too, can become neurotic. Masonry is no exception. It clearly demonstrates neurotic symptoms, without these symptoms being addressed and treated for by the membership. This article attempts to use inroads in the fields of organizational development and organizational dynamics to diagnose, identify some of the causes, and to define a treatment plan that will hopefully place Masonry on a healthy path back to full recovery. It is not a quick cure, but one that will take time and much effort on the part of Masonry's collective body. Masonry's problems may be critical but they are not terminal. But, that is based upon the assumption that Masons themselves are going to attempt the cure. If not, then Masonry is lost, not only to ourselves but to the Brotherhood of man as well.

Symptoms

As with individuals, the organization of Masonry exhibits specific neurotic behavioral symptoms that are collectively displayed or expressed by the membership of the organization.

Pain and Frustration:

The membership of Masonry has and continues to complain of frustration, worry, backbiting, loss of self-esteem and a general sense of impotence. Members do not feel as though their multiplicity of skills are being utilized properly. The results of this symptom is that the membership lacks interest, drops out, exhibits erratic attendance, does not aid in membership drives nor follow up on possible petitioners or candidates. Members feel as though they do not have a vested interest in the overall organization or its direction. Those who attempt to address problems they confront, soon are discouraged and give up because the push for change can be painful and so they opt for the easier position in favor of the status quo.

Subgroup Formation:

As pain and frustration becomes more intense, the membership often forms into small,

identifiable sub-groups. These subgroups or cliques, as some may call them, develop on the basis of common friendships with trusted acquaintances, that often meet before and after meetings, over coffee or lunch, to share gossip, complaints, fantasies, or possible strategies for dealing with the organization's problems. The effect of such groups tend to alienate them from the general membership and heightens the anxiety level of the organizational body rather than to assist that body in realistically dealing with its problems. Since they view themselves as separate from their parent body, they normally consider themselves as being "Right" and everyone else "Wrong." This is an unhealthy situation to the overall condition of the organization and its membership.

Blaming Others for the Problems:

This symptom deals normally with the leadership of the Masonic body, since the membership attempts to place much of the blame for the current situation on the Worshipful Master, High Priest, Potentate etc. In subgroups or other small gatherings of the membership, the boss is termed as an incompetent, ineffective, or not viewing the situation realistically. Nothing is ever said to his face, and if it is, it is often vague and misdirected. Therefore, the "Boss" is not receiving accurate feedback and the frustration and anxiety level of the organization increases at an alarming rate. In cases such as this, ignorance is not a positive factor for the overall health of the organization. Ignoring reality only enhances the status quo. Also, the recurrence of anti-Masonic attacks upon the Fraternity is an easy scapegoat for the Fraternity's problems. We can easily blame the current anti-Masonry trend for our membership losses and lack of new membership, but that is only a distorted view of what is actually happening and we miss looking deep within ourselves and organizations for a picture of reality.

Agreement as to the Real Problems of the Organization:

The membership of the organization generally agrees as to what the actual problems are confronting the organization. Because of the lack of communication between the subgroups and general membership, along with the leadership of the body, members often are unaware of the degree to which they, in reality, do agree (Benne & Muntyan, 1951). If communication lines are not functioning, how can anyone realize individual positions and consensus.

Members Act Contrary to the Knowledge They Possess:

This factor is one of the most important. It is this characteristic that truly defines neurotic organizational behavior the same way it defines individual neurotic behavior. The individual or organization that consistently acts contrary to their best inner-signals, becomes neurotic. And, if that organization or individual acts in concert with others, then it too will display neurotic symptoms. The body must act congruently with reality if it is to function properly and effectively.

Members Behave Differently Outside the Organization:

Away from the organization, members often do not suffer the pain and frustration nor demonstrate the irrational behavior they exhibit inside the organization. When they are happier outside the organization than inside, then how does one expect full cooperation and participation inside. This only intensifies the problems and their discomfort when they meet again. Members may dread going back to the organization, because of the

painful expectations they assume are waiting for them. This often is because of Lodge factionalism and politics. When one feels this way, it is hardly surprising that attendance and membership suffers.

Causes Of Neurotic Behavior

Then why do organization members engage in neurotic behavior that is not only destructive to themselves, but to the organization itself? There are two primary reasons for this behavior:

Lack of Awareness Due to Poor Communication:

Most often, members are quite unaware of their own behavior and the effect it has upon themselves and the organization. First, a member may not realize that the ideas and feelings he has are shared by others in the organization. Thus, he may feel as though he or his subgroup is the only one who perceives the real problems confronting the organization. Even though many others within the organization share like ideas, he or his subgroup remain ignorant of this fact because of poor communication channels among members. Regardless of the hierarchy of the organization and its various strata, many of the realizations that the member views are actually shared by many within the body of the organization. This lack of realization of agreement is merely a simple communication and information breakdown and is easily corrected. (Lewin, 1951).

Secondly, members are unaware that the group norms and standards often prevent them from coping with the real problems encountered. While individual neurosis is based upon personal dynamics within the individual, organizational neurosis is a result of the collective dynamics unique to the organization. Thus, the norms and standards of behavior, which may be neurotic in nature, cause acute pain and frustration to members which break these established rules. The application of social pressure is intense upon the individual to conform to the status quo. Open and often heated debate of issues may be looked upon as rebellious in nature and the rebel alienated within the organization. However, this cause can normally be overcome with a little effort on part of the membership. Disagreement does not have to be destructive.

Last, members do not realize how they contribute to the continuation of the organization's problems. The individual member or subgroup may see everyone else as being destructive, not realizing their own part in the destructive process. Masonic identification with the Grand Lodge, Worshipful Master, or their peers or the organization is so great, that they lose the ability to recognize their small but important contributions to the actual problems. This factor is one of the hardest to solve (Freud, 1951). Realization that you are part of the problem is a difficult concept to face.

Fantasies About Possible Consequence of Action:

A member or subgroup that desires to take action to address a particular problem often fears a negative response from the organization's membership. "If I do this, then they will think I'm a renegade or attempting to force my ideas upon the membership." Since change or new ideas are seldom tested in the body of Masonry, possible results and outcomes are viewed only from a fantasy viewpoint. When a member enters an unknown area, where the negative consequences can only be imagined, a high level of anxiety results (Bradford & Harvey, 1970). Thus, novel approaches are often discouraged, because they are simply

not put forth and the absence of such input increases the likelihood that none will be forthcoming.

Treatment Of The Neurotic Disorder

Treatment of the neurotic organization is possible and should concentrate upon the following elements:

Collection of Data from Organizational Members:

Make the effort to collect a representative sample from the membership to establish what are the problem areas, what is causing these problems and what assets are available within the organization to solve the problems. This should be undertaken by someone who can attempt to remain objective (it does not even need to be an actual member of that particular organization and most times that is the best for getting true results) in the process and should be in the form of a separate personal interview, not merely a handed out survey. This is a timely process, but it is imperative that it be done. The effort and results are well worth it. The price for not doing it is too great to the organization. The problem areas are listed as particular themes. A Theme is defined as an issue or concern which is spontaneously mentioned by at least 50% of the organization members surveyed. For instance, a theme may be "Leadership," or "Overemphasis on Ritual" etc. The actual statements of the causes of each are then placed under the determined themes. After such data is collected then for each theme and the statements listed under each, a summary statement is developed. An example could be:

Theme: Lodge Leadership.

1) The WM is too nice and members take advantage of him. 2) The WM always says that everything is under control. 3) The WM sometimes supports positions he disagrees with. 4) He is afraid to take a stance on difficult issues.

Summary Statement:

The Worshipful Master's style of leadership is not of a decisive or confronting nature.

Data must be a verbatim account of what each member stated relative to each theme. The data should not be a summary of what the interviewer believes the person wanted to say. The interviewer must keep his biases and pre-existing viewpoints to himself and not allow it to be reflected in the data he collects.

Feedback of Data to Organization Members:

With the interviewees only and the interviewer at a special meeting the themes and statements are presented back to the group (Beckhard, 1967). During this several hour session, members are encouraged to discuss, clarify and modify the themes and supporting statements collected. When the organization members are satisfied that the themes and supporting statements are accurate, they are then asked to develop a single summary statement for each theme that summarizes the data collected.

After each theme has been discussed and a summary statement written and agreed upon, the group is then required to vote publicly to whether they agree or disagree with the summary statement. If the clear majority do not agree with the summary statement, then

discussion continues until the majority of members agree with the summary.

The public vote is extremely important because it transfers ownership of the themes and supporting data from the interviewer to the organization members themselves. The group then accepts the responsibility for the validity of the data collected (Argyris, 1962). Once the data belongs to the organization, then each organization member of the survey is asked to produce a written statement as to how he has contributed to each issue represented by the various themes by following the directions herein listed: "For each summary statement, write a few sentences describing the way in which you contribute to the issue which is summarized. Your descriptions will belong to you alone. However, you may want to share your thoughts with the others later on. But, there is no requirement to do so."

In asking each survey member to do this, you are allowing the members of the organization to examine their own contributions to the organization's problems and are avoiding the survey members from blaming others.

Sharing the Theory:

Presentation of the theory on why the organization is having problems is extremely important. It allows the organization members to diagnose and understand the real problems and to develop a plan of action which does not aid to the continuation of these problems. The interviewer presents the following theory:

When organization members:

- 1) Experience pain and frustration.
- 2) Agree with one another as to the problems and causes, and
- 3) Act in ways contrary to their own thoughts, feelings and information; the following assumptions should be tested:

A. Organization members are knowingly or unknowingly collaborating with one another to maintain the status quo.

B. Organization members have fantasies about disastrous consequences of confronting those issue they know and agree cause pain and frustration.

At this point, the interviewer then helps the members apply their knowledge to one of their actual themes. Using the member's own data makes them aware of the gap between their own views of reality (We do not work well together) and the actions they take which deny that form of reality (Making decisions that require working more closely together). This awareness confronts the members with the necessity of making a conscious choice to explore alternatives based on their views of reality or continuing to act on the basis of irrational fantasies, which are destructive.

Conclusion

With any organization making the effort, many problems can be overcome. Information and communication sharing are the keys to any successful problem solving program and a successful organization. However, realize that any realistic cure involves a complex and lengthy process. It will not come overnight and will not be without some pain and hard work. The lessons learned by such a program are valuable only if used and reused. During

the course of time the organization will automatically develop an open system in which to confront and solve problems that arrive.

If the organization of Masonry is not prospering and growing, then we are at fault. We are the organization and the organization is us. It is not the intention of this article to change the basic principles of Freemasonry. The tenants of this organization can hardly be improved upon. The fact that our Fraternity has its problems merely suggests that there is, inside our organization, room for improvement. Any organization that does not question its status quo will accumulate problems in time. The main factor for Masons to consider is that change is not always destructive. If we hold an open mind and deal with reality we will always be progressing forward.

NOTES ON ROYAL ARCH MASONRY IN VIRGINIA

by E. Robinson Lee

The Philalethes - June 1989

Throughout the vast and complex system we call Masonry are found many beautiful and educational degrees, and although many similarities exist between some of them, on the whole innumerable moral and religious lessons are taught. The following comments, remarks and opinions should in no way be construed to reflect a preference of any Masonic Body over another, but rather to examine some of the fascinating aspects of that part of Freemasonry known to us as the Holy Royal Arch.

The present day Royal Arch Chapter is to me one of the most enjoyable of all the Masonic Degree Conferring Bodies. The companionship between the member seems to be more intense and sincere than in most organizations, and the friendships that develop to be more enduring. The business meetings, or stated convocations, are much less formal and stodgy than those of many bodies, and humor and levity within bounds of decorum and good taste is commonplace. When an officer in a Craft Lodge makes a mistake in his ritual he is frequently mortified, whereas in a Royal Arch Chapter he will laugh it off and plow on. Humor has a recognized and deserved place in nearly every situation, Masonry being not the least of them, and our Chapters seem to have accepted and encouraged this human need albeit perhaps unwittingly. Degree work is by necessity more formal, but certainly never stuffy or pompous. Rather than frightening our candidates with mysterious dark secrets of their fate, they are made to feel a part of the proceedings, especially when the degrees are explained to them that they can better absorb the beauties and meanings of the workings.

How many times have we all heard it said, in one way or another, "All The Masonry that there is, is contained in the Symbolic, Craft of 'Blue' Lodge?" How sad to be so short-sighted! Royal Arch Masonry actually is part of Ancient Craft Masonry, and without the degrees of the Chapter and including the Council Degrees, the Master Mason is incomplete indeed. All of my references to the Royal Arch Chapter are made with the understanding that it be Virginia style whereby the Council degrees are an integral part of the Chapter.

Symbolic Masonry treats of the loss of the Word, leaving the Master Mason dangling with an incomplete story. Royal Arch Masonry teaches the discovery and preservation of

that Word, thereby completing the story and truly fulfilling the Master Mason degree.

The Royal Arch was at one time part of the Master Masons Lodge, but was considered of too much importance to be conferred on any but actual Past Masters. The English Grand Lodge of 1751, best known to us as the “Antients” Grand Lodge, claimed to adhere to the “Old Constitutions” of Masonry. A quotation from the Ahiman Rezon, or Book of the Constitutions, best explains their views of the importance of the Royal Arch:

Ancient Masonry consists of four degrees, the first three of which are that of the Apprentice, the Fellowcraft, and the Sublime Degree of Master, and a Brother being well versed in these degrees, and having discharged the offices of the Lodge, particularly that of the Master, and fulfilled the duties thereof with the approbation of the Brethren of his Lodge, is eligible, if found worthy, to be admitted to the fourth degree, the Holy Royal Arch.

When the two Grand Lodges, the Antients and the Moderns, merged in 1813 to form the United Grand Lodge of England, the following proclamation was issued:

That pure Ancient Masonry consists of three degrees, and no more: viz. those of the Entered Apprentice, the Fellowcraft, and the Master Mason, including the Supreme Order of the Royal Arch.

The point here being that the Royal Arch is part and parcel of the Master Mason Degree, and cannot be separated therefrom. It is not clear just how or when seaport Chapters were formed, but it is believed that the formation of seaport bodies for the conferral of the Capitular and cryptic degrees was of no recent date, and done for convenience.

It is interesting that the Royal Arch Degree, which as we learned earlier was conferred only on Past Masters, was considered of such importance that the concession was made that it could be conferred on those Brethren who first received the Past Masters Degree, thereby making them “Virtual” Past Masters, as opposed to actual Past Masters.

The present Virginia system of Royal Arch Degrees includes the Mark Master, Past Master, Select Master, Royal Master, Most Excellent Master and Royal Arch Mason. The Select and Royal Master degrees are conferred in a separate body called “the Council,” as is a more recent but very beautiful and well written degree called “The Super Excellent Master,” which sorrowfully is not a part of Virginia ritual.

The Mark Master degree extends the lessons of the Fellowcraft, teaching order, regularity and discipline. Our thoughts and work should be honorable and good, so that the Great Overseer will approve our labors.

The degree of Past Master is honorary, but is required of a Brother before he can serve his Lodge as a Warden. This degree deals with the peculiar circumstances in presiding over a Symbolic Lodge, and teaches humility and service. This is the only degree in the possession of both the Grand Lodge and the Grand Chapter, and can be conferred by a Provisional Lodge of Past Masters, which is a specially convened Lodge of Actual and Virtual Past Masters, under the authority of the Grand Lodge of Virginia.

The Select Master Degree deals with a secret vault beneath the Temple, and the deposit of treasure therein by Hiram Abif. The companion degree of Royal Master is based on that period of the Temple after Hiram Abif's [mythical] death.

The Most Excellent Master is a more recent degree dealing with the dedication of the Temple by King Solomon, and the formation of a select group of Masons to maintain the magnificent structure. This degree is purely American and is found nowhere outside of this country.

The Sublime Degree of Royal Arch Mason imparts a number of lessons, but most important teaches the rediscovery of the lost word, symbolizing the discovery and meaning of life, obtained through much effort and trials.

From the Freemason's Monitor of 1864 we read:

This degree is indescribably more august, sublime and important than all which precede it, and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years, and reminds us of the reverence due to His Holy Name. It also brings to light many essentials of the Craft, which were, for the space of four hundred and seventy years, buried in darkness, and without a knowledge of which the Masonic character cannot be complete.

The degree of Super Excellent Master, I repeat, in honorary and is not part of Virginia Royal Arch Masonry. It is, where conferred, an optional degree under the jurisdiction of Cryptic Councils. It treats and expounds on the capture of Jerusalem by King Nebuchadnezzar, and the Babylonian imprisonment of Zedekiah, the last King of Judah, and most impressively teaches fidelity. I strongly recommend that all Royal Arch Masons receive this unusually beautiful degree by taking advantage of the few times it is conferred in Virginia by another jurisdiction, or by going to a near-by state such as North Carolina when it is worked.

After being elected and installed High Priest of a Royal Arch Chapter, the Excellent Companion is then eligible to receive the Degree of Anointed High Priest, and indeed isn't officially considered a Past High Priest until he has received this important degree which deals with the duties of that office. This degree is conferred only once a year, during the Annual Convocation of the Grand Royal Arch Chapter of Virginia, by the Grand Council of Anointed High Priests of the Commonwealth of Virginia.

After a High Priest has faithfully served his Chapter for a year, and has been Anointed, Consecrated and Set Apart to the Holy Order of High Priesthood, he is then eligible to receive the Thrice Illustrious Masters Degree, conferred immediately following the Anointed High Priests Degree each year. Eligibility is based on his having presided over the Cryptic Council simultaneously with the Royal Arch Chapter, and the degree is under the authority of the Grand Council of Thrice Illustrious Masters of Virginia. This degree is unusually beautiful and moving, especially due to the performance of Most Excellent C. Frank Goodrich, Jr., who portrays the chief character.

The exact history of the Royal Arch is, like most of Masonry, uncertain, but it is felt that it existed as an elevated degree at the time the Masters grade appeared during the early Sixteenth [sic] Century. During this period Special Masters Lodges were developed for Masters and Past Masters only, and the Hiram legend was introduced into the Master Mason Degree ritual. Since there is no connection between the Royal Arch and the Hiram legend, the Royal Arch must have assumed that which was displaced from the old rituals of the Master Masons Lodge by the introduction of the Hiram legend. Just

what was replaced by the Royal Arch is lost to us, but we know that symbols shown on ancient floor cloths and tracing boards disappeared from the regalia and paraphernalia of the Craft Lodge, only to reappear in conjunction with the Royal Arch degree. It would appear then that the Royal Arch received the lost word from the Craft Lodge which was displaced by the Hiramic legend. The Royal Arch ritual was probably never part of the Master Masons degree, but was most likely a higher degree reserved for Masters and deserving Master Masons.

The importance of the Royal Arch was made very clear by the Articles of Union produced by the formation of the Mother Grand Lodge of England from the “Moderns” and “Antients” from which I have previously quoted. From this definition of Masonry every Lodge in the world holden under the Mother Grand Lodge of England promptly claimed the Royal Arch. English Masons, and to a slightly lesser extent, American Masons, are even today required to be Royal Arch Masons as a prerequisite to many other degrees, orders, and bodies. Even the Scottish Rite has required the completion of the Royal Arch prior to its degrees in England.

The first recorded mention of the Royal Arch dates from 1743 in Ireland, telling of a Masonic procession where the Master was preceded by the Royal Arch carried by two Excellent Masters.

The earliest record of the Royal Arch in America thus far known is in the minutes of the Time Immemorial Lodge at Fredericksburg, Virginia, dated December 22, 1753.

Many Royal Arch Chapters were formed either independently or under the authority of the many provincial Grand Lodges operating at that time. Three Virginia Chapters formed the Grand Royal Arch Chapter of Virginia in 1808, but as might be expected, it was some years before all Chapters in Virginia joined the Grand Chapter.

Of passing interest but not a point of elaboration at this time is the interesting fact that Virginia has never belonged to the General Grand Chapter, and was until recently one of only two Grand Chapters that were sovereign.

Symbolism of the Royal Arch is so complex that entire research papers have been devoted to only one item. An outstanding one comes to mind on the emblem of the Royal Arch Degree, The Triple Tau, by J. Linwood Holloway, Sr., a Past Master of this Lodge. Another was by another member of this Lodge, Birley Schoen, on the Shekinah, or divine luminous cloud as explained in the Royal Masters Degree.

The Keystone is the emblem of the Mark Master, one of the oldest degree conferred and one of the most interpreted emblems. The Keystone and the Triple Tau especially have caused much speculation on the Royal Arch connection to astrology, occult symbology and cryptography.

There are so many varied facets of Royal Arch Masonry to be studied that a life-time could be spent without exhausting its potential, but for my money the Chapter is just about the most fascinating part of Masonry in which to be involved - never boring, always stimulating. Far from being repetitious there seems to be a new lesson to be learned, a new angle, a different perception, a fresh conception each time a degree is conferred.

The Chapter proclaims a search and study of the lost word, which represents truth. Truth

is the purest form of religion, and represents the meaning of life which we all strive to understand. Masonry teaches us to prepare for our other life, and Royal Arch Masonry comes closer to logically demonstrating the truth of life.

According to our beloved friend Most Excellent Joseph B. Barnes, when a director of one of the largest observatories passed away some years ago, his wife wrote a short poem to his memory. This man's many years of astrological studies had developed his profound belief in a life hereafter. This is what she wrote:

Don't call me back when I have gone,
to cross that unknown sea.
My work on earth at last is done,
and I am now set free.

Don't call me back, and do not cry,
I am so glad to go.
I oft have longed to soar the sky,
and other worlds to know.

Don't call me back, a little while,
and I am far from earth.
And I am leaving with a smile,
to face another birth.

SOME DISTURBING REMINDERS FROM THE ERA OF THE GREAT SCHISM

by William Neil Love, PGM

[source unknown] - May 1981

Primary sources for Masonic research are difficult to come by in Alberta. Therefore, this essay is based entirely on secondary sources - that is, well-known and respected Masonic historians whose integrity has never been suspect and whose well-researched writings may not be entirely free of honest error but are certainly worthy of serious consideration.

This paper falls into two halves. The first part deals with the facts of history, and the source - except where otherwise specified - is culled from the findings of Brother H. L. Haywood, and which appear mainly in his volume, *The Newly-made Mason*. The second part deals with the lessons emerging from this history and their possible application to conditions today. I have chosen to play the devil's advocate by stating the case for those Brethren who share the unsettling opinion that the Masons of North America run the risk of repeating some of our more unfortunate Masonic history. The paper is consciously provocative, with the intention to spark lively discussion.

PART ONE

Newly-made members of the Craft might not be familiar with that troubled period in the 17-hundreds referred to by Masons as "The Great Schism." At that time there occurred a deep division within the Fraternity into opposing factions given the names of "The Moderns" and "The Antients." The subject has renewed pertinence because there are many concerned Masons on this continent, and right here in this jurisdiction of Alberta,

who point to trends in our conduct and activities today that, if unchecked, could lead to a second or North American “Great Schism.” In other words, they feel that unless we are alert to the symptoms, we may find Masonic history recurring. For it is a commonly accepted truism, that if we fail to heed the lessons of history, we may find ourselves obliged to repeat them.

To correctly summarize the events leading to the “Great Schism” and their consequences is no small challenge in itself. No less an author than Joseph Fort Newton found that the series of schisms within the Order which began in 1725 comprise a very complex period, and often prove both confusing and bewildering.(1) Certain myths and errors were long perpetuated and went largely unchallenged until more recent research put them to rest. Historian H. L. Haywood stated that the full facts, and hence their full significance, were not discovered until about 1900. Therefore, he warns, one must be wary of authorities relying on information prior to this date. (2)

Our starting point in these matters is the formation of the First Grand Lodge in London in 1717 and the publication of Anderson's Constitutions shortly thereafter. It is well that we note that the founding of a Grand Lodge was not in any way out of step with established usage and custom for the time. It was not a sudden and arbitrary act dreamed up by a few enthusiasts, thereby leaving themselves open to accusation that they introduced innovation from the very

Newton stressed that nothing is clearer than that the initiative came from the heart of the Order itself, and was in no sense imposed upon it from without. (3) He stated that the organization of the Grand Lodge, far from being an innovation - much less a revolution - was simply a revival of older and well-established practices of quarterly and annual assembly, and he quoted Anderson of Constitutions fame to support his case “‘it should meet Quarterly according to ancient Usage', tradition having by this time become authoritative in such matters.” (4)

Going back even further, Haywood stated that prior to about 1400's it was established custom for groups of Masons to gather and constitute themselves a local Lodge to deal with a particular situation; say, building a church or manor house; and then to disband when their business had been concluded. It was only in the fourteen-hundreds that in a few centers permanent Lodges, rather than just temporary, began to appear, with written charters. In the same manner the periodic assemblies of Lodges into a “Grand Lodge” evolved naturally into a permanent General Assembly in 1717 when it was found to be of some benefit.

Then as now, changes were indeed taking place with the march of civilization. But it is well to note that the changes were designed to reinforce timeless objectives, rather than to weaken them by the introduction of shallow and abstracting, and potentially dangerous, innovations.

In view of the later divisions within the Craft, it is perhaps worth noting the social status of the first Grand Lodge Officers. The incumbents of the offices of the first Grand Master and his two Wardens were described as simply “a gentleman, a carpenter, and a captain.” According to Newton, beyond these three there is no record of the other individuals concerned. Nevertheless, we do know that, far from being an aristocratic body, the first Grand Lodge was democratic in the broadest sense. “Of the four Lodges known to have

taken part (in its formation), only one - that meeting at the Runner and Grape Tavern - had a majority of Accepted Masons in its membership; the other three being Operative Lodges, or largely so.” (6)

It was stated, however, that the first Grand Master was to preside “Ötill they should have the Honor of a Noble Brother at their Head. (7) Haywood noted that the desire to have a “Noble Brother” at their head was not an act of snobbery but followed the custom of societies in the nation to have a sponsor of the ruling class to act as spokesman in high places. (In fact, about a hundred years later Queen Victoria herself was to be the Royal Sponsor of Freemasonry.) Nevertheless, herein lay the seed for future dissent!

As a handy reference for this period, *The Pocket History of Freemasonry* by Pick and Knight lacks the exhaustive detail of a more thorough volume of serious research. There is just not the space for hair-splitting argument and following up every clue and innuendo. At the same time, by its very brevity, this reference quickly sorts out the wheat from the chaff and underlines the key historical points. In discussing the causes of the “Great Schism,” it states “These can be found partly in the slackness and weak administration of the original governing body at this time Ö and partly in certain changes in custom and ritual which had been made, some deliberately. (8) Now, that might have been the understatement of the year, for those changes in custom and ritual were of such fundamental importance as to split the Craft asunder.

It all began in London when a member of the British aristocracy was chosen Grand Master. On the surface this appears to have been not unusual and perhaps harmless, but as things were in British society at this time, a chain of consequences was thereby set up. The Grand Master, chosen from the nobility, naturally associated with his class equals and tended to fill his appointments to Grand Lodge with aristocrats.

The class structure of society was so inflexible at that time, that no man would set aside the rights and prerogatives of his nobility even as a Grand Master. (9) Discrimination on grounds of color or race was less important than discrimination on grounds of rank. The end result was that “Ö the whole system of British aristocracy was imported into the Fraternity.” (10) The introduction of that innovation led to further innovation. (By the way, the term “innovation” might encompass today many of those things some Brethren refer to as “gimmicks” and “novelties.”)

Newton wrote that

Ö there was a fear, not unjustified by facts, that the ancient democracy of the Order had been infringed upon by certain acts of the Grand Lodge of 1717 Ö giving to the Grand Master power to appoint the WardensÖ

Nor was that all. In 1735 it was resolved in the Grand Lodge “that in the future all Grand Officers (except Grand Master) shall be selected out of that body” - meaning the Past Grand Stewards. This act was amazing. Already the Craft had let go its power to elect the wardens, and now the choice of the Grand Master was narrowed to the ranks of an oligarchy in its worst form - a queer outcome of Masonic equality. (11)

The Craft had been captured by a special-interest group, who introduced more innovation tailored to suit their own needs!

Pick and Knight refer to an abuse in the form of the illegal sale of constitutions by Lodges operating under the guidance of these innovators. They cite the example of a certain George Lodge, then #3, who saw fit to sell their regalia and “Ö Warrant for thirty guineas to 'some Honorable Gentlemen Newly Made'.” (12) a group whose membership appears to have been heavily larded with members of the aristocracy. Another evident bias toward the nobility is revealed by the action of the Committee of Charity which was charged with looking into this irregularity. Far from correcting the abuse, the Committee saw fit to legalize it with their ruling that “ -.. as a mark of high respect to his Grace the Duke of Beaufort and the other Noblemen and Honorable Gentlemen who meet under the name of the Lodge of Friendship Ö the constitution of #3 should remain with them Ö “ (13)

It is also noteworthy that a minority seemed to have an influence in other ways out of proportion to its numbers. Pick and Knight state that one of those “Honorable Gentlemen Newly Made” who purchased the Warrant for the new Lodge named Friendship - one Thomas French - was appointed Grand Secretary a short year after. A later examination of the records revealed that over a certain period, out of 20 Grand Wardens recently appointed, no fewer than 13 had come from the ranks of this same Lodge of Friendship.”(14)

These examples notwithstanding, Haywood's writings wade more boldly into the controversy by avoiding hang-ups over details while concentrating on the fundamental trends and on what he sees as their inevitable results: a deep split in the Craft between the innovators who came to be called “The Moderns” and a faction who wished to preserve our tenets and principles pure and unimpaired, calling themselves “The Antients.”

If any one individual stands out above the rest in the ensuing struggle, it would be the champion of the Antients, Laurence Dermott, who was Grand Secretary of the Antients from 1752 to 1771; approximately twenty years.

The History Of Masonry And Concordant Orders asserts that Dermott, more than any other, seemed to have been the moving spirit in sustaining this great schism, (15) is As might be expected, Dermott “Ö has been severely criticized by his opponents, and Laurie charges him with unfairness in his proceedings against the Moderns, with treating them bitterly, with quackery, with being vainglorious of his own pretensions to superior knowledge. (16)

Dr. Mackey, in his History Of Freemasonry, would seem to have partially agreed when he said “Ö I am afraid there is much truth in this estimate of Dermott's character. As a polemic, he was sarcastic, bitter, uncompromising, and not altogether sincere and veracious Ö (17) (Dr. Mackey's writings, it might be pointed out, appeared well before the turn of the century and therefore, according to Haywood, are suspect.) If Mackey erred in his judgment of Dermott, he was in good company. No less a Masonic writer than R. F. Gould dismissed the man as little more than a house painter with little education. (18) But Haywood tells us that these descriptions were ill-considered, to say the least, “ Ö because almost nothing was even known about Dermott when Gould wrote his history. (19)

This writer cannot help but comment that any individual who today rises to defend the Craft against innovations and gimmicks risks attack by those who would hope to “modernize” the Order and change it to suit their own tastes. This is as true now as it was

then! One may even suggest that Dermott's opponents were increasingly incensed as they gradually came to realize the "awful truth" that he was, after all, right!

Let us return to the exact words of Haywood based on the more recent evidence.

Dermott was what Eighteenth Century men called a genius, a small class of great men of which Christopher Wren and William Shakespeare were more famous specimens. He had many talents, and they were of high excellence; he was a learned man (he could read Ancient Hebrew), a forceful and even powerful writer as is proved by the Book of Constitutions which he wrote, a singer, an after-dinner speaker to hear whom men drove many miles, an organizer and administrator, a driving, daring, bold, tireless, ingenious, inventive, undiscouragable character, who withal had a great and an almost instinctive understanding of Freemasonry. Who were the greatest Masons (and as Masons) of that century? Desaguliers? Preston? The Duke of Sussex? Thomas Smith Webb? If so Dermott belongs to the list because he ranks second in achievement to none of these names. (20)

Would that we had a Masonic leader of such stature today!

Leaving the matter of personalities, let us return to the abuses that led to the Great Schism. The results of introducing the innovations, according to Haywood, are briefly as follows:

They gave rise to attacks on the Masonic hierarchy by the lower classes because they identified the Craft with the special-interest group: the aristocracy. In reaction, the Grand Lodge curtailed its activities; withdrew from public exposure; kept a low profile; made alterations in its modes of recognition; permitted changes and emasculation of the ritual; tolerated the lapse of the dignified ceremonies of Grand Lodge installations; and generally diverted the objectives and activities of the Craft from its time-honored purpose.

The cumulative result was the chasm opening between Masons of the so-called upper classes" and those of the "lower classes," a division down the middle between the majority in the Craft and the minority of the special-interest group.

This "Great Schism" lasted some forty years while pressures built up against the innovations. The emasculation of the ritual meant a consequent lowering of its dignity, if nothing else. But Haywood said this had more fundamental import. In his words,

A Newly Made Mason ought to note that any question about the Ritual is a question of what Freemasonry is or is not, because in one form or another, directly or by implication, literally or symbolically, the Ritual is a series of statements about what it is to be a Mason it is the means by which a Lodge "makes" a Mason. To omit something from the Ritual is to omit it from Freemasonry. (21)

When the Masonic offices were filled with aristocrats, the Lodges came to serve only the narrow considerations of a special-interest group. Many Lodges ceased to be Lodges and became purely social clubs, and the Freemasonry was replaced entirely with light-hearted conviviality. (22)

The situation seemed to come to a head with the great Irish potato famines which saw

some two to three million Irish migrating into England and other lands. Among the migrants to England were many good Masons who, on wishing to affiliate as was their right, found themselves blocked by those people who seemed to have captured much of the Craft. When they sought to visit they were turned back at the door and the reason why they were turned back was made abundantly clear, when they were told that too many of them were carpenters, plumbers, stone-masons, teamsters, and similar members of the lower classes. "These gentlemen were wearing a workingman's leather apron (and yet) could detect no self-contradiction in their refusing to sit with Masons in a Masonic Lodge if a Mason was a carpenter. Jesus of Nazareth could not have visited such a Lodge. This snobbishness was an extraordinary and fateful result of the 'modernizing' of the Fraternity which was being made." (23)

At this point it should suffice to relate that the immigrant Masons formed their own Lodges outside of the Grand Lodge of London. Meantime, to quote Haywood,

During this same period a number of Lodges on the List of the Grand Lodge at London (and yet) became so resentful at this new exclusiveness, and so violently disapproved of the innovations of which the Grand Lodge had become guilty, that they began to withdraw from it, and did so in such number that at a later time some 135 of them had been counted. By the end of the decade of 1740-1750 A.D., where one Irish Mason withdrew himself from the Grand Lodge at London, ten English Masons had done so. Along with them, and agreeing with them, were a hundred or so independent regular Lodges (called St. John's Lodges) which had never been on the Grand Lodge's Lists. This refusal to recognize the so-called "modernizing" of Freemasonry reached such a pitch at the last that the Grand Lodges of Ireland and Scotland withdrew recognition from the Grand Lodge at London. (24)

The struggle ensued for some two generations. With the Grand Lodges facing eye-ball to eye-ball for over forty-five years, it was the innovators who appear to have blinked first. In 1789 the Moderns were moved to appoint a committee which was to approach their rivals to see if they could achieve a reconciliation. But reconciliation was slow to come. Feelings had been running so high that members of one faction were forbidden even to visit Lodges of the other. (25)

Nevertheless, despite efforts to lock out rivals, there continued to be a certain flow of traffic across the picket lines from one body to the other. Indeed, Pick and Knight (26) state that there were even cases of Brethren belonging to both the Moderns and the Antients at the same time. This is not to say that they saw no grounds for dispute. It is at least arguable that they understood the situation quite clearly but hoped to help bring about a remedy by working from within.

Things moved to a conclusion in 1809 when the Moderns Grand Lodge apparently took a second look at what they had done and resolved that "It is not necessary any longer to continue in force those Measures which were resorted to in or about 1739 respecting irregular Masons and do therefore enjoin the several Lodges to revert to the Antient Land Marks of the Society. (27)

In 1810 the Antients found it possible to make the following resolution:"Öa Masonic Union on principles equal and honorable to both Grand Lodges, and preserving the Land Marks of the Ancient Craft, would be (and yet) expedient and advantageous to both. (28)

This, briefly, is what has been recorded as “The Great Schism” in Craft Masonry: the period in which a minority in the Craft imposed upon the majority the innovations of class distinction, exclusiveness, restriction of Masonic offices, emasculation of the Ritual, replacement of Masonic teachings with purely social functions, etc., and until the majority could bring about a return to the fundamental objectives of the Order.

PART TWO

All that has been said so far was a simple re-telling of the facts of history. At this point we depart from the chronology of events and launch ourselves into an examination of the lessons to be learned and their possible application today.

No two people see things in exactly the same light. We are all different as individuals; we have different backgrounds, outlooks, experience in the Craft, and general knowledge, which influence our points of view.

There is plenty of room for difference of opinion in Craft Masonry and perhaps this essay will prompt a lively and interesting exchange of ideas.

In this writer's view, a clear lesson emerges. the lesson is this: innovations did occur, but correction was made and unity re-established when men of high principle and, indeed, whole Lodges stood up to be counted and demanded an end to tampering with the principles, practices and objectives of the Craft.

When we step back and examine the evidence from the vantage point of hindsight, the cause and results emerge more clearly, and it is here where many Masons in America today point to what they feel is clear writing on the wall. They are concerned lest we on this Continent be led into making similar errors, by a minority of enthusiastic (but misguided) individuals who are working overtime to change the Craft to suit their personal tastes.

Historian Haywood described changes which were introduced into Freemasonry in the 17th century that led to the “Great Schism”: (29)

- I. The Craft was divided by the introduction of innovations.
- II. The image of Masonry was changed in the eyes of the public.
- III. The forms and customs were altered; the ritual was emasculated; the Craft objectives were diverted.
- IV. The Lodges were changed into something they were never intended to be: straight social clubs.
- V. A minority special-interest group, the aristocracy, came to dominate much of the Craft.

We may now examine these points one at a time and in each case itemize some possible parallels in the Craft today. There is a vast amount of material available but this thesis shall be limited to little more than a series of examples. Because of the comparative brevity, the reader is asked to realize that each point can be much more thoroughly supported by argument and evidence than is given here.

POINT I HAYWOOD INTIMATED THAT THE INNOVATORS OF THE 17-HUNDREDS DIVIDED THE CRAFT.

ITEM: The activities of many concordant bodies in North America today are in direct competition with (and are thereby divisive) those of the parent body, the Craft Lodge, resulting in competition for a Brother's time, attention, interests, and energies. Brethren are increasingly put in a position where they are forced to choose where their loyalties lie.

Would one consider this to be at all divisive?

ITEM: Mounting pressures to change the "free will and accord" rule are driving a wedge between those who adhere to the time-honored tenet of no-solicitation and those who wish to bend this principle to fill the ranks of other organizations.

Can anyone deny that this sort of thing is happening? Does it seed disunity?

ITEM: Tensions between Brethren are being aggravated by a faction that asserts that no Mason is a "complete" Mason until he passes through ceremonies and degrees in certain appendant organizations which they misrepresent as being of a "higher" order.

ITEM: An invisible line has been drawn between the 80% of the Brethren in this jurisdiction who have chosen not to join a concordant body, and the 20% minority of enthusiasts who have joined. This tends to have a geographic aspect. That is, country versus city Lodges.

ITEM: A growing number of Masons are becoming less active in their Lodges and in the concordant bodies, because of their distress over changes being introduced into the Craft - innovations often advanced under the old argument that the Order should be "modernized" or "change with the times." (Perhaps better words here would be "faminized" and "liberalized.")

ITEM: There seems to have emerged - small but ominous - a regrettable geographic polarization in this province (of Alberta, Ed.). A North-South rivalry that should never exist, let alone be allowed to grow, is even now being fanned by a small minority.

POINT II IN THE 17-HUNDREDS THE IMAGE OF MASONRY WAS CHANGED IN THE EYES OF THE PUBLIC: PEOPLE JUDGED THE CRAFT BY THE ACTIVITIES & ATTITUDES OF A SPECIAL-INTEREST GROUP. (AT THAT TIME, IT HAPPENED TO BE THE ARISTOCRACY.)

Is Masonry's image in North America being distorted again today? Have those concerned Brethren any real grounds for their misgivings?

ITEM: Freemasonry has traditionally been a modest organization with a consciously low public profile. Today, however, on this continent the public is increasingly exposed to the activities of Masons in their appendant organizations where they dress up in bright uniforms, parade, blow horns, etc., and behave in a generally outgoing and festive manner. Is it any wonder then that society tends to identify this image with Craft Masonry. The public borrows this image to fill the image vacuum left by the Craft, and - as in the past - one group tends to be equated with the other.

And they are not the same thing at all!

ITEM: The public activities of North American Masons are inviting public speculation; misinterpreted perhaps, but the impressions remain. These activities commonly are

intended to display patriotism.

“But,” protest the innovators, “is patriotism not a virtue?” The answer lies in the difference between the words “patriotism” and “loyalty.”

“Patriotism” has a far more narrow connotation which oftentimes strays into dangerous nationalism. “Loyalty,” on the other hand, may be a devotion or responsibility not to country alone, but to one's friends, one's wife and children, ones employer. Perhaps it is best put in the words of one concerned Mason, M. W. Bro. Jesse W. Gern, Past Grand Master of Colorado, who said:

Certainly patriotism can be a beautiful thing Ö loyalty to one's own Ö. But too much loyalty can become an overweening obsession that verges on selfishness or pride, the deadliest of the Seven Medieval Sins. For this reason, Freemasonry does not put a primary emphasis on country. (30)

ITEM: A close examination of the proceedings from around the continent will reveal just how much the gimmick department of Masonry is extending itself in an obsessive search for novelties to entertain and distract rather than to educate and inspire. Some Lodges will go to any end to dream up some novelty or other to avoid tackling our task of building individual character.

For centuries our forefathers were obliged to meet in the operative Masons' buildings, or in the local inns. How fortunate they felt when the time came that they could have homes of their very own Ö Lodge rooms or buildings constructed and furnished to their specific design and private use. But what is happening today? We seem to have laid off counting our blessings!

There is emerging a great urge for eager individuals to drag their Brethren out of their proper Lodge rooms to try to perform our dignified and serious ceremonies in abandoned quarries, barns, open fields, mountain tops, the decks of ships, etc., anywhere but in the dignified atmosphere of the formal Lodge room.

Is this progress? Is this what some people mean by “keeping up with the times?” When concerned Brethren call for a return to the ancient principles and practices, it is difficult to believe that they mean a return to the primitive facilities of our Masonic ancestors.

ITEM: Something our forefathers were spared in their day, were the eager beaver propagandists of the Craft. Wherever one goes today, one meets those modernizing individuals who champion the cause of Masonic publicity campaigns. “Stop hiding our head beneath a bushel,” is their rallying cry. “If only we inform the public of what good boys we are and what wonderful things we are doing,” they seem to be saying, “all our problems would be solved.” They might well add, “besides, our membership would soar, our Lodge rooms would be crowded, and our coffers would swell.”

But is this really so? Masonry is not intended for everyone, but for the select few. Unless we first pull up our socks, a massive publicity campaign could backfire. Many of our wiser Brethren take a look at the low attendance

in meetings, the preference of so many for the appendant bodies, the lowering of discipline and propriety to accommodate a permissive society; the general lack of

understanding among so many of our Brethren of what Masonry is really all about; and the myriad of gimmicks and substitutes for the teachings of the lessons of the Craft, and are convinced that any form of publicity campaign could risk revealing the Order to be a rapidly emptying shellÖ a largely hollow drum just making a big noise. Or, to put it more bluntly - an Order of hypocrites who don't even try to practice what they preach.

Concerned Masons argue that if we return to the ancient practices and objectives of the Craft, there would be no need of publicity whatsoever. The alleged shortcomings would correct themselves and Freemasonry would have its proper image. They find nothing wrong with Freemasonry, only with so many Masons!

But the publicists keep up their pressure. Dwight Smith cited the example of one Grand Communication at which a recommendation was made that every Lodge Junior Warden was to be officially named the Publicity Agent, and publicity included as one of the laid down duties of his office.(31)

ITEM: The practice of printing and distributing Masonic pamphlets or leaflets is widespread on this continent and even being urged upon our own jurisdiction. Ostensibly they are to be limited to prospective candidates and are offered as an explanation of what Masonry is all about. But in fact, they wind up being distributed to the public at large, and are even used as a straight recruiting device.

Opponents to the pamphlet idea note that the recipients may be left with the impression that the Brother who relies on a leaflet to explain Masonry, apparently doesn't know what it's all about himself, or just can't be bothered to explain in person. Either way they set a bad example.

Concerned Brethren are also worried about how those printed pamphlets have a tendency to appear in little piles on church pews and waiting rooms, or even are to be seen blowing about the streets.

ITEM: Masonic T-shirts have now made their appearance in Alberta another import. They are rather informal, flimsy things, but with some symbol or words of Freemasonry emblazoned across the front, to help give the Craft its "proper image," of course. So now we find Masonry's good name competing for public attention with all those other shirts sporting gags, racy slogans, and four-letter words. What is this doing to our image?

POINT III THE INNOVATORS OF THE 17-HUNDREDS CHANGED OUR FORMS AND OUR CUSTOMS, EMASCULATED OUR RITUALS AND DIVERTED OUR CRAFT OBJECTIVES.

ITEM: The Grand Lodge of Alberta recently undercut our traditional word of mouth method of teaching by issuing copies of our private Work to anyone who wants them (provided he is a M.M., Ed.). This change in custom (not yet universal, it is worth noting) has not only destroyed much of the invaluable Master - Apprentice relationship, but has resulted in no appreciable improvement in the quality of the Work. Alert Brethren watch this "streamlining" of our practices

and further introduction of technology: the printing press, the copy machine, the tape recorder, etc. All these things are supposed to make a man a better Mason, but they worry lest they become too impersonal, and serve simply to relieve the candidate of the

necessity to make a little more effort on his own behalf.

They ask, "Are we making it too easy? Are we passing the buck to machines? What has happened to the human element?"

ITEM: Increasing numbers of Lodges have capitulated to the social trends by lowering their standards of dress and dignity. First names and nicknames have replaced proper titles; turtleneck sweaters, etc., are worn by some officers instead of the customary, more formal attire of the Lodge. Off-color and ethnic jokes are common and go unchallenged, and novelties are introduced without the traditional discipline and decorum.

ITEM: Outside ritualistic teams of all kinds are increasingly moving into Lodges to relieve the regular officers of their primary duties. And we wonder why we have so many inexperienced Past Masters walking our streets!

ITEM: The principle of modesty and unobtrusiveness in Craft Masonry is being strained by a modern tendency to advertise one's membership and rank to an uncomprehending public. The example of the Masonic bumper-stickers needs little comment.

Nevertheless, there seems to be a growing obsession on this continent with pins, buttons, badges and all those other external trappings used to advertise an individual's connections and rank. The trend has not gone unnoticed. One can find in the proceedings of the North American Conference of Grand Masters the statement, "Our degrees - like our lapel pins and titles - come too easily and too often. (32)

Why does no one challenge those people who wear that lapel pin depicting a walking stick and spheres? This is a clear breach of a solemn oath against anything whatsoever that may be legible or intelligible to oneself or anyone else in the world. Even if just shrugged off as a rather cunning evasion of the exact wording, it remains a blatant breach of the spirit of that oath. Doesn't anybody care anymore? Are concerned Brethren justified in labeling this a change in form and custom?

ITEM: Last year a U.S. Masonic Jurisdiction faced loss of recognition by other jurisdictions when it introduced innovations aimed at grinding out new members en masse. An edict was issued that abolished the waiting period between degrees; removed the necessity for a candidate to prove up -between degrees; and permitted the initiation of candidates in large groups: one individual only, need take part in the ceremony while a crowd of other candidates simply looked on. This meant that with appropriate promotion and recruiting, any Lodge could conceivably run through 100 new members in a weekend.

Fortunately, wiser leaders in the Craft issued an ultimatum and the edict was rescinded.

What is your reaction to this? Would you welcome visitors, so initiated, to your Lodge? Do you feel that such innovations tend to be schismatic? Some Masons do, Think about it. While thinking about it, ask yourself the question; "Is this issue really dead, or is it likely to reappear through the back door of the Craft?"

**POINT IV THE EARLY INNOVATORS THAT CAUSED THE GREAT SCHISM
CHANGED LODGES INTO SOMETHING THEY WERE NEVER
INTENDED TO BE: i.e., STRAIGHT, RESTRICTED SOCIAL CLUBS.**

ITEM: While fully acknowledging the benefits to be derived from social activities in a Lodge, many concerned Brethren worry lest we again go too far in these distractions and forget our true Masonic purpose. They cite the cases where Masonic programs are drastically curtailed or eliminated altogether because they may delay the party. "The ladies are waiting!" Sound familiar?

ITEM: There is a growing tendency for Lodges to put entertainment ahead of instruction in Lodge programs. Thus we see a drift to pass over interesting and informative Masonic speakers in favor of talks on such topics as pollution, breathalyzers, or the drug problem Ö anything at all, in fact, that can be found anywhere, except the one thing we can get nowhere else: Freemasonry.

ITEM: The practice of holding "open installations" is fairly widespread in the United States. While applauded by some, other Masons have profound misgivings. They realize that once such novelties are introduced, they are exceedingly difficult to eradicate. It is brought about, of course, in the interests of "modernizing" the Order, or again, to "change with the times."

An open installation is one in which family and friends are invited to participate. In the opinion of many, these affairs sometimes become nothing more than a restricted ego trip for the Grand Lodge officers rather than a dignified and traditional ceremony, attended by the Craft as a whole. There is again a tendency to shorten the ceremony by elimination of longer and more esoteric passages lest it bore the visitors Ö A direct parallel to the emasculation of the ritual in the 17th century.

The real tragedy of some of these truncated ceremonies, however, is that they are turning a traditional Rite into a purely social event which fewer and fewer of the rank and file of Masons even bother to attend, their places having long since been filled with women and children, cousins and grandchildren, parents and in-laws, and all-manner of business connections.

ITEM: The socializers and innovators of today who work so enthusiastically to change Masonry's role, have introduced a twist never dreamed of by their predecessors who brought about the first "Great Schism." It came with the advent of the service club idea, and the modern efforts on this continent to divert Masonry's objectives into service club activities.

We are being urged daily to launch our Lodges into projects, campaigns, charity drives, and other highly visible community projects. The big shift is from our traditional emphasis on individual charity to institutional charity.

It should be apparent to the most blind that Masonic Lodges are no more equipped to do service club work than the service clubs are equipped to practice Masonry.

Did our distinguished forefathers intend Freemasonry to be a service club? Are we getting off track? Some concerned Brethren feel we might be.

POINT V HISTORIAN HAYWOOD STATED THAT THE FIRST "GREAT SCHISM" WAS HASTENED WHEN A MINORITY (at that time the aristocracy) CAME TO DOMINATE THE DIRECTION OF MUCH OF THE ORDER.

ITEM: Many prominent Masons in America today feel that there is clear danger that history is about to repeat itself on this continent. Not the least among them is Dwight Smith, Past Grand Master of Indiana and probably the outstanding Masonic author in America today. Bro. Smith and other serious-minded Masons are warning us that the tail is beginning to wag the dog; that a special interest minority of members (only some 20% in Alberta) continually seeks to advance the fortunes of other organizations at the expense of the Craft Lodges. Some of his fulminations are expressed in these words:

(But) I am getting good and tired of seeing Symbolic Freemasonry used primarily as a Sugar Daddy, as a benevolent old gentleman whose chief reason for existence is to provide funds and housing facilities and a stock pile for candidates. Especially do I see the when I see the parent body so blithely ignored, neglected and starved by those who drain off its resources with such profligacy. (33)

ITEM: Many dedicated Masons on this continent worry that our Craft meetings are being turned into sounding boards to promote and recruit for other organizations; each group, like the aristocrats of old, claiming to be of special importance and the peak of the Masonic society.

Thus we see such things as the so-called “Booster Nights” or “Family and Friends Nights,” or panel discussion programs, when mixed bags of Masons and non-Masons are invited to dinner to hear representatives of concordant bodies deliver their public relations speeches. Many Brethren feel that instructing non-Masons about other organizations is hardly an adequate substitute for teaching Masons about Masonry. Would our ancestors have approved of this growing practice?

ITEM: Individuals who dare to speak out in defense of the Craft and adherence to our time-honored practices and principles, find themselves the target of attacks by the innovators and modernizers. Their honest desire to protect our Order from innovation is rewarded by misrepresentation and pressure from both outside and inside the Craft, some of it subtle and some not so subtle. Regrettably, they have all too often felt obliged to withhold advice and participation in areas where their leadership is so desperately needed.

ITEM: How many of us have attended Lodges where the programs of Masonry are abandoned, while the ceremonies of other organizations are substituted? These often take the form of the rites of youth groups. Let it be made clear that the merits of youth organizations and the virtues of supporting youth activities are not at all in question. What is being questioned is why the Lodges are being asked to discriminate in favor of a particular group over any other.

Most youth groups have the sound support of individual Freemasons, and perhaps no better examples can be drawn than the DeMolay or the Boy Scouts, both of which derive leadership from enthusiastic Craft Masons. Nevertheless, it escapes many Masons exactly why Craft Lodges should be asked to concentrate

on some 400 members of DeMolay for special consideration while the 35,000 Boy scouts of Alberta are ignored. Gentle critics complain that this is at least a distraction from our proper Masonic business. Less charitable censors wonder aloud whether the Lodges are not being used to turn out more Boy Shriners.

ITEM: Another area that causes misgivings among many Brethren, is that of membership. Not a worry over its possible decline, but a worry that we are becoming too concerned with quantity at the expense of quality: that we are turning out too many members, and too few real Masons.

At one Banff Inter-provincial Conference M.W. Bro. E. J. Lockhart of British Columbia put it this way:

Ö we should be very selective in the choice of men that we allow into the Order Ö this has a relation to membership and the retention of members. If we take in two or three that shouldn't be in, because we lower our standards, we are liable to lose five or six better prospects, and we might lose some members that we already have. (34)

In Britain, the birthplace of modern Masonry, many Lodges restrict membership to 100, and it seems to work just fine. One can get to know all his Brethren, and attendance is close to 100%.

ITEM: It is true that population shifts are making it difficult for some smaller rural Lodges. This is compensated for, to some extent, by the growth of city Lodges. For example, two Alberta Lodges (St. Mark's and Renfrew) alone initiated over 100 candidates in a single five-year period (1973-1978). Ten Alberta city Lodges alone initiated almost 400 in the same five years. In fact, some of those Lodges appear to do little else except initiate people.

Some concerned Brethren are left with the uneasy feeling that the big drive for membership comes largely from outside the Craft Lodges. It is perhaps noteworthy, by the way, that generally speaking, in Alberta, attendance at Lodge meetings is inversely proportional to the size of membership.

ITEM: The Grand Secretary of Indiana took the time to examine various Grand Lodge proceedings and to note the visitations by Grand Masters. He found the results astounding. For example, one Grand Master reported 79 visitations, but 45 were to appendant organizations. Another Grand Master made 69 visitations, of which only 11 were to Symbolic Lodges, and of these six were to one Lodge. So much for his interest in the Craft Lodges. Still another Grand Master showed where his loyalties lay when he made 66 visitations and of these 62 were to concordant orders.(35)

Many concerned Brethren are asking how long Freemasonry on this continent can survive such neglect of its basic units. No wonder many Brethren are concerned that Craft Masonry on this continent is getting short shrift, and is in need of some major readjustment back to its traditional place of respect.

To quote Bro. Dwight Smith again:

What can we expect when we have permitted' Freemasonry to become subdivided into a score of organizations? Look at it. Each organization dependent upon the parent body for its existence, yet each jockeying for a position of supremacy, and each claiming to be the Pinnacle to which any Master Mason may aspire. We have spread ourselves thin, and

Ancient Craft Masonry is the loser. Downgraded, the Symbolic Lodge is used only as a springboard. A short-sighted Craft we have been to create in our beloved Fraternity a

condition wherein the tail can, and may, wag the dog. (36)

Those are the five of the major changes introduced into Freemasonry which historian Haywood stated caused the “Great Schism” of the 17-hundreds, plus a few of the parallels which some Masons fear are being reintroduced today.

Undoubtedly there are those who feel that their Brethren are unnecessarily concerned, that they overstate the case, that they exaggerate the dangers, that the trends are not well-enough established to be of real concern, or simply, that the innovations we witness today bring as much virtue as vice. If that is the reader's opinion, then he need not be disturbed. He need only watch complacently as the trends unfold. If, however, he is among the ranks of the disturbed, he may be on the side of those who wish to bring the Craft back on course before it again splits asunder.

The critics of the current trends put their case more in sorrow than in anger. They feel sure that the innovators act with sincerity and with no ulterior motives, regardless of the fact that they sometimes open a veritable Pandora's Box-of potential Masonic evils. As historian Haywood said about the first “Great Schism it:

The whole processÖ was a gradual one; neither the Grand Lodge itself nor any of its Lodges had any intention of undermining the foundations of the FraternityÖ and their intentions, such as they had, were in their own eyes completely innocent Ö (37)

The great tragedy is that Freemasonry in North America seems to be entering a new era, not as a universal and unchanging faith, but as a patchwork of independent social or service clubs, basted together with a few shaky stitches of tradition. Ill-considered innovations so innocently but so easily introduced, may prove exceedingly difficult to eradicate. Their removal puts further strains on the Craft. Their elimination oftentimes leaves behind an unfortunate trail of recriminations, acrimony, and disharmony that can take years to dissipate.

Only with difficulty, and with great self-discipline can an unfortunate innovation be eradicated, and even then, in the picturesque language of Brother Heron Lepper, a former librarian of the Grand Lodge of England,

In vanishing from human ken, like the fiend of folklore, it left behind a nauseous stench to remind men that something unholy has passed that way. (38)

Let this essay be concluded with one last comment from the depths of the swamp. In those immortal words of POGO: “We have met the enemy, and he is us.”

DISCUSSION (excerpted from the minutes)

Brother Aspeslet talked on the value of both history and opinion for stimulating good discussion and expressed sincere hope that no schism is created in our time. Brother Fox spoke of the necessity of maintaining harmony and working together to meet the principles of Masonry. He demonstrated how the Research Lodge has broken geographical boundaries with the simple dedication of working for the Craft. Brother Borland supported the views expressed in the paper, and hoped that the “innovations” seen elsewhere would not pervade the Craft in Alberta. He was interested in the statistics of involvement of members of appendant orders in their Craft Lodges. Brother Love

stated supporting figures to answer Brother Borland, and also expanded on the changes which had been made in rituals. Brother Juthner raised the problem of who were the good and bad in the Antient/Modern conflict, casting some doubt on the Antients' purity of purpose.

Brother Laycraft felt this was a most provocative paper; he noted the concerns raised but pointed out that some of the strongest supporters of concordant bodies are also heavily involved in their Craft Lodges. Brother Senn noted that there was a basic need for belonging, and that some Brethren move into appendant bodies for this reason alone. He also stated that the opinions of today are frequently used as the facts of tomorrow, as any history text will show. Brother Borland commented that perhaps the answer would be for appendant bodies to sever the link with Craft Masonry and stand as independent bodies.

Brother Lusk complimented the speaker but warned against tunnel vision which restricts our opportunities to grow as people. Other organizations have something to offer and do not steal the person who does not wish to leave. He stated that “you do not increase the light of your candle by putting out those around you.” Working together is the answer. Brother Jendyk stressed the importance of retaining the Landmarks and not adopting changes that are not required. We are looking at symptoms and not causes: we need more research!

Brother Love closed the discussion by stating that his essay was intended to stimulate discussion and, apparently, he had been successful.

FOOTNOTES

1. Newton, *The Builders*, p. 198
2. Haywood, *The Newly-made Mason*, p. 40
3. Newton, *op.cit.*, p. 172
4. *Ibid.*, p. 170
5. Haywood, *op.cit.*, pp. 27 & 28
6. Newton, *loc. cit.*
7. Haywood, *op. cit.*, p. 27
- 8 Pick and Knight, *The Pocket History of Freemasonry*, p. 102
9. Haywood, *op.cit.*, p. 31
10. *Ibid.*
11. Newton, pp. 198 & 199
12. Pick and Knight, *op. cit.*, p. 113
13. Pick and Knight, *op. cit.*, p. 114 18 Haywood, *op. cit.*, p. 40
14. *Ibid.*, p. 113, footnote 19 *Loc. cit.*,
15. *History of Masonry and Concordant orders*, p. 554
16. *Loc. cit.*
17. *Loc. cit.* (quoting Mackey)
18. [footnote references missing]
19. [footnote references missing]
- 20 Haywood, *op. cit.*, p. 40

21. Ibid., p. 41
22. Ibid., p. 33
23. Haywood, op. cit. p. 37
24. Loc. cit.
25. Pick and Knight, op. cit., p. 109
26. Loc. cit.
27. Ibid., p.122
28. Ibid., p.123
29. The references to Haywood (op.cit., pp. 31-33) are approximations used by the author and do not necessarily correspond to Haywood's items 1-5. Item I is related to Haywood's 3, item II to 2, III to 5, and V to 1. There appears to be no link between IV and 4 (Ed.)
30. Copied by the author from an issue of the Grand Lodge of Colorado official publication.
31. Smith, Why This Confusion In the Temple?, p. 66
32. Recorded by the author during the North American Conference of Grand Masters, Colorado Springs, CO., February, 1979.
33. Smith, op. cit., p. 43
34. Lockhart in Proceedings Ö Baner, 1975,
35. Smith, op. cit. p. 44
36. Smith, Whither Are We Traveling?, p. 10
37. Haywood, op. cit., p. 33
38. Pick and Knight, op. cit., p. 115

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TRISTAN AND ISOLT Ö THE BURNING HEART

by Presented Gary David Alexander Colby

Lafayette-Dupont Lodge #19 (Washington, D.C.) education paper - January 1994

I

George WashingtonÖ

Adolph HitlerÖ

Martin Luther KingÖ

David KoreshÖ

What do these men have in common?

Each of them was an inspirational leader. Each had a dream - a mission - and pursued it passionately and constantly.

Each of them, that is, possessed a burning heart. Their fervent beliefs energized their lives. That burning heart reflected in the eyes of others and provided them warmth. The circle of light thrown from their burning hearts lighted the way for the men who followed them and advanced their causes. The sparks thrown from their burning hearts ignited the hearts of other men and inspired them to further their common dream.

What separates Adolph Hitler and David Koresh from George Washington and Martin Luther King? Hitler and Koresh possessed hearts which burned every bit as brightly as Washington's & King's. The difference is that Washington and King possessed not only burning hearts, but also the ability to balance their fervency with restraint; to limit their passions with forbearance. Hitler's & Koresh's burning hearts were little more than wildfires - out of control. Their lack of control - their inability to balance passion and restraint - their inability to regulate the height of their flames - led to the ultimate destruction of their dreams.

II

George Washington was hailed as a hero and, after leading his nation to independence, was offered the office of King of the United States. Had he accepted the title, he would have become a legend such stature as Julius Caesar. From such an office, Washington could have imposed his will and achieved all of his desires by simply expressing them. It would have been a position of nearly unlimited power. But Washington saw that the creation of an American monarchy would destroy all of the dreams that he had struggled for. Rather than seizing glory and fame, Washington declined the kingship.

Martin Luther King also understood the necessity of limiting the burning heart and balancing its influence with restraining wisdom. He recognized the equality of all men and the injustice of treating equal persons unequally. The most dramatic and, at least in some sense, the easiest way to demand equal rights would have been a campaign of violence. The beginnings of another civil war, if you will. But King realized that violence, like fire, is nearly impossible to recapture once it is set loose. Recognizing this, King strictly limited himself and his followers to non-violent methods. King's dream is still alive, and is being worked toward. Because of his influence and his example, non-violence is the rule of the movement for equal rights, and violence is the exception.

Both Hitler and Koresh, however, only sought their dreams. They did not try to restrain themselves, but used any and every means at their disposal to try to achieve their ends. Hitler murdered and imprisoned his enemies, and went to war to seize what he wanted. Koresh used in brainwashing and megalomania to seize followers, and went so far as to presume himself to be a spokesman for God. Both Hitler and Koresh ultimately failed because they considered no action too unreasonable to undertake. They would not limit their desires. They would not keep their passions within due bounds.

III

What is my message so far? That we should be like George Washington and Martin Luther King and not like Adolph Hitler and David Koresh? I think we all knew that before we came here tonight. But how exactly should we do this? Jesse, how do you plan to be more like George Washington? Pierre, how do you plan to be less like David Koresh? These questions are very difficult to answer because they are too abstract. We don't have the kind of personal experiences that a George Washington or a David Koresh had. My purpose, then, tonight, is to pose the question of how we can properly limit our desires and restrain our passions while still striving fervently and zealously toward the goals we have chosen - and I want to do it by using an experience that each one of us has experienced - the experience of love.

I am going to tell you a story of love - that noble emotion. Love's a funny thing, though; it's both an action and a goal - an end and a means, if you will. As such, it can be extraordinarily difficult to control. Let's see how our lovers doÖ

IV

The story I am going to tell you is called Tristan and Isolt. The original author of the story is unknown; the version I will refer to was written by Gottfried von Strassburg. It was written in, and takes place in, the Middle Ages - back when knights and dragons roamed about. The story is too long to tell in its entirety, so I'll summarize it as best I can.

Tristan and his good friend Mark grew up and were educated together. When they were grown, the two separated. Mark became King of England, and Tristan became a knight. Tristan performed many valorous, knightly deeds and became widely-known as the best knight in all England. Mark, meanwhile, had a perennial problem: every year, the King of Ireland sent his best knight, Morold, to King Mark's court to demand tribute and slaves. Since none of King Mark's knights could ever defeat Morold, the tribute and slaves were taken every year.

Finally, one year, Tristan heard of Mark's predicament, and appeared at his court when Morold came. Tristan challenged and fought with Morold. After a tremendous battle, Tristan dealt so great a blow to Morold that a piece of Tristan's sword lodged in Morold's skull. Morold fell dead, and his attendants returned to Ireland with his body and without tribute or slaves. During the fight, Tristan's thigh was wounded by Morold's sword. Although the wound was not otherwise serious, Morold's blade had been treated with a powerful poison. The efficacy of the poison was so great that only the foremost medical expert of the time could heal it. The problem was that this expert was the Queen of Ireland, whose husband had sent Morold, and whose daughter, Isolt, was engaged to marry Morold. The Queen of Ireland would almost certainly refuse to treat Sir Tristan, the

knight who had slain him.

Tristan went to Ireland anonymously. The people he met were so impressed with his musical talents that he was eventually brought to the royal palace. There, the Queen, touched by Tristan's music, cured his wound. Out of gratitude, Tristan agreed to teach music to the Queen's daughter. Thus Tristan and Isolt first met and fell in love.

In due time, Tristan returned to England, still unknown to his Irish friends, or even to his dear Isolt, as the slayer of Morold. King Mark was without a wife, and, as he was beginning to pass his prime years, his friends and advisors were worried that there would be no heir to the throne. The kingdom was searched far and wide for a bride for Mark, but none could be found who would satisfy him. Mark's loyal friend, Tristan told him about Isolt when he returned to Mark's court. Isolt was more beautiful and more graceful than any other maiden Tristan had ever heard of - the only woman he could think of who was fit to be the bride of his friend and sovereign, Mark. King Mark, enchanted by Tristan's descriptions, sent him and a party of men to Ireland to win Isolt's hand in marriage for king Mark.

Tensions between the two kingdoms was still high because of the Morold affair, so the party did not dare land in Ireland. Instead, most of the party stayed in a ship off the shore of Ireland, and Tristan ventured forth alone.

Ireland was being ravaged by a fierce dragon at that time, and the King of Ireland was offering his daughter's (that is, Isolt's) hand in marriage to anyone who could defeat the dragon. A great many knights tried and failed, but Tristan was able to kill the dragon. He cut out the dragon's tongue as proof, and put it into his jacket. However, the poison in the tongue was so great that it overcame Tristan. Tristan eventually reached the castle of the King of Ireland and proved that he had killed the dragon. While Isolt and her mother, the Queen of Ireland, were treating Tristan's poisoning, they discovered his sword, which matched precisely with the flake they had found in Morold's skull. Even though she hated Tristan for killing her fiancée, Morold, Isolt was given to him to be his bride. Out of loyalty to his friend King Mark, Tristan accepted Isolt's betrothal only in King Mark's name. Isolt would be the bride of Mark.

Isolt was brought to the ship, and the journey to England commenced. While en route, Tristan and Isolt once again fell in love, with the aid of a love potion. This potion had been prepared by Isolt's mother to forever cement the bond between Isolt and her husband-to-be, King Mark. By accident, Tristan and Isolt shared the potion and became deeply and forevermore in love. They shared company all the way to England, where, upon reaching King Mark's court, they parted, with sorrow in their hearts for the duty to which they were bound.

King Mark and Isolt were married, but the love between Tristan and Isolt withered not, but became ever more intense. After a series of trysts, each of which raised further the suspicion of King Mark and his kingdom, Tristan and Isolt ran off together to a grotto in the forest, where they lived together in bliss for a time.

One day while hunting, King Mark came upon their grotto and discovered Tristan and Isolt together, deep in sleep. When they awoke, they found evidence that they had been discovered, and knew that for the good of King Mark and of England, Isolt must return to

the King and Tristan must go abroad. The joyous time they had lived together only increased their sorrow upon this, their final parting. Isolt's final words to Tristan highlight how their passion for one another had melted the two into one.

She said:

Our hearts and our souls have been too long and too closely knit together that they may ever learn forgetfulness. Whether thou art far or near, in my heart shall be nothing living save Tristan alone - my love and life. Body and soul have been thine this long while; see that no other woman ever separate thee from me, so that our love and our faith be not ever steadfast and true as they have been betwixt us these many years. And take thou this ring; let it be a token to thee of faith and love, that at any time if thou lovest other than me thou mayest look upon it and remember how thou abidest in mine heart. Think of this parting, how near it goeth to heart and life! Remember the many heavy sorrows I have suffered through thee, and let none be ever nearer to thee than Isolt! Forget me not for the sake of another! We two have loved and sorrowed in such true fellowship unto this time, we should not find it overhard to keep the same faith even to death. Yet methinks 'tis needless to remind thee thus. If Isolt were ever one heart and one faith with Tristan, that is she now, that must she ever be. Yet would I fain make one prayer to the: whatever land thou seekest, have a care for thyself- my life; for if I be robbed of that, then am I, thy life, undone. And myself, thy life, will I for thy sake, not for mine, guard with all care. For thy body and thy life, that know I well, they rest on me. Now bethink thee well of me, thy body Isolt. Let me see my life in thee, if it may well be so, and see thou thy life in me! Thou guardest the life of both. Now come hither and kiss me. Tristan and Isolt, thou and I, we twain are but one being, without distinction or difference. This kiss shall be a seal that I thine, and thou mine, remain even to death but one Tristan and one Isolt!

Thereupon they parted. Tristan went to France, and Isolt returned to the side of King Mark. Tristan, still a great knight, continued to perform many valorous deeds. Although he never loved any other woman than Isolt, he was caused to marry another for political reasons. This woman, named "Isolt of the White Hand," resented greatly that Tristan did not bestow on her the services of a husband, but had only heart for Isolt.

One day, Tristan fell deathly ill. So great was his sickness that none could cure him. Word of his condition reached the ear of Isolt, who had inherited her mother's gift of the medical arts. Unsure whether she would be able to escape England to attend to Tristan, Isolt sent word to him that she would try to reach him by ship. If she were able to be on board, the ship would bear a white sail, if not, black. This message reached Tristan, but also inadvertently reached his wife, Isolt of the White Hand. As the ship approached, Tristan called to his wife, who stood at the window, and asked what color the sail was. "Black as night," she replied. His hope and love lost, Tristan died. Isolt, who was on the ship (which, incidentally, bore a white sail), rushed to Tristan's bedside and found him dead. Overcome with grief, she embraced his body, and with her final breath, exhaled her love and her life.

Legend has it that the two were buried beside one another, and that the rose bushes planted above each of their graves intertwined so completely that no one could ever separate them.

V

Even as poorly as I have presented their story, it is difficult not to be impressed with the love of Tristan and Isolt. However, the love they both craved was the death of them both. How could so pure an emotion as love be so poisonous? Like Hitler and Koresh, Tristan and Isolt were wildfires - out of control. The love potion which took control of both their lives extinguished all else but love. In the sense that they could not control their love, their love was cheapened. They did not, indeed, could not balance love and duty. They did not keep their passions within due bounds. They paid for it with their lives.

Precisely what should Tristan and Isolt have done? I don't know. Perhaps this is something that each of us might reflect upon as we travel home tonight.

VI

I would like to give you an example of what I might consider “properly balanced love.” I would like to, but I can't. Love is so personal an emotion that I wouldn't presume to understand your love or how you might control it - or how anyone might, for that matter. The best I can do is to give you an example of love that appeals to me. Though I take the words out of context, I can think of no words that a man and a woman could share that are a more pure expression of balanced love than the words spoken by Ruth, in the Old Testament book of the same name:

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

Ruth 1:16-17

Ruth expresses a desire and an intention always to be with her beloved, and yet retains control of herself. What could be a greater gift to another than to knowingly and intelligently commit yourself to your lover. Contrast this with Tristan and Isolt's unthinking surrender to love.

VII

In Masonry, the lessons I have been discussing tonight are taught by a single instrument, the compasses. We learn from the compasses that we must circumscribe our desires and keep our passions within due bounds.

[Hold up compasses]

Two lessons - one instrument.

In operative masonry, the compasses also has two uses: to trace outlines and boundaries, and to balance proportions. There are three steps to tracing a boundary. First, you must plant one end of the compasses.

[Demonstrate by planting one end of the compasses in plain view]

Next, you set the radius.

[Again, demonstrate by setting the radius of the free leg of the compasses]

Finally, you draw the boundary.

[Demonstrate - trace circle]

Symbolically, the drawing of boundaries also consists of three steps. First, like planting one point, we must decide what our goal is - what mission we want to achieve.

[Demonstrate as before, planting one leg]

This will be the basis for our actions. Next, like setting the radius, we must decide how far we will allow ourselves to go.

[Demonstrate - set radius]

What behavior will we allow ourselves to engage in and what behavior will we not allow? By knowing to what lengths we will allow ourselves to go, we are ready to define the limits of our actions. Finally, like drawing a boundary, we must actually bound our actions.

[Demonstrate - trace circle]

We must go no farther than we have allowed ourselves. Since we are bounding our own actions, only we can draw this boundary.

Therein lies the moral of the story I told you tonight - Tristan and Isolt did not control their own compasses. They surrendered control to the love potion and to one another. Unable to understand the other as they understood themselves, each drew boundaries for the other. Since each controlled the compasses of the other, not only did their circles never again meet, but the boundaries they drew for one another were so ill-fitted that each died as a result.

Ruth, on the other hand, always keeps her own hand on her compasses. She sets her boundaries and her center. She can knowingly and willingly interlock her circle with that of her beloved. If both she and her beloved always control their own compasses, they may see that their circles are always together.

VIII

The compasses were used in operative masonry for a second purpose - to balance proportions. This was done by deciding on the proportions desired between two items, measuring one item, and then setting the measurements of the second item accordingly. For example, I may decide that I want to make a book twice as tall as it is wide. By measuring the base of the book, I can determine what the height should be by marking off two measures, like this.

[Demonstrate by spreading the compasses as wide as the base of a book and then measuring off two equal units of height by flipping compasses once.]

Symbolically, we may adjust the proportions of our emotions and thus keep them within due bounds. To do this, we must decide what proportion of passion to restraint we want. By measuring our passions with our moral compasses, we may become aware of how much restraint we need.

IX

By observing the lessons of the compasses, we may restrain our desires and keep our

passions within due bounds. Despite all of my talk about limitations and boundaries, I have neglected to talk about another vital component of one's life - fervency.

Boundaries are useless unless filled. If we are to draw boundaries restraining our actions, we must see to it that the light thrown from our burning hearts extends right to the edge of those boundaries. We must fervently and zealously live our lives, doing everything we possibly can to achieve our goals, bounded only by limitations that we have ourselves drawn.

X

The challenge for each of us, then, is to set wise boundaries, to balance our passions with restraint, and to work so fervently as to fill those boundaries. By doing so, we may hope to attain the respect so rightfully accorded men like George Washington and Martin Luther King.